

## DEATH OF THE REV. W. S. DARLING.

IT is with unfeigned sorrow that we write these words. The announcement as it has appeared in the daily press, has deeply struck many hearts, not only in Toronto, but throughout the Canadian Church. Mr. Darling possessed in a peculiar degree the power of personal attraction. Not only amongst his own parishoners, but wherever he was known he gathered around him warm and deeply attached friends, who will long and sincerely grieve his loss. He has been so long in the ministry—over forty years, and has become so well and widely known, that it seems superfluous to write even a brief notice of his career. And yet it is fitting to make this memorial of one to whom the Church in Canada, and especially in this Diocese, owes so much. The deceased was son of Major Darling, who having sold his commission in the British Army, came out to Canada with his wife and three sons, of whom W. Stewart was youngest. The father died of cholera before reaching Toronto. The family, however, proceeded to carry out his intentions and settled near Orillia on a Government grant of land. Towards the close of 1840, the Rev. F. L. Osler, of Tecumseth, having gathered several congregations in the adjacent townships, was allowed to take a few young men in training for the ministry, of whom Mr. Darling was the first to be ordained, in 1843, after some time faithfully discharging the duties of Catechist. He took sole charge of Tecumseth during the Rector's absence, and was afterwards engaged as travelling missionary to Mono and adjacent townships. He afterwards was appointed to Scarboro' and then to Holy Trinity, Toronto, of which Church he was Rector when he died. His health had for some time been broken, and he was on his way to Sorrento, S. Italy, to fill an engagement under the S. P. G., when he was taken to his rest after a very brief sickness. He died on the 19th January, at Alassio, Riviera di Ponente, where in his sickness he met with the utmost kindness from residents, and the bereaved widow and daughter were most sympathetically consoled by the attentions of all around.

Mr. Darling, as many of our readers know, was possessed of singular sprightliness of mind, vivacity, energy, force of character and courage. He was a man of rapidly formed, clear and strong convictions, and as he delighted in war from his youth, he was quite fearless in expressing and defending his own opinions. As a natural result of this characteristic, he inspired others with his own enthusiasm, and influenced them greatly by his own unhesitating convictions and earnest action. He also, as another equally natural result, had many opponents, and not a few implacable enemies, who could only have become such by altogether misunderstanding his character, principles and motives. There have been but very few men in this country, at any time, who have exercised so wide and lasting an influence over their fellows as he who is now gone from our midst. And there is no man, Bishop, Priest or Lay-

man, to whom the Church, in Toronto and throughout the diocese, owes more than it owes to our departed brother. He was the first clergyman in Canada who taught the doctrines and principles of the Prayer Book with such clear and unfaltering distinctness that they arrested the attention of the public, and won men from their traditional but effete Calvinism to a hearty acceptance and practice of them. He was the first to rescue our services from their long continued unattractive dullness, and to restore the Church's service of song to her people. He was the first who dared to alter the traditional Ritual of irreverence that had come down from Puritan times, and to introduce Christian symbols and reverent gestures into the service of the sanctuary. He was the first to claim for the Church of England her whole heritage of Catholic doctrine and practice, and the fruit of his toil remains. It is to his courage more than to anything else, that St. Lukes, Holy Trinity and All Saints, and St. Georges and St. Matthias owe their bright glad services and large congregations to day. We do not say that some other might not have arisen to do the work which Mr. Darling did, but he led the way, and with exulting courage bore the brunt of the battle which secured for them and many others their present privileges.

As a preacher, Mr. Darling was chiefly distinguished for the intense earnestness and reality which he threw into every utterance, and for "the pluck," as a layman has expressed it, with which he enunciated unpopular convictions. It was, however, in the Pastoral sphere, as an assiduous parish visitor, as the tender-hearted sympathising friend in times of perplexity and distress, that Mr. Darling most won the affections of his people.

Mr. Darling, like other men, was not without his faults and infirmities; but they grew, for the most part, out of his earnest, impetuous character, they will soon be forgotten even by his enemies; while his affectionate earnestness, whole-hearted devotion to his Master's kingdom and cause, will live on not only in the memories, but in the lives of men even for many generations.

## DIVINE PLAN OF CHURCH FINANCE.

COMMUNICATED.

THE system of Tithes was undoubtedly appointed by God Himself, and if Divine and appointed, is still binding as the chief reliance for the adequate support of the Christian ministry, and the extension of the Redeemer's Kingdom. Yet, alas, the Church is too favorable to novel methods; too disinclined to conform herself to the Divine plan. Consequently we can scarcely hope, though we pray ever so fervently, that the next generation of Christians will render their Tithes and offerings so freely, and so entirely in obedience to the laws of God, as to secure such blessings as He promised by His prophet Malachi.

To honor God, with our substance, is plainly a Divine requisition, and the payment of Tithes to this end is only a method which has proved the best and most effectual for its accomplishment.

The literal meaning of the word "Tithe," is, of course, a "Tenth." In its Scriptural and Ecclesiastical signification, it means the tenth part of the increase arising from one's possessions and business, paid unto God according to the exactions of His law. In this sense we understand that the system of Tithes was ordained by God, and in all probability, in the time of our first parents.

Certain eminent Divines, and at least one of the early Christian councils—that of Seville, A.D. 590—have understood that the sin of Cain, on making his offering to the Lord, consisted in withholding from Him, in a faithless, covetous spirit, a part of the prescribed portion, *the Tithe*.

The septuagint translation of Gen. 4. 7. "If thou hast offered aright, but hast not divided aright, hast thou not sinned." And St. Paul's account of Cain's sin where he calls Abel's offering "a larger sacrifice," literally a "more" sacrifice, certainly seems in harmony with this idea. So also the fact that Abel's offering is repeatedly characterized as a righteous act.

The fact of the Divine origin, as well as the popularity of the Tithe system, is further proved from the circumstance that Abraham offered Tithes to Melchizedec, that most mysterious priest of the Most High God.

Now, while this act on the part of Abraham was undoubtedly voluntary, and one of thankfulness to Almighty God, as "Possessor of heaven and earth," we are nevertheless to remember that it was in obedience to the command of God through His illustrious High Priest.

Whether the bread and wine brought forth when Melchizedec blessed Abraham, that great exemplar of Christians, was the foreshadowing of the Christian Eucharist, as many of the most learned believe, is another question; but it is certainly worthy of notice, that the blessing on this ever memorable occasion is recorded as prophetic of the Christian era, as Abraham's call and the promise of the Savior would undoubtedly precede it.

And, as bearing upon the question of the Divine origin of the "Tithe system," it is noticeable that St. Paul represents Levi, the head of the Levitical Priesthood, as meeting Melchizedec and paying Tithes to this great personage. Thus, those who received Tithes in the days of Moses and Aaron, paid Tithes to the Eucharist Priest of the Most High God; in the days of Abraham, and moreover, St. Paul, while by implication and sanctioning the principle of Tithes under the Levitical Dispensation, says that Melchizedec "abideth a priest continually, and that in this perpetual priesthood it is witnessed that he liveth," and receiveth Tithes.—B.

—The worship of God as our Father is distinguished by the very thing that its chief exercise of love is in putting trust in the very perfection of God, which, to an unloving mind, would produce fear. It is great a act of love to trust, like a son, God's tremendous power. There can be no confidence without the filial feeling. We always get back to the point, God is our Father.