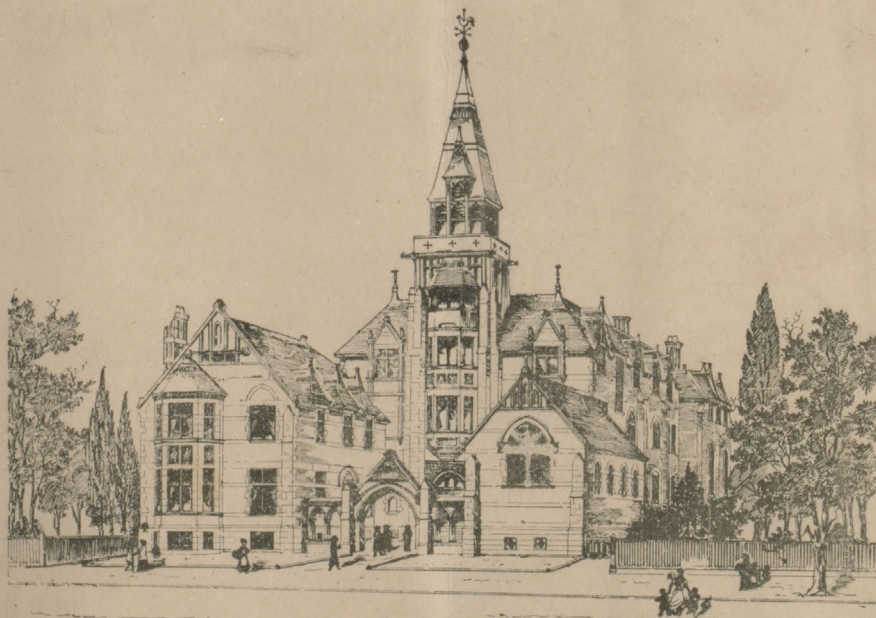


REPORT
OF THE
SERVICES IN CONNECTION WITH
THE FORMAL OPENING
OF THE
Montreal Diocesan Theological College

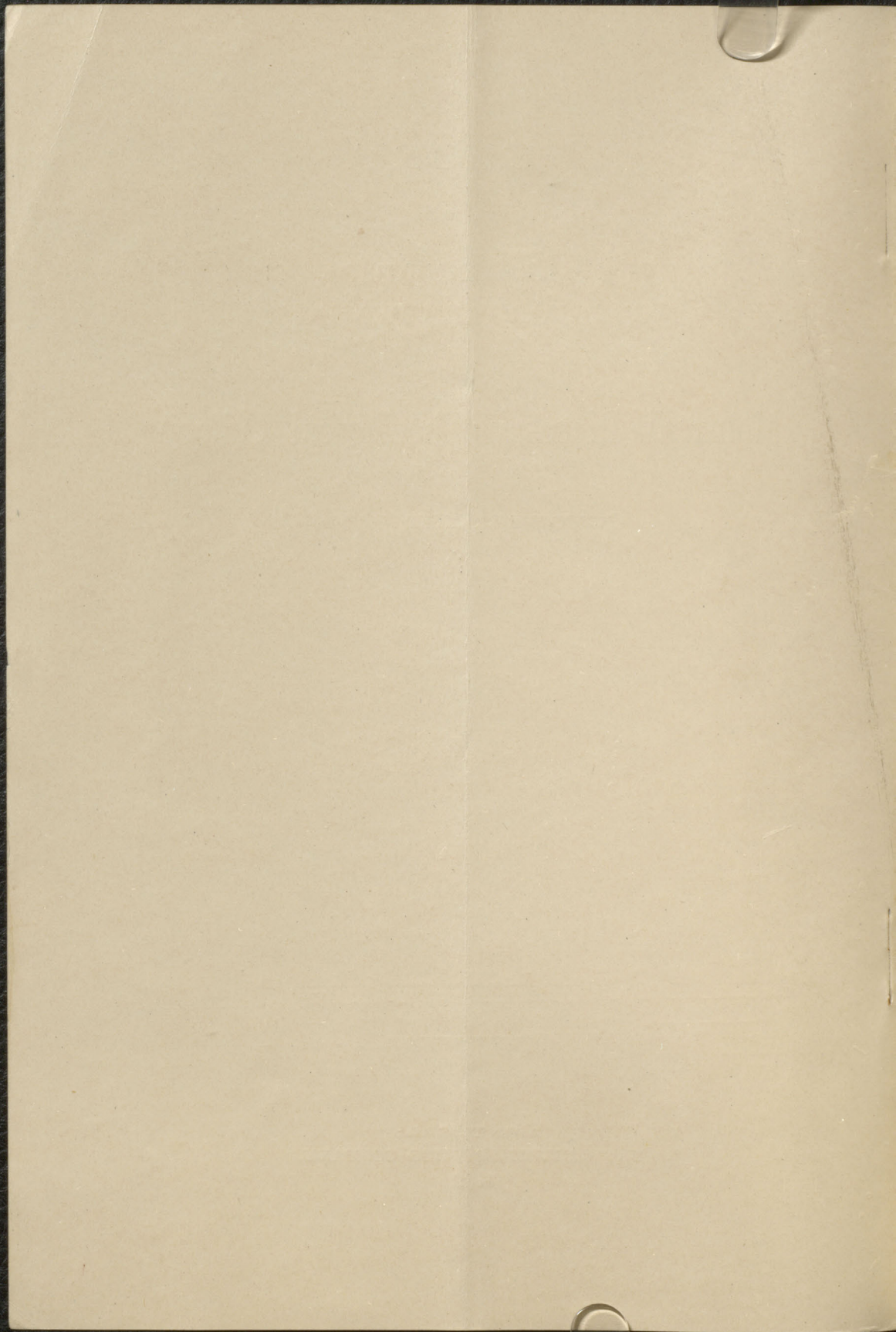
OCTOBER 21ST, 1896.



Diocesan Theological College,
Montreal.

Audon, T. Taylor, F.R.S.B.
Oscar Repp.

MONTREAL:
THE GAZETTE PRINTING COMPANY,
1896.



. REPORT .

OF THE

Services in Connection with the
Formal Opening

OF

THE MONTREAL DIOCESAN THEOLOGICAL COLLEGE

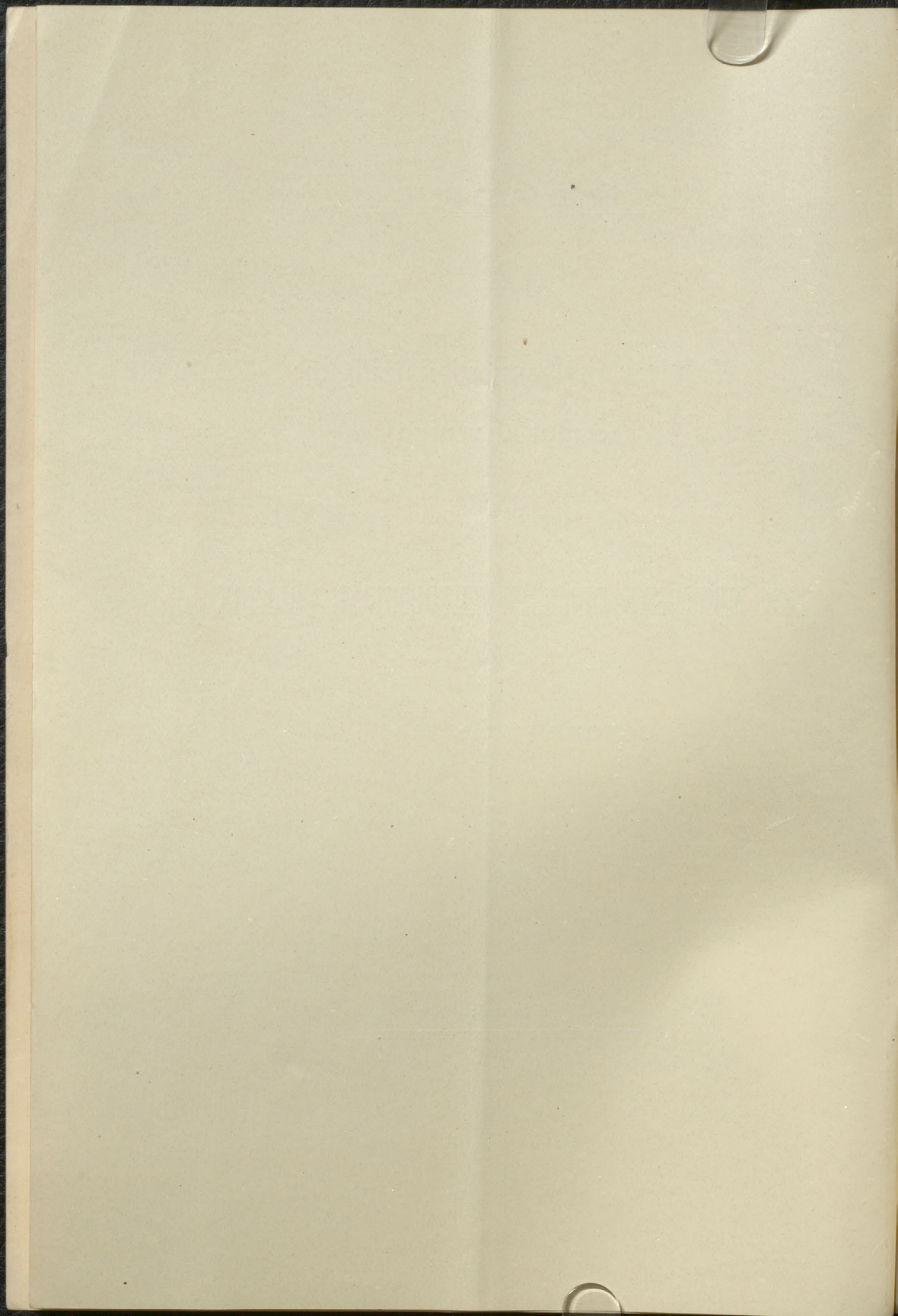
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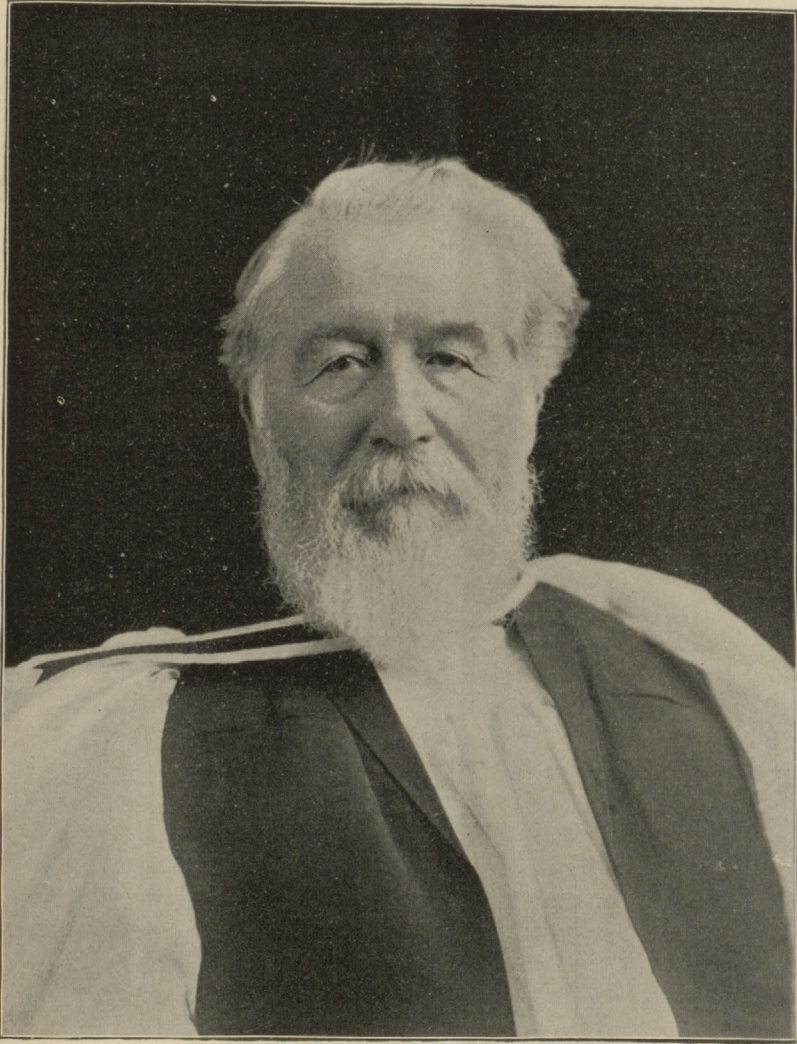


TO THE MEMBERS OF THE CHURCH OF ENGLAND
IN THE DIOCESE OF MONTREAL.

