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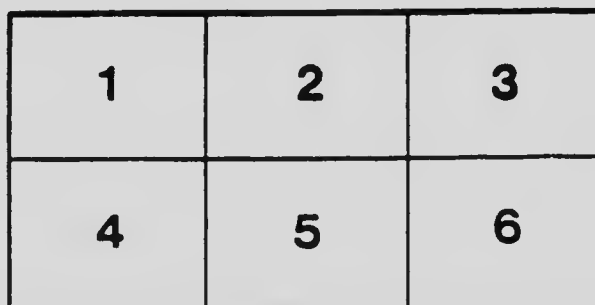
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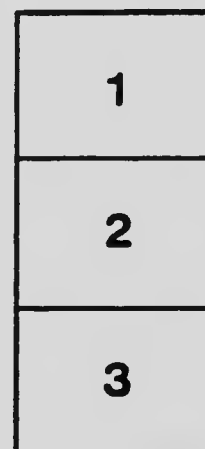
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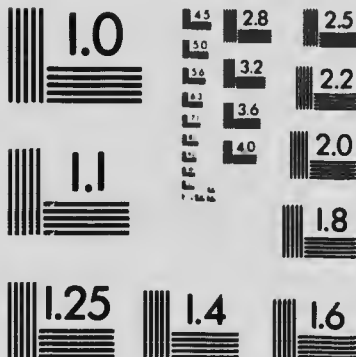
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Charge

of the

Rt. Rev. the Lord Bishop of Montreal

To the Synod of the
Diocese of Montreal



.. February 9-14, 1909. ..

Charge

OF THE

Lord Bishop of Montreal

The Rt. Rev. JOHN CRAGG FARTHING, M.A., D.D., D.C.L.

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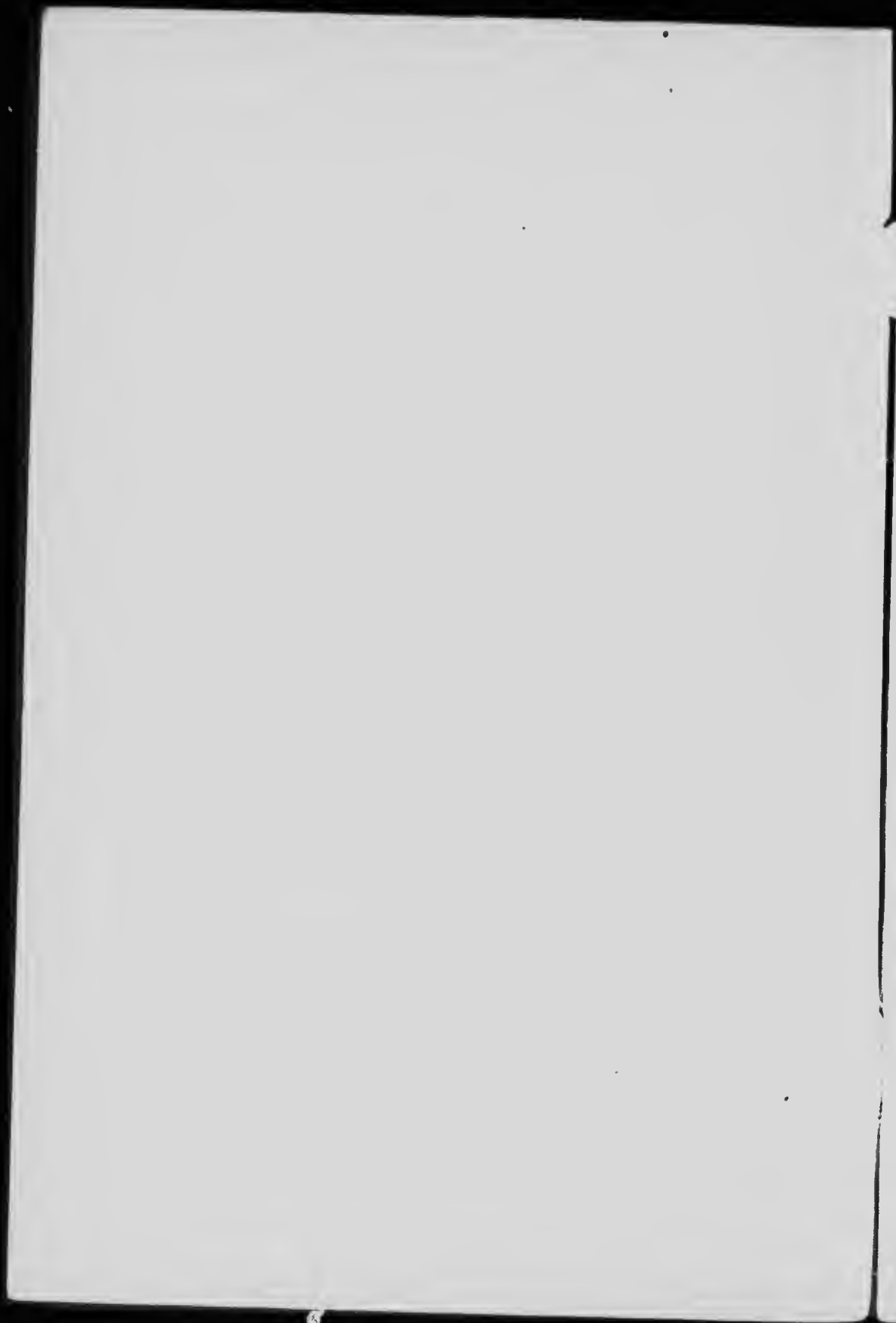
The Fiftieth Annual Synod of the Diocese of Montreal

HELD IN

THE SYNOD HALL, MONTREAL

FEBRUARY 9 - 14, 1909.

*Printed by order of Synod for distribution in the several
Parishes and Missions throughout the Diocese.*



CHARGE

OF THE RIGHT REV. THE LORD BISHOP OF MONTREAL TO
THE SYNOD OF MONTREAL, 9th FEBRUARY, 1909.

REVEREND BRETHREN AND BRETHREN OF THE LAITY:--

As I address you for the first time as your Bishop in this Synod, varied emotions struggle for expression.

