

THE MONTREAL

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THE
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No. 2

READINGS ON THE BOOK OF REVELATION.*

BY THE REV. C. H. WALLER, D.D.,

*Principal of the London College of Divinity, St. John's Hall, Highbury
London.*

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PART II.

The Gospel of the second Advent is contained in Revelation, chapters iv. to xix., both included. The four parallel narratives are—

1. Rev. iv. to xi. 2. Rev. xii., xiii., xiv. 3. Rev. xv., xvi. 4. Rev. xvii.—xix.

If these parallels are taken out and pasted side by side in a book, it will be found best to keep the first three chapters of the first parallel, at least to vi. 9, by themselves.

The first parallel is much the longest of the four; and extends over the whole period from OUR LORD'S ASCENSION TO THE BEGINNING OF HIS MILLENNIAL KINGDOM. But I would not recommend any one to attempt putting the parallel narratives into a book side by side, until they have carefully studied the two first, so as to see exactly where the great Week of Revelation *begins*; and, if possible, where it divides also. Both these points are beset with difficulty, and require considerable attention.

Briefly, we may say that the *first* parallel contains the account of our Lord's kingdom in its progress throughout the opening of the seven seals and the sounding of the seven trumpets, to the last trumpet, which proclaims Him King.

The *second* records the opposition of Satan, and the attempt at a rival kingdom, which culminates in the empire of the Beast, and the worship of Satan, till Christ comes to earth.

The *third* records the outpouring of the seven vials of God's wrath, by which the kingdom is wasted and destroyed.

The *fourth* connects the empire of the Beast with the list of the world-empires given in Daniel; shews their complete number, eight; and specially describes the downfall of the last of them, and of the great Babylon, its harlot Queen.

Each of these four portions carries its point of greatest fulness, and interest, somewhat further forward than the one before. There are many points of resemblance to the four Gospels, but these must be reserved for another time.

The best thing I can do now, is to exhibit the *endings* of these four parallel portions side by side. In each we shall find an account

FIRST PARALLEL, CLOSING SCENE.

REV. xi., 15—19. THE LAST TRUMPET.

"And the seventh angel sounded; and there were *great voices in heaven*, saying, *The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever.*"

"And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying. We give thanks, O Lord God Almighty, which art, and wast, and art to come: because Thou hast taken to Thee Thy great power, and hast reigned. *And the nations were angry, and Thy wrath is come and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them that destroy the earth.* And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were *lightnings, and voices, and thunderings, and an earthquake, and great hail.*"

In this passage, observe, (1) the immediate prospect of the reign of Christ: (2) the battle with the nations that precedes it: (3) the outpouring of the Divine wrath upon this assembled host of enemies, with the earthquake and great hail: (4) the immediate prospect of the reward of God's servants, "small and great."

Passages that suggest comparison with the other columns in italics.

SECOND PARALLEL, CLOSING SCENE.

REV. xiv., 13—20. THE TWO REAPERS.

"And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord *from henceforth*: Yea, saith the Spirit, that they may rest from their labours; *and their works do follow them.* And I looked, and beheld a *white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle.* And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap; *for the time is come for Thee to reap: for the harvest of the earth is ripe.* And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped."

"And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy *sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.* And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the *great wine-press of the wrath of God.* *And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.*"

Here, as in the former parallel, we see the Son of Man, coming upon the cloud to reward, and to punish. But the reward of His servants is presented under the well-known gospel simile, of gathering "His wheat into the garner." The destruction of His foes is as the "treading of a winepress." This figure we shall see again in the fourth parallel. But again the wicked are *brought together* to be punished. In St Mark, the Saviour speaks of "not knowing the hour." Here, the angel tells Him that "the hour is come." *His sickle is sharp, but has no sharpness in its using.* "When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers." There is sharpness in the sickle that cuts down His foes.

of the closing scene of the great year-week which ushers in the Millennium.

THIRD PARALLEL, CLOSING SCENE.
REV. xvi, 14—21. THE LAST VIAL.

"The spirits of devils, working miracles...go forth unto the kings of the earth, and of the whole world, to gather them...to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame... And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air. And there came a great voice out of the temple of heaven, from the throne, saying, *It is done.* And there were voices and thunders and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent (114 lbs.!) and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

In the third parallel, we see, as in the first, the gathering of the nations to the great battle...The voices and thunders and lightnings recall the very words of ch. xi. The hail mentioned there, is described here. The wrath of God is represented as the wine of the *winepress*, mentioned in the second parallel. In both the third and fourth, as in the second, Christ's coming is spoken of. "Behold I come as a thief." "And He is seen coming from the opened heaven. The fourth parallel contains a most vivid description of the overthrow of the vast host of Satan assembled against the Lord.

FOURTH PARALLEL, CLOSING SCENE.
REV. xix, 11. CHRIST COMES TO TREAD THE WINEPRESS.

"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness doth He judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean."

"And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on his thigh a name written KING OF KINGS AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of men that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. *These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh.*"

Who that reads the foregoing passages, can doubt, that they are parallel accounts? But these, remember, are the closing passages of the four divisions of the chief portion of the book; that is, the middle portion, which prepares the way for the reign of Christ itself, and tells the story of the great week which precedes it.

Before plunging further into the details of the four narratives, or attempting to indicate the beginning and division of the last great week, let me say a few words on the four great sevens of the Apocalypse; the seven churches, seven seals, seven trumpets, and seven vials.

The seven Churches are a pattern of the Church of Christendom from the Lord's Ascension until His return. I have not time at present to go into the question how far we can distribute the history of the Church of Christ into periods corresponding to the seven epistles; but I think that the seven certainly parts into a four and a three; and that the four earlier epistles reflect the earlier history, previous to the Reformation, the three latter the subsequent history to the end.

And in particular, if we want two types of Christianity, one to follow and one to avoid, in the present day, our example may be found in Philadelphia, and our temptations in Laodicæa. Both epistles present our Lord's return as imminent, and not long to be delayed. But I hope to return to this subject later on.

The opening of the seven seals must be carefully distinguished from the sounding of the seven trumpets and from the emptying of the seven vials. The three actions—opening a seal, blowing a trumpet, emptying a bowl—bear not the faintest resemblance to each other.

It is only reason to suppose that they point to things entirely different. Take the trumpets and vials first. The trumpets are *warnings* and beginnings of judgment; in the vials the wrath of God is, so to speak, exhausted. Compare each trumpet with the corresponding vial, and it will generally be found that the vial ends what the trumpet has begun,

The seals are quite different. A book in the hand of our Saviour is fastened by seven seals. These He is able to open, *by virtue of His death*. It is manifest, then, that the sealed book is not merely a book of unfulfilled prophecy. Many prophecies were fulfilled by our Lord before His death: not a few before He was born.

THE BOOK IS THE BOOK, NOT OF PROPHECY, BUT OF REDEMPTION. It is as Dr. Seiss has pointed out, the title deed of man's heritage, promised by his Creator in the beginning (Gen. i., 26), but forfeited by the fall, and, as it were, pledged and mortgaged to Satan; only

redeemed by the Son of Man, who through death redeemed us from death, and through resurrection became the second Man, our last Adam, who shall be the Father of a race of Kings and Priests unto God.

