

spoke of certain doctrines of the Church as "myths." He now knows, and all who rejoiced over his story know, that he was dealing in "myths" and something worse, in accusing his Bishop of gulling the public by a trip to England in search after what already had been found.

With the past of Trinity College we care not to deal, "let the dead bury their dead." But for Trinity College of to-day we have a deep concern, as upon its future depends largely the progress of the Church in Canada. We say "the Church in Canada," because we see opening up a grand new career for the College as the chief source for a supply of learned, diligent, well trained clergy for every diocese, and the Arts education of our sons, the sons of all Churchmen, under Christian influences, leaving the Provincial College to train those who care neither for morals nor faith, which its curriculum and discipline and tone alike ignore.

The present crisis is the time for a radical change in the government of the College. Life's stream runs swift in new lands. Institutions to keep abreast of the flood, to avoid stranding high and dry on some bank or shoal, must be driven with more attention to the current than is needed in the calmer waters of the old world. Prestige here goes for little; work, tangible good work for much. The Church life of Canada is highly specialized, it is differentiated from that of England in many vital points. To train our clergy as though they were going to do duty in an English parish is to put a man to learn navigation in a punt on a fish pond, and then send him adrift in a canoe at the head of a rapid.

The Catholic Church is indeed here the Church militant, our clergy therefore should be trained to the use of arms, and drilled thoroughly for both offence and defence. Society is largely indifferent, is not sufficiently cultured here to grasp appreciatively the force of historic teaching.

When the Church gains adherents by the dignified attraction of old world associations, only too oft these society converts seek to secure all the power which the Church offers, while they aim at enjoying immunity from Church discipline, or even aspire to controlling Church teaching and ritual. Trinity College, to meet this condition of the Church, needs bringing more directly into contact with the laity and with the public. The generous help of laymen, the kindly, the patriotic sympathy of all classes would be evoked by this policy bringing new strength to the College. To ignore the people in a democratic land is as impolite as to neglect the court in a monarchy. Publicity may have dangers to collegiate life, its noblest work is apt to wither under much exposure to the curious gaze. Yet unless the College touches the public heart, unless its achievements are open for the public eye to witness, to mark and reward, there will be cut off from the College the powerful stimulus, the timely help, the grateful good-will, which flow out from large-hearted popular sympathy with all educational work which blossoms with the promise of honour, renown, and power, to the young of the nation. No chord vibrates more universally among Canadians than the joy of achieved success at school or college. Our people are not comparable to those of the old land in honouring education, but their pride in education is the brightest feather in the cap of Canada.

Trinity College must throw open its doors and let in the invigorating breeze from the people's generous applause at student victories, which are refreshing the life of its more modern neighbours. It has great wants, wants not fully realized, which nought will meet but the inspiration of sympathetic

generosity, the fire of which it alone can kindle. Large gifts for scholarships, for honour rewards, for more Professors, new buildings and scientific apparatus are urgently needed. A Chapel for the College is very urgently required, a mean sized room being now used. This Chapel should be semi-parochial, the district around being worked by the students as a model parish, and the services made a training school in all the public offices of the ministry. Not a few have to thank the disgraceful meanness of the present Chapel for the acquirement of slovenly habits in reading and a general lack of the dignity of style, which ought to be maintained through all the services of the Sanctuary.

We hope the new Provost will ask right off on arrival for a Chapel to correspond with the Convocation Hall in style and size; that will be a splendid key note to his future policy and ambition. Whoever offers willingly in this work will honour himself; but the College must not expect such help if it plays Micawber.

It is not likely that we shall again see the scandal of a Church College being persistently maligned, all associated with it constantly assailed, and its friendship made an unpardonable offence, solely to gratify personal malice, but in any contingency of danger if the sympathy of the public is once ensured the sting of private animosity will be blunted by the shield.

The Council of the College needs modernizing, rejuvenating, a slipper on the wheel is invaluable, but a coach loaded with slippers will not progress. The training of the Divinity students ought to be so arranged as to equip the men for parish work amid a perverse generation of hostile sects. At home the Curate system ensures a few years drill before the responsibility of a sole charge. Here men are put from a class room direct to a parish, and left to find out as best they may, how best, or how at all in some cases, to do their work.

The standard of matriculation needs raising much higher for those who take only a Divinity course. Candidates should be given plainly to understand that Trinity College does not supply the place of a Grammar School, nor creates a taste for study in a literary vacuum. The rejection of illiterate candidates, of men who could not be made "able ministers," might temporarily lessen the roll, but in the long run it would place the College in a proud position, securing its students such public respect as would be of infinite value to the Church. With better literary training, prior to matriculation, the student's time could be more given to strictly ministerial training, more especially to the attainment of those accomplishments which are absolutely essential to ministerial success. To educate men for clergy and leave out Preaching and Reading, the conducting of Sunday schools, and parish business routine from the curriculum is as sensible as to ground students who are to be musicians in the theory of music, and neglect to teach them the practical use of a musical instrument.