First of all would I express my deep and, I trust, humble thanks, to our Heavenly Father for having entrusted to me so great a work in His Church; and to you, my brethren, for your confidence in electing me as your Bishop. You have given me a great opportunity of service, and have placed upon me a grave responsibility. I tremble sometimes when I think of the responsibilities and possibilities of my office. Pray earnestly for me, my brothers, not only in the public services of the Church, but also in your private devotions, that I may have grace so to guide and govern the Church in this large and important Diocese, that she may be extended and strengthened and her people built up in their Holy Faith. May the Church never suffer loss through me!

But when I think upon the cordial, I may truthfully say the enthusiastic greeting and welcome which we have received from every quarter of the Diocese since the day of our arrival in the city, I am filled with hope for the work which lies before the Church. For I am sure I begin that work having the confidence of the Diocese at large, and can feel that I have behind me a united and loyal people, who are anxious to co-operate in every measure for the advancement of the Redeemer's Kingdom upon earth.

FORMER BISHOPS.

In my work I have to build upon foundations which have been firmly and wisely laid, by the great men who have preceded me in this office. Bishops Fulford and Oxenden were before my time. The Church owes a great deal to them and especially to the wise statesmanship of Bishop Fulford, who laboured for so many years to establish the Church here, at a time when the work was accompanied by hardships of which we know nothing. We must never forget the debt we owe to those upon whose labours we have entered. It has been my privilege to know my two immediate predecessors.

With you I have admired the strong robust piety, the honest integrity and the stainless virtue of the Venerable Archbishop Bond, who was so much respected throughout the Church. With you I have looked up to and loved that most lovable of men, Bishop Carmichael. He was wonderfully endowed, possessing in a remarkable degree the ready wit and warmth of heart which characterise the Celtic race from which he sprang. His devout piety, so transparently sincere. But a strength and beauty to the rich brogue of his native eloquence, which made him one of the most forceful and magnetic preachers in our Canadian Church. His big loving heart warmed all who came within the sphere of his influence, and to know him was to love him. It is a great privilege to succeed such a man. He has created an atmosphere of love which it is happiness to breathe. His work in Montreal, first in St. George's, and then as Bishop, will occupy a large place in the history of this Diocese; and his memory will be enshrined in many thousand hearts, not only in the Diocese, but throughout the whole Dominion. I count myself, indeed, happy to succeed a man to whom I have looked up with respect, and whom I have esteemed and loved for many years; whose loss I mourn; whose memory I cherish; and whose work I shall try to the best of my ability to carry on.

CARMICHAEL MEMORIAL.

His heart was in the extension work of the Church in the suburbs of the city of Montreal. His last appeal was for that work. I am sure that there is no work in the Diocese which was pressing more upon his heart. Nor is there any better way in which we can show our love and regard for him, than by enthusiastically carrying on that work which he so well began. I do not know a more fitting memorial which could be erected to his memory, than that which has been already suggested by the Rev. Dr. Paterson-Smyth, viz.: to build a church in a needy district, to be known as the "Carmichael Memorial Church," that when generations yet unborn may ask "why is that called the Carmichael Memorial Church?" they may receive the answer, "Carmichael was a Bishop of Montreal, whom everybody loved for his goodness"; and so will his memorial be preserved in the land! Only it must be a church worthy of the man, and worthy of those who erect it as his memorial. I would suggest that immediate steps be taken to consider this matter, that when we meet in Synod next year, we may be able to dedicate this church to the glory of God, and to his memory.

THE CHURCH.

As I address you from this position for the first time, it may not be out of place for me to draw your attention to some of the great principles for which our historic Church stands. From our infancy we have been taught to say, "I believe in the Holy Catholic Church." That Church is built, as we have been taught, upon "Jesus Christ and His Apostles." It is a Divine Society. Divine, because it was founded by the Son of God; divine, because it is permeated by the Life Divine. When the Son of God was upon earth, dwelling among us as Man, He founded a *visible Society*, and appointed men, and set them aside in a most solemn manner, to be officers in authority in this visible society; and gave them command to go forth, and to preach the Gospel, and to teach all men, and bring them into this society, by baptising them "in the name of the Father and of the Son and of the Holy Ghost."

Every student of the New Testament knows how these apostles so solemnly set apart for their ministry by Jesus himself, went forth and proclaimed as they went "the good news of the Kingdom," and as men received their message, they added them by the sacrament of baptism, which Jesus had ordained as the sacrament of initiation, to this visible society, which He had founded, and which was called the Church. Every one baptised was regarded as a member of the Kingdom, the Church of Jesus Christ. He was not necessarily a perfect man, but one who was growing towards perfection, one set aside for God's holy service. These apostles when they had gathered together believers, and had baptised them into the Church, ordained men in every city to be teachers and pastors, and to administer the sacraments ordained by Jesus. These presbyters were solemnly set aside for their ministry by the laying on of the hands of the apostles. In some cities too, as in Jerusalem, they ordained deacons to look after the distribution of the charities, and to attend to the temporalities of the Church. There can be no question that there were in the Church of the New Testament three orders of the ministry, apostles, elders or presbyters and deacons. Nor was the apostolic order limited to the original twelve, but was extended. We have St. Paul and St. Barnabas as very distinguished examples of apostles who were not of the original twelve. Nor were these the only instances. In his 2nd Epistle to the Corinthians (2 Cor. viii, 23) St. Paul says, "Whether any inquire about Titus, he is my partner and my fellow worker to you ward; or our brethren, they are the apostles of the Churches, they are the glory of Christ."

Certainly too we find clear traces of an order, such as that held by Timothy and Titus, to which belonged the power to rule over the presbyter-bishops and deacons; and who had the power

of ordination. This order was clearly appointed by the laying on of the hands of the apostles. St. Paul laid his hands upon Timothy and Titus. He speaks of the gift that was in Timothy "by the putting on of my hands" (2 Tim. i. 6), and again "with the laying on of the hands of the presbytery." (1 Tim. iv. 14).

