

men as organizers, instructors and canvassers who formerly were mere sleeping partners."

Bishop of Niagara:

"The Laymen's Missionary Movement is in vigorous life and action. The better known the better loved. During the past year, in addition to many smaller gatherings, we had in the See city a great banquet, attended by a splendid body of earnest men and women, full of fire and enthusiasm, leaving imperishable impressions and influences behind it. Similar gatherings were held in other parts of the Diocese, with like characteristics, and results. I have never wavered in my feelings and hopes founded on the Laymen's Missionary Movement as known to us in this Diocese. I am convinced that it is to this Movement we owe it that both our apportionments this year have been more than realized. I thank God, and fervently pray, that with divinely guided wisdom and harmony, the men of our Church may continue, as they have begun, to bear aloft the Missionary banner in this Diocese and in all the world."

Bishop of Nova Scotia:

"The Laymen's Missionary Movement has also been an element in bringing about the improved state of affairs. I have no doubt that many expected greater and more immediate results from this Movement and have in consequence been somewhat disappointed. Nevertheless, I think a careful review of the situation will satisfy any unprejudiced mind that the efforts of the laymen in this direction have been by no means fruitless. The realization that all missionary work is both a privilege and a duty is far more general to-day than it was five years ago. The idea that a man's religion is confined to the salvation of his own soul or the maintenance of his own parish is rapidly taking its place with the things of a far off and almost forgotten past. In the few places in which it still lingers, it marks the unprogressive people who may be found in every community, whose methods are like those of a man who would use a treadmill to run a motor or who is more at home with the cradle and the flail than with modern agricultural machinery. The L.M.M. may fairly be credited with at least a share in this removal of the veil which formerly hid the teaching long and faithfully poured forth by the clergy.

Bishop of Toronto:

"The Movement is now in its third year. It has got past the stage of brilliant outbursts of oratory, of fine phrases that should give it birth—in a word, of talk—and has settled down to sober, steady,