

consciences of the remission of sins, insomuch as they are said to remit sins and to loose souls. Let every faithful man, therefore, remember that it is his duty (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that remedy which is offered to him by the Lord, to wit, that (for the easing of his conscience) he make private confession of his sins to his pastor; and that he desire his private endeavour for the application of some comfort to his soul, whose office it is (both publicly and privately) to administer evangelical consolation to God's people.—Calvin, Instit., lib. III., cap. iv. sec. 12. Beza highly commendeth this practice (Vol. I., fol. 66); and Luther saith that 'he had rather lose a thousand worlds, than suffer private confession to be thrust out of the Church' (Luther, tom. VI., fol. 109, and seq; Bayly's 'Practice of Piety,' sec. 40)."

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AS we are now approaching the end of the year, it becomes our duty to request our friends who are in arrears to pay up their subscriptions at once. ALL ARREARS MUST BE PAID UP TO THE END OF 1883 AT THE RATE OF \$2 PER ANNUM. If \$1 additional is sent the paper will be paid for up to end of 1884. At this period a number are past due, we trust they will now be paid promptly, as well as the next year in advance. In remitting it would be highly desirable if each subscriber would make sufficient effort to send on in addition to his own subscription that of one or more from his friends or neighbours; so that we may be able to double our subscription list, and thus be placed in the same position as we hope all our subscribers will be, in having a HAPPY AND PROSPEROUS NEW YEAR.

THE TORONTO UNIVERSITY QUESTION.

THE discussion of this great question still goes on in the secular papers. So far, the exceedingly able addresses delivered by Principal Grant have been left, in an argumentative sense, absolutely untouched. Several writers have figuratively danced around the principal of Queen's, but so far their weapons have been devoted to beating the circumambient air of their own suppositions. We give below some new evidence of the utmost weight, indeed, to our thinking, this testimony disposes of the claims of University College, for it amounts to a confession by the authorities of that institution, that Trinity, Queen's, and Victoria are equally entitled with them to share in the public property and funds, now claimed by them as a monopoly. The letter is from Mr. R. W. Shannon, of Kingston, who says:—

Let us turn from this edifying spectacle to the consideration of a little bit of history; it may prove interesting to the gentleman who recently plumed himself upon the ease with which he "captured" Dr. Grant. In an address delivered over twenty years ago before a committee of the Legislative Assembly of Upper Canada, Dr. Wilson, now President of the University College, Toronto, said:—"Again let me say for myself and my colleagues in University College, we have no desire to monopolise the endowments of the Provincial College. Let the just and proper costs of maintaining the College in a state of efficiency be properly ascertained with some adequate regard to future requirements, and whatever may be the legitimate object on which to expend the surplus funds, the college can advance no claim to them. The statement made to you with regard to the cost of our college, represent it as nearly double what it actually is. But as for

the surplus, it is for this Legislature to determine what shall be done with it. I should be delighted to see an adequate specific endowment set apart for us in such a way that, if we exceed the appropriation, we should make up the difference out of our own salaries; and also with the proviso that if we are able to retrench, we should have liberty to expend the balance in improving the efficiency of our institution."

From the above quotation we learn (1) that not only the esteemed professor, but "his colleagues" entertained the views above enunciated; (2) that they eagerly disavowed any claim to "monopolise the endowments of the Provincial University"; (3) that they wished for a "specific" endowment estimated with a due regard to "future requirements"; in other words, they assert no right to demand future supplies upon every possible occasion of want; (4) that the funds of the college were overflowing to such an extent that recourse was had to the expedient of representing the cost of its maintenance at double the actual amount, in order that as large a portion as possible might appear to be used.

We have one more witness, however, to testify before the tribunal of public opinion upon this matter; this time the Senate of the University of Toronto. In answer to questions put by the "commissioners appointed to enquire into the expenditure of the funds of the University of Toronto," the senate of that institution forwarded the following reply, among others, on the 29th of March, 1882:

"The senate would suggest that whatever funds the Legislature may see fit to set apart in aid of the colleges affiliated by the University Act, exclusive of University College, should be divided into three equal parts, two of those to be divided equally amongst such colleges, the other to be distributed in proportion to the beneficial results effected by such colleges."

