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inflicting wounds which have never yet been healed? or to come nearer home, who does not know that the separation of the great Methodist body from our communion, an organization cradled and nurtured amongst ourselves, was largely due to the cold unsympathetic worldliness of many of our English Bishops, at a time when the Church had lost almost all voice in the appointment of her own chief officers and they had become the nominees of a half hostile government. Upon every page of the Church's history seems written large the motto of the text. Wherever she has been true and faithful to the law of her own supernatural life, there the Church has finally triumphed over every obstacle; wherever she has stopped to fight with the weapons of this world, terrible and complete has been her ultimate downfall. Whatever, brethren, be our seeming disadvantages, let us thank God, if in any way we have been taught something of this fundamental lesson. Yes, the very history of this College and University, so sorely tried as it has been again and again, yet from every successive trial emerging ever stronger and more efficient than before, or the story of this Diocese under the wise administration of the great Prelate so lately taken from its head rising from deep poverty to its present strength and resources, alike tell in tones which cannot be mistaken of the victories of faith. They remind us unmistakably that the Church possesses in the free will offerings of her devoted, well instructed sons an equipment far better than the uncertain subsidies grudgingly doled out by a reluctant State.

Only let our leaders, whether clergy, or laity, trust themselves fully to the divine powers inherent in the Church herself. Let our people rise to a higher realization of the priestly service of offering and consecration to which they are called in the fellowship of the Body of Christ. And in the case of our struggling Church of Canada, the prophetic words shall yet receive a fresh fulfilment—"Thy people offer themselves willingly in the day of thy power," "Thou hast the dew of thy youth."

It will avail us little, however, to have been freed from the temptations to worldliness, which beset the Medieval Church, unless we are also on our guard against those other forms of the world spirit which marred the course of the Church of the Apostolic age. I mean strifes, contentions, divisions. We have repudiated the tyranny of force over the individual conscience; have we no need to guard against a yoke of party spirit, crushing out legitimate individuality and reverent regard for the majesty of truth. Who can look out upon the multitude of sects, which among English speaking Christians the wide world over usurp the place of the divinely constituted unity of the Body of Christ, and not feel that we Anglican Churchmen, at any rate, have great cause to lay this matter seriously to heart, lest our part of the great vineyard fail pre-eminently in manifesting the heavenly unity by which witness was to be borne to our Divine Lord in a gainsaying world?

And here, perhaps, it may be well to recall one important law of the unity of the Catholic Church, viz., That it is to be realized through the harmonious combination in one body, of differing types each in its own way contributing to the fulness of the whole. The truth which is committed to the Church's keeping, is indeed absolute and eternal, yet in its still unsolved mysteries, in its wondrous depths, in its manifold applications, it is too vast and too great for any one Church or any one age to fully appropriate or embody. The operations of the One and the self-same Spirit will ever be found manifold and diverse. We have still need of the spirit which emphasizes the individuality of the gospel message, and spends itself upon the evangelistic necessities of the present hour: of that other spirit again which bows reverently before the objective majesty of faith, the mighty heritage alike of worship and practical training which we have received from the past; or once again of that other spirit which leaps forward with the deepest aspirations of each successive age, longing so to interpret the one unchanging message as to discern the true solution of the problems which loom up and cast their dark shadow over the unknown future.

We have need, I say, of all these ineffaceable types of human character, yet not of these types standing apart in separated isolation, but as they are fused and commingled in the loving fellowship of the One Body.

