

landlord's "eyes are only opened to their folly when they find themselves stranded with large tracts of land unlet, and heavy expenditure for the renewal of buildings required by the advanced agricultural requirements of the time." We have a number of letters of intending emigrants in the "Scotsman," one from a north country farmer who has held to the poor hill-side till over thirty with hard toil and poor faring. "For ten years I have been thinking of emigrating, but some vague, unvoiced deterrent has always tugged at my heart-strings, keeping me back. Never to see the broom again, never to hear the whaups calling on the familiar brae-side, never—oh, every exile has gone through the long gamut of self-torture. Everybody with even the rudiments of a soul understands the ache of it." But most of the Scottish emigrants are towns folk, many with a longing for a farm of their own, but they have an old farmer who has gone through the length of Canada and who advises them how they have to feed every thing for six months of winter, and how in the older parts of old Canada there is much cultivated land, so long and so thoroughly exhausted by continuous cropping, without manure, as to be of little value, and the soil washed away often by tree felling and scour. And the emigrant must not buy old prairie farms. It is well to be shown our faults.

Hardness.

How few there are who voluntarily and perpetually choose the way of hardness. And herein lies the secret of the numberless failures in each path of life. Take, for instance, life at home. How few members of a family not only earnestly strive to bear their own burdens, but as earnestly try to help those about them to bear theirs. The love of ease, the pursuit of pleasure, are so tempting, so insistent and powerful, that only a strong, well-trained will, directed by a pure mind and self-sacrificing spirit, ever fed and trimmed, like a vestal lamp, at the Fountain of Grace, can successfully cope with them. "Nitor in adversum," I struggle against adversity, Burke's striking epigram, must be the motto of him who by a constant and determined struggle against the siren call to pleasure cultivates the desire to seek hard things and the power to do them. It has been said that "there is a great mixture of conflicting elements in the souls of men, the demon and the angel striving together for the mastery." Only he who voluntarily and constantly hardens himself, so that he may overcome in that struggle, can possibly hope to be an overcomer in his own case, and a true helper of others who are "sore let and hindered" by the discouragements of life.

An Appeal.

The editor of a Church paper receives a good many letters, many on very unexpected subjects, but there is one class of letters which gives pain, more than any criticism can possibly do, that is letters from missionaries on money matters. People in towns rarely take the trouble to think how the missionary's wife makes both ends meet. How much should he be paid? Enough to keep him free from worldly cares and avocations, and to exercise hospitality; which of our missionary bands is so lavishly equipped as to be able to exercise hospitality? They get enough perhaps to keep the physical wolf from the door, but the monetary one is always looking in and handicapping usefulness. We have received an account of a load of debt incurred for bare necessities, to many of our readers a mere trifle, which has gradually grown on the shoulders of a teacher and catechist in Indian mission work in an obscure, and distant and lonely mission until it is crushing the life and spirit of the writer.

TRINITY SUNDAY.

