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# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 16.]

TORONTO, CANADA, THURSDAY, MARCH 6, 1890.

[No. 10.]

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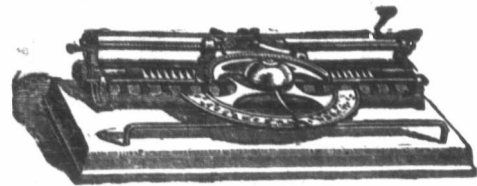
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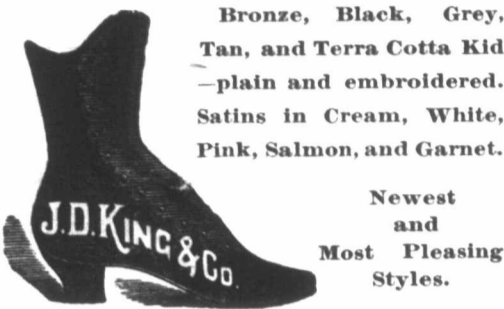


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TORONTO, THURSDAY, MARCH 6, 1890.

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## Lessons for Sundays and Holy Days.

March 9th.—THIRD SUNDAY IN LENT.  
Morning—Gen. 37. Mark 9, 2 to v. 30.  
Evening—Gen. 39; or 40. 1 Cor. 1, 26 & 2.

THE FAITH.—We are to contend earnestly for the faith once for all delivered to the saints. But we are getting a little vague as to what is the faith. The other day, we are told, after long pursuit, the late Ward Beecher's congregation selected their minister and assistant minister. On the formal introduction of these pastors to their posts each made long declarations of their faith, and were subjected to questioning. Dr. Abbott, the new minister, had been educated in the terrors of the law, but under Mr. Beecher had imbibed the doctrine of love. "I believe in one God. I don't use the word Trinity, nor the expression, 'three persons in one God,' nor 'three substances and one essence.' I can never remember whether it is three essences and one substance, or the other way. To me there is one Divine Spirit, who fills all the universe with His divine presence. In Him I believe as the Universal Father. As to His relations with Christ, God is so great and I am so small that I don't know anything about it." Questioned as to inspiration and revelation, Dr. Abbott replied: "God is moving the whole human race, and evolving out of humanity a divine life. Nations have their peculiarities as well as persons. The Hebrews were a religious race, and opened their hearts to God better than the races round about them. The Bible is the gifted literature of the Hebrew race, the noblest and divinest expression of the noblest and divinest men of the noblest and divinest race. So it became the standard and divinest Gospel. Revelation is the knowledge of God in and through human experience by means of inspiration." We are told that it is our business to take a liberal attitude to all forms of thought in these days, and we want to do so. But our difficulty is of this kind. We admit the right of any one to be a Deist, an Atheist, or anything else; but we cannot admit the right of persons holding any opinions to call themselves Christians.

THE HONOURABLE WILLIAM CAYLEY.—One of the

most notable figures belonging to "Toronto or old" has passed away. A notice in another part of our paper will tell that it is a long time since the Hon. William Cayley was a public character. But whether in his public or in his private capacity, he always was, and he always must have been, a man of distinction. To see him was to carry away a memory of him which could not be obliterated. To know him was to love him. *Nature* had been bountiful to him. With physical constitution he was endowed beyond most men. He must have been one of the handsomest of men in his youth. In old age he was one of the most beautiful. His intellectual gifts were of a very high order; but the kindness of his heart was greater than even the acuteness of his intelligence. *Providence* was good to him. His education was the best that the world could supply, and in all his family circumstances he was peculiarly fortunate. Nor shall we be blamed if we say that *Grace* was also bountiful to him. He was the type of an English gentleman. Every one who knew him would pronounce him incapable of a mean or vulgar thought or word. Now that he is gone from us we can thank God, from full hearts, for the gift of one so loving and so loveable. In him have been fulfilled the words of the wise man: "The hoary head is a crown of glory, if it be found in the way of righteousness;" and those of Eliphaz, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." No one who was present in St. George's church last Wednesday afternoon will forget the vast multitude of men belonging to all the professions, and representing every class in the community, who assembled to show respect and to do honour to the dear memory of the departed.

FAITH CURE.—Mr. Spurgeon can often expose a fallacy better in a sentence than other men in a whole commentary. Denouncing the wild fanaticism of the faith-cure brethren, he says—"If all may be cured by faith, why did Paul leave Trophimus at Miletum sick? It is curious," he adds, "that while so many are refusing to believe anything, we witness at the same time an outburst of amiable credulity which is eager to accept signs and wonders." Mr. Spurgeon might have added to his scripture references. He might have asked how St. Paul could encourage "Luke the beloved physician" in his unnecessary business; or how he could tell Timothy to take a little wine "for his stomach's sake," when faith was sufficient.

GREAT BRITAIN AND CANADA.—The *Saturday Review* is puzzled to understand the state of affairs between Canada and the United Kingdom, seeing that the vote of the Dominion Parliament is in such obvious opposition to the judgment of Mr. Goldwin Smith. "The pleasure," says the *Review*, "which was felt at the recent vote of the Dominion Parliament in the matter of separation may be clashed by the news that Professor Goldwin Smith does not agree with the Dominion Parliament. 'The end of the connexion is near,' said the Professor the other day to the city of New York and the world. A not dissimilar proposition was voted to be 'an insult,' and denied to be a fact, at Ottawa the other day. Which are New York and the world to believe?" We have before us a report of Professor Smith's speech at New York, and we hope to say something on its contents hereafter.

## AGGRESSIVE CHURCH WORK.—HOW TO REACH "THE MASSES."—THE TEACHINGS OF EXPERIENCE.

BY A TOWN PARSON.

In breaking up new ground, my plan has been to visit every family in the district, with note book in hand, jotting down the name of the street, number of the house, (if any), name of the family, number of children of Sunday-school age, church, or no church, as the case might be, so that I soon had a manuscript directory of the whole district. By these means I got to know the moral and spiritual condition of the people.

I never say much about religion on my first and second visits, for they are generally shrewd enough to see whether you are a mere parson, come to make them church people, or whether you are come as a friend, seeking their welfare, and the welfare of their children. With the exercise of a little tact I have generally had no difficulty in getting access to their houses, or in obtaining all needful information. As far as possible I have endeavored to keep track of the families visited, especially of the boys and girls, making special efforts to get and keep them in the Sunday-school, and to get them interested in some kind of Christian work.

When I found trouble or sickness in the family, I generally advised, read, and offered prayer. I have also taken special interest in promoting the temporal welfare of all under my charge. They seem to understand and appreciate this, at first, more than they do direct efforts of a more spiritual kind.

I have so far spoken of individual effort only with special reference to my own personal experience in aggressive work, in breaking up new ground. I would have a small workable organization to assist, under the control of the rector or such person as may have been entrusted with the work. In this way, by constant visitation, Sunday-schools, bright and hearty services, and week evening concerts, I think the "masses" can be reached in any town or city, as in London and other large cities in England or New York. Efforts to get them to attend regular churches have generally failed.

There is more in the first little word in the "great commission" than we generally think: "Go ye into all the world and preach the gospel to every creature." It is not "Come ye into our churches and we will preach the gospel to you on certain conditions," but "Go ye," go ye to them, for many of them are "heathen" and they have as strong claims upon us as the heathen in far off lands.

Rev. Dr. Rainsford, of New York, recommends large inexpensive churches, with small endowments, right in the midst of the people. Dr. Rainsford has had much experience in this kind of aggressive church work. He opens his church to all comers, and adapts the services and the preaching to the tastes and the needs of the "common people," and he has been eminently successful in his efforts. His example is worthy of being followed by those who can adapt themselves to this kind of work. I would strongly recommend that all city churches follow his example. As regards the Sunday services, I would shorten the service as much as is possible without impairing its beauty, have a short pointed address or sermon, and more music and more lively singing. If this

were done and the homes of the people were well and wisely visited, I think there would soon be few vacant seats in our city churches.

Some churches are tolerably well filled at both services, and perhaps the rectors and their helpers can do but little more aggressive work. But there are other churches where there are many vacant seats, especially at the evening service. Perhaps more aggressive work is needed in connection with these churches.

I would suggest as before, more music, more lively singing of familiar hymns, the announcement of free seats, with pleasant and obliging ushers at the church doors, giving all, especially strangers, a hearty reception, a hymn-book and a seat.

#### AN AGGRESSIVE RELIGION.

The religion of Christ is an aggressive religion. The church was founded for aggressive purposes. When a church ceases to be aggressive she has only "a name to live," and may find her place and doom recorded in the Third Chapter of the Book of Revelation. Every church should be a centre of light and labour, from whence should go forth those who would be willing to *live* and *die* for Christ, and for the salvation of their fellow men. The Master says to all his churches, and to all his followers, "Occupy till I come," "Work while it is day for the night cometh when no man can work."

#### OBSTACLES.

The direct obstacles in the way of more aggressive work may be classified as follows: "Intemperance, indifference, and the pew rent system." With regard to the first of these obstacles, I have not found it quite so serious as some good temperance people would have us believe. While the many evil phases of the liquor traffic must be condemned by every well-wisher of his fellow men, I know whereof I affirm when I say that the working people generally (Protestants) are not greatly addicted to habits of intemperance. So that comparatively few are kept from church by their drinking habits. I think I may truly say that there are few men in Canada who have had a wider experience, or a more thorough practical knowledge of the "masses" than the writer of this article, and he is therefore glad to bear his testimony to their sober, intelligent, and industrious character and habits. We must consequently look elsewhere for the reasons why they do not as a rule attend church on Sundays.

#### INDIFFERENCE.

That they have lapsed into a state of indifference cannot be denied. You meet it everywhere. When questioned as to the cause of their absenting themselves from church, their answers are almost invariably such as to bring out one's deep sympathy and respect. They are generally as follows: "Well, we are not wanted," "Protestant churches are more like drawing rooms and parlours than anything else," "We should soon be 'spotted' if we were to sit down in those grand cushioned pews!" "Besides the churches are so expensive. What with high pew rents, numerous collections, &c., we could not afford to attend them and pay our share?" When a working man has paid his rent, taxes, and school fees for his children, and household expenses, there is little or nothing left for Sunday clothes for himself and wife, and unless he can appear something like those who occupy pews, his self-respect, if nothing else, will prevent him from attending church. Consequently he becomes indifferent, and in many cases settles down

into a non-church goer, if not a free-thoughtist or a Plymouth Brother.

#### PEW RENTS.

But the greatest obstacle of all in getting the "common people" into our churches, in my opinion, is the pew rent system. They are practically shut out of many city churches, and people know it and feel it too. Pew rents are unapostolic, if not immoral. This is strong language, but the evil is so great that it is time to speak out. Think of Jesus, Paul, or Peter, shutting out the poor and those of slender means; but who may be quite as worthy and as good as those who are better able to pay a good price for well upholstered pews. I went into a city church one Sunday morning just before the time of service, and after looking round at the fine pews, I said to one of the office bearers, "Where are your pews and seats for working people and the poor?" He shook his head sorrowfully and answered, "I am sorry to say we have none!"

Many churches have adapted the envelope system, and have found it to work tolerably well as a substitute for pew rents, but even this, if not carefully and prudently worked, may be almost as objectionable and as expensive as the pew rent. While it may to a certain extent be voluntary, and give persons of limited means an opportunity of contributing according to their ability, at the same time it furnishes the means whereby those who have wealth, but who are mean and covetous, can escape pew rent and give only according to their own petty ideas of what is right and liberal. I know a city church where the envelope system is in vogue, and in order to stimulate the members of the congregation to give, they publish a *printed list* of what every one contributes. The said list is circulated among the congregation and elsewhere, so that the world may know what is given? Could anything be more offensive? A clergyman to whom I mentioned this, said in a letter to me afterwards, "I should *shudder* at the thought of parading such a subscription list."

We shall have to come down still lower, or rather go up higher than the envelope system, before we get to the apostolic order of things. The only true principle or system is that of *free seats*. The "glorious gospel of the grace of God" is free, and all obstacles that stand in the way of its being preached freely to the people, should be removed. It is vain to sigh and mourn over the wickedness of the "lapsed masses" while we shut them out of our churches, show them no sympathy, and take no practical interest in their welfare. The free seat churches in Toronto are generally well filled at both services. They are by far the most lively, and seem to be doing the most aggressive work among the people, and they manage to pay their way.

When a farmer commences to cultivate new ground he first removes the obstacles that stand in his way, then he begins to plough and puts in the seed. As in agriculture and farming, so should it be in work moral and spiritual. First remove the obstacles, and then proceed with sowing the seed of the word—and, with God's blessing, greater and greater success will ever continue to follow the grand old church. Applying in a *general sense* the late strong words of Canon Dumoulin, spoken by him in reference to St. James' Cathedral. "The church has a great future mission we believe. Few can doubt that her future is to be a free church, in which God's worship shall be daily performed in the beauty of holiness, and to whose portals all may flock 'without money and without price.'"

#### LENT—ITS ORIGIN AND USAGES.

(COMMUNICATED.)

A Lady writes from a country town: "The P—ites here are busy in persuading people that it is a sin to turn to the East in saying the Creed, and that Lent had a terrible origin. Their theory is that the Emperor Constance, I suppose they mean Constance or Constantine in order to smooth over some difficulties with certain converts, who had a lingering love for paganism, incorporated the turning to the East in the Creed with their custom of worshipping the Sun, in the person of Apollo, and that he turned a forty days fast or feast of Apollo into a Christian fast. Hence the origin of Lent. Will you, give us a true account of the origin of Lent, and of the custom of turning to the East which prevails in many churches, and is, I think, an ancient usage."

