

"Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—BISHOP MACLAGAN.

#### THE OPENING OF WYCLIFFE COLLEGE.

THE numerous secessions from the ranks of the early supporters of this avowedly "party" institution, secessions of both individuals and congregations, has excited the few who still cling to its fortunes, to extraordinary, and let us frankly say, to munificent efforts to avert the college from extinction: a fate fast coming when this energy of desperation was roused. The age, however, with all its rising tide of forces, is against all such attempts to make a so-called college education a mere conspiracy against the scientific study of theology. A struggle to force young minds to grow and harden into mere party shape like cucumbers trained to run into glass moulds, enlists only those who are mentally too timid to trust themselves outside a lagoon, and therefore care only to learn enough navigation to manage a very small boat in the sheltered waters of a narrow party.

We now can only hope that the staff and its small circle of party enthusiasts will rise to a higher sense of their responsibilities by purging themselves of the bitterness, the baseless prejudices, the sectional passions upon which, as corner stones, Wycliffe College is built. Being thus freed they can consecrate their labors to building up the unity of the Body of CHRIST, in sweet charity and wholesome breadth. The new Dean, with his gentle and loving spirit, will no doubt try to exorcise the unclean demon of strife. This young dignitary wears a name which should convey a serious warning, as one who bears it was driven into Romanism, two others into dissent, another into scepticism by one of these "party" clergymen who never trained his young flock to love the Church by grounding them well in her glorious history, doctrines and claims. By the very policy which seems to be the chief motive for erecting Wycliffe Hall, this party pastor and hundreds of his party associates literally emptied their parish churches, the unshepherded sheep by thousands and the lambs by tens of thousands being gathered into the folds of Methodism, Congregationalism, Unitarianism, Romanism, and indifferentism. We feel justified in saying the very policy of Wycliffe is this, because at this time an elaborate, relentlessly cruel, utterly godless persecution is being carried on to crush a clergyman in Toronto by the most active friends of this College, against whom the chief accusation is that he has been laboring to make his flock intelligently attached to the Church. "To make them Churchmen and not Christians," are the words of the indictment, as though a man could be a Churchman without being a Christian! The truth being that a Churchman is the highest type of Christian; and to speak of a Churchman as not a Christian necessarily is like speaking of gold as not being a metal, simply because iron and lead also are metals!

Of the young Dean of Wycliffe we have great hopes, his heart is too large to be cramped, and his head too clear to become clouded by the party rack and party strong bitters. Only a few days before his appointment he introduced to us one of the students of Wycliffe Hall, asking our advice

and help to enable him to provide for his entering Trinity College as a Divinity student, and seeking information from us as to the expenses of the course and the probability of this young Wycliffian winning a scholarship to assist him through the terms of Trinity. There is before us as we write, the reply of the Dean of Trinity which was sent to the now Dean of Wycliffe in regard to this proposed transfer of a student. There also awaits a letter of introduction to the very estimable, gifted, and highly evangelical Provost of Trinity College containing an offer of assistance to enable this friend of the Dean of and student of Wycliffe College to enter Trinity College as a student in divinity. These facts are the bright aurora of a better day, when EPHRAIM shall not vex JUDAH, as with such a correspondence before us the contention that there exists now any ground for conscientious objections to the present teachings of Trinity College, is as diaphanous as moonshine. Of the Rev. DYSON HAGUE, M.A., Dean of Wycliffe Hall, who has thus nobly and manfully stepped out of the party lines in the interests of peace, may it never be said,

"..... he narrowed his mind,  
And to party gave up what was meant for mankind."

