

he should, express himself definitely. We cannot at once, perhaps, attain entire conviction in all points, but at least we do know and we must declare the certainties of our convictions; we do know and we can testify what we have found to be the solid rock beneath our feet. If true Christian faith be, as it undoubtedly is, a personal relation of the soul to a living and present Christ, then we must know whom we have believed, we can testify to what He is and what He has done, we can discriminate between what is from Him and for Him, and the vain substitutes of a false philosophy or the anti-Christ of human tradition and superstition. Has man direct access to God through Christ? or can he only approach Him through a cumbrous mechanism of human mediators—priests, sacraments, and ceremonies? Is the Church, the body of believing men in every age and land, constituted by the indwelling Spirit, a living unity? or is it an ecclesiastical organization, whose limits are determined and whose continuity is maintained by the external order of its ministry and the mechanism of rites and services duly performed? Is the will of God, contained in the records He has given us, the only and supreme authority in all matters of faith and conscience? or is there a co-ordinate human authority embodied in churchly traditions? Is salvation a free gift received by faith and whose fruits are holiness, truth, and peace, or are we to reverse this order and make our labours and righteousness the means by which we think at last to secure the divine favour and partake of the promised redemption? These are vital and fundamental questions. Upon the answers which we accept will depend not only the character of our individual Christianity, but the power, vitality, and usefulness of our Christian ministries. Vagueness and uncertainty upon these questions become the source of great evil. And it must be the duty of every teacher of theology to impart clear and well-defined conceptions upon these points. *Qui bene distinguit, bene docet.* Every truth has its mysterious side. Beyond what God has revealed, there is much that He has not revealed, much that transcends our highest thought. It is possible, to our great injury, to seek to be wise above what is written. But so far as God has revealed Himself it is our duty to know it absolutely and to state it definitely. The boundary lines between truth and error are not so vague as some have asserted. Theologians have no right to create artificial difficulties by their speculations; or to invent untenable dogmas, as is done for example upon the subject of the sacraments; and when unable to explain or defend them either from the standpoint of Revelation or Reason, to take refuge in the plea of mystery, or hide their own factitious ignorance under a *quantum est quod nescimus*. It is only by means of such clearness and accuracy in theological study that we can hope to find the unity of truth or to mediate between conflicting opinions. So far from the tendency of such definiteness being towards a narrow and intolerant dogmatism, it is the only way to a real comprehension and reconciliation, based upon the only broad and sufficient foundation—the person and work of Christ, who is Himself the Truth. It is not by the indolent or cowardly slurring over the differences, nor by taking some vague or indefinite *via media* that we can end the conflicts or resolve the antinomies of theological thought. We must learn to distinguish between the true and the false, between the essential principles and the changeable forms in which they are embodied, between the truths of revelation and the speculative and often equivocal explanations of human philosophy. The practical unanimity in all essential and saving truth which now exists among Christians really enlightened and illuminated by the Divine Spirit will be extended to theology itself as it becomes more Biblical, and as it is more clearly seen that all the lines and all the problems of thought and being meet in the Incarnate Son of God. As each Christian enters into more full and complete possession of Christ, and as theology becomes more completely dominated by this supreme conception we shall be brought into the unity of the Faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

#### THE UNIVERSITY QUESTION.

Now let me add a few words upon the second distinctive point in our position. In placing this Theological College in close proximity to the Provincial University, and in availing ourselves to the utmost of its advantages, we have been actuated not merely by considerations of expediency, but by convictions of the importance of the principles involved. As theology is the crown and completion of all science, so Christianity is the great sweetening and illuminating principle in society, the salt and the light of the world. But it can fully discharge its functions only by actual contact with the world, only as its principles, motives, and potencies are realized and applied by Christian

men in their intercourse with others and in the discharge of the duties which their various relationships in life impose upon them. The withdrawal of Christians from any sphere of service has always resulted disastrously, both in loss to humanity and in weakness to themselves. Whenever they have by self-imposed isolation shut themselves out from the business, the politics or the educational interests of society; whenever through cowardice, through want of faith in the living power of Christianity, or through a Pharisaic spirit of separatism they have deserted the stations and duties allotted to them in the providence of God, not only have they failed in their mission in the world, but themselves have been overcome by the evil; for the power and the purity of Christianity depend upon its self-sacrificing activities. And there is no sphere which demands the application of these activities more peremptorily than that of education.

The State must provide education. It cannot afford to commit to individual and irresponsible efforts the provision of this essential requisite for self-government. But our circumstances are such that the education provided must of necessity be non-denominational. Is it therefore non-Christian, or, does it necessitate the withdrawal of Christian men? Those who propound such a policy labour, it appears to me, under two grievous misconceptions. First, they misconceive the tendency of the pursuit of science, and in consequence unfairly distrust it. All knowledge is a revelation from God; all study rightly pursued leads to Him. As Christians we have everything to gain, nothing to lose, from the fearless cultivation of every science. The self-discipline, the methods of inquiry—the modesty, patience, and judicial impartiality which they demand do not run counter to Christianity, but rather serve as a schoolmaster to bring men to Christ. All comes from Him, reveals Him, and can be used in His service. However assiduously the unbelief of men has endeavoured to wrest the discoveries and appliances of science against the truths of revelation, the ultimate outcome in every case has been an ampler illustration of the wisdom of the Creator and a fuller confirmation of His truth. We can thus, without fear, adopt a system which places the impartation of science and arts in the hands of those most competent to make it.

