

of the dioceses into which the Province of Ontario is divided. This means that all the five Synods in the province, and in the case of Algoma, the Provincial Synod, send us of their own free choice, a most important member of our governing body, but that is not all the Synods do. By the mere fact of electing a Bishop, each of these five synods puts into the hands of him whom it chooses the absolute power to nominate any four other men whom he may please to select, provided only they be members of our communion, to sit with him on the College Council. What does this mean? It means simply this: that not counting the seven Professors, who are ex-officio members of the Corporation—more than half of the members of our governing body are elected directly or indirectly by the Synods of the Province of Ontario. Now, if this provision does not make Trinity essentially an institution in which every loyal Churchman has an interest, and which he ought to support in every way open to him, then facts are meaningless things. Personally, I am so thoroughly convinced of the truth of what I say, and I have such implicit trust in Church principles, which are the principles on which Trinity is governed and which Trinity teaches, that I desire very earnestly that we should throw ourselves more and more completely upon the interest and generosity of Churchmen all over the province, saying to them: "The work of the Church which you love simply cannot be done in the Province of Ontario without the work of the Church University, which is governed by the whole Church, and works for the whole Church, and is as wide and comprehensive as the whole Church. Will you not do all you can to strengthen her at the centre so that her influence may become even more widespread and more beneficent than it has ever yet been during the four decades and a half of her existence?"

2. In the second place, if Trinity is governed and supported by the Church at large, there ought to be some means by which an account of the work done and the way in which it is done should be rendered every year to some accredited representatives. Failing any such arrangements, my colleagues and I take any opportunity that presents itself to make some sort of informal report to any gatherings of Churchmen with whom we are brought into contact. The present meeting, consisting as it does so largely of men who have by their Synod vote so considerable an influence upon the government of the College, seems to me for that reason, if for no other, to afford such an opportunity. But inasmuch as the present meeting consists entirely of men who have, or have had, either as learners, or teachers, or in some cases as both, the very closest connections and most intimate interest in the College, a connection which I believe they wish to last as long as life itself, an interest which I hope and trust will only deepen as the years go on. I think that the occasion becomes one which to neglect would be all but unpardonable. I confine myself, however, to the work in connection with training men for the ministry. Since our meeting last year thirteen men have left us to begin their ministerial life and work. Of these, twelve have been already ordained, and are in active work, and I am more than glad to welcome back several of them to-day. At the present moment we have under tuition either in arts or Divinity some 25 or 30 men who are hoping to be ordained. This leads me to speak of a very important change in the College regulations which was made some two years ago with reference to divinity students. For some time before that the rule had been that under no circumstances could a man complete the divinity class course in less than three years. Consequently a man who wishes to take an arts degree was obliged to spend six years in College. The effect was that many men unable to afford six years contented themselves with one year in arts, and did not take the degree. The new rule is that a man who has taken the B.A. degree may enter the second year of the Divinity class, taking some of the first-year work that he has not covered in his arts course; and the result has been, and no doubt will continue to be, that nearly all our divinity men are graduates in arts, an extremely important result in relation to the

level of general education. For, I suppose, that in these days what the Church needs most in its ministers, next to that complete consecration which is its first need in all times, is education. A ministry that lacks the first essential, consecration, can never in any age be of any but very slight value. On that we must all be agreed. But in these days an ill-educated ministry, whatever its consecration, will not be worth much more. And therefore, while the first and highest aim of this College is to send forth men whose chief characteristic shall be intense personal devotion to the great High Priest, whose representative priests (to use Bishop Lightfoot's word) they are called to be, its second aim is that the lips of these priests should keep knowledge, for that they are the messengers of the Lord of Hosts. For this purpose we spend the best energies of such minds as God has given us. Earnestly desiring that our men shall be equipped at all points as fully as may be, and shall thoroughly learn and firmly hold the one faith that is based upon the one Lord, the Apostolic doctrine of the Catholic Church, contained in the Bible, summarized in the Creeds, and for us interpreted in the Articles and the Prayer Book.

