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ber of young men who applied to them for religious counsel—advised a weekly meeting for mutual edification, and for combination in some special work of practical beneficence. Mr. Curteis gives as his authorities R. Watson's *Life of Wesley*, Tyerman, *Life of Wesley*; Wedgwood, *John Wesley: Woodward's Account of the Rise and Progress of the Religious Societies in London*, written in 1699. I may add in passing that Robert Nelson, in the Preface to "Festivals and Fasts," published in 1703 (the year in which Wesley was born) commends "the pious, devout practices of the religious societies," pp. 15, 16. 2. The first period of Methodism, Mr. Curteis says, the Wesleys did not "refuse to seek counsel and encouragement from the Bishops; or, thus far, seek it in vain. It was with the Bishop's express concurrence that they visited the jails; with the Bishop's advice, John Wesley declined to bury himself in a rural parish. Shortly afterwards, Bishop Gibson gave the two brothers repeated interviews, and warned them against courting unnecessary persecutions; and Archbishop Potter, of Canterbury, gave them the important advice—which was in great measure the secret of their subsequent pastoral success—viz., 'do not spend your time in controversy; but in attacking the strongholds of vice, and in promoting practical holiness.' . . . This, then, was the first period of Wesleyanism. It was cradled within the Church of England; it was fed by her sacraments; it was methodized by that very orderly religious life of hers, whose framework is laid down in the Prayer Book; it was encouraged and directed by her bishops; and it was given a home and a starting-place in her beautiful religious houses for study at Oxford, which were built and endowed by Churchmen of olden time, precisely for purposes of this kind. Wesleyanism . . . can never obliterate the fact . . . that it arose and was fostered within the Church of England; and that, not until the leaders went astray into foreign pastures—importing from 'Moravians,' French 'Convulsionists,' and Calvinistic 'Puritans,' doctrines and methods of conversion which the Church of England never will and never can sanction—not until then were the pulpits and the buildings of their own Church closed against them, and the countenance of the English Bishops withdrawn." It would take up too much of your space to write of these "doctrines and methods"—I will only add what John Wesley thought of them in his old age: "When fifty years ago, my brother Charles and I, in the simplicity of our hearts, told the good people of England that unless they knew their sins were forgiven, they were under the wrath and curse of God, I marvel they did not stone us! The Methodists, I hope, know better now." Southey—Life, quoted by Curteis: ". . . I would like to write, in conclusion, that from 1725 to 1791, a great change had come over England, and there are records in Wesley's Journals of his preaching and administering the Holy Communion, 1782-1791, in Exeter Cathedral, Leeds, Sheffield, Lynn, Dias, Bury, that is, we may say, all over England. The secession of Methodists from the Church of England cannot be laid altogether, and certainly not directly, to any unwisdom or coldness of the Church of England, but it came about chiefly from reasons in Methodism itself—diverted from its first purpose—and (2) John Wesley's "Deed of Declaration," which gave such and such powers to the "legal hundred" preachers.

—All the scholastic scaffolding falls, as a ruined edifice, before one single word—faith.

REVIEWS.

INTRODUCTION TO THE SYNOPTIC GOSPELS. By Dr. P. Gloag. Price 7s. 6d. Edinburgh: T. & T. Clark; Toronto: Revell Co., 1895.

Dr. Gloag's works of Introduction to the New Testament Scriptures are well and favourably known to most students, and the present volume, which completes the series, will confirm the favourable judgment already formed. The author neither adheres simply to old established opinions, nor is he eager to adopt the latest novelties. As our readers are probably aware, the theories of the origin and composition of the Synoptic Gospels are various—some holding that the foundation of the portions contained in common in two or more of the Gospels is contained in the narrative orally handed down from the first days, others believing that this common element belongs to some original document, whilst others again regard the later evangelists as having borrowed from the earlier. To a certain extent Dr. Gloag combines these theories. With regard to the Gospel according to St. Matthew, for example, he has come to the conclusion that the original document was in Hebrew, thus following the testimony of Papias; but he gets rid of the objections urged by Alford and others, by the supposition that the present Gospel of St. Matthew contains much material drawn from other quarters. With regard to the debated question of the origin of the last verses in St. Mark, he decides in favour of their being an integral portion of the Gospel. It will therefore be seen that Dr. Gloag unites the liberal and conservative points of view. This book is not a commentary, but it deals in a very complete and satisfactory manner with those preliminary questions as to the composition of the books, which every thoughtful student needs to have in mind; and we can therefore conscientiously recommend it for that purpose.

MAGAZINES.—*The Critical Review* for November has many valuable notices of important new publications. It begins with a careful and discriminating review of Dr. Driver's great commentary on Deuteronomy, by Dr. G. A. Smith. Few men are more competent to judge such a work; and whilst Dr. Smith does not regard it as absolutely faultless, he yet assigns to it a place no less high than has been already given by the general voice. Another notice of no less importance, that of Professor Salmon on the "Commentary on the Romans," belonging to the same series, by Dr. Sanday and Mr. Headlam. Of this remarkable commentary we hope to speak at length before long. Among other notices we might specify one on "Bishop Harold Browne's Life," by Dean Kitchin; one on Laidlaw's "Bible Doctrine of Man," which we have already noticed with approval; and one on the excellent series of "Philosophical Classics," published by Griggs, of Chicago. If Dr. Blaikie were an Anglican, he would have known better than to speak of the great Bishop of Exeter as the "notorious"; he would have said the "famous Bishop Phillips."

