

The Federation of Trinity with Toronto University would excite the interest not only of those concerned with education, or with Church education in particular, but also of Church people in general. It is then necessary to attempt an answer to the question: How would Federation affect the general welfare of the Church?

(3). Bearing of Federation on the interests of the Church in general.

The Anglican Church at home is divided into three schools of thought, known as the High, the Low, and the Broad Church parties. This third party scarcely exists even as a school of thought in Canada, and consequently the division between the High and the Low Church parties is here more sharply accentuated than in England. Probably the majority of the clergy are men of moderate views, but every one must have sympathies in the one direction or the other, and when party questions arise party distinctions become clearly cut, and party feeling runs high. The battles between the two schools are not confined to the floor of the Synod, or to the columns of the press, but are or have been waged in almost every Parish in Canada. The humiliating position which the Anglican Church holds in Canada to-day is not altogether to be ascribed to this cause, nay not even chiefly. If the Church be responsible for a considerable portion of her own loss, it is still to be mainly ascribed to causes which would have operated under any circumstances. The very excellence of her system of worship and government has militated against her in an age and country which seems to prefer a religion of as loose and incoherent a type as possible. Nevertheless few are they who would deny that all through our Province, unseemly, unchristian strife has alienated the affections of her peace-loving members, and terribly lowered the spiritual tone of the whole community. In the highest interests of the Church, the interests of righteousness and love, and in order to stem the rising tide of a scepticism which finds its justification in the spectacle of a Church professing the loftiest doctrines of other-worldliness, and yet in its policy and its controversy adopting the lowest methods of this world, it is necessary that the most earnest, and if need be, the most self-sacrificing efforts be made to close up the open breaches, and by

union between the Nonconformist ministers and the clergy of the Church of England. Another reason was that its inclusion in the University would be an advantage to Lampeter itself, and he maintained that Parliament would be leaving a new root of bitterness in Welsh life, socially, politically, and religiously, if it compelled Churchmen to have differences in sympathy and interest from the feelings entertained by their Nonconformist brethren in reference to this question, by driving Lampeter into a position of isolation."