No doubt this unity in diversity within certain limits, is more difficult to attain and at first sight less tangible and satisfying than the more mechanical unity of one unchanging type; yet there can be no question that in this higher ideal lies the hope of the future. And this is the special vocation of our own Anglican Church. Let us be quite sure that no true ideal is ever struggled for in vain, and that no false ignoble rejection of a divine ideal ever in the final outcome reaped aught but disaster and shame. Let us realize that our Lord has set before us a more difficult task, and therefore a higher destiny in the future as regards the matter of unity than has been given to our brethren of the Roman Communion. Let us be loyal to our own calling, brave in our own appointed place, let no one turn back to a lower because an

easier position. We have to show men that the authority of the Church is none the less real because it differs widely in force and weight according to the subject matter on which it is exercised, and the amount of Catholic consent formal or implied to which it can lay claim. We have to teach them that the Church's authority is in all cases paternal, not despotic, respecting fully the duties and responsibilities of individual development, never crushing out legitimate individual apprehension of divine things. The questions thus barely outlined are indeed far too complicated to be dealt with on an occasion like this. I wish only to point out that they are the questions which in the near future must be faced, and to which the thoughts of intelligent Churchmen of our communion are being increasingly directed.

It will be more suitable for me here to indicate some ways in which it seems the special function of a Church University as a great Christian school of learning, to prepare the way for the corporate action of the Church in its divinely given office, as "The pillar and ground of the Truth." The final dogmatic utterances of the Ancient Church were not obtained by the mere mechanical process of counting heads (such a view has been reserved for a later and less spiritual age), but were prepared for by the patient labour of successive great thinkers and scholars; and in the same way now, it must be largely to the influence of her own Universities and their Theological Faculties, that the Church must look for similar effort towards meeting the difficulties of our own times. And this primarily through the training of wise and sound theologians, capable of accurately expounding and of applying with true spiritual weight the dogmatic utterances of the Church already given. Not that which the Church has yet authoritatively to declare in these latter days is of most importance, but that which in her undivided unity she has already solemnly delivered. The Church can never again have such primary and absolute truths to utter, as when for all succeeding generations she guarded in the Catholic Creeds the fundamental verities of the revelation of the Trine God. The Church's voice is not silenced by flight of time or lapse of generations. She still speaks to us as clearly as to the men of any former age in those apostolic writings by which the Apostles, her first Bishops, bore witness under the unique and peculiar Inspiration of the Spirit to the portraiture of her Divine Lord; or in the Creeds by which her Bishops in the later centuries attested the true meaning of the dogmatic faith which they had thus received.

The perplexities of this age can never become vital difficulties of faith beloved, if only the Church of today bear steadily in mind that her primary mission is to give ever fuller and more complete utterance to the truths which were first voiced by the Church of the mighty past. To foster such a reverent historical temper must ever be a primary function of a great Christian school, such as our Universities are striving to become. And then, further, in meeting our own special difficulties, the Universities seem specially qualified to impress upon the great mass of the Church the much needed lesson of patience. There must be much labour and research, much tentative effort before any general or authoritative declaration even of a local church can be aught but perilous and harmful. Only let our scholars remember that their work is necessarily tentative, that it has to approve itself not merely to their individual minds, but to the spiritual apprehension of regenerate souls in the Body of Christ, ere it be fit to take its place in any way as authoritative or certain; and then very great liberty may safely be left to individual workers in this field. Almost every great champion, whether of faith or morals, has had to defend himself against the easy cry of unsound or dangerous teaching. Even in the case of great Fathers of the Ancient Church we need not disguise the fact that their work was not free either from mistakes or limitations; yet we can see notwithstanding that in a true and vital sense that work was one; and that the Church would never have fulfilled her interpreting office aright without it. So with our own English scholars to-day it is no reflection upon the value of their work in grappling with a problem of great complexity and almost entirely new, to say that their conclusions must necessarily be tentative only. It may well be that they will be greatly transformed, whether by omission or supplement, before they can take a place in the general teaching of the Church.