We beg to assure our gentle friend—and others whom these P—ites may be perplexing—that the whole theory in both its branches is a pure fiction—made out of whole cloth. This is at once evident from the fact that S. Irenæus, born 120 A. D., wrote to Pope Victor about A. D. 170, taking sides with the Orientals against the Pope, in the dispute about the time of keeping Easter, and reminding him that there had been differences not only about the time of keeping Easter, but about the manner of the fast which preceded it. "Some fast one day some two, some more, some forty." Generally it was held to be a matter of obligation to fast for the 40 hours during which our Lord lay in the grave, while others voluntarily extended the fast as Irenæus describes. This explains the conduct of Tertullian, who was born A. D. 145, nearly 200 years before even Constantine became a Christian, and who when he had become a Montanist, reproached the Catholics because they thought themselves obliged only to observe those two days in which the Bridegroom was taken away from them (Tertul. de Jejunia Cap. 2). Elsewhere he says the Catholics observed other fasts besides the two days, (Tertul. de Jejunia Cap. 13), so that in the times of Irenæus and Tertullian it was regarded as obligatory to fast 40 hours preceding the resurrection, and customary to do so for 40 days. Irenæus says this "did not begin in our age, but long before us, among our ancestors." So the Church historian, Socrates, gives this account of it in describing the difference of rites and ceremonies in divers churches. "One may observe, he says, how the Ante-Pascal Fast is differently observed by men of different churches. The Romans fast three weeks before Easter, only the Sabbaths and Lord's days, (i.e., the Saturdays and Sundays) are excepted. The Illyrians and all Greece and the Alexandrians fast six weeks, and call that the Quadragesimal Fast. Others, the Constantinopolitans begin their Fast seven weeks before Easter, though they excepted certain days." Sozomon the historian gives a like account of the Quadragesimal Fast before Easter. He says, "Some observe six weeks, as the Illyrians and Western Churches, and all Syria, Egypt, and Palestine. Others make it seven weeks, as the Constantinopolitans and neighbouring nations as far as Phœnicia." These testimonies put it beyond dispute that Lent was observed throughout the church for two hundred years before Constantine or Constantius ever became Emperor. And it is evident from every Christian writer of that period that neither he nor any other Emperor had anything to do with its first institution. So much for fiction No. I. And fiction No. II, about the origin of the custom of turning to the East, is equally founda-

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tionless and false. We have the clearest testimony to the existence of the custom long before Constantine or Constantine came on the scene. Tertullian again, A.D., 145—202 says the East was the figure of Christ, and, therefore, both their churches and their prayers were directed that way" (Count Valin, Cap. III). Again, Clemens Alexandrinus says, "They worshipped towards the East because the East is the image of our spiritual nativity; and from thence the light first arises and shines, and so the day of true knowledge after the manner of the sun, arises upon those who lie buried in ignorance." So S. Augustine, "When we stand at our prayers, we turn to the East whence the heavens or the light of heaven arises." Another early writer says "the East is the source whence the natural light and brightness come." It is, therefore, the symbol of Christ, the Sun of righteousness. And in turning thither when we say the Creed, and in our acts of worship, we express our faith in Him who is the true light of the world. Lactantius A.D. 200, says, "The East was more peculiarly ascribed to God, because He was the fountain of Light, the illuminator of all things, and because He makes us rise to eternal life. But the West, which puts out the light of day, was ascribed to the wicked and depraved spirit, the devil, because he hides the light, and induces darkness always upon men, and makes them fall and perish in their sins." So in the Baptism the candidate turned to the West and solemnly renounced the devil. And then turning to the East, with outstretched hands, he solemnly professed his faith in Christ and consecrated himself to God. Another reason assigned by the ancients for turning to the East was the fact that Christ made His appearance in the East, and there ascended into heaven, and will so come in like manner at the last day. So in every land the dead are buried with their feet towards the East, so that when they are raised up at the last day, they will be looking towards the light of lights shining there. This testimony, of course settles the fiction about Constantine or Constantine having originated this custom.

Bishop Jeremy Taylor, the most learned antero-Roman and influential of our 17th century divines, refers to these and other reasons assigned for turning to the East, and then expresses his own conviction that the custom grew out of the fact that the altar was "positum in oriente," placed in the East, and the altar was the symbol of God's presence. The sign of Christ for the altar is, *Sedes Corporis et Sanguinis Christi*, the throne of Christ body and blood. There we commemorate His death and passion in the dreadful and mysterious way that Himself with greatest mysteriousness appointed. We do believe that Christ is there really present in the Sacrament. There is the "Body and Blood of Christ which are verily and indeed taken by the Faithful." And so to the most holy place, where Christ vouchsafed His closest presence to His people, we turn as the symbol and reminder of Him in whom we profess our belief and to whom we address our prayers.

THE OLD EVANGELICALISM AND THE NEW.

(SECOND ARTICLE).

In our previous paper we pointed out that Dr. Dale was dealing with the subject as it is illustrated in English Nonconformist communities. We have reason to think that the transformation of which he speaks has gone further among "Evangelical Nonconformists" than among "Evangelical English Churchmen." Among the proofs of this difference we may note the frequent assertion

now made, that the Gospel is more freely preached by ministers of the English Church, than by those of other communions. Statements of this kind have even been made respecting the Christian bodies in this country. A correspondent of a daily paper, some time ago, complained that he had been reading reports of sermons by Methodist preachers which had scarcely anything in them of what he understood by the Gospel, whilst the only Gospel sermon reported in that week was by an English clergyman.

But it is more particularly with the changes which have come over the spirit of life and teaching in the Nonconformist ministry that Dr. Dale attempts to grapple in his most interesting little book; and there is much of what he says which almost any one can verify. Speaking of the characteristics of the early Evangelicals, he remarks with truth that their grand and noblest distinction was their zeal for the salvation of souls. It may be that even this sentiment received a certain accentuation from their narrow theology; but on the other hand, it was a principle so elevating and so inspiring that it sublimated the lower and poorer elements of their belief.

It was in the second generation, or perhaps the third, that onlookers, whether sympathetic or otherwise, discovered the narrowness of their views of human character and life, the too great emphasis which they laid upon personal experience, and the subjective elements in religion, and their inability to understand forms of goodness different from the type which they had established. Perhaps we may say that this last evil is always connected with movements which are of a sectarian character, and which are connected with a narrow and uncatholic theology.

But there were other evils in the old evangelical theology which could not so easily be covered over by the fervent zeal for God's glory and man's good which characterized the movement. In the first place, there was an extreme individualism, which must always bring something of a blight with it. Then, as Dr. Dale remarks, "it had no eagerness to take possession of the realms of art, science, literature, politics, commerce, industry, in the name of their true Sovereign and Prince." There was a strange inconsistency here. Many of the early Evangelicals were good men of business, and some of them were men of high culture, and even, as Cooper, of poetical genius. But their conception of their work was too narrow. The saving of the soul meant so much more than their formula would cover.

Perhaps the least pleasing trait of the movement is one which will surprise many persons when they hear of it. Yet we believe that Dr. Dale is speaking quite truly when he says that the Evangelical movement "was wanting in a disinterested love of truth," and that it did not cherish "the love of truth for its own sake, but the love of truth as a necessary instrument for converting men to God, and placing them permanently in a right relation to Him." This sentence may, to us, seem harsher than it really is. To the old Evangelical, as he would have put it, the excellent thing was not Truth, but The Truth, that is to say, the Divine provision for man's salvation; and anything outside of this was regarded as of comparatively slight importance.

Now, Dr. Dale holds that, in various respects, the new Evangelicalism has emancipated itself from the narrowness of the old. The representatives of this school have greatly improved in the frank desire to know what is true, for its own sake, and not merely for its practical uses. They have

larger views of life. They are less contemplative; and they have a more living interest in the relations between the Church and the world, and instead of regarding all outside their own society as merely walking in darkness, they recognize freely the impress of the Gospel upon modern civilization.

This being so, we might imagine that Dr. Dale was satisfied with the advance of the movement and with the transformation which it has undergone. Certainly he counts up the gains; but he does not seem quite sure as to whether these are not exceeded by the losses. He asks the question; but he hesitates to answer it. He says that any answer must be so surrounded with reserves and qualifications that it would be of small value.

Yet he does in a manner make answer by asking a number of questions which, he thinks, cannot be answered quite satisfactorily. These questions may be useful to ourselves no less than to those to whom they originally apply. Nay, more, they will apply to other schools besides the Evangelical. We are proud of the decline of the ascetic spirit among ourselves; and there have always been false forms of asceticism which should be condemned. But is there not a truer asceticism; and has there ever been a great religious movement which has not had something of an ascetic character?

Here are some of Dr. Dale's questions: Are we as anxious, ministers and people, about men as our fathers were? Do we and our people, as the result of the passion for truth, know the real meaning of the Bible better than our fathers knew it a hundred years ago? Do we brood over the revelations of God contained in the Old and New Testaments as our fathers brooded over them? Are we cultivating the more robust as well as the more genial virtues? We are not anxious about our frames and feelings. But are we quite sure that this forgetfulness of self is the result of the vision of the glory and the grace of Christ, and of the righteousness and love of the Eternal. We have gone into the world in a sense in which Evangelicalism thought it sinful and dangerous to go into the world; but are we mastering the world by the power of God, and making it what God meant it to be, or is the world mastering us? Let us mark well that these questions deal with realities, and can be ignored by no thoughtful mind.

On two other points Dr. Dale has remarks which demand special attention of those who are called to the preaching of the Divine word.

The first has reference to the putting of the doctrine of the Incarnation in the place of that of the Atonement. Now, there can be no doubt that the old Evangelicals did not give to the doctrine of the Incarnation its due place. In fact, they generally spoke of it as merely or chiefly making the sacrifice of Christ of infinite value. We hold, therefore, that theologians have done well in assigning a loftier position to this central truth. Yet there is some fear lest the actual teaching of the Cross may be less regarded; and in this case the loss will be great.

On this point Dr. Dale remarks with truth:—"The Incarnation may be the deeper truth. It is certainly the larger truth: for it includes the truth that Christ died for the sins of men. But the truth, which, according to the experience of eighteen centuries, lies nearest the conscience and heart, is that special element of the doctrine of the Incarnation which has been determined by human sin. It is this which touches men who have not yet found God. It is this which inspires penitence and faith. It is this—let me say further—which,

long after the grandeur of the larger truth has been discovered, kindles a passion of love, gives a perfect peace, inspires a vigorous faith and a victorious hope. The larger, the inclusive truth is that the Word became flesh in Christ, and that in becoming flesh the eternal relations between God and man were revealed; the truth which moves men and converts them is that, having become flesh, Christ died for our sins."

The other point has reference to the future consequences of sin. It is to be feared that the abandonment of the old-fashioned method of preaching about the torments of hell has given place to a somewhat shallow way of thinking and speaking of the future destiny of mankind. Here again we may profitably listen to Dr. Dale:—

"It may seem that whatever passion for the salvation of men came from the belief of our fathers that those to whom they preached were in danger of dwelling in eternal fires, eternally unconsumed, must be absent in all to whom that belief has become incredible. But this is not quite clear to me. The words of Christ, however indefinite they may be with regard to the kind of penalty which is to come upon those who live and die in revolt against God, and however indefinite they may be with regard to the duration of the penalty, are words which shake the heart with fear. There is a judgment to come, and its issues, though varying with varying guilt, are to be awful to all the condemned. Even while the question of the ultimate destiny of the impenitent remains unsolved, there is enough to fill us with a passion of zeal for the salvation of men from the certain doom—whether it be temporary or final—which threatens them if they live and die without God. . . . "On any theory of eschatology there is a dark and menacing future for those who have been brought face to face with Christ in this life and have refused to receive His salvation and to submit to His authority."

### THE CHRISTIAN MINISTRY.

CHAP. II.—Continued.

#### THE DIVINE MINISTRY BEFORE CHRIST.

##### THE WORD PRIEST.

It has been already remarked that we are not contending for words, and in particular for the word priest. As, however, it is a word which will be frequently employed in this inquiry, it may be as well before going further into the subject, to say a few words on its meaning, and on the remarkable prejudices which are by many entertained against its use.

##### PROPHET AND PRIEST.

It is a very curious illustration of such prejudice which is found in the ordinary statement that the Christian Ministry possesses the prophetic character but not the priestly. It is thought by some persons that it would be a very dangerous concession to allow that the Christian minister is endowed with the priestly office, but it is thought to be perfectly safe to concede to him the prophetic. This notion cannot be said to be borne out by the testimony of Holy Scripture. Might we not say that the prophetic is the most awful of the three great offices which are disclosed in the economy of redemption, especially in the system of the Mosaic Law? A priest was a man who performed certain official acts, merely because he was appointed to that office in any of the ways described in the law. The prophet, as distinguished from the priest in the higher use of the word, was one who had a special mission and message from God to His people, and upon whom a far more awful responsibility was imposed. Comparatively, it was of less importance, what was the personal character of the priest, so long as he performed the acts which were commanded by the law under which he acted. It was

of the utmost importance that the prophet should have a heart that was pure, and lips that were clean, lest his message should be falsified by passing through a distorting medium. To speak to the conscience of men in the name of God is a more awful work than to minister at the altar.

The objection to the term priest is frequently urged by saying that there can be no priest now, because a priest is one who offers sacrifices, and sacrifices involve the shedding of blood. Both of these statements are inaccurate. It is not of course denied that sacrifice is an attribute of priesthood; nor is it denied that, in the later and more restricted sense of the word, a priest commonly meant a sacrificer. But it may be confidently asserted, first, that true sacrifices may be offered to God which are not bloody sacrifices, and secondly, that neither in its etymological meaning nor in its original use did the word priest signify merely one who offered sacrifices.

##### THE MEANING OF PRIEST.

The Hebrew word for priest (*Cohen*) is of uncertain etymology, but it certainly has not this for its primary meaning. According to Gesenius it signified a minister, according to Ewald, one who *set in order*. It does not appear that any one has referred the word to a root which involves the idea of sacrifice. The Greek word *Hiereus* simply means, in its original sense, one who is employed about sacred things, a minister of religion. What the minister of any religion may be, and what his functions, must be determined from the authoritative documents or living voice of that religion. It cannot be decided by the etymological meaning of his name. To raise questions of this kind, therefore, is simply to appeal to ignorance and to prejudice.

That which is the constant element and principle of the divine ministry in all ages, and the fundamental conception of it, is the idea of mediation. The minister of the sanctuary, alike in heathenism and in Judaism, stands in a certain sense between God and man, speaking to man in the name of God, and to God in the name of man. It was the priest's office, "says Grotius," to be in God's stead to the people, and the people's stead to God." (Com. on Heb. ii. 17).

##### NECESSITY OF MINISTRY.

The existence of a ministry was a necessity of man's social or corporate life. Man worshipping by himself, for himself listened to the divine voice teaching him, and presented his offerings in his own name. It is in this sense, although it is an improper use of the word, that every man may be said to be his own priest. We may add, as has already been noted, if that means that every man has, for himself, personal access to God, and must himself be a worshipper of God, and offer his prayers and praises, not by proxy, but by his own lips and hands, then this is a doctrine which is asserted and not denied by the office and work of a ministry.

