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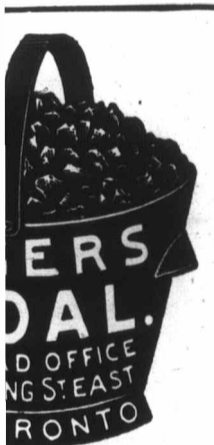
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# Canadian Churchman.

TORONTO, THURSDAY, NOV. 26, 1903.

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Offices—Union Block, 36 Toronto Street.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

1 Sun. in Advent  
Morning—Isaiah 1, 1 Peter 2, 11-3, 8.  
Evening—Isaiah 2, or 4, 2. John 11, 17 to 47.

Appropriate Hymns for First and Second Sundays in Advent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

### FIRST SUNDAY IN ADVENT.

Holy Communion: 203, 310, 313, 314.  
Processional: 46, 49, 217, 268.  
Offertory: 51, 52, 205, 362.  
Children's Hymns: 281, 335, 345, 565.

### SECOND SUNDAY IN ADVENT.

Holy Communion: 196, 316, 320, 553.  
Processional: 45, 305, 391, 392.  
Offertory: 51, 214, 216, 226.  
Children's Hymns: 217, 362, 568, 569.  
General Hymns: 47, 52, 54, 288.

### China.

The interesting little monthly, China's Millions, devoted to the China Inland Mission, in its August number gave some noteworthy particulars concerning Chinese missions. Hudson Taylor, the founder of the C.I.M., sailed for China September 19, 1853. On the same day the British and Foreign Bible Society, passed a resolution to print and circulate one million New Testaments in Chinese. No one could on that day foresee that Hudson Taylor would be the instrument of founding a society that would circulate not only one million but many millions of the Scriptures among the Chinese. He founded the Chinese Inland Mission in 1865, and has ever since continued at its head until his resignation in the present year. In time the C.I.M. and the Bible Society were drawn into close fellowship, and the work that was planned by these two agents on the same day has now grown to gigantic proportions. In 1853 the circulation of Scripture portions among the Chinese only amounted to 150,000, but in 1903 it had reached 10,000,000. Of the sixty-eight missionary societies working for China, twenty-two in all, viz., fourteen American, three British and five continental, began opera-

tions since 1900, the date of the Boxer movement. Evidently the Boxer movement has been overruled by God for the vast increase of missionary effort in China. The appalling needs of China are illustrated in many ways. China's Millions does it effectively by a black map of the country. It is divided into a little less than 400 squares, each representing 1,000,000 souls. They are all as black as midnight except one. Even that one is not wholly white. Only one-quarter of this one square, or 250,000 souls, represents the strength of Christian work in China. How long will China be left in the blackness of darkness.

### Bishop Cassels.

Bishop Cassels, the Bishop of West China, owes his elevation to the Episcopal bench to a singular chain of circumstances. As a result of Moody's visit to England a Cambridge band of seven volunteered for missionary work in China, and among them was Mr. Cassels. He went out in 1885 under the China Inland Mission to the Anglican portion of their field. Archbishop Benson quickly saw the importance of this step, and it was not long till Mr. Cassels became Bishop of West China. Dr. Benson was quick to see the possibilities of a new situation. It is well known that he and Bishop Westcott tried hard to come to an understanding with General Booth by which the whole Salvation Army movement might remain connected with the Church of England. Dr. Benson, in all his dealings with outsiders, showed a delicate courtesy and respect for their feelings and traditions, and this accounts for his singular influence at home and abroad. It was a wise, farsighted policy to make Mr. Cassels a Bishop, and bring that portion of the C.I.M. field under proper control.

