

tional method and the denominational method. According to the former, general religious truth alone would be imparted, those fundamental doctrines on which the people of a country or a district were agreed. According to the latter, each denomination would teach to its own children its own special doctrines.

Now, it is believed that most of us would be very thankful for such general religious instruction as would prevent the young from growing up without any practical knowledge of God and of religion. And undoubtedly there is, at the present moment, a serious danger of this coming to pass. When young people are taught about everything except God—when their duties to Him are not inculcated along with their duties to their fellow-men—it is almost inevitable that they should come to believe that the whole matter of religion was of small concern to them and might safely be neglected. We certainly should have no right to be surprised at such a result. And therefore we should be ready to co-operate in any attempt to bring the truths of religion before the minds of the young.

But we believe that there is a more excellent way, the way of teaching definite religious truth, as we ourselves have received and hold it, to those for whose education we are responsible. In such a system all is clear and definite, we are able to teach what we believe, and all that we believe which we regard as necessary for a knowledge of God and what He requires of us. It was on the ground of these convictions and with the desire to provide such an education for the young men who were members of the Church of England that the first Bishop of Toronto took in hand to set up this college and this university. Inspired by the same belief and aim, many generous men and women in Canada, in the United States, and

in Great Britain, gave of their substance that the religion of Christ, as held in that pure apostolic branch of the Church to which we belong, might forever be taught to the sons of the Church. This work has been carried on now for many years with varying success, but with no departure from the original purpose of the institution; and to-night we are commemorating that work, looking back with thankfulness upon the past and praying God for grace to do our work better in the future.

It seems to me, my brethren, that these considerations make a very solemn appeal to us all, to the English Churchmen in Ontario, to the Teachers in this College and also to the Students. Each of these three classes may do much for the work which is being carried on in this place, and it becomes us to ask what it is that we can do.

The Churchmen of the province can give us their interest, their sympathy, and their help. They have already done much, and if some have given but little out of their abundance, others have given much out of their poverty. Much has recently been done to extend our curriculum and to equip the college more completely for its work. But still there remains much to be done, or else certain departments already at work must languish, and other necessary additions will not be able to be paid. This is not the place to go into details. May God, in His goodness, raise up for us helpers in the hour of need.

A very serious responsibility is laid upon the teachers of this college, since upon them chiefly it devolves to give effect to the design with which it was erected. Our work has to be done, on the one hand, with strict regard to the advances being made in all departments of knowledge, and on the other hand, as remembering that all