##### THE SOCIAL PRINCIPLE.

But man, worshipping in association with his brother man, must present his common worship, not only by his own individual act, but by that of a minister who represents the whole community. Such a minister, therefore, is a necessary consequence of man's corporate life. And what is man's life if it be not corporate? What is its origin? What is its sustentation? Doubtless it has its origin in God, and it is sustained by Him; but it also springs out of the common life of humanity, and is maintained by it. It is a branch out of the trunk of the human race, and apart from it could have no continuous life.

"Man," says Montesquien, "is born in society, and there he remains." "Even from the very first," says an able writer, "man stood not alone. Not one of all his progeny can be truly viewed as an isolated individual. He is a member of a race. His individual life is connected with the life of the collective race. In that collective capacity, worship is due from the race to God." It is to be guilty of almost incredible folly to speak of personal and individual life as separated from corporate. There is no such thing in the world. Our natural life is derived from that of the race, and is maintained in connexion with it. Our national life is dependent upon our position in human society. We should be as low as idiots or brutes if we lived

alone, were such an existence conceivable. If, then, man must have relations with God, and relations as living in families and societies, there must be a minister or ministers who shall represent these relations. The various relations subsisting between God and man may be represented in one comprehensive ministry, as was the case in earlier and simpler times, as is the case in our blessed Lord and Saviour Jesus Christ, or they may be indicated by different classes of ministers, each having its own office, and functions, and work.

##### GOD AND MAN.

The nature of the ministry is determined by the character of the relations subsisting between Almighty God and His creatures. What are these relations? What is God to man? Speaking in the simplest and most general manner, we may say that God is the source of light and truth to man, the ruler and guide of man, and the object of worship to man. It might be added that He is the strength and the sustentation of human life, natural and moral; but this idea need not be kept distinct from the three points already indicated, since it is involved in them. The complete idea, then, of a divine ministry, whether it be embodied in one person or in more, must represent this threefold relation. There must be a ministry of truth whose office is to teach men in the name of God, There must be a ministry of governance whose office is to rule men as the representatives of God; and there must be a ministry of worship, whose office is to present offerings to God in the name of the people. In some form or other, either in union or distinction from each other, these offices must exist in every community which owns the Creator as the source of truth, and power, and the object of worship.

(To be Continued).

### REVIEWS.

#### THE EARLY CHURCH.

This volume of lectures by eminent Divines, delivered under the auspices of the Church Club, in Christ Church, New York, is of manifold interest. Not only are the lectures in themselves of considerable value; but they furnish an interesting evidence of the wide interest taken in all questions affecting the religious interests of mankind. Men are no longer content to go to their own Church, to hold their own opinions, or even in an individual way to maintain what they regard as truth against all comers and gainsayers. The work is getting to be carried on in a highly organized manner by the founding of lectureships and societies in defence of the faith and the unification of the Church.

The present volume is a witness to both of these movements. In its outward form it resembles the Paddock, Bohlen, and Baldwin Lectures; but it differs from them in two respects, first in being the work not of an individual founder, but of a society, the "Church Club;" and secondly in containing a series of lectures by different authors instead of being all the work of one man. The series consisted of six lectures; but the last was not ready for the printer, so that only five appear.

For these lectures we are indebted, as we have said, to the Church Club, a Society of Laymen in the diocese of New York, "who have banded themselves together with this object, among others, of promoting the spread of sound Church doctrine, and building up a robust Churchmanship among the people." The editor points out the aim of the series in noting that "two facts stand out in bold relief in Catholic Christianity considered from the historic standpoint: First, the historic ministry, tracing its descent back without break or interruption to the Apostles times, and commonly and correctly described as the Ministry of the Apostolic Succession. Second, the fact that all Bishops are equal as touching their office, and that our Lord committed the supreme government of His Church to the apostles and their successors, that is to say, to the collective Episcopate and not to any individual Bishop."

Here we have the keynote to the whole volume. Bishop Cleveland Coxe opens with "the Pentecostal Age," and is followed by Dr. T. Richey who dis-

\*The History and Teachings of the Early Church as a Basis for the Reunion of Christendom. E. & J. B. Young, New York. 1889.

cusses "Antioch." "North Dr. John and lastly Rome in Bishop dently, grace. S churches remarks: unnatural on condit local Chu plead for included, liar to ou all should tolic Chur accepted and it is The lecus respectian ques Paschal remaining expanded when giv essays or they are tullian, Clement i ful devel changes i We can s volume v the condi

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cusses "Syrian Christianity and the School of Antioch." Next comes Dr. J. F. Garrison on the "North African Church and its teachers," then Dr. John H. Egar on the "School of Alexandria," and lastly, Bishop Seymour on the "Church of Rome in her Relationship to Christian Unity."

Bishop Cleveland Coxe writes somewhat despondently, but with all his accustomed vigour and grace. Speaking of the objections of non-episcopal churches to Anglican proposals for union, he remarks: "Here then we are met by a not unnatural outcry, that we are proposing unity only on conditions of entire conformity with our own local Church. Quite the reverse is true. We plead for a universal system, in which we are included, but we make no stand on anything peculiar to ourselves. We are simply proposing that all should conform to the Holy Catholic and Apostolic Church, in things scripturally and historically accepted from the beginning." This is well put, and it is fair.

The lecture on the School of Antioch is, in various respects, interesting, as dealing with the Ignatian question and other subjects, such as the Paschal controversy, of no less interest. The remaining three lectures have evidently been expanded since their delivery, or were condensed when given. They are excellent and elaborate essays on the very important subjects to which they are devoted. The first of them treats of Tertullian, Cyprian, and Augustine; the next deals with Clement and Origen; and the last on the wonderful development of the Roman Church and the changes in character which she has undergone. We can safely assert that any one who reads this volume with care will have gained a fair notion of the condition of early Christianity.

MAGAZINES.—Harper's Magazine (March) both in literature and in illustrations is quite up to its high level. The first article is on the American army, which is here dealt with in the same thorough manner as was the English army in a former number. Mr. Howells begins a story, "The Shadow of a Dream," which promises well. The article on Venetian Boats is charming, and beautifully illustrated. We cannot enumerate a third of the contents; but we may mention that to some readers probably the most interesting paper in the volume will be that by Mrs. Ritchie (Miss Thackeray): "John Ruskin: an Essay." Littell's Living Age (February 22) has a surprising number of excellent articles. In the first, on the "Ascertainment of English, Dr. Charles Mackay (recently deceased) is hard on some not uncommon solecisms. Mr. W. C. Ward writes charmingly on Richardson, the excellent article on Holland House is reprinted from Murray; and there is a very able and true paper on the "Decline of Goethe" by Mr. J. R. Moyley, reprinted from Temple Bar. And this, which is already a feast, is but part of the provision.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

Quebec Church Society.—The annual missionary meeting of the Church Society of the diocese was held on Monday evening, Feb. 24th, in Tara hall. The hall was filled, the attendance being the largest for several years past. The Lord Bishop of the diocese presided, and the following occupied seats on the platform, viz.: The Lord Bishop of Nova Scotia, Dean Norman, Canon Von Iffland, Rev. Messrs. Williams, Nicolls, Balfour, Petry, Kemp and Brown, Col. Forsyth and Messrs. John Hamilton and W. G. Wurtele. The hymn, "The Church's one foundation" having been sung, the Rev. A. P. Balfour acting secretary read a condensed report of the society's work during the past year, which showed the amounts of the contributions had exceeded those of the previous year. The Lord Bishop of the diocese then made a short opening address, in which he briefly referred to the good work done in the 48 years of the society's existence, and also mentioned the fact that owing to the careful management of the officers, not one cent had been lost by bad investments. He then called on Mr. John Hamilton, treasurer of the society, to address those present. Mr. Hamilton, who was received with applause, said he was almost sorry that his speech could not be postponed for 2 years, until the jubilee of the society, as he would then have so much more to tell them. He then made a compari-

son of the Board's report for 1863 and 1888, showing the progress made in the 25 years. He entered fully into the details of the various funds, &c., of the society, and gave a lot of very interesting information. He also spoke of several vacant missions, and of some which should be divided. He referred to a case under his notice where the churchwardens had to get up a tea meeting to make \$78 to keep the church going, and made a warm appeal for a proper spirit and system of giving, in order that men might not be tempted to rob God as well as their fellow men. After the singing of another hymn the Lord Bishop of Nova Scotia was enthusiastically received upon being called on by the president to address the meeting. Referring to Mr. Hamilton's mention of the \$78 paid for a tea meeting by those who would not pay it for church work, he said there must be something wrong in our common christianity. At tea meetings people have a good time. There was a feeling of sociability, and they rub shoulders. He did not like talk in church. But he was almost ready to risk irreverence, and have cordiality and friendship, rather than say "Dearly Beloved Brethren" without meaning it. He spoke of the necessity for the sinews of war for the work of the church, and showed it was not right to conclude that because a society had an endowment fund that it was amply provided for. He spoke of the intuitive sense of truth which recognized it when expressed, though the truth in question may not before be thought of. It was this faculty of the expression of a truth that made the greatness of Plato, Shakespeare, and others. So it was well to enable clergymen as this society did, to reflect the truth according to their own responsibility. He spoke of the irreproachable lives of the clergy, and of the sacrifice of the life they lived in many of the missions of the diocese, shedding lustre all the time on all round them. He highly commended the work of the society, and said the record of it about to be printed would be sacred, containing as it would the record of God's dealing with his work in this diocese, just as the Bible told of the guiding of his ancient people in the wilderness. He spoke of the dignity of being permitted to help in a work of this kind, even in ever so small a way, and he hoped all who did so would be able to say at the last "I have finished the work which Thou gavest me to do." After his Lordship had concluded his able address of over an hour, the collection was taken up, and a vote of thanks proposed by the Very Rev. Dean Norman to the speakers, and he also took occasion to pay a tribute of respect to Canon Richardson, the efficient secretary, who was prevented by illness from attending. After the singing of the hymn "Onward Christian Soldiers" the Benediction was pronounced and the meeting dispersed.

MONTREAL.

MONTREAL.—Mission Fund Sunday.—The St. George's Church offertory exceeded three thousand dollars—a noble sum for the jubilee year of our laborious Bishop to enable him to carry on the missionary work of the diocese. "He that soweth plentifully shall reap plentifully."

LACHINE.—The Rev. R. Hewton, M.A., now incumbent of Ireland, Que., has been appointed to and has accepted the rectory of Lachine.

Diocesan College Missionary Society.—A successful meeting crowded the efforts of this society on 21st inst., at which the Lord Bishop presided. Some excellent addresses were given, and papers read by the Rev. Comr. Roberts, of Como, Rev. L. N. Tucker, M.A., and Mr. Garth, B.A., of the M.D.T.C.—the latter gentleman's subject was the life of Bishop Heber; Comr. Roberts read an interesting paper on the South American Mission, in which the power of the gospel to transform the degraded cannibal into the devout Christian was set forth. Rev. L. N. Tucker, of St. George's, whose subject was India and Japan, said, many thought missionary meetings were not interesting, and many felt missions were a failure. These two classes of persons could be met by presenting the subject in some new and striking light, e.g., in some of its secular respects. God might be seen in profane as well as in sacred history. The way of Christ at his first coming was not only prepared by John the Baptist, but also by the universal sway of the Roman Empire, by the universal spread of the Greek language, and even by the moral degradation of the world that predisposed men for the hope and the holiness of the gospel. So now the world was being prepared for his second coming, not only by his ministers, but by all the resources of civilization—commerce and railways, the school and the press. Take e.g., Japan and India. Japan was only opened to commerce and the gospel in 1859. The first baptism took place only in 1872, and the first ordination of native preachers in 1877. In 1887 there was 102 native preachers, 60 self-supporting churches, and 20,000 converts. And the number of Christians doubled every three years. That is very striking, but that is only half the case. Through secular

means God was preparing the whole nation to receive the gospel in a few years. Nothing like it had been seen since the conversion of Europe. In India too the church had been the means of reaching and evangelizing millions. But here again God was working through schools and hospitals, railways and newspapers, war and famine has ceased. The greatest evils from which the country has suffered had been destroyed. But, in reality, it was Christ not England that ruled India. The kingdoms of this world were thus becoming the kingdom of Christ. Viewed in this light the subject became most interesting, and should inspire us with the strongest hope.

ONTARIO.

MANOTICK.—The Rev. J. F. Fraser, the incumbent, has been presented with a handsome fur coat, cap, and driving mitts, by one of his congregations, that of St. James' church, Manotick.

PRESCOTT.—The amount of offertory at the missionary meeting in St. John's church was \$24.27, not \$124.27 as stated in a previous number of the CHURCHMAN.

MATTAWA MISSION.—The missionary meetings recently held in this mission were, on the whole, successful. The mission was fortunate in having for its deputation the Rev. Canon Burke, (rector of St. Thomas', Belleville). His addresses were clear and forcible statements of the work and needs of the mission board. Four meetings were held, viz., at St. Alban's, Mattawa, morning and evening; St. Margaret's, Rutherglen; and St. Augustine's, Deux Rivières. The attendance was, respectively, 49, 52, 15, and 23; and the collections, \$4.78, \$3.22, 90c., and \$3.43; total, \$12.33. This was an increase of \$2.43 over last year. In outlying missions like that of Mattawa, the winter is an unfortunate time during which to hold meetings. Nearly all the men are away in the bush. Very fortunately the trains were well "on time," and the meetings were held according to previous announcement. The day of the meeting at Rutherglen was very cold and stormy, and the wind whistled through the chinks in the walls of the log church. The people who had all walked several miles through the deep snow, clustered round the stove, and the rev. deputation himself stood very near the stove pipe to deliver his address. It is proposed to hold another meeting here in the spring, when the men will have returned home. The Rev. R. W. Samwell is now working alone in this large mission. A new lay reader is expected to arrive from England in April, when the priest will immediately open up services at three additional points, thus doubling the number of congregations at present ministered unto. It is hoped by the end of the year to have regular services established in each of the seven townships of the mission. The annual Sunday School Festival of St. Alban's, Mattawa, was held on Feb. 13th. A short service was held in the church at 6.30 p.m. A most enjoyable evening was afterwards spent in the mission house. There was a good attendance of scholars. The Sunday School at the headquarters of the mission has of late made good progress in numbers.