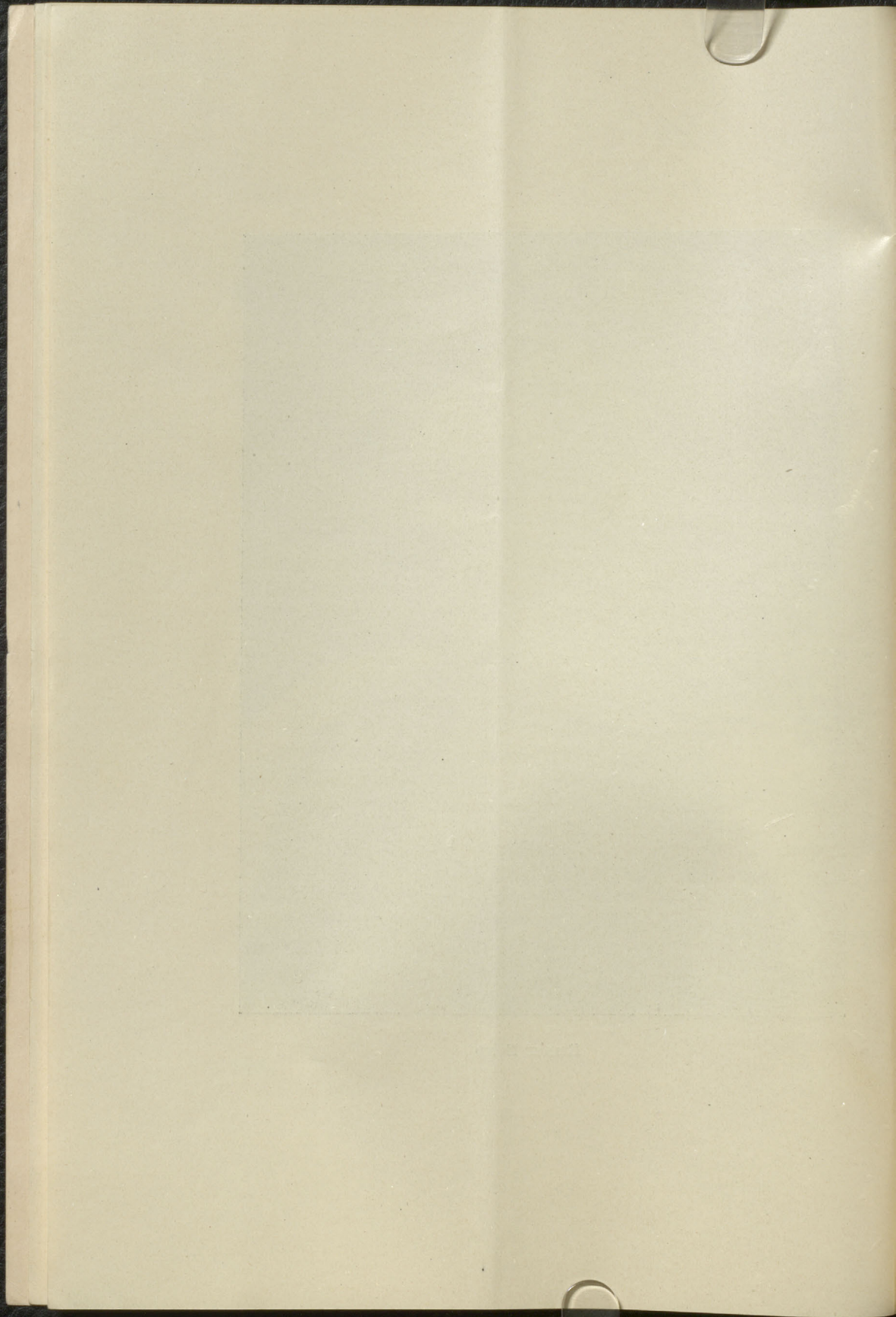
MY DEAR BRETHREN :

In putting into permanent shape, an outline of the proceedings connected with the opening of the new buildings, styled the "Montreal Diocesan Theological College," the noble gift of Mr. A. F. Gault, to the Bishop of Montreal and his successors, in trust, for the Church in the Diocese of Montreal; it seems fitting that the Bishop, to whom the gift has been handed, should impress on the church people of the Diocese, the imperative need of their rallying round the institution, and supplementing through their gifts, the generous endowment, which Mr. Gault has added to the greater gift of the College itself. Mr. Gault's gift stands alone in the history of the Church of England in Canada, as a gift offered to God, during the life of the giver, and free and untrammelled by any conditions of a theological nature. It has lifted ministerial education in this Diocese into a position of stability hitherto unknown; it has given to those engaged in the work heart and hope, which were lacking in their predecessors; and it is believed, that it will develop in the Alumni a just pride in the Theological College, in which they had been educated. The gift, and all connected with it, form for the Bishop the happiest page in the history of the Episcopate. It is one that he thanks God he was spared to receive, in trust for the Church, from the hands of the generous giver, who has thus manifested his devotion to the cause of Christ and His Church. Under the circumstances, your Bishop asks the members of the Church in this Diocese to aid the College, by yearly subscriptions, or by direct gifts to the endowment, and thus show their appreciation of Mr. Gault's munificence.

W. B. MONTREAL.



BISHOP BOND



MONTREAL DIOCESAN THEOLOGICAL COLLEGE

OPENING CEREMONIES

ON WEDNESDAY, OCTOBER 21ST, 1896.

[From THE GAZETTE, Thursday, October 22nd, 1896.]

In the history of the Church of England in the Diocese of Montreal, as well as in the Dominion, yesterday will long be remembered, as it marked the opening and handing over to the Church of the new Diocesan Theological College Building on University Street, which has been erected and endowed by Mr. A. F. Gault, and which will long stand as a monument to his princely generosity.

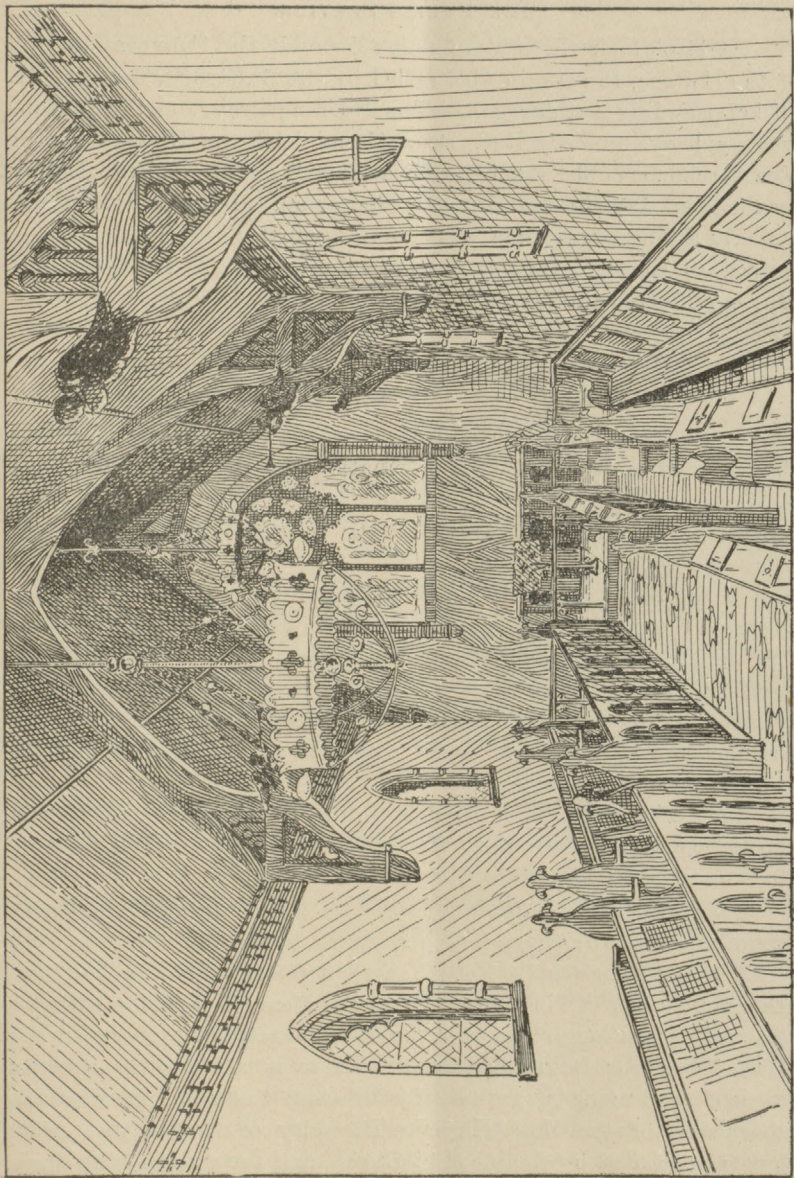
The Montreal Diocesan Theological College was founded in 1873 by Bishop Oxenden, and its educational work was begun on the 22nd of September in that year, in the Library of the Synod Hall. In 1879, an Act of Incorporation was obtained from the Legislature of Quebec, and in 1880 the College was affiliated with McGill University. In 1881, the original College building on Dorchester Street was presented by A. F. Gault, Esq., the donor of the present new building. In 1891, the Institution was recognized by Canon of the Provincial Synod, and as soon afterwards as a legal authority could

be obtained, the Metropolitan of the Ecclesiastical Province was empowered to confer degrees in Divinity on its students.

The day's functions commenced with a celebration of the Holy Communion in the College chapel at 9.30, the celebrant being His Grace, the Primate of all Canada, Archbishop Machray. The Bishops of Montreal, Quebec, Huron and Qu'Appelle, were also in attendance, besides a number of clergy and the students of the College.

THE PRIMATE'S ADDRESS.

At the conclusion of the Creed, the Primate delivered an address to the students, basing his remarks on I. Corinthians, 1, 23. He referred to the death of Principal Henderson the previous day, and then went on to express the hope that the great gift of that College to the Church would, through the divine blessing, be instrumental in sending forth many faithful and able preachers of the Word. He was very sure that that would have been the earnest desire and effort of the Principal, if he had been spared to preside over the institution which he had so lovingly watched over, and for which, with its enlarged resources, he doubtless cherished great hopes. His Grace then went on to say that a great deal of the preaching of St. Paul doubtless lay in private conversation, in personal dealing with men, in advising those waiting upon him and seeking instruction. They must not omit, he remarked, the full preaching with St. Paul of the Kingdom of God; they must see that it was their first care that there should be no indistinctness in the setting forth of the one way to life through the blood of Jesus. And if in this our day, with all its enlightenment, cold and stony hearts were not reached, the thoughtless were not aroused, people were not interested, the cause may be looked for somewhere else than in the gospel message with the old, old story. And if the ministers of Christ had something real and satisfying to offer, and if they offered it as if they believed it, and rested in it for themselves as something not temporarily to tickle the ear and gratify the taste, but something to meet the cravings of the inner man, then it was true, as had been said that "no former generation in the world's history could more than thankfully appreciate such help than that of our day."



THE CHAPEL.

THE PUBLIC SERVICE.

At 11 o'clock there was public service in the Convocation Hall of the College, the singing being led by the St. George's choir, Mr. Illsley presiding at the organ. The Morning Prayer to the Lessons was read by the Very Rev. Dean Carmichael, the Lessons by the Ven. Archdeacon Mills and the Bishop of Montreal, and the Litany by the Ven. Archdeacon Evans. The hymn, "Days and Moments Quickly Flying," was then sung with deep feeling, as a mark of respect to the late Canon Henderson, after which the Bishop of Huron delivered the sermon.

THE SERMON.

"God is the Lord which hath shewed us light."—Psalm cxviii. 27.

It has been pointed out by an eminent student of the Bible, that a certain mysterious river is mentioned no less than four times in the pages of Holy Writ, and that the origin, flow and final destination of this river must forever constitute the profoundest theme for thought.

In the Book of Genesis we read "that a river went out of Eden to water the garden; and from thence it was parted, and became four heads." Here the river issues from a garden, and dividing itself into four streams, flows outward through the world beyond, symbolizing by this action the distribution of the joy and light and fertility of the Gospel, as it rolls onward among the nations and peoples of the earth.

In Psalm XLVI. this river is again mentioned; and David singing concerning it says: "There is a river the streams whereof shall make glad the city of God."