### Wise Policy.

The Church does not get much credit for worldly wisdom, and yet we often find a very wise policy pursued by her counsellors. We can see this in recent Canadian appointments. Dr. Tucker, the secretary of the new Mission Board, had a wide knowledge of Eastern and Western Canada, and brought to a difficult position a vast amount of practical and accurate knowledge. Bishop Newnham, after years in Moosonee, has been translated to Saskatchewan, and can henceforth, by his extensive knowledge and keen sympathy, give invaluable support to the next Bishop of the frontier Diocese of Moosonee. It would be difficult to overestimate the importance of Dean Matheson's appointment as Bishop Coadjutor of Rupert's Land. He possesses an intimate acquaintance with the clergy, a wide executive experience, and enjoys the confidence and respect of his superior, Archbishop Machray. Of like importance was the appointment of Mr. Hubert Carleton as American secretary of the Brotherhood of St. Andrew. First in Canada, then in England, and subsequently in the United States, he has been closely identified with the forward movements of the Church, and this wide experience is of the highest value in his present influential position. On the same principle appointments are made to the Episcopal bench in England. Dr. Temple had achieved great success at Rugby, Exeter and London before he was promoted to Canterbury. Bishop Gore was sent to Worcester and Bishop Knox to Manchester as a reward for distinguished service in difficult positions. Why is the same wise policy not observed in the lower parochial positions? Men would not mind service in the hard places of the field if they knew that in due time they would be relieved. There would not be the unrest and scrambling for positions which prevails at the present time if those who aspired to the higher posts were compelled to do their share of tough pioneer work.

### The Conservatism of the Church.

Archbishop Davidson has announced that the next Lambeth conference will take place in 1908. Four conferences have already been held, in 1867, 1878, 1888 and 1897, and the next meeting of the Bishops at Lambeth will, therefore, be the fifth. The movement is not yet forty years old, but has proved, by its steady growth, that it meets a real need and exerts a useful influence. At the first meeting, in 1867, the Archbishop of York and the northern prelates stood apart. Dean Stanley refused the Bishops the use of Westminster Abbey, and many a wise head was filled with alarm. The movement for confederation of the Canadian Church had a similar experience. To talk of a Canadian Church union suggested to some ears another "E.C.U." (English Church Union), and the gravest anxiety was manifest concerning the orthodoxy and purity of the new movement. The Church moves slowly, but in the main wisely, and it is best in the long run for the Church to broaden her sympathies, and to enlist the co-operation of all her children. Nothing but good has resulted from the organization of the Lambeth Conference, or from the confederation of the Canadian Church. Whenever, in these days, a grave and cautious prelate takes fright at any new movement, let us remember the anxious fears that were conjured up in many an Episcopal brain concerning the Lambeth Conference and the confederation of the Canadian Church.

### The Church and the Democracy.

One of the significant signs of the times is the growing power of the democracy. The new Pope, Pius X. (or Cardinal Sarco, as he was called), comes from peasant stock, and is a child of the people. President Loubet of France is another instance of a man rising to an exalted station from very humble origin. The presiding Bishop of the American Church, Bishop Tuttle, was a blacksmith, and is not ashamed of it. Archbishop Temple owed his astonishing success partly to the fact that the people knew he had a hard struggle in life. At a great workmen's meeting he acknowledged his early privations, which included patched boots and patched clothes. Bishop Gore and others have pointed out that the Church of England ministry has too long been recruited from one class only. The message of Christ's incarnation is that all departments of human life must be redeemed and uplifted, and, if this message is to be delivered effectively by the Church, she must give a different countenance to the poor and humble from what she has sometimes given when they sought to enter the ranks of her ministry. Careful observers in the Presbyterian Church tell us that her remarkable success in Canada is due to the fact that her ministers, in many instances, come from humble homes and know the habits and life of the common people. The careers of President Loubet and Pope Pius X. speak volumes of encouragement to the obscure and the struggling. Plain living and high thinking were once the watchwords of success, and they have evidently not lost their power yet.

### Ritualism.

We are familiar with the war whoops of interested politicians or narrow-minded people on the subject of "ritualism," but we observe that the best representatives of the Evangelical party in England are by no means averse to a decent ceremonial and a significant symbolism. Not long ago Bishop Chavasse, of Liverpool, one of the foremost living Evangelicals, in accepting the gift of a pastoral staff, described it in his Diocesan Gazette as a "beautiful symbol of a bishop's office," and adds that "a pastoral staff, like the insignia of office borne before a Lord Mayor, or like the mace of the Speaker of the House of Commons, is significant and intelligible, and gives no oppor-