

First the lion stood for strength and for true aggressiveness. One who was asked if he had found "peace," replied that he had found "war." We must not be content with a peace of feeling: our peace must be one that follows war, a peace of well won victory. To him that overcometh the promise was given. We must be strong and courageous. Courage was the first, second and third requisite of the Christian life as St. Bernard tells us.

Second, the ox stood for that creature which had been so useful to man, the patient, yoke-bearing creature, and the one most used for sacrifice. Hence to our courage we must add self-control and self-sacrifice. The same Christ is represented as a Lion and as a Lamb. The latter aspect harmonized with the figure of the ox. We must endure as well as do and dare. We must not inflict pain but bear it. Thus we should be truly gentle.

Third, the face of a man signifies that which is the crown of humanity—intelligence. We must serve God with our mind as well as with our soul, and heart and strength. Man, inferior to many other creatures in strength, by his superior intelligence employs them. Religion is a reasonable service. Religion is not a fanciful, fantastic thing, not a child of the imagination. True Reason will lead us to true Faith. Faith can illuminate Reason, and Reason can shine on Faith. No antithesis exists, no divorce should be permitted between Faith and Reason. The use of a telescope or microscope does not destroy but enhances the use of the eye. Faith is like this aid to the natural reason. Reason can show us when and how to receive authority. If we wait patiently doubtless the difficulties will be cleared. Faith need not be childish, but it can be child-like. Our reason teaches us not to be fooled again and again by Satan, and causes us to be not ignorant of his devices.

In the fourth place, the eagle suggests to us something beyond strength, patience and intelligence: it represents aspiration. "Knowledge by itself puffeth up, but love edifieth." God is pre-eminently love; and all our intelligence must be used for the general good. We must love in a God-like, unselfish way and spirit. Aspiration suggests love—love ascending towards God, love radiating towards humanity. As the eagle soars aloft and looks with unblenched eye on the dazzling glory of the sun, so the soul that loves looks up fearlessly towards God. Thus "excelsior" is our motto! and we recognize our spiritual

paternity as beings who are men rather than "magnified tadpoles."

Let us cultivate higher aims, nobler aspirations, loftier conceptions, grander ideals. Forgetting both our past attainments and our past failures let us press forward and upward. Let us love God for His grandeur. Let us forsake and despise and bury all that is bad, mean, low, poor, vile and false. The eagle's flight suggests to us the eagle's point of view—which is God's point of view; from this height the eagle can see further and in truer proportion than one who remains on the earth. The psalmist when he went into the sanctuary beheld the end of those he had at first accounted successful; so from the standpoint of the eagle we can recognize the true bearings and proportions and import of God's various dealings with us. At this height we can see how obstacles are to be overcome, how sorrow and disappointment are to be borne, we see the relative lightness of the things of time and space, and the relative weight of the things that are eternal.

The true life should be a glorious combination of the four requisites:—

- (1) Strength and courage.
- (2) Patience and self-control.
- (3) Intelligence; intelligent faith and believing intelligence; a reasonable service.
- (4) True aspiration, true love.

The four give us a perfect picture to follow as an ideal and an incentive, and as a measure to remind us of our defects. They do not represent a dream, but a solid, an abiding and in some true sense, an attainable reality!

The hymn "And now O father mindful of the Love" was sung after the Offertory sentences were read. At the close of the service the hymn "Through the Night of Doubt and Sorrow" was sung as a recessional hymn. Thus ended one of the noblest services ever held in our chapel; it was felt that the service and the sermon had "lifted us into heavenly places."

CONVOCATION.

The weather on Thursday was all that could be desired, and when the members of Convocation appeared in the Bishop Williams' Hall they found it well filled.

After declaring the Convocation open, the Chancellor, Dr. R. W. Heneker, in his address, dwelt on many points. After regretting his inability to attend the business meetings and the service in the morning, Dr. Heneker went on to wel-