This was Luther's psalm. Amid all the storms and incessant anxieties of his life, he found his solace here. He loved to sing "God is our refuge and strength, a very present help in trouble." He loved to say "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea," for David had said "There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." The city of God is the great church purchased by the blood of Christ, and the river is the same as that symbolized by the streams of Eden; only here it does not flow out over the earth, but makes glad the city of God. It is that

great river of salvation on whose banks the city is built; whose waters to those who drink them are righteousness and peace and joy in the Holy Ghost.

This river is mentioned again in Ezekiel, 47th chapter, in the vision of the waters. Here it issues from the temple and flows outward in an ever deepening volume toward the world beyond, pointing to resuscitated, converted Israel, when again from Jerusalem shall go forth the waters of salvation during the long years of millennial glory; and lastly, the river is mentioned in the closing chapter of the Apocalypse; but here its source is traced up to the very throne of God. "He shewed me," says John, "a pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Thus the river of the garden—in its symbolical meaning—the river of the city, the river of the temple, and the river of the Throne, are all one. It is a wonderful river. Unlike the great rivers of the earth its waters are never turbid or impure; unlike them its source is not from beneath but from above. The mighty Nile has been traced to the great lakes of fever-stricken Africa, and the Mississippi to the plains of the north, but this broad river, whose waters are for the healing of the nations, has never had its secret spring explored by any human traveller. It lies beyond the confines of this earth, beyond that illimitable space where roll uncounted worlds. It is hidden away in the awful and impenetrable glory of Heaven. It comes from the throne of God.

To know this mysterious, this divine river, to understand its meaning, to grasp its blessings, to trace its sublime course from the throne of the Eternal, where all is pure and holy, down to the abodes of man where everything is marred and defiled with sin, must constitute—undoubtedly will constitute—the absorbing theme for study within these academic halls. Indeed the great object of research for the Church of the living God must always be, to learn more of this divine river which flows for the peace of man.

And here on the threshold of my discourse, I wish to say a few words on the investigation of revealed truth. Not only is the Gospel the highest theme that can possibly occupy the attention of our young men; it is also the highest that absorbs the heavenly hosts above. God's love in Christ, and Christ's love to man, as seen by the cross, the passion and the bloody sweat of our divine Lord, are the awful mysteries which angels desire to look into.

In this study however, there is one primary truth we should all bear in mind, and that is, that no unaided human eyes, however keen, or earthly intelligence, however splendid, can ever understand the things of God. Human genius and research have wrenched from the bowels of the earth the marvels of geology, and laid bare the long hidden secrets of chemical affinity and change; have followed the swift comets and weighed the huge worlds that roll in illimitable space; nay even more, they are now harnessing the lightning, and driving the thunderbolts as so many steeds for their chariots; but there is one thing that unassisted human reason cannot do, and that is, it cannot understand this river of which I speak, or trace the mystery of its course from heaven down to earth. Our Lord himself has said "Except a man be born again he cannot see the Kingdom of God." People often imagine that, because a certain man is profoundly learned and gifted with extraordinary powers of intellect, he is therefore pre-eminently qualified to explain the Scriptures, and to speak with authority concerning the things of God. No greater mistake could be made, for the world by wisdom knows not God. And that learning and those diversified gifts of which we speak do not constitute a vast telescope by which man can sweep the heavens and resolve all the mysteries of revelation into something clear and palpable to the human mind. On the contrary, like the owl at mid-day, he may be spiritually as dark as sackcloth, though the sunlight is blazing in his face. The reason of this lies in the fact that the glory of God as seen in the face of Jesus Christ is never revealed to man except by the power and presence of God the Holy Ghost.

Astronomers tell us that if we were to leave this planet and go for a million miles into absolute space, we would find ourselves plunged in almost utter darkness, and pierced by the most benumbing cold. And this, strange to say, in the face of the fact that we would be nearer the sun by a million miles than when we stood on the earth. The explanation of this mystery is, that before the beams of the sun can produce either light or heat, they must first come into contact with the atmosphere of our planet. It is the impact of the solar beam with our all-pervading air which produces these beneficent results, which we call light and heat. Thus, too, with the brighter beams of the Sun of Righteousness. What our atmosphere is, physically, to the sunbeam in making it luminous,

God the Holy Ghost is, spiritually, to the rays which come from Jesus Christ our Lord. The true believer is indwelt by God the Holy Ghost, and this most blessed Presence constitutes his body a holy temple, sacred forever to God. The Holy Ghost being then in him and with him, the truth which passes unregenerated men, as sunbeams pass through space in darkness and in death-like cold, becomes, when it reaches a man thus indwelt by the Holy Ghost, instantly luminous and instinct with divine life and power.

How important therefore, nay how essentially necessary is it, that those who are to teach the future teachers of the world, should not only be learned and thoughtful men, but men having the Holy Spirit of God. Otherwise, with all their human learning, they will be as dark as those fragments of broken worlds which move in the void spaces between the earth and sun, past which the beams rush swiftly, unnoticed and unknown, to lighten and to warm this atmosphere-enveloped earth.

Bearing these preliminary facts ever in mind, let us now very briefly consider what must necessarily be the supreme object of research. And first it must be a Person.

The glaring and palpable deficiency in all the systems of philosophy and mythology in the past was their utter want of a warm and life-giving centre. Mythology, regarded as a fable, was beautiful, but it was cold. Philosophy was brilliant, but ephemeral. Teachers in the past, as well as in the present, have tried to affix men to systems, all as dead and cold as the sepulchre itself, and their experiment has failed. The great want has been a human centre—a Being around whom disciples might rally—for whom devoted friends might die, and before whom enemies might be discomfited. Armies, united under one powerful leader, have swept resistless over continents. Here the one informing, energizing centre, is the living Christ. His pulse throbs through the whole mass, and makes it mighty. Philosophy has heaped up law on law, speculation on speculation, gathered the dry leaves and bloodless bones of human thought, and endeavored with these poor withered materials to build up a stable system capable of meeting the wants and soothing the griefs of a lost and troubled world, and it has failed—failed for this reason too, that it has never supplied man with that which is indispensably necessary for his spiritual and moral

welfare, namely, a warm and living centre, a Being to whom in trouble he may go, in weakness confide, and in death trust.

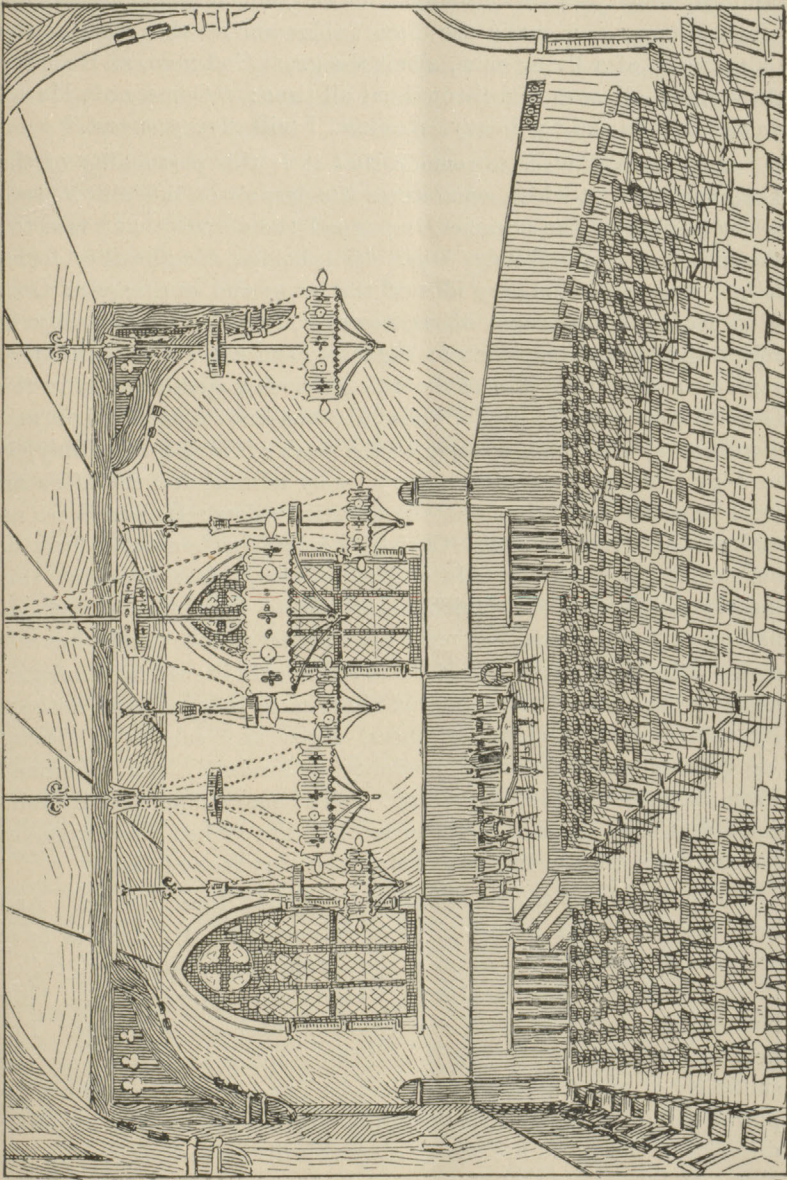
The glory then of the Christian religion is that it is not a system of earthly philosophy—a mere collection of ideas and speculations such as has so often gratified the pride and occupied the time of those who deemed themselves learned in all ages of the world. Had it been so, it would have disappeared ages past, and left scarce a memory behind. Like the vaporings of the Porch in classic Athens

“Which came for truth and disappeared like dreams,”

it would have passed like a beautiful vision away. On the contrary, Christianity in its origin, its power and its permanence, is Christ: and the centre of the whole fabric of Christianity is not an icy table of law, but the warm beating heart of the Lord Jesus Christ. This is not only its glory but its very life and power. The little children at your side cannot grasp the creed of Nicæa, or understand the mysteries of the great symbol of Athanasius, but they delight to hear the story of Christ's love. They love to sing:

“I'm glad my blessed Saviour
Was once a child like me,
To shew how pure and holy
His little ones should be.”

Or, to take the most degraded nations of the earth, as they listen to the Gospel of Peace, the first impression made upon their mind is not some abstract truth in theology, but the glorious figure and personality of the Lord Jesus Christ. The first sight their eyes discern as they begin to leave the ocean of ignorance, and near the shores of truth, is the stupendous form of the Son of God, which, like some towering mountain on the sea coast, claims from all travellers approaching from the deep, sole homage and praise, leaving to future study the smiling fields and lovely valleys that fall away from its base. It has been said that “the doctrine about Christ is very useful, very necessary, is like the throne on which Christ sits and where He reigns triumphantly.” But after all, we need the personal living Christ, the Christ who became incarnate, who lived and died and rose again, and who once more is soon to come with many crowns upon His head, and all power in His hands. Our Lord's great invitation to this sin-stricken dreary world—the invitation which has arrested the attention and gained the hearts of



THE CONVOCATION HALL.

millions, which has revolutionised nations, emancipated slaves, uplifted women, and made the desert blossom as the rose—is the living voice of a living man, albeit the great God-man, as He cries throughout all ages and throughout all time: “Come unto Me all ye that labour and are heavy laden and I will give you rest.”

And here I wish to remark that it is this personality of the Lord Jesus Christ which constitutes the despair of infidelity. Infidelity has denied the miracles, impugned the veracity, and rejected the authority, of the Word of God. In its boldest and ghastliest form, it has thrown off the very idea of the being and existence of God. With learned infidels and deists, however, there is one difficulty in rejecting Christianity which no ingenuity can explain or philosophy remove, and that is, Where did this glorious majestic Christ of the Gospels come from? To deny that He was known, believed on, and confessed by thousands as early as the days of Trajan and Pliny, is to deny what even secular history freely admits, and therefore an utter impossibility. But now the question arises: If there were no real, actual, living, personal Christ, bone of our bone and flesh of our flesh, who then created this ideal Christ, this marvellous, this incomprehensible form, which, according to their theory, without having any real being—a mere abstraction of the mind—has for eighteen hundred years exercised over the enlightened and educated portion of the world, ten thousand times more influence and authority than all the real philosophers, sages and schools of learning (whose existence even infidelity will admit), put together? From what brain did He spring. What marvellous pencil delineated that sublime, that awful brow that has looked down upon us for centuries, impressing us as being the very face of God?