We hope that the new Provost will fulfil all that his College honours justifies us in anticipating from his rule and governance. He will differ from all the men of his College and rank we ever knew if he does not set such an example of hard work as will not only startle both students and staff, and but act as a new impulsive power to the Diocese. We are sanguine enough to anticipate that he will raise Trinity College so high, that throughout the Dominion, to be a graduate of Trinity will be the pride of those who know they wear an educational distinction

above any the new world can confer, equal to any the old world can give, in being able to call her Alma Mater.

THE UNITY OF THE FAITH.

Conclusion of Dr. Sullivan's Sermon.

III. At the very antipodes of this masterpiece of ecclesiastical mechanism, the Roman communion, lies the large but sadly divided host of our nonconforming brethren, whose ecclesiastical position comes naturally within the scope of the words before us. Now, that our brethren of the various Protestant denominations are numerically and influentially strong is undeniable, that their ministry is characterized by liberal gifts of culture and learning we also know, that they have planted all over the land benevolent and educational institutions, which enlighten its ignorance and diminish the tone of its misery, all are aware who know anything of the country's progress. That we ourselves have much to learn from them, and that the sooner we learn the better, in the direction of missionary zeal, and a more systematic method of sustaining the Church, as well as of individual munificence, is also true. Nay, more, that their pulpits bear faithful witness, both at home and in the heathen lands to the great saving doctrines of the Gospel of Christ no one, not wholly blinded by prejudice, will for a moment question. And yet all this cannot, and shall not, disguise either from them, or from us, the fact that their separation from one another, and from us, presents an anomaly at such utter variance with the true ideal of the Church, as sketched by its Divine Founder, as must extort from every devout soul the cry, "How long, O Lord, how long till we behold the answer to the high-priestly prayer, 'That they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us.'" Thank God, the longing for this restored unity, unity both of visible order and inward spirit (for our Lord prayed and His apostles laboured for both), is as profound as it is universal. The providence of God is overruling the aggressive advances of, on the one hand, a blasphemous Christ-dishonouring Romanism, and on the other, a dreary atheistical materialism, to drive us, if a better spirit will not draw us, nearer to each other. Some indeed would have us believe that practically the Saviour's prayer is already answered; that all He pleaded for was an internal, spiritual union, a secret oneness of heart only, and that this does exist, for are not all Christians, by whatsoever name called, one at heart, because led by one Spirit and saved by one Saviour; and what, to use the popular regimental theory, are all the varied bodies but divisions of one and the same army, clad in variety of uniform, bearing aloft their various ensigns, but all

FIGHTING UNDER ONE CAPTAIN,

in one holy cause? But this favourite simile will not bear the test of scrutiny. It is not in harmony with the facts of the case. It is admirably suited, doubtless, as a popular sentiment for Bible Society and Christian Association platforms, but, like counterfeit coin, there is a hollowness in its ring which betrays its worthlessness. It is at best an *ex post facto* theory, a theological after-thought ingeniously contrived for the vindication of that which is a sin against God, a shame to the Church, and a wrong to mankind. No, no, brethren, strife is not co-operation. Separation and mutual prejudice are not union, and the sooner we cease to veil our wrong-doing under this transparently thin disguise and set ourselves honestly face to face with this crying sin of the Church, the more speedily we will see its removal. How, or in what form, I cannot tell. In one principle we will all agree. Come when it may, or under what outer circumstances, if it is to be permanent, it must be founded on the divine basis, the basis, that is, of things absolutely essential. About this there can be no question. From this fundamental principle we may not swerve—even by a hair-breadth—and guided by this principle, there are some things which we can see very clearly, as this, that reunion with Rome (which some yearn for) is utterly forbidden us. Fellowship with her, were it feasible to-morrow, were treachery to Christ, for she does Him systematic dishonour by poisoning the essential truth touching Him at its very fountain head. Not only has she wandered far away into the devious, downward path of heresy, but there is no possibility of her return, for by a strange overruling of Providence, the blasphemous assumption of infallibility, which she adopted at the bidding of an instinct of self-preservation, is destined to be her downfall, forbidding as it does, the retraction of a single heresy, and so shutting her up to the doom predicted for her, when as one of the forms of anti-Christian error that are to precede the second Advent, she is to be consumed with the breath of the Lord's mouth, and destroyed with the brightness of His coming. From her therefore we turn