

WILLIAM H. HOWLAND

is another name which Canadians, and especially Torontonians, will not willingly let die, though the generous heart of the famous Toronto philanthropist has ceased to beat. His nature was a curious study, as—most people would probably agree—exhibiting an abnormal kindness of heart, leading the man to apparent or real extravagancies of action. So the Church seemed too strict and too narrow for the "broad pattern" of this man's Christianity—"no sect could hold him," his friends would probably say, as an apology for his eccentricities. Well, the error was one of those which are said to be "on the right side"—we cannot be blind to his errors, but we cannot be blind to the nobility of a generous nature. So excessive in the element of generosity as to be a rarity, his character was both example and warning.

Among the families which have suffered from the ravages of diphtheria, none have felt the blow so much as that of the late Walter G. Cassels, Toronto—whose daughter Adelaide had married Walter, son of the late Rev. W. S. Darling, of Holy Trinity, Toronto. Last year Mr. Darling died; about three weeks ago one of the children was carried off; and now Mrs. Darling and her sister, Miss Minnie Cassels, have been cut off. Miss Cassels has for many years taught in St. Luke's Sunday School and was distinguished for her devotion to her duties and anxiety to further any good work. Sincere sympathy is felt for the bereaved family in their sad affliction.

REVIEWS.

JOALS FROM THE ALTAR. First series. By Joseph Cross, D. D., LL. D. 8vo., pp. 317, price 50c. New York: Thomas Whittaker: Toronto: Rowsell & Hutchison.

The sixth in Whittaker's Library has collection of twenty-five sermons, from Advent to the end of the Eastern season, of great power, vividness and simplicity. They are such as a congregation will enjoy and profit by, and there is a noticeable absence of the conventional pulpit phrases that pad so many sermons and spoil them. Every one of them is full of good useful thoughts, but we were particularly pleased with those for Septuagesima, Ash Wednesday, and the Sunday next before Easter: the second of these, True Conversion, is most suitable for an instruction in Christian doctrine. It is a volume in paper covers, but a marvel of cheapness and also of utility.

WORLD'S FAIR VIEWS. William Briggs, Richmond St. West, Toronto.

A collection of views, one of the daintiest has just come to us from the press of the Methodist Book & Publishing House, Toronto. It is entitled "The World's Fair Through a Camera" and contains 42 fine engravings of the buildings and points of interest from views taken by Mr. W. E. H. Massey, of this city. The Rev. Dr. Withrow contributes an introduction. It is beautifully printed and bound. We have also received from this house a very fine collection of Christmas cards and calendars—they are exceedingly pretty and chaste in design and remarkably cheap.

VENICE AND OTHER VERSES: By Alan Sullivan, Toronto: J. E. Bryant & Co., 1898.

Sometime ago we gave high commendation to the "White Canoe" etc., a collection of poems by Mr. Sullivan, the son of the eloquent and honoured Bishop of Algoma. It is possible that the fact of the author being his father's son had something to do with the cordial reception at once given to his verses. But we are further convinced, by the appearance of this new volume, that, if this were so, Mr. Sullivan quite desecrated the hearing. There are some very charming poems in the present collection, showing the same clearness of

conception, vividness of imagination, and delicacy and melody of language which the other volume displayed. We should like to give some extracts, but space forbids our doing more than quoting a stanza or two from "A Tale of the Drive," a poem full of movement, pathos, strength.

Came our foreman, Jean Frechette,
And the sand
On his ruddy cheek was wet
From the flood;
"Who will break the jam?" he said,
And from every cheek there fled
Cowards' blood.

Then strode forward Pierre Lozeau,
Smiling, gay;
"Monsieur Jean, here, I will go,
If I may."
So we watched him creeping out,
Crimson kerchief at his throat,
'Mid the spray.

Nothing but a glimpse of red
Could we see;
When we found him, he was dead,
Smilingly;
By that cross of tamarac,
With the big pine at the back,
There lies he.

BOOKS, CHRISTMAS BOOKS, BOOKLETS, ARTISTIC CALENDARS, ETC. Rowsell & Hutchison, Toronto.

This old and reliable Church book store has this year a very large and beautiful assortment of Prayer Books, Hymns A and M, Hymnal Companion, Prayer Book and Hymns together, in leather cases, devotional books, Christmas books, booklets beautifully printed and handsomely bound. They have such a large variety and the prices are so moderate, that everybody can afford to purchase one for a Christmas present. Their Christmas booklets and artistic calendars will doubtless be in much demand. This firm makes a specialty of books for boys and girls, and for Sunday and day school prizes.

EXTRAORDINARY DELIVERANCE.

THE RIGHTS OF THE LAITY—THE NEW CONSTITUTION DISCUSSED BY DR. NORTON, MONTREAL—THE GENERAL SYNOD AND THE LIBERTIES OF THE ANGLICAN CHURCH.

"We are not children of the bondwoman, but of the free."—Gal. iv., 31.

