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### CONTENTS.

	PAGE
Oh Word, how is thy Truth Confessed ! ..	13
Money as a Talent .. .. .	13
Wycliffe College .. .. .	14
BRITISH AND FOREIGN NEWS .. .. .	18
HOME NEWS .. .. .	18
EDITORIAL—	
Editorial Notes .. .. .	20
Wycliffe College .. .. .	20
Haddon's Definition of Apostolic Succession ..	21
THE SUNDAY SCHOOL—	
Christian Liberty .. .. .	22
MISSIONARY—	
Blackfeet Indians, Blood Reservation ..	22
BOOK REVIEWS .. .. .	23
CORRESPONDENCE .. .. .	23
CHILDREN'S CORNER—	
Max : A Story of the Oberstein Forest ..	24

### OH WORD, HOW IS THY TRUTH CONFESSED!

A shelter—spent and tempest-driven  
 Mid winter's strife—  
 I sought ; and found—the boon of heaven—  
 Eternal life !  
*Oh Word, how is thy truth confessed !  
 Who seeketh part shall find the whole !  
 I asked but for the wanderer's rest,  
 And found the traveller's goal.*  
 I asked some kindly door to ope for  
 My weary head ;  
 The heart of Love I dared not hope for,  
 Stood wide instead.  
*Oh Word, how is thy truth confessed !  
 Who sues for little all has won ;  
 I, that would be thy winter guest,  
 Was thy beloved son.*  
 —From the German, by Herr Merivale.

### MONEY AS A TALENT.

No one, we think, would doubt for a moment that money is, in the fullest sense, a talent committed to our trust to be laid out by us as something belonging to God. But comparatively few have entered into the reality of the thought, and really regard every penny that they have as not their own, but His.

We will clear away, at the outset, two possible mistakes on the subject.

Many confine the idea of God's property to only a portion of their means, much or little, according as they are 'well off' or otherwise. Whatever they think that they ought to give in what they call 'charity' they look upon as God's share, as

it were, of their income; and all the rest they regard as their own, and spend without any very definite reference to God.

On the other hand, we maintain that, not any portion only, be it great or small, of our income belongs to God, but absolutely the whole of it, without any deduction whatever. 'The silver is mine, and the gold is mine, saith the Lord of Hosts' (Hag. ii. 8). This is often quoted by those who want money, as a reason for asking Him for it; but not so often by those who have money, as a reason who they should look upon every single penny of it as absolutely and entirely His. People mostly use the words to prove that money entrusted to other people belongs to God. But they do not so readily apply them to all that they have themselves; and very often not even to that which they regarded as belonging to God before it came into their hands, but which they seem to regard very much as their own, when once they get hold of it.

The view which we contend for was fully understood by David when, referring in his prayer to the offerings made for the Temple, he says, 'Of Thine own have we given Thee' (1 Chron. xxix. 14). What was given for the Temple was a special offering for a special work for Him, but all that remained, not given for the Temple, was equally His.

Now for the other mistake to be removed. This view of the matter brings all, without exception, within reach of our remarks. Some might suppose that a chapter on using money for God has not much to do with them. They have very little of 'this world's goods,' as people call them. They think that the rich have money for God, but that they have little or none. This mistake, however, arises from their having already adopted the former one, which we have just sought to remove. If they really looked upon all that they have as belonging, in the fullest sense, to God, they would see that they have money, however little it may be, to be spent for Him.

We shall return to this thought presently, but will first deal fully with the question of devoting a fixed proportion of our income to the service of God in such a way that it could be spoken of as 'given to Him.'

This is a subject of the very first importance. Until Christians awake to a deeper sense of what is not only their privilege, but also their positive duty in this respect, they will fail to give to the Lord money which they ought so to give. And several serious evils will result.

1. They will themselves lose, at the Lord's coming, much of the 'reaping,' which in this matter is to be proportionate to the 'sowing' (2 Cor. ix. 6), when He rewards 'every man according to his works' (Matt. xvi. 27).

2. They literally hinder the work of the Lord. He is not, of course, dependent upon our money; but He graciously condescends to use it in carrying out His work. And, humanly speaking, work has often to be left undone for 'want of funds.'

3. Christian workers are driven to seek money from worldly and unconverted people by hard begging, or, worse still, by bazaars and similar doubtful expedients. If even Christians only understood how to give, all this would not be necessary. Large sums now spent otherwise would at once be available for God's service.

Only they find it easier (hard even as it often is) to get money out of others than to give it themselves, and so they seek it in this way.

But we very earnestly invite attention to the following suggestions on this subject.

We have no mention in Scripture of bazaars, fancy fairs, concerts, etc., to raise funds for God's work. The only method there recognised is that of genuine, freewill gifts, the giver receiving no return for his money other than the promise of God's reward. Gifts like this, and not money squeezed and coaxed out of people who would not otherwise give, but the return of some fancied equivalent, is what the Lord delights to receive. But Christians know that cold-hearted professors are always ready to supply funds in return for excitement and pleasure, and so they fall back upon them, often actually professing to object to them, because they say that they cannot raise money without them. They abandon the God-honouring methods of faith and prayer, and encourage people in a principle as discreditable to a real Christian profession as it is dishonouring to God. We often doubt whether work which requires such methods is really God's work at all.

Under the old dispensation, God expected His people to devote a tithe or tenth part of their increase in a very special way to His service. It was observed as a religious privilege or duty long before the Law (Gen. xiv. 20, xxviii. 22). It was embodied in the Law; and special blessing was promised to honouring the Lord with the first-fruits of all increase (Prov. iii. 9). The withholding of this was denounced as robbing God (Mal. iii. 8, 9). And in this latter passage God invites His people to 'prove' Him by 'bringing all the tithes into the storehouse,' and to see if He would not bless them abundantly.

Here, then, are two distinct and most important principles as to giving to God, which were not merely a temporary rule under the Law, but a custom from the earliest ages. A definite portion was specially devoted to God's service, the amount not being left to momentary inclination, but settled beforehand. And the gift was a first-fruits, a first charge, that is, on all increase, and not settled by considering how far it could be spared.

We will now turn to the New Testament for its teachings about giving. It is to be in exact proportion to the income. 'As God hath prospered him' (1 Cor. xvi. 2) is the rule. 'According to what a man hath' is the measure required while 'a willing mind is the spirit for giving' (2 Cor. viii. 12). And thus we have what each one should 'purpose in his heart; not grudgingly or of necessity: for God loveth a cheerful giver' (2 Cor. ix. 7). Moreover, very definite promises are held out to the giver. He is said to sow, after which he is to 'reap,' either 'sparingly' or 'bountifully,' according to the sowing (2 Cor. ix. 6). Clearly, then, it is both the privilege and the positive duty of the Christian to carry out these scriptural principles in the disposal of his money. Let us briefly dwell on them.

1. There should be a definite amount devoted to God's special service. The amount each must settle for himself; but it must be in proportion to his income. We think as a general rule that all should follow the Scripture principle and

appeared to the boy, considered, repeating were up there, to him, "What if lying about one reap become high ch the rift?" No Even should it st draw him from and beguile the r, and from all id mounted them r. The pile was ne more, and he ously he groped search was only are of no use. A himself from the n on the steps. ough of them; ited to complete o his work anew, one with all his he felt it move, ficient fo detach cked, indeed, so re tired than, in ieved himself to early morning, mall portion of l he tasted, and painfully over nearly half-an- ls trembled from s arms and legs aten. However, s refreshed, the so far gone, and ardour. This ying in his blind e by shaking it, and thought it ig out the earth ssiduously, as if , when suddenly w his left hand the air; he had d, sharp object stone that lay led, and was ed it not. He what had come , after cautious damp earth, he old iron chisel. lost it in the hundred years order at length oor imprisoned ised," he cried as free." ight out of the ne on which to asure, freed it he arches, and hew and break astle were fixed ew hither and , the door gave s, a push, and f ecstasy, Max rison into the )'s "Pellets"—the oated)—cure sick nd bilious attacks

give a tenth. But many could devote far more than this. Five pounds so set apart from an income of £50 a year is evidently a far larger offering in the sight of God than a thousand pounds out of an income of £10,000. This appears from our Lord's remark upon the gift of the poor widow (Luke xxi. 3, 4). The one would leave £45 to live upon; the other, £9000. And an old writer has well remarked that the real value of a gift is according to *what is kept back*, rather than the actual amount given. There are many who might give half their income, and yet be far richer than those who give their tenth.

Of course, there may be reasons why some who might be expected to give more must keep to the lesser proportion, such as larger necessary expenses, or the requisite provision for a large family, etc. But we say 'necessary expenses,' because this is a consideration which lies at the very root of the matter; and the Lord's people need very plain teaching about needless extravagance.

It is a very common notion that one is perfectly justified in 'living up to one's income;' and so long as people do not exceed this they very lightly regard a large amount of extravagance which might easily be avoided. But our whole income is provided for us to use for the Lord, to live not 'up to it,' but *out of it*, and to see that any remainder is used in a way which He would sanction. The self-indulgence of wealthy Christians, who might largely give to the Lord what they lavish upon their expensive houses, their luxurious tables, their extravagant tastes, or their dress and other personal expenditure, is very sad to see. But the same spirit is seen also in poorer Christians in their smaller measure.

There are great advantages in having a definite proportion set aside for the Lord. The question of *how much* to give is then a settled one. Most people would always have some little sum in hand for this purpose, and the only question would be how best to dispose of it to His glory. Giving would become a far greater pleasure than it often is; and certainly asking for money would be far more agreeable than it is, if Christians kept a sum set aside for giving away. Instead of complaining about 'so many calls,' they would be *looking out* for suitable cases to help, and be thankful to those who brought such to their notice.

2. Then the proportion so set aside, whether large or small, should be a *first charge on our income*; it should be laid by before anything is used for other purposes; and our income available for our various expenses should be definitely reckoned as less by just this sum.

To many this would be easy. They have enough and to spare; and there is only needed the 'willing mind.' But some who have the 'willing mind,' or think that they have it, hold back from not quite seeing the principles involved in such a habit. They say at once that they would not see their way, with their various expenses, to adopt it.

We would ask, in the first place, whether their expenses really are reduced as much as they might be. Is there not some needless luxury or expensive habit which might be laid aside?

Then, there is a more important consideration still. This habit calls, perhaps more than any other, for *the exercise of faith*. We do not advocate giving away all the money in hand which the Lord has provided for meeting our needs, and 'trusting the Lord to pay the bills,' as some put it. But we do believe in a sober and systematic way of giving, regulated by sanctified common sense. And we think that when we follow out a principle so manifestly indicated by God's word, we may most implicitly trust Him to provide for us and ours. Those who really believe that all temporal blessings are at God's disposal can trust Him as regards future supplies, so far as never even to lay by against future needs what *ought* to be laid out

in the present necessities of God's work. They will never so far take their future out of His hands by encroaching on the portion which should be given to Him.

And this is one reason why we strongly recommend it. *It is a scriptural method of exhibiting trust in God*. It is very well to talk of trust. But with some it means very little. The moment it is required to be *really* exercised, many shrink back.

Of this, however, we are sure—that not only does God, in a general way, provide for those who trust Him in a general way, but a very *manifest* and *special* blessing seems vouchsafed from the moment the believer definitely and really exercises his trust, in setting apart a *first charge* on his income for the Lord. He not only shares more largely the blessedness of the man 'that considereth the poor' (Ps. xli. 1-3), in all the many forms in which it is described in God's word; but all that he thus 'lends unto the Lord,' He will 'pay him again' (Prov. xix. 17), not only hereafter when the fullest reaping time comes, but He will not keep us waiting so long. As we 'honour the Lord with our substance, and with the first-fruits of all our increase,' our 'barns shall be filled with plenty' (Prov. iii. 10). Only we must heartily believe and act upon His promise, which will prove true in this, as in everything else, 'Them that honour Me I will honour' (1 Sam. ii. 30).

But some may ask what is to be understood by giving this special sum to the Lord. Is it all to go in actual subscriptions to Christian work, or given to the poor? We reply that it may be laid out in anything which is *distinctly a work of love to others done for the Lord's sake*. This includes a wide field for its employment.

Some may feel it such a work of love to devote something to help poorer relations, who of all have the greatest claim on us, when they really need it. Temporal blessings bestowed upon others is a work which Christ Himself did, when He 'went about doing good' (Acts x. 38); and when bestowed for His sake, and after His example, is real service for Him. As He did not confine Himself to giving spiritual blessings, neither should we, in laying out money for Him; but, like Him, we should seek to make the temporal open the way for the spiritual. Bodily comforts of all kinds for the sick, food and clothing for the poor, should certainly come out of 'the Lord's purse.' Hospitals and infirmaries should be supported from it. Then there are countless Christian works going on which call for help.

But we must return to our first thoughts in this chapter. After our tenth has been deducted to give to the Lord, what about the rest? It is all His, and should be spent as such. Were this really done, we believe that many who felt that they ought to devote less than a tenth would find out that they could give more than they thought. They would begin to ask themselves whether they *really want* this or that, or whether they could not just, or almost as well, do without it; and they would often discover that there was, after all, more which they could give to God than they at first supposed. Economy and care in expenditure would be the result, not, as it so often is, just because of 'limited means.' But whether the means are 'limited' or not, the economy and care would arise from the very highest grounds—grounds that would link all expenditure with God Himself. And economy, be it remembered, is not necessarily to buy the cheapest thing, but what will give best value for the money expended, although perhaps dearest at first.

Those who try to spend all their money for God get into the habit of seeking His will as to what they ought or ought not to purchase, even in the least things. To some it may be a new thought to connect such little matters with God, or to suppose that He is interested in what we spend. But He is interested, more than we can imagine, in all that concerns His

people, for it concerns Himself, with whom they (with all their interests) are one.

This habit of seeking His will should be cultivated, not in any spirit of scrupulous bondage, but with that happy willingness to please Him in everything which a really devoted child naturally exhibits towards a really beloved parent. It should be carried out in the spirit of the child who knows that his parents wish him to be happy, and to have all that is reasonably conducive to happiness, comfort, and health.

