

specific academical purpose of drawing lines and limits with the calmness of the carpenter, you shall have the work of the carpenter, the photographer and the conventional story-teller or the especial pleader, the feverish partizan of a method. Project human life and character within the precise limits of a system and you get a cinematograph and Punch and Judy show."

The foundation thus laid, Mr. Parker told of the making of a novel. He laid stress on the fact that a novel is not a mere transcript of life, and that it is the human significance of facts which concerns the writer. Next he discussed the varying methods adopted by great masters and the choice of subjects, uttering a plea in this connection for exact knowledge of places and periods utilized at the same time insisting on the universality of the fundamental human emotions. After alluding to the need for earnestness and for reserve, Mr. Parker concluded as follows:—"Notoriety, applause, the incense burnt to intellect and achievement, these are not greatness. Greatness is to move simply among the common things of life, neither despising nor unduly exalting them, but living through them with dignity and sincerity. Indifference to small things is no proof of capacity for great things, and accidents of fortune are not the founts of fame and honour. Gifts are indestructible, the fire of them will make a light no matter how narrow the environment, how small the opportunity. Character is searching, it is far-reaching, it is permanent and to it belongs the faithful work upon the thing nearest to the hand, obeying the command, 'Whatsoever thy hand findeth to do, do it with thy might.' What better epitaph can you wish, writer of fiction, statesman, merchant, scientist, farmer, mechanic, hewer of wood and drawer of water, than this which closes Thomas Hardy's exquisite Woodlanders:—"He was a good man and he done good things."

Rev. Professor Clark moved a vote of thanks, and the motion was seconded by Mr. Goldwin Smith, who dwelt upon the fact that Mr. Parker's fame reflects lustre upon Canada. His career was being followed by Canadians with deep interest as they watched him climb higher and higher on the ladder of fame, and the distinguished speaker expressed his own confidence that Mr. Parker was destined to achieve very high results indeed in his chosen field in literature. Hon. Geo. W. Ross also spoke briefly, expressing the delight with which he had listened to the lecture, and remarking on the finished literary form in which it was cast. The motion was carried amid hearty applause. Mr. Parker in reply modestly disclaimed the compliments that had been showered upon him, and added that he hoped that he was only at the beginning of any good work he might be able to do.

After the lecture there was tea in the Don's garden and many had the opportunity of meeting Mr. Parker.

#### SERMON.

"Study to shew thyself approved unto God a workman that needeth not to be ashamed."—2 TIM. : ii., 15.

"If a man desires the office of a Bishop," says St. Paul, "he desires a good work,"—meaning by Bishop evidently what we nowadays call Priest, since he commends and encourages the desire, whereas no one is ever encouraged to desire to be Bishop in the higher sense. He also desires any important work, and one which must not be undertaken lightly and without the most serious thought.

It is indeed a profession, just as law or medicine are, but it differs from other professions in that it demands the whole man; it absorbs not only his intellect, his bodily presence and his tongue, but his soul and spirit, the intentions and thoughts of his heart.

When the hands of the Bishop are laid upon him, and he becomes a deacon, and when he is ordained priest, there is

no *charm* in this ordination to make him a different man from what he was before, as though by the magical arts of some Medea's cauldron, but what he is before, that he will be after, only, by the laying on of hands the grace of God is given him, and with that he may do what he could not do before, with that he may change his life. But the grace of God is free, it is given, it is not thrust upon any man so that he cannot avoid it; if he chooses to go on without laying hold of it by prayer, without using it, the name and the dress can make no difference to him. If he does not "stir up the gift which is in him," he is as though he had not got it, and yet in the sight of God and of man he is responsible for it.

These are serious thoughts which we who have already entered the ministry must always take to heart, and to which also those who are purposing to do so should give their most serious attention.

This topic is suggested by the collection to be made this morning for the Divinity Students' Fund. I imagine that not a few of you, who are here now, are intending to enter the Divinity class at no distant period, and then to take Holy Orders. You are proposing to undertake the duty of teaching the Gospel to other men, and of influencing their lives, to follow in the steps of our Lord and Master. You will be like a city set on a hill. What sort of an influence you will be able to exercise is a question of the deepest importance, and that not only to you, but to this College, and to the whole church.

In the Church of Rome the priest rules his people with greater authority. His influence is that of the whole church with its wide-reaching organization and discipline. He has powers of compulsion at his command and is backed by denunciations, for this world and the next. But with the greater personal freedom and religious liberty of the Church of England, her priests must rely not upon compulsion, but upon their own personal influence and character to affect their people, and if their personal influence goes, their people, generally speaking, go, too.

This, therefore, ought to be one of the principal objects in view with those who are looking forward to taking Holy Orders, to try and educate themselves in every way, by the help of God, to make themselves into workmen that need not be ashamed, that they may be as fit as possible for any work which the Master has for them to do.

Although this University is not, and never was intended to be, mainly a Divinity school, yet it is the whole College, and not merely those who are engaged in theological studies, whose duty it is to turn out men for the ministry of the stamp and character which they ought to have; and indeed, we do not want the character and tone of the Divinity student to be different from the character and tone of the others; no, the same, differing only in degree, in the nature of their studies. And it is most obvious what this tone should be.

I.—He who desires some day to be able to influence men, must make himself a *man*. Ah, how important it is to get hold of the men! they seem so much inclined to leave all church going and religion to the women: young men particularly are so easily and so foolishly ashamed of doing what is right and being seen to do it, unless they are really in earnest about what they do,—and it takes a *man* to get hold of them. You know what a *man* means. It does not necessarily mean a man who can play cricket and football, and run and fight, though such accomplishments will in many cases be an assistance to him; but it does mean one who can look you straight in the face, who you can feel has sympathy with you, and on whom you can depend to do what he undertakes, one who can endure without whining, and succeed without shouting. A man who has met his own soul face to face, and found himself, and got a character of his own. Conceit won't do it, nature may give it, to some extent, to start with, but Christ can always give it. I have known people who were