I have dwelt upon this aspect of the work of institutions like this as necessary aids to the teaching work of the Church, means toward the increase and recovery of her note of unity rather than on some more obvious characteristics, because this aspect seems to me not yet to have gained that general recognition in the Church to which it is undeniably entitled. How many an opportunity has been lost, how many a false step taken even in the short history of our own National Church, which the influence of well instructed scholarly theologians might have saved or prevented. A continuous succession of such men is a guarantee for the peace and efficiency of any Church beyond all price. May the Blessed Spirit Himself

pour out upon this place abundantly the spirit of wisdom and understanding, as well as the spirit of might and ghostly strength. May He increase and multiply amongst your people the spirit of generous liberality and loving offering for your material needs. Above all, in each hour of trial or perplexity may He give to those who direct the counsels of this University the same spirit of clear faith and undaunted courage which has so signally marked it in the past; revealing the Eternal Person of Him whose promise can never fail, "Lo, I am with you all the days, even to the Consummation of the Age."

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### MONTREAL.

HOCHELAGA.—The Sunday-school scholars and their friends attended the annual Christmas tree gathering in St. Mary's Church lecture hall. The hall was filled and everyone seemed to enjoy the occasion. A short programme from the children preceded the presentation of the gifts from the immense tree. Every scholar present having been made happy with a present from Santa Claus, who came in his customary Arctic costume, the rector, who presided, stated that he also had a presentation to make in the name of the congregation. This proved to be a handsome gold-headed ebony cane which the congregation desired to present to the popular and efficient choir-master, Mr. A. Plow, in acknowledgment of his untiring, zealous and successful musical efforts.

MAISONNEUVE.—The Christmas tree and social in connection with St. Mary's Church mission were held on Thursday evening, tea being served at half-past six o'clock in the mission room, 629 Notre Dame street. After tea was over a short musical and literary programme was rendered to an appreciative audience by the young people, and then Santa Claus made his appearance upon the scene, clad in a long fur coat and a cap which nearly concealed his face from view. Santa Claus proceeded at once to distribute the gifts to the children, passing many a joke and good humoured remark during the ceremony, to the great amusement of the young ones. A presentation of a purse of money was given to the organist, Miss Alice Harris, who for a year has rendered good service to the mission by leading the musical portion of each Sunday's worship.

MONTREAL.—St. Luke's.—The Rev. L. N. Tucker gave a very interesting illustrated historical lecture in the lecture room of St. Luke's Church last week. The lecturer took his audience from London to Dover, thence to almost every place of note in France, which he referred to as the finest country in Europe. Its architecture, paintings, sculpture, and ancient buildings and landmarks were rapidly thrown upon the canvas, and the amount of historical information that was wrought into the lecture, from the days of King Pepin to Napoleon III. made the hour and a half occupied by the lecturer seem very short indeed. Paris, the most beautiful city in Europe, was well illustrated, and the principal events of the past hundred years were rapidly and eloquently sketched, embracing the stirring times of the Revolution and Napoleon I. The lecturer did not forget the young folk, for, at the close, a series of colored pictures, notably the trial of Reynard the fox by the king of beasts, were shown, to their unbounded delight.

SAULT AU RECOLLET.—The Xmas Sunday-school festival of St. Andrew's Church (Back River) took place in the local assembly hall. The attendance was very large. The Rev. E. McManus presided, the Rev. Mr. Garth, of St. Martin's Church, being also present. A very sumptuous tea was served for the children, after which those of older years were entertained in like manner. Recitations, readings and dialogues followed, and a Christmas-tree loaded with presents was illuminated, to the great delight of the little ones. The prizes were distributed by Mr. McManus.

ST. LAMBERT'S.—The lecture on fruits and flowers given on Friday evening, in the St. Barnabas Sunday-school, was full of interest and instruction. After adverting to the great social lessons which could be learned by the study and practice of horticulture, Mr. Moore, the lecturer, discoursed eloquently on the different varieties of fruits and flowers suitable to the locality and the mode of culture to be adopted to secure success. He also strongly urged the advisability of training the young to a love and study of gardening: recommended that Arbor Day and Harvest Thanksgiving should be festivals in which youth should especially take part. Mr. Moore was the recipient of a vote of