

institution, and of cordial goodwill towards the authorities, with their evident recognition of the duty of combining to secure the maintenance of good order and seemly conduct, have been the source of the highest satisfaction to the teaching staff. I should also like to record my appreciation of the uncomplaining way in which the students have accepted the inconveniences and discomforts arising from the disturbance of domestic arrangements in consequence of the building operations now going on. I have not spoken of it until now, but I have none the less fully noted it. I feel that much credit is due to the senior man, and the senior men of both Faculties for the part they have taken in bringing about these results. I feel that the College is fortunate—during its present unsettled and transitional circumstances—in the class of students now in residence. If I should be enabled to make as favourable a report in this respect at the close of our Trinity term, I shall feel that I have indeed cause for thankfulness.

But if this is to be so, we must all bestir ourselves. "Be not weary in well-doing." "Be ye all of one mind." Work, brothers, work together, each in his place, each considerate of the rest,—work energetically, harmoniously, as members in a body. Let us be a counterpart, in our little measure, of that greater Body of which we form a part, and which should be our Type and exemplar, and whose Head is our Head. "In Whom the Body fitly framed together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love." "*In Whom.*" Yes, every true union of men is union in Christ. It is upon this fact, as its basis that our University was built. Its purpose was, as our Royal Charter declares, "the education of youth in the doctrines and duties of the Christian religion as inculcated by the Church of England, and their instruction in the various branches of science and literature." We acknowledge Christ as our Foundation. We are all Christians here. No other has any right to a place in this house of learning. Our buildings, our teaching, our endowments, are for Christians only, or for those willing to learn Christianity. And in all our teaching we recognize the truth that in the Person of Christ, and in the knowledge of Him, all other knowledge is summed up. Science, Philosophy, Mathematics, Philology, Poetry, Ethics,—every path of knowledge starts from Him, and leads to, Him. The recognition of His presence in it gives each department a depth and a fulness, which it must lack otherwise.

Yes, brothers, the key to the mystery of universal truth, in its practical application to Humanity, as a power, is to be found in the fact of the Incarnation. It is this that gives meaning, purpose, unity, coherence, to the great complex of knowledge.

All truth is truth because the Logos, the *expression* of the Divine will, the Divine purpose, the Divine character, is at the back of it; nay, penetrates through and through it. Immanent is He in the great universe of nature;—