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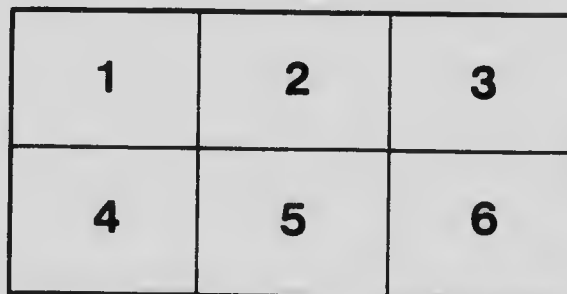
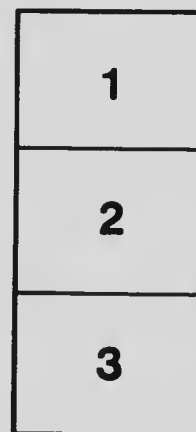
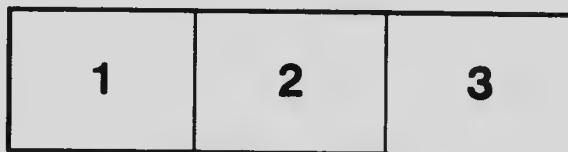
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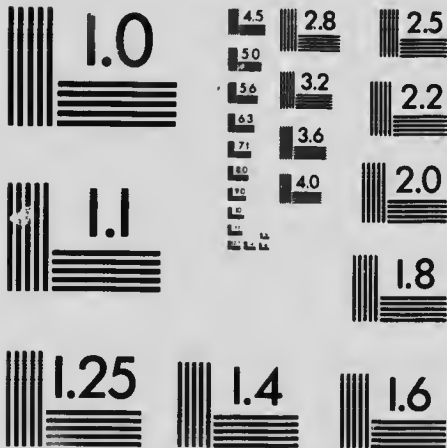