When He ascended up on high, He took the book and began to loose the seals of it. As each seal was loosed He claimed one more portion of the lost inheritance. When the last seal is broken, He will claim the whole, and will take measures to possess it.

(*To be continued.*)

DIFFICULTIES IN THE BOOK OF COMMON PRAYER.

THE REV. J. KER, D. D.,

RECTOR OF GRACE CHURCH, MONTREAL.

Next to the Word of God there is no book in all the world so much beloved by English Church people as the Book of Common Prayer. It is the book of their heads and of their hearts. For 300 years and more, generation after generation of toiling men and women have knelt before God with this book in their hands, and in its confessions and absolutions, its prayers and its praises, its holy rites and holy sacraments, have found comfort for weary hearts, and strength to fight the good fight of faith.

It is no part of my present purpose to give even an outline of the history of the book; when and by whom, and from what sources it was compiled; how it was reviewed by friends and suppressed by foes, are matters well known to all the students of this college. My object is to direct attention to certain difficulties which, notwithstanding our admiration for the book, candour compels to confess, are to be found in its pages.

As touching the three great Creeds there is no difficulty: none as regards the supremacy of holy Scripture in matters of faith: none as to the dignity and universal necessity of the two greatest sacraments of the Gospel; no difficulty at all as to the clear and emphatic belief of the church in the Apostolic origin of her ministry. If all parts of the book were characterized by a like freedom from ambiguity, we believe the Church of England would be at this hour the most united and powerful, and prosperous member of the great Catholic body. We can hardly claim that she is just now, the most *united*, or the

most *powerful*, or the most *prosperous* of all the Christian communions—certainly not here in Canada. While we, in every diocese from the Atlantic to the Pacific, have been more or less at issue with our own spiritual kith and kin, asserting the truth of our views and the erroneousness of theirs; united Romanists, united Presbyterians, united Methodists—mighty hosts who knew their own minds and were at peace amongst themselves, swept past us in the race, leaving us where we are at this present, numerically *fourth* in the Dominion of Canada. This condition of things we owe mainly to our own internal discords, and these in turn we owe to a certain want of clearness in parts of the Book of Common Prayer. Hence, ultimately the church herself, as the *Ecclesia docens*, is answerable to some extent for our present position.

* * *

We are often told that "parties" within the church are no new thing; they existed in the days of the Apostles and have existed more or less ever since. As lawyers occasionally take opposite views of the same act of parliament, so Christians take opposite views of truth, and truth is many sided, &c., &c.

It is true that parties did exist in Apostolic times, and it is also true that the inspired Apostle St. Paul utterly condemned them as dishonouring to Christ. Further: The Council of Jerusalem promptly and officially declared the mind of the church in the matter of the circumcision of the Gentile converts. Not that such decision put an end at once to the dispute, but it made clear to the world the attitude of the church, and manifested to all that she knew her own mind. In later times Donatists and Arians, Nestorians and Pelagians, were dealt with in language as unambiguous as our own church has used in the rejection of Papal supremacy or the doctrine of Purgatory. Parties calling themselves Christian, *external* to the church there always have been, but not parties *within* the church engaged in never-ending dispute as to what the church herself means by her own words. In all other communions, internal agreement on matters of faith and practice is, in the last resource effected by authority. In our case, though we have differed amongst ourselves for more than 300 years as to what the church means by this or that, we seem but little nearer to an authoritative and final settlement. That lawyers variously interpret the laws of the land is true, but that fact is not to the point in this discussion. There is an official voice, that immediately upon appeal judges and

decides what the law really means. It is a like authoritative decision we sorely need touching certain rubrics and statements, and silences too, of the Book of Common Prayer.

Let me illustrate what I mean :—

What does the church intend her people to do on the minor saint's days in the calendar? To what end does she mention the names of St. Gregory, St. Augustine, St. Ambrose, and St. Jerome?

The Prayer Book directs us to observe "vigils" and days of fasting and abstinence? when does the vigil of the feast begin? and how are we to distinguish between days of *fasting* and days of *abstinence*.

Is the Absolution at Morning and Evening Prayer a simple declaration of God's pardoning mercy? or is it, in addition to that, a solemn magisterial act taking effect in penitent souls the moment it is pronounced by the priest?

Speaking of *priests*, in what sense does the church consider her second order of clergy to be sacrificing priests (sacerdotes)?

While for her own clergy she insists upon Episcopal ordination or consecration, what is her teaching respecting the ordinances and sacraments administered by godly ministers who have not received Episcopal ordination or consecration?

Are such expressions as: "Remember not Lord our offences, nor the offences of our forefathers," "That we and *all thy whole church* may obtain remission of our sins": "That we with *all those that are departed* this life in the true faith of Thy Holy Name may have our perfect consummation, and bliss both in soul and body in Thy eternal and everlasting glory:" intended as prayers for the dead? By placing the names of Ambrose, Jerome and Augustine in the very front of her service book, does the church expect us to be guided by their examples in the matter of such *intercessions*? If she does: why does she herself so pointedly say, "Let us pray for the whole state of Christ's church *militant here on earth*"! If not, does she not seem to place a difficulty, (in a very serious matter) in the way of her children by referring them in her calendar to great saints and doctors whose custom it was to pray for the departed by name?

What are the vestments which the church intends her Bishops and Priests to wear when celebrating the holy communion? what are the proper ornaments of the church and sanctuary? What is meant by the

ornaments rubric? Elaborate ritual and vestments suggest a conception of Christian worship far removed from the purely Protestant idea, and we ought not to be left to follow our own fancies in so grave a matter. If ritual and vestments signify true doctrine in England, they ought to serve the like edifying purpose in Canada. If they suggest false doctrine in Canada they do the like in England and ought not to be tolerated.

When the Catechism tells us that there are only *two* sacraments generally necessary to salvation, are we to infer that the church recognizes other sacraments *not* generally necessary to salvation? If not, why does the homily on Swearing speak of "*the sacrament of Matrimony*"?

The 21st article informs us that General Councils called by the will of Princes may err and have erred. What is the mind of the church touching *ecumenical* councils called by inspiration of the Holy Spirit? How can it be shown that any ecumenical council, received as such by the whole church, ever did err in matters of faith?

If the second order of ministers in the Church of England are not sacrificing priests how comes the title of the 32nd article to stand in the Latin text "*de conjugio sacerdotum*"?

Is the 36th Article intended to be an endorsement of the 1st Prayer Book of Edward VI, wherein the Lord's Supper is "commonly called the Mass"?

* + *

We might multiply difficulties but let the foregoing suffice. As men answer these questions, each according to his own judgment or want of judgment, so in the estimation of his brethren he is esteemed or suspected, as a "high," or a "low" churchman, a good Protestant or a concealed Papist. Indeed societies exist at the very heart of the church for hailing before the courts, with a view to the suspension or deprivation of the ministers whose views and practices differ from those of the particular society; and, as an outcome of such proceedings, some of the ablest and holiest of the clergy have actually been put in jail in England. . . . Yet, through all, the church herself maintains a profound silence—her own living voice, is not heard.

