

We must hold that the Archbishop has justification for his hope and belief. There are many signs in the present day that produce anxiety in the hearts of those who love their fellow-men. There is the rapid increase of population; there is the terrible war, sometimes declared but always ready to break out, between labour and capital; there is the terrible greed of money which explains so many other evils; and there is the utter frivolousness of multitudes of people in all classes, which forbids them to have a serious thought or purpose.

These are evils, one should imagine, sufficient to damp our hopes; yet they are no new evils; and, when we compare the state of society in our own day with that of other times, we find numerous proofs of amelioration in many departments of social and national life. It is true, for example, that wars have not come to an end; yet the spirit in which they are carried on is far more humane. Among English speaking nations slavery has been abolished, and the spirit of modern legislation certainly indicates a more Christian conception of national life.

If it is said that these improvements are general and theoretical, rather than those which affect the individual lives of men, then the answer must be, that such general and theoretical improvements are inseparably connected with personal effort. The presentation of a high ideal is impossible to those who make no effort to realize it.

The Archbishop had remarked before that the motive powers by which men are propelled towards the fulfilment of their destiny are the knowledge of God, the memory of self-dedication, the reception of a supernatural gift; and, he observes, it is a matter of gravest reflection how far the Church of the present is fulfilling its tremendous functions, realizing such motives keenly, since it is only by such means that its work can be permanent. "It is only when working for the sake of mankind, and not for her own sake, that the Church fulfils her appointed function. If the power that is in her by the gift of God is used to obtain power by the gift of man, she begins to fail and go backward. If it is used only for the service of man after God's will, the power that comes to her is unmeasured, and remains so while her heart is pure."

The true life of the Church, then, is a life of unselfishness, lived with faith in her supernatural endowment, and for the solid good of society, which, he adds, is the final test of a true mission. Tried by this test the Church of the present day is not without tokens of a Divine presence in her. She is less self-absorbed than she has been in many ages. She is more oppressed by the thought not merely of the spiritual darkness of the world, but of all the misery by which the children of men are afflicted.

So far there is ground for encouragement. We are awaking to some sense of our responsibilities, and there has been actually something accomplished. The condition of the poor has been bettered. Education (among ourselves at least, and in Great Britain, and in the United States) is within the reach of all, and, as has been pointed out in former articles, men are better cared for and have higher interests. But there is yet much to be done. How much! And the work of the Church is not the work of the clergy alone; it is a work for the laity as well. And many of them are doing it gallantly. But there is much work still needing to be done, and it is the business of Christian men to understand their work, and to try to do it.

FREE CHURCHES.

The subject of free churches is not quite so simple as it appears. In theory nothing could be more self-evident than the proposition that the Church is for Christians as such, not for rich men or for poor men, but for all; and the inference that there should be no distinctions in the house of God might seem to be inevitable. Well, supposing all this to be granted, it is not absolutely certain that precisely the same arrangement about the occupation of seats in church will answer in all places.

Some respect is due to the usages of our forefathers. Even if we grant that worldly ideas and worldly ways may have crept into the administration of the Church, yet the teaching of experience must always count for something; and, even if a system is bad, it does not follow that it should be overthrown in a day. For example, the selling of seats in a church or even the letting of them is a very undesirable way of raising money for church expenses; yet it would in many cases be a dangerous step to make a change without some preparation for it. The free church fanatic (in many respects a very estimable person) would simply lay his axe at the root of the pew system, and sweep the whole of it away. But there are difficulties in the way of the reformer which no amount of faith will overcome. For example, we are informed that many free churches without endowments have found great difficulty in meeting their expenses, whereas, before they were made free, they could easily raise all that they wanted. And there is another danger, hardly less serious, the danger of the regular congregation or the parishioners being crowded out of a church by enthusiastic strangers and visitors who may take a fancy to the services at any particular church.

This last case is no imaginary one; for it actually occurred at the famous church of All Saints', Margaret Street, London. This church was erected by a number of highly educated, intelligent, wealthy men, with the distinct purpose of carrying out the English Church system to its fullest extent and in all its parts. Among other principles laid down was that of the absolute necessity of all the seats being free and unappropriated. Of course the principle was involved in the very idea of the church as a Christian brotherhood. Who does not sympathise with such a sentiment? Who has not felt shocked at the horrid selfishness shown by pewholders in churches, when they would refuse to open their doors even when there were plenty of seats unoccupied. As the late Lord Lyttelton once remarked, speaking on this subject, "The dog in the manger principle is never good; but it is worst of all when the dog is a Christian and the manger a Christian Church."