This habit would give an untold interest to life, and do much towards establishing a frequent spirit of communion with God. It shows a very hallowing influence over ordinary life, to see that money laid out on the necessities of existence may be regarded as spent for Him. 'Tradesmen's bills' would be looked upon in a different light, as registers of His supply of our needs, and as His provision for others to live; and they would be more readily and punctually 'settled.' Wages paid for necessary service would be regarded in the same way.

And then those who, after all their economy and care, find that they still cannot manage to give the tenth to God, must keep to a smaller proportion. Only let this, as far as possible, be a *fixed first charge* on their income. However little it may be, let them be 'faithful' with it; and they will eventually 'enter into the joy of their Lord' equally with those who have been entrusted with more, when the Master 'reckons' with His servants (Matt. xxv., compare vers 20, 21 with 22, 23).

#### WYCLIFFE COLLEGE.

##### ANNUAL CONVOCATION.

The Convocation of Wycliffe College was held last Thursday evening, May 15, at eight o'clock. A very large audience of ladies and gentlemen filled the lecture-rooms of the College, which were thrown into one. Among the gentlemen present were Hon. Edward Blake, Colonel Gzowski, Dr. Daniel Wilson, President of University College, Dr. Geikie, Dr. Geo. Wright, Rev. Principal Caven, Prof. Gregg, and Rev. Prof. McLaren, of Knox College, Prof. Clark and Prof. Newman, of McMaster College, Colonel Denison, Sheriff Jarvis, Mr. J. K. Kerr, Q. C., Mr. A. H. Campbell, Mr. N. W. Hoyle, Mr. John Graham, Mr. B. Homer Dixon, Hon. S. H. Blake, Q. C., Rev. Septimus Jones, Rev. W. F. Campbell, Mission Secretary of the Diocese, Rev. T. C. Desbarres, Mr. Robert Baldwin, Mr. George Musson, Mr. George M. Evans, and very many others. Rev. Mr. Sanson being absent from the city, was unable to attend. The Ven. Archdeacon Boddy signified his regret that he was unable to be present.

Colonel Gzowski, A. D. C., occupied the chair, and beside him on the platform was Rev. Dr. Sheraton, Principal of Wycliffe College.

The proceedings of the evening were opened by the singing of Montgomery's hymn, "Sow in the morn thy seed," in which all joined. This was followed by the reading of the scripture by Rev. W. F. Campbell, and prayer by Rev. T. C. Desbarres.

##### THE CHAIRMAN'S OPENING ADDRESS.

The Chairman, upon rising to deliver the opening address, was received with loud applause. He said:—"I observe in the programme of the proceedings that it is stated that you are to receive the opening address from me. I think it will be appropriate that the words from the chairman should be brief. Permit me to say that as in duty bound we sent an invitation to be present here this evening to his Lordship the Bishop of Toronto, but his reply is that he cannot come. I have also received a letter from our colleague in the council, Judge Benson, of Port Hope. The letter is full of the kindest feeling and sympathy with us, and expresses his regret that it is utterly impossible for him to arrange matters in such a manner as to be present this evening. Still, his letter is a gratifying one, and shows that he is heart and soul with us. I have pleasure in saying that we have with us to-night the Principal of the Presbyterian College. (Applause.) We would have had also the presence here of the Principal of the Baptist College (applause), but we have a kind letter from him expressing his deep regret that he cannot be with us. The addresses which you will hear to-night will be one from our respected and reverend Principal and others from several friends, which I know will be far more interesting than anything I can say. As, however, it is expected that I shall say a few words to you I cannot refrain from performing that duty. Allow me

on behalf of the Council (and I am sure I include the students of the College)—(hear, hear)—to express to you our gratitude for your presence here to-night. It shows that goodwill is entertained towards us, and your sympathies are toward us, particularly from our Toronto friends. The council has every reason to be thankful for the results of the past year. It has been a happy year, a successful year, and I hope a year that will bring satisfactory and good results. Wycliffe College owes much to the Toronto friends for the liberal support they have extended to the institution, which it is sincerely hoped will still increase, as the good results that flow from the studies of these young men, and the capabilities shown by those who leave this college. I am sure that when they know, as I hope you will learn to-night by the Principal's address, the good that has been done by these labourers in Christ's vineyard who go forth from this College, your hearts will be opened to support and enlarge the institution which produces such good results. The College during the past year has been filled to its full capacity. But for want of room we would have been enabled to increase our numbers largely, but that want of room compels us to decline many applications for places in the College. In regard to financial matters—and my labour for the College has been chiefly in that direction—it is a great pleasure for me to say that the maintenance fund has been enough to meet the expenses on our present scale. But the College needs an increased teaching staff; it needs also an increase in its library, and the diagrams upon the wall here show you that the College itself should be enlarged. We hope that the liberality of our friends will enable the Council at once to secure an addition to the staff, and to add to our library. Prudence and a determination to keep within our means has been the only cause why we have not committed ourselves to greater expenditure. But it is a great satisfaction to myself, to my colleagues in the Council, and I am sure to our friends, that I am able to say that we do not owe a farthing. (Loud applause.) Our endowment has steadily increased, and a most hopeful and encouraging feature in that respect is that the endowment, as well as the maintenance funds, have been contributed not only by our Toronto friends and persons in this diocese, but persons outside the diocese, and what is still more encouraging is that we have had gifts of money made to us without any solicitation, showing distinctly that as the work of the College is extended and more specifically known, we find friends who appreciate the work, and who believe that it is the right thing to do to support a college which sends out such good and useful labourers. I am not going to enlarge upon that point. It will be for the Principal to deal more fully with it, and in closing these few remarks I will call upon him to make his address to you. (Loud applause.)

PRINCIPAL SHERATON'S ADDRESS.

MR. CHAIRMAN AND CHRISTIAN FRIENDS,—The Chairman has in his opening remarks struck a keynote, which I trust will not only be sustained throughout this meeting, but find its heartfelt response in renewed interest, devotedness, and enthusiasm on behalf of the work. The joy of the Lord shall be your strength. And surely we have abundant reason to rejoice in Him who hath done great things for us whereof we are glad. The academic year now closing bears witness to His undeserved goodness and abounding mercy. His good hand has been manifestly over us throughout it. It has been a year of peace and prosperity; the work has been quietly and assiduously carried on without interruption. Lectures have been regularly given in all the departments of study. The attendance of the students has been regular and punctual. Without any disparagement to the work of previous years, I can say that this year has been markedly one of great diligence and earnest application. There has been no trifling. No one, I think, who came intimately into contact with the students could fail to observe their whole-hearted and enthusiastic devotion to their studies. I have watched with delight the evidences of deepening spirituality, of a stronger apprehension of the truth that maketh free, of a more earnest warfare against self and sin, and in several cases of a very marked advance in the sweetening, mellowing, and broadening of Christian character. The relations to each other of the students in residence have been marked by uninterrupted harmony and a growing spirit of Christian brotherhood. The smoothness and comfort which have characterized the various internal arrangements of the residence are due partly to the tact, energy and faithfulness of the Dean of Residence, and partly to the loyalty and unanimity with which his efforts have been supported by the students themselves. The results of the examinations have been satisfactory and encouraging, and in many cases the standard attained has been very high. The following are the names of the students who have obtained the highest marks in the different examinations:

*Exegesis of the New Testament.*  
 SENIOR:—Mr. Kennedy, 95 percent; Mr. Armitage, 90.  
 JUNIOR:—Mr. Sloggett, 83; Mr. Owen, 80; Mr. Dewdney, 69; Mr. Hobson, 69.

*Exegesis and History of O. T.*  
 SENIOR:—Mr. Armitage, 80; Mr. Kennedy, 75; Mr. Daniel, 59.  
 JUNIOR:—Mr. Sloggett, 80; Mr. Lloyd, 76; Mr. O'Meara, 72.

*Dogmatic Theology.*  
 SENIOR:—Mr. Armitage, 95; Mr. Kennedy, 82.  
 JUNIOR:—Mr. Lloyd, 96; Mr. Sloggett, 80.

*Apologetic Theology.*  
 SENIOR:—Mr. Armitage, 89; Mr. Gaviller, 87; Mr. Kennedy, 85.

JUNIOR:—Mr. O'Meara, 90; Mr. Dewdney, 85; Mr. Sloggett, 83; Mr. Lloyd, 82; Mr. Hobson, 70.

*Ecclesiastical History and Polity.*  
 SENIOR:—Mr. Armitage, 95; Mr. Kennedy, 88; Mr. Ardell, 65.

JUNIOR:—Mr. O'Meara, 66; Mr. Robinson, 65; Mr. Lloyd, 65.

*Homiletics and Pastoral Theology.*  
 Messrs. Armitage, Gaviller, Daniel, French, Kennedy, Ardell, Hobson, and Robinson.

*Elocution.*  
 SENIOR:—Messrs. Armitage and Daniel.  
 JUNIOR:—Messrs. Lloyd and Murphy.

The following gentlemen are worthy of special and honourable mention. They have been largely occupied this year with work in University College:—Messrs. Daniel, Hobson, Robinson, and Dewdney. Mr. Miles has this year entirely devoted himself to the completion of his honour course in Classics.

THE GRADUATING STUDENTS.

The graduating students this year are three; there should have been four, but one has entirely of his own desire decided to spend another year in study here. As to the three gentlemen who now go forth, I can speak in the warmest terms of their Christian character, their faithful diligence, and their assured promise of future usefulness. Their relations to the College have been throughout of the most satisfactory character. Personally I regard them with warm affection, and will part from them with deep regret. Mr. Allan Kennedy came from the diocese of Jamaica, to which he shortly returns. These books are presented to him for his great excellence in the departments of the Exegesis of the Greek Testament and of Dogmatic Theology, in which, throughout his career, he has taken a very high place. Mr. Armitage will labour in this diocese. To him these books are presented for his excellence in the departments of Dogmatic and Historical Theology, in which his work has been signally able. Mr. Armitage and Mr. Kennedy stand closely together. The standard taken by both has been very high, averaging not less than eighty-five per cent. in all their examinations, and in some cases attaining to ninety-five per cent. in their examinations. To Mr. Ardell these volumes are presented for general proficiency and diligence in all his work. Although Mr. Ardell has not taken in the examinations so high a standing as the other two, his course has been marked by great faithfulness and single-hearted devotion, and has been most satisfactory throughout.

THE LECTURERS

Here I must express both in my own name and in the name of the Council, our grateful sense of our indebtedness to the lecturers who have assisted in the work of instruction, and whose heartfelt interest in the College has been unabated. Our grateful acknowledgements are specially due to the Ven. Archdeacon Boddy, M.A., whose valuable lectures in Homiletics and Pastoral Theology have been of great interest and profit to the students; and also to the Rev. Septimus Jones, M.A., who has skilfully unfolded the rich treasures of Christian Apologetics. The Rev. G. M. Wrong, B.A., graduate in honors of the University of Toronto, has discharged with marked ability the duties of lecturer in Ecclesiastical History and Liturgics. As he is not present with us, having sailed for England, I can speak the more freely of the high esteem in which he is held, and the great promise he gives that, if life and strength are spared to him, he will prove a master in the study to which he has devoted himself, and an honour to Wycliffe College. Our professorial staff is not yet up to our present requirements. We must have, at once, if possible, a third professor in Theology entirely devoted to the work, in addition to the various lecturers. We are prosecuting our enquiries both in England and the United States, and hope soon to find one of the stamp and qualifications which are necessary. But no appointment will be hastily made. It is of the utmost importance to secure the right man. For the position of tutor in Classics we were most fortunate to secure the services of Mr. P. H. Langton, M.A., graduate in honours of the University of Toronto, and an accom-

plished scholar. I take this opportunity to express my great satisfaction with the thoroughness and faithfulness of his work, which has proved eminently helpful. Mr. R. Lewis has been most indefatigable in his lectures and exercises in elocution and voice-training.

THE WORK OF OUR GRADUATES.

I venture now to speak a few words about a topic deeply interesting to us all. Already we think we can point to a record which amply justifies the action of the founders of this institution and richly rewards their sacrifices. The results achieved speak for themselves, and they are but the first fruits yielding rich promise of ampler harvests. Were I at liberty to do so I could furnish you with many gratifying statistics. There is one parish where in fifteen months the communicants increased from fifty to over one hundred and seventy. Here is another where in a similar time upwards of a hundred communicants were added. Here again is a country mission at one of whose scattered stations three communicants became forty in four years' earnest work and the other stations show a like growth. I could point you to Sunday Schools, Bible classes, temperance societies, two of the latter having over 400 members each, and similar work illustrating in their growth and vigor an earnestness and a vitality which manifestly prove that a rich blessing has rested upon the work of these young men. I could bring financial illustrations—here of parishes becoming self-supporting, there of debts paid off, there again of new churches erected, and there again of increasing contributions to parochial and diocesan objects. After all, these statistics would furnish a very inadequate estimate of the extent and value of the work carried on. "The Kingdom of God cometh not with observation." We are apt to forget this utterance of the King when we attempt to measure the progress of such a work as this. It is easy to write the history of a tornado or record the ravages of a pestilence. Not so with the gentle, patient, all-pervading influences of the silent dew, the glowing sunshine, the thousand unobtrusive forces of life which are reconstructing the face of nature—how difficult to trace their way or mark out their individual effects. So it is in the moral and spiritual world. The operation of the most potent influences and their effect in spiritual progress and enlightenment are removed from outward observation. It is easy and not very entertaining to set forth the number of miles travelled, of services held, of sermons preached, of visitations performed. But the ministrations of love and wisdom, the faithful unfolding of divine truth, the patient watching for souls, the rescues from sin and despair achieved, the building up accomplished of that kingdom which is righteousness and peace and joy in the Holy Ghost—who can measure or describe? It is necessary to keep this in mind, lest we expect from our anniversaries and reports that which we have no right to expect. The work is proceeding silently. God's blessing has rested manifestly upon it, and through its humble instrumentalities many hearts have been made to rejoice and many lives have been enriched with the fulness of the blessing of the Gospel of Christ. From every parish where a graduate of this college labours, the testimony is most gratifying. Each, according to his gifts and opportunities, is by the grace of God doing faithful and effective service. To the Master must be all the praise. We do well to recount any token of success so far as it assures us of His presence and approval and arouses us to greater efforts and sacrifices on behalf of the work. So far from any blessing thus received fostering an empty vanity or a miserable self-complacency, rather let it humble us, convicting us of our many shortcomings, enlarging our views of our duty and our responsibility, and awakening within us a deeper sense of dependence and a stronger grasp upon the all-sufficiency of that grace and wisdom, without which, we rejoice to confess, nothing that is good or hopeful in the work could have been accomplished.