I must bring these remarks to a close. Any student of the Prayer Book will recognize that I have not curiously sought out difficulties for the purpose of making a case. Some of the points here named have been "difficulties" to me personally, some are difficulties still.

Out of them all you and I can find our way at any time by connecting ourselves with one or other of the "parties," adopting its peculiar interpretations, and chanting its war cry. In the case of young men, I mean the younger clergy, there is a great temptation to fall into this snare.' Yet such a course is not the bravest, and in the long run not the wisest. He who really believes in the Catholic church can afford to possess his soul in patience. Let him do so and wait for the dawn.

In the meanwhile, during this period of misunderstanding and perplexity, let us pray constantly for an increase of light and love—especially for an increase of the blessed charity that thinketh no evil,—that suffereth long and is kind. For our sins, and the sins of our forefathers, the trials that afflict us have fallen upon us. Our mutual antagonisms have wounded love. Let us humble ourselves and entreat the Lord Jesus, the Prince of Peace, to enable us to love Him and love our brethren for His sake. You remember the beautiful words of St. Clement of Rome to the Corinthians: "Who can declare the bond of the love of God? Who is sufficient to tell the majesty of its beauty? The height whereunto love exalteth us is unspeakable! Love joineth us unto God; love covereth a multitude of sins; love endureth all things, is long suffering in all things. There is nothing coarse, nothing arrogant in love. Love hath no divisions, love maketh no seditions, love doeth all things in concert. In love were all the elect of God made perfect; without love nothing is well-pleasing to God. . . . Let us therefore entreat and ask of His mercy, that we may be found blameless in love, standing apart from all the factiousness of men.* Amen."

* St. Clement ad Corinthos, chapt. lxix.

THE JOURNAL OF THE RIGHT REV. J. A. NEWNHAM.

BISHOP OF MOOSONEE.

STAY AT FORT CHURCHILL 15TH JULY TO 23RD.

(Continued.)

Sunday 14th. I was fully prepared to sleep on board and disturb no one so late, but of course Mr. L. insisted on carrying us off to his

house. After a very warm welcome from Mr. and Mrs. L. and after a little chat we retired. They have only two bedrooms, their own and the spare room which B. and I had to share.

Monday 15th, a miserable day: cold, wet and a gale of wind so we reached here just in time. L.'s house is small but very comfortable and home like, a tiny sitting room and dining room and their bed room on ground floor with kitchen at back: then a short steep stair (almost a ladder) leads to a store room with carpenters' bench, another store room or large cupboard and our bedroom which is a fair size. Most of the day was spent talking to Mr. and Mrs. L. though I had brought the packet with heaps of letters for them, they could hardly take time to glance at them. They had been so lonely and discouraged, they had so long looked forward to the visit of their Bishop, they had so much to say and to ask about the work and the prospects and future plans, they felt such a load off their backs that they could hardly do enough to shew their joy. It was enough to turn my head. In the afternoon some Eskimos came up from the point and Mr. L. taught them in his kitchen in my presence, they were very curious to see the great teacher, and doubtless did not think much of his looks though they were too polite to say so. Instead they shook hands and said "Timor" which is "how do you do"? I was thankful they do not rub noses, as they are very dirty and only wear one garment, which is of deer skin and plentifully reeking of blubber and whale oil. It requires great grace or love to enthuse over Huskies and specially to have them in your kitchen and before the lesson was over I felt pretty bad. They are very eager to be taught but do not get many chances, though Mr. L. works very hard. They do not seem yet to have taken in much idea of the Christian faith and religion or to have much idea of reverence and prayer, but seem a light hearted and light minded people. As yet Mr. L. has only baptised one, a boy whom he kept for some time and who is away now and writes nicely to him. Mr. L. very rightly has delayed baptism till he could see some glimmering of real faith and intelligence of Christian truth and some signs of earnestness. We had some long talks about it and finally I encouraged him to have Powow and his family baptised and one other man, although very ignorant still, yet they seem to have the root of the matter in them and to be trying to influence others. We hope this distinction will make others more

decided and that these first fruits of all these years of sowing will be followed by an increased harvest. I was to have held an evening service for the Hudson Bay servants but a headache increased by my cold and the Husky odour sent me to bed instead.

Tuesday, 16th. Fortunately the bad weather kept the men from going off to their whale nets (porpoise) so we had service at 9.30, and I preached to all the English speaking people of the place, (half breeds mostly) some 12 adults and 15 children. The service was quiet and hearty and the people most reverent and attentive. Afterwards I visited Mrs. Hawes, wife of the trader, absent at York and Allstone, the clerk, nephew of Bishop Oxenden, and of a good Royal Navy family.

Churchill is a decayed, dirty, poverty-stricken place. The labourer's families are half breeds, underfed and half clothed and in pigsties, with no attempt except on the part of the Lofthouses to raise them to better habits, and Mr. Allstone's accommodation is of the barest and meanest kind possible. While I was there the men shot a huge Polar bear just at the back of the house. In the afternoon I visited these cabins or pigsties of the Company's servants. But much of the day was spent with the Lofthouses talking over their work and plans and the prospects of enlarged work in North Moosonee. Mrs. L. cannot go home by sea as she is a terrible sailor and will not go without Mr. L. and he cannot well go home even next year, so we hope they will manage it in '97. Mrs L. is not strong and must sooner or later have good medical advice, but she is better than she was and now that they have seen me and talked over things, they say they can hold on till '97. I was very much pleased in the afternoon to receive a message from the men, praying for another service and address from myself that evening, the morning one had done them so much good. God grant it may be real and lasting. Of course we had the service and I also had interviews with one or two candidates for confirmation. It was late when I went to bed.

Wednesday, 17th. Still much business and specially accounts with Lofthouse, but I managed to get a stroll round the environs of the place, not very extensive. You can't imagine Churchill till you have seen it, but I will try to describe it in a few words. "The jumping-off place, end of the world t'other side of nowhere." In front is the

river, here 4 miles wide at high water, but at low water retires about a mile which is mud thickly strewn with boulders. Then a sort of sloping terrace, only some 150 or 200 yards wide commencing at high water mark and ending a few feet higher with a wall of precipitous rocky hill, cleft with sloping fissures by which you can get to the top and out of the place. The top is perhaps fifty or sixty feet high and extends some way North as a Plateau or all rock, with various hollows full of water. This rocky plateau at the N. E. end curves round till it meets the river and at the south or southwest end slopes down to a marshy plain which extends some way. The place is entirely on this lower level terrace between rock and river and stretches perhaps 400 yards from the trader's house at the open end to Mr. L.'s, at the base of the curve at the North end, and consists of five houses now inhabited, one or two in decay, the store and the Church. Enough to give one a fit of the blues if living there, but I had a most enjoyable time, only too short for myself the L.'s and the people. Wednesday evening I took the confirmation class for an hour.

Thursday, 18th.—More business, some more visits pastoral, some little rest and interviews with confirmation candidates filled up the day. I wanted to begin some letter writing, but had no time at Churchill.

