

interest as to how the work of missions is progressing." This is the spirit that needs to be cultivated and fostered in every congregation throughout Canada, that the work of missions to the heathen may occupy the first place in the hearts of our people, as it does in the heart of Him whose professed followers we are. Wonderful, indeed, is it that God, with the keys of His own, has opened the doors of heathen nations to His Gospel, so that in lands for many years closed against missionary effort, voices are raised entreating, "Come over and help us." China and Japan have flung wide their gates to the Gospel; without let or hindrance from the governments of these lands, Christ may be preached, and His glorious salvation made known. Tibet is almost the only land that up to the present refuses to give encouragement to missionary effort, but even here some are ready, at least, to listen. India with its teeming population, and Africa with its countless millions, are rapidly being evangelized, and the Church is in the forefront of the battle. Brethren, what are you going to do? What part are you willing to take in this mighty contest between the powers of light and the powers of darkness? Surely our baptismal and confirmation vows pledge us to the great Master's service, to fight His battles and partake of His victories. Shall we, "as good soldiers of Jesus Christ," obey His commands, or refuse to do so? Upon you each rests this solemn responsibility. Brethren, the time is short; already is heard the sound of the King's chariot wheels. We know not at what moment He will come, and when He shall come, to those who have neglected His parting command, He will say, "I never knew you; depart;" but to those who from the heart have prayed, "Thy kingdom come," and who have endeavoured, according to their means and opportunities, to "hasten his coming," He will say, "Come, ye blessed of my Father; enter ye into the joy of your Lord."

NOTE.—It is recommended that the offerings for this purpose be sent at as early a date as possible to the secretary-treasurer of each diocese, to be by him transmitted to Mr. C. A. Eliot, treasurer of the society, Toronto.

The secretary-treasurer in each diocese, to whom all moneys are to be sent, is as follows:
 Nova Scotia—Rev. W. J. Ancient, Halifax, N.S.
 Quebec—George Lampson, Quebec, Que.
 Toronto—D. Kemp, Synod Office, Toronto, Ont.
 Fredericton—W. M. Jarvis, St. John, N.B.
 Montreal—Rev. Canon Empson, Montreal, Que.
 Huron—J. M. McWhinney, London, Ont.
 Ontario—R. V. Rogers, Kingston, Ont.
 Niagara—J. J. Mason, Hamilton, Ont.
 Algoma—D. Kemp, Synod Office, Toronto, Ont.
 Ottawa—Rev. E. A. W. Hanington, New Edinburgh, Ont.

The collections in response to the Epiphany Appeal will be for foreign missions as usual. The word "domestic" in the appeal was put for "foreign" by a typographical error.

AMUSEMENT AND RECREATION.

BY THE RIGHT HON. THE EARL OF DARTMOUTH.

I should, in the first place, be inclined to draw a distinction between recreation and amusement. As I understand it, recreation in its literal sense means the refreshment of the human system, the stoking of the human engine, by which a man can secure that sound mind in the sound body which will enable him to carry on the ordinary business of his life. Thus, if I am right in my contention, while recreation may be amusement, and amusement may be recreation, recreation, taking it in this strictly literal sense, must always be valuable and beneficial, while amusement may be something very much the reverse. One of the tendencies of modern times is to overdo everything; we live in a record-breaking age, and unless some record is continually broken, some previous best exceeded, the results, however good in themselves, never seem to be entirely satisfactory. Recreation proper is, in my opinion, a part, and a very important part, of the education of the young. No one realizes more fully than I do the enormous value of our national sports and games to the manhood of the country, and the excellent influence, both physical and moral, they exercise on the national character, when indulged in at proper times in a proper spirit; but no one, on the other hand, is more conscious than I am of the danger we run of giving them undue importance, by which their value will be diminished, if not altogether destroyed. The amusements of an idle man are not recreation—they soon cease to amuse, and in time they become the business of life, and a very exacting and unprofitable business into the bargain. There is another tendency of the day that is well worthy of our consideration—the tendency to make things too easy for the rising generation. We rightly take much care and thought for them and their occupations, but this very anxiety for their welfare, if carried to excess, will foster and encourage that growing tendency to do