The imaginary Christ is harder to explain than the real. And here lies the great impossibility of rationalism. Its writers have despised, or affected to despise, the evangelists; they have called them humble and uncritical men, whose united powers would bulk but lightly compared with the colossal intellects of to-day. But here lies the difficulty: All thoughtful sceptics admit not only the sublimity of the Christ of the Gospels but also the transforming power for good which His inaudible Word effects. The standing miracles of the world are wrought by this divine sentence: “In the Name of Jesus Christ of Nazareth, arise and walk.” It was Goethe who said: “Christianity has a might of its own, by which dejected

suffering humanity is elevated from time to time, and when we grant this power, it is raised above all philosophy and needs no support therefrom." Rationalism raves about evolution; but by what process of evolution could this glorious Christ come from the poor fishermen of Galilee? If He did not create them Evangelists, they must have created him Christ. Chadwick sublimely says: "In the year one, in the Palestine of that age, what is there to explain Christ? Did this Eagle with sun-sustaining eyes emerge from the slime of the age of Tiberius, the basest age in history? Whence is the trumpet, and whose is the breath in it, which has blown His Gospel round the world and down the ages, as the blast of a spiritual resurrection? Who built the throne, and who now sits upon it from which goes forth the only power and the only light which can save and regenerate the world?" The only answer to all these questions is that extorted from the Roman centurion: "Truly this was the Son of God."

Secondly, The subject matter of inquiry in this College will not only be Christ, a living, glorious person, but Christ crucified, who by His one oblation of Himself upon the cross made a full, perfect and sufficient sacrifice for the sins of His people throughout all ages and all lands. The Church of Christ is built on Calvary. When David had sinned in the matter of counting the children of Israel, God sent his destroying angel forth and slew of his people seventy thousand men. The angel of wrath came at last to Jerusalem, and standing on Mount Moriah by the threshing-floor of Araunah the Jebusite, he stretched out his hand to destroy the holy city. God stayed his hand, and at the same time the prophet Gad came to David and said "Go up, rear an altar unto the Lord in the threshing-floor of Araunah the Jebusite." And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was intreated for the land, and the plague was stayed from Israel. Here then on this very spot on Mount Moriah, where wrath was appeased, anger placated, and the sword of divine vengeance sheathed, was the magnificent fabric of the temple reared. The place where David's sacrifice averts all judgment and brings in peace, is the place where the temple of Solomon must stand.

And so it is to-day; the great Church of God—the spiritual temple which has succeeded the physical temple of Mount Moriah—is not built on the mere fact that Christ is our glorious exemplar, perfect though He be in beauty and infinite in power, but on His

cross, His passion, and His bloody sweat. Christ's moral beauty we could all admire and love, but sin-burdened deceitful humanity could easier race with a comet in the regions of illimitable space than reproduce in daily life the awful holiness, the unapproachable purity of His divine and ineffable character. No! the church is built not only on what Christ in Himself is, but on what He did for man, when on the bloody cross He stretched out His hands and died, the just for the unjust, that He might bring us unto God. This substitutional vicarious death of Christ was the dying of the corn of wheat which has produced the harvest of the Church. This was the mystery of divine love, that for the joy that was set before Him He should endure the cross, despising the shame, exhausting in Himself the whole stroke of divine anger against His people's sins. Sincerely do I trust that this college will ever exalt the value of Christ's most precious blood, and teach its students in His death to see the only but all-efficient power by which to woo and save the lost.

"Let me hear," said Dr. Jeune at Oxford, "when I am on the bed of death, that Christ died in the stead of sinners, of whom I am chief; that He was forsaken of God during those fearful agonies because He had taken my place; that on His cross I paid the penalty of my guilt. Let me hear, too, that His blood cleanseth from all sin, and that I may now appear before the bar of God, not as pardoned only, but as innocent. Let me realize the great mystery of the reciprocal substitution of Christ and the believers, or rather their perfect unity, He in them, they in Him, which He has expressly taught; and let me believe that, as I was in effect crucified on Calvary, He will in effect stand before the throne in my person;—His the thorns, mine the crown; mine the sin, His the penalty; His the shame, mine the glory; His the merits, mine the reward. Verily Thou shalt answer for me, O Lord, my righteousness; in Thee have I trusted, let me never be confounded."

To eliminate this glorious truth—to take from the burdened sinner the joy of forgiveness through Christ's precious blood, to rob His resurrection of its infinite value as witnessing to God the Father's acceptance of Christ's death as the full salvation of our souls, would be to break up the very foundations of the Church itself, and to leave her helpless on the shifting sand, without a stay beneath or a hope beyond.

Here too in these halls will be taught the absolute necessity of maintaining unimpaired those great principles of evangelical truth which were re-affirmed by the Church of England at the time of the Reformation.

This college will teach that the final appeal in all matters of faith must be, not to supreme councils, but to the inspired page of God—not to assemblies which have erred in the past, and may err in the future, but to the immutable Word which is the transcript of the Divine Will. The grand old doctrine of justification by faith through the imputed righteousness of Christ, to-day, as ever, the *articulus stantis ant cadentis ecclesie*, will constitute its glory. It will teach, as against all doctrines of human merit, that man is justified solely through faith in Christ, and is accounted righteous only when clothed in the seamless garment of his Lord; that all wrath against the sins of His people was exhausted in the one tremendous sacrifice of the great Sin-Bearer, when on the cross He yielded up His soul to death. It will teach that this sacrifice is incapable of iteration, for to use the language of the late Bishop of Durham, all sacrifices have been consummated in one tremendous sacrifice, and all priesthoods absorbed in one Priest. It will send forth its students to preach a free Gospel, to practise a simple ritual, to uplift an omnipotent Saviour, and to trust for success on the promise and power of God the Holy Ghost.

And here too will be taught that the Church of God must be above all things missionary in her character and action. Motion must be in her rest, and toil in her slumbers. Like the fire-fly, she shines only when on the wing, but when she rests she darkens. With the command of our Lord thundering in our ears "Go ye into all the world and preach the Gospel unto every creature"—with the wild cry of eight hundred million heathens dying before our eyes without a refuge and without a hope—with missionary doors closed for ages, opening now on every side with the stupendous fact before us that the Bridegroom soon will come to take His bride the church that is not missionary—is criminal.

Here then may young minds be taught and young hands be trained to build in the desolate and forgotten places of the earth, the causeway of the King of Kings. Every valley must be exalted and every mountain and hill be made low, the crooked be made straight, and the rough places plain.

This college will teach emphatically the full and plenary inspiration of the Holy Scriptures. It will teach both as against all that destructive criticism of our day which so insolently claims full inspiration for itself, and, as against all that haughty but yet spurious science which affects to have examined and found unstable the foundations of our faith; that the venerable Hebrew and Greek Scriptures are the one inspired guide of man, and that in them holy men of old spake as they were moved by the Holy Ghost. It will teach that it is better to trust in the Lord, in whom are hidden all the treasures of wisdom and knowledge, than to put any confidence in the purblind critics of the day. And it will show that the Lord Jesus Christ has given His absolute and unqualified authority to these holy records as being the revealed will of God; and furthermore, that as He who was Himself the Light of the World, and who dwelt in the bosom of the Father, believed in the Scriptures, and told us that the one thing which could not possibly happen was, that they could ever be broken, our position, the position of the whole Church of God, amid the storms of doubt and rationalism which are now sweeping over us, is close by His wounded side, and in His own blessed time He will vindicate amid the crash of every earthly refuge of lies, the awful truthfulness, the inviolable sanctity, of His inspired Word.

It will teach what are the pressing needs of the day. It is not wealth. It was not gold—the wealth of Ormus or of Ind—that unpeopled Olympus, burnt up the images and dissipated the midnight gloom of man in the first three centuries of the Christian era. The primitive church could say: “Silver and gold have I none.” It is not human wisdom. The philosophers who taught amidst the porticos of Athens, or the learned sages of the thoughtful East might, as regards human wisdom, have been the intellectual superiors of the men who from the receipt of customs or the waters of Galilee followed the lowly Jesus. It is not human power. All the majesty and all the power of Imperial Rome, all the bitterness and prejudice of the age were arrayed against the primitive Church, and yet she grew. Persecutions seemed only to cradle her; leagues and combinations only to give her momentum and dynamic force, until at last she could reckon an emperor among her catechumens and proclaim her statutes to the Roman world. Whence gathered she her strength? From what cloud fetched she the lightning of her fire, or from

what secret place issued forth the thunder of her power? It sprang from this fact alone: that being herself baptized by the Eternal Spirit, she shone forth in all the brightness of her Saviour's light, presenting to all alike, to cultured Greek, to warlike Roman, to barbarian Scythian, bond and free—the personal living Christ. Not only did she know, but most powerfully did she demonstrate in her own experience, that Christ was both the Power of God and the Wisdom of God; and if to-day her right hand has forgotten its cunning, and in any land or parish she is mournfully, hopelessly weak, it is not because gold is wanting from her coffers, or rank and influence from among her members, but because Christ is absent from her pulpits, and His abiding presence from the lives of her nominal saints. It is the glory of the Church of England that she is primitive. She states it; she can maintain it. Taking her articles and formularies of belief, and placing them by the side of the creeds of the great Councils of Niceea, Constantinople, Ephesus and Chalcedon, she challenges the whole Christian world to say what dogma she has added to, or what awful mystery she has subtracted from, the faith once delivered to the Saints. I do not for one moment affirm that these Councils are the touchstone by which truth is to be determined and error made known; the Bible and the Bible alone is our absolute and infallible guide as to what is and what is not truth; but I do say that amid all the divergencies of thought and creed, these Councils afford a fair and indisputable index as to what were at least the main constituents of primitive faith.

I cannot close this sermon without mentioning some of the prominent men whose names are intimately connected with the rise and development of this College. And first, I would recall the saintly memory of the late Dr. Oxenden, second Bishop of Montreal and Metropolitan of Canada, through whose efforts the College was founded. His object in establishing this institution was to meet the wants of his diocese, and to give the students the advantages which a large city only could supply. I cannot but mention his successor, the present venerable and revered head of this diocese, who has always been the true and unfailing friend of the College. That God has renewed his health and so marvellously, sustained him amid all his trials of advancing years, is evidence of how He regards his work and of how much He may yet have for him to do. That the great Head of the Church may long spare him

to the diocese at large, to uplift, as he has ever done, the truth as it is in Jesus, will be the fervent prayer of all those who know and appreciate the high and noble constancy he has ever evinced in the defence and confirmation of the Gospel.

The beautiful and commodious building in which we are now assembled compels me to make mention of one who always shrinks from praise, and seeks, while benefiting others, to be unknown himself. Known only to God are the uncounted acts of kindness which Mr. Gault has rendered not only to the poor and needy but also to the Church at large. His name has become a synonym for all that is kind in thought and munificent in action among the members of his Church, and this College in its past and present history constitutes only one of the many evidences which exist on every side, of the warmth of his loving heart and the princely generosity of his hand. May God sustain him in His sheltering arms, and long preserve him to his home, to his friends, and to the Church at large.

PRESENTATION OF THE DEEDS.

At 3 o'clock a public meeting was held in the Convocation Hall and was largely attended by those interested in educational and church work. Bishop Bond presided, and accompanying him on the platform were the Primate, the Bishops of Quebec, Huron and Qu'Appelle, Dean Carmichael, Revs. Dr. Shaw, Dr. Adams, Prof. Scrimger, Dr. Barbour, C. C. Waller, Ven. Archdeacon Evans, Ven. Archdeacon Mills, Ven. Archdeacon Lindsay, Sir William Dawson, Dr. Alex. Johnson, Mr. A. F. Gault and Mr. R. W. Heneker.

The proceedings commenced with the singing of the hymn "Now the Laborer's Task Is O'er." Prayer by Dean Carmichael followed, after which Mr. Gault presented to Bishop Bond the deeds and documents in connection with the College. In doing so he said: In presenting the deeds and documents in connection with this College and its permanent endowments to your Lordship in trust for the Diocese of Montreal, I need scarcely say that the act is one that I may place among the happiest of my life. I have long hoped that the College might at some time take its position amongst the permanent educational institutions of the city, and I trust that the work of to-day, followed up, as I hope it may be, by the united liberality of the church people generally, will place the College in this much to-be-desired position. As an earnest of my part in bringing this hope to a speedy consummation, I now hand

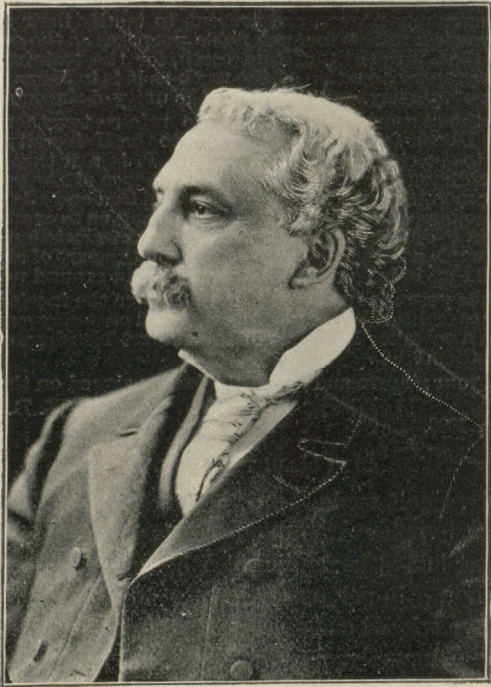
your Lordship my gift of the College deed, the treasurer's receipt for amount promised for endowment, the furniture of the College and insurance policies paid up for three years, together with a donation of \$1,000 for the benefit of the library.