In the case of James of Jerusalem, and as it seems to me of Timothy and Titus, we see the beginning of territorial bishops, which was general in the next century.

Historic controversy has raged, and still rages round the origin of the Episcopal order. There are three possibilities:

(1.) Was the Episcopal order an extension of the Apostolate, which was established as a permanent order superior to that of presbyter-bishops? or,

(2.) Was the authority once exercised by apostles subsequently exercised by a college of presbyters in the local church, and then the chairman gradually became possessed of authority over others, and thus the Episcopate was evolved? or,

(3.) Did the functions of the original apostles die with them, and was then the historic Episcopate evolved from the order of presbyter to meet the needs of the church?

Without minimising the historic arguments which are deduced in support of the two latter contentions, it seems to me that the first proposition is the one which is supported by the great weight of historic evidence. We find Episcopacy in the modern sense established at a date within the lifetime of some of the twelve. Clement, of Alexandria, tells us that when St. John returned from Patmos to Ephesus, he went about in the neighbouring districts "in some places to establish bishops, in others to organize whole churches, in others to ordain clergy, etc."

Tertullian confirms this. "We have the Churches who have John for their teacher. For the series of bishops (of the Churches of Asia) if taken back to its origin will rest upon his authorization." And Irenaeus, who had been a disciple of Polycarp, says, that he (Polycarp) was "not only made a disciple by apostles and held converse with many who had seen Christ, but was also established in Asia by apostles as bishop in the Church of Smyrna." No fair minded scholar can question, in the light of Bishop Lightfoot's work, the authenticity of the Ignatian Epistles. It is not necessary for me to do more than to quote one passage from the many which might be quoted from his writings, to show the existence of the order of bishops in his day.

"So then" he says, "It becometh you to run in harmony with the mind of the bishop; which thing also ye do. For your honourable presbytery, which is worthy of God, is attuned to the bishop, even as its strings to a lyre."

His letters were written to the Churches of the Ephesians, the Magnesians, the Trallians, the Romans, the Philadelphians, and Smyrneans. In these epistles he exalts the office of a bishop. These epistles make it perfectly clear that at that time Episcopacy was firmly and generally established. Ignatius was put to death about the year 117, and had ruled his Church at Antioch for nearly fifty years. So that he had been Bishop of Antioch during the lifetime of some of the apostles.

In the light of these witnesses, it seems to me that there was not time for the development of such a well established system of government from the pre-byterial order. It would naturally take a much longer time to develop and firmly establish such a system of Church government. There would have been places where it would have been resisted. Yet on the evidence of Gibbon, who cannot be accused of unduly favouring the Church, Episcopacy was established in the first century. He says, "The Episcopal form of government . . . seems to have been introduced before the close of the first century," and again he says, "after we have passed the difficulties of the first century we find the Episcopal government universally established, until it was interrupted by the republican genius of the Swiss and German reformers."

We see in the New Testament the existence of an order including men like Timothy and Titus, who received their authority by the laying on of Apostolic hands; who had the power to ordain presbyter-bishops and deacons, and to rule over the portion of the Church committed to them; we see before the first century closes, an order generally in existence, exercising similar powers of ordination and rule, who were set apart for their work by those claiming apostolic authority. Dr. Salmon has said that when we see a train entering a tunnel, and in due time we see a train emerging from the same tunnel, we are justified in concluding that it is the same train. So when we see in the New Testament an order of the ministry in existence, and then when Church history takes up the record, we find universally in the Church a similar order, claiming the same authority and exercising the same functions, we are justified in concluding that it is identically the same order which has existed between the time the New Testament references close and Church history begins.

From this order our bishops have received their authority, and by that authority hold office in the Church. As they have ever done, they hold rule, and they ordain. But in ordination a bishop associates with him his presbyters, who with him lay their hands upon the head of the candidate. Thus bishop and priests are associated together in the perpetuation of the orders of the Church.

THE COMPREHENSIVENESS OF THE CHURCH.

I have brought this matter before you because the question of "orders" is one which is being discussed, and must occupy a large place in the negotiations on "Church Union" which are in contemplation.

Anxious as we all are for union, we must bear in mind that no union can be permanent, unless those uniting are cordially agreed upon the principles upon which the union is founded. Compromises may be lawfully made upon minor matters, upon questions of administration and finance, and such like. The Church allows great divergence of opinion among her own sons. She allows great freedom in the interpretation of scripture; nor does she bind them to the acceptance of any theories on the ministry, the sacraments, inspiration, the atonement, or such like questions. Neither does she commit herself to schools of philosophy. The language which defines Truth, the thought and philosophy of each generation may change to meet the need of an ever changing world; yet the essence of the Truth never changes; though old it is ever new, and is full of life and beauty when it is seen controlling the lives of men, no matter what their theories and personal opinions may be. The existence of the historic schools of thought bear witness to our breadth and toleration. I would not for a moment narrow the Church, for I feel that her comprehensiveness is her strength. This broad toleration is the Spirit of our Catholicity. Yet there are certain things which she holds which are the marks of her Catholicity, these she could never surrender without cutting herself off from the past, and from the whole Catholic world. To narrow the Church, and to surrender her Catholic inheritance would be to reduce her to the level of a sect.

CHURCH UNION.

The constitution of the Church's ministry, by means of which she perpetuates herself, she received from apostolic hands. To this Church has been committed the Faith, contained in our creeds in their historic and obvious meaning; the Scriptures and the Sacraments. This Church is founded to preserve and to proclaim the Truth. Neither the Church nor the Truth is ours to change. She has no power to compromise concerning these. To do so would be to cut ourselves off at one stroke from the great historic past, and to sever ourselves from historic contact with apostolic times. More than this, it would cut us off from communion with the Anglican Church throughout the world. Few, if any among us, would be prepared to make such a sacrifice as that. Even

then it would not bring about union. For whatever the Synods of the Church might do, there are many thousands of Anglicans who could not conscientiously unite with a non-Episcopal Church; and these would have their places of worship, and there would be as many divisions as there are now. The Anglican Church must stand together in this matter, not only in Canada, but throughout the world; and whatever we do in connection with Christian union, we must do in conjunction with the whole Anglican Church. This is the only possible attitude which the Church can take. While making our position known, we must nevertheless do everything in our power to further union. Our Lambeth fathers recommended that we should meet with other communions and discuss our differences with them. This I trust we will gladly do whenever opportunity offers. But I think we shall do far more towards this end if we join with our fellow Christians in every good work, whenever we can do so without sacrifice of our principles. By working side by side with them in all moral and social reform work, we will get to know each other, and prejudices will disappear with increasing knowledge. There is nothing like contact in a common work to bring together brethren who are separated by inherited difficulties. I am sure our association in the Laymen's Missionary Movement has done much to remove deep rooted prejudices. Above all we can pray for the re-union of Christendom, and I have no doubt that God will, in His own time, bring it about. In the meantime we must be true to our trust.