nothing for themselves that they can get some one else to do for them. Manly sports are the surest corrective of indulgence, and against this evil in our great national games we have a great national safeguard, and if we are to maintain the stamina and pluck for which England has always been famous, we must depend largely on our outdoor games for the means of doing so. Take our games of cricket and football. Played as they ought to be, they constitute as good a training for fighting the battles of life as it is possible to conceive. They exercise an influence for good on our moral natures, as well as on our national characters; they encourage the better qualities, and discourage the worse: in them we learn self-denial, discipline, and unselfishness. We learn, moreover, to play for the success of our side, and not for our individual glory; but there is a growing tendency to turn what ought to be only a healthy recreation into a mercenary transaction, the tendency to take advantage for your own profit of those who may not be quite so sharp in a worldly sense as you are yourself. With how much greater satisfaction should we contemplate the skill, the pluck, the endurance, of which we have such brilliant evidence in our great football contests, did we not know that after every match many a hard-earned shilling would find its way into the wrong pocket, and many a sorrowing wife and hungry child would have reason to curse that love for a bit of sport on which in our wisdom we are apt to pride ourselves. There are two forms of recreation that I will select as illustrating the changes that come over Christian opinion from time to time—viz., the theatre and dancing. It is interesting to remember the view that was taken of the theatre by the Church in the seventeenth and eighteenth centuries. Mr. Lecky, in his "Rationalism in Europe," tells us that "the doctrine of the Church on this subject was clear and decisive"; the theatre was unequivocally condemned, and all professional actors were pronounced to be in a condition of mortal sin, and were, therefore, doomed, if they died in their profession, to eternal perdition. The ritual of Paris, with several others, distinctly pronounced that actors were by their very employment necessarily excommunicate. As a consequence of this teaching, the sacraments were denied to actors who refused to repudiate their profession, and in France at least their burial was as the burial of a dog. This was at that time the sentence of the Church upon those whose lives were spent in adding to the sum of human enjoyment, in scattering the clouds of despondency, and charming away the weariness of the jaded mind. And now, after year of struggle for recognition, sometimes even for actual existence, we find the position of the actor is assured, and the stage is a power in the land. No one will deny that there is much that is regrettable in connection with stage-life and stage-land; no one, on the other side, will deny that the leaders of the profession have set us a splendid example of charity in its noblest form. Here ready to hand is an amusement at once intellectual, instructive and amusing. Are we to avail ourselves of it, or are we not? That is a question that each must answer for himself; but let us be careful that we do not stamp as wrong what in itself is not wrong; and while we lay down our own rules for our own guidance, and make them as strict as you like, let us give to others the same freedom in this respect we demand for ourselves. Then as with the theatre, so with dancing. Dancing in times that are past has been very roundly condemned, and if there are any at the present day still inclined to look askance at what ought to be, and generally is, an innocent and exhilarating amusement, let him learn from the author of "Ten Years in a Portsmouth Slum" how valuable an assistant dancing was to him. . . . There is no doubt cause for regret, and for deep anxiety in some of the tendencies of modern times, but there is, too, cause for congratulation and cause for hope. The wealthy and leisured classes have more time on their hands, and it is only by early training and example that those who come after us can be led to take a wise view of their duties and their responsibilities in the employment of their leisure hours. But we have awoke to the fact that space and opportunity for recreation and improvement is a vital necessity for the welfare of the toiling masses of the people, Public bodies and private individuals vie with each other to promote the interests of the people in this respect. Open spaces, public parks, and free libraries mark the advance that has been made the foundation for sound recreation and healthy amusement, which must prove of inestimable value to the generations that are yet to come.

TRINITY GRADUATES.

A gathering of past and present members of the Divinity class of Trinity College was held in the Convocation Hall, Thursday morning and afternoon, at which the following clergy were present, in addition to the college staff: Rev. C. H. Shortt, Rev. Canon Belt, Rev. C. L. Ingles, Rev. C. E. Thomson (Toronto Junction), Rev. E. W. Pickford (West

