

ary work which would reach to the youngest members of the families. The questions have all been asked and satisfactorily answered. The original plan has been developed and enlarged. For more than four years the proposals have been under discussion and yet, I fear, that even now Churchmen in Canada know very little about the importance and magnitude of the undertaking. The time for the thank-offering is drawing very near. Let us drop abstract argument about matters of less pressing importance, and unite in the discussion of this subject so vital to the welfare of the Church.

Let me state the facts briefly. The Congress will begin (D.V.) with services in Westminster Abbey on the fifteenth day of June next. This will be followed by discussions and debates every morning and afternoon for a week; and a mass meeting each evening in the Albert Hall. On the last day of the Congress, June 24th, (St. John Baptist's Day), there will be a celebration of the Holy Communion and a great thanksgiving service in St. Paul's Cathedral during which the Bishops will reverently offer unto the Lord the thank-offering of their respective dioceses. One of the secretaries of the Congress tells us that the most timid friends of the undertaking think that the thank-offering in money will reach the sum of £1,000,000, and that the most optimistic hope it will amount to £3,000,000. All offerings may be either appropriated or unappropriated. Appropriated offerings may be, (1) for a colonial or missionary diocese, (2) for a recognized missionary society, and (3) for the training of men or women for service in the colonies or the mission field. The unappropriated gifts will afterwards be allotted by a committee according to the needs of the Church as made known by the careful discussion of the subject. It has been decided by the Church in England that all her offerings shall be used for the extension of the Kingdom of Christ in the colonies or abroad. The Church of Ireland has decided that all her offerings shall be used for the extension of Christ's Kingdom in the Dominion of Canada. It is proposed among other things; (1) to found six new dioceses with the unappropriated money, and to organize and equip them, and to guarantee the stipends of the Bishops and clergy for ten years; (2) to establish a great university in Japan for the education and preparation of a native ministry; and, (3) to strengthen the weak dioceses throughout the world. But thank God there is to be a nobler thank-offering presented at that service than a mere money offering. There is to be an offering of holy men and women who propose to devote themselves to the service of God in spreading His Gospel throughout the dark places of the earth. This movement originated with the Bishop of Dorking, one of the suffragans of the Bishop of Winchester. He has come forward nobly and "offered himself as one of the ten from the diocese to go wherever he may be needed. He calls on men in other dioceses to do likewise if the thing is from God." It is hoped that 500 men in England will offer themselves to carry on the Lord's work in the Colonial and Foreign Field. The Chairman of the Woman's Committee, Mrs. Creighton, Hampton Court Palace, has issued a number of papers on the Congress in one of which she says, "The scheme for a thank-offering of money has suggested an even more valuable form of thank-offering. From the Winchester Diocese a call has gone forth for ten men from each diocese to offer themselves wherever needed. Surely this call applies to women also, and the Woman's Committee are issuing a leaflet, entitled, 'The Church's Call to Women, (a) for service abroad, (b) for service at home.' This latter leaflet closes with these burning words, 'If there is no clear and obvious call to other work then at least weigh prayerfully the possibility that the love of Christ may be calling you also to missionary work, somewhere, in some capacity. Make the offer of yourself to some missionary society and leave them to decide after a period of training and probation whether you have a vocation to this work, and whether you are suitable for it. But do not let the time slip by while you take no definite step in the matter. The King's business requires haste. If it is most earnestly hoped that one great result of the Pan-Anglican Congress of 1908 will be a marked increase in the number of those who offer themselves for service abroad. There is to be (D.V.) a great thank-offering to Almighty God in St. Paul's Cathedral on June 24th, 1908, when, in token of thankfulness for the inestimable benefits received from God, for the means of grace and the hope of glory, the Church by her representatives will pour out before God her costly gifts—and what more noble, more fitting thank-offering can she bring Him than the dedicated lives of her children, who in response to the call of God come forward with their ready, eager cry, 'Here am I; send me.' For this service I offer myself,

