

Experienced people know that this is not the case. A Mission, entered upon without careful, prolonged, and prayerful preparation, is hardly ever of any value whatever. A work of this kind, conducted by a Missioner, who is not in perfect sympathy with the ordinary working of the parochial clergy, will probably be mischievous. These are the two chief things required for success—a careful selection of the Missioner, and a thorough preparation for his work. If the failure of the Ottawa Mission has brought these truths home to the minds of those engaged in it, it will not have been altogether in vain.

CHURCH EXEMPTIONS.

Many of our readers will probably be surprised to hear that an attempt is being made to deprive the places of public worship in Toronto of their exemption from taxation. At present—as it is hardly necessary to remark—churches of all kinds and school buildings are entirely exempt from this charge. It would appear that a good many citizens are opposed to the granting of such privileges, and year after year make the attempt to secure legislation with a view to putting an end to them. The proposal at present commended to us, and which will probably be introduced into the legislative assembly of Ontario, is of a comparatively moderate character—passing over, for the present, the case of schools, and also the church buildings, and restricting the imposition of taxes to the land on which the churches are built. When one calmly considers the whole matter, it seems rather a strange and unjustifiable proposition, for which no good reason can be assigned, and which can hardly benefit any considerable class of our people. This will appear more clearly if we consider the injury likely to be inflicted upon those who are responsible for the working of our churches, and the reasons for the allowing of such exemptions in the first case. From the one point of view, it must be declared to be unfair to those who, on the understanding that they would not be required to pay taxes on buildings for public worship, put up these buildings and undertook the responsibility of maintaining them. It does seem very hard that this additional burden should be laid upon them in violation of the tacit understanding that they should be free from such charges. But we believe that we can take higher ground than this, and base the claims of these religious institutions on grounds of public utility. We have no wish to see any form of Church and State established in this Dominion. We wish for no endowments for any religious purposes. But we maintain that privileges and exemptions of the kind hitherto enjoyed by such institutions are justifiable on the simple ground that they are doing useful educational work. This is a principle abundantly recognized in modern legislation, and its application seems likely to be extended, instead of being contracted. If the withdrawal of these exemptions should lead to the removal or impoverishment of places of religious instruction and worship—a tolerably certain re-

sult—the country will have lost so much influence for intelligence and morality. Moreover, if the assailants should succeed so far, there is little doubt that they will proceed to demand the same treatment of educational institutions—schools and colleges not under public control—and most impartial judges will see the disastrous consequences of such measures, not merely as inflicting an injury upon particular classes, but as doing serious harm to the community at large.

A CHURCH CLUB.

The Church Club is a new feature in our social and ecclesiastical life, and promises to subserve important ends in the future. As a centre and rallying-place for Churchmen, clergymen and laymen, as a focus for Church work, as a means of promoting brotherly union, it may be of invaluable service to the Church. Clubs of this kind exist in New York, in Chicago, in Buffalo, in Rochester, and in other cities in the United States; and it is now proposed to establish one in the diocese of Toronto. Indeed, it is already in existence. It seems probable that this Club had its beginning in the desire to give definiteness and effect to the meetings of the Synod. Everyone knows how much of the time of the Synod is wasted from the members not having a clear notion of what has to be done. Many also are aware that private meetings are frequently held for the purpose of deciding upon the actions to be taken in particular cases, which may be brought before the Synod. It is not too much to say that there is a danger in these private assemblies. Too often they are made to serve a party purpose. Sometimes they get to be dominated by a leader of unusual weight or energy. It cannot be doubted that, if such preparatory meetings must be held, it were better that they should be organized in a perfectly open manner, and with a clear understanding of their aim. In one respect the new Church Club seems to have been peculiarly fortunate, that it has been organized without the least reference to party. Men of the most different schools have given in their adhesion, and have become members. At a meeting recently held in Toronto, a constitution was brought forward, the work of a provisional committee, and accepted with very slight alterations, by a large and representative meeting. In regard to the aims of the Church Club, we have already referred to the intention of preparing for the work of the Synod, by considering the measures of importance which are likely to be brought up, by selecting fit men to serve upon committees, and by suggesting subjects which may be properly brought before the Synod. But this is not all. One great aim of the Club will be to bring Churchmen together, and give to them something more of an esprit de corps than has been customary among English Churchmen. Another matter which will engage the attention of the members of the Club is the subject of Missions at home and abroad. If only a greater amount of life can be thrown into this necessary work, the Church Club

will not have existed in vain, even if it should have done nothing else. But we believe it will do much besides, and therefore we earnestly recommend this Club to the clergy and laity of the diocese of Toronto; and we venture to suggest that other dioceses might do well to go and do likewise.