THE BISHOP'S ACCEPTANCE.

In accepting the gift, the Bishop said: In the name of the Father and of the Son and of the Holy Ghost, Three Persons and One God, the Holy Blessed and Glorious Trinity, on behalf of the Church in this diocese, I receive these College buildings and this endowment from our dear and valued friend, A. F. Gault, for the use of the Church of Christ in this land. Mr. Gault, friend of the Church, friend of humanity, we are deeply grateful to you. Words fail when we would express our gratitude, but we can pray for you and your family, and we do pray that you may receive at the hands of God a rich reward. These buildings will remain to tell to generations yet to come of true devotion to the best interests of mankind, and of the wise manner in which means can be used to glorify God.

With desire I have desired to see this day; the opening of this building. God has granted my desires, and I worship and adore Him for His infinite mercy in granting my prayer. May I have grace to be faithful as long as I live. It would be impossible to inaugurate this monument to the piety and generosity of one whose life-long personal friendship for myself, and whose wise and thoughtful affection for the Church, have been so marked, without adverting to that friend, God bless her, his helpmeet, who has joined in all his decisions. With unceasing and untiring devotion, for twenty-five years and more, he has striven to promote the well-being of the Church, and the cause of Christ through the instrumentality of this College. The home that we have just left was provided by him. The building we now enter upon, fully equipped as it is, is his munificent gift, and he has added to all a very generous sum as a partial endowment. It is beyond my most vivid dreams, and I now repeat my earnest prayer that God may make all grace abound toward him and his loved ones. I scarcely need draw your attention to the beauty of the architecture, or to the taste with which the building is furnished and fitted for its object. That is obvious. But I may remind you that these things educate; they help to polish and elevate the mind.

The best interests of a country depend, under God, upon the work of theological colleges and such like institutions. The young men go forth to mould the community. Their influence is felt, not only in the pulpit but also in social and everyday life. What they are, to a certain extent, the people will be. Therefore, in elevating them, you are lifting up the people. But then the education must be a Christian education, founded on the Bible. Education apart from religion only produces a more accomplished wicked man. Nana Sahib could not have been the fiend that he proved, had he not been educated and polished by the learning and civilization of India. By that education the petted of the drawing-room, and the admired of the world became the animating spirit of the demons of the Indian rebellion. So it always has been, and so it always will be. The community is deeply interested in the work of this day, the opening of this College. What then will be the foundation of this work? Jesus Christ and He crucified; Jesus risen again, ascended, interceding, coming again; Jesus Christ, the same yesterday, to-day and forever. This is the foundation. On this will be built, through the work of the Holy Spirit, gold, silver, precious stones, seeking to raise a temple of God. Care is taken that there shall be no lack of the learning of the schools. The students will have to stand well in classics and mathematics and such like education. That is taken care of in McGill, and by our own men. But they are also taught "common sense," not that which so often passes for "common sense," compromise, having no definite views, but the sanctified "common sense" of the Bible, learnt from the imitation of the Lord Jesus Christ. They see, for example, how he dwelt with Zaccheus, the Samaritan woman, those who demanded tribute, those who sought Him because they did eat and were filled, and they learn His ways. There are now working in the diocese 42 clergymen who have passed through the College. I have visited each one this year and I bear them witness that they are amongst the most useful in the diocese. It only remains that I express our great sorrow for the loss of our dear Principal. His devotion to the interests of the College was beyond all praise. We shall miss him greatly; we shall miss his gentle spirit; we shall miss his kind and faithful supervision; we shall miss him in council; we shall miss him everywhere. He was a good man and has entered into rest. Our deepest sympathies are given to his sorrowing family. God will grant them His sustaining arm and strong consolations.



MR. A. F. GAULT

ADDRESS TO MR. GAULT.

Bishop Bond then presented a framed and beautifully illuminated address to Mr. Gault. It read as follows :

To A. F. GAULT, Esq.

DEAR SIR,—We the Bishop, clergy and laity of the Diocese of Montreal, unite in acknowledging our great obligations and expressing our most cordial thanks to you for the donation of this costly building, which has been erected to the honor and glory of God, and for the enlarged endowment with which it is accompanied. Nor is it we alone of this diocese who feel grateful to you for this princely benefaction. Many who live beyond the confines of this diocese, as this assembly proves, are present to testify their appreciation of the use of this world's wealth for such noble purposes as the advancement of the interests of the Church of Christ on earth, for the training of the sacred ministry, and for the propagation of the truth as it is in Jesus : and regarded thus, the events of this day bear witness to the unity of the one body in Christ.

Various are the reasons which lead us to rejoice together on this auspicious occasion. This building is an ornament to the University with which it is affiliated and to the city in which we dwell. It is a fitting memorial of a true moral and religious greatness. It is an evidence of the power of Divine Grace in leading men to seek first the Kingdom of God and His righteousness. It is a manifest token of the favor of God in enabling us to overcome countless difficulties. It is a demonstration of the efficacy of Christian prayer, and it furnishes an example which calls for imitation on the part of all who desire to diminish the evil that is in the Church and the world around us.

That it may be yours to realize in some measure the incalculable benefits which by this act of liberality you have conferred on many generations, and that you may be a partaker hereafter of the richest blessings of those whose works do follow them ?

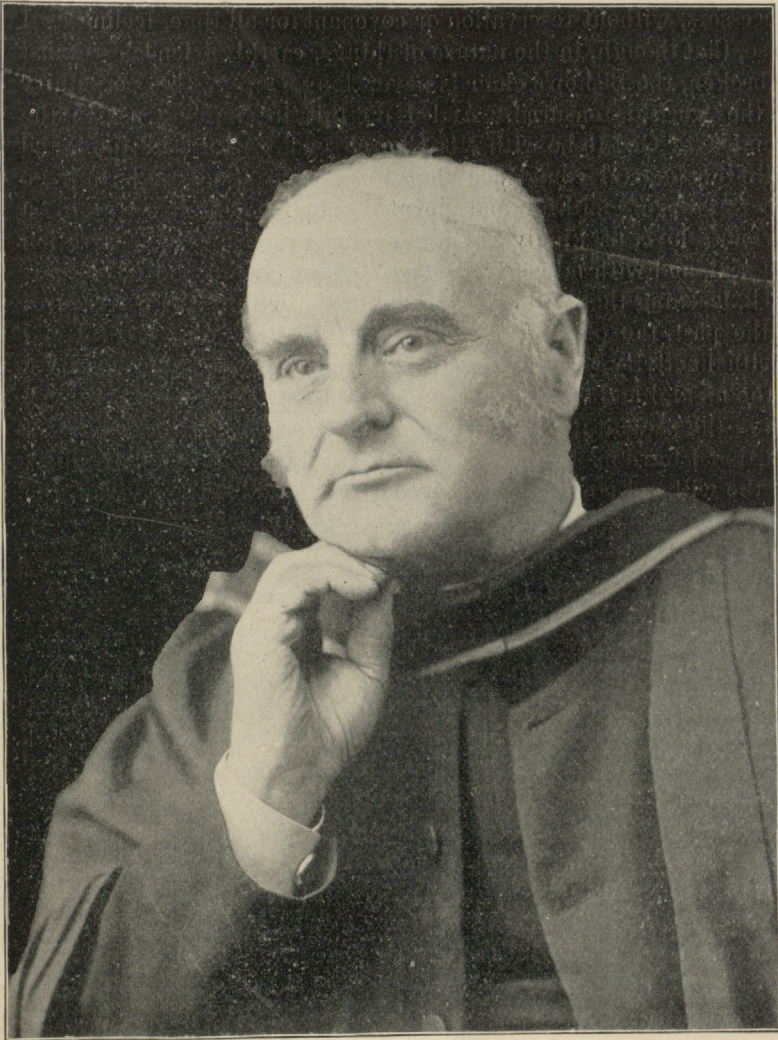
We remain, your sincere and grateful friends ; signed on their behalf,

W. B. MONTREAL.

21st October, 1896.

MR. GAULT'S REPLY.

To this Mr. Gault made the following reply: This day is to me one of great happiness, not alone because it sees a desire fulfilled that I have long had at heart, but also because I am enabled to hand over to your Lordship personally, as my Bishop and friend, what I know you have wished and regarded as a necessity for the welfare of your diocese, namely, a suitable collegiate building, placed in such a position as to make it part and parcel of the great University with which it is affiliated. That your Lordship has been spared to receive this offering at my hands is to me a great joy, and I humbly trust that the work of to-day, regarded as a fresh starting-point in the history of the College, may have the effect of rallying round it the whole force of the diocese, both clergy and laity, and through the gifts and good-will of the church people of the diocese, place the College in such an independent position as will enable it to prove not only a lasting blessing to the large field under your Lordship's supervision, but to other parts of the Dominion, and



THE LATE CANON HENDERSON

possibly, in some slight degree, to the larger mission field of the world itself. I hand over my gift to you, my Lord, and your successors, without reservation or covenant for all time, feeling as I do so, that though, in the nature of things, earthly friendships must be broken, the Bishop's chair is never long empty, the perpetuity of the work is ensured. And I do this in simple trust in the promises of God to be with His Church and work for all time, and with the hopeful confidence that forth from these walls may go generations of faithful and devoted men, filled heartful of a Saviour's love, of kindly earthly sympathy, of activity, devotion and zeal, and with minds well stored with learning suited to their work, learning that will keep them in touch with the rich treasures of the past, the offspring of the Church of England's mental and spiritual activity through ages, and abreast of the tireless activity of the mental and spiritual force of the Church to-day. If this hope can in the present and long future be fulfilled through any form of gift that I have made, I thank God; thank Him for the opportunity, for the will and power to avail myself of it, and for the joy that the offering of this gift brings to my heart to-day.

THE LOSS OF THE PRINCIPAL.

I cannot close these words, my Lord, without referring to the shadow of the great grief which rests naturally on every act and proceeding of this day. We open our new life consecrated and solemnised by death, and that the death of the truest and most loyal friend this College has ever had, my friend, your friend, my Lord, the friend of the clergy, young and old, the late Principal Henderson. It seems so sad, I might almost say tragic, for one so true and faithful as he to reach what his heart had longed for and his lips prayed for, and yet by God's wise will to be denied the earthly joy of seeing the fulfilment of his long cherished wish. But as he would teach us, if his voice could be heard, "God's will be done." With bowed head and grateful heart for his useful life, with more than sympathy for those who feel his loss most keenly, we can only say to-day "God's will be done." Before taking my seat I would like to thank the architect, Mr. A. T. Taylor, for the good taste and judgment he has displayed, and for the thoroughly satisfactory building he has given us.

THE PRIMATE'S ADDRESS.

The Primate then addressed the gathering. He spoke of the great boon which the new College would be to the diocese, which should be most grateful to the generous donor. The College was in a most desirable situation; a great educational centre like McGill University should have a theological college beside it. It was most desirable that the candidates for holy orders should be brought up among the people, and under circumstances that would mark their future labor. He could speak of the importance of this with a rare experience, for the building up of the Church in the Northwest, in connection with the Church of England, had been mainly through the mission work of St. John's College, Winnipeg. There are now close on 50 clergy from that college in his diocese, and there were graduates of it in other Western dioceses, in Qu'Appelle, Saskatchewan, New Westminster, Columbia, Athabasca, Mackenzie River, Moosonee and, at least, ten dioceses in the United States. Some good clergymen had been obtained from England at various times, but the majority of them proved either unsuited to the country or the work, and they soon left. There was, he said, a danger in too many theological colleges. He was not very fond of purely theological colleges; he was inclined to think that there should be no theological college unless there was a university at its side, which could give instruction in arts. It was better for them to have their minds cultivated by liberal studies and by coming in contact with men and things in general. Practical knowledge in every profession was largely got, not from school study, but from life study; so that the great object of preliminary education should be the training of the mind, to give it power, rather than the accumulating of facts. He prayed that God's richest blessing might rest upon that College; that it might send forth many who might be laborers in His work.