This may seem disappointing advice to those who are fascinated with the conception of a united Protestantism in the Dominion, and whose patriotism is stirred by the hope that Canada might lead the world in the movement. I feel the force of this and fully sympathize with it, but I have visions of larger things even than the re-union of Protestantism, and that is of a united Christendom.

In my dreams I see the great historic churches of the East awakening as from a sleep, and looking with a spirit of enquiry and growing interest towards the more active West. I see a great movement which has already begun and which will bear fruit, I hope, in the future; which will cause the Latin Church to cast off some of the accretions which adhere to her. And I see the non-Episcopal Churches, which have come together in one, feeling out towards a larger unity; and I see the beloved Anglican Church, which with the Eastern and Latin Churches has preserved the historic Catholic constitution of the Church, and which has held the simplicity of the Gospel, reaching out on the one hand and touching these ancient historic churches, and with the other embracing non-Episcopal Protestantism and bringing them both together in One Holy Catholic and Apostolic Church. It is a glorious vision, which

I feel sure will become a reality if she remains true to her trust. Such a grand conception of the work of our Church might well quicken the blood even in old veins, and fire the enthusiasm of youth.

"Your old men shall dream dreams, and your young men shall see visions" (Joel ii. 28).

Say of my ideal that it is the dream of an old man, or the vision of a young one, but take not from me the inspiration which the ideal gives to life. Rob a man's life of its ideals, and you rob it of its beauty and its power. In our Church we have a grand inheritance, in which we can glory. In the words of an old Greek proverb

"Sparta is your lot, adorn Sparta."

PAROCHIAL NOT CONGREGATIONAL.

If we are to adorn the Church which is ours, we must manifest to the men of our generation the Life of the Incarnate Son of God, "Who is the highest and most adequate expression of God's omnipresence." He is the Vine, and we are His branches, upon whom the world is to see the fruit of His Life. And that Life can be manifested in its completeness only when all the members of His Body are each fulfilling His great purposes. The Church in her corporate capacity, is to be the living manifestation of the Incarnate Lord to the world. To bring that Life to bear upon every phase of the life of man is the great purpose of the Church. In order to effect this the Church must be parochial and not congregational. The theory is that every soul living within the limits of the parish is under the charge of the parish priest, and has a claim upon his ministrations. It is the duty of every parish clergyman to strive to bring each one within his parish to serve and worship the Christ. When he simply ministers to those who attend his church he has become in practice a congregationalist, and he has failed utterly to grasp the spirit of the Church. In our divided Christendom there will be many who will refuse our ministrations, because they look elsewhere for their church life.

never wise to attempt to proselytise; It is comparatively easy to unsettle a man's faith, it is not as easy to build him up in another. Yet I would urge the clergy to get the assistance of their people, and to strive to bring under the power of Christ every one who is within the limits of their parishes, especially the indifferent and careless. The Church exists for the benefit of all men, and we are sent to all, and not only to those who profess to belong to our Communion. It is our privilege to serve all of whatever communion they may be, of whatever nationality. Man's need and

our ability to meet it is the only limit of our obligation. And this applies to everything which concerns his life, to things material as well as things spiritual. Man is one with Christ and when we minister to him we have the blessed privilege and joy of ministering to Christ. The parochial system expresses the Church's intention to bring her blessings to every soul in the land. She seeks to discharge her great responsibility towards all men, by caring for everything which concerns them, seeking to benefit their material condition as well as their spiritual. The Church must be foremost in all moral and social reforms, concerning herself with everything which concerns mankind. She is not the representative of any class of men, but she represents Christ; she has no class message, no class mission, she comes to all men as the fearless, impartial teacher and upholder of truth and righteousness.

THE MESSAGE OF THE CHURCH.

To the employer of labour, to the capitalist and the rich, she comes with her message. You are Christ's, and as the servant of Christ you have moral duties and responsibilities as well as legal obligations to those whom you employ, and who are dependent upon you. Your money is not yours simply to increase your personal luxury and pleasure, but as the steward of God, to whom you must give an account, you are to use your wealth for the benefit of your fellowmen. It is a cause of the greatest thankfulness that these obligations are being recognized and men of wealth are realizing more and more their responsibility, and are honestly seeking to discharge it. No man can know the joy of life until he has begun to make some effort to discharge the duties of life. I rejoice to know that an increasing number are experiencing this joy. Yet we are bound to admit that there are many who have riches, who know nothing of their joys, because they are ministering to themselves and not to others.

In days gone by the aristocracy dominated the poor by force, and monarchs and their satellites oppressed them. The danger of this in our land at least, has passed for ever away. There is a real danger, and that is the domination of a democracy which may be just as oppressive. The tyranny of a selfish democracy is just as much to be dreaded as that of an irresponsible autocracy.

And so the Church comes with her message to labour, and to the poor. Selfishness, oppression and wrong are not more beautiful in a democracy than in an aristocracy. The obligations of love in the Christian brotherhood are binding upon all. The capitalist is your brother, and you owe him the obligations of true brotherhood, as well as to your fellowworker.

To all the Church comes holding up the standard of righteousness, and in a sympathetic spirit goes among all classes seeking to raise all up to the life of righteousness. Never can the Church take sides, and become a partisan; she has her duty to all classes, and must ever be found on the side of right against wrong. My experience has taught me that the great majority of the labour men desire to do right, and are honestly striving to do it, with a zeal which must win our respect.

