

would spring up that would gradually permeate the mass of Church people. It is psychologically impossible for all men to think alike, either in doctrinal or ritual matters. As this truth comes home to us, we must all be more and more prepared to give and take, every man looking not "on his own things but on the things of others."

It is natural that in the present state of things, every alumnus and every supporter of Wycliffe College should also be a partizan of Toronto University, and at least indifferent to Trinity. But, in Federation, in proportion as Trinity continued in her new estate, that broad and liberal policy towards Arts students which has characterized the past ten years, she would gain the united and hearty, nay, in due time, the enthusiastic support of all Church people. The one Arts College of the Church open to all, the two Divinity schools mainly representing the two great parties in the Anglican Church, but each prepared 'to live and let live.' Such is a reasonable prospect and hope of the results of Federation.

In short, it would appear that the Federation of Trinity with Toronto University in the spirit which I have endeavoured to describe, would be the opening of a new and brighter era in the history of our beloved Church in Canada. She would be in a position to manifest to the world a loftier and more disinterested spirit than has sometimes seemed to inspire her actions. Yet she would not be the loser but the gainer. By contributing to, she would share in, the general good. There is no greater need at the present time than that of the application of Christian principles and Christian methods to the action of societies and institutions. Strange as it may seem, it is yet possible for a man to be self-denying, self-sacrificing, humble, and loving in his private life; and in his public capacity, as a member or officer of a Church, or of a Parliament, hard, uncharitable in thought, word and deed, unyielding, and in policy thoroughly worldly. There seems to be an almost universal scepticism of the power of Christian principle, and an utter blindness to its victory even in seeming defeat; but I believe that the entrance into Federation from such motives, (amongst others) and looking for such results as I have described, would be an example of corporate faith so rare in our days, which would have the most beneficent consequences, and would redound to the glory of the Holy Spirit, who we believe guides the destinies of all who open themselves to His influence, whether individuals or societies.