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land and the felt necessities of the Anglican Church in Canada, has been carried on with ever-growing earnestness as the great and proper work of the College itself. The result has on all sides been a feeling of perfect satisfaction with the arrangement, which, by actual trial, has been found to work well, and to yield most gratifying fruits.

"The experience of Wycliffe College was not absolutely needed to show the wisdom and propriety of the course adopted, for that had previously been shown to a demonstration. But it is very gratifying to notice one after another of the religious denominations of the country adopting such a common-sense plan, and one after another testifying in the most cordial terms that they have had every reason to be pleased and encouraged by the results flowing from the arrangement."

#### HADDON'S DEFINITION OF APOSTOLIC SUCCESSION.

In an article upon apostolic succession we had occasion to quote Haddon's definition of this dogma as follows:—"It means, in few words, without bishops no presbyters, without bishops and presbyters no legitimate certainty of sacraments, without sacraments no mystical union with the mystical Body of Christ, viz.: His Church, without this no certain union with Christ, and without that union no salvation." Here is a definition plain and precise, and which certainly, as is admitted, conveys the impression that Haddon's theology is "most intolerant, cruel, and unsparing." But while its intolerance may be a matter of opinion, its absolute opposition to the teaching of the New Testament is a matter of fact, as is evident at once when we confront it with God's plan of salvation therein defined. Hadden lays down positively that apart from the apostolic succession, there is no certain union with Christ, and consequently no salvation. Can this assertion stand the test of Scripture? What is its answer to the great question? When the Philippian jailor asked, "What must I do to be saved?" St. Paul replied "Believe in the Lord Jesus Christ and thou shalt be saved." And to the demand of the multitude, "What must we do that we may work the works of God," the Lord Himself replied, "This is the work of God, that ye believe on Him whom God hath sent." And we are told that "Every one that believeth on Him hath eternal life." There is here no qualification, no exception. The statements are absolute and universal. Herein lies the pith and the power of the Glad Tidings of Redemption. "By grace are ye saved through faith."

"By Him (Christ) we have access to the Father." He is the only mediator, the only way of approach. Each individual Christian, as Bishop Lightfoot says, "holds personal communion with the Divine Head. To Him immediately he is responsible; and from Him directly he obtains pardon and peace." How plain, simple and accessible is God's way. The little child, the feeblest intellect, the wayfaring man, can drink in the glad story of redeeming love, believe and live. There is not only the simplicity, but the certainty and the security of God's way of salvation. These are written, St. John says, "that ye may know that ye have eternal life."

What could be more clear, implicit, and absolute than such statements as the following:—"He that heareth my word, and believeth on Him that sent

Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." And who hath life? St. John tells us, he that hath the Son. Faith unites us to Christ, and by that union we are partakers of His life. But here we are told there is no union with Christ, except by partaking of sacraments administered by episcopally ordained clergymen. If one is true, the other is false. The statements are irreconcilable. Which are we to accept? Again, in what does salvation consist? Is it in deliverance from the guilt and from the power of sin? Then hear St. Peter in the house of Cornelius. "Through His Name, whosoever believeth in Him shall receive remission of sins." Again, before the Council he pleads against the Judaizers who would make external rites necessary to salvation!—"God gave the Gentiles the Holy Spirit, "even as He did to us, and put no difference between us and them, *purifying their hearts by faith.*" But just as these Judaizers said, "Except ye be circumcised, ye cannot be saved," so Haddon says, "Except ye have the apostolic succession, ye cannot be saved." The positions are in irreconcilable opposition. The statements of the New Testament admit of no exception, diminution, or addition. The one divine condition of salvation is "believe." Any qualification subverts it. It is seeking salvation by works instead of by grace. It is substituting an ordinance of man for the finished work of Christ.