ADDRESS DELIVERED BY THE BISHOP OF QUEBEC.

*Right Reverend President, Your Grace, My Lord,
Ladies and Gentlemen:*

It is, I can assure you, a true joy to me to be present here to-day to be the bearer of the sincere and hearty congratulations of the Diocese of Quebec. I may say indeed that the auspicious event of this day is a matter in which we of the Diocese of Quebec

are very deeply concerned; for we cannot forget that until the year 1850, this great and important Diocese of Montreal was included in the Diocese of Quebec, just as all the Dioceses of the vast Province of Ontario were also included in the original Diocese of Quebec until 1839. And consequently "old Quebec", by which I understand on this occasion the Bishop and Clergy and Lay people of our dear Church in the old Diocese, cannot help feeling a very deep interest in every sign of church progress in each and every part of this great Dominion, and especially when that sign of progress is exhibited in the daughter or sister Diocese of Montreal.

It was while the two Dioceses were still one, that the saintly Bishop Mountain founded Bishop's College, Lennoxville, for the benefit of the Church throughout the whole Province of Quebec, and consequently, ever since the Diocese of Montreal was founded, right down to the present day, Bishop's University has been under the direction of the two Bishops, the Bishop of Montreal as senior Bishop being now the President, and the Bishop of Quebec the Vice-President of that corporation. It is also under both Synods, for the two Synods nominate an equal number of members of corporation. And consequently of our University of Bishop's College, I am sure, you will all be glad to hear that now, under the fostering care of its good and able Chancellor, Dr. Heneker, sitting here to-day on my left, and of its energetic and persevering Principal, the Rev. Dr. Adams, whom I see on my right, it is prospering, thank God, as it never prospered before.

But considering that the Bishops of Quebec have hitherto been able to find employment for almost all the men, who, besides taking their B.A. degree, have received at Lennoxville their two years' training in Divinity, it is no wonder that years ago the then Bishop of Montreal, not being able to obtain from Lennoxville the supply of men he needed to meet the wants of his fast growing work, was consequently led to found this Montreal Diocesan Theological College.

I am aware, at least I have been told, that in the past there were certain misunderstandings and strained relations between the supporters of Bishop's College and the supporters of the College here. But I am thankful to know that the last vestige of these misunderstandings and strained relations has been absolutely and utterly cleared away, and that, without any loss of truth, honour

or dignity on either side, so that now our mutual relations are most cordial, and each rejoices, and would be glad to contribute towards the other's welfare.

And I can assure you, moreover, that this most desirable condition of things must and will continue so long as it shall please God to spare the life of him whom we all delight to see presiding with so much apparent strength to-day, and whose very name is quite a household word amongst us. I mean Bishop Bond; and indeed things will also go on happily so long as I and those who help me at Bishop's College are permitted to cultivate the friendship of the good and able men who are working for the prosperity of this College here in Montreal.

Nay more, my Lord, I would desire to take this opportunity of bearing my personal testimony in all candour to the value of all the men who have come to help me from this place. It is not that I would suggest that all who have come to me have been as fully equipped as either you or I would have desired, for all the manifold difficulties of their sacred calling. I could not say as much as this with regard to our Lennoxville men, nor could I assert it with regard to the graduates of Oxford or Cambridge, or any other University.

But what I do mean is just this, that all the men who have come to help me in the Diocese of Quebec from this college, are good, promising, religious men, who are doing their duty to the very best of the ability which God giveth; and this it seems to me is very high praise. I have, e.g., at the present moment; the Rev. Messrs. Curran, Harte, Hunter and Prout, and they are all four doing good and useful work. During this last summer, moreover, I had the privilege of being helped by your Professor of Classics, the Rev. Cameron Waller, who, besides undertaking a ten days' mission among the Lake St. John Indians, spent *himself* I am afraid, in one of our rural parishes, instead of spending a *holiday*.

Now all this, I feel assured, is only a fair specimen of what is being done by the Alumni of the Montreal Théological College here in your own Diocese, and in many other directions besides; and therefore I should hope that it was a true source of comfort to your late dear lamented Principal, Dr. Henderson, as he lay upon his bed of death, to know that his life's work was already bringing forth so much good fruit.

And I also feel able to say from my own personal knowledge of the work that is being done, that Mr. Gault, by his generous and self-denying munificence, is helping a noble and useful institution, and that he is helping it in the very best possible way. For we have, my Lord, very high authority indeed for saying that the man who gives to a useful institution a suitable habitation—an efficient home—does a very great deal towards ensuring for that institution its permanent success. His Grace the Archbishop of Rupertsland has already most happily illustrated this point from the book of books—from the Bible. Let me say then, in addition, that we can quote also, amongst many others, the high authority of the Venerable Bede, the great historian of the Anglo-Saxon Church, who says he has observed that those missions for which their original founders provided good and suitable buildings, continued to be useful long after their first founders were removed, but that, in cases in which there were no such buildings, or in other words, no good tools with which to work, so soon as the founder, the leading spirit, was taken away, the work began to dwindle; it was in fact ephemeral and transient and soon passed entirely out of sight.

I desire therefore, my Lord, to join with you and with all here present in cordially thanking Mr. Gault for his munificent gift; and I desire also to compliment him upon the fact that he has thus done much to ensure the permanent prosperity of a work whose welfare he has long had very much at heart. And I will only add that I trust and pray that this college will always be so managed, and that this grand habitation will always be so used, that it shall prove to be an inestimable benefit to thousands of our people, and consequently redound greatly to the honour and glory of God.

SIR WILLIAM DAWSON SAID :

Our meeting to-day reminds me of the close of a great battle, when the shouts of victory mingle with the tears for the fallen. While we rejoice and are most grateful for the great step in advance which the Diocesan College makes to-day, we regret the absence of its dear and valued head, who has been called away to that higher sphere to which we older men hope soon to follow him. I do not propose however, to dwell on our causes for either rejoicing or mourning, but rather on the aspect which this College and the great Church which it represents present to those of us who, while we

have not the privilege of being within the pale of the Church of England, nevertheless highly esteem its position and its work and can cordially wish it success and prosperity.

In McGill University, while as a general Protestant institution, we cannot, in the present state of Christendom, have a theological school of our own, we can perhaps do more good through the four important theological schools associated with us. We secure in this way what is indispensable to the welfare of this province, an educated and godly Christian ministry, indigenous to the country, interested in its welfare and acquainted with its wants. In aiding in this work we attain to the highest usefulness of a university and carry out the intentions of our founder and of our charter, which specifies the "principles of true religion" as a ~~permanent~~ object. While the university is thus enabled to be useful in the highest field of education, and with special reference to the Protestant population of Quebec, and is supplied with a large number of students of the best type, the Christian denominations represented by the affiliated theological colleges have the advantage for their students of the literary and scientific training of the University, and of the greater breadth of view which results from the harmonious and kindly association of men who, while, it may be, differing in details of doctrine or practice, are as one in regard to their common Christianity. The time may come when the different colleges may be able to unite in some parts at least of their special work; but in the meantime the best possible results are obtained by their harmonious co-operation with one another and with the University.

With reference to this particular College, it is to us the representative of the ancient historic Church of England, an original independent Church and not a branch of any other. History shows that Christianity was planted and had taken deep root in Britain while it was still a province of the Roman Empire and long before the Bishops of Rome had laid any claims to universal primacy. In the third century, Tertullian could say that the banner of Christ had dominion in Britain beyond the limits reached by the eagles of the Cæsars. True, the ancient British Church was driven by the aggression of the heathen Saxons into the mountains of Wales and Cumberland, but that it survives there to this day anyone who has had the pleasure, as I had last summer, of visiting those beautiful districts can testify. When the Saxons embraced Christianity their

permanent

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English Church was of a somewhat different type—the Latin rather than the primitive; but throughout the Middle Ages its greater and better men contended for their local autonomy, and at the great revival of spiritual life which men call the Protestant Reformation, it received a new baptism of the Spirit, from which it came forth with the same divine title as that of the Church of Jerusalem on the day of Pentecost, and became the English Church of to-day. Since Reformation times it appears to us as the Church of the martyrs and confessors of the Marian persecutions, as the Church of the great divines and expositors whose works are a most precious treasure for all English-speaking Christians, the Church of the great missionaries and preachers, who have carried the Gospel and Bible to all the extremities of the British Empire and far beyond its limits. This great historic, independent and evangelical Church of England we believe to be represented by this Theological College, and as such we wish it heartily God-speed. Like other Churches it has had its times of depression as well as of prosperity, but even in them it has shown itself the fertile mother of great and successful branches. Puritans, Non-conformists, and Methodists may be regarded as ~~sentries~~ ^{sentinels} from the old citadel, ~~at times of war~~ ^{in times of war} it was beleaguered with enemies, going forth to fight the same battle of the cross in the open field.

I was glad to hear Mr. Gault say that he exacted no pledges in regard to his great gift. He expresses his confidence in the Bishop. We all share that confidence. There is no man in whom Christians of all names have more confidence than in Bishop Bond. But bishops are mortal men and pass away, and there is a stronger guarantee in the belief that any gift made in the right spirit for the glory of God and for the cause of Christ and his people will be cared for by a higher Power, even by the great High Priest himself who has entered into the Heavens.

The Principal of the University cannot be here owing to his unavoidable absence from the city; but, as one of its oldest members, I may convey its earnest good wishes for the highest prosperity and success of this College, and that its power and influence for good may continue to extend.



MR. CHARLES GARTH—Treasurer of College

REV. DR. ADAMS' REMARKS.

Rev. Principal Adams, of Bishop's College, after referring to Sir William Dawson's interest and belief in Bishops, and to Mr. A. F. Gault's approximation towards a belief in "apostolic succession," of which he had given practical proof that day, said:—Under the sad surface of sorrow runs the clear stream of joyful triumph. Principal Henderson, like the leader of God's ancient people, has brought his Israel to the promised land of enlarged opportunities, and has fallen before the land can be occupied. He has won his promotion. Simple and saintly in his life, hardworking and painstaking as a teacher, sunny and affectionate in his disposition, and in his intercourse with his brethren, his colleagues, his students and his friends, tender and loving in his family, strong and constant in his convictions, he has passed away after 18 years' of signal service to the college. Like him, Archbishop Benson, once head of Lincoln Theological College (1872-1876), has passed away on the eve of what to him would have been an entrance into a promised land; *i.e.*, the year before the Pan-Anglican Synod of 1897, where questions were to have been discussed under his guidance tending to the consolidation, the defence and the extension of the Anglican Communion. And it is hoped that the deliberations of that body will tend appreciably towards the reunion of Christendom. The late Archbishop, like the Church he so nobly represented, was tolerant without indifference, deep in religious faith, but not narrow, reverent without superstition. True to the historical sense of the glorious past, to the continuity of that Church and the energy of its present spiritual life, he had added lustre to the record of his ninety-one predecessors in the chair of St. Augustine. An excellent short sketch of the Archbishop might be seen in the Toronto "Evangelic Churchman" of October 15. We ought not to forget to-day one, who was much respected as the Principal of the University of Bishop's College from 1878 to 1885, Dr. Lobley, the first Principal of this College (1873-1878). Had he been spared he would have rejoiced in the transformation from a few rooms in the Synod Hall, which was all the college Dr. Lobley had, to the beautiful permanent home of to-day. Dr. Lobley had a wonderfully balanced nature—spiritual, intellectual, artistic. He came to us at Lennoxville to our great gain. On his work there he left a characteristic impress of solidity as he did here on those under his loving and learned

guidance. Amongst his pupils here such names as Bishop Newnham, Rexford and John Ker are witnesses to his lasting influence; fit crowns of a teacher's life are such pupils as these. Dr. Henderson's pupils, likewise will, at the great day, rise up to call him blessed. Another bright link in the chain which binds together this College and our University is the fact that our founder, Bishop Mountain, was 13 years Bishop of Montreal as well as Quebec (1837-1850). No higher wish can be expressed for this or any other college than that in it should flourish those marks which distinguished Bishop Mountain: saintliness of character, breadth of sympathy, love of sacred and sound learning, activity in church work, statesmanlike prescience and constructive ability as well as inbred gentleness. Another link, and a golden one, is the head of your Synod, your president and ours, the venerable and beloved Bishop of Montreal. For five successive years Bishop Bond has presided at the Eastertide meeting of the Corporation with kindness and splendid business despatch. The Bishop has realized his dream, he tells us, in the lovely waking reality of the College. I would humbly hope to realize one of my dreams in welcoming the Bishop of Montreal at Lennoxville as University preacher of 1897. If we have historical and present links binding us together, what shall we say of that grand network which embraces us both, that "pure and reformed part" of Christ's Church universal, the Anglican Church; we rejoice in that wider franchise of "those who love the Lord Jesus Christ in sincerity" so well illustrated here to-day. The comprehensiveness of the Church is not only the capacity of containing men of varied and even conflicting opinions, though, like the British Empire, the Anglican Church has many neighbors, but it is true comprehensiveness of view which is able to assimilate the teaching of Lightfoot, Maurice, Liddon, Sadler or Moule; which can look beyond the limits of its own communion to learn from Milligan, Agar Beet and R. W. Dale, or from that wonderful man "loved long since," and lost to us, but lost for "awhile"—John Henry Newman. To-day we have a noble grief, and as the Primate has spoken the word of "envy" I will say we have a "noble envy" of the Bishop and his fulfilled dream, of the professors and students and their attractive abode, one which would grace any part of Oxford or Cambridge; of benefactors—for we must balance our education—and science and religion so happily established on both sides of this street might form a noble arch, supporting the well-

being of the whole man. He whom we envy most to-day is the man of generous heart, the donor of the college.

