

is seldom found at public libraries, ought to be furnished in Sunday school libraries or presented in some systematic way, such as was indicated for Church newspapers. The Church in Canada does not lack zeal, but she lacks organization, and to this object the best attention of bishops and synods ought to be turned more and more.

#### CHRISTIAN UNITY.

There is a growing appreciation among Christian people of the value and blessings of Christian unity. To say nothing of the waste involved in the effort to maintain in the same field a number of rival denominations, most people are convinced that it is far from the ideal of the one body set before us in the New Testament, and from that which our Lord made the subject of petition, that His disciples might all be one, even as He and His Father are one. Sometimes it is urged that in the rivalries of different sects, life is stimulated and progress promoted. It is doubtful if this result is attained by division, whilst the lack of unity and combination, to say nothing of the strife and contention which attend it, are evils evident to even superficial observers. Whilst good men in all denominations are weary of the existing state of things, and desire to see it replaced by something more ideal and effectual, there is a diversity of opinion as to how it can best be accomplished. Some are of opinion that unity will be best attained by the gradual approximation of Christians to each other in doctrines and methods. They think it will be a growth, and will come about in its own time and manner. They point to the gradual drawing near of some of the leading Protestant bodies to the Church of England, for instance, in the use of liturgies, and in the practical but growing observance of the Christian year. The influence of hymnology in this direction was recently commented on by the Bishop of Ripon, who said: "One thing I do believe in, and that is that hymns may—far more than controversies, concordants and conferences—one day be the means of that Christian reunion for which we all pray. In mutual respect for each other's convictions, in co-operation and sympathy with each other, in seeking to understand one another better, and above all, in the exercise of a true Christian charity, will that spirit be promoted out of which alone a true Christian unity can be evolved. Then there is the principle of reconciliation. For this the Church of England pre-eminently stands. From no existing Church has she ever separated, and with all orthodox bodies, as to the great verities of the Catholic religion, she has much in common. This feature of the Church's mission that, "He hath committed unto us the ministry of reconciliation," was forcibly dwelt upon by Bishop Hall, of Vermont, in his sermon on the occasion of the consecration of Dr. Brent, as Bishop of the Philippine Islands: We send our brother (he goes, I know), with the hope and prayer that he may exercise a ministry of reconciliation; not to emphasize divisions, but, if

possible, to heal schisms; to serve as the authoritative and official representative of this Church, which, whatever its practical defects, we believe may serve, under the providence of God, as the Church of the Reconciliation. You, my brother, will have an opportunity of proving the truth of the statement of the Ultramontane De Maistre, who spoke of the exceeding preciousness of the Anglican Communion, because it touched on the one side the old historic churches, with the ancient creeds and the inherited ministry and liturgy, while on the other side it touched the various reformed bodies, with their spirit of freedom and of Christian democracy; we may add, because it is ready to welcome, certainly to have no quarrel with modern science and modern thought, to lay under contribution, for the illustration of the faith once delivered, modern philosophy and modern discovery, just as truly as the Apostles employed the Roman roads and used the Roman organization for the spread of the Gospel, and put under contribution for the writing of the New Testament and the Catholic creeds the Greek language and Greek philosophy. If you should never, my brother, have a successor, as a second Bishop, in the Philippine Islands, if your bishopric should never become, in any strict sense, a See, it would have been more than worth while (and I know that you would count it so), to have gone as a fully-commissioned representative of this Church, to do all in your power to proclaim the word of reconciliation between the ancient and the modern Christianity, between the Catholic and the Protestant, between the old historic bodies and the reformed religious communities. The Anglican Church occupies, as a possible reconciler of differences, a unique position. It is said she is isolated, but, like our national position, it is a "splendid isolation," and yet leaves her unfettered to unite with all who wish to stand on the same broad platform of evangelical truth and Apostolic order. There is yet one more way of accomplishing union, and it is by surrender. It has found an advocate in an unexpected quarter Canon H. Hensley Henson, rector of St. Margaret's and Canon of Westminster, pleads that Churchmen should give up confirmation and episcopal ordination in the interests of unity with Protestant Nonconformists. He urges that they should be admitted to the Lord's Table without being confirmed, and their orders "frankly recognized." How unity is to be promoted by unchurching the Church, and adding another to the large number of existing sects, the Canon fails to point out. The Protestant denominations have done this for a long time, but they do not form a corporate body among themselves. To read the Canon's article on this subject, in the Contemporary Review, where he shows great tenderness for the consciences and convictions of Nonconformists, one would be led to suppose that Churchmen had and could have no conscientious convictions and were maintaining their ancient usages, simply from pride and a spirit of ex-