Friday, 19th.—Bad weather and some sort of attack of indisposition on the part of Mrs. L. prevented us going off for the day to Eskimo camp, so I spent most of the day with L., planning a scheme for an Eskimo boarding-school and mapping out a tremendous programme of work for L., for the next 2½ years, which will require much writing and careful raising and expending of funds, as well as much prayer and pains. I took a few photos of the place, and in the evening spent two hours by invitation with Mrs. Hawes, ending with a cake and *chocolate shape*, exceedingly rare luxuries at Churchill, and which I know Mrs. H. was quite unable to provide from her own slender stores. Though the wife of the trader in charge she has only the command of regular rations.—Flour, grease, salt pork, and beef occasionally; venison and fish, and a modicum of tea, sugar and butter, and I believe a very small allowance of currants for the year, and their pay won't allow many extras. The L.'s live comfort-

ably, and need it in such a climate. I was afraid Mrs. L. had put on extra for me, but she assured me she had made no difference.

Saturday, 20th.—A gala day; warm, but not too hot, with breeze enough to keep mosquitos pretty clear. At 6.30 L., B. and I started in a canoe, lent by Mr. Tyrell, to visit the whaling shanty and Eskimo point. A pleasant paddle of four miles brought us to the shanty, and we had thence a stroll over the rocky plateau northwards to the ruins of an old battery, erected to command the Promontory of West Fort, on the opposite bank, but never used. This reminds me that the redeeming point at Churchill is the abundance of pretty wild flowers, most of them of kinds new to me, but among them the wild vetch and the marguerite and a sort of corn flower (yellow). Mr. L. said his little girl collected some 36 varieties. I have a few poorly pressed and put away. The smell of the shanty is indescribable, from the remains of the whales, from six days to six years killed, and the whale oil which is boiled down and stored there. Poor Allstone is supposed to live here a good deal during the fishing season, and has a small den with a dirty rickety table and rough cot in the corner right over part of the storehouse for oils and whale skins. In this den, and with tin plates and cups, borrowed from the men, of which the look would make you hesitate, we dined sumptuously on fish fried in whale oil. We then saw two whales speared and taken out the nets, and I photoed them and the surroundings, and then two miles' paddle brought us to the Husky camp. First we went the round of the evil smelling tents, with their odorous inhabitants and their provisions of polar bear meat, raw salmon, and seal lying about. I was much struck with their skill and ingenuity in mechanical trades. They pick up all sorts of odds and ends of metal, and with these and bones and walrus' or bear's tusks, they make all sorts of implements being especially good at splicing and riveting. One old man was found making copper rivets out of an old copper hoop, with which he was about to rivet an old tin kettle top unto the worn out bottom of another kettle. Then L. gathered all the women and children (the men were away), and taught them and prayed with them and sang some Husky hymns, and I afterwards photoed some tents and some groups. Then we walked over to inspect the ruins of Fort Prince of Wales (should be Whales), and I only took one photo as plates are getting scarce and it is not a missionary object. But I brought away an eight lb cannon ball as a trophy. The fort must have been

strong, but it is now only ruins. It was never properly tried for the commander Herne surrendered at once to two French frigates which appeared before it (1776 I think), and it was then demolished. But you can read the history elsewhere. On our way home we stopped at a little cove where an Arctic expedition in 1746 or '47 wintered. The rocks are covered with names of officers and men, cut by themselves, and still quite plain. On getting back to Churchill I had my first and only trial of a Kyack, and I am proud to say that I paddled about for five minutes without an upset, but I took good care to keep in shallow water, where I could stick my paddle against the bottom if nearly upsetting. The Churchill Kyacks are very narrow and cranky, far more so than those on the East Maine Coast of Hudson Bay.

Sunday, 21st, was a pretty busy but very happy day, and I am sure it rejoiced the hearts of Mr. and Mrs. L. marking another step in their faithful work, in the confirmation of 7 young people and the admission to Holy Communion of three more for the first time. At 10.30 we had the confirmation, when I addressed the candidates, and afterwards preached to the congregation, their attention being very marked. Holy communion was administered. I preached again in the evening, not through any egotism, but I felt it only would be fair to Mr. L., who never hears anyone but himself, and well for the congregation to hear some one fresh. Otherwise I wanted to hear Mr. L. preach.

Monday 22nd was taken up with farewell words and preparations for trip etc. Thanks to the L.'s and Mr. Allstone I am well provided with curios from a Husky deer skin coat and boots down to a bear's tooth.

Tuesday 23rd. We started in our boat at 9.30 towing my canoe for the journey from York onwards. About 11 Mr. L. found they had not put my tent on board, so we prepared to anchor and go back for it only some three miles, as the wind had been against us. Fortunately for us we did so, for the anchor was loose on the chain and we lost it overboard. Had this occurred at sea we should have been in a sorry plight: now we had to get another anchor and the tent. So Mr. L. and myself landed with Joseph and walked back, much surprising Mrs. L. and B. who was very home sick poor fellow. We got

tent and anchor and our lunch at the parsonage and then started again. I suppose I should say the Missicnaryage as I lately saw in a letter dated from the curatage. What next? We had to pole down the rest of the river, but once outside we caught a very little wind, and crept along till ten, when we anchored for the night near Rubber Boy's Bay, where we had anchored the Sunday before reaching Churchill.

Wednesday, 24th. Awoke at 3 to find we were high and dry with a thick fog dripping on us, and our blankets; so we put a tarpaulin over us and L. and I slept on. Up at 7.30 to find we were creeping along under sail and poling round projecting points; about 11 past Fox's island, (the long beach where we had anchored for nearly 24 hours) and at 12 had to anchor opposite Knight's hill with beacon on the top. After dinner L. and I walked to the top of the hill, and had a good prospect and on the way I shot a fine black duck: but mosquitos were dreadful. You exclaim if you have a dozen or score bothering you at once. I counted over 150 on a part of my sleeve, and I have seen a man's back and hat so covered that you could hardly see the cloth. But I must tell you about the wonder of the incoming tide at this part of the coast. I had thought its rise wonderfully quick all along the coast, floating the boat very quickly and obliging you to hurry on board or ashore. But on this shoal it beat everything, and I would not like to have been walking far out when the tide turned. At five o'clock the water's edge was a mile or two north of us, but we could hear its rush; 5.30 it had not yet reached our boat but about 5.45 it began to run in all around us like a hundred streams running steadily in all around, filling up the pools, covering the hillocks and stones and babbling like so many brooks. Now mark, in fifteen minutes the whole anchor was covered and in another 15 minutes the boat was afloat, some two feet or more perpendicular rise in half an hour; we stood on for Cape Churchill which we reach at 10.30 p.m. We wanted to hit a small channel, just wide enough for the boat and so save a few miles round the long narrow reef beyond, but in the dark they passed the channel and were almost on the reef. Great excitement and shouting, and down came the sail, and down went the anchor just in time. We then poled back against wind and tide a few yards till we found the channel, which we went through with a rush, and the breeze

freshening with the tide we bowled along merrily till 11.30 and anchored.

