

the divisions would prove useful, inasmuch as they would be composed of the men most familiar with, and therefore best able to pronounce upon, the needs and resources of the missions of the dioceses within the respective divisions. It was also thought that it would be an advantage to have such divisions co-extensive with the Provincial Synods, as their members could meet without additional expense, when the Provincial Synods meet, and that many things might be adjusted between these divisions by correspondence, without the expense of calling the whole board together. That reports of needs and resources of the mission fields shall be submitted to them, surely implies that these divisions shall have the right to make recommendations on such reports, when forwarding them to the Executive Committee. It would not be wise for a general mission scheme to go too much into detail as to the duties of any part of its organization. Experience will determine what such duties should be; and if it is even found that the divisions of the board are unnecessary, they can be abolished without affecting any vital feature of the scheme. That such divisions are necessary, Canon Von Iffland implies when he suggests that each Ecclesiastical Province have an organization of its own. And he adds: "The three divisions could hold communication with each other, ascertain the existing needs, evoke, in their respective spheres, such support as could be provided, and mutually help one another in the great cause all have at heart." The present scheme provides for all that he suggests, and in addition, provides for the unity and solidarity of the great missionary work of the Church from ocean to ocean.

4. Again, Canon Von Iffland objects to the scheme because he considers that it contains the principle of "assessment." There is no assessment in the scheme, as the Canon admits a little farther on in his article, when he says, "I do not mean that anything by way of compulsion is intended." The scheme provides that the Executive Committee shall obtain the fullest possible information as to the missionary needs and resources (not all resources), of each diocese, and then put before each diocese, and, if possible, before each congregation, a definite amount to be aimed at in making their appeals for Domestic and Foreign Missions. No doubt a lack of definiteness has been the great weakness in our missionary work in the past. The Church has never said definitely what sum is absolutely necessary for each part of her Domestic and Foreign Missionary work, and, as a result, the great mass of our people do not know, on the authority of the Church, what the need is in any particular field. It often follows, therefore, that a single school gets more help than a whole diocese in which a large number of promising parishes should be built up. Then, when a definite sum is not put before our people to aim at, contributors cannot tell if they are giving in proportion to the need or not. The Canon calls this definiteness in stating what is needed, "assessment," and says: "No, this principle of 'do ut des,' must be set aside in this matter: the contributions must * * be free-will offerings." Surely the Canon is unconsciously unfair in dealing with this question. If he were to ask his congregation for a definite sum of \$1,000 for an addition to his church, would he admit that he had adopted the "do ut des" principle, and that the contributions of his people in response to his appeal were not "freewill offerings?" After sixty-two years of experience, the D. and F.M.S., of the United States, has recently adopted this principle to which the Canon so strongly objects.

5. It is considered further by Canon Von Iffland that the expense of bringing the members of the Executive Committee together in semi-annual meetings will be prohibitive. It is not found to be so in connection with other bodies, who have done for years what this scheme contemplates. Then the Missionary Council of the Church of the United States, consisting of about 300 members, meets once a year, with the exception of the year in which the General Convention meets, and the Board of Managers, consisting of 46 members, holds ten meetings each year. Our scheme does not contemplate anything so difficult or so expensive. And we must remember that the members of the Executive Committee bear their own expenses. It

is not claimed by any that the Mission Scheme is perfect, yet all can recognize in it an honest effort on the part of the Church, to unite the whole body of Churchmen, from shore to shore, in one strong, efficient, missionary organization. Would it, therefore, be in the best interests of the Church to reject it, because some of the details of the scheme may not meet with our approval? It can be changed and improved at every meeting of the General Synod, and as the delegates from the Ecclesiastical Province of Canada are largely in the majority, in the General Synod, that province can make the scheme just what its members wish to make it. If, in the working of the society, the Executive Committee is found to be too large, the meetings too many, some of the machinery unnecessary, the methods of working undesirable—these are all details which can be changed as the Church thinks best. The constitution of the D. and F.M.S. of the United States has been amended by canon, at least eight times. It is, therefore, earnestly to be hoped that if the Provincial Synod of Canada considers changes necessary, the synod may nevertheless adopt the scheme provisionally, and recommend the changes to the General Synod. Otherwise the work will be retarded, and the eleven dioceses of the West left without representation for the next five years. When the General Synod was formed the House of Bishops issued a pastoral letter, which contained these words: "Accordingly, we look for extended and more effective missionary effort as one of the brightest and best results of the consolidation of the Church of England in Canada. The field which the General Synod opens up for direct and promising labor, is bright and hopeful, beyond the reach of man's imaginings." If this is the language of the whole Church, as we believe it is, she can never stand for years before little matters of detail in her mission scheme, while the work languishes which the Lord, who died for her, has laid upon her.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