PRINCIPAL BARBOUR'S

Response was substantially as follows: With great personal pleasure I respond to the calling of my name, as one of the many friends of the College, who turn in thither to show by their presence and the manner of their speech that they think this a suitable occasion on which to show their allegiance to the great Head of the Church, by giving practical heed to certain memorable injunctions to His ministers: "Seek ye each another's good;" and "In honor preferring one another." "Rejoice with them who do rejoice," and (how touchingly to us all to-night) "Weep with them that weep."

I take it for granted that we are all of one mind on this matter; and that with a love set free from dissimulation, we all join in your welcome into this excellent building, and pray God to speed you in your use of it for the purpose it is this night set apart for. But I must not let my token of joy pass with the generalities of the formal compliments of the occasion. Allow me then, to lay special stress on a few blessings that seem to be specially bestowed on you, in this elegant structure furnished you in such an attractive and enduring style. It comes into your possession in a turn of the world's progress, in which there is a greater need of persuasions to the study of Christian history and literature, than of cautions against the abuse of such studies. As Isaac Taylor admirably puts it, too many seem to feel and speak as if there were no universal Church; or, as if all they need to care for is to be found in the little eddy of their own emotions; or, as if Christianity were not what it is, its glory and its characteristic to be—a religion of history." Christianity, the pledge of eternity, is the occupant of all time; and fitly, has it gifts like the present edifice given it, to enable it to keep the permanent prominent, as the generations are passing through the discipline of our fleeting times. Moreover, in this connection, experience has sanctioned the wisdom of the persistent culture of the Christian ministry. To the depreciating remark, that God "has no need of human learning for the completion of His purpose of salvation," it may be enough to say "just as little need has He for human ignorance." No, here also I am sure all your friends are agreed. The Christian minister must be bred to his business; bred to the use of his mind in his thinking; and of his conscience in

deciding; bred to the play of the sympathies that are world-wide, after the manner of Him who gave Himself for the life of the world; and who is even now on His throne to see that world redeemed to Himself by what can be done *for* it and *in* it, by those who bearing his name, carry His gospel into it, to prepare it, soul by soul, for the great hereafter. For after all our preferences for what is most familiar to ourselves in the life we have had to lead, it is the common thought of the Christian believer, that the Church is at her best in seeing to the deepest things, in persuading men to be reconciled to God through our Lord Jesus Christ, and to walk in love as He hath loved us.

And so we hail with joy your possession of this new building, fitly framed together as a means of your coming power. Long and well may it serve you, in your high calling, to see God's image realized in human kind—incorporating with your work all that is good and beautiful and true; and separating from every form of evil as foreign to your life, always conscious that you are more than you seem, and always tending to seem what you really are, a part of the kingdom of God, not altogether of this world. With the mention of one more specialty, I shall have consumed the time allotted me. It is a notice of the compliment, you, and your board of directors pay to your powers of discrimination in the generosity of your invitations to your fellow-Protestants to be here to-night. You have shown that you understand that one may be a Puritan, yet not a leveller; a Methodist, yet not an anarchist; a Presbyterian, yet neither a Communist nor a Destructionist. I say your powers of discrimination are honored in this ability to see that these differences are possible among your fellow-Christians. And farther and better, let me mention the praiseworthiness of the candor discernible in your courtesy towards those whose main end of life is the same, but who think that Christ has a service for them in ways and forms differing from your own. And yet, what else might be looked for in this Victorian age, and under the example set by the Oxford's and the Edinburgh's, of her gracious reign, noting as they do, their emergence out of that wonderful century, the eighteenth; the century giving us the Pitts and Walpole, Wilberforce and Howard, with Burke who immortalized their charities in his eloquence, and Burns, whose songs have had their lasting life in their one most lasting truth: "A man's a man, for a' that."

Emerging out of such an advancing age, into this the nineteenth century, we find ourselves in a still increasing purification of our religious life, and a still loftier elevation of our historical outlook. We are in the century of that reign, which for public and private virtues, has set an example to the monarchies of Europe; the despotisms of the East; and the republicanisms of the West; the century giving us Russell and Peel; Beaconsfield and Macaulay; Wellington and Cobden; Bright and Gladstone; the century of the penny postage; the forces of electricity and steam; the spanning of the oceans; the bridging of the rivers; the comforts of the poor—the century whose close sees the death of the English Primate in his Protestantism, lamented by the civilized nations of the world. But I must end, just as I begin to realize in its greater fullness, the inadequacy of my response to your kindness. Yet I end with a renewed assurance of my appreciation of your own unvarying personal courtesy, coupled with the hope that the hearers who, by their kindly attention have evidently discerned the *spirit* of my speech may, with a corresponding percipiency overlook, or excuse the insufficiency of the speaker.

REV. PROF. SCRINGER, SAID :

I regret very much the absence of Principal MacVicar in Europe at the present time for I feel sure that it would have afforded him very great satisfaction to represent the Presbyterian College on this occasion. But in so far as I may be allowed to speak in his behalf, on behalf of my colleagues and of the church with which we are connected, I desire very heartily to convey our congratulations on your entrance into this beautiful building, so admirably planned for its purpose, so exquisitely furnished and so handsomely donated by your generous benefactor, Mr. Gault. We thank you for your courtesy in allowing us to rejoice with you to-day and I can assure you that appreciation of Mr. Gault's splendid generosity is by no means confined to the members of the Church of England. We all hail it as another proof of the abiding interest taken by the merchant princes of our fair city of Montreal in the cause of higher education, and none the less that in this instance it is for theological education.

There are those indeed, and worthy people they are too, who deprecate the study of theology in a thorough and scientific way

altogether. Some would do so in the interest of a deeper piety and some in the interest of Christian unity. They are afraid lest it should chill the warmth of Christian feeling or accentuate the differences that have unhappily prevailed in Christendom. But neither the one nor the other fear has any real foundation, whatever appearances may sometimes indicate. As for deep piety, happily great learning is not essential to it, but surely it is all the better if it be an intelligent piety that understands clearly the grounds on which its hopes rest. As for Christian unity, while it is perfectly true that theologians have ever been ready to discuss keenly their differences, and those of different churches have sometimes been disposed to call attention to each other's weak points, yet real Christian union will never come from a mere ignoring of those differences. It must come from a thorough-going study of the foundation principles on which they are based, and from an understanding of their true significance so that they may be seen in their right relation to each other. In the Egyptian desert there may be seen cropping up through the sand that has drifted in through the course of the ages certain isolated remnants of the past—here the column of a temple, there a sphinx, and yonder a heap of ruins. The meaning of it all is obscure until we dig down to a lower level and clear away the sand. Then we see that originally they all formed part of one harmonious whole. So if we are ever to unify the church it must be by clearing away the rubbish that has accumulated with the centuries, and by getting down to the original level of the New Testament. By all means let the study of theology be prosecuted as vigorously as possible, and with all the facilities attainable.

We are glad that the future ministers of your church in this diocese will have the opportunity of carrying on these studies here in this new college building to advantage, even though it be from your point of view rather than from ours. For though there are differences, and though we do not belong to the same organization, the things after all which are most important we hold in common. We have "one Lord, one faith, one baptism." We preach the same Gospel of salvation through the incarnate, crucified and risen Christ, as the grand remedy for sin. Our prayer is that this institution may long continue to train men who will proclaim that Gospel in its simplicity with all earnestness, and unite with us in the effort to advance the cause of our common Master.

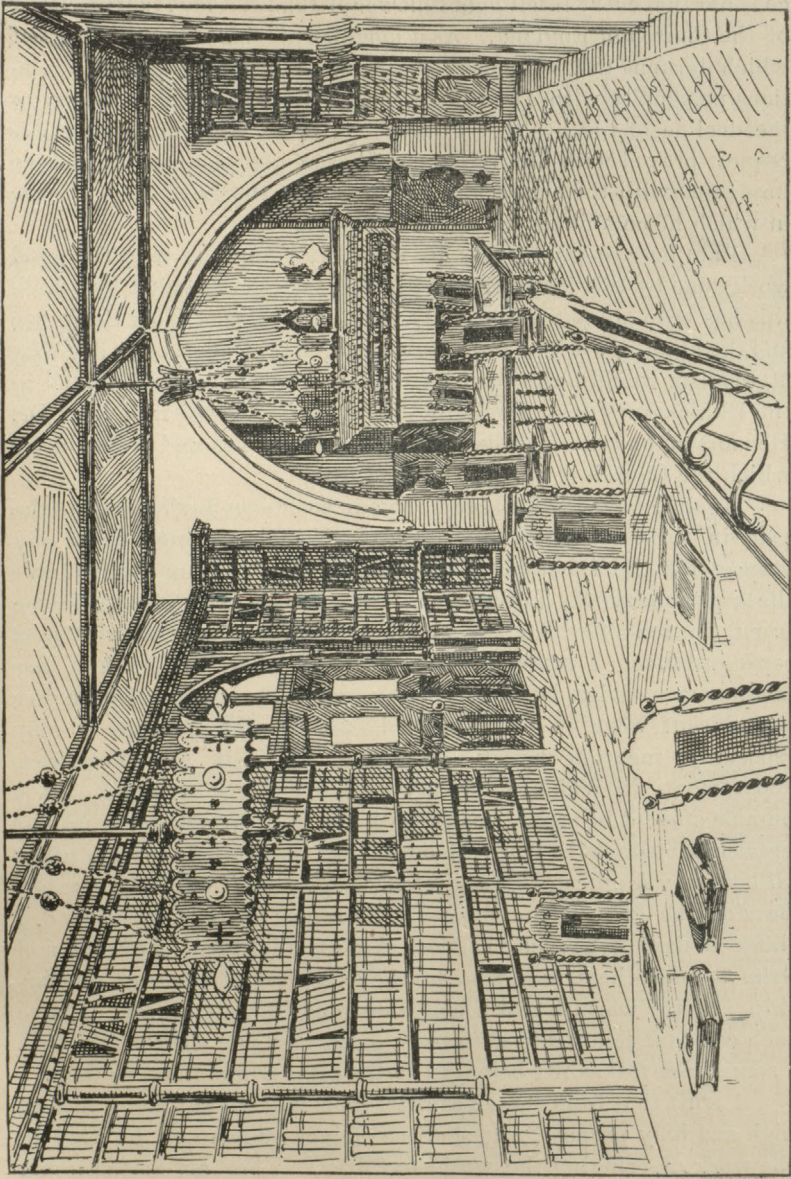
And let me say that this cordial spirit of unity is no new thing so far as this institution is concerned. We mourn to-day, as do you, the lamented Principal of this College who has just gone to his reward, for he was a man of Christlike spirit. During the years he presided over it we ever found him ready to co-operate with us in every worthy effort. We often stood upon the same platform, and ever found in him a brother. His memory will be a blessing to us all.

One word more and I have done. We rejoice in the prosperity of this institution for theological education in connection with the Church of England, because of the splendid contributions which the learned men and theologians of that Church have rendered in the past to theological science. To mention only a few belonging to the generation just passing away, the names of Alford, Ellicott, Lightfoot, Westcott and Hort, naturally rise to one's lips as those of men to whom we all owe a heavy debt of gratitude for the valuable additions which they have made to our knowledge and our thought. Their works form part of our heritage. And we trust that connected with this College there may arise some day one, nay many, who by similar learning and by works of like value may reflect lustre on the institution as well as on the Church with which it stands connected, and enrich us all.