Thursday 25th. Started at 8 with very light breeze, seeing a few deer now and then. 10.30 we came opposite the remains of the H. B. Co.'s ship Camowen, wrecked some years ago and our men seeing about 100 ducks on a little pond and knowing they were moulting and could not fly we landed not for sport but for food. Two men in my canoe drove them off the pond, and then the five of us in about 20 minutes with sticks had a bag of 123 ducks. This sounds cruel, but they were wanted for food and not one was wasted. My men lived on them, saving their rations for home, and those which we brought to York were eagerly begged for and speedily eaten, as meat food is very scarce among the Indians here. Here I found the bed where a huge polar bear had slept that night. Indeed bears are numerous just now. More sailing and anchoring filled up the day. The night was the worst yet for mosquitos.

(To be continued.)

ADDRESSES ON THE SPIRITUAL LIFE.

As many of our readers, specially those in the country were unable to attend the mission services, lately held in our city, we append a few notes of Rev. W. Hay Aitken's five morning addresses on the spiritual life, delivered in Christ Church Cathedral, from October 28th to November 1st.

PART I.

Rev. III. 1—5. Epistle to Church at Sardis.

How strange and sad, that such words, as these, should be addressed to a Christian Church by our Lord Himself, at the very beginning of the Christian era. But how much sadder to think they can be addressed to any part of the Christian Church of to-day, when eighteen centuries have passed away, and Christianity is a recognized religious power in the world. In those days, men had all to lose and nothing to gain by becoming Christians. Yet this Church had only a *name* to love.

Do we possess the Spiritual life?

If we do we are in our proper relation to God, and there is a conti-

nual flow of vitality from God through Jesus Christ to those in connection with Him. The two things which bring about the loss of it are backsliding and want of vitality.

Have we claimed the promise of God made to us in our baptism? What God does for us in baptism is provisional, adapted to the present circumstances of our lives. We cannot believe that children who die in infancy are saved by their innocence, but according to their capacity of perception are they partakers of eternal life. And as our responsibility increases with our growth in years, this provisional economy of grace passes away. What settles our spiritual condition is the fact of our having claimed the gift of God.

We can only receive it by exhibiting that moral attitude which we call faith. There must have been many church workers in Sardis, or it would not have had a name to live. But it was an incomplete church, it wanted vitality, its works were not found perfect; it was dead.

The only way we can pass from death to life is by a definite appropriation of God's gift.

PART II.

Rev. III. 14—22. Epistle to the Church of the Laodiceans.

The first great question we have to face is whether we are living or dead. When we know this, we must remember that we have a foe opposed to our spiritual development. But God has made a provision for the maintenance of that life. Christ is the emporium of spiritual vitality. When we lose contact with Him life diminishes.

The Laodicean Church was outwardly prosperous, yet Christ found nothing to commend in it.

When a man is cold God knows how to deal with him, his own conscience convicts him of sin, but the great feature of this lukewarm Christianity is its complacency. "I am rich and have need of nothing."

The Christian world may be divided into three classes.

1. Those who live up to their religion, as it were, who find it a reality in their daily life.
2. Those who are earnestly desirous to live up to their religion, who are dissatisfied with their present attainments.
3. Those who have not realized their privileges as Christians, nor are they dissatisfied with their lives. They are content to live year

in and year out at the same level. They are on good terms with themselves, they have "need of nothing."

"It costs too much," said a man who was urged to live this higher life of religious reality. It meant God must be master of all. But what does it cost to turn our backs on all this? What did it cost the Laodicean church? The presence of her Master.

We cannot afford to do without an indwelling Christ.

There is no greater object of pity, than the sight of one who has known the power of God, wandering in desolation apart from Him. The only way to begin being in earnest is to let Him in.

"If any man open the door I will come in."

PART III.

Rev. II. 1-7. Epistle to Church of Ephesus.

God is love. Wherever God goes He carries His own love with Him. In the heart where God reigns, love will reign.

The Christian life is a development of love "that your love may increase" says the Apostle.

There was much good in the Church of Ephesus. Note the three statements made in its favour.

"I know thy works, thy labour and thy patience." The Christian who does not work is a loveless Christian, for those who love must work, but we must not assume that work assures spiritual life.

Here we have not only the regularity of activity, but also the enthusiasm of labour. But an enthusiast is apt to be impetuous and uncertain, energetic and untiring through a revival, but weary when the daily routine of unexciting work supervenes. Patience is needed and this the Ephesian Church also possessed.

It was an orthodox Church, it had the gift of spiritual discernment, it knew religious charlatans "thou hast tried them which say they are apostles and are not."

But there was somewhat against this seemingly perfect church. It "had left its first love."

Is this such a fault, one exclaims—love is merely of the emotions, let a man do his duty, what does it signify about a mere emotion?

The Ephesian Church did its duty, it was a practical orthodox, enduring Church, but God speaks of it as a "fallen" Church—it was on the point of losing its place among the Churches of God. "I will come quickly and remove thy candlestick out of its place."

God had to threaten the Church, that unless a radical change took place it would cease to be.

How do we lose our first love ?

Some cannot lose it because it is not there to lose. Let us ask ourselves have we this love, which comes to us when first we see the Lord at Calvary ? When first we see the wounds borne for us ? This love of our spiritual espousals.

Just as the first, passionate demonstrative love deepens and broadens into the quieter, but none the less true love of the happy marriage, so this first love, which sometimes seems almost irreverent in its expression, matures into the deeper, quieter love of the older Christian, love developed not forsaken. But we lose our love when we forget the cross, for it is God's will that our spiritual experience should revolve round the cross. We lose it when we allow other things to slip in between us and our God. God is a jealous God, because He is love, and love is always jealous, not with that mean, miserable jealousy of man, but because His love is so great that He cannot admit spiritual infidelity. He is grieved when we allow anything to come between us and Him, and He needs to withdraw Himself. Summer goes, winter begins.

In each virtue commended in the Ephesian Church, we may find something contributed to this loss of love. Work, we may become so interested in for its own sake, that it slips into God's place, Patience, Endurance, May we not often get into such grooves of orthodox living and thought, that we mistake habit for spirituality, and habit may take the place of direct spiritual intercourse with God. We may be so sound in doctrine, that we may be unsound in charity. What then is the remedy ? Repent,—do the first works, get back to the cross, once again "sit under His shadow with great delight."

Rev. II.—12—17. Epistle to Church in Pergamos.

The lesson suggested by the history of this church is the improvement of adverse circumstances. God permits our circumstances to be what they are ; for the perfection of our character which is strengthened by resistence. Our moral nature would lack spiritual force but for the battling with evil. This Church was evidently in sore straits, "Thou dwellest where Satan's seat is." This may refer perhaps to special form of devil worship. The Christian religion was

unpopular in Pergamos, the name of Jesus was the offence, the doctrine of the cross raised animosity. But when hell does its worst, heaven will do its best, and use these very adverse circumstances to strengthen and perfect those tried by them.

The world is perilous as a friend, not as a foe. Yet against this Church God "has a few things." It is not free from the temptation to serve two masters, the religion of Baalam who would have the good things of this world and those also of the world to come.

