

filled. Bishop Hare, of South Dakota, sailed from San Francisco on the 10th March, to fulfil his interim mission to Yedo. The *Spirit of Missions*, from which these notes are condensed, gives an interesting historical sketch of the development of missions in Japan, taken from the *N. Y. Churchman* of 21st March. We can here only summarize briefly the latter part, dealing with their present extent. The mission work radiates from two central points, Osaka, the port of entry for Kyoto, the western capital of the empire, population 550,000; and Tokyo, the eastern capital, population 1,200,000. In these two cities are the principal institutions, viz.: in Tokyo, Trinity Church, whose beautiful new building is the gift of Bishop Williams; St. Paul's School for boys, Trinity Divinity and Catechetical School, and St. Margaret's School for girls. In Osaka are St. Timothy's Chapel and St. Agnes' School for girls. There are twenty-six out stations connected with Osaka and twenty-two with Tokyo, some of which are at a great distance, supplied with native and other catechists and evangelists sent out from the central places. At Nara, about fifty miles north-east of Osaka, is a large school for boys, and a station of great and growing importance at which a centre is forming. At present there are labouring in the jurisdiction (i.e., the American, presumably) including Bishop Williams, still at Tokyo, one bishop, ten foreign clergymen, two foreign laymen (of whom one is a missionary physician), and twenty-three foreign women, together with six native candidates for Holy Orders and eighty-two native catechists, teachers and Bible-readers, making a total of 125 persons engaged in various forms of Christian work. The educational work is carried on in nineteen Sunday Schools, one theological school, four day schools, and five other schools in which boarding and day scholars are received, one of which is Trinity Divinity School, Tokyo. In these institutions, 876 native pupils are taught. The number of places where Divine service is held is 68; communicants last reported 994; contributions, 1889-90, \$2,920.23; total estimated value of mission property, \$64,331.28. The S. P. G. and C. M. S. are also carrying on extensive missionary operations in Japan under Bishop Bickersteth, details of which may be given in a future issue. Steps were taken by Bishop Williams about 1885 to bring about a union of the American and English jurisdictions in one Synod for Japan. This was approved of by the Foreign Mission Committee of the U. S. Convention, 1886. The work of organization was undertaken in 1887, when a Synod composed of the American and English Bishops, foreign missionaries and native clergymen, and delegates from the native laity, met at Osaka, Feb. 11th to 14th. The proposed constitution and canons were formed largely on the basis of those of the American Church and adopted with slight modification. The Synod was called "Nippon Sei Ko Kai," or the "Japan Holy Public Assembly," referred to as the "Japan Church." A general missionary society was formed on a resolution passed in favour of the organic unity of all Japanese Christians. A second meeting of the Synod was held at Tokyo in 1889, April 27, and sat several days. At this Synod, the canons were amended so as to increase the number of native clerical members, and that the clergy should be represented in Synod by deputies, as the laity are and had been. It was also resolved that the bishops should appoint a committee to revise the Japanese translation of the Prayer Book. Progress in this work was to be reported at the Synod held in Easter week this year.

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.

Business Profit.

SIR,—Several letters have appeared in your paper re Methodism and causes of its numerical success. But how is it that no one ever presents the greatest cause of all? That Methodists must trade with Methodists is the core of the system, as every man knows who has been behind the scenes. The best argument for this material civilization is *business profit*. There are other reasons, see "Justitia" and "A. F. Burt," but the Church may do what she pleases and parsons may break "professional etiquette," but the fact remains, business will conquer every time. "We can't live, sir, as members of the Church," has been given to me over and over again, as the reason for desertion.

ALFRED OSBORNE.

Markham, April 23rd, 1891.

Easter Day.

SIR, In notes "To Correspondents" *The Church Times* of April 3rd makes a curious slip: "The earliest date for Easter Day is March 21st, and the latest April 25th." This note about the earliest is incorrect, as the rule in the calendar of the Prayer Book is explicit. Easter Day is always the first Sunday after Full Moon, which happens upon or next after the twenty-first day of March; and if the Full Moon happens upon a Sunday, Easter Day is the Sunday after. It is true that in the table to find Easter Day, March 21st is the first day quoted, but this is only because it may be the day for the Pascal Full Moon, which is its earliest date, and if so Easter Day may be the day after.

JAMES GAMMACK, LL. D.

East Toronto, April 16th, 1891.

The Cottage Hospital for Springhill Mines.

SIR,—I gratefully acknowledge the receipt of the following list of subscriptions for the Cottage Hospital.

Rev. Rural Dean Ellis, Sackville, \$5; Rev. Otho B. Croft, offertory from Trinity Church, Streetsville, \$7.78; a friend, Newport, N.S., \$5; Isaac Gerrard and child, Tangier, 35c; Rev. J. Simonds, collection at Churchover, \$3; Rev. H. Gomersy, proceeds of Band of Hope concert, Huntingdon, \$17.50; Rev. R. A. Rooney, Perrytown Mission, \$2; Rev. A. H. Wright, Fort la Carne, \$1. Total \$42.63. Total to date from Canada, \$610.57; amount required \$4,000.

I earnestly solicit from my brethren a speedy response to the pressing appeal, in order that we may if possible begin the erection of the Hospital this year. At the present date five members of our congregation should be in the hospital, and of course the doors would be open to others. One of the sufferers is a young Swede, a stranger in a strange land. I shall be glad to send to anyone interested copies of the appeal, for distribution.

W. CHAS. WILSON.

Springhill Mines, Nova Scotia, April 29, 1891.

The Church's Progress.

LETTER IV.

A RELIGIOUS NEWSPAPER.

Among the means that may be used to advance the interests of the Church will be found the religious newspaper.