The Church and labour leaders must be brought closer together, and the leaders in the Church should take advantage of every opportunity to meet with them and discuss the questions in which they are so much interested. It will be a delight to see how ready they will be to respond, and how helpful they will be in enabling us to understand the questions in which we are mutually interested—such as child-labour, sweat-shop labour, long hours for women and children, a living wage that will enable a man in self-respect to maintain his family; unsanitary conditions in the dwellings and places of work, educational advantages which will develop the gifts of every child in the state. These are some of the questions which press with peculiar force upon the poor, and yet are questions which concern us also. At the present moment what could concern the working men more than the water supply of a city like ours. Here is a necessity of life, and with an impure water supply, the poor man and his children have to drink it, even though it brings disease. The better off man can buy his supply, but the poor cannot. It is above all things a poor man's question; but one which his rich brother should take up and never rest until a pure water supply is given to every poor man in the city. Every Christian, and especially every clergyman should seek to understand the question of the social and economic conditions of our day. I would like to see them made a part of the curriculum of every theological college, so that our clergy would go to their work with at least some theoretical knowledge of the problems which they will be forced to face sooner or later in their work.

THE SOCIAL EVIL.

There are many other questions which should occupy the thought and time of the Church to-day. Among these I can deal only with a few.

In a large city such as Montreal, one of the problems which the Church has to face is the social evil. Words fail, and one's heart sinks within, as one contemplates the terrible degradation of honoured womanhood, which is involved in this evil! None is more difficult to deal with; and yet we must not let the difficulties

paralyse our efforts, nor must the fear of making mistakes cause us to do nothing. It is the bounden duty of every parish clergyman to prevent, as far as he can, houses for immoral purposes from being established within the limits of his parish. When such are established, then surely it becomes his duty to use every proper effort to have them closed. No minister of Christ's Church can permit such plague spots to remain as a source of moral danger to the young men and women in his parish, without using every legitimate means to remove them. I am thankful to know that the Church stands as a unit in the city on this question, though there are some who differ from us in the action taken. But it seems to me that the Church of Christ cannot sanction any solution of this problem which even seems to acquiesce in a recognition of the traffic; involving as it does the awful degradation of the unfortunate creatures engaged in it. Arri chair philosophers may calmly discuss the question of licensing the evil, or practically tolerating its existence in certain sections of the city; but the Church cannot do so. I am sure those who do have hardly realized the appalling degradation involved. There would be no such talk if its defilement threatened their own families. The Christian is bound to care for the daughters of other men, even as he would for his own. While then, we must invoke the arm of the law to force the closing of these houses, yet the ultimate salvation of the poor women must be our chief concern. The Church must remember in dealing with sinners over whom sin has gained great power, that the present Christ is just as able and willing to save, as when He cast the devils out of Mary of Magdala, and raised her from the lowest degradation to be one of the greatest saints in His Church. He can to-day take any of these fallen ones and raise them to be saints in His Church.

In the practical dealing with this question we need homes, where any woman who desires to forsake her life of sin, may find a welcome, a freedom from temptation, and the loving sympathy and counsel of Christian women. Reformatories lack that touch of human sympathy which is essential in this work. But in such homes as I have mentioned these women would be taught the power of Jesus to save, and would have around them the influences of the Christian Faith. I bespeak your cordial support to the effort which will, I trust, shortly be made to provide such a safe retreat for these women.

This social evil has ever existed to a greater or less degree. Yet its prevalence to-day is a serious menace to the boys and girls who are growing up. Young people need knowledge. Parents should see that their children are instructed in the mysteries of our life; that they learn these things in a pure and wholesome way;

and not from the lips of a degraded chance companion, or from some impure story. At the time of confirmation every clergyman has an opportunity, of which he should take advantage, of instructing and warning his candidates concerning these evils.

Parents are to blame for many of these young people who go wrong. I marvel that so many escape, when I see parents exercising no control over the children; and the children allowed to walk the streets till all hours of the night with irresponsible companions; and young girls permitted to go to places of amusement, to theatres and dances, accompanied only by a young man, and he often one of whom the parents know little or nothing. Then children are allowed far too much freedom, there is too much familiarity between young people, and that modesty and reserve which is alone the safeguard of both boys and girls, is destroyed. Under proper restrictions there is nothing which purifies and uplifts more than the pure and innocent companionship of boys and girls. By all means let us encourage what is natural and right; but when reserve and mutual respect give place to familiarity, there is grave danger. I would appeal to parents to watch their young people more carefully; and would ask them, as they love their children, to instruct them, and to keep them in the safety of their own homes, and to exercise strict vigilance and control over them.

TEMPERANCE.

Among the many evils which the Church has to fight, none works greater havoc, none presents greater difficulties than that of intemperance. The Church cannot remain indifferent to this evil when she sees the misery that it causes, both in the home, and to the victim himself. Every parish priest knows the wretchedness for which it is responsible in the home. No home can be happy in which a drunkard dwells. The parish priest, too, knows how some of the noblest men have been degraded through this terrible appetite. Of the misery caused I have no need to speak, you all know of it. The trouble is we have become so accustomed to it, it no longer shocks us as it should. Many schemes of reform have been put forth. The one which has gained most support in the past in Canada has been prohibition. It seems such an obvious remedy. "There is the evil, put it absolutely away." When I think of the evils of strong drink, my heart is so stirred in me, that I would like to join in the cry "do away with it altogether." But my reason prevents it. Prohibition could not be enforced if it were passed. There is a stronger reason against it however. The Christian has liberty to eat and drink such things as he will in

moderation. It certainly is not a moral wrong to drink a glass of wine. We have no right to make that a crime which is not a moral wrong. This prohibition practically does.

Local option has been beneficial in rural districts, but it cannot be enforced in populous centres. I would strongly urge the passing of local option in sparsely settled districts, where its enforcement is possible; and where there is "a safety valve" in some near-by city or town.

The Church, too, can, with profit, throw herself with all her force into the arousing of public opinion, so that we may have a reduction of licenses, and thus have a diminution of the evil in our large cities.

