

that the institution was the Waterloo of Methodism."

Correction.

A valued correspondent has drawn attention to the expression "priority of existence" in our article on the Trinity. What we wished to express was rather "priority of order." We do not deem it necessary to enlarge upon the subject. For fuller explanation we refer our correspondent to Bishop Harold Browne on the XXXIX. Articles. Article 2, page 61 of Edition, 1868.

An Object Lesson.

An illustration of the benefits of the division of dioceses is shown by the statistics of Ontario before the creation of the See of Ottawa, and the figures of the two dioceses since. Taking the returns of the undivided diocese 91-94, and those of the two 98-01, as made to the Provincial Synod, and the gains are as follows: number of clergy, 9; confirmed, 713; communicants, 3,234; souls, 3,893; S. S. pupils, 351; marriages, 181. As the whole gain of clergy in the entire Province in the past three years was only six, it would seem that the increase was in the above dioceses.

Peace Proclaimed.

The excellent and most welcome news that peace has been at length proclaimed in South Africa brought joy to tens of thousands of people in Canada on Sunday afternoon last. The news was received with the deepest satisfaction by everybody and in all the churches throughout the land on Sunday evening appropriate references were made to the fact from the pulpit and the services took the nature, more or less, of a thanksgiving character. The King has appointed next Sunday, June 8th, to be a day of general Thanksgiving throughout the Empire. As we go to press the actual terms of the Treaty of Peace, which was signed by all the Boer representatives as well as by Lords Milner and Kitchener, have not come to hand. The important document containing the terms of surrender was actually signed at 10.30 on the evening of May 31.

Elaborate Services.

Beyond the facts being noted in the local papers few of our readers are aware how generally a distinctive choir dress has been adopted by the religious bodies round us. But the New York Sun is induced to remark on it by the innovation on Easter Sunday of a choir of sixty voices vested in cassock and cotta, the women wearing mortarboard hats in Washington Heights Baptist Church, New York. A Baptist choir and on Easter Sunday! But in introducing this choir they followed the Metropolitan Methodist Temple, which did so a year ago, and the Sun might have said many other Methodist Temples. Such revolutionary changes would have stirred up a violent protest a generation ago, now they seem rather to provoke an amiable desire to extend the innovation. The Sun comments: "This is very suggestive because the two Protestant churches which in the past were always most distinguished by the extreme simplicity of their worship and their church architecture, and were most violently opposed to anything like mere aestheticism in religious services, were the Baptist and the Methodist. They were plain people, and all worldly display, in raiment and in social life, was eschewed by

them. Methodists were enjoined by Wesley, in his 'General Rules,' to 'evidence their desire of salvation' by refraining from 'putting on of gold and costly apparel.' Like austerity of life was the Baptist rule, and the meeting-houses of both denominations were usually without steeples or any other marks of a distinctively ecclesiastical architecture."

Change of Belief.

The "Sun" and other New York papers try to forecast the future, and the "Sun" expects to find vested choirs followed by the introduction of the cross, and the communion table succeeded by an altar. In this view we do not agree; but we do not wish to follow the "Sun's" lead and to predict. In chronicling the present, we cannot pass over the comments of the "Presbyterian Independent" without protest and emphatic dissent. It claims that, unlike the sacramentarian Churches, the new ritualism being adopted in our non-liturgical churches seems to have two different explanations. It may, as Professor Goldwin Smith lately said, indicate "the growth of a vacuum in the region of religious belief, which music, art, flowers, and pageantry are required to fill." The form of godliness may be kept where its power is lost, and the form must be enlarged where the power is reduced. Even light may be "dimly religious"—very dimly—and music and vested choirs and responses and all the succession of forms may persuade one that he has had a religious hour, when it has only marked the loss of real faith and religious force to the hitherto non-liturgical denominations in this country, the Episcopal Church, with its stately service, looks venerable and admirable. Just as in England a rich Dissenter is drawn into the Established Church, so here the drift in society is to the Episcopal Church, and the reason given always is that "we so like the service." It therefore is supposed to be a necessity for Presbyterian, Methodist, and Baptist churches to assimilate their worship to that of the Episcopal Church, in order to provide a service which will hold a while longer those who are escaping to the more fashionable city denomination. Beyond question ritualism is bound to grow in all our churches. It would be a great misfortune, however, if the activity which is truly religious, and which has been directed to the service of men, should be expended in services, however artistic and aesthetic.

SYNOD MEETINGS.

No less than five of the Diocesan Synods of the Province of Ontario hold their Annual Session this month. These five dioceses, Ontario, Ottawa, Toronto, Niagara and Huron contain over four-fifths of the population of the Province, one-half the clergy of Eastern Canada, and one-third of the clergy of the whole Dominion. These facts illustrate how large and important a part of the Church these centrally situate dioceses constitute, and how serious will be the result of their deliberations, not only to themselves, but to the whole Church in this country. Never before perhaps in their history have they assembled under more grave conditions than exist at present, and when every effort requires to be made on the part of all concerned, not only to maintain the high prestige which rightly belongs to the Church

of England, and which we have inherited from our fathers, but to hold what we have, and to see to it that our church does not decline in numbers and in influence. The study of statistics, whether they be those of our own furnishing, or those of the census, marriage returns or other public enumerations, gives but little comfort, and reveals little or no progress. The bald fact that in ten years, 1891-1901, the Church of England in Ontario decreased by 18,000 souls, being a loss of five per cent. in that period, while the population increased two per cent. and some religious bodies kept pace with the population, or went beyond it, is sufficient to demand a serious investigation, as to the cause or causes of this decline, and to make every effort to prevent its recurrence in the future. We have heard it said sometimes that the Church of England is an exotic in this country, that it will not flourish when transplanted, and that the conditions here are not favourable to its growth. This is an attempt to escape responsibility, and to throw upon circumstances the blame which belongs to ourselves. We do not believe that there is anything in the doctrine or methods of the Church of England which hinder its growth in Canada, and think that a lack of zeal, and wisdom and liberality on the part of its members is the main cause of its small degree of progress. Our Lord founded His Church, and sent it forth to minister to all men in all ages and places, and when we are found as workers together with God, then we believe God will acknowledge and bless His own cause. Our Synods deal with all questions which affect the life and welfare of the Church. Our Diocesan Synods have large powers. They, and not the Provincial or General Synods, deal with the Church's finances largely, and they can do much to build up and extend the Church's work and influence. They have before them such important subjects as missions, education, organization, finance and all social and moral questions, and upon their wise and energetic action in relation to them much depends as to the Church's well-being and progress. Among the subjects which demand attention is that of Diocesan Reciprocity, and the removal of those impediments to a transfer of the clergy from diocese to diocese which is a hardship to them, and an injury to the Church at large. We trust we shall hear something from our bishops of the Western dioceses on the subject of Extension of the Episcopate. In the opinion of many of the most earnest of the clergy and laity the time has arrived for a new departure in this direction. We would rather our Fathers in God expressed their views as to what is necessary than indicate any plan ourselves; but we hope the matter will not be allowed to be passed over in silence, and at least we might, in view of the large measure of opinion in favor of extension of the Episcopate, have some declaration on the subject from those most closely affected by it. Another subject is that of Diocesan organization, and a utilizing of the offices of archdeacon, canons and rural-deans. These officers might be utilized to a much greater extent than they are at present. It is said we are too English in this respect. The fact is, we are not English enough. Englishmen are too practical to have, as we have, officers without duties. In England, both archdeacons and rural-deans are working officials, in touch with the bishop and the clergy and laity in their several neighborhoods, and

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