3. But, after all, however much is done here at College is and can be only preparatory. The real work of the Church is done, the real life of the Church is lived, not at the universities or colleges, but in the parishes. And that work can not be properly done, that life can only be slackly lived, if the pastors of the flock are not teachers also: and they cannot be teachers—this is the merest truism—unless they are unceasingly learners also. One great purpose of gatherings of the clergy such as this ought to be to stimulate and encourage theological study. But it must be within the experience of all that at rural-decanal meetings and the like, papers are read on subjects of which nothing is really known except by the man who has worked up the paper. The consequence is that the discussion which follows is often unintelligent and not infrequently futile. Men would, I believe, sometimes prepare themselves a little, if they knew what books to turn to. And your committee has at the request of one who is present to-day prepared some suggestions for reading during the present year. They will be explained in detail later on: here I will only say that we hope they may be of real value to the younger clergy at any rate, who often begin their parish work with an earnest desire and fixed determination to fulfill their ordination vow, to be diligent in studies, but in the end fail hopelessly for lack of some wise counsel and assistance. There is much else that I should like to say on this topic, and in relation to some other subjects which will be discussed. But I content myself with a reference to the matter of Christian reunion, which will be dealt with on its most practical side. What I want to say is this, that while no one could welcome more heartily than I do every wise attempt to bring separated bodies nearer to each other, yet in this matter, as in some others, we must begin at home. We who are gathered here are Churchmen, not, I am thankful to say, of one well-defined type only, but of many types. There will be need, therefore, of the exercise of mutual forbearance of respect for opinions which are not our own, above all, of the spirit of humility and charity. And what we need here, we need ten-fold outside. Who can calculate the immeasurable harm done to the cause of the Master by the unhappy prevalence within our own borders of that evil spirit of partisanship, that eritheia against which St. Paul so earnestly warned the Philippians? When we have attained to perfection ourselves, it will be time for us to denounce our fellow-Churchmen. Once again, before I close, let me give you all a hearty welcome in the Lord's Name, and express the hope and prayer of all who have had in charge the arrangements for this meeting, that we may all go back to our special work when we separate, more evangelical, in the true sense of that sadly misused word, more full, that is, of the spirit of the Gospel of Christ, and realizing more completely than ever how one who is called to "the office and work of a priest in the Church of God" should in his own person illustrate day by day those three great virtues which "abide." He must

be a man of faith, teaching fully and fearlessly the faith once committed to the saints: he must be a man of hope, never despairing either of himself or of those to whom he ministers, because he never despairs of God; above all, he must be a man of love: for if we have faith, hope, and love, we know "the greatest of these is love."

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Halifax.—The Very Rev. Dean Carmichael, of Montreal, preached earnest and forcible sermons on behalf of missions, in St. Paul's and the Cathedral church to crowded congregations on Sunday, the 9th. Two numbers from Handel's Messiah, "How Beautiful are the Feet," and "The Lord gave the Word," formed the anthem at the cathedral at evensong.

### MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

Montreal.—A very interesting lecture, illustrated by limelight views, was given in the assembly-room of the Montreal High school last Thursday morning, to five hundred of the senior boys and girls, by Prof. Carus-Wilson. The lecturer spoke of the grand work being done by the British and Foreign Bible Society in providing the Scriptures in the native tongue for the African tribes, and told the graphic story of the introduction of the Bible into the heart of the great continent, urging his young hearers to take their share in the work by helping the auxiliary of the society in this city. The Rev. Dr. MacVicar occupied the chair, and the Rev. E. I. Rexford kindly gave his services at the lantern.

Christ Church Cathedral.—The annual dinner tendered by the congregation to the members of the choir, took place at the Windsor Hotel on the evening of the 11th inst., and was thoroughly enjoyed. Mr. J. E. Norton, the organist and musical director of the cathedral, presided, and some forty ladies and gentlemen sat down to dinner, which was served in Mine Host Weldon's best style. After the dessert a most enjoyable programme of toasts was gone through with. During the speech-making Mr. Norton was presented with a handsome ebony, gold-mounted conductor's baton, suitably engraved, as a token of the esteem and affection of his choir.

### ONTARIO.

T. LEWIS, D.D. LL.D., ARCHBISHOP OF ONT., KINGSTON.

Bailey's Corners.—The opening services of the new Anglican church in the Marmora mission took place on Thursday, Dec. 30th, when two services, at 11 a.m. and 2.30 p.m., were held. The clergy present were Rev. W. W. Burton, of Madoc, Rev. Chas. T. Lewis, of Tweed, Rev. A. H. Lord, of Queensboro', Rev. E. Costigan, of Bishop's College, Lennoxville, P.Q., the incumbent, Rev. C. M. Harris, and his assistant, Mr. W. Archibald. At the morning service, the Holy Communion was administered to a large congregation, the celebrant being Rev. C. T. Lewis, assisted by the Rev. E. Costigan. The Rev. W. W. Burton preached a very able discourse, explaining the honour due to God's house. At the afternoon service evensong was read by the incumbent, assisted by the visiting clergy, and eloquent addresses were delivered by the Revs. A. H. Lord and E. Costigan. Large congregations were present at both services, and the offertories were very liberal. The church building, to be known hereafter as Trinity Church, is a very handsome edifice, and reflects great credit on the contractor, Mr. A. C. H. Norman. It is one of the finest sacred buildings