All this is quite clear, and it would seem the easiest thing possible to reduce such sentiments to practice. Let us open our church doors and leave the world to come in and take possession. First come, first served! Let this be our motto. Such was the inscription upon the banner of All Saints', Margaret Street. But what was the consequence? It came to pass that the beautiful services at All Saints' proved so generally attractive that multitudes from all parts of London were crowding round the door long before the hour appointed for the service to begin; so that many members of the regular congregation were often crowded out. Then it came to pass that the people who built the church at an expense of many thousands of pounds, who supported the church and all its costly institutions, sometimes could not

find room to sit or to stand in the house of prayer which they had built for the glory of God.

There was only one course open to them; and that was to admit the regular congregation up to the time of opening the church doors by a back entrance, so that when the multitude of occasional attendants surged in, they found the church two thirds full. Of course this was an abandonment of the free church theory; but what was to be done? It is very useful for us to find our theories not universally applicable or workable. It may teach us patience towards others, and towards other theories.

Let no one think that we are here acting the part of *Advocatus diaboli* against free seats. The pew system is an abuse, an outcome of selfishness, the occasion of the most repulsive displays of selfishness; but it must be dealt with carefully and charitably. We will try, next week, to offer some hints as to how this may be done.

FUNERAL OF PROFESSOR BOYS.

The remains were interred in St. James' cemetery, on Wednesday afternoon, in the presence of a large gathering of the University staff, clergymen, students and laymen of the Anglican Church. An impressive funeral service was conducted before a large congregation in the University chapel by Professors Clark and Symonds. The coffin, with a magnificent floral cross, made up of white lilies and maiden hair fern—the graceful tribute offered by the University staff and students as a mark of their respect for the deceased—was placed in front of the altar. As the chimes struck three o'clock, the organist, Rev. F. G. Plummer, of St. Matthias' church, played the soft, mournful strains of Chopin's Funeral March. The surprised choristers then marched up the aisle, followed by Professors Clark and Symonds, the Dean (Rev. Dr. Jones) and the Bishop of Toronto. Amongst the congregation at the chapel were Sir Daniel Wilson, President of the Toronto University; Dr. Geikie, Dean of Trinity Medical College; Rev. Canon Cayley, Rev. Dr. Scadding, Rev. Prof. C. J. Roper, Rev. C. Darling, Rev. A. J. Broughall, Rev. J. P. Lewis, Rev. A. Williams, Canon Dumoulin, Chief Justice Hagarty, Mr. Justice Osler, Mr. Clarkson-Jones, Rev. Mr. Hamilton, Dean of Wycliffe College; Rev. C. L. Inglis.

The service opened with the sad but melodious funeral hymn:—

When our heads are bowed with woe;
When our bitter tears o'erflow,

the solemn cadences rising with impressive effect from the hearts of the worshippers.

Professor Clark read the opening sentences of the beautiful service, "I am the resurrection and the life, saith the Lord." At the close of the lesson the 437th hymn was sung:

For all the saints who from their labors rest,
Who Thee by faith before the world confessed.

The prayer from the Burial Service, commencing, "Almighty God, with whom do live spirits of them who depart hence in the Lord," was read by Professor Clark, who afterwards, his voice faltering with emotion, offered up this special prayer:—

O God, Whose days are without end, and Whose mercies cannot be numbered, wake us, we beseech Thee, deeply sensible of the shortness and uncertainty of human life, and let Thy Holy Spirit lead us through this vale of tears in holiness and righteousness all the days of our life, that, when we shall have served Thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, in favor with Thee, our God, and in perfect charity with all men. All which we ask through Jesus Christ our Lord.—Amen.

The Bishop pronounced the benediction and the service ended. As the procession marched down the aisle the dead march from "Saul" was played by the organist.

The coffin was borne out of the chapel to the hearse by the six pallbearers, bachelors of the University, who walked on each side of the hearse to the cemetery, wearing gowns and hoods.

The funeral procession accompanied the remains