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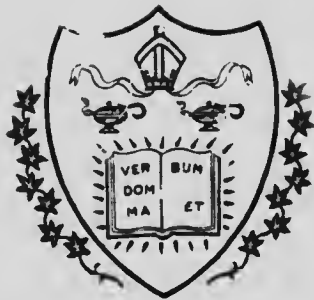
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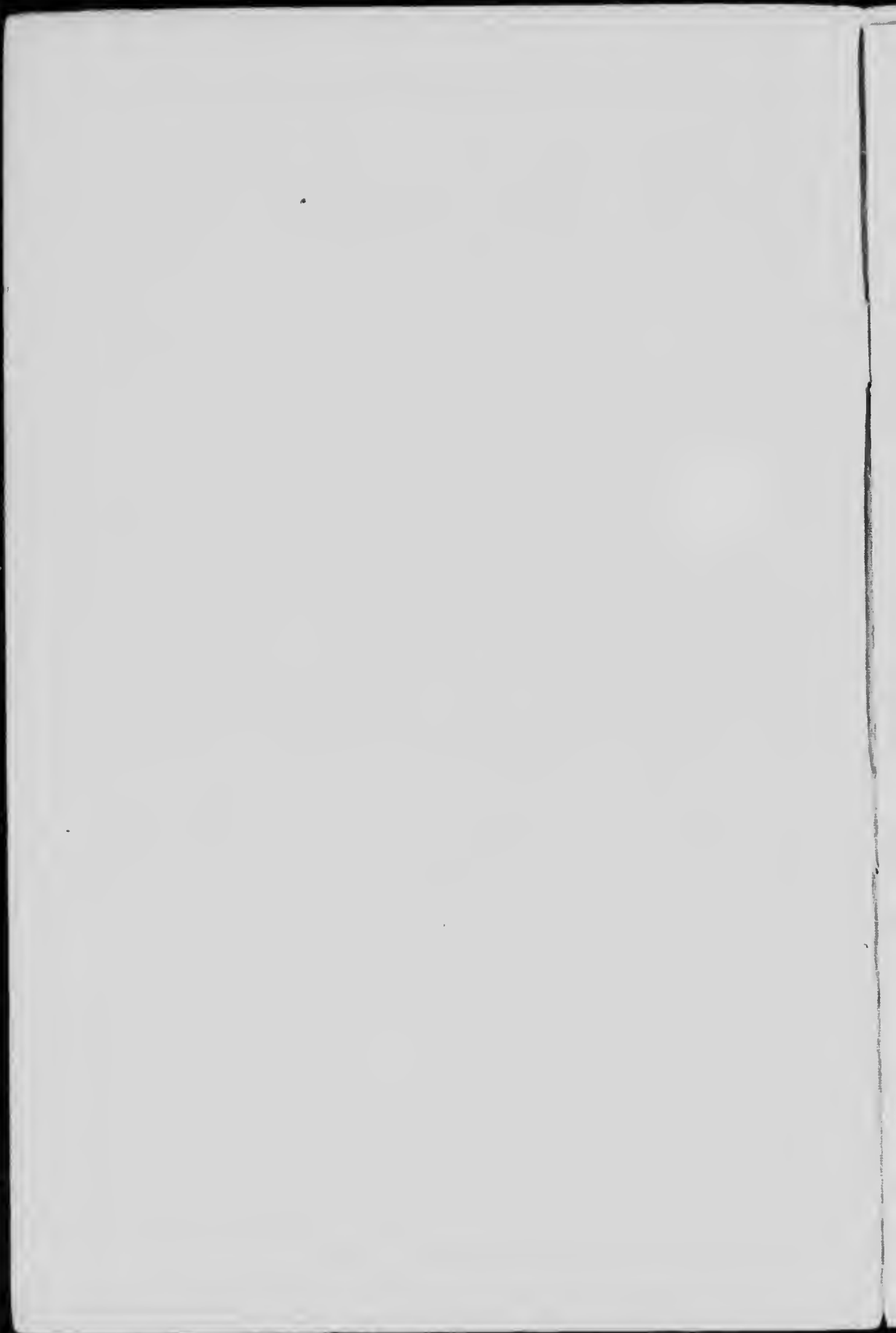
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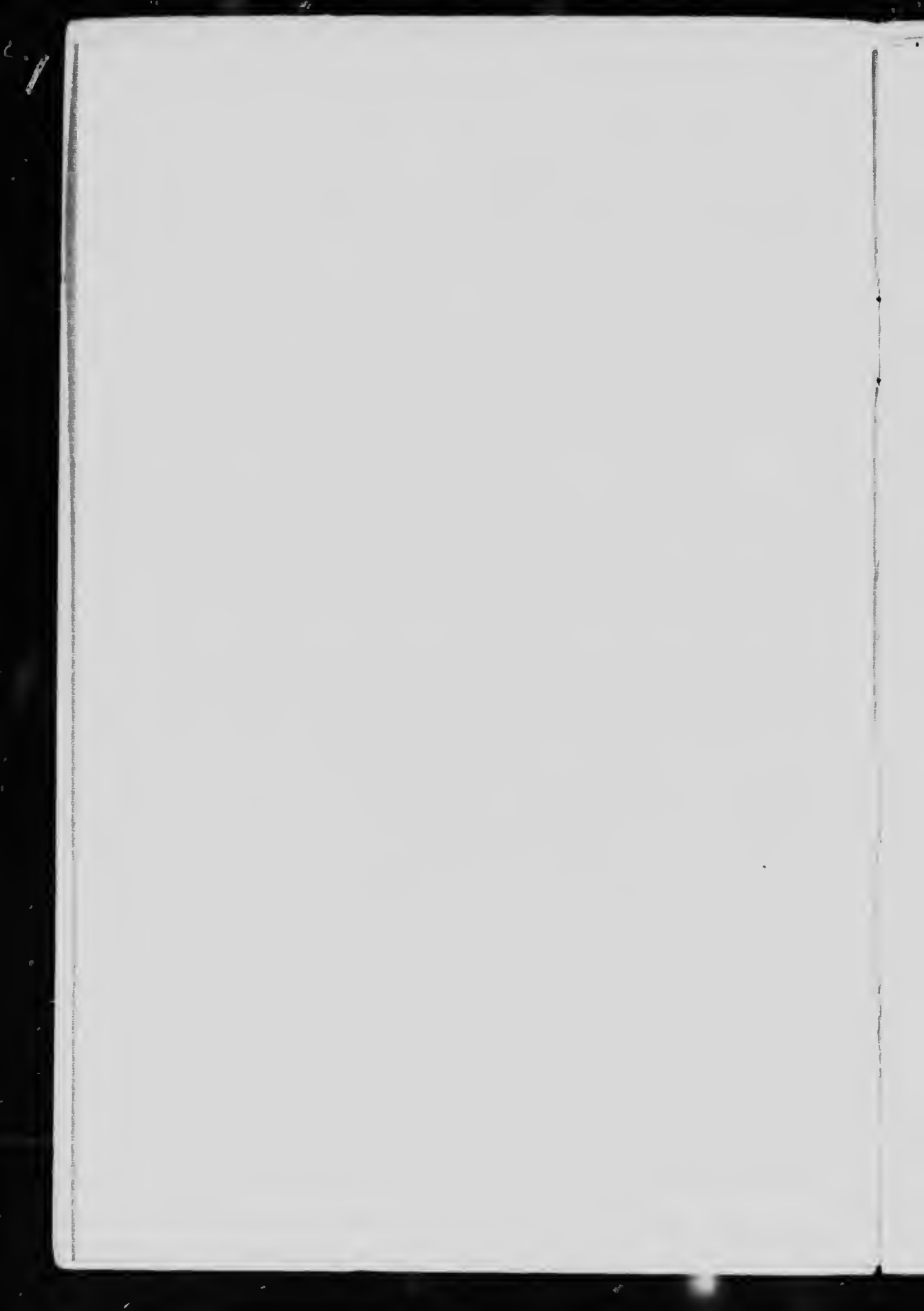
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# Wycliffe College