We have, however, been told that Haddon adds certain qualifications which materially change the bearing and results of his theory. The words referred to are as follows:—"Yet with these necessary provisos at each step, by the very nature of the moral laws and attributes of Almighty God,—first, if those outward things may be had; and next, with every allowance for ignorance, prejudice or necessity; lastly, and above all, as a system subservient and administering to the true faith and to a living religion and hearty love of Christ in the soul."

To show how utterly illogical and inconclusive these provisos are, let us take an actual case. Here is a man who, for example, reads in his New Testament the message and promise of the Gospel. He believes it. Convinced of his sin and need, he puts his trust in Jesus Christ, and accepts Him as his Saviour. The plain issue is this—is he a Christian, or is he not? Is he united to Christ, or is he not? Has he possession of salvation or has he not? The New Testament says, he that believeth hath eternal life. The advocate of apostolic succession says, No; for without the sacraments administered by men who possess a certain occult power handed down in a tactual succession from the apostles, there is no union with Christ, that is, it is feebly interposed, if these things can be had. But if these things cannot be had, what then? In that case, how is the man saved? Is he relegated to the mild damnation of uncovenanted mercies; and where then is the Gospel? Or is he saved by his faith in Jesus? But if in this case, he is saved by faith in Christ, why not in every case? And what necessity is there for all this elaborate mechanism of priestly mediators, when he has direct access to his Heavenly Father through the one Mediator? The admission that any one can be saved apart from the apostolic succession is virtually to abandon the whole position.

But, proceeds our advocate, the first exception applies only to cases in which these outward things cannot be had. They can be obtained in Rome, for instance, in England, in fact, wherever there is a bishop of undoubted (?) succession. It follows, then, that in these lands no one can be saved apart from the succession. Very well, my good sir, do you consign to perdition your kinsfolk and neighbours of humble, pure, unselfish and holy lives? Are all the devout Presbyterians and Methodists, all the courageous missionaries, men of worth and power like Livingstone, Carry and Marshman shut out from the Kingdom of Heaven? Our advocate hesitates. His theory appears inexorable and positive, yet even his heart pleads against its narrow dogmatism. He brings in his second qualification—allowance must be made for "the ignorance, prejudice and necessity" of these people, perhaps on account of these palliating circumstances they will not be dealt with so hardly. This curious plea reminds us of the story Archbishop Whateley relates of the little Irish maid, a devout Romanist, who held a humble place in his household, and who was very grateful for her master's kindness. In her warm-hearted impulsiveness she told the archbishop she was so sorry that he was a heretic. "Do you not then think that I can be saved?" said the archbishop. After a moment of reflection, with an evident sense of relief, came the answer,—"I hope so,—for your invincible ignorance."

In his third proviso Haddon regards apostolic succession "as a system subservient and ministering to the true faith and to a living religion and hearty love for Christ in the soul." According to his previous definition this means that apostolic succession is the means by which faith and love are produced and nourished. If this were the case, the theory would be verified by the results. As in Ezekiel's vision, wherever through the barren desert the water went, its flow would be traced by the verdure it sustained. In like manner the course of the apostolic succession through the ages would be marked by the luxuriant growth of holiness and goodness, wherever it went. Now if such a succession exists anywhere it must be in Rome and in the Eastern Church. Do we find in these communions the purest morality, the most Christ-like character, the truest ideals of life? Is not the contrary notoriously the case?

In fact, do we not find that the existence of true religion of love for Christ, and all that is good and pure in character is not determined by regularity of ecclesiastical organization, but by the faithfulness with which the Gospel is preached and the accessibility of the Scriptures to the people; and that the lowest degradation may co-exist with the most ancient forms and the highest and noblest fruits of the Spirit abound in the most recent and unconventional communions? If no necessary and absolute connection can be discovered between a regular apostolic succession (if such exist) and character and conduct; if the fruits of the Spirit are as abundant and as beautiful without as within this supposed succession, to what purpose does it exist, or by what results can it be verified? The supposed connection between a regular tactual succession and true religion or Christ-like character, is a pure assumption, which has no support either in Scripture or in history.