The measure of success which has been given to the work confirms our conviction of the correctness of the principles upon which it has been based; on the one hand, definite theological teaching in accordance with what we believe to be the truth of the gospel, and on the other hand, utilization of the Provincial University in general training and hearty co-operation in the Provincial system of education. Allow me a few words upon each of these topics.

DEFINITE THEOLOGICAL TEACHING.

In my closing address last year I briefly indicated what I believed to be the leading traits in a genuine Biblical and Christocentric theology. It will be found that such a theology is clear and definite, especially in regard to those points which are now controverted among us. They are points of such a character that an earnest and intense nature must have strong convictions in regard to them. And having the convictions, we should strive for the most definite modes of expression. If a man thinks definitely, he can, and

whom they should be scrupulously diligent to see that they are settled. would be our economy manage to o a smaller possible, be However il' with it; the joy of have been or 'reckons' npare vers was held last ck. A very en filled the thrown into were Hon. aniel Wilson, ie, Dr. Geo. gg, and Rev. Clark and mel Denison, A. H. Camp- ham, Mr. B. ev. Septimus cretary of the ert Baldwin, ans, and very sent from the eacon Boddy be present. e chair, and Dr. Sheraton, ened by the the morn thy owed by the ampbell, and EESS. the opening He said:— eedings that ning address at the words ait me to say n to be pres- ishop of To- me. I have in the coun- ter is full of nd expresses n to arrange this evening. how that he re in saying icipal of the would have l of the Bap- d letter from not be with to-night will 'rincipal and v will be far v. As, how- vords to you Allow me

he should, express himself definitely. We cannot at once, perhaps, attain entire conviction in all points, but at least we do know and we must declare the certainties of our convictions; we do know and we can testify what we have found to be the solid rock beneath our feet. If true Christian faith be, as it undoubtedly is, a personal relation of the soul to a living and present Christ, then we must know whom we have believed, we can testify to what He is and what He has done, we can discriminate between what is from Him and for Him, and the vain substitutes of a false philosophy or the anti-Christ of human tradition and superstition. Has man direct access to God through Christ? or can he only approach Him through a cumbrous mechanism of human mediators—priests, sacraments, and ceremonies? Is the Church, the body of believing men in every age and land, constituted by the indwelling Spirit, a living unity? or is it an ecclesiastical organization, whose limits are determined and whose continuity is maintained by the external order of its ministry and the mechanism of rites and services duly performed? Is the will of God, contained in the records He has given us, the only and supreme authority in all matters of faith and conscience? or is there a co-ordinate human authority embodied in churchly traditions? Is salvation a free gift received by faith and whose fruits are holiness, truth, and peace, or are we to reverse this order and make our labours and righteousness the means by which we think at last to secure the divine favour and partake of the promised redemption? These are vital and fundamental questions. Upon the answers which we accept will depend not only the character of our individual Christianity, but the power, vitality, and usefulness of our Christian ministries. Vagueness and uncertainty upon these questions become the source of great evil. And it must be the duty of every teacher of theology to impart clear and well-defined conceptions upon these points. *Qui bene distinguit, bene docet.* Every truth has its mysterious side. Beyond what God has revealed, there is much that He has not revealed, much that transcends our highest thought. It is possible, to our great injury, to seek to be wise above what is written. But so far as God has revealed Himself it is our duty to know it absolutely and to state it definitely. The boundary lines between truth and error are not so vague as some have asserted. Theologians have no right to create artificial difficulties by their speculations; or to invent untenable dogmas, as is done for example upon the subject of the sacraments; and when unable to explain or defend them either from the standpoint of Revelation or Reason, to take refuge in the plea of mystery, or hide their own factitious ignorance under a *quantum est quod nescimus*. It is only by means of such clearness and accuracy in theological study that we can hope to find the unity of truth or to mediate between conflicting opinions. So far from the tendency of such definiteness being towards a narrow and intolerant dogmatism, it is the only way to a real comprehension and reconciliation, based upon the only broad and sufficient foundation—the person and work of Christ, who is Himself the Truth. It is not by the indolent or cowardly slurring over the differences, nor by taking some vague or indefinite *via media* that we can end the conflicts or resolve the antinomies of theological thought. We must learn to distinguish between the true and the false, between the essential principles and the changeable forms in which they are embodied, between the truths of revelation and the speculative and often equivocal explanations of human philosophy. The practical unanimity in all essential and saving truth which now exists among Christians really enlightened and illuminated by the Divine Spirit will be extended to theology itself as it becomes more Biblical, and as it is more clearly seen that all the lines and all the problems of thought and being meet in the Incarnate Son of God. As each Christian enters into more full and complete possession of Christ, and as theology becomes more completely dominated by this supreme conception we shall be brought into the unity of the Faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

#### THE UNIVERSITY QUESTION.

Now let me add a few words upon the second distinctive point in our position. In placing this Theological College in close proximity to the Provincial University, and in availing ourselves to the utmost of its advantages, we have been actuated not merely by considerations of expediency, but by convictions of the importance of the principles involved. As theology is the crown and completion of all science, so Christianity is the great sweetening and illuminating principle in society, the salt and the light of the world. But it can fully discharge its functions only by actual contact with the world, only as its principles, motives, and potencies are realized and applied by Christian

men in their intercourse with others and in the discharge of the duties which their various relationships in life impose upon them. The withdrawal of Christians from any sphere of service has always resulted disastrously, both in loss to humanity and in weakness to themselves. Whenever they have by self-imposed isolation shut themselves out from the business, the politics or the educational interests of society; whenever through cowardice, through want of faith in the living power of Christianity, or through a Pharisaic spirit of separatism they have deserted the stations and duties allotted to them in the providence of God, not only have they failed in their mission in the world, but themselves have been overcome by the evil; for the power and the purity of Christianity depend upon its self-sacrificing activities. And there is no sphere which demands the application of these activities more peremptorily than that of education.

The State must provide education. It cannot afford to commit to individual and irresponsible efforts the provision of this essential requisite for self-government. But our circumstances are such that the education provided must of necessity be non-denominational. Is it therefore non-Christian, or, does it necessitate the withdrawal of Christian men? Those who propound such a policy labour, it appears to me, under two grievous misconceptions. First, they misconceive the tendency of the pursuit of science, and in consequence unfairly distrust it. All knowledge is a revelation from God; all study rightly pursued leads to Him. As Christians we have everything to gain, nothing to lose, from the fearless cultivation of every science. The self-discipline, the methods of inquiry—the modesty, patience, and judicial impartiality which they demand do not run counter to Christianity, but rather serve as a schoolmaster to bring men to Christ. All comes from Him, reveals Him, and can be used in His service. However assiduously the unbelief of men has endeavoured to wrest the discoveries and appliances of science against the truths of revelation, the ultimate outcome in every case has been an ampler illustration of the wisdom of the Creator and a fuller confirmation of His truth. We can thus, without fear, adopt a system which places the impartation of science and arts in the hands of those most competent to make it.

The second misconception is that which limits the power and efficiency of Christianity to its official and ecclesiastical connections. The fact that the latter are excluded from University College is made the ground of an utterly baseless and, I would add, senseless accusation, that it is a Godless institution. The fact that an institution for education in arts has ecclesiastical connections secures, it is true, its denominational character, and nothing more. Whatever more it may have, it acquires from the character, conduct, and influence of the Christian men who are within its walls. When, on the other hand, you cut off from an institution for education in arts all denominational and ecclesiastical control, you simply lose that external and official connection; while that which is vital and essential will depend upon the extent to which the Christian men who sit in its councils, who occupy its chairs, and who through its halls, exhibit and exemplify the life and the principles of a genuine Christianity. It is possible for the denominational institution, retaining the external and secondary, to be utterly devoid of what is really vital and essential; and it is equally possible for the non-denominational institution to be pervaded by a spirit of living piety, and to promote the grand ends of a reasoned and reasonable Christianity. No stringency of official connection with a State Church has protected the universities of the Old World from the inroads of the most pronounced infidelity. The more freely constituted institutions of the New World will have their safeguard in the loyalty and unanimity with which they are sustained by Christian citizens, and in the courageous, consistent, and efficient Christianity of their councillors, their teachers, and their students. As respects our own University, the testimony of every one who takes any real and intelligent interest in it, and has any real knowledge of its inner working, is, that it can, in the extent and earnestness of the Christian work carried on by its students and the number of earnest and faithful Christian men amongst its members, challenge without fear comparison with any other institution in the Dominion.

#### PRACTICAL SUGGESTIONS.

If I may venture to make a few suggestions, there are semi-official, and it may be, official ways in which perhaps the bond of union between the University and the surrounding theological colleges might be drawn still closer than they are. While we partake of the benefits of the University, it is possible that its special courses might be made still more helpful to theological students in the options allowed, and in the cultivation especially of Oriental and Semitic literature. If our denominational differences would permit, we might

see at length a united theological faculty and the power of conferring theological degrees vested in the Senate, which should fix the literary standard, while the various colleges should regulate the theological and denominational requirements. On the other hand, I think, the theological colleges might make larger returns to the University, and this in at least two ways. First, each theological College ought to provide in its residence such accommodations as that it could receive therein students in Arts of its own Church whose parents desired them to be under the same special Christian influences in the midst of which they have been reared in their own communion. Secondly, each theological College ought to provide instruction in Biblical knowledge, in Christian Ethics, and in Evidences, for non-theological students during their Arts course. Attendance upon these lectures would probably have to be altogether voluntary, yet the University could at least give the work its sanction and the stimulus of its approval. These measures would, I believe, prove invaluable, and not only materially promote the well-being of the students, but enable University College to realize more fully and richly its ideal as the crown and completion of the Provincial system of education. Whatever re-constructions the future may bring about, of this, at least, let us take care, that there be no retrogression, no relapse into the weak and beggarly elements of a denominational system. Our pathway must be onwards by means of a living and energising faith, a more practical realization of Christian brotherhood, and a stronger grasp upon the eternal verities of revelation and science as distinguished from transient speculation and imperfect theories, while we look forward ultimately to a reconciliation of faith and philosophy, of reason and religion, in the unity of the knowledge of the Son of God.

#### GOD-SPEED TO MEN OF WYCLIFFE!

Permit me now in your name, friends of Wycliffe, to bid those God-speed who are going forth from these halls into the actual work and conflict to which they have been called. May you, my dear young brethren, ever keep before you the one grand and supreme aim and ideal to which you have consecrated yourselves. Your work has its beginning and its end, its inspiration and its goal in Christ. No scheme of social amelioration, no sweetness and light of culture can avail apart from those vital forces which emanate from a crucified and risen Redeemer. It is only when He is lifted up that men are drawn from the depths of degradation in which they are perishing and made partakers of the freedom and blessedness of the sons of God. Preach Christ crucified; exalt His word, His sacrifice, His fulness of life and grace. All ecclesiastical organizations, all ordinances, all parochial methods and machinery are but means to an end, and they are valuable only in proportion to their success in the attainment of that end. Their primary purpose is to bring men to Christ and to build them up in the faith and life of the Perfect Man. Remember, too, that the Christian Ministry is distinctively, typically, and pre-eminently what its very name implies, an office of ministration and service. It is so set apart that it may lord it over God's heritage; not that it may monopolize, but that it may initiate, direct, and stimulate Christian work in every direction and enroll every Christian in the army of workers. If the first mark of a living and really effective church be its success in bringing men to Christ, the second mark of its efficiency will be its power to make men work for Christ. And it must be your great desire to bring them into this service. Do not be afraid of the laity; do not look coldly upon their work; seek their co-operation; enlist their sympathy and their service. Let it be your aim to make every member of your congregation in some sphere and after some method a worker in the gospel. Let us be assured of this that we will never attain to the fulness of Christ until each Christian realizes his own individual responsibilities, his own specific call to work, as he has ability and opportunity, to promote the well being of man and the advancement of the Redeemer's Kingdom. And my dear brethren, if we would preach Christ effectively, if we would enlist the sympathy and enthusiasm of men on His behalf, we must ourselves be personally loyal to Him, we must ourselves live for Him and in Him. Oh! how ought we to seek to be possessed by Him, to be permeated by His spirit, to be like Him patient, sympathetic, self-sacrificing, that He may use us as humble instruments in the up-building of His kingdom.

#### PRESENTATION OF PRIZES.

After the singing of Cowper's well-known hymn "God moves in a mysterious way His wonders to perform," the presentation of diplomas and prizes was proceeded with. As each of the successful candidates was called upon, he was greeted with loud applause by his fellow-students and by the audience. Col. Gzowski

and the power in the Senate, while the vari- al and denom- hand, I think, ger returns to ways. First, ide in its resi- t could receive Church whose same special hich they have Secondly, each instruction in s, and in Evi- ing their Arts would proba- the University and the stimu- uld, I believe, y promote the University Col- s ideal as the system of edu- e future may ke care, that the weak and system. Our f a living and tion of Chris- on the eternal gushed from ries, while we n of faith and e unity of the

presented the diplomas and prizes with a few words of congratulation and good-will

HON. EDWARD BLAKE'S ADDRESS.