Federated with the  
University of Toronto

WHAT?

WHY?

WHEN?

28

## What is Wycliffe College?

Wycliffe College is one of the Theological Colleges of the Church of England in Canada, and forms an integral part of our Church's educational system. It was founded in the year 1877, under the name of "The Protestant Episcopal Divinity School," and met, for the first few years, in St. James' Cathedral Schoolhouse, Toronto, with the late Rev. Dr. Sheraton, one of the most famous graduates of King's College, Windsor, as the first Principal.

Under the able leadership of Dr. Sheraton the work began in such a humble way, increased steadily and rapidly so that in 1882 the first College building was erected and on six different occasions since that time it has been found necessary to make extensive additions. To-day there stands the present pile of buildings on the north-east corner of Toronto University grounds, known as Wycliffe College.

From these halls three hundred and twelve graduates have gone forth to carry on the work of our Church in all parts of the Dominion, from the Atlantic to the Pacific and even to the distant foreign mission fields of the world.

It will be seen, therefore, that there is nothing "local," or "narrow," in the outlook of the College. This is as it should be, for these are days in which we are learning to think imperially and internationally—in a word, to take a big view of things.

The fact that the College has been so long federated with the University of Toronto and its three thousand students reveals the wisdom and great power of discernment of the men who founded the College. For years the criticism was made that it could not be in the best interests of the Church that the men who were being prepared for the sacred ministry should be required to attend lectures at the great Provincial University and mix with students of all sects and parties. The answer was that men who are called by the Church to preach the Word of God and to rightly and duly administer His Holy Sacraments should be

those who know the men of their day and generation so well that they will be able to present their message in such a way that the people will hear and understand.

That the answer given was true has been abundantly proved as the years have passed, and it is worthy of note that, with a few isolated exceptions, all the Theological Colleges are now being federated with our great Universities, while some are even giving up their historic buildings, hoary with sweet memories of the past, in order to participate in the very privileges which Wycliffe College has so long enjoyed. To the laymen it will readily appear that, through the system adopted by Wycliffe College, the maximum efficiency is obtained at the minimum expense.

In all Theological training there must be special professors and lecturers for those subjects definitely connected with the faith and teaching of our Church, but there are other subjects where the splendid resources of a great institution like Toronto University (with over four hundred professors and lecturers and an equipment second to none) permit of much more effective teaching than is possible in a smaller institution.

### **Why was Wycliffe College Founded, and Why in Toronto ?**

Wycliffe College was founded by a group of earnest and loyal sons of the Church—clerical and lay—because they felt that unless something were done, the faith of their fathers was in peril. They were convinced that the glorious heritage which had been handed down to them in the Book of Common Prayer and the Thirty-nine Articles of Religion, was not being treasured in all its purity and power. In order, therefore, to safeguard the inheritance for their children and those who would yet enter the Dominion, they founded Wycliffe College, where men might be prepared for Holy Orders according to the great Reformation principles of the Church of England, thus ensuring that, in the words of Article XIX., the pure Word of God should be preached and the Sacraments duly ministered according to Christ's ordinance.

The College was founded in Toronto because that city, being the capital of the most progressive province in the Dominion, presented the greatest possibilities for development, and its central situation gave the College a position in keeping with the wideness of its vision.