What seems to me to be the best solution of the difficulty is to close all bars and public drinking places. This would put an end to the treating system, which is one of the worst features of our modern drinking customs. Then I would have shops under strict government control where pure liquor could be bought in packages, to be consumed off the premises. These government shops would close early. This system would give the revenue to the government and to the municipality which they have now, as all profits would belong to the government to be divided as might be agreed upon. I do not claim that this, or any other scheme, would prevent drunkenness absolutely; but it seems to me it would reduce the evil to a minimum. It is worth very serious consideration. Let the Church at any rate be active in the campaign for the reduction of the number of licenses in the city, for stricter regulations, and a thorough administration of existing laws.

Let those who desire to serve in this work, use their liberty, by voluntarily giving up the use of alcoholic liquors, that we may not seem to countenance that which has caused our brother to fall. I would as vigorously as I could, defend the liberty of every Christian to use liquor if he desires to do so; but I feel I am justified in asking him to help in the great struggle, by giving up its use for the sake of his weaker brother.

While urging that all public drinking places should be abolished, because their existence is a source of temptation to many, and a menace to the community, yet I would guard the right of every citizen to legally purchase that which he has a right to use, so long as in using it he does not become either a nuisance, or a menace to the community. I feel it is a serious thing to interfere with man's individual liberty, unless he so uses his liberty as to interfere with others. The good of the community must be the first consideration, and always must supersede the rights of the individual. But for its own safety, the community must not interfere with personal liberty, until it becomes evident

that it is necessary to do so. But a man is wise in my judgment, wise for his own safety, if he uses his liberty and abstains from the use of alcoholic beverages. Not only is it safer for himself, but his example is of great service to the community in which he dwells.

MORAL AND SOCIAL REFORM LEAGUE.

If anything of great service is to be attained, it can only be by uniting all the moral forces of the country, that by their common action greater results may be achieved. There has been formed the "Moral and Social Reform League" of Canada. It seeks to unite all Christians together, and not only are all the religious communions of Canada represented, but the trades and labour councils, the trades' unions, temperance organizations and any other organization that is in sympathy with its objects. There is a Dominion organization, and also one for each province; then, too, local branches can be formed in every city. The late Primate, Archbishop Sweatman, was the President of the Dominion Council. Our General Synod at its last session in Ottawa endorsed the movement, and appointed representatives of the Church on the Dominion Council. I have the honour of being one of our representatives.

Here is an organization already in existence, which has received the endorsement of the General Synod, which can be adapted to our local needs by the formation of a local branch and also of a Provincial League. It unites every moral force, giving liberty of independent action to each unit composing its membership, so that we could in no wise be pledged to any action against our will. I would most earnestly urge upon the Synod the formation of a committee on moral and social reform, which will have power to represent this Synod, and take such action as may be necessary to bring about reforms. By entering heart and soul into the work of the moral and social reform league, we will be able to effect more than if we attempt to work in isolation. The time for appointing committees to bring in reports at each Synod, which are discussed, adopted and interred without hope of resurrection has passed.

This is the time for action, not for resolutions; and our great historic Church must take a foremost place in the battle that is being waged for righteousness in this Dominion. I want to see the Church in this Diocese make her power felt in every movement which tends to ameliorate the conditions of the people, to uplift them in their lives, or in any way to benefit them morally, socially, or physically.

TUBERCULOSIS.

Prevailing diseases press most heavily upon the poor always. The rich have means of taking precautions and treatments, which are impossible for the poor. The dread disease of tuberculosis has assumed such proportions that the whole power of the State is needed to combat it. The Church must be in the forefront of the battle, not contenting herself with ministering to the spiritual and physical needs of those who are in the advanced stages of the disease; but doing everything in her power to prevent its spread and to care for those who are in the incipient stages. I believe most firmly in the power of Christ to heal diseases of any kind, if it be His will. Christ works through means. And when we know the nature of the disease, and are learning more of its cure, I am sure it would be His will that we should take precautions, as I use such means as scientific experience has shown to be effective. The country is being aroused to the danger of consumption and our governments are beginning to realise the necessity of taking active steps to prevent its spread. Montreal is blessed in having many rich men who realise the responsibility of wealth. Col. Burland, who has taken a keen interest in this question, has procured a dispensary, where the poorest of our citizens can be treated. The citizens owe a deep debt of gratitude to him. It is the desire now to establish tuberculosis classes in connection with congregations in the city. The smaller congregations might combine in forming a class. The method is as follows. Get together a number of those who have the disease, especially those in the incipient stages. Have a doctor and a nurse. Each patient will be examined; the nurse will go to his home, examine the conditions there, ascertain if any other members have the disease, give directions as to the treatment to be given, sleeping accommodation and so forth. The class of patients meet once a week, and the treatment is entirely carried on in the home. A large number will be reached in this way, and at a comparatively small cost. The nurse will have to be paid, and such supplies as the patient cannot buy for himself procured. These classes have proved very successful in other places, both in the old country and here. The success is not only in curing the patients, but in spreading information as to the treatment of the disease, and its prevention. This has led to greatly improved home conditions. Colonel Burland permits me to say that he will gladly give information to any one desiring to start a class. I commend this practical and simple method to your consideration. I hope we will all take a very active part in the crusade against this terrible scourge. The Church must care for the bodies of men, as well as for their souls. Sanitary homes, proper accom-

modation for privacy in the homes, and wholesome and pure conditions, exercise a powerful effect, not only upon the physical, but also upon the moral welfare of men. The Church, as Christ her Head did when upon earth, must care for men's bodies. The physical and moral life act and re-act upon each other.

MISSIONS.