These official statements, as we have already said, are conclusive evidence against the equity, and are strong evidence against the legality and honesty of the monopoly claim of University College. That claim must be resisted not only by all who have any regard for the cause of Christian education, but all who love right dealing with public money.

DR. WILSON'S REMOVAL.

WE cannot enter into any detailed discussion as to the merits of the misunderstanding between the Rev. Dr. Wilson and the Dean of the Cathedral, Kingston. We regret deeply, for the sake of Dr. Wilson personally, as well as for the Church at Kingston and at large, that it has been found necessary for the display of discipline by which so zealous a labourer for souls has been removed. We must say this, however, in the interest of those who are tempted into erratic courses, that a more Quixotic fancy never entered a clergyman's head than the notion that there is some peculiar way of doing ministerial work, in the seeking out for the lost and erring, which is not known or not recognized in the Catholic Church. That is a delusion of the worst kind. If it were true it would nullify the divine call and mission of the Church. If the official position he occupied did not give such freedom, Dr. Wilson might have found a far wider sphere for his evangelistic powers within the Church than either he or any man ever did or ever could fully occupy. With every kind feeling towards him, we would submit that until he had gone to the outmost verge of such a sphere and found his energies blocked, he had no excuse for going outside the lines of the Church. That is a sound general principle, which applies to all those who are neglecting work the Church gives them to do, in doing work the sects sets them to do, or to the

doing of which they are drawn by the example or driven by the insolent reproaches of outsiders.

The evangelistic resources and energies of the Church in Canada are not so overwhelmingly rich as to enable us to part with men like Dr. Wilson without a deep sense of loss. With rest, with reflection, moved by sound counsel, and, we trust, touched to the heart by the affectionate feeling manifested towards him by his brethren, we earnestly trust that Dr. Wilson will see it to be his duty, as he cannot but know it to be his very high privilege, to return to the sacred work of ministering in Christ's Church. To this office he is called by gifts as well as by a divine commission; to this let him be faithful, and he will have his reward.

CRIPPLED LOGIC.

IN a very extraordinary letter, defending University College from the charge of being Godless, Principal Sheraton, of Wycliffe Hall, makes the following remarks: "Perhaps the denominational colleges found their distinctive claims to religion upon the exaction of religious tests. Such tests have proved utterly fallacious. They have not secured the ancient Universities of England from advanced rationalism, nor protected them from anti-Christian mediævalism." Mr. Sheraton is head of a college which is denominational in a stricter and much narrower sense than any other college in Canada, indeed we doubt if there is a narrower one in the world. Nominally of the Church of England, it avows itself to be exclusively of the Evangelical section, and of the Evangelical section it is only in accord with the private clique, who are led and ruled by Mr. Sheraton's master. Fancy a man living in such a contracted little inner circle as that, within a denomination, inside a denomination, and in the inside of that third interior ring, talking about the denomination colleges, as though he were in a sublimer sphere. Mr. Sheraton's letter would be very ludicrous if it were not too absurd to be that. Talking of tests and their uselessness, what does Mr. Sheraton think of his College insisting upon all its students being required to swear by his little clique's shibboleth? As to the morality question, we ourselves heard a Professor of Wycliffe Hall state that the morals of the Toronto University were heathenish, and he called the building by a name we dare not use!

Mr. Sheraton argues that University College is not Godless because there is a Y. M. C. A. among the students. Is this marvellous simplicity or audacity? We suppose the Empire of China is not heathen because there are missionaries therein? The analogy is strictly fair. The friends of University College will act wisely by not raising the morality question. Persons may argue as they like about the advantages of young divinity students mixing with a large body of undisciplined young men, who hold all sorts of religious views, and all sorts also of most irreligious ones. They may contend that for young men it is best to have loose or ungodly companions, who are running a career of profanity and vice. Christian minded people, however, will stand by the old Book which bids all of us to give the ungodly a wide berth. Mr. Sheraton says that divinity students should mingle with and make companions of blasphemers, sceptics, revilers of God's law and God's Church; they do well to associate with men of unclean lives and unclean tongues, their speech, their manners, their ideas, will be of benefit to young men who are seeking to lead a pure life! The Divine Spirit