clusiveness. No one would be conciliated by such a disgraceful surrender of what we, as stewards, possess of the great heritage of the past, and we should incur contempt by such a base and, as it would prove, useless surrender. Better that all the evils of division should perpetually continue than that we, or any religious body, should surrender sacred and conscientious convictions for the sake of a unity which is not based on truth and love of truth, which alone can be real or lasting. The love of unity is growing; all Christians are coming more and more to hold the faith in unity of spirit, and in the bond of peace, and it will come by our seeing eye to eye, by all converging from different points to the truth, and to Him, who is the Truth; not by surrender of precious convictions, but by growing likeness and reconciliation to each other and to Him Who is the Great Reconciler of all.

#### INSTALLATION OF THE NEW CHANCELLOR OF TRINITY.

The most distinguished company which was ever assembled within the walls of Trinity University, gathered together on Wednesday evening, the 15th inst., in order to witness the installation of the new Chancellor, Mr. Christopher Robinson, K.C., one of the most eminent lawyers at present practising in the courts of the Dominion of Canada, and a gentleman who is universally respected and esteemed by all classes. Amongst those who were present on this most interesting occasion were the Bishop of Toronto, President Loudon, of Toronto University; Hon. G. W. Ross, Mr. J. P. Whitney, Chief Justice Sir William Meredith, Dr. Gilbert Parker, M.P.; Mayor Howland, Professor Hutton, Dr. James Henderson, Dr. Parkin, C.M.G.; Canon Welch, Mr. E. B. Osler, Hon. Richard Harcourt, Dr. Worrell, Col. Pellatt, W. R. Brock, M.P., and Chancellors Burwash and Wallace of Victoria and McMaster Universities, respectively. The chair was occupied at the commencement of the proceedings by the acting-Chancellor, the Rev. Professor Clark, who made a few opening remarks, after which Professor Oswald Smith, the public orator, presented the Chancellor-elect for the honorary degree of D.C.L., in a befitting Latin speech, to the acting-Chancellor, who conferred the degree in due form, amid loud and continued applause. The Chancellor-elect then took the statutory declaration, which was administered to him by the Dean, Professor Rigby and the Registrar, Dr. Jones, after which he retired to the robing room in order to assume his robes of office. During the interval which ensued, Mrs. Stewart Houston sang two or three ballads with much acceptance. The Chancellor now returned, clad in his gorgeous gold-laced robes of office. He was escorted by Provost Street Macklem, Dr. Edward Martin, K.C.; Dr. J. A. Worrell, K.C.; Dr. Gilbert Parker, M.P.; Dr. James Henderson, and D. T. Symons, B.C.L., chairman of Convocation, who walked some distance in front of him; the Bishop of Toronto and Canon Cayley followed after a short interval. Amid the heartiest applause the new Chancellor took his official seat. After he had done so, several laudatory speeches followed. The Provost, Dr. Street Macklem, was the first speaker. He referred to the fact that the gentleman just installed was the son of the first Chancellor and as a graduate both of King's College and Trinity, formed a connecting link between the new and the old. He was one of the most illustrious sons of Canada, and a descendant of an honoured U. E. L. family. He would worthily succeed his three distinguished predecessors, Sir John Beverley Robinson, Hon. John Hilliard Cameron, and Hon. G. W. Allan.