I do not undertake to say whether the pulpit or the press has the greater influence over the religious character of our Canadian people, but it is, I think, certain that the influence of the press reaches where that of the pulpit does not. And though the extensive circulation of a sound religious paper would not indeed do everything to counteract pernicious influences, it would at least be helpful in this direction. I have no doubt many are aware, as I am myself, that families who take and read a paper of this kind are usually more alive to their religious duties and responsibilities than those families who do not.

And besides, the readers of this literature are well informed on subjects of interest and importance to the Church in our own day, so that they can both act and speak intelligently on such matters, and they are not an easy prey to any who may choose to influence them against the Church by silly prejudices.

I am a reader of the CANADIAN CHURCHMAN, and whatever may be thought of the paper in other respects, I believe that few if any unprejudiced minds will deny that it is truly loyal to the Church. For this reason I have it read in my family, and I know it to be helpful in attaining one end at which I aim—that my family may grow up to be intelligent and loyal members of the Church.

If this paper is in some degree, with some, an aid to the Church in advancing her interests, it would be much help if put into the hands of every Church family in the Dominion. Then for the sake of the Church's progress, if every one who is now a reader of the CANADIAN CHURCHMAN would undertake a little trouble, and do even the smallest amount of work for this end, and obtain one new subscriber for the paper by the first of next July, and so double the amount of its circulation and its influence for good, this would be a great stride in the progress of the Church. I intend to make an effort for this purpose in my parish. Who else will adopt this plan?

A. HENDERSON.

Orangeville.

The Patronage Question in the Diocese of Niagara.

SIR,—I was very much interested in the paper by Canon Henderson quoted by "Niagara" in the last issue of your paper, and regard the plan recommended by him as far preferable to the plan to be proposed by

the Diocesan Committee as set forth in your issue of March 26th. And I should be glad, through the medium of your paper, to point out why I think Canon Henderson's plan to be the best, and also how that plan can best be carried out, so that the interest of all parties may be guarded. The plan proposed by the committee rests the nomination entirely on the congregation of the vacant parish, as if their wisdom must of necessity excel that of the Synod and bishop combined. It is true they give the bishop the right of refusing to institute; but we know what ill feeling would be engendered in any congregation by such a refusal, although the bishop may from knowledge which he has had of the proposed rector's antecedents, feel himself compelled to take this step. Another objection to the nomination being vested solely in the vacant parish is that the people of any parish do not generally know very much about the other clergy of the diocese, and consultations with the bishop and with a synod committee might be a most valuable aid to the proper appointment.

I should propose therefore (1) a committee of patronage consisting of 6 members of the Synod be appointed at each annual meeting of Synod; two of these, one clergyman and one layman, to be appointed by the bishop; two clergy elected by ballot by the clergy, and two laity elected by ballot by the laity. That (2) at the Easter vestry meeting of any rectory or self-supporting parish, there be elected one member of the vestry to form, with the wardens and delegates, a parochial committee of equal number with the diocesan committee. That (3) as soon as the bishop receives notice of the vacancy of any such parish, he shall summon both the committees to meet on that day month. And (4) that the bishop being in the chair, after every member of the committees has had full opportunity of giving expression to his own views, and the bishop, as the chief pastor of the diocese, has given them the benefit of his fatherly advice and counsel, a vote by ballot shall be taken, and the clergyman who has the largest number of votes should be appointed. Should two clergy have the same number of votes, a second ballot should be taken for those two. If the votes be equally divided, the Bishop shall nominate one of those two clergy. In this way, the bishop, the Synod, and the parish will all have their part in the patronage of the diocese.

JOHN GRIBLE.

Non-University Bishops and Priests.

SIR,—In the list of non-university Bishops given in your issue of April 23rd, I notice the omission of two important names. The first is that of Bishop Courtney of Nova Scotia, a member of the theological department of Kings College, London, honoured with doctor's degrees by several American and Canadian universities, but who still loves to wear upon his rochet, as I myself can testify, the old violet and black "label" which tells the school at which he was educated for the Holy ministry—more honour to him! The second omission is that of Bishop Strachan, appointed by the Crown in 1882 to the diocese of Rangoon, British Burmah. He is the first of three St. Augustine men who have attained the lawn, the others being Bransby, Key, and Cyprian Pinkham. As illustrating the growing influence of men trained at sound theological colleges, is it not worth noticing that three doctors of divinity (by examination) occupying important positions upon the staff of our Canadian Church universities, are strictly speaking non-university men—i.e., non graduates in arts. I refer to Dr. Allnatt, Professor of Divinity at Bishops College, Lennoxville, and Archdeacon Smith, D.D., and Canon Partridge, D.D., on the staff of King's College, Windsor. All three are distinguished alumni of St. Augustine's, Canterbury, a college possessed of a Royal Charter and a distinctive Hood, but having no right of university powers, these, unlike the condition of things in Canada, being wisely entrusted to but five centres of learning in the whole of England, viz., Oxford, Cambridge, London, Manchester and Durham. When writing, however, of bishops and priests trained at divinity schools like King's, London, Queen's, Birmingham, St. Augustine's and St. Bees, as being non-university men, it should I think be always borne in mind that alumni of these colleges have a definite status assigned them by the university to which their colleges are affiliated. On page two of the hand-book to the University of Durham, it is stated that students who have completed their course at certain recognized theological colleges will be admitted to the degree of B.A. upon keeping three terms, which may be broken up into six half terms (not necessarily kept in residence or consecutively), and passing the final examination, exemption being granted from all previous tests.

Unfortunately university education in England is not the comparatively inexpensive thing it is in Canada, and but few who have say four years in special preparation for Holy Orders (as I myself did at St. Boniface and St. Augustine Colleges) feel that