There is nothing which fills me with greater hope for the future of our Canadian Church than the awakening of the Church to her responsibility for missions. The formation of our General Board of missions at the General Synod held in this city in 1902, marked a great step forward. Since that time more has been done, not only in giving, but in disseminating information, and creating interest in the whole question, than ever before. No one, I am sure, can estimate the extent of the influence which our most able secretary, Canon Tucker, has exercised; nor the important part which he has had in this great awakening. He was the man raised up by God for this work. It has been a difficult, and in many ways an unpleasant work, yet he has never flinched, nor has he ever spared himself. May God's blessing ever rest upon him! Then the next step in this awakening was the formation of the Laymen's Missionary Movement. It is a grand sight to see business and professional men, meeting by the hundreds to hear missionary addresses, and to hear laymen of all classes advocating the claims of missions on platforms and in pulpits. It is a great delight to be permitted to witness these encouraging sights. The laymen of the Church in Montreal will not be one whit behind those in other cities in taking part in this world-wide movement. It is my great ambition to see this diocese known throughout our Communion, as a missionary diocese; and to see her leading the Canadian Church in missionary enterprise. I wish I could kindle that ambition in every heart. For I am persuaded that we shall be blessed in the diocese in proportion as we deny ourselves to extend the Church throughout the world. The Canadian Church must take a wide and statesmanlike view of things. The nations of the earth are coming closer together, and are destined to come still closer in the future. The ancient civilizations of the East are undergoing great changes, and some of the old religions are being undermined, and are toppling to their ruin, as the people are brought into contact with western learning and civilization. These nations are bound to exercise an ever-increasing influence in world politics. What that influence will be rests largely upon what the Church will do. If the Gospel of Christ is so preached that it becomes the power of God unto salvation among

them, then they will stand for righteousness in the world. It is a matter of grave apprehension, if throwing off the restraints of their traditional faith, they become practical atheists, and as such have a voice in forming international policies. The layman's missionary motto "Evangelise the world in this generation" is not only good Christianity, but good policy. In addition to this, the Canadian Church has a patriotic duty at home. Our national character is being formed, the foundations of our nation are being laid. Our government is bringing settlers from the old countries of Europe, men who have different ideals both politically and religiously. If these men and their children are to become good Canadian citizens, inspired by the highest traditions of British institutions and life, then this Church of ours must not lose her opportunity. In the West our fellow churchmen are doing all in their power to bring these people under the influence of the Church. It is ours to help them to make the Church strong throughout the West, that they may so mould the character of these people, that they may become citizens of honour and integrity, men who will build up this nation and make her a power for righteousness in the world. It depends upon the next few years what the future of Canada will be. It is now or never with the Church in the West. Make it "now," by doing everything in your power to help our brethren there. You will see by our accounts that we have slightly increased our offerings, a matter of \$93.48. But this amount would have been increased had not one congregation sent its offering of over \$1,000 too late for inclusion in this year's accounts.

WOMAN'S AUXILIARY.

The Woman's Auxiliary pursues its work with unabated zeal; and now that they are being reinforced by the co-operation of a laymen's organization, I look forward with much hopefulness to a large increase, not only in money, but in zeal, for the missionary cause, which lies upon the very heart of the Church of Christ.

This diocese is singularly honoured in having one of our enthusiastic missionary workers elected President of the Women's Auxiliary of the Dominion. I am sure I voice the feelings of every member of the Synod when I congratulate Mrs. Hall most cordially upon the honour which has been conferred upon her and through her upon the diocese. It will be our prayer, and every effort will be put forth to make the prayer effectual, that her term of office may be a happy one to herself; and that she may have the joy of serving the church which she loves, by seeing the Woman's Auxiliary do more than ever for the spread of the kingdom of Christ. I am sure the Woman's Auxiliary could not have found a worthier successor to Mrs. Tilton, who has so wisely presided in the past. I

appeal to you to show your appreciation of the leadership of Mrs. Hall by giving her the hearty support of the diocese of Montreal. Let existing branches put on new strength, and let new branches be formed wherever possible, that she may feel that her own diocese is whole heartedly behind her in this great work. Let us all do what we can, the love of Christ constraining us.

DIOCESAN MISSIONS.

It is a matter of satisfaction and a cause of much thankfulness, that our Diocesan Mission Fund has met all demands upon it. There are several vacant missions; and I am asked to consider new openings of work, not only in the suburbs of the City of Montreal, but in other parts of the diocese. Time has not permitted me to visit the mission fields of the diocese, and so I cannot form any opinion concerning these requests. I have been over the fields of our extension work in Montreal and suburbs, and am seized with the necessity of strengthening our work there. It is possible that some saving may be effected in the expenditure, by re-arranging certain missionary parishes. There are certain principles which will guide my policy in these matters. First of all, we must bring the ministrations of the Church within reach of our people wherever they are. They may be few in number, but whether many or few, they must have the ministrations of the Church. Then this must be done with regard to strict business principles. We must not be doing this at an unnecessary cost. Our people, I am sure, are reasonable, and they will recognise the necessity of economy, so long as economy does not mean inefficiency. Wherever a re-arrangement can be wisely made, giving ample ministration to the people, it should be done cheerfully. The saving here will enable us to open there, and the Church will be benefited. To the utmost of my power I will try to combine efficiency with economy. Yet I foresee that the demands upon us will most likely be increased. Our clergy are not receiving what they should, even with the increase which has been made. But I look to the laymen of the Church to supply me with the means of properly carrying on the work. I know I shall not look to them in vain. They do not want this work done in a parsimonious spirit, and feeling assured of their support I shall go on, as opportunity offers, to take advantage of every opening of Church extension which presents itself. I promise, as far as I can, as soon as I can, to remove any anomalies which exist; and to effect any saving which can be made, without weakening the Church, and I shall rely upon the Church to supply me through the Mission Fund, with the sinews of war.

In the suburbs of Montreal the Church has a great field for extension. Bishop Carmichael has started a statesmanlike policy there, which I want to continue. Much has been done, much is being done. The whole question is one which presents many problems.

In West Montreal we have four centres of work: St. Columba's mission in Kensington seems very wisely placed. The building of the new Church of the Good Shepherd, which is the gift of one of our enthusiastic laymen—may many others take fire from him—will shortly be opened for service. The services held in a temporary Hall at Blue-honnets are well attended, and give hope of a great work in the future. The mission there is another instance of the zeal of St. George's Church, to which this diocese owes so much already. With the consent of all concerned, I propose to tentatively—until it can be legally done—divide the parish of West Montreal, and put another clergyman at work there. Next week I propose to meet the vestry of West Montreal, when I hope to make final arrangements with them. With an additional man in the field, we have every reason to expect that the Church will be progressive. The rector of Montreal West deserves great credit for his zeal in building these churches, and for the spirit of self-sacrifice which he has displayed.