The second misconception is that which limits the power and efficiency of Christianity to its official and ecclesiastical connections. The fact that the latter are excluded from University College is made the ground of an utterly baseless and, I would add, senseless accusation, that it is a Godless institution. The fact that an institution for education in arts has ecclesiastical connections secures, it is true, its denominational character, and nothing more. Whatever more it may have, it acquires from the character, conduct, and influence of the Christian men who are within its walls. When, on the other hand, you cut off from an institution for education in arts all denominational and ecclesiastical control, you simply lose that external and official connection; while that which is vital and essential will depend upon the extent to which the Christian men who sit in its councils, who occupy its chairs, and who through its halls, exhibit and exemplify the life and the principles of a genuine Christianity. It is possible for the denominational institution, retaining the external and secondary, to be utterly devoid of what is really vital and essential; and it is equally possible for the non-denominational institution to be pervaded by a spirit of living piety, and to promote the grand ends of a reasoned and reasonable Christianity. No stringency of official connection with a State Church has protected the universities of the Old World from the inroads of the most pronounced infidelity. The more freely constituted institutions of the New World will have their safeguard in the loyalty and unanimity with which they are sustained by Christian citizens, and in the courageous, consistent, and efficient Christianity of their councillors, their teachers, and their students. As respects our own University, the testimony of every one who takes any real and intelligent interest in it, and has any real knowledge of its inner working, is, that it can, in the extent and earnestness of the Christian work carried on by its students and the number of earnest and faithful Christian men amongst its members, challenge without fear comparison with any other institution in the Dominion.

#### PRACTICAL SUGGESTIONS.

If I may venture to make a few suggestions, there are semi-official, and it may be, official ways in which perhaps the bond of union between the University and the surrounding theological colleges might be drawn still closer than they are. While we partake of the benefits of the University, it is possible that its special courses might be made still more helpful to theological students in the options allowed, and in the cultivation especially of Oriental and Semitic literature. If our denominational differences would permit, we might

see at length a united theological faculty and the power of conferring theological degrees vested in the Senate, which should fix the literary standard, while the various colleges should regulate the theological and denominational requirements. On the other hand, I think, the theological colleges might make larger returns to the University, and this in at least two ways. First, each theological College ought to provide in its residence such accommodations as that it could receive therein students in Arts of its own Church whose parents desired them to be under the same special Christian influences in the midst of which they have been reared in their own communion. Secondly, each theological College ought to provide instruction in Biblical knowledge, in Christian Ethics, and in Evidences, for non-theological students during their Arts course. Attendance upon these lectures would probably have to be altogether voluntary, yet the University could at least give the work its sanction and the stimulus of its approval. These measures would, I believe, prove invaluable, and not only materially promote the well-being of the students, but enable University College to realize more fully and richly its ideal as the crown and completion of the Provincial system of education. Whatever re-constructions the future may bring about, of this, at least, let us take care, that there be no retrogression, no relapse into the weak and beggarly elements of a denominational system. Our pathway must be onwards by means of a living and energising faith, a more practical realization of Christian brotherhood, and a stronger grasp upon the eternal verities of revelation and science as distinguished from transient speculation and imperfect theories, while we look forward ultimately to a reconciliation of faith and philosophy, of reason and religion, in the unity of the knowledge of the Son of God.

#### GOD-SPEED TO MEN OF WYCLIFFE!

Permit me now in your name, friends of Wycliffe, to bid those God-speed who are going forth from these halls into the actual work and conflict to which they have been called. May you, my dear young brethren, ever keep before you the one grand and supreme aim and ideal to which you have consecrated yourselves. Your work has its beginning and its end, its inspiration and its goal in Christ. No scheme of social amelioration, no sweetness and light of culture can avail apart from those vital forces which emanate from a crucified and risen Redeemer. It is only when He is lifted up that men are drawn from the depths of degradation in which they are perishing and made partakers of the freedom and blessedness of the sons of God. Preach Christ crucified; exalt His word, His sacrifice, His fulness of life and grace. All ecclesiastical organizations, all ordinances, all parochial methods and machinery are but means to an end, and they are valuable only in proportion to their success in the attainment of that end. Their primary purpose is to bring men to Christ and to build them up in the faith and life of the Perfect Man. Remember, too, that the Christian Ministry is distinctively, typically, and pre-eminently what its very name implies, an office of ministration and service. It is so set apart that it may lord it over God's heritage; not that it may monopolize, but that it may initiate, direct, and stimulate Christian work in every direction and enroll every Christian in the army of workers. If the first mark of a living and really effective church be its success in bringing men to Christ, the second mark of its efficiency will be its power to make men work for Christ. And it must be your great desire to bring them into this service. Do not be afraid of the laity; do not look coldly upon their work; seek their co-operation; enlist their sympathy and their service. Let it be your aim to make every member of your congregation in some sphere and after some method a worker in the gospel. Let us be assured of this that we will never attain to the fulness of Christ until each Christian realizes his own individual responsibilities, his own specific call to work, as he has ability and opportunity, to promote the well being of man and the advancement of the Redeemer's Kingdom. And my dear brethren, if we would preach Christ effectively, if we would enlist the sympathy and enthusiasm of men on His behalf, we must ourselves be personally loyal to Him, we must ourselves live for Him and in Him. Oh! how ought we to seek to be possessed by Him, to be permeated by His spirit, to be like Him patient, sympathetic, self-sacrificing, that He may use us as humble instruments in the up-building of His kingdom.

#### PRESENTATION OF PRIZES.

After the singing of Cowper's well-known hymn "God moves in a mysterious way His wonders to perform," the presentation of diplomas and prizes was proceeded with. As each of the successful candidates was called upon, he was greeted with loud applause by his fellow-students and by the audience. Col. Gzowski