

practical service to the members of the Society. The Provost admirably summed up the debate, and the meeting adjourned.

At a meeting of the Executive Committee held on Thursday, 14th inst., the following were elected members of the Society:—The Rev. E. H. Capp, Messrs. Fee, Richards, Wilson A. C., Jones, Marling, McEwen, Spen, c3r, Walker, Ryerson, Miller, Brain, Johnson, Crawford-Ferguson and Ireland. It was decided to have the Devotional meeting of the term on Monday, December 2nd, in the Chapel at 9.45 p. m. The Rev. H. P. Lowe, M. A., kindly consented to conduct it. A Committee was appointed to inquire concerning the reduction of railroad fares for students who take Sunday Duty in outside places. The city colleges have been communicated with, and they have agreed to co-operate with our Society so that our claims on the railway will be energetically pressed.

On Tuesday a regular meeting was held for the purpose of hearing the papers of Messrs. Swayne and Johnson, B.A., on China. Professor Cayley occupied the chair. The secretary read a letter from the Rev. A. J. Wright expressing regret at his inability to be present, and hoping that on some future occasion he might be able to be with us. The attendance unfortunately was very poor indeed, this is specially to be regretted as the papers were most entertaining, and contained much valuable information. Mr. Swayne read the first paper on "China; its Governors and Government." He went thoroughly into the system of Chinese Government and showed that their customs are not so bad as is usually supposed. Their officers are not allowed to take fees of any kind in payment of their services, and the magistrate must try a case at once, no "putting-off" is allowed. Then, a Chinaman may, if he chooses, appeal to a higher court, and even to the Emperor himself. Mr. Johnson followed with a paper dealing more particularly with the religious side of the Chinese life. Some classes appear to be Polytheistic in that they venerate the spirits of their deceased ancestors. Others incline almost to Atheism, Confucianism and Atheism being almost alike. Filial love is a thing specially noteworthy in the Chinese character. Professor Cayley closed the debate with an expression of the great hope that there was for the Church in the Chinese field, one of the greatest causes for this hope being the "passive virtues" of the Chinese.

A business meeting was held on Thursday, 28th inst., the Provost in the Chair. The attendance was very small indeed. It was decided to send two delegates to the Convention of the Church Students Missionary Association to be held in Geneva, N. Y., in January. Mr. Seager and the Secretary were elected as Trinity's Delegates. It was decided to have a special notice board for the Society.

Mr. Swayne has unhappily been unable to go out to Pickering for the last few Sundays owing to an accident which he received when playing football. Mr. Field has been taking his place. The Humber Mission, which has been in charge of Mr. Fleming for some time, has made very great progress, and we may hope soon to have a church there.

Messrs. McCallum and Gwyn are helping Canon Osler and Mr. Powell at York Mills and Eglington. The Church in both these places is making rapid strides.

Mr. Francis is busy making up his Norval Sunday school report. The attendance during the past year has been very good and regular. A very large percentage of the scholars have been to Sunday school every Sunday.

The College authorities have kindly given permission to those students who take Sunday Duty and so are out all day, to have supper when they return home late at night tired and weary with the day's labours.

Mr. Adams, who was formerly in charge of Fairbank, went out there a few Sundays ago to the people's great pleasure.

On the Sunday before Advent Rev. E. C. Trenholm, of St. Cyprian's, preached and celebrated at S. Hilda's, Fairbank. His sermon which was preached on the text "The Lord our Righteousness," was very good indeed.

### SERMON.

"Wisdom is justified of her children."—S. MATTHEW xi., 10.

I do not know many words of Scripture which have been more variously interpreted than these. And yet, as Christ's words, they must contain some definite message for us. Let us, therefore, enquire what is the "wisdom" spoken of? Who are her children? How do they justify her? And thus I believe we shall arrive at the practical truth which the Master intended these words to convey to our hearts. In order to answer these enquiries we must approach the question from the direction of the context. John the Baptist had been cast into prison. But into the gloom and solitude of Machærus came the glad tidings of Christ's wonderful works, and John's disciples are dispatched with the enquiry, "Art thou he that should come?" The result of this enquiry was to bring into immediate contrast the two great teachers who had come from God to the men of that day. There had been the faithful, fearless call of the Baptist to repentance with his isolated, severe and unusual life, and now there was the tender pleading of Christ, the ministry of love preaching free grace and forgiveness, and though divine, standing upon the plane of their common humanity, entering into the joy and sorrow of life, now gracing a humble marriage feast with sympathetic kindness, now eating bread in a publican's house, and now comforting mourners for the dead with a miracle of resurrection. Either should have been enough to bring the nation to its knees, but both combined had failed to do so.

For, notwithstanding the multitudes who came to John's baptism, the opposition of the leaders of religious thought made his ministry a failure so far as national regeneration was concerned. How strange that in almost every age the great opponents of some movement for the blessing of mankind have been the leaders of religious thought. And although the "common people" heard him gladly, the rulers were already plotting the death of Jesus, and hence his scathing arraignment of them: "Whereunto shall I liken this generation? It is like unto children sitting in the markets and calling unto their fellows and saying, we have piped unto you and ye have not danced, we have mourned unto you and ye have not wept."

An eminent commentator upon S. Luke's Gospel says that Our Lord took this illustration from a scene which He had often witnessed, and in which, as a boy, He had probably taken part. It was a favourite amusement of the Jewish children to gather in the village market place, and, dividing into two companies, with that dramatic genius which is so characteristic of the Orientals, one company would represent some familiar scene up to a certain point, such as a marriage ceremony or a funeral procession, leaving the other company to guess their meaning and take up the act and complete it.

In the picture before us, however, those who should take up the spirit of the act are represented as sulky and unresponsive. They refuse to enter into the spirit of the hour and remain unmoved, and thus Our Lord depicts the general indifference of the men of His day to the voices of the two great messengers who had appeared, John, with his call of repentance and his train of penitents, and Christ, with His promises of grace and attended by a company of happy believers.

But while the means employed by these two teachers were so different as to seem almost opposed to each other, so that the resistance of the one would almost imply the embracing of the other, the moral insensibility of the age