HON. EDWARD BLAKE was then called upon, and as he stepped upon the platform he was greeted with loud applause. He said:—Mr. Chairman,—I am sure it gives the friends of Wycliffe College great pleasure, and perhaps the greatest pleasure to those who have had the largest measure of responsibility in connection with the management of the affairs of the institution, to have you presiding here this evening, and I feel that my first words must be a reference to yourself, which would be larger if you were not here. You know that my tongue is not attuned to words of empty compliment, and I am sure my friends who hear me will believe me when I say that a very large proportion of the substantial progress which we have made in many respects during the past year is due to the very great exertions you have made since we were fortunate enough to secure your presidency in the chair which you now occupy. Not merely your own gifts and your efforts to secure an increase of the endowment, but your own wise and prudent ministration of our finances and your careful attention to all the internal economy of the building, which you have been good enough to show, have been helpful in the last degree, and I regard it as an omen of the future prosperity of the College that we see you in your present place. (Applause.) I believe we all heartily wish you a prosperous voyage and pleasant sojourn in the old land, and a return in renewed health and vigour to labour in the cause which we know is dear to your heart. I do not intend to enter into the actual condition of our finances, but I was glad, as the Principal said, to hear the key-note struck in your speech, Mr. Chairman. We are all agreed, I believe, in the view that we ought to go forward, but that we ought to go forward within the means which we are able to see realized. There are two objects which we have presently before us—one to increase the staff, the other to increase the accommodation of the building. There are a great many nice prints around this room. They are interesting as they serve to bring before us the lineaments of great men of the past, men whom we revere, and whose works will live forever; but I confess that the most interesting print upon the walls to me is that which represents what we have done, what we have before us for the immediate future, and what we ultimately hope to accomplish. The plan, as you see, shows the present building. What we require now is this addition to the library on the ground floor and dormitories above. We require them for the immediate purposes of the college. It is of the utmost consequence that we should not be obliged to refuse persons suitable for the holy work to which they aspire for lack of accommodation. It is also of great consequence that we should realize that interesting portion of the Principal's address which referred to our being of practical assistance to the members of our own communion who desire to send their sons to University College. I heard with great interest the remarks he made. They contain many most valuable suggestions, some of which require thought before one can form a decided opinion with reference to them, others which are obviously and clearly in the right direction, and amongst those which most commend themselves at once to everyone's good-will, is the idea that, believing as we do that the best system of higher education is that which joins in the one teaching institution, the University College, those of all denominations, we ought to strengthen the bonds, the Christian bonds in which those scholars ought to be united, by our own work. We will do that better, the larger body we have of young men, many of them attending the classes of the University College, all of them in communion with those attending the classes which fill these halls, and who get their education not merely in the class-room but also in the association of young men with one another. I had hoped, therefore, that the modest proposal which we have laid before you this evening of at once raising funds for this addition to the building will receive your approval, and I have pleasure in stating that three gentlemen have agreed to subscribe \$1,000 apiece provided that sufficient funds are raised to accomplish the object sought within a reasonable time. (Loud applause.) That is a fair beginning, and I trust it will lead to a prosperous conclusion. We do not despair of making a further appeal to you to crown the institution by providing a public hall which shall be worthy of the college. What we want now is to provide for the necessities of the college. When the institution was begun we limited ourselves to the then necessities of the work, and those necessities were limited to these walls. So now we limit ourselves in this proposition to meeting present necessities. But we hope that our next annual meeting shall be in a public hall forming

part of this building. I think the worthy Principal was fully justified in what he said as to our being already, at this early stage in the history of the institution, entitled to look with satisfaction and with great thankfulness upon what the college has already accomplished. I have felt an anxiety which it would be difficult for me to describe to you, that our efforts in this respect should be openly, obviously, and abundantly blessed in the fruits, and I am glad to know that they have been so blessed. We have heard the description of the work accomplished in individual cases, and we know that already graduates of Wycliffe College are exercising the holy ministration to which they are called, not only in the Diocese of Toronto, but in numerous dioceses as well. We know that in the dioceses of Nova Scotia, now or almost immediately in the Diocese of Fredericton, in the Diocese of Montreal, of Niagara, Huron, even New-York, and, as we heard to-night, soon in the Diocese of Jamaica, the students of this College are at work spreading the Gospel as we understand and believe it. At first our object was more of a limited character. We had at first the object of supplying the needs of our own immediate diocese, and we are supplying them to a very large extent. We regard that as still our primary object, but I do not in the least degree regret, on the contrary, I believe it is the leading of the Providence of God that we have sent abroad into so many dioceses those first fruits of our labours. The fact that in those distant localities those who came from this college are asked for, and their services and administrations are valued, will be taken as a proof of the efficiency and usefulness of the work and the success of the labours; and I am quite sure we are sowing over a much more widely extended area than we ever contemplated seeds which will produce the good fruit of a harvest of souls to God which will redound to the advantage of the college in the continuance of this good work. That is another reason why I am anxious we should lose no good chance whatever of increasing the number of suitable men for the sacred office of the ministry for the want of the accommodation to which I have referred. Now it would not be correct to say to you that in the history of the college there have not been periods when those acquainted with its inner life and circumstances and progress did not feel that the emergency was critical, perhaps that the prospect was dark. We have wrought on, sometimes under discouragements of one kind or another—none from within these walls or amongst our friends (loud applause)—but perhaps inseparable from the institution of such a corporation as this under the circumstances in which the Diocese and Church stand. I say that those who remember the doubts and fears to which the most faint-hearted amongst us—and I count myself as having been sometimes one of them—were exposed, we have all the more reason to rejoice that we are able to gather here to-night so strong in numbers, so strong in the thankfulness for the good results already brought before you, and in hope inspired by such good prospects under the blessing of God in the future. Let us remember how rapidly these results have been achieved. Let us remember how great our privilege is in that it has been permitted to us however little to contribute to these results, and let us take all heart and courage from the past and present, and do our best under the Divine guidance and blessing to ensure the college a glorious future. (Loud applause.)

DR. WILSON'S ADDRESS.

DR. DANIEL WILSON said he cordially sympathized in the pleasure which they all must feel at the report of the success attending their young institution. They felt in a special manner that they were young, that they were only in a day of small things, entering on a future which they trusted would be a great one. There was wisdom of the selection of its name—Wycliffe College; and there was something in the thought that this year they were going to celebrate the five-hundredth anniversary of the death of the proto-reformer, Wycliffe, the translator of the English Bible. As they reviewed the history and character of that great Englishman in the reign of Edward III., one of England's greatest monarchs, and in the year of the great schism of the Church of Rome, which gave him the freedom he could not otherwise have enjoyed of carrying on the good work he did, and allowed him to go down in peace to rest, at least for a time, in Lutterworth church-yard, they felt they had therein something of a hope and promise for themselves. As they studied his life and history they thought of him in connection with another great reformer, Luther, and recognized in them the glimmering light of dawn, the going on from truth to truth, until they saw the gradual emancipation of their minds from the traditions of the mediæval Church, and the breaking away from the presumptions of a sacerdotal priesthood, whose claims were opposed to the ministry of the New Testament. (Applause.) He heartily sympathized, from his own

special point of view as president of the University College, with what had been said respecting the connection to be maintained between the denominational colleges such as this and the Provincial University. He rejoiced to see, University College being surrounded by groups of such colleges, and would express a strong feeling with regard to the real benefit which could not fail to come to the young men training for the ministry in their Church and in other Churches in meeting on the common ground of a Provincial University and College. (Hear, hear.) It was an enormous advantage to them, and he could not conceive anything more prejudicial to them and to the Church if their whole social life was confined within those walls, if they had no intercourse outside their own little circle. (Hear, hear.) It was an immense advantage for them to meet day by day with the students of Knox College, of McMaster Hall, and of St. Michael's College; it was well that they should be trained in the knowledge of human life to fit them for the great work on which they were to enter. It was important that they should be delivered from anything like the narrow class life of a single denomination, and in that sense, therefore, he rejoiced to see gathering round the Provincial University denominational colleges; and he trusted that the idea of a general confederation of these, each accepting the University as the common centre of intellectual and literary training while retaining their distinctive theological training, would be maintained, and that Ontario in this respect might set a broad liberal example to the other provinces of the Dominion. He wished this particularly as an example to the younger Provinces, as it would not, he believed, be to their advantage to have a system of denominational colleges carried out. He concluded by expressing his gratification at the good work accomplished by Wycliffe College in so short a time.

MR. A. H. CAMPBELL'S ADDRESS.

MR. A. H. CAMPBELL said that it was with pleasure that he had listened to the words which had fallen from the Principal, and to know how satisfactory was the present state of the College. The Hon. Edward Blake had explained that three-tenths of the amount necessary to build the necessary additions to the building had already been subscribed, and he (Mr. Campbell) had no doubt but that the friends of Wycliffe College would come forward and produce the remaining seven-tenths required. He wished to see the endowment fund brought up as rapidly as possible to \$100,000. It would be a great comfort to know that they had a fixed six thousand dollars a year to fall back upon. But he did not desire nor did he think it would be well that the College should be made altogether independent of the annual contributions of its friends. These gifts called forth their sympathy and strengthened their personal interest in the Institution. He thought they had strong grounds for asking their friends, not only in Toronto, but throughout the country, to come forward and help them in this work. He concluded a very practical address by expressing his great gratification with the working of the College, and his earnest hope for its continued and growing prosperity. We regret we are unable to give a fuller report of this admirable speech.

HON. S. H. BLAKE'S ADDRESS.

MR. S. H. BLAKE believed the great strength of the College lay in the Principal, who, from the first day he came amongst them, sought to instil into these young men the zeal and earnestness which he himself possessed. He spoke of the thankfulness which should fill the hearts of the friends of Wycliffe College. Their pleasure shone in their faces to-night. He congratulated them upon the deep interest and enthusiasm manifested in the proceedings. With reference to the College, he felt so sure that the matter would be accomplished that he would enter into a contract for their erection to-morrow. (Applause.) They should consider that when they assembled a year hence they would see the additional rooms, and he would show them through them. (Applause.) They intended to begin their construction this year, and expected to have the building ready for occupation in May next. All this would be done by the young men of the city of Toronto for the young men outside of the city of Toronto. He also would like to see the amount of the endowment fund doubled, but he would like to see subscriptions continue to come in even when they had a good endowment. This was one of the best means of keeping up a lively interest in the institution. He concurred most heartily with the previous speakers in regard to their worthy chairman, whose wise counsels and careful supervision both of the financial and internal administration of the College had been of the greatest possible benefit to the Institution. He hoped Col. Gzowski would be with them for many years to come to assist in broadening and strengthening the foundations of this work so dear to them all. We

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of Wycliffe, th from these which they ung brethren, supreme aim d yourselves. d, its inspira- of social f culture can emanate from nly when He depths of de- nd made part the sons of s word, His All ecclesi- hial methods and they are ess in the at- urpose is to o in the faith too, that the lly, and pre- office of min- rt not that it ot that it nitiate, di- e every of and really ing men to will be its d it must be service. Do coldly upon st their sym- im to make ome sphere ospel. Let attain to the izes his own ific call to to promote ent of the thren, if we d enlist the behalf, we a, we must how ought permeated mpathetic, ble instru- own hymn vonders to prizes was candidates pplause by l. Gzowski

regret we are unable to furnish a better report of this enthusiastic address, which was full of the fire and fervor of the speaker and warmly greeted by the audience.

Principal SHERATON announced that it was not intended to allow this year of the celebration of Wycliffe's life and work to pass without holding a commemoration of that great man after whom the College was named. He had spoken to the Principals of Knox College and McMaster Hall, and they agreed with him that they should endeavor to organize a strong, enthusiastic, Catholic commemoration of the great reformer during the autumn. (Applause.)

The Chairman said this closed the programme. He was quite sure that all would agree with him in wishing the Principal a most enjoyable holiday. (Applause.) They also wished the same to the students, and he hoped they would come back with the same determination to follow up their studies that they had during the past. He could not close without expressing his thanks to the different speakers for the kind manner in which they had referred to himself. He would bear with him in his voyage to England most pleasing recollections of the evening's gathering, and hoped to meet them all on his return when the work of the next Academic year began.

Tyng's stirring hymn, "Stand up, stand up for Jesus," was then sung, and the benediction was pronounced by the Rev. Septimus Jones, M.A.

## British & Foreign News.

### ENGLAND.

Dr. Stubbs has been consecrated Bishop of Chester.

The annual sermon on behalf of the Church Missionary Society was preached in Westminster Abbey by Canon Westcott.

Canon Westcott has accepted the office of a vice-president of the British and Foreign Bible Society.

The Convocation of the Northern Province assembled at York Minister on April 22d. The Archbishop said he had come to the conclusion, after twenty years' trial, that the sitting together of the two houses had been, comparatively speaking, a failure. The Archdeacon of York was elected prolocutor by a majority of thirty-three against twenty-five votes cast for Archdeacon Hamilton.

The Rev. Canon Straton moved a resolution to the effect that a humble address be presented to the Queen, praying that power be given in a legal manner to the convocation to enable it to draw up special prayers and thanksgivings, and also special forms of service to be used in each diocese, with the sanction of the bishop, as occasion may require. In the discussion on the subject the president said that the American Church had taken further steps in this matter than the English clergy had, and, with the help of the greatly enriched Prayer Book of the American Church, he thought a committee might be formed which could first show what might be done. If the Bishop of Durham and others who took interest in the subject would consider it, they might see their way to a desirable alteration. The altered form could be placed before the public, and if they accepted it they would soon be in the way of adopting whatever machinery might be necessary. The Church services were really meagre in the extreme, and they required something much more akin to the daily wants of the people. It was then agreed that a committee should be appointed to suggest and draw up special prayers, thanksgivings, and services, as occasion might require to be adopted, when legal powers should have been obtained.

The Bishop of Manchester moved that the report of the Joint Committee on the Diaconate and Lay Readers be received, and that with a view to securing unanimity between the convocations of the two provinces on a most pressing need of the Church, this convocation accept and adopt the resolution passed unanimously in the upper house of the Convocation of Canterbury with regard to the extension of the diaconate.

