

century is now being made by the Christian Literature Company of New York. Each of the ten volumes composing the series is in charge of one or two capable men, so that every period will be treated by a scholar chosen for his special knowledge and fitness for the work, whose aim is to give a clear, unbiased, and interesting account of the epoch entrusted to him. If we may hazard an opinion based upon an examination of one of the volumes that have already been published, and upon the calibre of the men responsible for the work, these volumes will be read much and by many.

To the Anglican branch of the Church has been awarded the contract for building a considerable part of this ten-storey historical castle. Bishop Coxe was to have erected the basement, but his death has made it necessary to secure another author to finish the sketch of the Apostolic Age. Bishop Potter of New York and Archdeacon Tiffany will continue the series with their volume on The Post-Apostolic Age. We may be sure, then, that the foundation will be well and truly laid; and when we add that Trinity College, Toronto, as represented by her master-workman, Professor Clark, will have the honour of putting on the roof, we give a guarantee that there will be no scamp work, at any rate, in these important parts of the building. Dr. Clark is engaged upon the last volume, which deals with the Anglican Reformation. This will go a long way towards inspiring many, especially in this country, with interest and confidence in the series. The volumes, we may add, are attractive in appearance as well as in substance and the price is by no means excessive.

Rev. H. V. Thompson, M.A., spent a day or two in residence recently. His many friends will be glad to hear that he is getting on well in Newmarket, to which important parish he was appointed a year or more ago.



CONVOCATION NOTES.

COVET EARNESTLY THE BEST GIFTS.—1 Cor., vii., 31.

But the tenth commandment of the Decalogue had said "Thou shalt not covet." There is therefore a covetousness that is not sinful. While we are to be content with our capacities, our capabilities, our opportunities, the inevitable environment of our position; while, in the words of our Lord's parable, we are to rest satisfied with the number of talents, be it one, two, or five, committed to us, yet we are earnestly to desire to make the most of them, to cultivate our abilities, to improve our opportunities, to develop our endowments. While there is a morbid discontent abroad, always grumbling with what it has, and growling for what it has not; that, like the dog with the bone crossing the stream, lets go the reality for the image and thus loses all; that, jealous and unsatisfied, spends its time coveting, envying,—trying to drag down but never to lift up; while there is this sinful discontent, there exists for its condemnation the command "thou shalt not covet": so there is also a holy, healthy discontent, that, recognizing the evil around, sets about mending it; that tries to level up instead of pulling down; that encourages lofty aspirations, enthusiastic hopes, and stirs to efforts at ameliorating the human condition; that will not let a man who feels he can clamber up the tree of life, rest content by sitting down at the root: and for such the Word of God, as declared by St. Paul in our text is "Covet earnestly the best gifts." In one case it is, as Milton describes it, "the last infirmity of noble mind," and by it angels fell; so it is in the other the initial inspiration of all excellence, for by it men have risen to noble heights in every department of life.

My dear young friends, who have in the heyday of your youth undertaken a University course, I would to-night desire, while guarding you against sinful discontent, to kindle in your hearts that noble longing for improvement, that has been the root of all the good that has ever been achieved; for without it men would ever have remained satisfied with their savage or barbarous state and all the improvements of civilized life that we enjoy, whether domestic social, or political, would have remained untried, unmade. I would endeavour to stir you to make the best of yourselves. God's gifts are many; He endows some with physical strength, others with social influence, others with intellectual eminence, and others with moral and spiritual distinctions. When the apostle says "Covet earnestly the best gifts," he would not confine these gifts to any one class. It is true that the apostle is speaking here of "spiritual gifts," but it does not seem as if the gifts he speaks of were those that we now understand by spiritual gifts. Some seem to be rather intellectual—the word of wisdom, the word of knowledge, divers kinds of tongues, and the interpretation of tongues; these are spiritual gifts, because they are the gifts of the spirit of God, and, according to St. James, "Every good and every perfect gift cometh down from above," so that all gifts are spiritual gifts when they are combined with a spiritual principle.

To say these gifts were miraculous does not narrow them to any one class, for, after all, strictly speaking, every act by which the Divine Spirit infuses into the human soul a quality or grace which it did not possess before is miraculous. Why, who makes much of a miracle? As to me, I know nothing else but miracle. To me every hour of the light and dark is a miracle; every inch of space is a miracle; every spear of grass; the frames, limbs, organs of men and women, and all that concerns them; all these are unspeakably famous miracles. Yet the apostle does appear in some way to classify them, for in their enumeration you will ob-

Sermon preached by the Reverend Canon Dann, of London, Ontario, in the Chapel of Trinity College, on Monday evening, November 16th.