

determining truth it employed reason exclusively and made it supreme. It was an expression of human inefficiency. The Bishop, in closing, said that the clergy in contending for the faith should look for power from on high to make them Christ-like witnesses for the truth.

The subject of "Self-Examination" was opened with a paper by Rev. W. N. Duthie. The work of self-examination should, he considered, be preventive. When in the morning asking God for guidance and keeping through the coming day, we should pause to recall and consider as far as possible the events of the past day, with a view to a better knowledge of self, and a forewarning against besetting faults. Besides this, self-examination should be continuous, not intermittent, or left for stated times. The heart should always be kept ready for the immediate reproof and teaching of the Holy Spirit. Rev. W. H. Garth represented self-examination as a means of grace. It was enjoined by Scripture and the Prayer Book. It was a duty owed by each to his fellowmen as well as to himself. Nothing but self-knowledge could produce a sense of sin. The search should be real, systematic and diligent, with prayer for the guidance and illumination of the Holy Spirit.

Rev. E. T. Capel added some earnest and forcible remarks to those of Mr. Duthie and Mr. Garth on this subject. He deprecated the kind of introspection which failed to extend itself into the complementary duty of looking away from self to Christ. "For one look at self, ten looks at the cross," was an expression of the spirit in which the work of self-examination should be carried on. He referred at some length to the use that might be made of the Bible and Prayer Book in this respect. The Bishop gave a caution against formality and mere surface work in self-examination.

"Distinctive Church of England Teaching" was the first subject considered in the afternoon. Rev. T. E. Cunningham stated in his paper that the lack of knowledge and love of the Church in so many, was the result of their having had so little distinctive Church teaching. The pulpit and Sunday-school ought both to aim at remedying this defect. The antiquity and apostolic character of the Church and its institutions, should be emphasized. The teaching of the Church seasons should be utilized, and the people encouraged to study the Prayer Book, as scriptural both in its methods and its doctrines. With many minor differences, all had the same sentiments with regard to the Church. Let them join in hoping and working for its highest welfare. Rev. F. A. Allen said that the Church had facts, not opinions, to present. Its object was not to make all men think alike, but to unite men of different views. Opinions might be exploded but not facts, and the facts for which the Church was witness, were the same now as eighteen hundred years ago. Rev.