

the guilt necessarily attaching thereto, and of the consequent wrath of Almighty God.

The season of Lent is that which has been chosen from a very early period of Church history for preparing catechumens for Baptism. Probably the reason of this was because Easter Even was selected as a principal day for the administration of Baptism in order that the most joyous festival of the Christian year, Easterday might not be lost to those desirous of being made Christians. Sermons were preached every day in Lent in order to improve the occasion for imparting as much Christian instruction as possible. Notwithstanding the increased facilities for imparting the fullest amount of Christian teaching, a relic of this custom has come down to us in the special preachers appointed for the season of Lent in St. Paul's Cathedral, the Chapel Royal, &c.

Lent has always been regarded in the Church as a time of special humiliation, fasting, penitence and prayer. In regard to fasting, our own branch of the Church has given us no rule on the subject. The example of the early Church has nevertheless been continually brought before us, as well in this as in other respects. An eminent writer remarks however, that, "The work that is set before most persons, in the Providence of God, at the present day, makes it quite impossible, however, for those, who have to do it to fast every day for six weeks until evening, or even to take one meal only in the day. And the ordinary mode of living is so restrained among religious persons, that such a custom would soon reduce them to an invalid condition, in which they could not do their duty properly in the station of life to which God has called them, whether in the world or in the sanctuary.... It should be remembered that the continuous labor of life was unknown to the great majority of persons in ancient days, as it is at the present time in the Eastern Church and in southern Europe; and that the quantity and quality of the food which now forms a full meal is only equivalent to what would have been an extremely spare one until comparatively modern days. The problem which the modern Christian has to solve, then, in this matter, is that of so reconciling the duty of fasting in Lent and at other times ordered by the Church, with the duty of properly accomplishing the work which God has set him to do, that he may fulfil both duties as a faithful servant of God."

BISHOP COXE ON NEGLECT IN GIVING.

ON a recent occasion the Bishop was presenting the claims of Foreign Missions and censuring rich men for their neglect to sustain them with substantial offerings. During his address he made the following remarks:—

"I have known members of this Church who have gained a great portion of their position in society by connection with it. I have known others respected and honored among their fellow men largely, because they have been associated with the zealous members of this Church—its members, its pastor, and its Bishop—who, nevertheless, have never been known to set any generous example, and who, going down to death, left their millions, not to God, but to lie upon them in dishonourable graves."

These words are true of many other churches besides that in which Bishop Coxe uttered them. There are merchants in Toronto, and other Canadian cities also, who realize ten or twenty thousand dollars a year and would have everybody believe they are doing great things by giving back to God a dollar or two on the Sunday. As a matter of fact it is well known that many people count an

eligible church or meeting-house connection as one of the most valuable means of which they can avail themselves for attaining ambitious social ends or for improving their pecuniary prospects. As Bishop Coxe puts it, "a great portion of their position in society" is won by their ecclesiastical associations, by their occupying prominent pews, and by their activity in religious matters. A fashionable connection may be so used that it will help a man make money and his family rise in the social scale; and large corporations have had their rise from Church associations. Bishop Potter some years ago spoke strongly upon the damage done to true religion by a disposition to use the Church for merely fashionable and worldly ends. St. Paul in his Epistle to Timothy declares that "Godliness is profitable unto all things, having promise of the life that now is and the life that is to come;" and further on in the same epistle, this great luminary of Church teaching exhorts to withdraw from association with men of corrupt minds, who have erred from the faith, have given themselves up to worldliness and hypocrisy, "supposing that gain is Godliness."

CLERICAL LIFE ASSURANCE.

AS promised last last week we now give an outline of the scheme for Clerical Life Assurance proposed by the *Confederation Life Association*.

The scheme proposes that those of the Clergy who are insurable be insured for the benefit of such Funds as the Church may have, or create, and from which allowances are made to widows and orphans of deceased Clergymen, or to such Clergymen as may, from age or ill health, become unable to do parish duty. That on the death of any Clergyman so insured, the insurance money to be payable to the Church, and by it to be used as deemed best—either in creating or adding to a fund from which payments are made, or in providing for an annuity for such time as may be necessary. It is not claimed that the scheme would at once remove the difficulties at present experienced, but that the aid which such a plan will afford, would gradually improve matters and, in a reasonable time, put it in the power of the Church to make suitable and fixed allowances to those claiming and entitled to protection; and further that it would remove the possibility of having to cut down the allowance in case of an unusual number of deaths among the Clergy. The scheme provided that the Association be relieved from the expense and trouble of dealing with the individual Clergyman after the risk had once been decided upon, and the premiums were therefore to be paid through the executive officers of the Church. How the premiums were to be raised could not, of course, be decided by the scheme, though it is suggested that a special fund could be raised for that purpose, or that the different congregations pay for the insurance on the life of their Clergyman. The scheme is extended so as to place within the reach of such of the Clergy as may desire to make a further provision for their families, the power of doing so; the premiums being paid through the same medium as before.

