

The children's offerings in the afternoon amounted to \$19 and the evening service was largely attended. At the succeeding vestry meeting, the following officers were elected: Rector's warden, James Ivimey; people's warden, John Humphries; salaried, G. Scott, H. G. Musson, J. McKinnick, J. K. Keeler, G. Roberts, B. A. Cumpston, G. H. Howard; lay delegates, F. Sims, W. C. Burrag, J. Humphries; auditors, J. K. Keeler, H. Musson.

THE REV. CANON SANSON.

A Unique Experience.

On the first and second days of this month Canon Sanson celebrated his sixtieth year in the ministry of the Church of England, and the completion of his fiftieth year as rector of Trinity church, King street east. We know of no other man, in Ontario at least, to whom it has been permitted to serve so long and so actively in the sacred ministry. And it is a very unusual experience for one man to hold the rectorship of one church for over fifty years. We offer to the venerable Canon our heartiest congratulations and hope that he may be spared for many years yet to adorn with his blameless and godly life the sacred office which he holds. It is needless to say that many and great changes have taken place in town and country, in Church and State during the long years of Canon Sanson's ministry. The city proper did not then extend more than one or two blocks north of Queen. There were straggling houses and open commons and fields all the way to Yorkville, and Yorkville was



St. John's, York Mills, 1842-1852.

only a small suburban village then. The bulk of the population lay to the east of Yonge, and the mansions of the wealthier families were found for the most part on Duke street, which is now rapidly being transformed into a great manufacturing centre. Bishop Strachan was then ruling the Church with a masterful hand; and he was only slowly relaxing his long-continued controlling grasp of the civil power. We had peace in our borders. The land was young and full of hope. We had no pessimists, no tramps, no infidels, no stock gamblers, no suicides. It was a different world from that in which we live to-day. Canon Sanson is essentially a conservative. He began his career as a devout Evangelical. He stands in the same place, and preaches the same doctrines to-day. The great Oxford Movement, which captivated nearly all the young men of his time, found no response in his mind. He was probably less influenced by it than any one of his contemporaries in this country. The same may be said of the recent destructive criticism. Canon Sanson has not been influenced by the brilliant imaginings of the German speculators. And this has not been due to lack of interest, for Mr. Sanson has been a reading man all his life, but to his noted conservatism of mind. Canon Sanson is, we believe, by birth a Scotchman, but he has lived so long in this country and has become so identified with all its interests, that he is essentially a Canadian. His ministry has been of the quiet, unaggressive, parochial character. He has never taken a prominent part in the public affairs of the Church, has seldom spoken in Synod or on public platforms; and has not often served on Synod

committees. And yet his influence in his own parish and amongst the men of his own school has been very great. It is stated that he has married 1,000 couples, and has baptized 6,000. He has been most assiduous in visiting the sick and in ministering to the dying. And now multitudes gather around him in his closing years, and thank God for his quiet consistency and devout life. A special feature of the celebration which took place a few days ago in order to commemorate Canon Sanson's completion of his jubilee as rector of the parish was the presentation to the Church by the parishioners of a silver Communion Service, bearing the following inscription: "To the glory of God and in commemoration of the completion by Alexander Sanson, of fifty years as rector of Trinity Church, Toronto, June 1, 1902."

OBSERVATIONS ON THE ASSUMPTIONS, METHODS AND EFFECTS OF "THE HIGHER CRITICISM."

A paper read at Prescott, before the clergy of the deaneries of Leeds and Grenville, May 10th, 1902, by the Rev. R. S. Farnier, B.D., rector of Merrickville.

(Printed by request of the clergy.)

(Continued.)

In this way everything in the Bible is accounted for, utilized or rejected, and when completed, the fabric has all the attractiveness of a new creation.



Rev. Canon Sanson, Toronto.

order has been evolved out of chaos, "the touch of genius has transformed a mere heap of stones into a gorgeous palace, or a grand harmonious temple." What wonder if the critics contemplate their new creation with entire satisfaction, as we may judge from the praise they lavish on one another. See with what gratification Professor Pfleiderer hailed the advent of the book that secured the triumph of Graf's hypothesis. "I welcomed this work of Wellhausen's," he says, "more than almost any other; for the pressing problem of the history of the Old Testament appeared to me to be at last solved, in a manner consonant to the principle of human evolution, which I am compelled to apply to the history of all religion."

But now, I ask, what are we to think of this system of criticism? Does it deserve the name of scientific? Is it not rather a travesty on scientific methods? I will let someone answer for me who has the very best right to be heard—Sir J. W. Dawson. In the July number of the Nineteenth Century, 1890, he writes as follows: "I cannot accept the estimate some have of the scientific value of the so-called Higher Criticism, of which Robertson Smith, in England, and Wellhausen, in Germany, may be taken as advanced exponents. To me the methods of these men appear to be the reverse of those of legitimate science, inasmuch as they are not inductive but rather analogical and speculative, while it is their habit to build the most stupendous conclusions on the smallest pos-

sible basis of fact, or even of plausible conjecture. Their ingenious attempts to invert the pyramid of historical truth, and poise it upon its apex, would, if applied to any department of natural science, involve it in hopeless confusion, and would merit the reprobation of all legitimate scientific workers." But there is more to be said in answer to the critics' assumption that the "Israelitish religion is nothing more" than one of the principal religions of the world. There are outstanding facts about the Hebrew race too wonderful and manifest to be gainsaid or overlooked, of which, nevertheless, our critics take no account whatever. One of these facts relates to the Bible itself. How is it that a people, notoriously lacking in originality, should have been the authors of a literature, unsurpassed for moral beauty and grandeur, and which has guided the wisdom of ages, and even now shows no signs of losing its pre-eminence? That is one fact. The other is even more marvellous, if possible. It differentiates Israel's religious history from all others, when we behold the ruined and downtrodden remnant of an intolerant race, at a time of great moral declension, giving birth to a religion whose spirituality is unique, whose sympathies, aims, and hopes are universal, and whose influence in the world has been overmastering.

Surely these two facts, which give the Hebrew people a towering position among earth's races, should prepare the Higher Critics for finding in the history of that people something more and something very different from the phenomena which other religions present. "To come, therefore, to the examination of Israel's religion, with



Trinity Church, Toronto, 1852-1902.

a formula, or equation, that will represent the history of all religions, and then apply it to the religion of Israel is to prejudice the whole question in a most unscientific way, and to run in the teeth of historical fact." "The science of comparative religion," says Professor Robertson, (from whom I have quoted the last paragraph), "is legitimate and most useful; but it becomes unscientific when it is a levelling science." We know how the Bible explains the problems raised by these and the other equally marvellous facts of Jewish history, by saying that they were a divinely guided people; and surely, if the forces which entered into the development of their history cannot be explained on natural principles, the inference is legitimate that they must have come from above. "It is the Lord's doing, and it is marvellous in our eyes."

Another observable thing about the methods of this new criticism, and which is largely responsible for its surprising results, is that it is almost altogether a subjective process. It relies upon internal evidence alone. De Wette, whose Introduction to the Old Testament marks an epoch in the history of the Higher Criticism, proclaimed this as the method of his school. Criticism, he maintained, must henceforth set aside tradition, and get to the facts by means of its own researches. All external sources of information, it was said, were wanting; but their loss was not material, and by no means to be regretted; for it called into existence that which after all was the surest guide—the Higher Criticism.

(To be continued.)

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