## CANADIAN CHURCHMAN.

my soul and body, to be a reasonable, holy, and lively sacrifice unto Thee, my God." An offering of money, men and women to the service of God what a glorious prospect! I close this paper with a prayer set forth by authority in England.—Behold with Thy favour, O Lord, all who give generously of their substance to Thee; and be pleased at this time to draw many, both rich and poor, to take a willing share in the united thank-offering, that so the glad sacrifices of Thy people may serve to increase Thy glory and to advance Thy Kingdom; through Jesus Christ our Lord. Amen.

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### THE APPROACHING PAN-ANGLICAN CONGRESS A SIGN OF AN AWAKENING SENSE OF RESPONSIBILITY.

(By the Organizing Agent, Toronto Diocese.)

The conscience of the Church of Christ seems to have been aroused, of late, in a wonderful way, to the recognition of her obligation to give that Gospel to the uncivilized nations, which alone can reveal to them a living, loving, personal, present Redeemer; not merely nor only a religious system. Christ's religion is entirely unique, in that it alone offers life. "I am come that they might have life, and that they might have it abundantly." Were this point of our Lord's statement duly understood by all our clergy and communicants, could it be the case that there should still be so much "playing at missions?" For much of the so termed home-missionary effort is little removed from this. The Church people of Canada have now in the Pan-Anglican Thankoffering Movement, an opportunity that is as great and impressive, as it is unique, appealing, as it does, alike to the heart and imagination of a good and loyal churchman—to consecrate noble gifts to "Jesus Christ our Lord," and thus to take a share in a whole Church's offering—which may well reach some hundreds of thousands of pounds sterling, ever if, for once, the gift is costly enough to let the giver feel that it hurts. The act would be the more beautiful and noble were it offered only on the initiative of the donor. Difficulties are usually over much dwelt upon. Let this magnificent offering be lifted, for once, by God's help, on to a high level. We all recognize that our difficulties are "unique." Still, it is quite possible to rise above them. The Macedonian Christians did so rise; for their "great trial of affliction" and "deep poverty" (neither of which can be particularly pleaded in this city and diocese) did not destroy their "abundance of joy" and "riches of liberality." Having first given "their own selves to the Lord," it is recorded that "to their power, and beyond their power (i.e., by Divinely given power) they were willing of themselves, "praying" and "entreating" the apostles to "receive their gift." Only the power and spirit of the Lord can work in us "the same grace also." It will surely be our prayer that we may "abound" in it, while the whole Anglican world is singing her great and heart-deep "Te Deum." That great Convention—rich in good works—recently concluded, of the Episcopal Church of the United States, which celebrated the tercentenary of the landing of the Church Colonists in Virginia in 1607, gave strong accentuation to the fact of which we sing, "Lord, Thy ransom'd Church is waking Out of slumber, far and near."

There was a united Thankoffering for Missions. For the three years intervening between this Convention and the previous one, our brethren of that Sister Church were earnestly engaged in collecting an offering to express their gratitude to God, which, amounting to \$760,000 from the men and \$225,000 from the women, plus \$15,000 to round up the figures, totalled \$2,000,000 "presented" at Richmond to the Divine Head of the Church. The Woman's Thankoffering, it was said, aroused extraordinary enthusiasm, having far exceeded all anticipations, and is to be expended upon the training, sending, and support of living agents (women). From certain missionary districts and dioceses their offerings were brought enclosed in sealskin (from Alaska), bamboo (from Japan), palmettos (from S. Carolina), flags, symbolical of the connection with the United States (from Hawaii), whilst their brethren at Dresden utilized a piece of Dresden China. Such an idea might lend character to the gifts of particular localities within the Diocese of Toronto. Only a proportion of the men of the Church were reached. This was granted, and made evident by figures. Mr. G. Wharton Pepper, secretary of the central committee regretted that "the men are still ignorant of the meaning and method of the Church's Missions,"