We see this religion in the present day, "Don't be irreligious," say its advocates, "Go to Church but don't carry religion too far, don't let religion come between you and your fellow men, be moderate, do as other people do." It was for religion such as this God censured the Church in Pergamos

Rev. III.—7—13. Epistle to the Church in Philadelphia.

The Christian church in its earlier days was regarded as a Jewish sect. The Philadelphian Christians were passing through a severe trial by their excommunication from the Jewish Synagogue. Under these circumstances, Christ reveals Himself to it as the one real thing in the world. "You have been shut out of the Synagogue on earth," He seems to say, "but I who hold the key of David have set before you the open door that no man can shut."

Christ's revelations of Himself are adapted to special circumstances of the moment.

Let us note :

1. The Christian's trial. Trial springs from fidelity. We can escape it by being false to God. We can keep our religion to ourselves, but the more we do keep it, the less we shall have to keep. If we bottle up Christianity there is soon nothing in the bottle, if we shrink from confession there is soon nothing to confess. Yet these trials are conditional on the highest spiritual enjoyment.

It is the Christ in us which the world hates and despises.

2. The Christian's revenge. There is a holy revenge the Christian may take on the world, and consists in benefiting it. Those who had cast out those Christians from the Synagogue were themselves to come to the little conventicle so to speak and humbly "worship before thy feet." And own the Lord of the persecuted Church as their Lord.

3. The Christian's reward. "Because thou hast kept the word of My patience I also will keep thee."

He will take the "little strength" and make a pillar of it. They had been cast out, now they should "go no more out."

They had been excluded from the Synagogue. They should be citizens of the New Jerusalem, and have written on them the name of the God they had served faithfully.

G. W.

NOTES OF REV. W. H. AITKEN'S MID-DAY ADDRESSES.

The subject of the mid-day addresses to business men, given by Rev. W. Hay Aitken, during the first week of the recent mission, has been "The one thing needful" and its Applicability to Commercial Life. Dealing first with the fact that there was one thing needful, it was shown that all other things which were regarded as necessities of life—and rightly so regarded—were all subordinate to the one thing needful, which alone was the crying need of all mankind. With reference to Commercial Life, it was suggested that three reasons might induce a man to engage in it. The desire of making money. The wish to engage in a business supplying the civilized world with necessary commodities, and the higher one of seeking to use the business of commerce for the best interests both of himself and those around him. The last two reasons might actuate a man at the same time, but the first if it were the real reason, must stand alone.

Commerce was an honorable calling, but if engaged in merely for the sake of accumulating wealth, it became discreditable and lost its place among other callings in which men engage, and in which the knowledge that money making was their object, would bring disaster. Who would trust himself to a doctor, were it known that his fee and not his patient was the only thing in which he had any interest? Who would go to hear a preacher or belong to the congregation of any minister, were he aware that his stipend and not his people was the chief object of his desire? And yet in Commerce, all this is reversed, in too many instances, money-making is the open and avowed object of its pursuit, and it is looked upon as perfectly natural and right that it should be so. The man who lives a life of this character, becomes at length incapable of living any other; by so doing he starves the intellectual and spiritual part of his being, till he degenerates into a mere dollar-making machine. The "one

thing needful," which was characterized as not religion but God Himself, as revealed to us in Christ, was the only power which could counteract this tendency of Commercial life. If a man were once possessed of it, he became possessed of something which would sustain him under all the trials and difficulties which must beset him in a Commercial career, and enable him to resist these alluring temptations which must so frequently appeal to him with almost irresistible force; nothing else will do. If a man has learned to trust himself unreservedly to God, then, but not till then, can he trust his business and all his worldly concerns to Him also: and the result will be his highest good. God does not promise that he will accumulate wealth, but He does promise that "the one thing needful" will supply all his need.

The following week the meetings were resumed, the subject of the first being a "Modern Gallio," who was spoken of as a type, not of the merely careless, thoughtless man, but of an agnostic—the agnostic by choice, who wilfully turns away from all spiritual concerns, and affirms he knows nothing, and does not wish to know anything about them. Continuing it was shown how untenable and illogical the position of the agnostic was, in that he affirms that God is unknowable, and at the same time refutes his own statement by the contention that he knows that God is unknowable—a manifest contradiction. In conclusion, the life of the agnostic was portrayed in all its dreariness and hopelessness, and an instance adduced of a man who, while an agnostic, was several times on the verge of committing suicide, not from the pressure of any special trial, but merely from the emptiness and dreariness of life, and who stated to a friend of the speaker that now that he believed in God and Christ,—although his outward circumstances were unchanged—it was "such a treat to live."

The following day "Do Miracles Occur?" was the subject of the address which showed that they were not an abrogation of law, but the introduction of force from a higher plane to affect the experience of those in the lower. The present day is remarkable for the widespread tendency to disbelieve whatever is supernatural. The reasons given for not crediting anything of a phenomenal character are three-fold. First it is stated that the vast majority of mankind have not seen anything of a miraculous nature, that only a very small portion have, or believe they have, seen supernatural manifestations, and that therefore the experience of the majority is to be received: the testimony of the few rejected.

Now the force of this argument depends altogether on the nature of the thing seen. If it were something natural, something which might be expected to be seen by many, then if only a very few had seen it it would hold good, but if, on the other hand, it is admittedly something supernatural, then the argument has no weight.

In the second place it is urged that with the advance of education the belief in the supernatural is gradually but surely disappearing. Before seeking to refute this statement, it were well to see if it corresponds with facts. Thousands, probably millions of Roman Catholics to-day firmly believe in the healing virtues of such places as Lourdes, where cures of an inexplicable character are constantly said to occur; thousands of our fellow Protestants profess a belief in the efficacy of what is termed "faith cure"; while two millions of the inhabitants of this American continent—no small proportion—are spiritualists; bearing these facts in mind, I think it can hardly be said that the result of the advanced and widespread education of our own day, has been the whole or partial disappearance of a belief in the supernatural.

In the third place it is affirmed that everything in this universe is governed by natural laws which cannot be broken; that miracles are contrary to natural laws, and cannot therefore be believed; that if the universe was created by God, the natural laws which govern it were ordained by Him, and that were He to permit the performance of miracles it would be a contradiction of His own laws. If we regard the supernatural as an abrogation of natural laws, there might be some force in these contentions, but it is not necessary to do so. Were it possible for any one of us to view the gradual development of an azotic world, we should see in the creation of the different forms of life an apparent contradiction of what we considered natural laws; for instance, we should see trees and grass, and various forms of vegetable life, springing and growing upwards, in contradiction to the law of gravitation which teaches us that everything is attracted towards the earth. If an apple is dropped from a height it immediately gravitates toward the earth, but if I stretch out my hand and catch it as it falls, it does not follow that the law of gravitation is abrogated, it is merely that a higher power has interfered with its complete action, the natural law remains unchanged. If we apply this principle to the performance of miracles we see that their performance does not affect the natural law, but introduces a higher power producing different results. The

whole transaction is carried out according to law, but on a higher plane.

