

order. Our space will not permit us to give even an outline of all these matters; it must suffice to say that some of them are of great importance to the Church at large in this province, and that many of them are calculated to excite earnest discussion.

Let it be the prayer of the readers of the CHRONICLE that to those entrusted with the consideration and disposal of these weighty matters, there may be given "the light of the Holy Spirit," and "a right judgment in all things," together with "that most excellent gift of charity," which is "the very bond of peace."

NOTES BY THE WAY.

THE experiment of the Synod of the Diocese of Toronto of establishing Mission houses where one married priest and two assistants are to be placed in charge over a number of stations, will be watched with keen interest. It is a plan which has much in its favor. Our present system is unsatisfactory, but the difficulty is how to improve it without injuring the Church by faulty experiments. The Toronto scheme will, either by its success or failure, be a lesson to the whole Canadian Church.

The Canadian Church! How much better that would be than our present cumbrous title—The United Church of England and Ireland in Canada. The Bishop of Qu' Appelle has done good service by addressing a letter to all the Canadian Bishops urging the change. He suggests, "The Church of Canada," "The Canadian Catholic Church," or "The Catholic Church of Canada," as truer titles than the present one.

There is a tendency among some of the clergy and laymen to forget that in Canada there are men from all European nations. How absurd to ask them to join a Church of one European nation in Canada! We are doing just what we complain of the Romans for doing—of bringing all men under a foreign Church. In reality, we have to offer something far grander to all the children of Canada. A national branch of the Catholic and Apostolic Church in Canada. Why then not call it so? It is to be hoped, therefore, that the suggestion of the Bishop of Qu' Appelle will be adopted.

Perhaps the Bishops may be bolder than he of Qu' Appelle, and suggest union with the sister Church in the States, and then have for title the grand name of the "Catholic Church of America." What fame would a Bishop, who brought about such an union, acquire! We pray for unity. Here is a unity to be had almost for the asking. Who will ask for it first?
JAY PEN.

At the Methodist Conference, held quite recently in London, it was officially announced—what Churchmen have long known—that Methodism was decreasing. *The Methodist Times* confesses further that—

"True Methodists—that is to say, Methodists animated by the spirit of John Wesley—are humiliated and distressed beyond measure when they see the magnificent way in which the Church of England is adapting herself to the new era, and devoting herself to her great work, while they are doomed to comparative inactivity."

The spirit of John Wesley must rejoice exceedingly at seeing those named after him becoming what he was, and is—a staunch Church man.

IRREVERENCE.—An Englishman, who has spent some time in India, and who testifies to what is indeed well known, namely, the great reverence of the Easterns in the temples of their idols, and their devout attitudes in prayer and worship, says that, to his own humiliation, he one day heard a native, who had just returned from England, describing to his fellow countrymen the way in which many English people worshipped their God. With all the vivacity and graphic portraiture of an Eastern, he represented the attitudes of some Christians at worship. He lounged back in his chair, crossed his legs, stretched them out at full length, looked up at the ceiling, and yawned, and then asked his audience what they thought of that as a position of reverence. He polished his glasses, fixed them on his nose, and stared all round in everybody's face. He fanned himself with a piece of paper, and gaped about. He stood with his legs crossed, and his hands in his pockets, and looked across the room sideways. He sat on his chair and leaned his head forward on his hand. And after each exhibition he asked his audience what they thought of Englishmen's reverence for their God. Is it any wonder if the work of converting the heathen, as we call them, makes slow progress?