That the College has been true to this vision is surely abundantly proved when it is stated that over ninety men from this purely Theological College have entered the service of King and Country. Eleven have made the supreme sacrifice, three have been made prisoners of war, and several have been wounded or are missing, while six have been decorated by His Majesty King George for service at the Front.

### **When the War is Over what shall we do to meet the Pressing Needs of the Hour?**

If we wait until then it will be "too late." Because David, king of Israel, was a man of war, he was not permitted to build a house of God, nevertheless he gathered together the materials in order that his son might be enabled to do that which was withheld from him, and so he could say, "in the day of trouble I have prepared for the house of the Lord." The same must be true of us in this the day of our trouble. Like David of old, we must prepare the materials for the house of the Lord. Already we have received the first of our returned soldiers in residence and expect that this is the beginning of greater things for Wycliffe as a College, and for our beloved Church as a whole.

We have also in residence young men not yet called up under the M.S.A., who are utilizing their opportunity to prepare themselves for the sacred ministry while they await the day when they will be allowed the privilege of donning the King's uniform and serving God and humanity in this present stupendous struggle. Then, if God so wills it, when the fight is over, they will return to the College and complete the work they have begun, and so be able to go forward with as little delay as possible to preach the Gospel of Peace.

Lastly, we have within our halls a few older married men with families, and those who have been rejected for military service, owing to physical disabilities (eyesight, etc.), yet not by the King of kings for His warfare, and we are well assured that they will give a good account of themselves in the less heroic, but very necessary, fight against the forces of evil which are ever in our midst.

From what has been said, the importance of the present in relation to the future must appear to everyone. The ten years immediately following the declaration of peace will be the most critical in the history of our Dominion. The cry, "back to the land," is heard on every side and, under arrangements with the Dominion Government, the Department of Soldiers' Civil Re-Establishment has mapped out great tracts of the most fertile portions of our land to be placed at the disposal of those of our returned heroes who wish to take up farming as their life work. In order to insure reasonable success, the Department is training the men for this work and giving them the necessary capital to purchase suitable stock and the most modern equipment.

Are these men, who have suffered untold hardships for us and have, in many cases, seen life in the light of Eternity, to be left in their new surroundings without something being done by our Church to bring to them the Word of Life? To ask is to answer the question—but "how shall they hear without a preacher? And how shall they preach except they be sent?" and before a preacher be sent he must first be trained.

Again, in addition to the returned soldiers who shall open up the new and rich lands offered to them by the Government, there is the other and even greater problem of the immediate future—the immigrants. That thousands upon thousands of people from other lands will find their way to Canada as soon as possible after peace has been declared is accepted by those who are in the best position to judge "after-war conditions." To allow these people to settle in our land surely places upon us a very definite, moral and spiritual responsibility. We must face the fact that either we shall imbue them with our Anglo-Saxon ideals built upon our Christian Faith, or we shall find

that, while enjoying the fruits of our land and the benefits of our civilization, they have remained foreign in thought and aspiration. If we are to save our Dominion from ever becoming a second Russia, we must see to it that the Christian ideals of our fathers are brought to bear upon them in some adequate way.

In the past, we of the Church of England in Canada have been lamentably behind in our endeavour to reach and win the so-called "Foreign" element within our own borders. It is true that the territory is vast, but this is indeed our day of opportunity. We must seize it e'er it passes from our grasp never to return. Shall we not be wise and begin now to prepare for the great day of construction and reconstruction?

These are difficult times in which we live, but, in spite of the pressing calls which are being made on every hand, we believe that the people who are loyal to our Church and to her Lord will not fail to share in our endeavour to maintain the honour of that Name which is above every name, and so establish in our Dominion, from sea to sea, that Righteousness which alone exalteth a nation. How better can this be done than by seeing to it that the men to whom shall be entrusted the responsibility of preaching the Word shall have a clear grasp of the great Evangel, and not fail to proclaim the whole truth of God?



"THE CAMPUS" AS SEEN FROM WYCLIFFE COLLEGE



## Form of Bequest

(For the use of those desiring to remember  
the College in their Will)

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*I give, devise and bequeath to Wycliffe College,  
Toronto, the sum of .....  
dollars, free of succession duty, to be paid for the pur-  
poses of the said College to the Treasurer for the time  
being thereof, whose receipt shall be a good discharge  
for the same.*