MORTON.—In losing our much esteemed pastor, Rev. J. Forsythe, M.A., we sustain a great loss spiritually and temporally. In his short incumbency here seventy-one persons were admitted to the Holy Communion for the first time and sixty-nine confirmed. He paid an old debt on the Rectory, thoroughly renovating it and put in good order also the grounds. His congregations were always large and steadily increasing. The Rector was ably assisted by his wife who took an active part in the work. Last Christmas day a magnificent bell, over 800 lbs. in weight, (donated by Mrs. William Jacob in memory of her late husband) was rang for the first time in the tower of St. John's Church, and was heard miles around, calling our fellow church people to the lovely services of prayer and praise. As Mr. Forsythe delivered his farewell sermon last Sunday the church was completely filled, there was a universal deep emotion exhibited, making it difficult for him to proceed with services and parting address. The different congregations gave him a nice new cutter, a pair of robes and other articles. Also when Mrs. Forsythe was parting with her Sunday scholars they presented her with a nice purse of money.

TORONTO.

OSHAWA.—The regular meeting of the council of the College was held on Wednesday, the 12th inst., present, W. H. Holland, president; the Rev. Canons Davidson and Middleton, and J. Howden W. Beith and F. E. Dingle, Esq's. The constitutions and by-laws left over from the previous meeting for further consideration, were considered, and after several alterations, were adopted and ordered to be printed. The Rev'd Dr. Carry was elected a member of the council in the room of Mr. Middleton, appointed Warden,

and Dr. Warren, of Brooklin, was appointed in room of Mr. McGee. These are both excellent appointments, as both gentlemen take an active interest in the college. Encouraging accounts of the school were given by Canon Davidson and others, and the names of several prospective pupils mentioned. F. W. Holland was appointed Bursar and Secretary at a nominal salary. A bright and hopeful spirit pervaded the meeting, which augurs well for the future of the college. After the meeting, the Board examined some improvements recently made and expressed themselves highly pleased with the conduct of the school and also with all its appointments.

We are happy to learn that the numbers in the school have greatly increased. It opened with three boarders and one day pupil, now there are ten boarders and two day pupils; and eight for special subjects, making twenty in all, and a definite promise of five more boarders after Easter and some day pupils. The lady principal, Miss Jeffreys, holds a diploma with first class honors from Cambridge, and is an experienced educationist. The musical department is in charge of Mr. Arthur Fisher, mus. bac.

TORONTO.—The death of the Hon. William Cayley, which took place at his residence, No. 90 Beverley street, on Monday, 24th ult., removes from the scene, one who, although hardly known to the present generation, played a very conspicuous part in the old Parliament of Canada. Mr. Cayley was a member of an old Yorkshire family, but spent a good portion of his youth in Russia. He took his degree at Christ Church, Oxford, and shortly afterwards came to this country with two brothers, Frank and John, the latter of whom returned to England and is there now. Mr. Cayley soon became an active politician in Canada, and in August, 1845, was asked by the late Sir William Draper to join his ministry as inspector-general, which he did, although he did not obtain a seat in the House until about six months afterwards—in 1846—when he became member for the county of Huron. In 1849, being then in Opposition, he went with Sir Allan MacNab on a mission to England in the interests of the Tory party, to represent their views in connection with the Rebellion Losses Bill to the British Government and Parliament. At the general election in 1851 he was defeated, but in the subsequent election in 1854 was again returned for his old constituency of Huron. On the resignation of the Hincks-Morin Government in that year he was again called upon to take his old position of inspector-general in the new government then formed by Sir Allan MacNab, and continued in that Government till 1856, when he, along with Mr. John A. Macdonald and other Upper Canada members, threatened to resign, on which Sir Allan MacNab retired, and the Tache-Macdonald Administration was formed—Mr. Cayley still retaining his position as inspector-general, which he held also in the subsequent change on the formation of the Macdonald-Cartier Government. At the general election in 1858 he was defeated in his own constituency of Huron, but subsequently was elected for the county of Renfrew and retained office until the Government was in that year defeated on the seat of Government question, and the celebrated Two Days Brown-Dorrien Administration came in. On the re-arrangement of the Government after that short-lived ministry had ceased, Mr. Cayley dropped out, Sir A. T. Galt taking his place as inspector-general in the Cartier-Macdonald Administration. Although the credit of first advocating protection in Canada is claimed by others, to Mr. Cayley belongs the honor of having been the first to introduce the subject of protection to home industries in Parliament, which he did in 1858, carrying changes in the tariff in that direction on that occasion. He was an upright, high-minded English gentleman of the old school, and it is related that on one occasion he threw an ink bottle at the head of the late Hon. George Brown, when that gentleman questioned his veracity in the House. Since Confederation he has taken no part in public affairs, with the exception of for a couple of years holding office in connection with the Treasury Department of Ontario.

After coming to Canada he was engaged in the Niagara dock scheme, and resided there. He married the daughter of the late Hon. D'Arcy Boulton, of the Grange, who survives him. He had a family of three sons and three daughters. His eldest son is rector of St. George's Church, Toronto; another, Frank, is a well-known real estate dealer in the city, and the third, Hugh, is member for Calgary in the North-west Assembly. One of the daughters married Capt. Glascott, of the 30th Regiment, and lives in Ireland; another married Mr. James Cartwright, who died of diphtheria a few weeks ago, and a third, single, survives him.

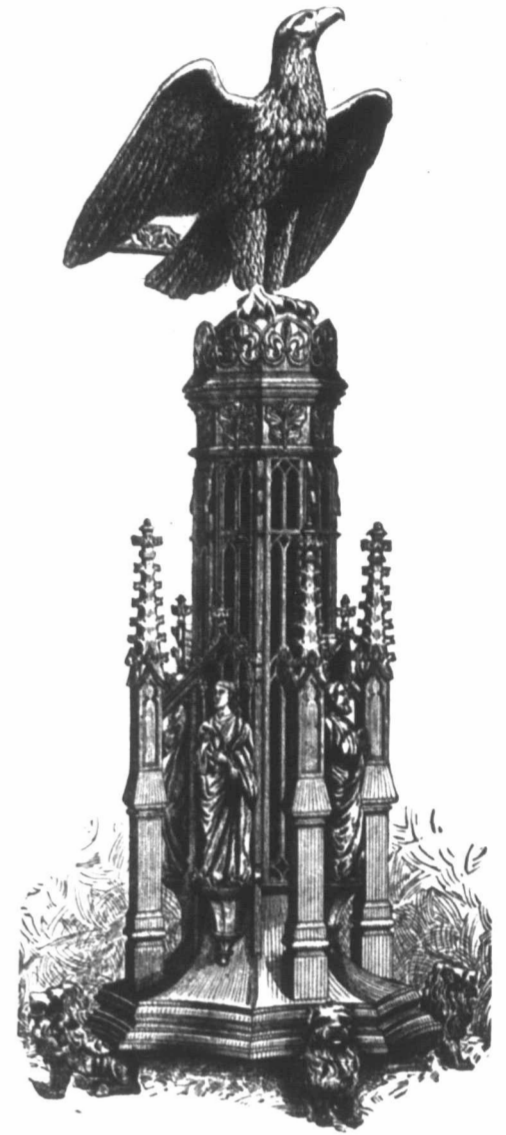
St. James' Cathedral.—Special services were held in this church, Sunday, 23rd ult., morning and evening, the occasion being the opening of the new organ, perhaps the finest instrument of its class in Canada, and the organization of a thoroughly efficient surplined choir. The spacious edifice was crowded,

and many of the worshippers viewed for the first time the improvements recently made. Nearly two years ago, with the advice and assistance of Mr. Darling, plans were submitted and adopted for the improvement of the venerable building, by the removal of the old galleries, reconstruction of the chancel and stalls for the choir, removal of the old windows and their replacement by new ones, and the addition of a new organ by Mr. Warren. The work is now so far finished, and the result is to add grace and dignity, "sweetness and light" to the church. The chancel is approached by a set of polished marble steps, and is furnished with elegantly carved stalls. The floor is encaustic tiles. A costly and beautiful brass eagle lectern supports the great Bible. The lectern, marble steps, and tiled floor are the gifts of Mrs. Alex. Cameron. The organ is a magnificent instrument, placed at both sides of the church, but as yet the pipes have not received their gilding. The choir approached from the east porch, and taking their places in the chancel, rendered the beautiful service of the church with great sweetness and precision, Mr. Haslam being in charge, and Mr. Bowsel presiding at the organ. The music was not on a very elaborate scale, as it is not admissible to have it so during Lent. However, the beautiful improvisation rendered during the effortory fully demonstrated the power and sweetness of the organ.

Canon Dumoulin preached an eloquent and impressive sermon at the morning service from the text I Kings viii. 38, 39. Having spoken from the text generally, the rev. gentleman proceeded to speak of St. James' cathedral more particularly. The life of this mother church of the city, said Canon Dumoulin, runs with the country. In 1799 a service of thanksgiving was held in York by royal appointment, but there was no church wherein to hold it; it was performed in the council chamber. It is a most gratifying fact that wherever England's arms conquer and her civilization is set up, England's church accompanies or soon follows. Accordingly, in 1804 the first church was built on this site in the town of York. It was a frame building 50x20 feet. In 1818 it was enlarged and improved, and in those bygone days, which I suppose no one is now living to recollect, the little world of York assembled. The congregation in those days was very comprehensive—high and low, rich and poor, one with another; the governor, the chief justice, the judges, officers of the army, barristers, physicians, merchants, working classes—all gathered within the same fold. In 1830 a stone church superseded the original frame building. In 1839 the stone church was destroyed by that warm public enemy—fire. The homeless congregation, headed by Dr. Strachan, the second rector, whose name is a history, bound themselves to rebuild the structure. Thus the second St. James' was built, and after a short life of ten years, in 1849 it fell a victim to the persistent fiery foe. This occasioned the building of the present church (1850). The plans, ideas, and designs of the people kept pace with their increasing prosperity, and they resolved to build a church substantial and beautiful, and accordingly the present graceful structure arose in the ashes of the first and second churches of St. James'. The history of the present building has been one of progress from stage to stage of beauty and finish. In 1866 the chime of bells was placed in the then unfinished tower. In 1870 the great Bishop Strachan, the councillor and statesman, had finished his course, and was laid to rest in yonder chancel. It was determined to perpetuate his memory, and the old pulpit and reading pew that then stood at the head of the centre aisle were replaced by new furniture to harmonize with the chancel. In 1872 the tower, steeple, and transepts were completed. In 1882 the venerable third rector and first dean closed a ministry of 44 years. His consort soon followed, and they also sleep under the chancel of the church they loved so well. Their memory was preserved by the east window and its companion. In 1888, after long and anxious care, and the liberality of a few, it was determined to make the improvements which to-day you behold. Much yet remains for loving zeal and generosity towards God to accomplish in an onward direction. The grand organ needs a case worthy of it; windows now unsightly are waiting to give way to their superiors; the chancel invites suitable decoration, and many a touch remains to give unity of beauty to the whole building. Forty years ago when the church was built, it was the mother of four churches, now the family number thirty-four.

In closing his sermon, the preacher prophesied the future of the church as a great free church for the city where daily service would be performed, and where all might resort without money, and without price. As the mother church of Toronto, St. James' should have a place in the interest and affections, not alone of one congregation, but of all the citizens. The church was again filled at the evening service, when the service was very beautifully rendered, the Lord Bishop occupying the pulpit and preaching an excellent sermon from Rev. xiv. 2, 3.

St. James' has been the recipient of an Eagle Lectern of excellent proportions, and, without doubt, the largest and handsomest in Canada. We show our readers a picture of this superb work as follows, and would call attention to the following facts:



That the Lectern stands six feet eight inches high, and is one of unusual beauty. The base is curved octagonal, resting on four lions (emblem S. Ewart), couchant, supporting four heavy pinnacles with flying buttresses. Between each are statuettes of the four evangelists, excellently modelled in bronze. The shaft is composed of pierced tracery surmounted by an octagonal cap, and on it is the eagle, with outstretched wings, standing on the orb set in a crown of glory. The eagle is exceedingly handsome, and the feathers are well worked up and chased. The poise of the bird and the utterly unconventional treatment of the head and wings are wonderfully done, likewise the different finishes, which show of what brass is susceptible. The execution and design show an originality of conception and fidelity of execution of detail, as well as beauty of finish, which compares most favorably with the work of European workers of metal, indeed, if it does not in many points exceed, which augurs well for the growing attention paid to the higher arts by the American people. The inscription, which is on the orb, directly under or below the claws of the eagle, reads as follows:—

PRESENTED BY  
CATHERINE LYON CAMERON,  
1889.

It was erected under the supervision of Frank Darling, Esq., architect.

The designing and executing of the work was done by the Gorham Manufacturing Company, of New York city, U.S.A.

This same firm has recently placed an Angel Lectern in Christ Church Cathedral, given by Mrs. Orr, a member of the congregation.

The Bishop of Toronto acknowledges with thanks the receipt by post this day of an anonymous donation of \$2 for diocesan missions from a friend. February 26th, 1890.

St. George.—The vacancy in this church, caused by the removal of assistant-rector Rev. R. J. Moore to St. Margaret's, will be filled by Rev. M. Dickinson, and Rev. A. A. Pitman, late vicar of Tunstall, England. These rev. gentlemen have arrived in Toronto and will assist Rev. Canon Cayley in his clerical duties.

