

would be no light task. He who would undertake it must first master the curious lore of the middle ages, for Wycliffe was a true reformer, who had learned all that his own age could teach him, and so was able to go beyond it, and teach posterity. He must study his subject in the literature of the day, poetry and miracle play, as well as the folios of realism and nominalism,—he must understand the political issues which divided Europe, the western empire, the still growing power of Rome, the constant struggle of free nationality against ecclesiastical usurpation. He must not paint an idealized portrait. Wycliffe was a man of the world and a politician: and the aroma of scholastic philosophy never departed from his writings. Luther could call him "*der spitzfindige Wycliffe*," Melancthon could point out theological errors in his system; but these great men did not understand one who was their equal in all respects, they could not grasp his point of perspective, nor do justice to the inevitable conditions of a career belonging to a period of transition.

If you can paint that portrait faithfully, you will not lack your reward. You will have merited well of the institution which is honoured with Wycliffe's name; you will have done service to theology, in the highest degree; you will have merited well of our Reformed Church, of English literature, and of English history.

And now, when I pass from the safer ground of historical retrospect to say a word about the institution reopened this day, I feel the natural difficulty, shrinking from the presumption of a stranger's advice or opinion, and also from the manifest unfitness of mere conventional civilities on this solemn occasion.

May it be said that some of our wisest and most experienced teachers have sometimes feared the erection of theological seminaries, not only because they deem that a theological faculty is the necessary part of an ideal university, but because such institutions sometimes breed a narrow class of intelligences, theological *coleries*, the encouragement of Shibboleths, rather than the strength and evangelical catholicity which marked the great masters in theology. But whatever ideals of a perfect university may still float in the imagination, none can deny that Ontario, under existing circumstances, has solved the difficult problem practically as well as munificently. Your great university, closely surrounded by her theological satellites, will communicate to them her scientific spirit and her catholic breadth of survey, nor will she be ashamed of those *alumni*, who pass from her curriculum to this college, in order to consecrate themselves to the study of what was once called the Queen of Sciences.

One word more I fain would add, as a witness to the help which Wycliffe gives to more distant parts of our dominion.

Last evening, at the social meeting of students past and present, reference was made by a friend and colleague of my own, to religious deadness in our diocese of Fredericton.

His own modesty prevented him from testifying to the admirable work done by the few Wycliffe graduates who at present are with us. But I differ somewhat from his diagnosis of the evil. For the labours of my brethren in the diocese, especially those in rural parishes, however widely the

theology of most of them differs from my own, I have no feeling but a wish that my work may be as efficient. You know the old monkish maxim, which advised each inmate to "do his work *taliter qualiter*, but always speak well of the Prior." It happens to me often to say that of which my "Prior" does not exactly approve, and to do some things not in accordance with his own practice, but (as he will not hear me now) I cannot refrain from saying that it would be well if all of us would so spend our life, in ceaseless industry, in entire concentration upon our ministerial works, that at the age of 87, we might have some portion of the many sided culture, ripe literary judgment, and the absolute self devotion of John Medley.

Send us more of your graduates indeed, but you must send something else from Ontario. Send to our Protestant laity something of your energy and your persistent purpose, that when a vacancy arises, they strive to fill it,—not by a narrow party man, but by one who will preserve and transmit the faithful teaching of old, the gospel which our Church of England maintains, the comfort of our Loyalist ancestry, and the only safeguard of our church's existence.

And now I conclude with the earnest wish for the prosperity of this college. *Stet fortuna domus*, may that be true for many a generation among you! And if those words need a more christian paraphrase to befit the place and the occasion, let these replace them: "For my brethren's and companions' sakes I will seek thy good."

SUNDAY SCHOOL.

The following appointments have been made by the Rector to the vacant classes in our Sunday School. Mr. Wilson's class will be in charge of Mrs. J. S. Armstrong, as long as she remains in our city. Miss Seely takes the place of Miss Ina Brown, and Miss Lester of Mr. Leonard Tilley. Miss Ketchum has consented to act as assistant to Mrs. Daniel.

The annual examination will be held this month. The juniors will be questioned *vice-versa* on Sunday, November 15th, the seniors will answer written questions on a day to be announced hereafter. By the result of the examination, any grading will be decided, in which the suggestion of the teacher will exercise great weight. It is hoped that all seniors will offer themselves for examination. Those who, for any reason, seek exemption, must apply for it through their teachers.

The Rector desires very earnestly to impress upon the members of our Sunday School the need for more accurate and audible utterance of the responses in our Church service. A very great improvement will be needful before even a moderately satisfactory standard is obtained. Another *desideratum* is the adoption of a suitable hymn book, in type less trying to the eyes. An admirable plan has been suggested by the Rev. Allan Daniel, namely, the stencilling of the words of a hymn on a large sheet, suspended on a frame, so all present can clearly follow it. As a collection of some twenty or thirty is all that is required for Sunday School purposes, such a plan would seem to unite economy and efficiency and will merit our serious consideration.