St. John.—The cantata, "The ten Virgins," was recently rendered in St. John's church, to raise funds for the Seamen's Mission. The mid-day services are continued in the Church of England Institute. Last week the addresses were given by Revs. W. O. Raymond, rector of St. Mary's, and V. E. Harris, rector of Amherst, N.S. The Rev. Mr. Howard, of Rothesay, will conclude the addresses this week. On Thursday morning, at 7.30, there was a celebration of the Holy Communion, in Trinity church, with a special design of affording those who have attended these services an opportunity for "corporate communion." Those who have had the management and arrangement of these services are so pleased with the results that they have already spoken in an assuring way of their being repeated next year. The local corresponding committee of the Colonial and Continental Church Society have just circulated a report of the year's work. The report itself is little larger than a preface, which is given of the history of the society in this diocese. Four parishes in the diocese are reported as receiving aid; St. Luke's, Portland; Rothesay; St. Mary's, St. John's; and Trinity, St. Stephen. The grant from the parent society has been reduced to £100. Some of the expressions of the report are rather ambiguous, for illustration: "At present considerable ignorance prevails throughout our diocese concerning the working of this society, and its place in diocesan machinery. When this ignorance shall have been dispelled, we have every reason to believe that generous contributions will be received from those numerous persons, who are alike staunchly loyal to the Church of England, and determined to resist any of the modern departures from her primitive orthodoxy and simplicity." If one might judge it would seem that it would have been better either to have spoken plainly or not at all. The next breath is

a prayer for God's blessing to "attend the society's work," and with this the secretary's report closes.

At the last monthly meeting of the vestry of St. Mary's Church, it was announced that the Church had raised, during the past year, over \$2,000, and that the debt for church improvements had been reduced to \$130.

Carleton.—The Rev. Mr. Mitchell, of Eastport, who has been appointed rector of St. Jude's, will enter upon his duties there shortly after Easter.

Woodstock.—The rector, the Ven. Archdeacon Neales, is at present busy presenting to this deanery the needs of the diocese. The Rev. E. A. Warneford, who took his duty while he was carrying on the same work in the Deanery of Kingston, has returned home, and now the Archdeacon conducts this work as something additional to the duties of the parish.

St. George.—The rector of this parish, the Rev. R. Smith, R.D., who has been quite ill, has so far recovered as to be able to take up his parish duties again.

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Halifax.—Mr. Frank Gatward, L.L.C.M., A.G.O., for five years the organist and choirmaster of the Cathedral church, Halifax, has been offered and accepted like position at the church of Gethsemane, Minneapolis, Minnesota.

Truro.—The Bishop administered the rite of confirmation to a large number of candidates in St. John's Church, on Tuesday, April 5th.

The Bishop of Nova Scotia expects to sail for England sometime during this month.

New Glasgow.—The Rev. Samuel J. Woodroffe, the new rector of St. George's church, was formally inducted into his new charge, Wednesday, March 30th, at 10.30, by the Ven. Archdeacon Kaulbach, rector of Truro, assisted by Rev. Morris Taylor, of Stellarton. The service consisted of the special form for an induction, morning prayer, and a brief, but most earnest and appropriate address by the Archdeacon, and a celebration of the Holy Communion. The wardens of the church, Messrs. Francis Drake and C. T. Bent, assisted in the induction part of the service. The former read the Bishop's warrant, and the latter handed the newly inducted rector the keys. The service was a very solemn and impressive one, and was witnessed by a fair congregation. Archdeacon Kaulbach also, during the past week, inducted Rev. George Howcraft, B.A., as rector of the parish of Milford, Guysboro County.

QUEBEC.

Lennoxville.—Following close on the visit of the Rev. R. L. Paddock, Organizing Secretary of the Church Students' Missionary Association, a class for the study of missionary topics has been formed in the College.

Quebec.—It is proposed to form a Church Reading Society in Quebec, with the object of encouraging the study of the Bible, Church History, and Doctrine. At a well-attended meeting at Bishops-thorpe, on Tuesday, March 22nd, the Bishop explained what was meant by a Church Reading Society, and it was unanimously agreed that such a Society should be formed; but, owing to the season being so far advanced, it was decided that no meeting would be held before the first Thursday in October next.

A special general meeting of the Church Society of the diocese, was held in the Cathedral Church Hall, on the 23rd of March, the Lord Bishop presiding; about sixty members of the corporation were present. An important by-law, regulating the