

In his recent letter on the judgment in the Bishop of Lincoln's case, the Archbishop of Canterbury made use of a phrase which is well worth paying some attention to. He spoke of the Roman Catholic Church in England as 'the Italian mission,' and he gave it as his opinion that this Italian mission would neither amongst English laymen or clerics have very wide permanent success. The phrase is an exceedingly happy one, a phrase which is likely to stick, because it so exactly hit off what is the truth about the Roman Church so far as she has established herself in England and seeks to bring us all into communion with her.

The Bishop of Chester, concluding his diocesan visitation at St. John's Church, Chester, last week, referred to the Lincoln judgment, and described it as a great utterance, and prayed for more unity in the Church. Then, referring to General Booth's book, his lordship said that deep as their sympathy must be with the object, much as they might admire the boldness of the scheme, the more they knew of it the less they were able to open their arms to it. On the contrary, they were bound plainly to put well-intentioned and impulsive Churchmen generally on their guard against supporting the scheme.

WEST INDIES.—It is gratifying to observe how much that truly wonderful old man, the Bishop of Guiana and Primate of the West Indies, is everywhere loved and venerated. At the recent meeting of the Barbados Diocesan Synod it was reported that the Bishop is now in his eighty-fourth year, and in a few months will enter on the jubilee year of his episcopate, and the following resolution was carried unanimously:—That this Synod approves of the proposal that the Church in Barbados should mark its sense of the value to the West Indian Church of the episcopate of their Primate by some suitable memorial of the approaching jubilee of that episcopate. It was then resolved:—That a suitable memorial would be a lectern, to be placed in the new Cathedral in Demerara. This form of memorial has been approved by the Primate.

The Vicar of Rhyl having written to Mr. Gladstone asking him to act as a vice-president of the forthcoming Congress, has received the following reply:—'Being laden with engagements already beyond my power duly to discharge, and at my years, I have found it necessary to eschew new undertakings. On this account I have never taken any part in Church Congresses, and on account of this inability have also withheld, and must still withhold, my name. But I have observed from the first, with much pleasure, their decisive success, which in my opinion has met a real need, and has been due to the open and truth-loving spirit alike to the country and the Church.'

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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Japan.

(A Letter from Rev. J. G. Waller to the Bishop of Niagara.)

DEAR SIR,—After a very rough passage, we reached Yokohama on Nov. 24. Miss Gregory, of Hamilton, a Mus. Bach. of Trinity, and also Trinity's first M.A., was a fellow-passenger, and her experience of the sea was most bitter. (Both she and Mrs. Waller, with several others, were sick almost the whole three weeks of the unusually long time we occupied in crossing from Vancouver.)

Having left home in such haste, we were not expected here, and so had to make our way alone to Tokyo. For although we have had 21 adult missionaries on board, of whom 12 were going out in the service of the Church—and of these, 10 were for Japan (8 were from England)—yet only Mrs. W. and I were going to Tokyo; the others were for the south. Miss Gregory accompanied us, and by a mistake of the jinricksha men, we were taken to the house of Archdeacon Shaw. He warmly welcomed us—it was late at night when we arrived—and by his kindness and our presumption we have continued his guests ever since. However, I have rented a small Japanese house (with 3 rooms) a short distance away, into which we hope to move towards the end of next week. You may wonder at this delay, and with reason. But in the first place, the Bishop was away in the south when we arrived,

and he came home only last Friday. No definite move could be made before he came. Again, it is a matter of great importance—I may say of the greatest importance—that the permanent field chosen for a missionary should be from every point of view the most suitable, and most promising. To find this field requires a careful consideration of the map, statistics, public sentiment, &c., of each locality. Again, arrangements must be made by which you become employed as a teacher in a Japanese institution—and to make these arrangements, amid the red tapeism of an Eastern Government (directly from which permission must be received) requires some time. And every missionary who lives out of the foreign settlement must teach. Even the Bishop himself resides in Shiba, Tokyo, only on condition that he fulfil his agreement with the Government as a secular teacher. We get permission to live in our little house by Mrs. Waller entering into a contract to teach, one hour per day, English to the nurses in a hospital close at hand. This will leave me free to pursue my studies of the language and make arrangements for the future, as I may have time and opportunity. We might live in a treaty limit, but if we did, we should be in a very poor sense among the Japanese. The foreigners in these places live side by side, and come in contact with the Japanese only as their servants.