Bishop Lightfoot points out that Judaism, on its lower side, was like the higher side of the heathen religion, a system of sacerdotal and ceremonial bondage, here described by St. Paul as "the bondwoman." With this obsolete system, which was suitable only for a preparatory dispensation, during the infancy of the world, the apostle contrasts the evangelical liberty of the Church of Christ, "the free woman." It is evident that St. Paul uses the term "bondwoman" as applicable both to the Jewish and the heathen religions. But it was possible that the ceremonialists in the Galatian Church, against whom the apostle was writing, might endeavor to evade his argument by declaring that they were now Christians, and no longer heathen or Jews. To prevent any such evasion, St. Paul widens the application of his language by omitting the article before "Bondwomen." He thus broadly affirms (as Bishop Lightfoot expresses the force of the passage), "We are not children of any bondwoman; we have nothing to do with any system of sacerdotal and ceremonial bondage, whether it be Jewish, or heathen, or so-called Christian. Let us respect and guard our liberty. It was 'Christ' who gave that liberty to us; 'Christ made us free.' 'Stand fast, therefore.' 'Stand firm, stand upright, do not bow your necks to the yoke of slavery.'" (Lightfoot.)

On Sunday last I read from this place the "Pastoral Letter" from fifteen Canadian bishops, which officially announced to us the consolidation of our Church, by the formation of the "General Synod." The unification of the Church of England throughout the Dominion of Canada was a long felt necessity. I am sure we all rejoice in it, and believe that, with God's blessing, our Church in Canada will gain, by this consolidation, both in vitality and efficiency.

But we do not forget the apprehensions with which many thoughtful Churchmen, of different theological schools viewed this great and necessary change when it was first proposed. Those apprehensions still exist in many minds. Indeed, the completion of such a vast and elaborate system of Church government, including vestries, rural deaneries, archdeaconries, Diocesan Synods, Provincial

Synods, and the new National or General Synod for the whole Dominion—must be felt by us all to be not only an occasion for joy and hope, but also for earnest prayer that God the Holy Spirit will vitalize, inspire and guide the organization now so auspiciously completed. I am sure that all the members of the General Synod feel as we do in this matter; and that it would have been no more than a true expression of their sentiments, and one very acceptable to the Church at large, had place been found in the "Pastoral Letter" for a long and explicit paragraph, setting forth the worse than vanity of piling up ecclesiastical machinery, unless we take care by humble and believing prayer to secure within it the constant mystical presence of Him who walks in the midst of the seven golden candlesticks, and of His Divine, illuminating and life-giving spirit.

St. Paul says: "Where the Spirit of the Lord is, there is liberty." With that spirit our great and complex ecclesiastical organization will be the happy and healthful home of our Church's liberties; without that spirit it will assuredly be their grave, and the slaughtered rights of the various classes of persons in the Church will soon lie buried in it, amid an unsavory mass of despotic ecclesiastical rules and regulations, as in a charnel-house.

The Church of England is a system of constitutional government. Our primates, our archbishops, our bishops, our presbyters, and our laity (men and women), have, in their several positions, important responsibilities and duties, and also important constitutional rights and liberties, which ought to be carefully conserved. But where, as in Canada, so many ecclesiastical synods are so constantly engaged in legislating, and often with but little legitimate matter to legislate upon, there is an obvious danger to freedom, and obvious tendency to the undue centralizing of power. With a succession of able primates acquire such control over the "General Synod" that it will become their instrument, and will gradually reduce ordinary bishops to the position of episcopal curates? Or shall the liberties and rights of rectors perish? Or shall those of the laity be reduced to a mere name? These are questions which must present themselves to every intelligent mind. Remember that in ecclesiastical, as in civil affairs, not only opportunities, but strong temptations arise, from time to time, to curtail freedom. Let us suppose, for example, that in a thousand vestries the laity are meeting regularly, and for the most part doing good work. It is highly probable that in every fifteen or twenty years, some one of those thousand vestries, placed in circumstances of exceptional difficulty, and badly led, will for a short time act so outrageously that the whole Church will burn with shame and indignation, and will, with the best motives, hastily pass or obtain from the civil legislature a remedial enactment, which will stop an isolated and temporary evil, by abridging the powers of all laymen, in all vestries, for all time. Or again, an individual rector may so recklessly abuse his powers, that all classes of persons in the Church shall combine, in a period of excitement, to permanently destroy the constitutional liberties of all rectors. And we all know how largely, in evil times, the pride and absolutism of bishops contributed towards the gradual and complete subordination of the episcopal order to the See of Rome. Many are the temptations to destroy liberty.

And, yet, as Mill points out, "Despotism is a legitimate mode of government" only "in dealing with barbarians." In civilized communities, "the free development" of genius and "of individuality is one of the leading essentials of well-being;" by crushing this development, despots reject "the stuff of which heroes are made" (Liberty, 6, 35). It is usually wiser, in the long run, to patiently bear isolated evils, than to sacrifice freedom. As Anglican Churchmen, freedom is our birth right. The laity of the Church of England enjoy a broader, a higher and deeper liberty, than the laity of probably any other communion in Christendom. Our parish priests likewise enjoy a much envied freedom of thought and action. Our bishops are constitutional rulers, enjoying an almost unlimited freedom in the discharge of their own duties; but possessing scarce any powers of arbitrary and vexatious interference with the liberties of those over whom they preside in the Church. As Churchmen, Liberty is our priceless heritage and joy, the glorious pledge of a great, free, intelligent future. "We are not"—and what is more, we are not going to be—"children of the bondwoman, but of the free." These words would make a good motto for the General Synod to remind its members of the central principle of Anglican Church government.

The General Synod pledges itself very explicitly not to interfere with the rights and powers of Diocesan Synods. What then is to take place when these local bodies, usually most admirable in transacting routine Diocesan business, make mistakes on great constitutional questions, and prove themselves to be but weak guardians, or, it may be, active assailants, of the church's constitutional liberties? If these bodies may go at any time to the local provin-