THE LATE F. J. TATE.

The north-eastern part of the diocese of Toronto has sustained considerable loss in the death of Mr. F. J. Tate, of Lakefield, Ontario, who died on Friday, February 3rd, of la grippe complicated with pneumonia. Many of the readers of the Canadian Churchman are aware of the deep interest the above-mentioned gentleman has for many years taken in matters affecting the welfare of the Church; and will, doubtless, in their turn, feel an interest in a short sketch of his life. Francis James Tate was born in 1841, at Charing, Kent, of which place his father, the Rev. F. J. Blackburn Tate, held the living for some years. The Tates were a Yorkshire family; and with that county were identified most of the early recollections of the deceased, whose grandfather, the Rev. James Tate, was headmaster of Richmond Grammar School for several years previous to his appointment to a canonry of St. Paul's. Mr. Tate was educated partly at Fulneck, among the Moravians, for whom he more than once expressed a high respect, and partly at Richmond Grammar School. A year or two of his boyhood were spent at Brussels, in Belgium. When his schooldays were ended, his father having exchanged the English living for the parish of St. Luke's, Montreal, he came to Canada, and entered the Bank of Montreal, holding appointments successively at Montreal, Hamilton, and New York. Upon attaining the 30th year of his age, he became manager of the Peterboro' branch, and in 1873 married the only daughter of Matthew S. Rolleston, Esq. Unfortunately in the summer of 1874, he was visited with a severe illness, from which he did not recover sufficiently to resume the duties of his position in the bank. Several years spent in England resulted in slowly-returning health; and in 1881 he returned to Lakefield, where he has resided ever since. The distinguishing characteristic of the deceased gentleman was his earnest devotion to the Church of England, which was so strong that it became the absorbing purpose of his life. It is no exaggeration to say that he was willing at all times to spend and be spent in her service. For the clergy he could not do enough. Their charge he believed to be a most sacred one; and he considered it a privilege to do anything that would benefit the cause for which they laboured. Accordingly, he performed as a welcome duty any service he could render to a clergyman. His parish priest was the object of his deep solicitude, and of many delicate acts of kindness. In the welfare of his own parish, and of the neighbouring mission of St. Burleigh, his interest amounted almost to anxiety. He watched and fostered the extension of the Church

with intense concern. read the lessons and the Mark's, Warsaw. Occa to do so, he has taken saw, Hall's Glen, Young tain. Rather more than raised a company of Brigade in Lakefield. his power to promote C.E.T.S. He taught re day school, with the exce months, which were St. Stony Lake, where dur summers, having made various clergymen, he the Church continuous holiday season. The sp fitted with altar, prayer Holy Communion, me prayer were held ever same charming summe two or three occasions. ter of the Rural Deano land, and numerous cl enjoyed the beauties of generous hospitality of owing to the generosity is every reason to bel will continue to yield and praise, and to furn refreshment to the cle of a will, Mrs. Tate, wi her son, Mr. E. Roll daughter, Miss Gwyne could carry out the band in no better wa Headlands, and its equ of the Church, as a Cler effect this, it is her i Headlands to Rev. F. R. Tate, and Rev. G. V necessary arrangements he made so that the E available for clergymen desired, also for the c Summer School for Cl it will be arranged on est possible charge fo have visited Headland and many advantages. Tate's type of Church Oxford revival. It wa Churchmen most faith character of the Ang Church. This may s consider his Evangeli Moravian impressions is to be found in the hood he came under earnest devotion mani ans. He watched the Oxford movemen and drank of his spi he became more and Church of England, a Crucified and Risen I to the distressed. well became profound attachment to the C nances, his practical sonal attachment to c constancy and tenacit