Mono), Rev. G. F. Davidson, Rev. H. P. Lowe, Rev. A. J. Broughall, Rev. C. B. Kenrick (Port Hope); Rev. A. W. H. Francis (South Cayuga), Rev. R. Seaborn, Rev. W. Creswick (East Toronto), Rev. W. L. Baynes Reed (Keene), Rev. W. J. Muckiestone (Perth), Rev. J. C. Roper, Rev. G. L. Starr (Norway), Rev. Gerald Card, Rev. T. W. Powell (Eglington); Rev. C. A. Seager, Rev. C. R. Lee (Grimsby), Rev. Canon Cayley, Rev. A. Hart, Rev. H. O. Tremayne (Islington); Rev. T. W. Paterson (Dear Park), Rev. J. S. Broughall (Whitby), Rev. H. B. Gwyn, Rev. H. J. Spencer (Flinton), Rev. A. J. Belt (Guelph), Rev. A. U. DePencier, Rev. A. J. Fidler, Rev. C. E. Belt (Stony Creek), Rev. J. Scott Howard, Rev. J. K. Godden (Acton), Rev. F. C. C. Heathcote, Rev. C. M. Harris (Marmora), Ven. Archdeacon Allen (Millbrook), Rev. Canon Tremayne (Mimico), Rev. G. L. Taylor, Rev. C. B. Darling, Rev. J. H. Ross (Acton), Rev. W. G. Swayne (Selby), Rev. Robert Ker (St. Catharines), Rev. Canon Farncomb (Newcastle), Rev. Rural Dean Allen (Millbrook), Rev. G. B. Morley (Tulimare), Rev. G. Warren (Lakefield), Rev. H. M. Little (Bolton), Rev. C. R. Gunne (Gorrie), Rev. J. Alan Ballard (Guelph), Rev. Rural Dean Carey (Kingston), Rev. C. W. Hedley (Brantford), Rev. H. Symonds (Peterborough), Rev. W. W. Bates (Thornhill), Rev. Rural Dean Spencer (Thorold), Rev. R. J. Moore and Rev. Dr. Langtry. A large number of divinity students were also present.

The sessions were preceded by a celebration of the Holy Communion at 8 a.m., at which the Provost, Rev. E. A. Welch, M.A., was the celebrant, assisted by the Rev. Prof. Cayley. Matins were said at 9.30 a.m., and the morning session was convened at 10 o'clock. The proceedings were opened with prayer, after which the Provost delivered the following address:

THE PROVOST'S ADDRESS.

It has been thought advisable that our proceedings should be opened by a few preliminary remarks from me with respect to the objects of such a gathering as this. But before going further I must express my deep thankfulness for the cordial response to the proposal to hold this reunion of men, most of whom received their training for the work of the ministry within these walls, all of whom are labouring in one part or another of the Lord's vineyard, and who have for a brief space left parish, or mission, or whatever the sphere may be, to renew old associations and friendships, and to receive from each other encouragement and stimulus, above all to come apart to rest awhile in the realized presence of Jesus Christ, and then to go back to the work, His work, with fresh inspiration and hope and consecration. I must also take this opportunity of expressing my sincere gratitude to some who are present and to others who were not able to join us, for many kindly words of cordial appreciation. And when I say that I must also add that the idea of holding this gathering did not originate with me. It occurred some years ago to my predecessor, Dr. Body, but circumstances prevented his carrying it out, and it was suggested to me by one who would, I feel sure, prefer that I should not publicly mention his name; but to whom will be due the thanks of all who feel, when we separate, that the meeting has brought them a blessing. I. Now, I wish to regard our gathering first from the point of view of the College and the University. Hitherto, in speaking of the objects and aims and character of Trinity as a great educational institution, I have thought it my duty to emphasize very strongly its university side. I have repeated, almost ad nauseam, the truism that Trinity is not a theological college. It is necessary to do this, and I shall continue to do it at the proper times and places, even at the risk of incurring the disapproval of a kindly but anonymous critic who took me to task in the correspondence column of one of the Church newspapers. To-day, however, I wish to emphasize the corresponding truth, to lose sight of which would be as unpardonable as it is impossible, that one great object of the foundation and existence of this college is that here men may be trained for the ministry of the Word and Sacraments, men who shall be, if possible, good preachers, good visitors, good organizers, but above all things, filled with an intense personal devotion to the Master whose they are and whom they serve—holy in life, absolutely sound in the catholic faith, utterly loyal to the doctrine and discipline of the Church of England. This is an integral part of the ideal of the college, with which I am proud indeed to identify myself, of which I am proud to speak as our college. This, then, is the side of the work of Trinity which to-day we have most in mind; and this side of its work, though not this only, should be immensely strengthened by our present gathering. I trust that we shall all go back to our different spheres having caught some new inspiration from that sense of possession of a really great inheritance, which is involved in membership of this university and college, and resolved to further in every lawful way the interests of Trinity, remembering that they are after all identical with the interests of religion and of the Church, deter-