On the second day the debate on the proposed extension of the diaconate was resumed. Canon Tristram urged the importance of making at least the attempt to resuscitate the ancient diaconate, and to enlist in the service of the Church officially the devotion of many laymen who could give a portion of their time to spiritual work. But he protested against any attempt to introduce sub-deacons, acolytes, or inferior officials, and took exception to the argument of the Bishop of Manchester, that additional deacons were needed to assist in the administration of the Lord's Supper.

What was there more illegal in following the Bishop of Manchester in administering to several at a time, than in the bishop's confirming candidates without repeating the words over each? He pleaded for the extension of the diaconate, with the view of enabling educated and pious laymen, who are debarred from preaching in the churches as deacons, as they now do outside of them. The Bishop of Durham, the president, the Dean of Chester, and Dean Jackson of Leeds, spoke on the subject, doubting the practicability of the scheme, and the resolution offered and supported by the Bishop of Manchester was ultimately carried.

The second Report of the Committee of the Lower House on the relation of Church and State, with special reference to the Report of the Royal Commission on Ecclesiastical Courts was discussed at length.

### SCOTLAND.

Dr. Gordon, of St. Andrew's, Glasgow, has been presented with a mediæval mitre to be worn in festivals, in choir, and in processions, as "Abbot," in virtue of being incumbent of the church built on land which was an old ecclesiastical marsh termed Willow-acre, on Englesholm Croft. He is thus the first mitred abbot in the Scotch Episcopal Church.

### IRELAND.

The general synod of the Church of Ireland has opened its annual session. The Representative Body is able to meet the synod with a report which, on the vital question of finance, speaks most favourably for the future of the Church. The total receipts of the year exceed by £24,000 those of 1882, and are even some £4,000 more than those of 1878, which has been till now accounted the best year since disestablishment. The promotion of the education of candidates for the ministry, the proposed revision of the Church Hymn educational endowments, the qualification of Church officer, the education of children of the clergy, and other matters, were subjects of consideration.

## Home News.

### DIocese OF TORONTO.

Col. Gzowski, A.D.C., and Mrs. Gzowski left Toronto yesterday (Wednesday) en route for England, where they will spend the summer. We wish them a safe voyage, a pleasant visit, and a speedy return.

At "The Hall" last Friday evening, Col. Gzowski, A.D.C., gave a dinner to the students of Wycliffe College, who were invited to meet a number of friends who have taken a deep interest in their work. A most enjoyable evening was spent amidst the many attractions of this hospitable mansion. This is but one out of many acts of thoughtful kindness by which Col. Gzowski manifests his heartfelt interest in the institution.

It is proposed to form a Temperance Club and Library in Toronto. The circular we have received holds out many inducements, and there seems to be room for a work of this kind.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—The Rev. J. Vicars, Secretary, acknowledges with many thanks the following contributions:—Collecting Box, by Constans, \$1.10; J. M., Hamilton, \$1.00; A Friend of the Society, Brockville, \$8.00; Mrs. A. Gooderham, \$3.00; Mr. Henry Hutchison, \$2.00; Mrs. Geo. Mackelcan, Hamilton (3rd don.), \$1.00; Mrs. Allenby, Galt (6th don.), \$1.00; Friends, by Mrs. Allenby, \$2.00; Thankoffering for special spiritual blessings, \$5.00; Miss H.'s Collecting Box, 96 cents; Mrs. Robert Gooderham, \$5.00; Anonymous, In his fil, \$5.00; Mrs. Ardagh, \$2.00.

Mr. Vicars announces that the second year of his labours will terminate on the 31st inst. His receipts already exceed those of last year. Praise God! In answer to prayer, contributions have flowed in well during the past days of this month. Praise God again! Mr. V. is still waiting upon God, and watching to see what more He will influence the Christians of this city, diocese, and Dominion to do for His ancient people, the Jews, before the 1st day of June.

515 Sherbourne Street, Toronto, May 19, 1884.

On Friday evening last, on the occasion of the last children's entertainment of the season, in connection with the Sunday School of the Church of the Redeemer, Mrs. Heyes, who has charge of the infant class, was,

at the close of the performance, which was given entirely by the younger children, presented by the congregation with a handsomely engrossed address, and a purse containing \$50, as a small token of their esteem and regard, and as a slight recognition of her services in connection with the class. The presentation was made by the Rector, Rev. Septimus Jones, who referred to the fact that Mrs. Heyes had charge of about ninety-three of the younger children, and for the past thirteen years had been most untiring and painstaking in her efforts to train them, the degree of perfection attained by the class under her instruction, having been something marvellous. Mrs. Heyes was deserving of every encouragement, and of the best thanks of the congregation, and he hoped the Church of the Redeemer would have the good fortune to retain her services for many years to come.

The Business Manager of the EVANGELICAL CHURCHMAN desires to obtain copies of Nos. 15 and 17 of Vol. IV., for which he will gladly pay a reasonable price.

RUNNYMEDE.—A very successful concert was held last week in connection with the Sunday-school. Mr. Gaviller, of Wycliffe College, ably occupied the chair, and a very enjoyable evening was spent.

TRINITY CHURCH, EAST.—Mr. Ardill, one of the recent graduates of Wycliffe College, preached in Trinity Church last Sunday evening.

OSHAWA.—The Bishop recently addressed the students in attendance at Demill's Ladies' College.

### DIocese OF HURON.

LONDON.—An entertainment was given last week in St. Paul's Church Sunday School. The proceeds are to be devoted to mission work.

LONDON.—Rev. E. Davis leaves this week for a brief rest, and intends going for a few weeks to Clifton Springs. It is hoped that the change will soon bring about a full recovery of health.

ST. JAMES', LONDON SOUTH.—The church-wardens of St. James' Church (with the Bishop's consent) have secured the services of Mr. Hughes to take duty for three months, during the absence of the Rector, Rev. Evans Davis, whose health, it is hoped, will be fully restored by rest from public speaking during that period.

LISTOWEL.—The Bishop of Huron administered the rite of confirmation to sixty-six people from Listowel and vicinity on Tuesday, the 13th inst. A number of others were prevented from coming by the rain. The Bishop's address was very impressive, and the Church was crowded to the doors. Rev. J. Hill, M.A., R.D., is the Rector.

MORPETH.—On Thursday evening, the 8th inst., the Rev. J. W. Ashman, of Kingsville, delivered an able, instructive, and stirring lecture for the benefit of the Ladies' Aid Association of St. John's Church. The subject of the lecture was, "George Whitfield, the Prince of Preachers." The attendance was good.

STRATFORD.—The Right Rev. the Bishop recently held a confirmation service here at which eighty candidates were presented. An address of hearty welcome was presented to him, to which he made a suitable reply.

DIED.—At St. John's Rectory, Woodhouse, on 15th May, Carrington Leigh Baldwin, son of Rev. W. B. Evans, Rector, aged 6 hours.

The Mitchell Advocate says: "The first official visit of his Lordship Bishop Baldwin to Mitchell was made on Monday, the 12th. Immense crowds flocked to the church to hear the distinguished prelate. It is needless to say that every inch of space in the edifice was filled to excess, and even scores were unable to gain an entrance beyond the vestibule. A short service was held, after which about 40 candidates for confirmation were addressed by his lordship. After confirmation a powerful sermon was delivered, the attention of the vast congregation being closely riveted on the speaker during the entire delivery. He is a most forcible speaker, thoroughly earnest, fully coming up to the reputation which preceded him. His address to the candidates was among the best ever heard, and cannot easily be effaced from the memory of those who listened to it. The Diocese has reason to congratulate itself on having such a godly and able man to preside over its affairs, and we hope that he may be long spared to fill the important position to which he was

lately elected. The Rector, Rev. P. B. De Lom, and Rev. Jeffry Hill, assisted at the service."

#### DIocese OF MONTREAL.

Mr. Fred. Taylor, from Kingston, has been appointed lay reader in St. John's Church, Huntingdon.

The Bishop visited Sorel last week for the purpose of holding a confirmation at Lincoln College. Seven were confirmed.

The Bishop left on Saturday, the 17th inst., to continue his visitation in the Eastern Township. He preached at Abbotsford on Tuesday, the 18th inst.

The examination of the candidates for the approaching ordination on Ascension Day, by the Examining Chaplain, the Very Rev. the Dean, took place at St. George's Rectory on Friday, the 16th inst.

The Bishop Stewart Memorial Church at Frelighsburg is just approaching completion. All the stained glass windows have been put in their places, and the steps to the tower have been completed. It is thought that the church will be ready for use next month.

The Rev. J. Cattermole, of Papineauville, left for England by the Beaver Line steamer "Lake Huron" on the 16th inst., and we understand several of our city clergy are contemplating a trip across the Atlantic during the summer months.

The ordinary quarterly meeting of the Executive Committee of the Diocese of Montreal was held on Tuesday, the Bishop presiding. The following clerical and lay members were present:—Archdeacons Lindsay, Evans and Lonsdale; Rural Deans Mussen, Lindsay and Rollitt; Canons Ellegood, Norman, Robinson, Davidson, Anderson, Belcher and Mills; Messrs. J. Hutton, treasurer, S. Bethune, F. W. Thomas, L. H. Davidson, Chas. Garth, T. Simpson, W. Drake and T. P. Butler.

A letter was read from the Dean, expressing regret for his unavoidable absence. After the minutes of the previous meeting had been confirmed, the Chancellor said that the business referred to the committee on endowments was under consideration, but there was nothing further to report yet. The treasurer's statement was read by the secretary, and showed the funds in his charge to stand as follows:—

Widows' and Orphans' Fund, \$688.11; Sustentation Fund, capital \$624.53; Superannuation Fund, \$381.75; Episcopal Endowment Fund, \$3,029.91; Mission Fund, \$1,172.59. The Clergy Trust Fund is all invested. Applications for grants to Ormiston and Franklin were referred to the committee.

The secretary presented a report of endowments and trusts, and the printing of the report was agreed to. A meeting of the committee on grants for ten o'clock and of the executive committee at four o'clock on the 11th June was arranged.

The pronouncing of the benediction by the Bishop closed the meeting.

The annual convocation of the Diocesan Theological College was held in the College on Monday evening, the 12th inst., and the room was crowded in every part, notwithstanding it being a very wet evening. On the platform, which was beautifully decorated with flowers, were the Bishop (in the chair), the Very Rev. the Dean and nearly all the city clergy, Archdeacon Lonsdale, and others from various parts of the Diocese. The proceedings commenced with the shortened form of evening prayer, read by the Principal, Canon Henderson, the responses, chants, and hymns being given by the students, Miss Henderson presiding at the harmonium. The Bishop then called upon the Principal to read the annual report, after which a number of handsome prizes were distributed to the students, also two medals were accorded to Mr. Yates. The Bishop then introduced the Rev. J. G. Norton, saying we often had listened to one eloquent Irishman (the Dean), and now we were to have the privilege of listening to another. Mr. Norton, on rising, said it was very plain that the Bishop had never met him until that morning, or he never would have introduced him as an eloquent Irishman. As a stranger in the city, he would not presume to say anything about the work of this College, but he could testify from his own experience in England how valuable and necessary such institutions were to a Diocese, and he hoped to give this one his hearty support. He spoke with great feeling of his late Diocesan, Bishop Lightfoot, of Durham, and said that he rejoiced to think that in his new Bishop he had found one to whom he could transfer his love and loyalty. He spoke most strongly of the great neces-

sity there was of theological students being thoroughly grounded in the study of the Bible, so that they might be well ballasted and not led away into extremes of any kind, and accept no teaching save that which can be proved to be taken from Holy Scripture. Some men were so imperfectly trained that they hardly knew in what part of their Prayer-Book to look for the 39 Articles. In conclusion Mr. Norton said that, whilst he was a deeply attached member of his own church, he would desire to hold out the right hand of fellowship to all other Christian workers, and whilst holding fast to his own principles, to remember that others had an equal right to theirs, and that he would sooner cut off his right arm than hinder another's work in whom the Spirit of God was plainly manifested, even though he did not believe in the same form of worship as he did. The proceedings terminated with the benediction by the Bishop.

The annual meeting of the Corporation of the Montreal Diocesan Theological College was held on Tuesday, 13th, in the college building, Dorchester street, the Bishop presiding. The meeting was opened with prayer, after which Mr. Garth read the financial statements of the year, which had been duly audited and found correct. The statements showed a small balance to the credit of the college, assuming that the estimates of collections turn out to be correct. The following report from the Board of Governors was also submitted, and on motion the statements and report were received and adopted, and were ordered to be printed for the information of subscribers to the college funds:—

"The Board of Governors in presenting the financial statement of the affairs of the college, have to report that it will be necessary for the friends of the college to come forward and increase its income by becoming either life or annual members; and they would particularly urge that the incumbents of the various parishes of the diocese be requested to bring the claims of the college before their respective congregation from the pulpit or by a personal canvas either by themselves or by one or more laymen of their congregations.

"The Governors feel that if the wants and the usefulness of the institution were more fully understood and widely known, the funds would soon be materially increased.

"It will be seen by the financial statements that the revenues for the present year will barely cover the working expenditure of the college, and that the sum of one hundred and eighty-eight dollars and fifty-six cents has been taken from the bursary fund and used for current expenses.

"There are also repairs necessary to be done during the vacation, the cost of which will be about six hundred and seventy-five dollars. It will therefore be seen that an effort must be made immediately to add to the resources of the college, and it is hoped that many of the members of our Church will be induced to contribute liberally for this purpose, and thereby relieve the fund for working expenses."

"The Board of Governors proposes to publish and distribute among the members of the corporation a statement showing the financial history of the college from the time of taking possession of the present building up to date."

The Rev. Canon Henderson was re-appointed a member of the Board of Governors by His Lordship the Bishop, and His Honor Judge Mackay and Mr. A. F. Gault, whose term of office had expired, were re-elected by the meeting.

Mr. Thos. White, M.P., was elected a governor in the stead of Mr Thos. Craig, whose position on the board had become vacant by non-attendance at its meetings for twelve months.

Some conversation took place as to a change in the time of making up the accounts, and holding the annual meeting, and also to the importance of a renewed effort to increase the resources of the college, both subjects being referred to the finance committee, and the meeting adjourned, the Bishop pronouncing the benediction.

