

The Church will indeed fill a larger and higher place amongst us but only because Christ and His Church are one, only because being in her we are in Him, only because through her, as by an instrument, the Holy Spirit works in us and upon us, changing us into the image of Christ from glory to glory, imparting to us, developing in us, one Christian grace after another, out of the fullness of Christ. We are only beninining to recognize what the Church is according to the Bible.

The individual hitherto has been everything—the Church has been very little. The individual has offered himself for missionary work in heathen lands. The Church can hardly claim that she has trained and sent him out.

All honour to the men who have offered themselves and have gone forth single-handed and alone, duly commissioned, indeed, authorized by the Church, but hardly sent by her. The Church would send, not a solitary individual in his feebleness, but a band—a troop—an army of Missionaries.

How can one or two, with very slender resources, with no choir, no building—how can they represent the Church? It is a marvel that they have been able to accomplish so much. The Church amongst us has not known—she does not yet recognize what she is—what God intends her to be in the world.

Gradually the truth is dawning upon Christians, that the Church of the living God is the Body of Christ—that Christ and His Church are one—that her words and acts are as the words and acts of Christ Himself. This must, in time, prepare the Church to face her work in the world and to set about it as the representative of Christ. Then she will not be content to accept the offers of a few individuals. She will train large bands of men for foreign work, and she will send them forth fully equipped, as an army with banners, so that men will be impressed at once with the reality and the importance and extent of the work entrusted to them. When Gregory would send Missionaries to England to convert the Saxons, he did not send one or two individuals, but a band of 40 with Augustin at their head. What impression could one or two have produced. They must have been, as many of our Missionaries are to-day, practically helpless, and their progress exceedingly slow. From the day of their landing, Augustin and his 40 Missionaries were able to maintain and represent, in a becoming order, the worship of the Great King of Heaven, the Saviour of the world. They entered the presence of King Ethelbert as representatives of the Church—the Kingdom of God on earth—in solemn and orderly procession, singing a Litany, before Augustin delivered the message entrusted to him.

The fact is, we have been afraid of the Church. Our minds are set to recognize spiritual life and power in the individual, not in the Church. It must be in the Church because she is one with Christ. It must be in the Church before the individual can have it from her and through her. We need not, and we ought not, to fear that glorious Society of the Church, which Christ has Himself provided and which the Holy Spirit uses as His instrument for keeping alive in the world, not merely the knowledge of God, but the spiritual life, the life which comes from Christ living in us.

Here is, I am persuaded, the direction in which we need to labour. We need to induce men to regard the Church as she is presented to us in the Bible, as the Body of Christ—the extension of the incarnation. This truth is already gaining—it is great, it will prevail, when it is established widely and first in proportion, as it grows with the Church missionary work, be taken up and promoted in the true spirit, in the best way, to the glory of God and the great benefit of men.

TRINITY LENTEN LECTURES.

These lectures are under the auspices of St. Hilda's College, and are given in the Convocation Hall. The first of the series was delivered by Mr. John Francis Waters, M.A., on Saturday, February 26th.

The lecturer, who had selected Nathaniel Hawthorne as his subject, was introduced by Provost Welch, who expressed his pleasure that to Trinity University should belong the honour of being the first to bring a gentleman with such a favourable platform reputation before a Toronto audience.

In the critical analysis of his subject, as well as in his rendering of selections from Hawthorne's writings, Mr. Waters showed himself a careful and sympathetic student of this mystic American author. Hawthorne, he said, had no American prototype, although he was closely akin to Edgar Allan Poe. Among British authors he was allied to Coleridge and his school. Hawthorne could not be ranked among American novelists. He could hardly be termed a novelist in any form; even the "Scarlet Letter" could not be considered a novel so much as a psychological romance. The lecturer compared Shakespeare's use of the supernatural with that of Hawthorne. The former introduced it boldly and openly; the latter made it evident to consciousness rather than to sight.

His personality was most attractive; his beauty being not of mind alone, but of face and form also; there was a sort of witchery about him. His life was happy, his marriage was an ideal one, he had a deeply religious sense; yet with all this he was a strange man—a magnificent dreamer, whose power of mystic introspection and profound analysis rendered him utterly solitary.

His literary style was like that of Addison and Steele in simplicity, and exquisitely finished. His power of using English was unexcelled. He was a poet as much as Longfellow; his books were perfect works of art. In closing a fine, critical analysis, the lecturer said that it was not possible to define Hawthorne's charm, since it lay, not so much in what he said, as in what he suggested; he was valuable as a teacher, delightful as an author, and an exponent of the genius of downright hard work and the doing of ones best.

Mr. Waters gave an admirable analysis of the psychology of "The Scarlet Letter," and illustrated his points of criticism with well-rendered selections from the author's books. His quotations from the author, literal and of great length, and without note or reference, showed the marvelously trained memory Mr. Waters possesses.

The next lecture to be given by Mr. Waters entitled "An Afternoon with Dickens," takes place on March 26th, and will conclude the series. It is needless to say that this lecture is eagerly looked forward to by all who were fortunate enough to hear that on Hawthorne.

After the lecture several teas were in order, forming a happy conclusion to the day's enjoyment. The Provost and Mrs. Welch entertained at the Lodge, Professor and Mrs. Cayley at their home on Crawford street, while Miss Strachan, Professor and Mrs. Clark and Mr. Young dispensed their hospitality in College.

These jolly little gatherings are in high favour among those who attend the lectures, and are looked upon as part and parcel of the afternoon's pleasure.

The second lecture in the series was delivered on Saturday, March 5th, by Surgeon-Major Napier Keefer.

The subject of his lecture was "Some Eastern Types." The Hon. G. W. Allan, Chancellor of the University, occupied the chair and introduced the speaker.

Mr. Keefer began with a short sketch of the early occupation of India by the Europeans, and of the campaigns and manœuvres of Clive and Hastings. He spoke of the great mutiny of 1857, and of the awful atrocities which accompanied it. Although nearly forty years had elapsed