The above is what is proposed for the Church, but it is important to see what the *Confederation Life Association* proposes to do to place it in the power of the Church to carry out the scheme. The Association does not say "go," but "come," and goes with the Church by reducing the rate of premium to be charged to as near cost as a due regard to safety will permit, and the result is that compared

with the ordinary participating rates of the Company the rates under the Clergymen's special plan are reduced about one-fifth, or twenty per cent. This, we must admit, is a great benefit in itself, but the benefits do not stop here; for while the future premiums cannot be increased, the scheme provides that they will be reduced by the application of future profits, and the probability of their being reduced is well established by the ordinary profits results in the case of the Association's policies, of which examples were sent with the circular containing the Bishop of Toronto's letter. The scheme proposes that an investigation be made of the profits results of the class at the regular quinquennial division of profits at the close of 1886, by which time it will be quite safe to distribute among the members then in the class the accrued profits. The further investigation to be concurrent with the quinquennial investigations of the Association.

With commendable liberality the Association has not waited for the definite action of the Synods of the Church, but has opened the scheme to individual Clergymen to insure their lives and remit direct to the Head office. We hope for their own sake that many will take advantage of the liberal terms offered by the *Confederation Life Association*, whose Directors deserve the hearty thanks of our Church in thus proposing to meet in a very fair way a difficulty only too patent in our Church finances.

TO OUR FRIENDS.

OWING to a large increase of our circulation we have to go to press a day earlier, and therefore all communications intended for publication should be received at the office not later than Saturday, for the following issue.

We are pleased to be continually receiving favourable reports from Clergy, and Laity including ladies; and promises also from others to report shortly and satisfactorily.

In illustrating what can be done, we may mention that a Lady has been so successful in canvassing for the *Dominion Churchman* that she is resolved to continue her efforts, and endeavour to get every one to take it. She had not thought she could make herself useful in that way until it was suggested to her. There are no doubt many ladies in different parts of the Dominion who might be quite as successful if they would only make the attempt, and we trust that some lady in every parish will do so.

BOOK NOTICES.

CHURCH RAMBLES AND SCRAMBLES.—By a Perambulating Curate. Toronto: Hunter, Rose Co.: 1880. 8vo cl.: \$1.00. Giltedged \$1.50.

A chatty and readable book, presenting some of the lights and shadows of Curate life in England and Ministerial experience in Canada. Evidently the book has not, more Germanica, been evolved from the author's inner consciousness, but bears the impress of the mint of experience, and a very varied experience it appears to have been.

The writer has a quick eye and appreciative taste for the beauties of nature, with a warm sympathy for the humble rustic class, which enables him so faithfully to draw his character sketches with a vividness that brings old scenes and forms to our view, and in imagination we are again looking upon well-remembered faces and listening to the archaic colloquialisms of the shires.

With much to excite a smile, for instance, the musical box episode of John Buffer, and the capi-

tally to
bush, t
examp
Bradd
footma
looking
me. I
able a
waistc
roy-kr
beamed

dug ou
he laid
there.

through
on the
white t
leaned
at the l

light th
him of
his mas

angels
eyes re
ed to a

his tho
distant
on a

and cau
the lad
Jonas t

'em wa
theer;
as they

it comf
spit dee
What t

Maybe
and, G
Mickiln

Us 'ad
three d
enough

laid the
ness, or
they be

He hel
though
round t

been, tl
eyes ris
"Jenny

me the l
his face
to fill tl

as caref
it was l
over all

old man
laid on
breast 1

times' s
be the f
How

old Nat
been a f
bent fr

percepti
work.
The rig

there w
spine; ;
moved t

been sta
worked,
very dis

creation
ings mu
under si

at its tr
privatio
preserve

to the l
bits o' t
us a' r