On Sunday evening, in the Cathedral, at the conclusion of the sermon, Rev. Mr. Norton said that it had been his custom at the close of any special service, such as the present was, to hold a brief meeting for intercession and prayer. He would, therefore, as soon as the blessing was pronounced, retire to the vestry, and, having removed his surplice, would return, and he hoped that as many of the large number present as possibly could would remain. The collection having been taken up, and the choir, under the organist, Mr. Harris, having rendered the anthem in a beautiful manner, the benediction brought the regular service to a close. Shortly afterwards Rev. Mr. Norton returned from the vestry, only a few persons leaving the

church in the meantime, and standing at the foot of the pulpit delivered a brief exhortation to those present. He spoke of the great work done by his predecessor, whom he knew had preached unto them in earnest terms, pardon for their sins. It remained for him to reap the harvest, and he would ask them to-night, did they believe in this pardon? After referring to a letter which he had received on his arrival in this country from a workingman who had been converted by his preaching in the cathedral at Durham, he said it would be a glorious and a blessed thing for him to know that the first day of his ministry in this city would be marked by the conversion of any sinner. He earnestly urged such, therefore, as had not already obtained pardon to come this very night to their God. At the request of the rev. gentleman, the congregation then joined in singing, "Just as I am, without one plea," after which he offered up special intercession and thanksgiving, the congregation, all kneeling, joining in the responses, and the Benediction brought the service to a close. This portion of the service, which was an innovation in the Cathedral, was especially interesting and impressive. At both services Rev. Mr. Norton impressed his hearers with the earnestness and zeal of his remarks. His discourses are delivered in a conversational style which made them all the more interesting, and his preaching is marked by a simplicity and force that carry his remarks to the very heart of the listener.—*Gazette*.

On Saturday, April 26th, the Bishop left Montreal for West Farnham, and reached there in time to attend a meeting of the Band of Hope. On Sunday he preached both morning and evening, on Monday he inspected the school and visited some sick persons in the village, leaving for Bedford in the evening, where on the 29th he preached and held a confirmation, 12 candidates; in the evening service at Mystic. On Wednesday he visited several families, and on Thursday, May 1st, held services at Philipsburg at 10.30, and baptised two children. Friday, May 2nd, service at Pigeon Hill, and then drove 11 miles to Dunham. On Saturday inspected the Ladies' College at Dunham; there are 26 pupils; the young ladies presented the sum of \$60 to the Bishop with the request that it might be applied towards the reduction of the debt on the Building Fund of the College. On Sunday the Bishop preached in All Saint's Church, Dunham, both morning and evening and in the afternoon at Dunboro. There was also a confirmation in the morning, fourteen candidates. A collection was made on behalf of the Diocesan Theological College. Monday, 5th, services at Sweetsburg and confirmation, 20 candidates, and in the evening at Cowansville. The Bishop also inspected the Missisquoi High School. Tuesday, 6th, confirmation at Knowlton, 14 candidates. Inspection of Knowlton Academy and Conference of Clergy. A paper was read by Archdeacon Lindsay on "Missions." In the evening a public meeting was held. Wednesday, 10.30, services at Brome Corners and at 3 p.m. visited South Sutton and held service in a school-house. May 8th, services at Sutton and Abercorn, and on the 9th at Glen Sutton and West Potten, reaching Masonville the same evening, where the Bishop on Saturday baptised three adults and two children and gave an address on "Missions," holding also two services there on Sunday and a confirmation. In the afternoon service at a school-house, and returned to Montreal on Monday, 12th.

#### DIocese OF NOVA SCOTIA.

MARRIED.—On Tuesday, May 6th, in St. Paul's Church, Halifax, by the Right Rev. the Bishop, assisted by the Rev. Dr. Hill, the Rev. John O. Crisp, B.A., to Catherine, daughter of Thomas Brown, Esq., of the firm of Brown & Webb N.B.—We regret that in our previous notice of the marriage the omission of a line introduced confusion.

CHARLOTTETOWN, P. E. I.—At a recent meeting of the Diocesan Church Society of P. E. Island, a committee was appointed to make inquiries as to the possibility of procuring the services of a travelling missionary, who should fill as far as possible parishes now vacant, and at the same time attend to the wants of members of the Church residing outside of the bounds of any parish. The committee are now advertising in the columns of this and other church papers. Although the amount of salary which the Society hope to be able to pay is not large, outside of pecuniary considerations the position has much to recommend it. The work is one which is most urgently needed if the Church of England is to be saved from hopeless retrogression throughout the greater part of the Island; and, again, in summer time, no more pleasant or invigorating occupation can well be imagined than that of travelling over the garden province of the Dominion.

## NOTICE.

The Publishing Office of the EVANGELICAL CHURCHMAN is now in Room 18 Corn Exchange, Imperial Bank Buildings, Wellington Street East. Entrance at rear of Bank on Leader Lane.

Subscriptions and Advertisements are to be addressed to the Business Manager, P.O. Box 2502. All Correspondence to the Editor, P. O. Box 2502.

## NOTICE.

Subscribers will please to consult the pink label on their papers, and if the subscription is due they will confer a favor upon the publishers by prompt remittances.

## CALENDAR.

SUNDAY AFTER ASCENSION, MAY 25, 1884.  
MORNING LESSONS. | EVENING LESSONS.  
Deut. xxx. | Deut. xxxiv. or Jos. i.  
John ix. to v. 30. | Philemon.

## The Evangelical Churchman,

TORONTO, THURSDAY, MAY 22, 1884.

## EDITORIAL NOTES.

About two months ago we drew the attention of our readers to a remarkable debate in the Upper house of the Convocation of Canterbury upon Lay Ministrations and the Diaconate. That debate ended in the adoption by the Bishops, by a majority of one, of a resolution approving of laymen taking a certain part in public services in consecrated buildings, subject to the law not being infringed; and also the unanimous adoption of a general resolution in favour of some extension of the Diaconate. Last month the same subjects were under consideration in the Convocation of York and gave rise to a noteworthy discussion. At York, the Bishop of Manchester moved a resolution in favour of the ordination to the Diaconate of "men possessing other means of living, who are willing to aid the clergy gratuitously." This was supported by the Deans of Chester and Ripon, and Canons Jackson, Trevor, and Tristram, and opposed by the Bishops of Liverpool, Newcastle, and Durham, and virtually also by the Archbishop of York himself. Ultimately the resolution was adopted *nem. dis.*, the opponents apparently not wishing to discourage an honest effort to make the Diaconate a real thing, though doubting whether the plan proposed would be either expedient or effectual. The Bishop of Liverpool urged that the existence of two kinds of deacons would lead to confusion in most minds; and he would have instead a new order of sub-deacons. This was stigmatised by a high churchman, Canon Trevor, as a Popish proposal. Bishop Ryle's plan would originate an order of ministers who would continue to be laymen and not clergymen. This result would also be attained under Canon Tristram's suggestion, that the new "deacons" should not assume the prefix "Reverend," which would at once mark them off in the popular mind as not clergymen. Dean Howson objected that he did not understand what a "lay deacon" could be. The varieties of opinion evoked show that the subject has many practical difficulties. Instead of multiplying ecclesiastical offices, it would be at once easier and more

effective to follow out the suggestions of Bishop Lightfoot, who contended "that the hope of the Church of England in the future lay, not in adding two or three more to the clergy here and there, but in gathering in the whole body of laymen, and giving them all work to do as laymen." The Bishop of Durham warmly supported a resolution, subsequently moved by the Bishop of Carlisle, advocating "spiritual ministrations" by laymen, and avowedly intended to point to those ministrations in the church of which the Southern Convocation had approved. The Bishops of Manchester and Liverpool also gave their support to this, and the Archbishop expressed his general sympathy with it, though he felt the difficulty of carrying out such a plan. Ultimately this resolution also was adopted. These discussions are important not merely for the practical results which they may immediately lead to, but much more on account of the spirit manifested in them and their significant indication of the vast and vital changes which are slowly but surely revolutionizing Christendom.

In the Convocation of York Dean Howson, of Chester, placed the following important Resolution on the agenda paper:—"That the establishment of a ministry of women in general harmony with the system of deaconesses in the Primitive Church, and adapted to the conditions of modern times, is an urgent need of the Church of England." It will probably be discussed, at a second sitting, which the Archbishop has consented to hold.

The 22nd anniversary of the Church of England Temperance Society was held April 29th under the presidency of the Archbishop of Canterbury. The Annual Report of the Council showed that whereas last year, in twenty-seven dioceses, the total number of members reached 432,674, this year from 30 out of 32 dioceses, the Council reported a grand total of 553,152 members, an increase of 120,478 members. With regard to finance, the actual income of the Society for carrying on its regular work, as received by the Executive, was 5,126*l.* 14*s.* 2*d.*, an increase on 4,605*l.* 4*s.* 7*d.*, received last year, of 521*l.* 9*s.* 7*d.* The Council appeals most earnestly for an immediate annual income of 10,000*l.*, which sum alone will enable them to meet the varied openings now ready to be occupied. We will give elsewhere extracts from the speeches.

We are glad to learn that the Principal of Wycliffe College, Toronto, has taken the initiative in promoting a Quincentenary commemoration of the "Morning Star of the Reformation," the great Wycliffe, and that in this movement he has the support of the Principals of Knox College and McMaster Hall. The London commemoration takes place this week, it being thought most opportune when the great city was full of strangers gathered together for the May meetings; but it was suggested that the meetings elsewhere be held in the autumn, and it was generally thought that the most suitable time would be December 31st, the anniversary of Wycliffe's death. The time, place and particulars of the Toronto celebration will be announced in due course.

## WYCLIFFE COLLEGE.

We most heartily congratulate the friends of Wycliffe College upon the recent successful anniversary and the substantial prosperity and progress of the institution. We now draw the attention of our readers to four points of great interest in the re-

ports we publish to-day. First, the *financial position* is thoroughly satisfactory—no debt, a growing endowment, the maintenance steadily sustained as the work demands. The council has amongst its members business men and financiers of the highest standing, and very much is doubtless due to their careful and judicious administration. Secondly, the record of *the work* accomplished by those who have gone forth from the College furnishes ample justification of the action of its founders and the soundness of the principles upon which it is based. Thirdly, the exposition by the Principal of the necessity and importance of *definite theological teaching* on the one hand, and of *the connection with University College* upon the other hand, will repay careful perusal. We feel sure that they will commend themselves strongly to every thoughtful reader, and that work wrought upon the lines indicated must prove fruitful in the best results. Fourthly, *the appeal* made by the Principal and the Council for means to provide immediately additions to the professorial staff and increase the accommodation for students and library ought to meet with a generous response. We trust that the friends of the College will at once in a substantial and effective way manifest their approval and sympathy, and that a strong, united and successful effort will be made to secure whatever is necessary to meet the increasing necessities of the work, and place it upon the most efficient and satisfactory basis.

To Him whose good hand has been so manifestly over this work from the first, must be ascribed all the glory. None but He Himself could have brought it to its present position amidst the difficulties and conflicts which have surrounded it. At every step we can trace His guidance and loving kindness. Such goodness should call forth more ardent devotion and incite every friend of the College to greater sacrifices and more resolute efforts on its behalf.

It will not be out of place to add here the kind and appreciative notice which appeared in the Toronto *Globe* of last Saturday:

"The friends of Wycliffe College must have been very much gratified and encouraged by the statements made at the Convocation meeting on Thursday evening.

"It is now about five years since this College was started, and its history has been continuously one of progress and success in the very best sense of those sometimes much-abused words. The amount of public interest taken in it was shown by the large and enthusiastic audience on the occasion in question, as well as by the liberal and growing support which it continues to receive. Those who have been educated within its walls are now beginning to go forth to the active duties of the Christian ministry, and are showing themselves to be able, earnest, and well-equipped preachers of the Gospel.

"The Professors are every year proving more and more unmistakably that they are the right men in the right place, and we are quite sure that all will unite with us in saying that Principal Sheraton's name has in this connection to be mentioned with special emphasis, for that gentleman has been the very life of the enterprise, so that the College owes no small portion of its success to his enlightened, enthusiastic, and untiring efforts on its behalf.

"The great principle on which this College was started has also received an ever-growing amount of confirmation. The National University, as far as the more secular branches of a liberal education are concerned, has been fully and properly taken advantage of, while definite theological training, according to the doctrines of the Church of Eng-

the financial position, a growing debt, a growingly sustained as it has amongst its officers of the high-doubtless due to the Second-mplished by those ge furnishes ample founders and the which it is based. nicipal of the ne-heological teaching nction with Uni-

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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 provisoes 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 provisoes 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.

## The Sunday School.

## SUNDAY SCHOOL LESSON.

WHITSUNDAY, JUNE 1ST. 1884.

## BIBLE LESSON.

## Christian Liberty.—Gal. 4: 1-16.

## I. THE EPISTLE TO THE GALATIANS.

(1) *To whom* is the letter addressed which we are to talk about to-day? (ch. i. 2.) Where was Galatia? Who founded these churches? When? (Acts xvi. 6.) *Recapulate*.—Paul detained there by illness—kindness shown him—eager reception of Gospel—converts—some probably Jews, for many living there, but most from heathen (Gal. iv. 8). They started well (v. 7), and suffered much for Christ (iii. 4). On Paul's third missionary journey (the one which we are reading about at present) he visited them again (Acts xviii. 23). This time not so warmly received—had to reprove and warn (Gal. i. 9, iv. 13-16, v. 21). We do not know much about this visit. Here, too, he had made arrangements for a collection for the saints at Jerusalem (1 Cor. xvi. 1).

(2) *From whom* does the letter come? From Paul. He joins with him others—who? (ch. i. 2.) Paul was probably at Corinth, or on his way there—see what brethren were with him (Acts xx. 4).