We have been accustomed to regard miracles entirely as outward practical manifestations; if we considered a moment we should find that they cannot be thus restricted. The entire change in the character, habits and lives of men—with instances of which we must all be familiar—not brought about by any long sustained effort on their part, can only be regarded as of the nature of a miracle.

The snares of commercial life were the topics at the two following meetings, these were considered to be Impurity and Intemperance. The first could not be considered as offering temptation specially to commercial men, except in so far as the nature of their avocations compelled them to do business and live in large centres of population and the large and often quite unexpected returns which came to them in their business, placing an amount of ready money in their hands, offered an inducement to spend some of it at any rate on their own pleasures and gratifications. True purity is a distinct product of Christianity; it owes its existence to the cross of Christ. After dealing with various excuses offered by those who have yielded to this temptation—among which was naturalness, which was unsparingly denounced and refuted, for what "it was urged" could be more unnatural than the condition of man's helpless, hopeless victims—the speaker pointed out that the only true safeguard against temptation was a steadfast faith in God and a surrender of self to Him. Continuing on the following day, a temptation to intemperance was pointed out as being one to which commercial men were peculiarly open, from the fact that it was customary to "treat" each other on the conclusion of all business transactions, a custom which the speaker described as senseless, useless, and pernicious, leading in many cases to habits of intemperance, and often to the dishonored drunkard's grave. He impressed upon his hearers the necessity of temperance, first for the sake of their own body, which was permanently injured by the use of intoxicants, secondly for the sake of society, for no man in a state of intoxication was safe, there was no saying what he might do, and he was therefore a menace to his fellows, and in the third place, because by being intemperate he hindered and thwarted the educational discipline of life. Continually during the whole course of his addresses, the speaker has pressed upon the attention of his hearers the fact that all life is educational.

and to look at it thus will explain many of the apparent anomalies of our condition here ; all therefore that tends to hinder this work of education injures us. He considered that the cause of temperance was much injured by the lax views held by many really good and worthy men regarding it, and the flippant, jocose way in which lapses into inebriety were alluded to. Everyone had a sacred duty to perform in regard to this matter, not only to himself but to his fellows. It is very difficult to define just where intemperance begins—what would not hurt one man in the least, would render another hopelessly intoxicated—for himself, he, the speaker, believed the best and only safe way was for a man to be a total abstainer. He did not wish to be dogmatic on the point. Let each man thoughtfully decide for himself what was really the best way to combat this terrible evil, and if he found a better one than total abstinence, by all means let him try it. It might be urged by some that they had tried to overcome the habit of intemperance in themselves ; had become total abstainers, but had failed. It was not enough to sign a pledge unless a man had within him that power which would enable him to keep it, the power of God, which would be given to all who earnestly and believingly surrender themselves to Him.

The closing address to business men was given on Friday, Nov. 8th, on the words spoken by St. Peter when asked by our Lord if they too would leave Him—" Lord to whom shall we go ?"—Mr. Aitken showed very forcibly the utter inability of anything short of Christ Himself, satisfying man's spiritual nature, and the futility of seeking satisfaction in anything else, and dwelt upon the fact of His loving willingness to receive any who came to Him, and satisfy all the deepest needs of their being.

These meetings, originally arranged for one week, were continued for a second at the earnest request of many of those attending. While it is a matter of great regret that so comparatively few availed themselves of this opportunity of hearing the earnest words, on those important matters, of one of such long and varied experience, yet there is no doubt that those who daily snatched a few minutes from their business claims, derived great benefit and material help from these addresses.

A. E. J.

AUTHORITY.

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch."—St. Mark xiii. 34.

"When the righteous are in authority, the people rejoice."—Prov. xxix. 2.

"That's our minister, he always looks in, and we're glad he does, for his prayers are mighty fine, and his words so helpfully nice."

So spake the farmer to his newly hired man, and yet the "minister" as he rode away was 'nt much to look at, quite ordinary in fact, a country parson to all appearance, nothing more, whence then the power to attract and the chain to hold? Authority, with the presence of Christ.

The Master surely dwelt within the servant, in the mind, in all humility, all simplicity, all tenderness. Years before, as a boy, the truth had been perceived from Sunday school lessons learned, then received and impressed, and with the growth into manhood had developed a love for souls, and this love had urged to study and preparation for the great work of the ministry. Later on came the choice in call. The grand Cathedral rose in beautiful design, the centre of the Parish which had many attractions, with a people of special qualities to detain, but the Macedonian cry: "Come over and help us," had likewise been heard, and so the recently ordained, with the prayerful: "Here am I, Lord, send me," went forth, far away over the sea, away from house, and family, and scenes so dear, to the great land beyond.

There, there he goes over the rough roads, in bush and on plain, through mud and deep snow, always cheerful, a great big heart in touch and sympathy with all. A living reality in the spirit of the inspired Psalmist's words: "Trust in the Lord, and do good; and dwell in the land, and follow after faithfulness." An honest man with a good name, walking in the authority of God, and how did he show his authority? By self assertion, priestly arrogance, a spirit intolerant and confined? Not so, but in simple reliance upon God's Word, wherein he had read his title to call and permission to serve. He was perfectly sure of his Master's authority and power, joyously glad of the privilege accorded him, and fearlessly bold in proclaiming the truth.

And now, watch him, as he goes his duty rounds. Then he stands by baptismal font, babe in arms, parents in front, friends to pledge their love to care for the little one to be received. He sprinkles the infant "in the name of the Father, and of the Son, and of the Holy Ghost," but sees only God, knows no other power but that of the Holy Ghost. Solely recognizes the great Master's presence in the ministerial authority, as the babe is brought forward to Christ, Who is there, "all and in all," and may be afterwards he is also permitted to receive the youth, who was once the babe, as he administers the holy communion to the believing soul. For the dear Lord, who appeared on scene of yore, has indeed watched over the babe then presented in faith, living in heart and directing mind, when of age to understand duty aright and to confirm, and come forth in obedience to God's command,— "This do in remembrance of me."

Then he bends inside chancel rail, over blushing maid and manly form, bowed in prayer as they are about to become man and wife. He understands the authority he has in holy matrimony to join together those whom only God should put asunder, but he presents those precious souls to God, invoking His blessing, and realizing that no priestly function or ministerial privilege, can absolve sin, or make one day happier in life's course. The humble servant only sees a gracious God looking down on a Saviour's love, to forgive or to guide those joined together by His command. He sees, in other words, Christ, "all in all."

And note him as he enters the sick room, no fuss or ceremony, a manly tread, yet soft as a woman's, an air of authoritative confidence is there, given to the "ministry of reconciliation," with the "word of reconciliation" to brighten the sick and give hope to the dying, yet withal the spirit of an humble mind, relying in his Lord Christ to work in hearts and ever save. He must decrease in order that the Master may increase and add His blessing to soul, and soon Christ is "all in all," and holy and comforting is the "communion of the sick."

And so, in church or in home, by fireside or upon highway, the servant rejoices in a God-given authority to preach and to advise, to sympathize and to love, to see the grace of God in every true heart, and in the broad spirit of the true Master himself, to recognize every effort wherein the Gospel truth is alive. Praying for the union of

hearts and hands to uplift our Lord Christ in power, and to await His coming again to join all Christians in Him, a united heavenly church, a holy redeemed people.