#### NIAGARA.

HALTON AND NORTH WENTWORTH.—Rural Deanery.—The missionary meetings in this deanery have recently been held, and, notwithstanding the prevailing rains and muddy roads, have been successful. The members attending, and the amounts of the collections, were in excess of those reported last year. The Revs. C. R. Lee, and Canon Sutherland

were the deputy commander Cheyn lectures in the evening, 18th u was illustrated. The lecture at idea of the so them. The la are actively at good beginning

LONDON.—T A. was held at The attendanc expressed in the Rev. Mr. Brown, lady u acknowledging needs which t help them to some most acc London south, theynot arrive them that ve Lesser Slave session he long it making a v i. e., a simp obliged to use upon the impr very like irre the Romish ce their notice. fully and enco light of the Christmas pr mission field work entered secular and in their energie Fry, of Segui Childrens' Le branch), was children in patient perse woman, who l handed and : for years, de that can be g receive any d etc. Thankf from Niagara auxiliary had away Athab Renison was generous gift which had so like "Moses offerings, we "What stror the increasin in the evang and how can gladness of daughter has In addition the Huron missionaries, Band of Hop to the W. A Stratford, fo Only a few the request should beco desired to de little monthl guest at thei pity to miss our preside department or suggestic good as to ce

First Meet The clergy c bled at Saul 12th, 1890. munion in t celebrant, t Bishophurst who afterw delivered a questions v present: H (in the cha Irvine, F. Robinson, The first q and the tra tinctive, doc



were the deputation for the Western Division. Commander Cheyne delivered one of his interesting lectures in the Town Hall, Burlington, on Tuesday evening, 18th ult. His subject was "Egypt," and it was illustrated by beautiful lime light illustrations. The lecture and views gave the audience a good idea of the scenes and the events connected with them. The ladies of St. Luke's church, Burlington, are actively at work, and have already in the bank a good beginning of a new "church building fund."

**HURON.**

LONDON.—The monthly meeting of the W. A. M. A. was held at Bishopstowe, Monday, 24th February. The attendance was very good and much interest expressed in several letters which were read from the Rev. Mr. Brick, Rev. Mr. Burnam, and Miss Brown, lady missionary at Gleichen, all gratefully acknowledging donations received, and mentioning needs which they hope their auxiliary friends will help them to supply. Mr. Burnam, in allusion to some most acceptable contributions from St. James', London south, and Glanworth, said "that indeed had they not arrived when they did, he must have purchased them that very day." The Rev. Geo. Holmes, of Lesser Slave Lake, Peace River, spoke of one possession he longed to have for his church, the want of it making a visible impression upon their Indians, i. e., a simple Communion service. They were obliged to use the ordinary household vessels, and upon the impressible minds of the natives this looked very like irreverence, especially as compared with the Romish ceremonial which is often presented to their notice. Miss Brown, of Gleichen, wrote gratefully and encouragingly, speaking of the intense delight of the Blackfeet children on receiving their Christmas presents. All communications from the mission field show that a large proportion of the work entailed upon our missionaries has to be secular and much of it hard manual labor, straining their energies to the utmost. A letter from Mrs. Fry, of Seguin Falls, Muskoka, to the Ministering Children's League of the Memorial church (mission branch), was read, describing the delight of the children in the Christmas gifts sent them. The patient perseverance in well doing of this admirable woman, who has steadily carried on this work single handed and alone, far away from church or school for years, deserves every help and encouragement that can be given her. Mrs. Boomer will thankfully receive any donations of work materials, garments, etc. Thankful mention was made of the good news from Niagara, that a little daughter of their diocesan auxiliary had been chosen, also a Julia, and from far-away Athabasca. A grateful letter from Rev. R. Renison was heard with interest, telling of the generous gifts from all quarters of the W. A. M. A., which had so bountifully supplied their needs, that like "Moses with the Israelites and their free-will offerings, we had to restrain them from sending." "What stronger proof," he adds, "can there be of the increasing interest which our church is taking in the evangelization of the children of the forest, and how can we thank our friends for the joy and gladness of heart their deep interest in one little daughter has brought us?"

In addition to the \$150 already acknowledged for the Huron Educational Fund for the children of missionaries, it is indebted to the members of the Band of Hope, Owen Sound, for no less than \$21.32; to the W. A. M. A. of the Home Memorial branch, Stratford, for \$5; and to Mrs. Tiley, London, for \$2. Only a few of our branches have not responded to the request of the Leaflet Committee that they should become subscribers. These are earnestly desired to do so at their earliest convenience. This little monthly messenger promises to be a welcome guest at their parochial meetings, and it would be a pity to miss the first number with the address of our president therein. The editor of the Huron department will welcome items of interest, questions, or suggestions from any branches who will be so good as to communicate them to her.

**ALGOMA.**

First Meeting of Western Convocation.—First Day.—The clergy composing the above convocation assembled at Sault Ste. Marie, Ont., on Wednesday, Feb. 12th, 1890. After the celebration of the Holy Communion in the church of St. Luke, the Bishop being celebrant, the meeting for business was opened at Bishopstowe. Prayers were said by Bishop Sullivan, who afterwards welcomed the clergy present, and delivered a charge briefly touching upon the many questions which yet require solution. There were present: His Lordship, the Right Rev. E. Sullivan (in the chair), Revs. F. W. Greene, H. Rollings, I. Irvine, F. Frost, W. Evans, E. F. Wilson, P. G. Robinson, R. Renison, and C. Piercy (secretary). The first question had reference to Sunday schools, and the training of the Church's children in her distinctive doctrine and worship. The whole session

was occupied by this subject. The results arrived at may be gleaned from the following resolutions, which were unanimously adopted.

Moved by Rev. C. Piercy, seconded by Rev. H. Rollings, That it is the unanimous conviction of the Western Convocation, of the Diocese of Algoma, that it is not desirable that the children of the Church of England should attend so-called "Union" Sunday Schools.

Moved by Rev. C. Piercy, seconded by Rev. R. Renison, That the members of this convocation, feeling very strongly the importance of the training of the children of the Church in a knowledge of her distinctive teaching and worship, hereby desire to express it as their intention to avail themselves of every possible facility for this purpose, by instructing the children in the Public Schools, where possible, after school hours; by organizing special children's services, and by themselves catechising the children during the public services of the Church, where at all feasible, in obedience to the rubric following the Catechism; and by any other means of which the circumstances of their several missions will admit.

Upon re-assembling after luncheon, Rev. P. G. Robinson introduced the subject of the irregular and non-payment of stipends by congregations. A very general discussion took place, which resulted in the adoption of the following resolution:

Moved by Rev. W. Evans, seconded by Rev. P. G. Robinson, That owing to the difficulties encountered in many of our missions in securing the honest and regular payment of the quotas of stipend to be provided by congregations, the Bishop be requested to take into consideration the expediency of the circulation of a letter amongst the members of said congregations, placing before them as strongly as possible their duty in this matter.

The convocation accepted the Rev. E. F. Wilson's invitation to visit the Shingwauk Home, which they decided to do after adjournment on Thursday. The convocation adjourned at 5 o'clock.

In the evening the ladies of the W. A., in connection with St. Luke's church, and other parishioners, entertained the clergy at a reception in Turner's hall. Refreshments were served in an ante-room. A good musical programme was rendered by the choir, and speeches were made by Bishop Sullivan and Rev. Messrs. Evans, Rollings, and Frost.

Second Day.—Morning prayer was said in St. Luke's church at 9 a.m., Revs. C. Piercy, Robinson, and Rollings officiating.

At 10.30, after prayers read by the Bishop, business was resumed. The whole morning was taken up by the consideration of how far can the rubrics of the Book of Common Prayer be carried into effect with reference to baptisms, marriages, burials, and admission to Holy Communion. The discussion, opened by Rev. C. Piercy, was participated in by all present; great interest being evinced in the facts recited and opinions expressed. It resulted in the adoption of the following motion:

Moved by Rev. E. F. Wilson, seconded by Rev. W. Evans, That the secretary of the Western Convocation be instructed to communicate with the secretary of the Eastern Convocation, informing him of the discussion of the relation of the laity to obedience to the rubrics governing baptisms, marriages, burials, and the administration of the Holy Communion, asking him to bring the subject before the next meeting of the Eastern Convocation.

An adjournment of an hour and a half was ordered for luncheon.

In the afternoon, the Woman's Auxiliary of the Church in Canada, claimed the first place. On all hands the testimony to the good work performed by the loving women of the Church, banded together in the above society, was heartily acknowledged. The obligations of Algoma were very many. Three resolutions were adopted in regard thereto.

First.—A vote of thanks to the various branches of the W. A. for the liberal and substantial assistance rendered to the missionaries and their parishioners in clothing, Christmas-tree gifts, and other expressions of sympathy, to be forwarded to the general secretary.

Second.—A resolution pledging the several missionaries to do their utmost to form branches (however small, of the W. A. in their missions.

Third.—A vote of thanks to the Church folk at the Sault for the generous hospitality extended to the visiting clergy.

The Bishop brought the proceedings to a close by a brief congratulatory address. He then pronounced the benediction, and the gentlemen present started for the Shingwauk Home.

At 8 o'clock, a well attended missionary meeting was held at Turner's hall, Sault Ste. Marie. Bishop Sullivan occupied the chair. After reading prayers, His Lordship made a short, introductory speech, and then called upon Rev. R. Renison to address the audience. Mr. Renison first acknowledged the sympathy and aid which had been extended to him and his family upon the occasion of the burning of the mission house at Negwenang. To the credit of the diocese of Algoma be it said, that from it he

had received more assistance than from any other diocese. He gave a number of facts which evidenced the value of Christian teaching among Indians. In fact, the Rev. speaker proved that Indian work was a "paying" work. The next speaker was Rev. C. Piercy, of St. Joseph's Island. His speech had reference to the fact that we are ourselves the fruit of missionary labor. The man who realizes the blessings of Christianity is impelled to make Christ known to others. Prayer was a mighty power in helping work in home and foreign mission fields. Rev. E. F. Wilson told of his expending over \$40,000 during his last 20 years' work among the Indians. He then told his hearers a few things connected with the Pueblo Indians, of North Augona, whom he visited in 1888. The Rev. gentleman concluded a very interesting speech by urging his hearers, especially his brethren in the ministry, to try and lose all thought of self and to work only for the glory of Christ. Hymns were sung during the evening, and a collection taken which reached the very creditable sum of \$25.74. A few more words and the benediction from the lips of Bishop Sullivan, and the meeting dispersed.

**THE CHURCH IN THE UNITED STATES.**

(Letter from our New York Correspondent.)

NEW YORK, Feb. 25th.—Lent has now fairly begun, and old Trinity has opened the campaign against the world, the flesh and the devil, with a series of noon-day addresses to business men, the first of which was delivered on Monday by the Rev. Phillips Brooks, D.D., of Trinity church, Boston, who will continue his series during the week. No notice, except a few lines in the daily papers, was given of the addresses, which are confined to the male sex, and chiefly intended for merchants, stock-brokers, and professional men generally. Nevertheless, by 12 o'clock, dripping wet day and all as it was, there was only standing room at the extreme end of the nave, and these gradually pushed forward so as to crowd up to the neighborhood of the pulpit. It was a wonderful sight that greeted the eyes of the famous preacher when he looked down on the sea of upturned eager faces, the faces of men who directed affairs involving the disposition of millions and millions of dollars, or litigation on a large scale, sitting or standing side by side with their clerks and subordinates, the millionaire taking his chance for a seat with the employee at perhaps \$7 or \$10 a week. There was no favor shown either: first come, first serve, was the rule on all sides. It was

**A TRUE DEMOCRACY,**

illustrating the theme that the preacher is so fond of dwelling on, the brotherhood of man and the equality of all before Almighty God, in and through Christ. At 12.05 precisely the choir boys entered followed by Dr. Brooks in his surplice and red stole in honor of St. Matthias, Dr. Dix being present, attired in his cassock. The giant form of the Boston divine absolutely towered aloft from the pulpit, and his wondrously rich voice joined in the singing of the simple hymn "A charge to keep I have." The whole congregation took up the strain, and the immense volume of vocal music rolled through the lofty nave like the sound of many voices. It was strange to the outsider to picture to himself these men a few minutes before full of business, eagerly alive to the main chance, and each one involved in the mysteries of finance, the chicanery of the law, and the details of bargaining, now acknowledging their obligation to their Maker, of rendering to Him the things that are His. A short collect and the Lord's prayer, in whose repetition every word was heard distinctly pronounced, and then the preacher began his address without preface, plunging at once in *medias res* with all that impetuosity and rapidity of utterance which are the distinguishing marks of his style. His subject was

**"THE LIBERTY OF THE CHRISTIAN LIFE."**

The theme occupied him till 12.55, when, in order that the service should be concluded by 1 o'clock, as was announced, he ceased. As he unfolded his idea of Christian liberty, he deprecated most emphatically what he called "that false notion too commonly entertained" that the ideal of true Christian living was the binding necessity of constant restraint, self-discipline, and self-denial. These were, in some respects, necessary to the attainment of the perfect life and the stature of the perfect man, but it was a grave mistake to regard discipline, and restraint, and self-denial as the essence of Christianity. These were but secondary considerations, the means to an end, to be adopted simply because they released men from the bondage of passion and evil desires, and fitted them for the glorious ideal which was to be found in the conception of Christianity as the development of absolute and perfect liberty. Liberty is that condition which enables the man to know, to realize, and to do

**THE BEST THAT IS IN HIM.**

In the Christian life it is that condition in which

of an Eagle about doubt, We show our follows, and s:



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Rural Deanery, deanery have iding the pre- een successful ounts of the reported last on Sutherland

men develop to the fullest the powers with which God blessed them at their birth, and which enables them to reach, as nearly as possible, man's perfect stature. Among Christians (he pointed out) the tendency to say to themselves: "Thou shalt not" prevail too strongly. They stop there. The true spirit of Christian liberty, however, would urge them to add to them, "Thou shalt not, because thou shalt." Dr. Brooks illustrated his thesis by two familiar figures. An iron bar lying by itself untouched and unhampered, might seem to be in a condition of freedom for that reason; but if it were placed into a machine where it fitted accurately into the receiving parts made for it, then it completed this bit of machinery, exercised its perfect function, and instead of being taken from freedom to bondage, was in reality relieved from bondage and placed in freedom, because it did that thing perfectly which it was made to do. So also

#### A CHISEL IN AN ARTIST'S SHOP.

lying upon the floor, untouched, was useless, although apparently free, but when the hand of the artist seized it and used it upon the marble that it might serve his genius, then it was really in freedom because it was doing that thing perfectly which it was best fitted to do. So with the emotions and even the passions of men. Properly directed, playing their part as designed by the Almighty to play in the development of the perfect life of man, they were elements of liberty, conditions which enabled the individual to fulfil in the highest degree the opportunities for self-perfection which every man in some manner possesses.

Dr. Brooks, in proceeding, particularly emphasized the point that, though the Bible is a book of prohibition, it is likewise, in the largest measure, the indicator of how to find the way to a liberty so complete as to be absolutely superb,—a liberty which is the true characteristic of the highest Christian life.