(3) *Why* was the letter written? (See ch. i. 6, 7.) The same trouble here which we have seen before (Acts xv. ; 2 Cor.). The enemy again sowing tares (Matt. xiii. 25). False teachers trying (a) to compel these Gentile converts to be circumcised and keep the law of Moses, as if faith in Jesus was not enough. This was quite contrary to St. Paul's teaching—so (b) they tried to weaken his authority, saying that he was not a true apostle, like Peter or James—he only received the Gospel from them himself, secondhand. In this letter Paul answers these two points.

The letter very severe—the only one of Paul's letters where there is no word of praise or thanksgiving. He is grieved and astonished—for in this Church things are worse than in others (see ch. i. 6, iii. 1, iv. 9, 10)—the tares had covered the field—the sower's work seemed all in vain (iv. 11). These Galatians very warm and excitable, but very changeable, and besides, had been used to a religion with much outward show, and so more easily attracted from Christianity, which was simple, to Jewish religion, with its rites and ceremonies.

## II. THE CONTRAST—BONDAGE AND LIBERTY.—vs. 1-7.

1. *Bondage under law*, vs. 1-3. The world must be prepared for the coming of Christ. This was the reason that so long a time elapsed before Christ came. Now Christ is a gift—God's gift to the world, John iii. —. What preparation is needed for the reception of a gift? Simply the desire for it. And there are two ways in which desire is awakened and intensified. (1) *By a sense of need*. A man will not desire what he does not feel he needs. A man will not want food unless he is conscious of hunger, nor healing unless he is conscious of weakness. Christ is the physician for the sick soul, the bread for the hungry. The desire for Him must be aroused by developing a sense of need, by showing man that he is helpless and sinful and needy. This was one great work of the old dispensation. The law was given to convince man of his sin and spiritual poverty. (2) There is required to develop desire *an expectation of the thing* to be desired; it must be made known; its desirability, its attractions must be exhibited. This was the other great purpose of the old dispensation, its prophecies, its types and its ritual—to unfold the purpose of God, keep alive the knowledge of His promise, set forth the character and work of the One to come.

Under the old dispensation believers were the children of God, but without the privileges of children under the Gospel. They were as children who had not reached majority and entered on the possession of their inheritance. They were heirs of God, but without the blessed consciousness of the fact. The heir by right is such from birth, but the heir in state and enjoyment is such only when the proper time has come—when he becomes of age. "So long as the heir is a child, he differeth nothing from a bond-servant, though he is lord of all; but is under guardians and stewards until the term appointed of the father. So we also, when we were children, were held in bondage under the rudiments of the world" (vs. 1-3). The apostle had before (in ch. iii. 24) spoken of the preparation under the figurative term of a "tutor" or "pedagogue." The word implies moral teaching, correction, discipline. And the object, he says, was "to bring us to Christ."

The law hands over its pupil to Christ; accuses the man, convicts him, leaves him without excuse, guilty and helpless, so that he is ready to welcome the Saviour. St. Paul uses a peculiar term here—"bondage under the elements of the world." The word "elements" was used of the letters of the alphabet; then it was used in two applied senses: the physical elements, as earth, fire, etc., and the elements of learning, rudimentary instruction. It does not imply the sinfulness, but merely the elementary character of the ritual and ceremonial observances of the legal dispensation. They were said to be "of the world," because they were material things, mere symbols of spiritual truths: and also because they were transient and to pass away. These externalisms are adapted only to a childish condition, and constitute a state of "bondage" natural to a child, but unnatural and intolerable to a grown man. There are Christians who are chronologically in the new dispensation, but actually as to their knowledge and experience, in the old. They have not outgrown the childish things.

2. *The Liberty of the Sons of God*, vs. 4-7. This is the privilege of the believer in the N. T. Notice four points about this liberty.

(1) *It comes at the right time*. "The fulness of time," when God's purpose was ripe, when the preparation was complete, when the dire needs of man were most keenly felt, and human power and wisdom had proved powerless to help.

(2) *God interposes*. It is His act. Redemption has its origin in His love. Christ did not come to purchase, but to reveal God's love.

(3) *The Liberator is Christ*. His pre-existence is implied. He is "sent" (c. f. John i. 1; Phil. ii.). He becomes incarnate, born of a woman, and partakes of our nature. He comes under law, a subject and yielding obedience. He redeems, pays a ransom, His own life which He gave for us. (Matt. xx. 28; 1 Pet. i. 18.) The Incarnation was in order to the Atonement. The first is never mentioned without the second, which is the great central truth. It is "Christ Crucified."

(4) *The liberty of Christ is conferred by the ministration of the Spirit*. He convicts us of our sin; shows us our need of Christ; then reveals Christ in us. This Spirit sheds abroad the love of God in our hearts; Rom. viii. 15. He gives us the love for God, for His will, for goodness and righteousness. Here is the secret of freedom. When we do a thing merely because we must, we are in bondage; we do it against our will; it is hard and irksome. When we do it because we love it, because we love Him who commands it, then we do it freely, willingly, gladly. It is in this way God's service becomes perfect freedom. See 2nd Collect in Morning Prayer. "Where the Spirit of the Lord is, there is liberty." Cor.

III. THE APPEAL, vs. 8-16. Upon the contrast St. Paul bases his earnest appeal to the Galatians. In verse 8 he describes their former state—they were heathen, serving idols, Rom. i. 25; ignorant of the living God, Eph. ii. 12; 1 Thess. iv. 5. Then they underwent a great change; they came to know God, or rather, to be known by Him, recognized and received by Him as His children. Now they are tempted. False teachers had come among them, telling them they could not be saved unless they were circumcised and observed the rights and ceremonies of Judaism, Acts xv. 1-5; Gal. v. 3. And St. Paul tells them that their yielding to the suggestion would be to forfeit their freedom, and to relapse into heathenism. These rites were "weak;" not able to save or sanctify them, Rom. viii. 3. They were "beggarly," poor, empty, unsatisfying, unlike the rich treasures of Christ, Isa. lv. 1. Little by little the Galatians were yielding to this externalism in the observance of days and seasons. St. Paul appeals on personal grounds. He refers to their old feelings towards him so devoted and full of tenderness. Though he came to them labouring under infirmities, detained by illness, they did not despise him, but welcomed him as God's messenger, and were willing to sacrifice everything for him. And is he now less their friend, because he tells them the truth?

The lesson has direct reference to the event we commemorate to-day. It is the Spirit of Christ makes men free. Have we this Spirit?

## CATECHISM LESSON.

## THE CREED—"The Life Everlasting."

There are no two little words more common in Scripture than *Death* and *Life*. We read of them from the very beginning: Gen. ii. 7, 17.

Death in the simple acceptance of the word, is *separation*. Natural death, the separation of body and soul—thus Jesus died: Acts ii. 31. Spiritual death, the separation of body and soul from God—thus Adam died: Gen. ii. 17; Isa. lix. 2. Eternal death, the separation of body and soul for ever from God—thus the rich man died: Luke xvi. 26. Death is not the ceas-

ing to exist: Luke xvi. 22, 23, but separation. And the opposite of this is life. Natural life, the union and communion of body and soul: Gen. ii. 7. Spiritual life, the union and communion of body and soul with God: Col. iii. 3, 4; Rom. xii. 1. Eternal life, the union and communion of body and soul for ever with God; 1 John v. 10. As our blessed Lord himself says, "This is life eternal, that they might know Thee:" John xvii. 3.

Everlasting life is set before us—

1. *As a present possession*. "Verily, verily, I say unto you, he that believeth on Me hath everlasting life:" John vi. 47; 1 John v. 11. "I give unto them" Christ says, "eternal life:" John x. 10. Just as the famished Egyptian was told by Pharaoh that he must go to Joseph: Gen. xli. 55, so the perishing sinner must go to Jesus: John iii. 16; John v. 24, 26, 39, 40.

2. *As a continuous growth*. "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me:" John vi. 57. Nor is this a contradiction of life everlasting being a present possession. As Jesus is the channel of divine life, so He is the food and sustenance of that life; John xiv. 19. He is the Life, but He is also the Bread of Life: John vi. 35, 52, 53. From Him, also, flow the rivers of living water: John iv. 10; Exod. xii. 13, 14; Gal. ii. 20; 1 Pet. i. 23; ii. 2.

3. *As a future reward*. "Every one that hath forsaken houses... for my name's sake shall receive a hundredfold, and shall inherit everlasting life:" Matt. xix. 29. This, again, is not a contradiction of the last, but rather a confirmation of it. We are not now in our finite capacity able to enter into the full enjoyment of everlasting blessings; Rom. viii. 23; Gal. v. 5. We have them in a measure now, and our right to them in Christ: Eph. iv. 7; John i. 16; but look for their full realization hereafter: Ps. xvi. 11; Rom. ii. 7; 2 Tim. i. 1; Tit. i. 2; Jas. i. 12; Rev. xx. 2; 1 Tim. vi. 12; Jude 20, 21.

Are you asking like the young ruler, "What shall I do, that I may inherit eternal life?" Mark x. 17. Nothing—but to receive. It is God's free gift to you now in Christ Jesus: 2 Cor. ix. 15. It is to be increased by daily feeding on Christ: John vi. 57. It is to be looked for as a sure reward in Christ: 1 John ii. 25.

## Missionary.

## BLACKFEET INDIANS, BLOOD RESERVATION.

We publish extracts from a letter of the Rev. Mr. Bourne, missionary among the Blackfeet Indians, who by this time is too well-known to our readers to need any words of introduction. Their practical responses to former appeals for this most interesting and difficult mission, are gratifying evidences of the interest they feel in it.

As Mr. Bourne says, the letter is hastily written; but it gives a picture of missionary life, which it is well for us all to see. Since receiving this letter we regret to learn that the sickness there mentioned has entered the missionary's own home, and that they have lost one of their children. We feel sure that our readers will sympathize with them in their sorrow. Mrs. Bourne's own health too has been so much impaired, that she will be obliged to have rest and change for a time.

Blood Reservation, Fort MacLeod.

Feb. 26th, 1884.

REV. AND DEAR SIR,—I regret that my time has been too much occupied of late to attend as promptly to your letter as I could have wished respecting my work amongst these worse than heathen savages. I say worse, for the heathen savage in his natural state is clean. Away in the wide prairie, with the clear air of heaven about his canvas home, he is clean. But here in his hovel, closely packed with its ten or fifteen inmates, he is filthier than the veriest brute.

No wonder that disease and death are spreading their ravages here. The only wonder is that more are not carried off. The disease that has raged all this winter is of the vilest and most infectious nature—Glandular Erysipelas or blood poisoning, which under the native

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treatment has generally proved fatal, and here in this connection let me again thank your society for the little box of medicines, which have been the means of saving scores of lives.

Some of the scenes here have been truly heart-rending. Four times this winter I have been disabled for several days at a time by infection caught while ministering to the sufferers, and when unable to visit their houses, those who could come to the mission house for treatment.

After long and patient waiting, I am happy to say we have obtained from the Government a supply of soap and towelling, and also a supply of biscuits for the sick children of the school, and also, as a reward for attendance, a biscuit to be given for every full day's attendance. The drain on us has been very great this winter, having to provide something more suitable for the sick than their beef and flour rations in many of the worst cases.

Our next move will be to inaugurate and carry out a thorough sanitary reform, for we find that talking does no good unless combined with some sort of pressure affecting them personally and through the local agent.

There is one fact, however, which is every day becoming more and more apparent, namely, that it is useless to try to break down old and established customs in a day—customs that they have been used to for centuries. This can be plainly seen from a little incident that occurred here to-day.

A very interesting girl of fourteen whom I baptized last summer, and who has always been a regular attendant of school and Sunday services, was followed into my kitchen—where she had several times before taken refuge, by a man who appeared to be old enough to be the girl's father. The poor young creature seemed always to be happy and contented with us, and was for several months in daily attendance on my wife and children, to whom she was very much attached. The man followed the girl into the sitting room, where she had taken refuge behind a curtain in a very agitated state, leaving his gun loaded with two cartridges in the kitchen. For some time he tried by gentle means to induce the girl to go with him; then going up to her with a switch, he used threatening language, when Mrs. Bourne thought it best to call me in. When asked what he wanted with the girl, he said she was his wife, and he wanted her to go with him, that he had paid seven loads of wood for her, and now she should go with him. I told him to bring either of the girl's parents, and if they were willing she should go, but he should not have her till then. Upon this the man began to pull her and threaten violence, when stepping up between them, I pushed him out of the house and locked the door. Not long after the man's two other wives, one of whom was the girl's aunt, appeared upon the scene, all of them in turn violently assaulting the poor creature and, strapping her on a horse, carried the weeping child away.

Now, sir, this is by no means an isolated case; in fact, the agent told me that the settlement of such cases was a frequent occurrence in his experience. I know full well that this is all in accordance with the old established Indian laws and customs, but how does it affect the missionary, as viewed in connection with the Great Master's work? That Great Master knows if a single grain of the good seed was sown in that poor child's heart. But what brooks it now; it is rudely torn up or to be blighted under a life of abject slavery. More than likely the poor girl will be re-sold as a bad bargain to some godless white man.

But this is not all. Ours would be but a sorry life if it were; but, thanks be to God, it is not all. It is but the dark side. My evening class continues to improve. Out of the two young men and five boys, three of whom have

expressed a wish to prepare themselves for college, we may surely hope to see some go forth to help to pull down the stronghold of heathenism amongst their own people.

I have succeeded in engaging a very intelligent lad who speaks a good deal of English to come and live with us, and help in the school, and we propose, if the Society is willing, to still retain the Government interpreter at two dollars a Sunday, if they would give something towards clothing the boy,

My brother and his Sunday-school and friends, at Jarvis, Ontario, have been interesting themselves for our mission, having seen my appeal in the EVANGELICAL CHURCHMAN, and have subscribed \$26 towards the fund.

I regret to say that I could not find time to re-write and correct this in case you might wish to publish it.

Hoping to hear from you soon,

Believe me, sir, yours faithfully,

H. T. BOURNE.

### Book Reviews.

PERSONAL PIETY, by C. T. Fifth American edition, 60 cents. Thomas Whittaker, 2 Bible House, New York. We are glad to see another edition of this very excellent and practical little manual. It is written in a very pleasing style, pervaded by an earnest evangelical spirit and replete with wise and faithful counsels. It would be a most suitable gift to present to a young Christian friend. Mr. Whittaker purposes to issue some standard works, such as, Stanley Leathes' "Characteristics of Christianity," and Cheyne's "Isaiah."