January 23, 1908.

and that "many of the clergy are not sufficiently interested to teach them." A quotation from the "Spirit of Missions" for November reads as from him a sad, if useful, lesson to Churchmen. "He was tired of the High Churchman, who talks much of Catholicity and Unity, but does little to extend Christ's Kingdom upon earth. He was tired of the Low Churchman who, in a fit of pious enthusiasm, sends a missionary to the front and then forgets he is there. He was tired of the Broad Churchman who preached about the Brotherhood of Man, and in practice limits his sense of brotherhood to those with whom he can discuss academic questions over a cigar." Let love, loyalty, and devotion mark the action of the Church people of Canada. A word is enough to the wise.

## The Churchwoman.

### TORONTO.

"Let us give Thanks." (An answer to prayer).—A few weeks ago I made a request for prayer on behalf of the people of India who, because of the great drought were on the verge of a terrible famine. Many joined heartily in earnest prayer to God that if it should be His will, rain might fall and the famine be averted. He has graciously answered our prayers and, of course, not ours only, but we may be sure those of many of His people in the East and elsewhere. We read in "The Globe" and doubtless other papers of January 11th, the goods news from Lahore, India, that copious rain has fallen throughout the Punjab, and that the threatened repetition of an acute state of famine has thus been averted. Now, may I ask those who joined so heartily in prayer to join as heartily also in loving praise and thanksgiving to the Almighty God of love Who has so graciously listened to our cry and granted our petition, not forgetting to continue our intercessions on behalf of those people who may still be in need of relief. We little realize the joy it brings to the people in the parched lands of India to see the blessed rain fall. Every drop should be a drop of praise.

Caroline Macklem.

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### OTTAWA.

Ottawa.—The regular monthly meeting of the Diocesan Board of the Woman's Auxiliary was held last week. Mrs. Tilton presided, and twelve officers, twenty-six representatives, and a large number of visitors were in attendance. The correspondence was read by Miss Bogert, and was most interesting, proving as it did that the work in different quarters of the globe is progressing satisfactorily. The report from China, where Miss Spencer, a Canadian girl, is a missionary, was of peculiar interest, as the auxiliary assists in her support. Miss Strickland, of India, who is wholly supported by the Women's Auxiliary and who is now on furlough, will visit the Ottawa Diocese shortly and give addresses. The financial statement, presented by the treasurer, Mrs. George E. Perley, showed the receipts for the month to be \$238.55, and the expenditure \$395.47. Of this sum \$190 was paid to missionary objects in the Canadian and foreign fields; \$131.47 was paid to the Bishop of Ottawa, this being the amount that was contributed by the auxiliaries last spring at special services held to commemorate the twenty-first anniversary of the Women's Auxiliary. This sum will be presented with others at the Pan-Anglican Congress in London next July. The extra-ent day treasurer, Mrs. Doney, reported the receipts from that source for the month to be \$36.72, of which \$10 was voted to the Chinese work being carried on in the capital. Mrs. Greene, Dorcas secretary, reported seven bales sent out during December, as follows: Cathedral branch sent one to Shingwauk home, value \$33.62; Grace Church, same destination, valued at \$23.00. To the Piegan Reserve, four bales were sent, St. Alban's, value \$18.35; St. Matthew's, \$35.80; St. Luke's, \$22.40, and St. George's Girls', value \$33.62. All Saints' Girls' and Juniors sent a combined Christmas bale to Mattawa worth \$35. The total cash value of the seven bales was \$216.52. Several letters of acknowledgment for the bales and money sent were read by the different officers, testifying to the assistance thus given in missionary work. Miss Parmelee, Junior secretary, reported that two barrels of Christmas gifts had been sent to St. Peter's Mission, Dynevor, by the Juniors, which had been received. Mrs. John R. Armstrong, the second vice-president, was introduced by the president to the meeting as a life member