Our present idea, as to my permanent post, is Mito, about 80 miles north of Tokio. It is reported to have between 25,000 and 30,000 inhabitants, and to be in the midst of a populous district. To find out the real state of affairs, Archdeacon Shaw and I propose visiting the place early next week, and if we find it unsuitable we shall proceed to several other points which we have in view. I expect to be six weeks or two months yet in Tokyo. This is not only to allow time for making an engagement at Mito (or any place else thought suitable) and to procure our outfit—for almost every article of furniture (e. g., stove, bed, table, chairs, &c.) must be brought from Tokyo, as there are no foreigners in Mito—but more especially to procure a suitable teacher, and to make some advancement with the language. You will see the importance of this when you know that Tokyo is the Paris of Japan. The purest Japanese is spoken here, and one speaking the Tokyo dialect is understood in any part of Japan. Whereas, in every place outside of Tokyo, you acquire a provincialism, understood in that locality, but in that alone. Again, at Mito, I should be almost helpless, not yet knowing the language, while at Tokyo the whole population seem to be learning English, and in the 19 days since my arrival, I have delivered 8 sermons, instructions and addresses—in all but one case, it is true, by the aid of an interpreter. But the passion for English here is almost incredible; scarcely a shop have I entered but the salesman has addressed me in broken English. While you are buying an article, a small crowd will at once assemble around you, and when you refer to anything, giving it an English name, the word will be immediately re-echoed through the crowd. If you would speak to them in English, you might have a Bible-class of 500 just as easily as of 5—almost every one of whom would look upon it as a free lesson in English, of which, perhaps, he would not understand one word in ten. If you are in conversation with an English friend on the street, or in the train, every head near you is bent forward, or you are followed closely down the street by listeners—not eaves-droppers, but desirous only of picking up an English word or two, to find the meaning of which they will probably draw their dictionary from their sleeve and open it. Many other instances could I give of this popular mania here, but these must now suffice.

The state of belief among the sects of Christians here is on the whole appalling. The Unitarians, who had come over to Japan at the urgent solicitation of a prominent Congregationalist (as I heard him proudly confess, or boast, in a meeting last week), seem to be making great havoc among those who could not give "a reason for the hope that is in them." The "Missionaries" themselves are badly in need of missions. One has been writing to the newspapers (and he is not a Unitarian by profession) ridiculing the idea of the Resurrection; and at this same meeting last week, of 25 missionaries present, only 8 voted that they could unite in setting forth (i) The existence of God, (ii) The Divinity of our Lord, (iii) The inspiration of Holy Scripture. May God help His Church to hold fast the Faith once delivered to the Saints.

I am, my Lord, your son and servant in Christ.

JOHN G. WALLER.

13 Rokuchome, Sigura, Tokyo,
Dec. 13, 1890.

Prayer Books for Home for Incurables.

SIR,—Allow me through your paper and on behalf of the inmates of the Home, to thank those friends who so readily and generously responded to our appeal. We acknowledge receipt of twenty-five from Henry

Pellale, Toronto; thirty from Rev. C. R. Bell, Roach's Point; six from L. Bethune, Seaforth; two sent anonymously, and we have thankfully declined the generous offer of Miss Magrath, Erin, Ont., to send us all we required, stating that we have now quite sufficient for our present needs.

BERNARD BRYAN.

Notes and Queries.

SIR.—Please inform me (1) what heresies were condemned by the General Councils of the undivided Church? (2) Which of these heresies characterized modern religious bodies?

ENQUIRER.

Ans.—(1). These heresies were all in relation to the Godhead, and will be found briefly explained in another column. (2). Arianism and Sabellianism are represented in modern Unitarianism, Patripassianism, and Sabellianism by Swedenborgianism; Palagium is represented by Unitarians and Seventh-day Baptists, and a large number of nominal Christians, who deny the existence of original sin. The Macedonian heresy is represented by a number of people in many religious bodies, who take the Holy Spirit to be only an influence from God, and not a Divine person in the Trinity?

SIR.—What were the peculiar duties of the Scribes mentioned in the New Testament.

W. B.

Ans.—The Scribes were the custodians and interpreters of the writings upon which the polity or system of government of the Jewish nation rested. The Scribe was "to seek the law of the Lord and to do it," and to "teach in Israel statutes and judgments." They devoted themselves to the careful study of the text, and laid down rules for transcribing it with the most scrupulous precision. Frequently the idolatry of the letter was destructive of the very reverence in which it had originated. By a system of mystical interpretation by which they drew fantastic meanings from the text, they came to believe themselves able to prove anything therefrom, even things contrary to the literal sense.

Family Reading.

Beautiful Things.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterances prudence girds.

Beautiful hands are those that do
Work that is earnest, and brave, and true,
Moment by moment, the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God so wills.

Beautiful shoulders are those that bear
Ceaseless burdens of home by care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountain but few may guess.

Beautiful twilight, at set of sun,
Beautiful goal, with race well won;
Beautiful rest, with work well done.

Beautiful grave, where grasses creep,
Were brown leaves fall, where drifts lie deep
Over worn-out hands—O, beautiful sleep.

Fourth Sunday after Epiphany.

BEING THANKFUL.

Has it ever struck you that when you kneel down to say your prayers, there is something else to do besides asking. That is important, but it is not all. We have not only to get, we have to give too.

People don't always think of that, however, do they? A good many are pretty sure that they get good by praying, and of course this is quite true. But there they stop short. They never think that there is something higher and nobler than asking for and getting even the very best things in all the world.