But we have grave fears, the plastic clay of his young soul has in this yielded to the finger of the Spirit of God, but the party furnace is hot and its flames fierce, and continuance therein involves such a hardening as will render the occupant impervious to such gentle and sacred influences. We have grave fears to, for the address of the Principle at the opening of Wycliffe was so completely non-Church that the Rev. Dr. CASTLE, principal of the Baptist College, assured the audience that every word of it met with his hearty approval. Manifestly, therefore, one of these principals is a superfluity, or is holding an office which has duties alien to his convictions. For, if Wycliffe College and the Baptist College are so at one in doctrinal teaching, surely, as has been suggested, the best course would be to amalgamate them, and save establishment charges. If the teaching of the Principal of Wycliffe is truly that of the Church of England, then the Principal of the Baptist College, he being in harmony with such teaching, must be a Churchman at heart, although in name a Baptist. If, however, the Principal of the Baptist College is true to the principles of the Baptist body, then the Principal of Wycliffe, being in harmony with him, must be a Baptist, although a priest of the Church. Things equal to the same thing are equal to one another.

There is a hitch somewhere, except on the supposition that the Church and the Baptists hold identically the same doctrinal standards, of which we have not yet heard. There is another hypothesis, which is, that both these Principals have concluded to ignore history and creeds and formularies and establish another Gospel, out of which are eliminated those distinctive principles and dogmas which differentiate the Church of England from the Baptist body, and the latter from the former. The problem is as mysterious as a Dunderbary puzzle. Much was said by several speakers upon the special advantages of Wycliffe, in giving the students a wider range of society than those had who were cooped up in a mere Divinity college. The fling was ungenerous, and is open to the obvious retort that it is Wycliffe which is a Divinity Hall. The other place, not named but understood, has students under its roof who are preparing for the professions of law, medicine and other secular callings.

Another sarcastic fling was made at the same unnamed College and University by a sneer at "imported education." We should like to know from what source the Principal of Wycliffe would get educators and matured educational systems if he objects to importing them? The sneer came with singular bad grace in an institution of which the name was imported, and the principles it is to inculcate are imported, and the system of its discipline imported, and the staff it employs is imported, and its party watchwords imported. If imported goods are to be thus made contraband, the Bible, the Prayer Book and the Church must be put out of Wycliffe; nay, indeed every form and trace of civilization! Patriotism is not such bigotry, nor is it patriotic to forget the priceless benefits this Dominion has imported from other lands, among which not the least have ranked and to this day do rank the noble, self-denying men who have left the charms of the old world to labor for God and His Church amid strangers, in a land which has not yet learnt to set a true value upon the services of learning, nor to pay due honour to an example of godly devotion to the great work of drawing the young manhood of the country into the paths of a CHRIST following life. The true, the wise Canadian has not the narrow brain which would shut in this land like a second China, but is he whose heart is large enough, and mental sympathies generous enough to welcome with open arms both men and systems from abroad by whom and by which the life of Canada may be enriched.

Wycliffe College is dedicated to the work of preparing men to minister at the Altar of the Church of England, men who therefore should be heart and soul and mind loyally and truly devoted to her historic standards in doctrine, ritual, discipline, and constitution.

May He Whose they are by Baptism and self-consecration, He Whose Church, Whose Body they are in preparation to serve, give the students of Wycliffe His Spirit to protect them from and to lift them out of the withering, palsying, unholy strife of party, so that they may realize the glorious liberty of that grand vocation and sphere which he only fills who knows no horizon of duty or privilege narrower than he recognizes when saying "I believe in one Catholic and Apostolic Church."

#### AN IDEAL MINISTRY.

THE following splendid picture of an ideal ministry is from "HOLLAND'S Logic and Life."

"I want you to consider whether we of the Anglican ministry have been loyal to the full ideal of this double-sided character of CHRIST. One side, indeed, we probably have already, by prayer and aspiration, set before our souls, to be desired of God. The ideal of the heaven has never, in spite of all our terrible falls, failed to work and to gather in examples of its wondrous loveliness, in our English Church. Always there have been those whose ministry was found to possess that hidden force which works from within the secret chambers of the soul, and subtly penetrates on the right hand and on the left, in the dark night when no eye sees; that force which creeps like a tide, with noiseless motion, with unceasing advance, until men wake up astonished to find themselves encompassed by the wide waters of Divine and mysterious love. Meek, holy, pure, gentle, sacred souls, whose patience has had its reward, whose labour has hallowed the earth in God's Name, blessed are