Yet, to this point, the preacher had simply stated theories that were susceptible of general acceptance, the philosophy of common everyday life as opposed to that of asceticism. But just here his breadth became just too broad. He insisted that theologians were all wrong in declaring, for instance, that the doctrine of the Incarnation was one which men must believe. It was sufficiently strong language to say men may believe that God made Himself manifest through Christ. Thence he went on to illustrate

#### THE SUPERB ENTHUSIASM,

the inspiration, and the courage which the idea that in a human body like that which each possesses God was willing to tabernacle Himself, in order that men might be inspired to discern and taught the path that leads to a higher life. Then, addressing himself to the business men, he exhorted them to bear in mind in the midst of their busy life, that Christianity is not a principle of restraint, and self-denial, and asceticism, and mortification of the flesh, but is a development toward that absolutely perfect life which men may not enjoy wholly here, but which is the condition of the saints hereafter. His peroration was a fiery and eloquent description of what he called the glorious consciousness, the superb glow of strength and courage, which comes to that man who is developing himself along the line of Christian liberty.

When his burning words came to an end, the men who had listened to him for so long stood absolutely spellbound for some seconds, even after he had given the benediction and descended from the pulpit, and then they poured out, some to his merchandise, some to his briefs, some to his puts and calls, but all, let us hope, more or less impelled to believe that mammon's is not the only worship.

JOHN JACOB ASTOR,

the millionaire many times told, has just died, quite suddenly, worked to death by the cares incidental to looking after his vast estate, which, after all, he left behind him. He was a vestry man of Trinity, and a constant attendant at Trinity chapel, uptown. Unlike many millionaires he was a man full of good works, and gave away thousands of thousands of dollars of which the world knew nothing. He contributed very largely to all the New York charities, and not least to the Cancer Hospitals for men and women, which he and his deceased wife built and endowed. He was a strict and conscientious Churchman, and a man of singular probity and uprightness. He was not slothful in business, to every detail of which he gave the most unremitting attention. But he served the Lord at the same time, and literally made friends of the mammon of unrighteousness. His only son, William Wadchorf, now the head of the house, inherits with his father's vast property, his father's good qualities.

#### CHURCH NOTES.

Nashotah College, the nursery of full many a missionary priest, especially in the West, is terribly embarrassed financially. The president, I hear, has resigned or will resign very shortly, and rumour has it that the office has been offered to the Rev. Mr.

Christian, of Newark, N.J., who, however, is not likely to give up his rich and comfortable rectory of Grace church to embrace the gripping poverty of Nashotah.

Dr. Thomas S. Childs, of Washington, an eminent Presbyterian divine, has withdrawn from that communion and become a Churchman. He hopes to take Holy Orders in the diocese of Maryland. In his published reasons for taking this step he says:—

"There are two tendencies in the Presbyterian Church—one toward disintegration and one toward unity. This tendency toward disintegration is that which produces the wide differences of opinion. I find in the Episcopal Church a doctrinal faith in substantial harmony with our own. I find a communion of saints, in which I hope to enlarge the experiences of the past, and have a pledge of the still wider communion of the future. I hold as satisfactory the basis of Christian union proposed by the House of Bishops of the American Episcopal Church and revised by the Lambeth Conference. The first three terms—the Scriptures, the creeds, and the sacraments—could hardly cause serious discussion among Protestants. All accept them. We are unable to see why there should be any more difficulties with the historic episcopate. Calvin admitted it; the best historic scholarship of our age admits it. The House of Bishops made their deliverance intelligently and honestly. They do not ask us to accept any particular theory of the episcopate. They ask us to accept the fact; and there is the fact, whether we accept it or not. We are unable to see a simpler basis of union than this.

The university department of Racine College, Wis., will not be reopened, but the grammar school will be continued. Like Nashotah, its pecuniary position is unenviable.

Nearly 100,000 Lenten offering boxes had been sent out by the Domestic and Foreign Missionary Board to gather in the contributions of the children of the Church during Lent.

Nearly forty years ago, Bishop Kip, of California, found on taking possession of his diocese, a thirst for gold. He will leave behind him a thirst for God. It was a missionary diocese with one bishop: it has now two, with a bishop-elect to assist the pioneer prelate. The Church was hungry, and cradled in the miners' rockers. She is now well filled, with nearly a hundred temples. The clergy have more than sextupled, and for every layman Bishop Kip found, there are now hundreds if not thousands.

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

#### Missions and Rich People.

SIR,—Your correspondent "C." says "The plea is often urged in poor parishes, 'We cannot do anything for missions, for we have as much as we can do to make both ends meet.'" My experience is just the contrary of "C's." in this matter. I have never heard such a plea in a poor parish: as a rule, they are the most reliable and steady contributors, even before they are able to make their own ends meet! The plea is more often heard in parishes which are not poor, but extravagant and greedy—grasping all they can, spending it on themselves, and giving away very little. When they are asked to give they claim to be poor, and make the plea which the really poor are the last to make.

The worst of it is that the most liberal gifts of all the poor cannot do the work while the rich hang back. We need thousands, not hundreds or tens. A truer note was struck in your previous number, when you said, editorially, "In the Church in all ages the work has been carried on by the princely gifts of her wealthy sons." There you refer to St. Augustine's experience. The Church in Canada has wealthy sons enough, but where are their princely gifts? The sum of \$75,000 seems large for benevolent work in a New York parish, until you know that it only represents "pin-money" for one out of a score of millionaires there!

SMILAX.

#### Common Sense.

SIR,—Your article on this subject will probably do much good to young clergymen. I fancy, however, that such cases as that cited by "Lay Graduate" are few and far between—at least as he describes the circumstances. An outside layman sees very little of the inner circles of a clergyman's dealings with his

parishioners. I am inclined to think that if all the circumstances were known, the young clergyman referred to had "Common Sense" on his side. There are not many who make the mistake of giving strong meat to babes in Church knowledge. Another thing I have noticed, that those laymen who are fond of "picking holes" in the coats of parsons, are the very persons to make the greatest slips themselves. Sometimes we see clever young lawyers or merchants, who have been notorious for such animadversions as your correspondent's, decide to take Holy Orders and shew the parsons how to exercise tact. They proceed very soon to "put their foot in it" in the most flagrant way. So clergymen who pride themselves on their tact make the most egregious mistakes in the long run. Plain dealing is best—with common sense!

AN OLD PARSON.

#### Church Services.

SIR,—I think that many people will agree substantially with the letter in your last week's issue on this subject. Yet I feel sure the clergy are not to blame. They cannot please everybody in their methods of ordering the performance of services. Rather, they cannot please both the majority and minority of worshippers—for there are always, now-a-days, the two sides on such points. There is much truth in another article, an editorial, in this same issue of your paper, where the 'transformations' going on in Church parties are discussed. Things are in a state of flux. The clergy, in order to hold their people, must please the majority. The majority just now do go in for (so the clergy generally find) shortened services, curtailment of those parts (collects) which must be read, increase of the quantity of singing in the services, the use of familiar hymns which most people can sing though not so appropriate as less familiar ones, sermons on sensational subjects, large choirs rather than good ones.

What is a parish rector to do? If he follows the better way pointed out by your correspondent, he loses the majority of his congregation who gradually slip away to some Church where they hear that there are short, bright services, plenty of easy singing, elastic treatment of Church regulations, sensational preaching, &c. Shall we let them go? Then the Church loses ground.

ONE OF THE CLERGY.

#### More Bishops.—Tax the Priests!

SIR,—The letter of "J. M. B." on this subject is very interesting, especially to those priests who are trying to support their families on a net income of about \$500 per annum! The theory propounded is a very beautiful one, and very practical too—if you lay the foundation well. The Levites, he said, were required to give a tenth of their own stipends to the High Priest. Yes, but then, the Levites received a tenth of the people's incomes. If our clergy received tithes—as they ought—they would be well able and quite willing to *tithe their tithe* for the support of Bishops. It is quite another matter when the system has nothing to begin on, no fundamental tithe, but a mere pittance—about half enough for a living, that is, if we are to live without owing any man anything. But "they are used to it" says "J. M. B." A fine argument truly! The camel is "used to" the load which is breaking his back almost. Shall we, therefore, add "the last straw" which will turn "almost" into "completely," shall we kill the priest with a new burden added to those which have already involved him in the excruciating miseries of poverty, debt, illness, prostration of mind and body?

Yours,

SMILAX.

#### Patronage and Preferment.—Rectories.

SIR,—The letter of Mr. Whitcombe, on this subject, in one column of your issue this week, receives its answer by suggestions in an adjoining column in another letter, on Rectory Funds. The waste of Church funds when they are not needed, is being continually checked, and the evil righted, in England, by the work of the "Ecclesiastical Commissioners," and of the numerous bills for the division of rectory endowments. Current Church papers refer to the Bill for investing the endowments of the rectory of Dumley in the "Ecclesiastical Commissioners" for the endowment of nine new parishes from the proceeds of the surplus. No doubt, as in the recent case of Stoke rectory, the distribution will be according to the scale of need. To carve up such a fund equally among rich and poor parishes, is only to substitute a dozen or a score of abuses for the original one. Toronto diocese is probably the only one in the world in which such a perversion of a parliamentary trust could stand longer than a year at the outside. The resolution of last Synod (calling for a special commission on this subject) seems to be treated as a dead letter. We need an active "Ecclesiastical Commission."

Yours,

S.

SIR,—The burning one in trend of the a structure of ol no doubt, tha rona, in our j of difficulty in XXVI. of the which, I belie Toronto dioces of rectories or of his Lordsh understanding appointment with the chur the vacant par vision, and ou authority of t to a consulting nized; and, b vision, the p recognition of hands. In my if the represe consult with th not pledged to they seek to f

With a view discussion, I amendments of the Deaner the 18th inst. 1. That aft be inserted " 2. That th clause 2: "If representative names of th they shall cho from this list then present warden and within one m make an app having the r House of Bisl

This, or s "crack the A range of si: be quite a w cases, should no doubt be v in calling the appeal. The inherent in tl give to the la the machiner they can legi

SIR,—Wou to a subject t ledged by t England in C I have been the action t the passage committee v representati to confer on tee, I belie Synod, and e peg, in Sep important m land in Cana representati to consider Church in t conference i means wher be brought t The mind considertio the public s in 1886, wh committee Synod. Du action has b different pa ness to cor union of the tees were r respective s the conside existing dic acceptable t ted, with m independent contended v or Diocesa:

## Patronage.

SIR,—The question of patronage is becoming a burning one in our Canadian Church politics. The trend of the age is towards a more democratic construction of old laws, or revision where such a construction seems open to debate. It is owing to this, no doubt, that the provision, on the subject of patronage, in our present Constitution, is giving evidence of difficulty in working. That provision—Article XXVI of the Constitution of the diocese of Niagara, which, I believe, is copied *verbatim* from that of Toronto diocese,—is as follows: "The patronage of rectories or parishes shall be placed in the hands of his Lordship, the Bishop of the diocese, on the understanding that his Lordship will make no appointment without consultation being first held with the churchwardens and lay representatives of the vacant parish." This certainly seems a fair provision, and ought to be workable in every case. The authority of the Bishop, and the rights of the laity to a consulting voice in all appointments, are recognized; and, by inference rather than by direct provision, the promotion of deserving clergy, and the recognition of their services, are thought to be in safe hands. In my opinion, the article would be workable if the representatives of the vacant parish came to consult with the Bishop about the vacancy, and were not pledged to a single nominee whose appointment they seek to force from the Bishop.

With a view to evoke in your columns a profitable discussion, I beg to present to your readers two amendments proposed at the last Chapter meeting of the Deanery of Wellington, held in Orangeville on the 18th inst.

1. That after the words "Church Wardens" should be inserted "if communicants."

2. That the following be added to the article as clause 2: "If required by the churchwardens and representatives, the Bishop shall present to them the names of three duly qualified clergymen, of whom they shall choose one. And if no selection is made from this list within one month, the Bishop shall then present another list of names. And in case the wardens and delegates cannot agree upon a choice within one month thereafter, the Bishop shall then make an appointment to the vacancy, the parish having the right of appeal from his decision to the House of Bishops."

This, or some similar amendment, may help to "crack the nut," which to some seems a hard one. A range of six names ought, in all ordinary cases, to be quite a wide enough one, while in extraordinary cases, should any arise, the parish interested would no doubt be willing to bear any reasonable expense in calling the House of Bishops together to hear their appeal. The point is, to keep intact all the powers inherent in the "mission" of the Episcopate, and to give to the laity, who provide the means for running the machinery of the Church, every privilege which they can legitimately demand. A. J. BELT.

## The Union of Our Church.

SIR,—Would you allow me a short space to refer to a subject that is of vast importance, and so acknowledged by the shouting members of the Church of England in Canada, viz., "The Union of our Church." I have been looking anxiously for some comments on the subject in our Church press, particularly after the action taken by our last Provincial Synod, by the passage of a resolution, and the appointing a committee with power to invite a conference with representatives from all the dioceses in the Dominion, to confer on this important question. This committee, I believe, met before the adjournment of the Synod, and decided to hold this conference in Winnipeg, in September next. This will be the most important meeting ever held by the Church of England in Canada, and the first attempt ever made for representatives from every diocese to meet together to consider the larger questions affecting the whole Church in the Dominion. The main object of this conference is to consider and advise some practical means whereby a union of the Anglican Church can be brought about.

The mind of the Church is fully prepared for the consideration of the question, as it has been before the public since the meeting of our Provincial Synod in 1886, when the first resolution was passed, and a committee appointed which reported to the late Synod. During the interim of these two Synods, action has been taken by a number of the dioceses in different parts of the Dominion expressing a willingness to consider any well devised scheme for the union of the Church. In many instances committees were appointed, which have reported to their respective Synods. The time has therefore come for the consideration of what form of union, under the existing diocesan system, would be practicable and acceptable to the whole Church. As now constituted, with many separate governments, each entirely independent, there are, of course, difficulties to be contended with, for fear of infringing upon Provincial or Diocesan rights. But need the formation of a

Dominion Synod interfere with the authority of either Province or Dioceses? Have we not the experience of the past history of the Church that in her early councils local governments or other usages were never interfered with, it was the larger question affecting the whole Church, and the conferring of the Apostolic teaching and doctrines; then again, coming down to our own time, we have the example of the sister Church in the United States, for, in no instance, has the General Conference of that Church ever trespassed upon State or Diocesan rights. Nor need a Dominion Synod in Canada do so either, for there is ample scope for matters affecting the whole Church for the consideration of such a Synod. In fact, the Dominion Synod must be a motive power, and not an adjuster of machinery—it would be a committee of the whole Church, on things pertaining to the interests of the Canadian Church and the extending of the kingdom of God.

