

bottom, but an expansion and luminous commentary of the old writ large—the vision of the universe as a system of inviolable order and law, throbbing in all its ceaseless changes with the one changeless and ageless life of Him who is without variableness or shadow of turning; the evolution of matter, life and mind which is the gradual unveiling of spirit; the living organism of society. These are some things which the University can help to do for the future religious teachers of Canada. She can give good aid towards making them educated, truth-loving men, living on the heights of their own time and with all the spiritual substance of past ages in a manner integrated as a personal possession in their minds. If they are not that in some tolerable degree, what can they be but blind leaders of the blind, roaming like ghosts amid the cast-off relics of a dead world, trying to house themselves and those who follow them in tombs, empty shells lying high and dry upon the shore of time, deserted by the freshening wave, and with no life in them any more for ever.

There is a great work now going on in the world before our eyes; the work of reconstruction, of reformation. It has always been going on in all ages. But we are passing through rather an acute crisis of it just now. It is not our Divinity students alone who are called to do their share in it and quit themselves like men: No man deserves the name of educated or ought to have the Academic stamp upon him who does not leave us equipped to take an intelligent and sympathetic part in it. We are apt to consider ourselves ill-used that such a responsibility should have been laid upon us;

to talk in a mournful strain as if upon us the ends of the earth had come. Why there is nothing after all so peculiar in our situation. Our religious problem is precisely what the religious problem has always been—to find the form in which our religion can be a reality, a working force in our own hearts first and then in our own world. This is inherent in the very nature of our faith. It is a spiritual thing, a living relation to the living God who is always revealing Himself anew in ever-widening circles of light as the world opens out more and more to the expanding experience and insight of men. It cannot possibly then be what is called a mere "deposit of faith" like a bag of shekels which could be handed down unaltered from one generation to another. Mechanical transmission may nearly suffice for the charms of a savage ritual. The fetish is jealous and rather stupid. The proper etiquette must be exactly observed in approaching him. He hates to be disturbed by changes and wants his sacrifice always done in just the same way. Faith in the living God on the other hand means vital assimilation. We must make it our own. If it is to be really ours we cannot possibly hold it precisely in the forms which expressed it for our fathers. Our thoughts are not as their thoughts were; our world is not their world. The stream has widened where we stand and it takes ocean liners to do for us what coracles could do for them. Think in how many voices the old message has been restated since the ancient days of the chosen people. The literal word of one prophet became the falsehood of the next generation with which the next prophet, his successor, the heir of