THE TEACHING OF THE TWELVE APOSTLES. Edited with a translation, introduction and notes by Professors Hitchcock and Brown. Charles Scribner's Sons, New York. This is the most convenient and accurate edition of this recently discovered document which has appeared. The type is clear, the margins broad with room for notes, the notes scholarly and suggestive. We warmly recommend it to those who are interested in the study of this remarkable writing.

THE TREASURY OF SCRIPTURE KNOWLEDGE, consisting of 500,000 Scripture references and parallel passages, compiled from Canne, Brown, Blayney, Scott, and others. \$2.50. Samuel Bagster & Sons, London; The Willard Tract Depository, Toronto. This is an invaluable book for ministers and Bible students. The parallel references are here in a separate and more complete form, and adapted to any edition of the Scriptures. To many this will be more convenient and helpful than the ordinary arrangement of reference Bibles. The type is clear and the work seems reliable and accurate.

THE HISTORY OF THE ENGLISH BIBLE, by Blackford Condit. A. S. Barnes & Co., New York; Willard Tract Depository, Toronto. \$2.25. This is an excellent popular account of the various English translations of the Scriptures, from the Anglo-Saxon Paraphrases to the Westminster Revision. The work is very readable and full, and, without any pretension to critical investigation, appears to be, as far as we have examined it, accurate and reliable.

THE YOKE OF CHRIST;—THE GOSPEL OF CHRIST;—THE PRESENCE OF CHRIST;—THE CLAIM OF CHRIST ON THE YOUNG. Anson D. F. Randolph & Co., New York; Willard Tract Depository, Toronto. These are admirable reprints of four excellent works by the Rev. Dr. Thorold, the well-known Bishop of Rochester. They all deal with practical Christian topics, are replete with faithful Christian religion, and are pervaded by a living and earnest spirit. They are admirable manuals for young Christians. In "The Yoke of Christ" are discussed Christian duties in relation to "Illness"; "Letter-Writing"; "Friends"; "Money"; "Loss of Friends" and "Marriage." In "The Gospel of Christ" the following vital subjects are very clearly unfolded,—"Life"; "Grace"; "Forgiveness"; "Discipline"; "Sacrifice"; and "Glory." In "The Presence of Christ" is contained the substance of lectures on Psalm xxiii. as follows:—"Christian Assurance"; "Divine Providence"; "Chastisement"; "The Valley of the Shadow of Death"; "The Table of God"; "Eternal Life." "The Claim of Christ on the Young" contains six sermons entitled:—"Liberty"; "Harmony"; "Faith"; "Decision"; "Power"; "Farewell." The first four were preached before the University of Oxford. We cordially and heartily recommend these choice volumes to those in search of really profitable devotional reading.

### Correspondence.

NOTICES TO CORRESPONDENTS.—The Rev. Geo. Love writes to explain that the "Busy Bees" entertainment had no theatrical or similar objectionable features. We are glad to learn that this is the case, and that the report to the contrary was incorrect, and we regret its insertion.

To the Editors of the Evangelical Churchman.

SIRS,—At the approaching session of Synod, the Temperance Committee are likely to have something tangible to report. I have two suggestions to offer: (1) That a Temperance meeting be held, say on Friday night of Synod week; (2) That the speeches be fully "reported," published in the second Temperance number of the EVANGELICAL CHURCHMAN, and afterwards issued in pamphlet form.

"All of which is respectfully submitted" by

Yours faithfully, G. H. H.

### AN APPEAL FOR MUSKOKA.

To the Editors of the Evangelical Churchman:

DEAR SIRS,—Knowing that many of the readers of your valuable paper are much interested in the missionary Diocese of Algoma, I would appeal through your columns for help in the following pressing case of need.

My mission (of which Port Carling is the centre) consists of five stations, at one of which, Port Sandfield, an effort is being made to build a Church, not only for the sake of the settlers themselves but also for the tourists who visit the neighbourhood in the summer. The plan of the building is drawn with a strict regard to economy and simplicity; the site, on the edge of Lake Joseph, has been given, and also all the timber necessary, which is now at the mill ready to be sawn; the foundation sill was laid last August, but the work cannot be carried on for want of funds. It will cost about \$500. The settlers themselves are utterly unable to contribute this sum, though they are willing to give labour and time. Therefore I earnestly ask your readers who are constantly able to worship in their comfortable churches, and especially those who expect to visit the neighbourhood this summer, out of their abundance to help their less-favoured brethren; so that, with God's blessing, we may have a place of worship built before the season commences.

Yours truly,

EDW. T. STUBBS.

Port Carling, May 13, 1884.

The following friends have expressed themselves willing to receive subscriptions:—

R. Baldwin, Esq., 22 Carlton-street; Judge Boyd, Anne-street; Rev. J. D. Cayley, St. George's Rectory; A. H. Campbell, Esq., Queen's Park; Miss Jarvis, 421 Jarvis-street.

### AN APPEAL.

To the Editors of the Evangelical Churchman.

DEAR SIRS,—Will you kindly allow me, through your valuable paper, to make an appeal for aid to the church people of the Dominion?

The object is to build a small church at one of my stations, viz:—Ayr, in the County of Waterloo, Ont.

This is a village of nearly 1,500 inhabitants, and is increasing rapidly in size on account of two large works being in active operation, viz., "Watson's Agricultural Works," and the "Ayr American Plow Co.'s Works."

We have a good nucleus of church people (about 30 families) and the above works are constantly bringing others into the village, thus augmenting our numbers; but there is no church for them to go to. The Presbyterians have two churches; the Methodists one; but there is no Church of England. Many of these artisans have expressed their disappointment to me upon finding no Church of England in which they could worship as they were wont to do in other places where they have lived. These are willing to do all that they can towards building a church, but that is only little (as they cannot raise more than \$150), in comparison to \$800 or \$900, which it will take for a suitable building.

We have been holding service in the schoolhouse for nearly twelve months, but it is absolutely necessary that a church should be built, as it has now arrived at such a crisis that our church, if she must hold her own in the place, must take a permanent stand.

As this, then, is a case of the most urgent and immediate necessity, I make an earnest appeal to my Christian brethren whose "lines have fallen in pleasant places," to help us by every means in their power.

My earnest prayer is that God may so dispose the

hearts of the readers of this to do what they can to help this little band of church people to build a "tabernacle" in their midst, where they may have and enjoy the services of their own church.

The smallest contributions will be most thankfully received by the undersigned, on behalf of the building fund.

Apologizing for occupying so much of your valuable space, I am, Yours very faithfully,  
JAMES ASHTON,  
Missionary.  
Princeton, Ont., May 14th, 1884.

### Children's Corner.

MAX :

A STORY OF THE OBERSTEIN FOREST.

CHAPTER V.

THE COMMUNICATION.

When Max quitted his prison, the sun had already set, and there remained but a faint glimmer in the west, tinging the flying clouds with rosy brightness. Already over the wood lay the shadows of night, and across the meadows in the valley was spreading the veil of evening mist.

"I must hasten," said Max to himself, "lest I arrive too late for Father John."

Without heeding the feeling of exhaustion which followed the first ecstasy of joy, he took the nearest path leading to the village. Only once did he for a moment stop in his descent, as he thought of his little flock, which to-day had had no other guardian than his faithful dog, but the next minute he was flying with increased speed forward.

"Mohr will surely take care," thought he, "that they get safely home without accident, and even at the worst, they would only have to remain a night in the woods," while the important news that he had for old John was constantly before him. Farther and farther he proceeded in rapid flight, heedless though at times he scratched his hands on the thorny bushes. At length he came to the path that led straight to the village. Now he left the thickest part of the forest, and trotted along, unimpeded by trees, with redoubled haste. Night had fairly set in; the stars in their sparkling brilliancy stood in the heavens, like silent sentinels.

"Father John shall see," said he to himself, "that the boy he has generously trusted has no dealings with smugglers. Ever forward!"

Still another half hour must his tired limbs carry him, ere he could reach his old home.

"Halt! who goes there?" resounded suddenly from a rough, harsh voice "Stand, or I shoot thee!"

At the same time, he heard the loud bark and howl of a dog, and in the next moment, felt the large teeth on his shoulder. Any other would have been frightened to death at such an unexpected cry and seizure in the dark night; but Max gave a joyful shout, for the voice that had cried out so angrily to him was old John's, and the dog that barked and howled, and seized him by the shoulder, was none other than his dear, old, attached Mohr.

"I am not shot, Father John," cried he, merrily; "I am Max all safe and sound, and joyful of heart at having met you, for you were the very person I wished to see."

John came hastily out of the darkness of the bushes, and was soon at his side.

"Boy," said he, angrily, "yesterday thou

camest home late; to-day thou hast remained away altogether, and didst send the dog alone with the goats, frightening thy mother and me to death. Where, in the name of wonder, hast thou been hiding, lad?"

"Quietly, Father John, quietly," returned Max, glad at heart to have met his old friend, and not at all caring that he was not in the best of humors. "When you know all, you will not scold, neither will the mother, for I am indeed innocent. And so, my good, clever Mohr has taken the whole flock safely home by himself, a splendid, dear animal he is. Come here, old fellow, and let me stroke you."

The dog received some caresses, which he took with a joyful howl.

Old John, however, soon put an end to this, while he asked sharply: "Now, good-for-nothing, where hast thou been hiding? The dog, certainly, is more clever and circumspect than thou; stop your play and give an account of yourself."

"You shall know all, Father John," returned the boy, and related, clearly and sensibly: the adventure that had that day befallen him.

Father John listened silently, and with great attention, only occasionally interrupting him; as, for instance, at the mention of Daniel's name, or the happy discovery of the chisel, when he uttered a short exclamation. At length, when Max ceased speaking, the old forester laid his hand on his shoulder: "Boy, thou hast acted like a man; like a courageous, steady, reflecting, and upright man; for the future shalt thou no more be treated as a child. Enough, brave lad, the thing is made up, and many words would only be superfluous, especially when we have so little time. Are the smugglers in Bretterode?"

"In Bretterode, and at midnight will they depart," rejoined Max.

"Good!" said old John. "Now it is only ten o'clock, and long before midnight, we could reach the Steinberger valley, if we walk quickly. They must come that way, for there is no other over the mountains. Forward then, my boy!"

"But Father John," cried Max, terrified, "you will never go alone to apprehend that troop of wicked men; they have sworn to murder you. That must never be!"

"When duty calls, a conscientious man must hearken, without asking whether his life be in danger or not," answered the old man, with strong determination. "It is too late to call my comrades to assist; they lie on the other side in the Hallinger valley, whither that villain Daniel enticed them, and where I also should have been, had I not fortunately met Mohr coming home with the goats. The agony of thy mother induced me to seek thee, for my presence in the Hallinger valley did not seem necessary, and so by a happy accident, we two will I hope be able at least to prevent the villany."

"Five waggons are there, didst thou say?"

"Five," returned Max. "I could not possibly be deceived."

"Well, then, come; we will go to the huntsman's house."

"But, my mother;" continued Max, "how anxious will she be if neither of us return; and then I am so faint and exhausted with hunger, that I can scarcely go farther without refreshment."

"At all events, we must go to the huntsman's;" said the old man, "it is barely a

quarter of a league from this, and we will send from thence a messenger to relieve thy mother's mind. There also, thou shalt break thy fast, poor boy, for I can well believe, after such a day, thou must be terribly hungry. When thou art satisfied, we will see what can be done. If it be a case of necessity, I will go alone, but I would much rather that thou didst accompany me; for two guns are better than one."

"Am I to take a gun," asked Max, hastily, "and go with you as a protection?"

"Not to protect exactly, but to assist me," answered the old gamekeeper.

"But to shoot people—Father John, indeed, I can not do that," said Max, feelingly and hesitatingly.

"Neither do I ask you, dear boy," answered John. "I have never yet raised my rifle against a human being, nor would I, so long as I could avoid it, consistently with duty. Such a thing will not happen, I hope, to-night."

"Then of what use is the gun for me, Father John?" asked Max.

"That I will explain," answered the ranger, "thou knowest the Steinberger valley is so narrow, that two waggons cannot pass one another. Now, when the smugglers have reached this narrow pass, where we shall in the meantime have taken up a safe position, it will be easy enough to prevent their proceeding further, (though I would right gladly have avoided this cruelty if possible,) by shooting down the horses. The confusion of the men will be so great, that they will not for the moment know what to do. Most probably they will run off for fresh horses, and so the smuggled goods would be left in our possession. Before they could return, I would dispatch a messenger to my comrades in the Hallinger valley, hastening them hither, and our numbers would then be so great, that they could not venture a skirmish. Consider now, Max, if thou wilt accompany me. I would not force it, although I cannot conceal from thee that thy presence would be of use."

"Away, away, Father John, to the hunter's," cried Max, "provided I have not to take people's lives. I should never forgive myself if I left you in the lurch in such an important cause. No; you shall see that Max will behave like a man, when it is the cause of truth against wickedness and wrong doing."

"Well, to tell you the truth, I expected nothing else from you, my boy," said the old man. "Let us then walk on as fast as your strength will allow."

"Oh, I am quite fresh again," said Max. "Only, quick, Father John, for well I know every minute is of importance."

And with hasty steps the two hurried through the dark quiet wood. When they had gone about a quarter of a league, they saw before them a light, and a few minutes later the dogs began to bark, and old John knocked at the huntsman's door.

(To be continued.)

THE DEAD CANNOT BE RAISED,—nor if your lungs are badly wasted away can you be cured by the use of Dr. Pierce's "Golden Medical Discovery." It is, however, unequalled as a tonic, alterative, and nutritive, and readily cures the most obstinate cases of bronchitis, coughs, colds, and incipient consumption, far surpassing in efficacy cod liver oil. Send two stamps for Dr. Pierce's pamphlet on Consumption and Kindred Affections. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.