The grave question now must be, what representation from the various organizations shall constitute this Dominion Synod. I take it from the great extent of our Dominion, that it will, as our country fills up, be subdivided into Provincial Synods, as our dioceses have, in older settled parts, been subdivided. We have at present but two such Synods, viz., that so-called of Canada and Ruperts Land. But British Columbia will, no doubt, shortly have her Provincial Synod, and is now moving in that direction. From such, I think, must come the representation to the Dominion Synod, and would eventually be in the interests of the Church, as distances are too great for Diocesan representation. But until the establishment of Provincial Synods, provision could be made for dioceses outside of such organizations. Then, again, what should be the Constitution of this Dominion Synod, and what its special powers, requires mature consideration. But in reviewing the position of the Church of England in Canada, there must be very many subjects affecting the whole Church that never could be reached under our present Diocesan system, and would only have full force by the united voice of the Church. I could enumerate many such, but I trust that this communication may lead to further discussion through our Church papers, for it cannot be too fully ventilated before the proposed conference in September next. I am pleased to be able to state that at a meeting of a Diocesan Synod in British Columbia, held in October last, after the action taken by our own Provincial Synod in September, a resolution was passed endorsing this action, and favoring the union of the Church, and appointing an influential delegation to attend the proposed conference. This, coming from the extreme west of our Dominion, may fairly be taken as an index that the Church is prepared for this great question.

I fear I have trespassed too much on your space, but, with your permission, I shall continue the subject in some other issue of your well-named new "CANADIAN CHURCHMAN." W. IMLACH.  
London, Ont., February 18th, 1890

## Family Reading.

Devotional Notes on the Sermon on the Mount.  
9—THE SIXTH BEATITUDE.

"Blessed are the pure in heart: for they shall see God."—St. Matt. v. 8.

The remarks of Tholuck are so excellent on this passage that we shall begin our own exposition by reproducing such of them as are adapted for our purpose. "The idea of a pure heart was, for the hearers of our Lord, no new idea. The Psalmist had required that he who would approach the sanctuary should have 'clean hands and a pure heart' (Ps. xxiv. 4). It was this which distinguished the true Israelite from the false: 'Surely God is good to Israel, even to such as are pure in heart.' And David had prayed for 'a clean heart' (Ps. li. 12). Did our Lord understand the phrase in the Old Testament sense? In Psalm lxxiii. it is evident that the purity of heart spoken of is in opposition to that impurity which manifests itself in appearances inconsistent with the truth of things. In Ps. xxiv. and li. purity is identical with sincerity.

"So, too, in the New Testament, the word *pure* combined with *heart* and *conscience* forms a contrast to *hypocrisy* (1 Tim. i. 5; iii. 9; 2 Tim. i. 3; ii. 22). The most restricted view would be to understand this purity merely of uprightness in the dealings of man with man; a wider view would take it principally towards God; the widest would make it to denote moral purity generally, or in the subjective possession, on the part of a man, of a cleansed and purified heart."

This is so good that we hardly like to demur to the inclusion of justification in the character designated. Undoubtedly this is pre-supposed. Purity

of heart is an attribute of the justified man. It is only when we are reconciled to God that this grace can be ours; but we cannot see that the idea of forgiveness or acceptance is part of the notion of purity.

We are perhaps in the habit of restricting the grace here commended too much to that which is conventionally known as purity, in opposition to sensuality or incontinence. And it is quite natural that this should be the case, from the fact that impurity of this kind is so frequent and is attended by such visibly degrading consequences. But it is quite clear that the Scriptural conception of purity is deeper and wider than this. The nearest Latin word corresponding with the Greek original would probably be *sincerus*, sincere. And accordingly S. Augustine explains the pure heart to be the single heart, the single heart, the heart without folds; and thus he connects the present passage with others in which our Lord speaks of the single eye, the eye of the spirit (Matt. vi. 22, 23; Luke xi. 34), which must be healthy before it can be receptive of the divine light, and so a channel of illumination to the whole inner man.

In the same way Origen had pointed out that the pure were not those merely who were free from the defilements of the flesh, but from all sins, for every sin brings defilement into the soul. In short, this purity is that simplicity and godly sincerity which places itself before God without reserve, which hides nothing from Him and desires that nothing should be hidden from Him, which has no purpose but the doing of His will, no end but that which he designs. It is, therefore, the opponent of all insincerity, double-mindedness, dividedness of heart. It is childlike simplicity.

May we not remark on the position of this Beatitude? In several aspects it is significant. In the first place, purity of heart is a grace of the accepted man. Let us remember that the first three Beatitudes describe the attitude of those who come to God through Christ, and the process of reconciliation. The central Beatitude describes the state of those who have come into the Kingdom, They hunger and thirst after righteousness. This righteousness manifests itself in love and mercy. So far all is clear.

Now, we seem to be reminded, by the position in which the grace of purity appears, that it is intimately connected with love. This purity is not a mere negative thing. It is positive. It does not merely imply that disturbing and defiling elements are absent; but that a positive principle of truth and love is present and reigning. The single eye, the simple heart—these are purged by the fire of divine love. It is selfishness that makes men double—the projection of self into the field which belongs to God alone: and it is love alone that can drive the intruder away; and so it is that the "pure in heart" stand side by side with the "merciful." When S. Peter says (Acts xv. 9) that God purifies or cleanses men's hearts by faith, he expresses a similar thought. Faith that worketh by love is the great unifying and harmonizing principle, therefore the banisher of all extraneous and heterogeneous elements, therefore the purifier.

The blessing promised to the pure in heart, the seeing of God, wonderful and exalted as it is, would present no unfamiliar thought to the minds of Christ's hearers. They came to "appear before the presence of the Lord" in His worship. Moses had prayed, "I beseech Thee, show me Thy glory;" and had been told that he could not see the face of Jehovah and live. But still the longing remained. It is expressed in the words of S. Philip: "Lord, show us the Father, and it sufficeth us." Perhaps he was thinking of those visions of the Most High which were accorded to His servants (as to Isaiah) under the Old Covenant.

It is a thought which baffles our meditations. We strive to enter into it and words fail us, nay our spirit faints as we think of it. We reach forward in anticipation to that hour in which His servants who serve Him shall "see His face." We speak of the beatific vision, and we seem to enter into the light and glory of the heaven of heavens. We try to enter into the thought of S. Paul when he says that we shall see no longer through a glass darkly, but face to face, and shall know as we are known. To know God, to see God, will then be a perfect joy, and never a fear or a trouble.

But assuredly our blessed Lord did not mean to postpone this vision to the time of our entering into the joy of our Lord. We remember what He said to S. Philip: "He that hath seen Me hath seen the Father." Yes, the Father is in the Son, and lives and speaks and acts by the Son, and he who enters into the thoughts and words of the Son of God does thus see and know the Father.

"Blessed are the eyes which see" those great things. Blessed are those to whom the Son of God in His humiliation is not a root out of a dry ground, having no form or comeliness; but the Chiefest among ten thousand. For in seeing the beauty of the Son, they are beholding the glory of the Father, full of grace and truth. And it is only the pure in heart who can have this power of vision. It is only the single eye that is full of light, because it is only the single eye that admits Him Who is the "Light of the world." Thus, the blessing of seeing God is no arbitrary bestowment, it is the spiritual consequence of purity of heart. The impure could not see God, could not be made to see God. It could not be that the pure in heart should not see God. And the process goes on with a kind of reciprocity. The vision of God cleanses the heart more and more, and even as we are more deeply cleansed is our vision enlarged.

And the principle is of universal application. When we have learnt to see God truly in Christ, we can see Him everywhere, in our personal life, in the work of the Church, in the history of the world. When He is not recognized, all is discordant. The recognition of His presence brings in harmony and unity. And all this is the attribute of the pure in heart, and of these alone. As St. Augustine points out, "it is to the attaining of this pure heart, this purged eye of the soul, that all helps and appliances of grace are tending. This is the great meaning and purpose of them all—of sacraments, of preaching, of Scripture—to prepare and fit us for this, for a time when we shall be enabled to see the Seer; for in that seeing all blessedness is included: without it there were no heaven, with it there could be no hell." (Archbishop Trench.)

#### Advice to Men in Trade.

Trouble is tolerably certain to follow verbal contracts. The wise merchant, taught by experience, will endeavor to have a writing executed by the person to be charged, in every case of importance arising in his business. This especially is necessary of guarantees. A man enters your office whom you know to be perfectly responsible. He tells you to sell Brown a thousand dollars' worth of goods. Brown is all right, he will answer for that, etc.; make him sign a memorandum. A customer gives you a large order for future installment deliveries. Make him sign it in writing. You engage a salesman for a year, or for a month, or for a trial trip. Have it all put down in writing and signed. You save your chances before a jury, who, nine times out of ten, prove uncertain and too sympathetic with that party whom they consider is the "under dog." It is only a little trouble at the time, but it usually saves a heap of trouble in the future.

#### Western Assurance Company.

The thirty-ninth annual meeting of the shareholders of the above company was held at its offices in this city on Friday last, the 21st inst.

The president, Mr. A. M. Smith, occupied the chair, and Mr. J. J. Kenny, the managing director, who was appointed to act as secretary, read the following

#### REPORT:

The directors beg to submit to the shareholders their annual statement of the accounts of the company for the past year, and its assets and liabilities on the 31st of December last.

It will be seen from the Revenue Account that the total income of the company was \$1,719,090.80, and after providing for losses and expenses of management, a profit balance remains of \$54,432.69.

Two half-yearly dividends have been declared at the rate of ten per cent. per annum on the capital stock, and after payment of these there is a balance at the credit of Profit and Loss Account of \$12,286.41. This amount, added to the Reserve Fund of \$825,000, brings the total surplus funds of the company up to \$837,286.41. From this, however, must be deducted the amount necessary to provide for the liability on unexpired risks, which is estimated at \$530,196.69; leaving a net surplus over and above capital and all liabilities of \$307,689.72. When it is borne in mind that the past year has been

marked by an exceptional number of serious conflagrations (in several of which this company was involved to a considerable extent), and that the experience of companies engaged in marine business has been generally unfavorable, your directors feel that there is ample cause for congratulation in the figures presented herewith.

Since the last annual meeting of shareholders the directors have shared the deep regret felt by the community at large at the death of the late Mr. Wm. Gooderham, who had been a highly valued member of the board for upwards of twenty years, and vice-president of the company for the past four years.

The vacancies caused by Mr. Gooderham's death were filled by the election of Mr. Geo. A. Cox to the vice-presidency and Mr. W. R. Brock as a director.

#### STATEMENT OF BUSINESS FOR THE YEAR ENDING DECEMBER 31ST, 1889.

REVENUE ACCOUNT.	
Fire premium	\$1,303,496 81
Marine premium	721,695 77
	\$2,025,192 58
Less re-assurance	348,482 62
	\$1,676,709 96
Interest account	42,380 84
	\$1,719,090 80
Fire losses, including an appropriation for all losses reported to Dec. 31st, 1889	696,887 77
Marine losses, including an appropriation for all losses reported to Dec. 31st, 1889	458,032 12
General expenses, agents' commission, and all other charges	509,738 22
Balance to Profit and Loss	54,432 69
	\$1,719,090 80

PROFIT AND LOSS ACCOUNT.	
Dividend paid July, 1889	25,000 00
Dividend payable January, 1890	25,000 00
Balance	12,286 41
	\$ 62,286 41
Balance from last year	7,853 72
Profit for the year	54,432 69
	\$ 62,286 41

Liabilities.	
Capital stock paid up	\$ 500,000 00
Losses under adjustment	94,142 46
Dividend payable Jan., 1890	25,000 00
Reserve Fund	\$825,000 00
Balance, Profit and Loss	12,286 41
	837,286 41
	\$1,456,428 87

Assets.	
United States bonds	\$ 529,590 00
Dominion of Canada stock	211,417 50
Loan company and bank stock	129,380 00
Company's building	65,000 00
Municipal debentures	84,668 49
Cash on hand and on deposit	130,566 25
Bills receivable	47,913 74
Mortgages	12,100 00
Re-assurance due from other companies	41,958 16
Interest due and accrued	6,846 73
Agents' balances and sundry accounts	196,988 00
	\$1,456,428 87

A. M. SMITH, President.  
J. J. KENNY, Managing Director.  
Western Assurance Offices,  
Toronto, Feb. 14, 1890.

AUDITORS' REPORT.  
To the President and Directors of the Western Assurance Company:

GENTLEMEN,—We certify to having examined the books, securities, vouchers, and bank balances of the Western Assurance Company for the year ending 31st December, 1889, and find them correct and in accordance with the annexed balance sheet and statement.

R. R. CATHRON,  
JOHN M. MARTIN, F.C.A., Auditors.  
Toronto, Feb. 14th, 1890.

The president in moving the adoption of the report said:

The report just read and the accompanying accounts present, I think, so clear a synopsis of the business of the company for the past year that it is scarcely necessary for me to enlarge upon it to any extent. I may say, however, that it must be gratifying to the shareholders to note the position which the Western maintains among the insurance companies of this continent, evidence of which is presented in its premium income of nearly a million and three-quarter dollars (after deducting re-insurances), which comes to us from agencies scattered throughout all the provinces of the Dominion, the United States, and the British West Indies. And while it is true that the profit realized upon the year's business is not so large as might be expected under ordinary circumstances, and is, in fact, smaller than has been shown in our annual balance sheets for some years past, it must be remembered that the year 1889 has been in some respects an exceptional one. It is seldom we experience within the period of a few months four such conflagrations as those towards which we were called to contribute during last year, two on the Pacific Coast (which has hitherto been a very profitable field) and two, occurring within a few days of each other, in the State of Massachusetts, at

Lynn and Boston. So that when, with the calls upon our treasury which these involved, coupled with the unfavorable experience in the Marine branch during the closing months of the year, we are able to meet our shareholders with a large enough profit balance to pay their usual dividend of ten per cent. and add something to our surplus, I think you will agree with me that we are presenting ample proof that our affairs are being conducted in such a manner as to command your confidence and reflect credit upon those responsible for the active management and supervision of the company's business, both at the head office and at the branches and agencies throughout its extensive field of operations.