REV. PRINCIPAL SHAW, LL.D., OF THE WESLEYAN COLLEGE, SAID :

In entering these beautiful buildings I have prayed for grace, first that I may not break the 10th commandment—Lord “incline our hearts to keep this law” and save me from coveting my neighbor's college—and second, that the grace given to my esteemed friend, Mr. Gault, may be given to some rich friend of the Wesleyan College, and lead him to go and do likewise.

I appear here to-day, first as a neighbor; second as a friend of the Diocesan College, and third as a warm admirer of the Church of England. I know not whether it is by chance or Providence that our great university is flanked on the west by the colleges of the Presbyterians and Congregationalists, who in the 17th century were often closely allied, and on the east by the Methodists and Anglicans, who in the 18th century had certainly very close relations. It is very appropriate that we should be neighbors, for I



THE LIBRARY.

consider that every intelligent follower of John Wesley is a true friend of the Church of England. As a neighbor, I share the great grief which darkens this auspicious occasion. I had most pleasant relations personally with Dr. Henderson. I have watched with sorrow the decline of his health. I have conversed with him and at his request prayed with him in his chamber of affliction and have been impressed with the clear calm confidence in the Lord Jesus Christ, in which he committed his spirit to God.

I am here to-day further to show my sympathy with the good work done by this institution, with the evangelical spirit by which this has been animated especially in the elevation of Holy Scripture and the atoning work of our blessed Saviour. I am free to say that Methodism would never have existed had the Church of England in the 18th century been generally animated by the spirit of dear Dr. Henderson, and marked by the same spiritual life and devotion by which the Church is now characterized.

Again I have gladly accepted your courteous invitation to take part in these inaugural exercises so that I may thus show my respect for the venerable Church of England. I am glad to have the opportunity, My Lord, of thus expressing my esteem for the great Church of which we in Montreal think you so worthy a representative. I remember her institutions of charity and her missionary activity, but I am to-day especially impressed with her magnificent work in Christian scholarship, and perhaps I may especially mention Greek Testament Exegesis and Patristics, departments in which I am myself particularly engaged. As a humble student of sacred learning, I am here to acknowledge our great indebtedness to you. If out of our libraries there were taken all books by Anglican authors, a very large chasm would be created. Besides the great men whom Dr. Scrimger has just mentioned, I think to-day of Trench, Ellicott, Alford, Lightfoot, Westcott and Salmon and others, men who to the exactness of German scholarship, add the warmth and life of a devoted Christian faith. I have such constant fellowship with these great men and their works that I sometimes feel as if I belonged to the same communion as they.

I trust that from these beautiful halls will go out many men of high and holy purpose, who shall be eminently honored by God in the work of bringing the world to Christ. "For my brethren and companions' sake I now say, Peace be within thy walls and prosperity within thy palaces."

THE BISHOP OF QU'APPELLE

Briefly addressed the gathering, and mentioned that one of their most efficient clergymen in Rupert's Land was an alumnus of the Montreal Diocesan Theological College—Canon Rogers, to whom he paid a high tribute.

DEAN CARMICHAEL

Spoke of the gift of the new College as the culmination of the ceaseless generosity which had been characteristic of Mr. Gault's life, and said that much yet remained to be done, but God prevent that any Church could receive such a gift and long leave anything to be done.

BISHOP BOND

Bore testimony to the faithful and satisfactory manner in which the architect, Mr. A. T. Taylor, had performed his work, after which he offered up the closing prayer, the proceedings closing with the pronouncing of the Benediction by the Primate.

THE NEW DIOCESAN THEOLOGICAL COLLEGE.

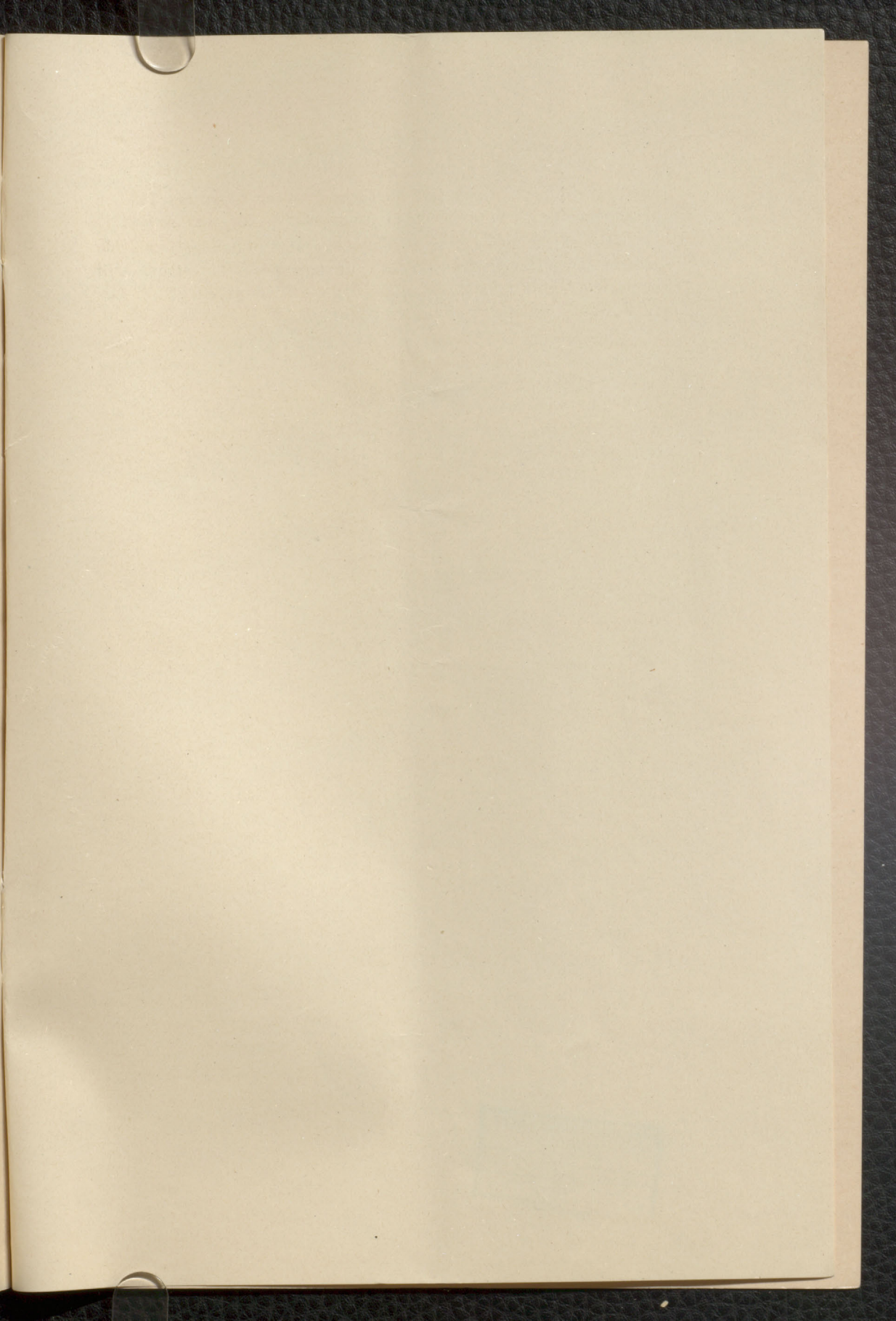
The new building consists of a complete college for students of the Church of England, including residence. The material used in its construction is Laprairie pressed brick, with Ohio stone dressings and a slated roof, a combination that, in addition to the design of the College, adds much to its beauty. Over the main entrance to the building, in the centre, is a tower of striking proportions, surmounted by a spire, in which will be hung a bell for College purposes. The College proper which will accommodate some forty students, constitutes the central building, the Principal's residence being on the left and the College chapel on the right, forming a small quadrangle, which is approached by a stone screen and an archway, ornamented with carved stone. On the main floor are the Secretary's office, the Board room, reception room, a large and commodious library, class rooms, and a large convocation hall in the rear, capable of seating about 500 people. In the basement are the

students' dining hall, gymnasium, baths, dressing rooms and kitchen arrangements. The upper floors are devoted to students' rooms.

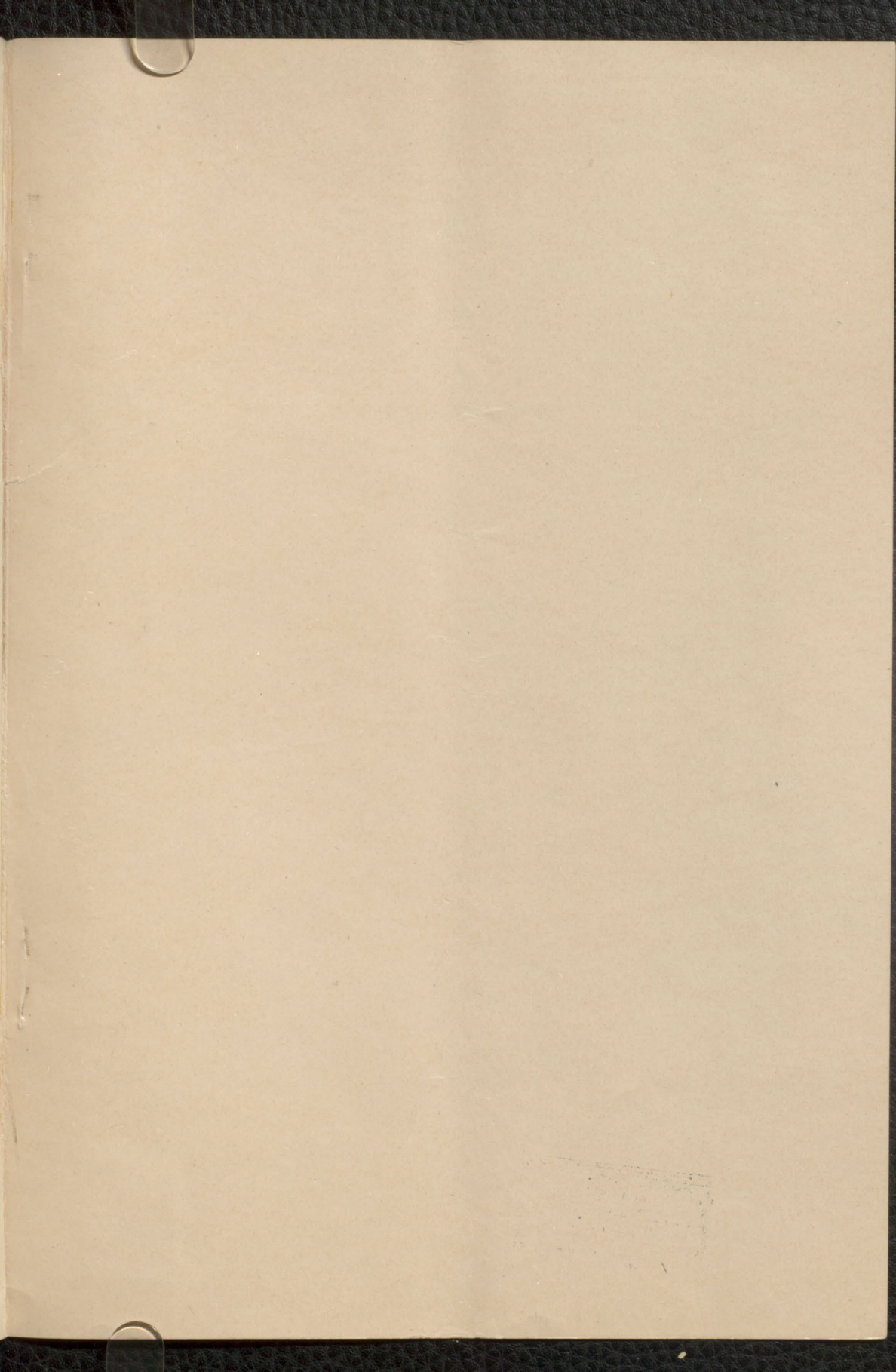
Part of the floor of the chapel is executed in handsome marble mosaic, as well as the floor of the main entrance. The chapel will be enriched with a handsome stained glass window, the gift of Mr. A. F. Gault in memory of his two brothers, M. H. and R. L. Gault.

Due precautions have been taken with regard to fire. There are escapes on the outside of the structure, and hose on every landing of the stairs, whilst the building is lined with terra cotta, over which the plastering is done. The heating is by means of hot water, and the ventilation has been carefully attended to. The fittings, when put in, will be very complete of their kind.





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