Perhaps the most suggestive and illuminating fact in Nature is its unity and diversity. The ancients were mainly impressed with its diversity. They saw in Nature a number of diverse and distinct forces, or realms. Thus polytheism, representative of each of these departments. At the same time the ancients had a dim sense, (then advanced thinkers much more than this), of the unity of Nature, and, as a rule, they had their supreme over-lord among the gods. But the predominating idea of Nature was that of diversity with its distinct, and rival, and sometimes warring, forces. As a corrective to this we have the Jewish idea of the absolute unity of God. The diversity of God was not revealed to the Jew, doubtless for wise reasons; he was not ready for it. Of the two aspects of the Divine nature, if we may draw a distinction in such cases, unity is infinitely the more important. It is the basal fact, and to fully grasp it was the first step in the knowledge of God. The Jews were chosen to preserve this great truth of the Divine unity, until such time as it was expedient to reveal the other side of His nature, viz., His diversity. In due time Christ came and then was gradually evolved and fixed the great catholic doctrine of the Trinity. Thus Christianity began at the opposite end. The pagan began with the diversity of God, with "gods many and lords many," and ended, as in the case of the higher minds, with a bald theism. Christianity as the outgrowth of Judaism began with one God and ended with a diversified God. The Trinity was the natural, and indeed the inevitable, outcome of the Incarnation. Through the Incarnate Saviour man comes into an entirely new conception of God. Christ, in fact, humanized God, and having humanized Him, having brought God and man into personal relationship with each other, the doctrine of the Trinity came into being as expressing in the clearest and most concise terms this new relationship, first revealed in all its fullness by our Blessed Saviour. A certain relationship between God and man had been often taught before. There are traces, and in some instances, more than traces of it in all religions worthy of the name. But Christ proclaimed it with a fullness unapproached before the Incarnation brought God and man for the first time upon common ground. The "Atonement" means far more than in its stereotyped use it seems at first to imply. It is not merely "reconciliation," the appeasing of the Divine anger, the satisfying of certain demands, the averting of certain evil consequences. Two men might be reconciled and yet there might be no "atonement" between them. They might still remain apart, each pursuing his own way, and moving on parallel lines. The term, as we have said, has acquired a stereotyped and narrow, one might almost say a sordid, meaning. We have associated it too much with the idea of mere escape from punishment. Two individuals might become estranged. One might desire reconciliation with the other from one of two reasons: Either he might fear the anger of the other, and desire to make himself safe, or he might lament the interruption of friendly and affectionate relations and long for their restoration—for an "atonement." It is in this latter sense—that the real worth and force and preciousness of the Atonement consists. Christ became incarnate to bring God and man back again into that close personal union or relation, which sin had destroyed. Now human personality is three-fold. It follows, therefore, that if man is to come into effective personal relationship with God, i.e., with his whole undivided being, he must do so in a three-fold sense. Thus we have the Trinity, the three-fold manifestation of God. In human personality, which is the image of the Divine personality, we see this same law of diversity in unity and unity in diversity. Theism is to know God in a very con-

tracted and partial sense. One man may know another in several ways, and with widely varying degrees of intimacy. He may know him on only one side of his life, say his intellectual, and be utterly ignorant of him on his domestic; he may know him on the domestic and intellectual side of his life and be ignorant of him on the spiritual. So there are many partial conceptions of God. Theism is to know God, in His creative capacity alone. Only through the Trinity can we have a really close and comprehensive knowledge of God. For through the Trinity God and man touch, not at one but at every point, and through every faculty—the affections, the senses, the mind, and the spiritual nature. The Incarnation was the greatest of all revelations to man. It was the revelation, as far as man was able to bear it, of the whole nature and character of God for the first time. Man saw all sides of God. Thus with the Incarnation came this great crowning dogma of the Trinity, i.e., a humanized God.

OUR FOREIGN MISSIONARY WORK.

The work of our Church in the foreign mission field, though perhaps not as proportionately extensive as that of some other bodies, is by no means uncreditable, and is full of promise for the future. Not so many years ago, yesterday to elderly and the day before yesterday to middle-aged men, the Canadian Church was scarcely represented in the foreign field. Her work was quite a negligible factor. A little earlier, and well within the memory of a very large number of people who are only "comparatively" old, she was not represented at all. The extent of our work may be inferred from the fact that at the present time the Canadian Church is represented in the following widely sundered countries, Japan, China, India, Egypt, Africa, and South America. The work in Japan naturally comes first in the report, it having been the starting point of our foreign missions. There are now nine distinct centres of missionary work in Japan, the total number of workers being twenty-one. Of these nine are clergymen, the remainder being women. Mission work in Japan presents some striking and unique features. In the first place, as pointed out by one of the missionaries, there are no physical hardships to encounter in Japan, but the strain of the work is none the less unremitting and trying. One of the greatest difficulties to contend with is the rapidly growing materialism. Christianity has also, the Rev. J. G. Waller says, become somewhat discredited in the eyes of the Japanese by their victory over the Russians. The Japanese, he says, looks at everything from the national or patriotic standpoint. The learning of the language with its double alphabet, its spoken and written and epistolary forms, and its innumerable words and expressions, converging cognate but distinct and finely modulated shades of meaning, present many difficulties. On the whole, however, a tone of hopefulness and modest optimism characterizes all the reports. Steady, faithful work on various lines is being done at all the centres. There has been no sensational advance, but foundations are being slowly and surely laid, and the whole nation is being gradually influenced by the work of the missionaries. Tangible results will appear later on. Bishop White, the Canadian foreign Bishop gives an interesting and thoughtful report of the situation in China, from various standpoints. There is no question, he says, but that the old China is rapidly changing. Western methods of government are rapidly being adopted, and the country is now entering upon a very critical transitional period, which in probably five years will bring about fundamental changes in the habits of the people. The first National Assembly is now in session, everything is in a state of flux

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