

time over books, and sit at the feet of the learned, but of those who long since went forth and threw themselves into the battle of life, into the practical every day work of the kingdom of God. We have not deserted the world of books and of learning; in every spare hour we turn to a good book, but the majority of the books we study are living, breathing men. We have found that life is a wonderful school. College degrees and honors we do not despise, we rejoice with the young men who win them. But we soon learned that "men of privilege without power are waste material," and that almost the only degree worth having is that which a man wins in the estimation of God and of men because he is true, and earnest, and bears burdens, and renders service, and puts something of faith and courage, something of his own Christlike manhood into those about him. We come back here with a very humble estimate of our learning; we do not know so much as we knew, or thought we knew, the day we received our bachelor's degree; we are willing to be corrected even by an undergraduate. And yet it may be that life's school has taught us something, and that the report we bring may have some true note in it.

We cannot take an outlook upon the present without a glance at the past. The thought and movements of the world are not arbitrary. Life is a constant unfolding. To-day is the child of yesterday and the parent of to-morrow. The years and the decades are like links in a chain, each is joined to those that go before it and to those that come after it. Exactly twenty-five years ago some of us were students in Toronto University. Within that time there have been three important movements of thought which have deeply concerned the Christian Church, and probably not one of us has remained wholly unaffected by them. One of these movements had to do with a specific doctrine of the Church: it soon came to an end and is almost forgotten now, but unquestionably it left its influence. The other two are very wide-sweeping in their reach, and, at first glance, seemed to threaten the very foundations of faith. I refer to the Theory of Evolution in its materialistic form; to the doctrine of Future Punishment; and to the question of the Higher Criticism of the Bible.