

always easily perceptible to any one who knows the particular place at all well. And, naturally, no one knows what a college really is so well as its undergraduates. You know what the tone is, you know exactly where it is all that it should be, and where it might be raised, and, may I say? it is only you, ultimately, who can raise it to yet higher levels.

It is, of course, impossible for any one to make a man either a scholar or a gentleman against his will. But here, at least, the opportunity is offered to you all to gain an education of which no man need be ashamed, and in the social life of the place to acquire those feelings, and to practise those courtesies, the possession and exercise of which are of infinitely more importance than the accident of birth, or the merely superficial polish of breeding. Yes, the opportunity is offered to you: and the fact that it is offered brings with it a grave responsibility. The opportunity is yours, but no one can force you to use it: you must take it or reject it as you will. Only remember, I beseech you, a chance like this comes but once in a lifetime. If you lose it now, you lose it for ever.

(b) Moreover, the progress which we all desire our College should make must be progress on definite lines and toward a definite goal. Not only education, but a religious education, is its object. And when I speak of a religious education, I mean one that does not ignore, but on the contrary tries to cultivate, the spiritual part of the complex nature in which we are created.

I imagine we can, most of us, feel that there is something very defective in any system of education which takes no account of the body. A man whose physique is altogether undeveloped, whether by his misfortune or his fault, is, however well his brain may be stored, a poorer specimen of his kind than he might have been: just as on the other hand one with an empty head, however broad his shoulders, however strong his muscles, is after all not very different, except, indeed, in the sadness of his wasted possibilities, from a magnificent animal. But it is just as fatal, nay, it is immeasurably more fatal, to leave undeveloped and untrained that highest and noblest part of our nature, that side of it on which we are akin to God Himself.

And here again with regard to what the College offers, I must say what I did before. If it is possible to make a man a scholar or a gentleman against his will, still less, even, is it possible to make him a religious man against his will. But here—and now, of course, I am not thinking of those who have come with the already formed intention of devoting themselves to the sacred ministry of the Church—here to all is offered the opportunity of gaining some elementary knowledge at least of eternal truths, some acquaintance with what I may call the theory of religion. Here—and this is of much greater importance—here in the Chapel services day by day, here in the opportunities of frequent communion, are offered to all, if they will but use them, facilities for developing, for training, for educating that highest part of our nature of which I spoke, the starving of which leaves a man a poor stunted creature at the best. And in the social intercourse of man with man, in the excitement of games, in the true delight of real and lasting friendships, the spiritual faculties that are, or may be, enlightened by teaching and developed by the exercise of prayer, find ample sphere for the practice of whatsoever things are true, honourable, just, pure, lovely, and of good report.

II. I have spoken, so far, of the College in its corporate

life. But after all, we can, as a body, make progress only if the individual members of the body recognize that they must each individually move forward.

(a) And so here again each one of us should have a definite goal. The ideal for the college must be your ideal for yourselves. It could only be reached if each member of the college were to realize it in his own person. Trinity men are proud, and justly proud, of their College: still, more, I rejoice to think that they are loyal to it with a loyalty that will last through life. You are proud, and justly proud, I say, of your College, even as we are all proud, and justly proud, of being subjects of a great and mighty empire. But why are we proud? The reason is the same in both cases. Because there is a history, there is a past to be proud of. We are proud to remember that we are the children of the men who, twelve and thirteen centuries ago laid the foundations of our liberties in the old folk-moots, of the men who age by age claimed and gained from king and noble, and parliament, the rights which belong to men as men. It is not because of anything that we ourselves have done that we are proud of our race, but because of the past glories of our fathers whose heirs we are and into whose labours we, their sons, have entered. So, in its measure, with the College. Those who have come and gone before you have made a name for Trinity such that you are proud of the College. And you could not bear to think that when you have gone, and your places are filled, as all too soon they must be filled, by a younger generation, those who come after you would not be proud of the College which will then be theirs as well as yours.

Well, it depends upon yourselves. At any given moment the character of a college is in the hands of its undergraduates to make or mar. And if you want your successors in those benches to be proud of you as you are proud to-day, be sure that you are, and that you do, nothing of which they shall ever be ashamed.

(b) Yes, have a definite ideal for your own personal life: and (next) be ever stretching forward towards it. We, none of us, count ourselves to have attained: we are none of us yet what we may be, what we hope to become, what we will strive to become, either in knowledge or in character, or spiritual depth. For the very best among us life must be an unceasing advance from strength to strength until unto the God of Gods he appeareth in Zion.

And if there is one here whose unspoken thought is that it is of no use for him to try to go forward, because of his own past history, because of the things that are behind, let him remember that S. Paul said of himself that he forgot the things that are behind, as he stretched forward to the things that are before.

Past failures, past sin, should be remembered only to keep us humble; they should never be allowed to paralyze effort. If because of our weakness we cannot, we dare not, hope to go from *strength* to strength, let us not forget that out of weakness we may, by God's infinite mercy and grace in Jesus Christ our Lord, be made strong, and being strengthened with might by His power in the inner man, may then go from strength to further strength.

Yes, let there be no standing still for any one of us, but always a persistent stretching forward. To try to stand still is to abdicate one of the highest prerogatives of humanity.

For progress, it has been nobly said, is

“Man's distinctive mark alone,
Not God's, and not the beasts': God is: they are:
Man partly is, and wholly hopes to be.”

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