In regard to the outlook for the future, I need scarcely remind you that our business, being subject largely to elements beyond human control, is of such a nature that we do not feel safe in attempting to form an estimate in advance of the probable result of any year's transactions. We can only continue to pursue that course which experience and prudence point out as best in the interests of the company, and rely upon the outcome being in the future, as it has proved in the past, such as to yield shareholders a good return upon the capital invested while affording policy-holders ample security.

I cannot close without a further reference than that made in the report to the loss we have sustained since we last had the pleasure of meeting the shareholders in the death of our late vice-president. His worth and his many virtues are too widely known to require more than passing notice here, but I may say that in the death of Mr. William Gooderham we feel that the company has lost a faithful officer and director, and each member of the board a highly esteemed friend.

The vice-president, Mr. George A. Cox, in seconding the adoption of the report, said:—

Mr. Chairman, you have very justly alluded to our late respected vice-president, who had for many years and with so much satisfaction to the shareholders discharged the duty that now devolves upon me. When I say that I deeply regret the fact that he is not here to discharge that duty to-day, I am sure I but give expression to the feeling of every shareholder and director, every officer and employe of the company.

The experience of the company for the year under review affords in my judgment more than ordinary cause for congratulation, notwithstanding the fact that the profits are lower than for several years past. The year of 1889 will long be remembered amongst both fire and marine underwriters as one of unusual severity.

In addition to the disastrous storms on the Atlantic coast as well as on the lakes, we have been heavily interested in no less than four serious conflagrations, and I repeat that it is certainly a matter for congratulation that the large annual premium income, amounting last year to over \$2,000,000 gross, pouring into the coffers of the company from nearly every important point on this continent, was sufficient to meet these exceptionally heavy losses on land and sea as well as the ordinary losses of the company, and to do that without impairing our capital, without encroaching to the extent of one dollar upon our large reserves, without reducing our usual ten per cent. dividend to our shareholders; in short, without in any way disturbing the business of the company in the even tenor of its way. It is particularly satisfactory to feel that our business is now so extended and so well distributed as to give us that average risk and that annual income that will safely carry the company through such disastrous storms and through such serious conflagrations as we have experienced during the past year.

It must also be remembered that in years when we escape these exceptional losses we go on rolling up our reserve funds, and in looking back over the reports of the last five years, including the one just closed, I am gratified to find that we have in that time paid \$232,589.53 to our shareholders in dividends, have transferred no less than \$205,000 to our Reserve Fund, and increased the amount standing at credit of Profit and Loss by \$11,298.30; in other words, the company has earned for you about 20 per cent. per annum on your paid-up capital, about one-half of which has been paid to you in dividends, and with the other half a large Reserve Fund has been built up to protect your capital in years of unusual disaster. Another very satisfactory feature in this year's report is the fact that our business has been done at a cost of less than 30 per cent., a rate that compares most favorably with that of any other company. Before taking my seat I desire to add that for these highly satisfactory results you are chiefly indebted to your able and energetic managing director and his well-selected staff, who know their business thoroughly and attend to it promptly.

The managing director, in reply to an enquiry, explained that the amount calculated as necessary to provide for unexpired risks was somewhat less last year than at the close of 1888, owing mainly to the discontinuance of annual ocean hull business. The marine premiums of the past year being chiefly on cargo risks, written for the trip only, were almost entirely earned at the close of the year. The report was adopted and a vote of thanks was passed to the directors for their services.

Messrs. Fred J. Stewart and John K. Niven having been appointed scrutineers, the election of directors to serve during the coming year was proceeded with, and resulted in the unanimous re-election of the old board, namely:—Messrs. A. M. Smith, George A. Cox, Hon. S. C. Wood, Robert Beatty, A. T. Fulton, Geo. McMurrich, H. N. Baird, W. R. Brock, and J. J. Kenny.

At a meeting of the board held subsequently Mr. A. M. Smith was re-elected president and Mr. Geo. A. Cox vice-president for the ensuing year.

## Children

### CHAPTER

Boy began put the pot cheeks became quite forgotten

"Our grace

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NO PEN CAN IN which by the tl lives have be agonizing, hum diseases of the of hair.

CTICURA, th SOAP, an exqui it, externally, a Blood Purifier, every form of s ples to scrofula Sold everywh 35c.; RESOLVE DRUG AND CHE Send for "H

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Children's Department.

"Boy."

CHAPTER VIII.—Continued.

Boy began pouring out the tea, then put the pot down suddenly, and his cheeks became crimson. "Oh! I was quite forgetting; I am sorry," he said. "Fordot what?" asked May.

"Our graces," said Boy, gravely. "Let me think what'll be the best plan to manage. Oh! I know," after a short pause. "Doddles, if you were to say, 'one, two three, and away,' when you say 'away' we'll all say our graces at the same time."

Doddles struggled to keep grave. He felt he should forfeit Boy's good opinion for ever if he laughed. So he said quite gravely, "I think, my darling, if I might say so, I have a better plan than that."

"Oh! all right, Doddles. Yours are always nice plans," answered Boy.

"Then I think if you said your grace out loud and we all said 'Amen,' it would be best," suggested Doddles.

"You mind and all say it 'xactly together," said Boy, as he folded his little hands and slowly repeated the words: "For what we's going to 'ceive may us be truly thankful."

All three "Amens" came out at once, and Boy gave a sigh of intense relief.

"Now we can have our tea," he said.

"Yeth in tumfort," added May, and they all chatted away and drank heaps and heaps of the tiny cupfuls, much to Boy's delight. At last no one could eat any more. "Not even Doddles and he's biggest," said Boy, as they got up from the table. "So now we'll play games and then go into the garden."

"What shall we play?" said May, putting her arm round Boy's neck.

"Polly, what do you say?" asked Boy.

"Any game you like, sir," said Polly, politely.

"No, Doddles is oldest, so Doddles shall choose," answered Boy, "and mind you choose what you like, Doddles, and don't think of us," he added, anxiously.

"I think the most amusing thing we could do would be to tell stories, Boy," suggested Doddles.

"You mean 'tales,' doesn't you," answered the child. TAILS—tales—for you don't want us to tell stories, I mean untruths, I suppose?" and he laughed heartily at his own joke.



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"No, tales, darling, and we will sit in the window and see which will tell the best," said the curate, taking up his position with the boy on his knee and a little girl on each side.

"Who shall begin?" said Boy, quivering with excitement.

"I think if you begin, then May, then me, and then Polly," Mr. Dodsworth put Polly last, for he doubted her capacity for telling stories, and hoped they would get tired of the game by the time it came to her turn.

"Let me think," said Boy, in the same tone he heard "Let us pray" from Doddles in church. "I suppose it had better be 'exciting'?" he inquired before beginning.

"You had better hold May's and Polly's hands so that they won't be frightened; but it's only a tale, 'member, dears," he added in a consoling tone, "and I won't make it too dreadful."

Boy's Story.

(All in one tone and no stops.)

"Once upon a time there was a man and he had a lover so she made a cake and they were married and then they lived in the very middle of a thick thick wood in a house they made for themselves made of the schoolroom table cloth and three sticks and the wood was so very very thick no one could walk through it then they got the plague and were ill but the doctor came at once and gave them powder not in jam but they didn't cry but got well and then a bear came and ate them up and the man said to his lover 'do you mind' and she said 'no thanks not with your arms round me' so they died and they had a beautiful burial with crowds of flowers and I think but I'm not quite sure that they both went to heaven."

"That ith a bootiful thory," said May. "Ith it quite true?"

"No, not quite, May, at least not some parts; you see it was a make-up mostly as I went along."

Polly looked rather frightened and edged up closer to the curate.

"Now, May," said Boy. So May began.

May's Story.

"There wath oneth a printh who lived in a cathle and wath turned into—a—white putly-cat, and—and—" (here the child got crimson with anxiety to beat Boy's story, and the others looked intensely interested), "and he thawallowed a little teeny weeny mowtow, so he had told tream for thupper—and—and—the printh loved a princeth and they flew up to the thky and were drown dead, and ever-ry body tried in all the world, so they tomed back and were happy for alwayth and alwayth, and you do like my thory, don't you Boy?" said May all in one breath.

"It's a lovely story, very lovely," said Boy; "tho' some parts I doesn't quite understand, but I do like it ever so much," and the two gave each other a hug, and looked up at Doddles waiting for him to begin.

"Please may I say one thing?" asked Boy, "before you begin."

"Certainly, Darling."

"Well all I want to ask is don't make it a 'sermony' story; make it very 'diculous.'" The curate was in a dilemma, he had never told a funny story in all his life. "We want to scream with laughter, don't we, May?"

"Yeth, thream!" echoed May. And Doddles turned hot and cold with anxiety. He was a nervous little man, remember, and he knew that

probably Boy would repeat his story, whatever it was, in his clear childish voice at dessert. He looked round hopelessly for some way of escape, but found none, and so in desperation began.

DODDLES' STORY.

"Once upon a time a lady and a gentleman got out of their carriage to walk home across the fields. Just as they got to the centre of one—"

"Oh! Doddles, Doddles," interrupted Boy. "Oh! does it happen by any chance to be a bull story? Of all things I love a bull story best."

Doddles felt the whole point of his narrative had departed, but he continued, "Just as they got to the centre of the field—"

"A wild—mad—roaring—beast of a bull," put in Boy.

"You must let me tell the story, darling."

"Oh! yes; go on, go on; only you weren't quite quick enough, and I know there is a bull in that field."

"Just as they got to the centre of the field—Hush! Boy—the lady turned and said to her husband—"

"Oh! make haste," put in Boy in a suppressed tone.

"Philip, there is Farmer Jones' bull, what shall we do?" and her husband answered, "Good gracious! Mary, he sees us; you had better make for the stile," and the little old lady ran as hard as ever she could, and the bull began to run too. But the brave husband never thought of himself—"

"He was stupid," put in Boy.

"But waited to give his wife time to get away. Then the bull came up and caught the poor man before he had time to escape, and the lady, looking back from her place of safety on the top of the stile, saw her husband tossed into the air and called out in agony of fear, 'Philip, Philip, can the footman be of any use.'"

"Was he! Oh! Was he killed?" asked Boy shaking with laughter.

"No, not killed," answered Doddles wiping his hot forehead with his handkerchief.

"Oh! I was so hoping he was killed," said Boy in a disappointed tone.

"I hoped both would have been killed," which bloodthirsty wish Lady May added with the sweetest baby smile.

"Now it's Polly Mason's turn." The dreaded moment had come and Polly turned white, then red.

"Now Polly begin please, only 'member your story must beat all of ours, and it will take a good deal to beat a 'bull' story."

Polly's face puckered and she began to splutter.

"Please begin quick," said Boy impatiently.

One more pucker, one more splutter, and Polly's cup of woe brimmed over, and she burst into tears.

Doddles carried her off into the passage, to comfort her and assure her she need not tell a story.

"Well, Polly is a little idiot," said Boy putting his arm round Lady May's neck.

"You muth be kind," she said, "Polly Mathon is frightened, I think."

After this they all started off to play "Catch-me-if-you-can" in the garden, and Boy, quite tired out, sat down on the stairs to rest, he remarked to Doddles, "It was a particularly nice party, wasn't it?" and Doddles replied, "The very nicest party I've ever been at, darling," which made Boy feel more than satisfied.

To be Continued.

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Somebody Else Might.

A lady was walking quietly alone, a city street not long ago, when a door flew open and a boy shot out with a whoop like a wild Indian. Once on the pavement, he danced a sort of double shuffle all around the curbstone, and then raced the street in great haste, for it was evident from the books under his arm that he was going to school. She was thinking what thoughtless, noisy creatures healthy boys are, when just before her she saw something yellow lying on the stones. Coming nearer, she fancied it was a pine shaving, and looked after the boy again. She saw him suddenly stop short in a crowd of people at a crossing and come back as fast as he had gone, so that just before she reached the shaving, he dived and picked up, not a shaving at all but a long slimy banana skin. Flinging it into a refuge barrel, he only waited long enough to say, "Somebody might have slipped on it," and was off again.

It was a little thing to do, but that one glance of the boy's clear, gray eyes made the lady's heart warm toward the noisy fellow. He had not slipped himself; he was far past the danger: and when one is in a hurry, it is a great bother to go over the same ground twice; but the "somebody else" might slip. And so, for the sake of this unknown somebody, the hurrying boy came back and, it may be, saved the life or limb of some feeble old man or a tender young child.

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A Prince on the Fisheries Question.

Osborne, Isle of Wight, is Queen Victoria's seaside residence.

Many years ago, when the Prince of Wales was a lad, he was one day playing on the beach when he spied a basket of fish. Thirsting for fun, he overturned the basket and sent the fish sprawling into the water.

"Know ye, lad, who ye've been laying hands on?" asked a fisherman, approaching; "it's none other than the heir to the throne!"

Consternation filled the mind of the boy and all his family, still more when in the evening a summons came from the Queen to that youth, to present himself at Osborne Castle.

The little fellow started with trembling, thinking over all the fireside tales that his child-ears had heard, of chains and "dungeons keeps," tortures and the ax, cheerful musings to accompany his slow, reluctant steps up the avenue to the castle.

"Are you the boy that dared whip my son, the Prince of Wales?" asked the Queen sternly.

"I be, y'r Maj'sty," he replied trembling in every limb, "and I beg y'r pardon, y'r Maj'sty."

"You don't even try to evade the truth," said the Queen; "what provoked you to do it?"

"They—they"—the boy hesitated, still trembling, "they was my father's fish, y'r Maj'sty. Didn't know it was his Royal Highness."

"Ah, I begin to understand." Then turning to the prince, she asked, "What did you do to his fish?"

"Wanted to see if they'd swim," said the heir apparent examining the figures on the carpet; "so I tipped the basket a little."

The Queen turned to the fisher-boy and said:

"You are a brave lad for defending your father's possessions. Of such mettle may my army be made! Here is a guinea for your fish; and next time the prince in his eagerness for knowledge overturns your basket, give

him another whipping and you shall have two guineas from his purse."

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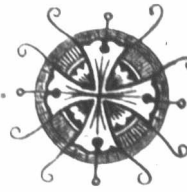
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