MEETING OF CONVOCATION AT TRINITY UNIVERSITY AND INSTALLATION OF THE PROVOST AS VICE-CHANCELLOR.

At the annual meeting of Convocation, the Hon. G. W. Allan, Chancellor of the University, presided. The following officers were elected: Chairman of Convocation, Mr. J. A. Worrell, Q.C.; Clerk of Convocation, the Rev. H. H. Bedford-Jones; Executive Committee, the Rev. J. S. Broughall, Whitby, Messrs. A. H. Young, K. Martin, and A. B. Pottinger, Professor Mackenzie, and the Rev. J. C. Mockridge. The report of the Executive Committee opened with a felicitous reference to the appointment of Provost Welch. Acknowledgment was made of the kindness of Mr. Montgomery, who has placed at the disposal of the University his valuable collection of minerals. Reference was made in the report to the deaths of four members of Convocation who have died during the past year, viz., the Rev. Dr. Davies, the late Registrar of the University, and Messrs. R. H. Bethune, W. M. Matheson and J. S. MacMurray. The following resolution was passed: "That Convocation, on the earliest opportunity available, desires to place on record their appreciation of the choice of the Rev. P. T. Rowe, a graduate of Trinity, and a full member of Convocation, as Bishop of Alaska, conveying at the same time to our colleague the very heartiest congratulations on the high and

dignified position to which he had been called, with the hope that he may long be spared to occupy and adorn the same." The meeting was a most enthusiastic one throughout, the prospects of Trinity being very bright in every direction. It was altogether one of the best meetings of its kind ever held within the walls of Trinity University.

On Wednesday afternoon, the new Provost was formally received into the corporate life of the University, being admitted to the degree of D.C.L. At the same time and place he was made, in virtue of his office as Provost of the College, Vice-Chancellor of the University. Convocation hall was well filled by people anxious to witness the double ceremony, which was brief but impressive. Prof. Huntingford acted as public orator of the University, and presented the Provost, in a Latin speech, to the Chancellor for the degree of D.C.L. That having been conferred upon him, the Chancellor next administered to him the oath of Vice-Chancellor, and he was duly installed in that honourable office. On rising to reply for the honours which had just been conferred upon him, he was, as on the previous evening, received with great applause. After thanking the University for the distinguished honour which had been done him in admitting him to the degree of D.C.L., he declared that he had come to Trinity with an ideal which he would do something, with the help of God, to fulfil. In the first place he spoke of Trinity University itself. He said that there was a great deal of misconception as to the University's character and objects. Some considered it to be but a theological college. He declared that whilst he would consider the theological work of the University as of the highest importance, yet he must add that it was a good deal more than a theological college. It was more than a college that possessed a Provincial charter, for it was a University having a royal charter in every respect similar to the Universities of Cambridge and Oxford. It teaches and grants degrees in all subjects in which those who attend it ask for instruction, and its degrees hold good all the world over. It was still more, for its founder, Bishop Strachan, had founded it upon a religious basis, so that all of those taught within its walls must of necessity have received some teaching in Divinity before they proceeded to their B.A. degree. And again, not only was the University founded upon a religious basis, but the religious education imparted is in accordance with the tenets of the Church of England. He said the Church of England advisedly, because Trinity claimed and aimed to represent the Church of England as a whole, and not any particular set of views, section or party. When he had been asked to take up the duties now entrusted to him, he had not been asked to pronounce any party shibboleth, if he had been he would have considered the price to pay for the position too high. He did not wish people to think from what he had just said that he was one of those backboneless people who had no views. He had his own views, but he regarded Trinity as representing the whole Church and not any one particular set. He declared that it was far more than any personal matter when the corporation of Trinity had asked certain persons to find a Provost for Trinity they did not ask the Bishop of Lincoln. If they had done so there would have been some colour for the suspicion that the man whom he would select would be in favour of the views which that Bishop represented. Instead of that they asked the Archbishop of Canterbury, who only some little time before had sat in judgment upon the Bishop of Lincoln, and had condemned some of his views, and they had also asked the Bishop of Durham, than whom it was impossible to find a more large-hearted or liberal prelate. This action of the corporation emphasized the fact that the University was as broad and as comprehensive as is the Church of England herself. Again, although they taught the tenets of the Church of England, yet they excluded no one from the benefits of the University on account of religious disability. In teaching, they strove to show respect for the opinions of all those who might differ from them. The Provost then went on to speak of the great advantages Trinity possessed in being a residential college, saying that it was in this respect almost unique on the continent. He spoke in very high terms of the various members of the teaching staff, and said that he was amazed to find that the people of Canada had not realized more fully what a great institution they had in their midst, and that those attending the University were not three or four times more numerous than they are. He spoke in high terms also of the work done by Trinity Medical College and St. Hilda's College, and declared that he would use every opportunity in his power to ask the people of Canada to support the University. He declared that although he might not equal the two preceding Provosts (Whittaker and Body) in erudition, yet he would, at all events, equal them in devotion to the interests of the University. Whatever he had he offered to the service of the College, believing that in so doing he was serving the Church, and still more, was acting for the glory of God. At