R. C. B.



EDITORIAL.

One of the most marked characteristics of the Church of England is what may well be termed its church characteristic, a term however, which it is difficult to define with any precision except in a negative form. It is that characteristic which prevents the church from resting its identity upon the maintenance of any single doctrine or dogma, which marks its origin from that Apostolic institution which was once blessed with veritable unity, which distinguishes it as Catholic in doctrine and unflinchingly loyal to the principles of Scriptural truth.

This aspect of the Church has its great advantages. By its midway position between Romanism and dissent it forms a connecting link between the two, and as such it is looked up to as the great hope of those who are longing for a real and permanent unity in the Body of Christ. But there are also no small disadvantages attached to it. There is a temptation to transform catholicity into ambiguity, not to regard the church's declarations, as a whole, but by finding foundations for opinions and even beliefs in isolated utterances which are literally unintelligible as such, by twisting and turning this phrase and that phrase, this rubric and that rubric, to submit them to blind and even wilful misinterpretation. The results of this are (1) the existence within the Church itself of divisions and factions, such as the great Ritualistic party, (2) a misapprehension, nay a misjudgment of its teachings by christians who are outside of it.

We have had two striking illustrations of this characteristic of the

Church, in Montreal during the present College term. We refer to the discussion upon Ritualism which formed so marked and interesting a feature of the late conference of our Alumni, and to the Mission which has just been concluded, and which demonstrates if anything does how capable the Church is of adapting itself to all needs and to all classes of men. With regard to the Ritualistic question, the paper read by the Rev. Canon Henderson, which has already been inserted in these pages, must command the admiration of all as temperate and logical, and of many as unanswerable. The discussion from the other aspect of the question, the aspect of Ritualism, which it naturally gave rise to, was very rich in implication. It implied the doctrine of the Corporal Presence, it implied the intercession of Saints, it implied the use of the old Mass Vestments, it implied the infallibility of general Councils, and it implied all this as the teaching of the Church of England. Not that it asserted any belief in these doctrines and practices, not that it even asserted that the Prayer Book sanctioned them, but what it did assert was this, that whatever the mind of the Church concerning them is, it has given no definite expression to it in its formularies and utterances. There was a disregard of what the Church had said with no uncertain sound concerning these things, by those numerous alterations and omissions in the Book of Common Prayer, which have transformed it from a mere collection of Romish service books, to the bona fide utterance of a Protestant Church, which it really is. There was a disregard of what the church had said by expunging phrases, sentences, rubrics, and collects, which she considered as actually countenancing or appearing to countenance any such objectionable doctrines or practices. There was an attempt to approach the interpretation of isolated ambiguities (?) without reference to parallel certainties, and without reference to the one great certainty which springs from the general trend of the career of the church from a Roman to a Protestant basis. The idea suggested was that the voice of the church on such questions is wavering and uncertain, when from a well balanced consideration of the matter it seems to us so clear and unequivocal.

It would be impossible here to enter upon a detailed discussion of any of these questions, it suffices simply to emphasize the necessity of being on our guard against these errors which are creeping into

the church so insidiously and so widely, and to point out the value of a thorough knowledge of the history of the Prayer Book, of the conditions which have moulded the successive steps of its revision, and of the reformed Church of England as a whole. With regard to the Ornaments Rubric, however, a few words may not be out of place. For if we read this rubric as the Ritualists would have us read it, as in its literal purport, re-introducing all the old vestments of the pre-Reformation Church, it must either be the rubric of 1559, which was abrogated by the Injunctions and Advertisements of Elizabeth, actually transplanted into our Prayer Book, and as such is a dead letter itself; or else it directly contradicts and is opposed to the Acts of Uniformity still in force, and other authorized enactments of the church, and hence by this very fact it passes out of existence, it perishes, it is illegal. If we wish to escape from this somewhat absurd conclusion, we must seek some other interpretation of the rubric, and the only interpretation left us, the interpretation given it by those who enacted it, by the revisers of the Prayer Book and their contemporaries and successors, is, that it is but a repetition of the other enactments of the church, that it authorizes what they authorize, that it abrogates what they abrogate, that is to say, it abrogates all anti-Reformation practices, all Sacerdotal vestments, all accompaniments of the Holy Communion that are in any way of a sacrificial or Roman significance.

We find a different aspect of the church when we turn to the consideration of the mission which has been so lately carried on in our midst. We cannot attempt to measure its effect upon the spiritual life of those whom it reached, or to estimate the results which must eventually spring from it, nor can we attempt to give any detailed account of its proceedings. But at least we can sound once more those key notes of the mission which seem to conjure it all up again before our mind's eyes, its inspiring influence not lessened, its lessons not obscured, its life living on,—the revelation of God as the Good Shepherd, the salvation of man as the one thing needful, and the Christian life as Christ himself, for "to me to live is Christ."

If we would address the missionaries themselves, we cannot do better than reiterate the words of His Lordship, the Bishop of Montreal:—"The conviction is that God has truly breathed His Holy

Spirit into you, and we the church in this city, and in the diocese, have felt the helpfulness of your being amongst us, and with warm hearts commend you to God and His grace, and look forward to the House above, where we shall meet."

GENERAL AND COLLEGE NEWS.

Rev. A. Bareham has resigned the mission post of Chapleau in the diocese of Moosonee.

Rev. H. A. Meek presided at the organ for some of the Aitken meetings.

Prof. J. Stephen is giving lectures in elocution to the students of the M. D. T. C.

A concert was held at Outremont in aid of the Union Sunday School on Friday Nov. 15.

Mr. Wm. H. O'Brien formerly of this college has entered the publishing business.

Rev. S. R. McEwan of Edwardstown spent a few days with us, while attending the Aitken meetings.

Rev. S. A. Mills of W. Shefford also paid us a visit of a few days.

Our new college is progressing rapidly being by this time almost roofed.

Ven. Archdeacon Evans preached the sermon at the annual convocation of Trinity College Toronto on Nov. 11th.

Mr. S. H. Mallinson gave missionary addresses for Rev. S. R. McEwan at Edwardstown.

The Church of England has opened a mission at Beauharnois which is at present being served from the college.

Rev. P. Grubb and Mr. Eugene Stock have stirred up quite a missionary interest in the college. Several meetings of a most instructive and soul stirring character have been held here as well as many meetings in the various churches.

The dates of the Xmas examinations are posted on the bulletin board and the students are all hard at work.

Rev. F. Charters has been in the city for a few days.

The mission services and missionary meetings have for the last three weeks been quite an attraction to many of the country clergy.

Rev. H. Jekill is spending the winter in the south recuperating his health.

Rev. S. Massey has resigned his charge of St. Simon's Church, Montreal and St. George's Y. M. C. A. have charge for the present.

Ven. Archdeacon Evans has been appointed lecturer in Paley and Butler as a department of apologetics and has also been appointed as a member of the educational council of the college.



N.B.—This Magazine costs only 50 cents per annum, and is published monthly during the College session, of 6 months.

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