The Church of St. Augustine's, Rosemount, is open now for service. It has been built by the congregation of St. George's, and the deed has been handed over to the Bishop. It is a substantial building, and big enough to meet the needs of the locality for some time to come. There is great necessity of vigorously prosecuting the extension work in these new districts of the city. The work is necessarily small at the present time in all these new centres, and the people are poor, and unable to do a great deal to help themselves. While we help them, we must develop the spirit of self-support. They need help in building their churches and in paying their clergyman. This is inevitable at the present time. In years to come we hope these congregations will be helping others.

At Terminal Park—the mission of St. Lawrence—the men are willing to erect a mission hall, and to contribute all the labour themselves. We want some one to supply the material which will cost about \$400. In addition to the places now being worked, I am being urged to do something to supply the needs of the Church at other centres, at Villeray, Mile End, Mount Royal Vale, at Outremont, Maplewood and other places. I have not yet had time to investigate all these openings, but I have seen enough to know that the Church cannot neglect these new suburbs now without weakening herself for all time. I would urge that every effort be made to increase our Church Extension Fund, so that land may be secured

where deemed advisable, and temporary buildings, at least, be erected, to form a rallying place for the English speaking people. To effectively do this work we need the human agency. The Rev. J. J. Willis, the Bishop's Missionary, is doing all that one man can do, more than most men could do, to keep up this work. I contemplate appointing a second missionary to work with him. In addition to this we need lay help. The Church has so many well educated laymen, who are devoted Christians, and we want some of these to come forward and help in this practical way.

Besides this the Church of St. Alban's and the Church of the Ascension are in need of enlargement to meet the increase of population. The burden is too much for the congregations, especially of St. Alban's, which is in a poor man's district.

From this cursory review you will understand that there is much work before the Church in this city. Work which we all want to see done, and well done. The laymen and the clergy too have shown great interest in it, and I am sure it will not be allowed to languish through lack of support; I feel that I can go ahead with it, knowing that I will have a united Church behind me. In the Anglican Church in Canada the day of small things has passed, and we are realising that an aggressive and progressive policy alone becomes a young country which has such a heritage and such an assured future. What are a few thousand dollars one way or the other in such a work as this? I appeal to the Churchmen of Montreal to place at my disposal, not hundreds, but thousands of dollars, that we may lay the foundations of the Church in the rapidly growing suburbs, on a sure and solid basis. We have men who possess wealth, and I feel sure they will generously support the Church at such a time. On my part I promise to use strict economy and to try to pay due regard to business principles in expending whatever sum they entrust to me.

JEWISH WORK.

Closely allied both to our missionary work, and to church extension, is the Jewish work. I am informed that there are over 30,000 Jews in the City of Montreal. The Church is the only organised Protestant effort being made to evangelize the Jew. The Gospel was sent forth to the Jew first, and then to the Gentile. The Jew is here and we are responsible for this work. It was my privilege to visit the mission, and I was much struck with its miserable accommodation and equipment. On all sides I hear of the energy and zeal of the missionary among them, the Rev. D. J. Neugevirtz. The mission belongs to the London Society, and negotiations have been going on between the Society in England and

the local advisory committee. Owing to the death of the late bishop these negotiations had been stopped; but I have resumed them, though there has not been time for any results as yet. It is the old story of working a mission through a committee in England, and through a Canadian secretary, who lives hundreds of miles away. As at present equipped, the mission cannot do what it ought and I am hopeful that we may be successful in getting the Society to greatly improve and strengthen the work here. A well equipped mission, doing an aggressive work would appeal to a large constituency. I rejoice to know that one Montreal Churchman has generously subscribed \$500 a year towards the stipend of another assistant. I am sure many of the churchmen of Montreal would be glad to help forward this work. I want to see it carried on in a way which will be a credit to the Church. No work should appeal more to us than that among the Jews, to whom our Blessed Lord in the flesh belonged. It grieves one to see the inadequate accommodation, rather repelling than attracting men, and I feel that until the mission is better equipped it cannot do the work which we would all like to see done by our Church. The local Committee will do all that is in its power to strengthen this work.

MONTREAL DIOCESAN THEOLOGICAL COLLEGE.

There are at present forty (40) names on the Roll of the College, thirty-six of these are residents and four non-residents; of these forty men five have graduate standing and twenty-four undergraduate standing, six others are Bishop's students and five are preparing for matriculation. Eleven of these forty men are preparing for work in the missionary dioceses of the Canadian Church. During the past summer fourteen men were engaged in the missions of this Diocese as student lay readers, four in the diocese of Rupert's Land, one in the Diocese of Kootenay, one in the Diocese of Algoma, and one in the Diocese of Vermont. In order to supply the needs of the diocese there should be at least fifty students of matriculation standing in attendance at the College. Two thousand dollars increase in the annual revenue is required in order to meet the ordinary current expenses of the College.

The supply of men for the diocese is one of the most serious problems which I have to face. For the proper working of the missions of the diocese we need nine or ten more men. Neither the Diocesan College, nor Lennoxville can supply any men this year. I am forced to look outside the diocese, and have already sought men from other sources. One thing I have fully made up my mind about, I will not, to meet the present necessity, ordain men who have not had a proper theological training. Though it may make it hard at the moment, I am sure the good fruit of such a policy will be seen in five years' time.

WIDOWS' AND ORPHANS' FUND.

There are notices of motion concerning the Widows' and Orphans' Fund on our convening circular, the discussion of which will bring this subject up. I notice too in the published accounts that the overdraft is nearly \$400 more than in the previous year. The whole matter of our Superannuation and Widows' and Orphans' Funds needs thorough investigation, and being placed upon a safe and permanent basis. Professor Michael Mackenzie, who is an actuary of note, has most kindly volunteered to give the Canadian Church his services as his thank-offering, for the purpose of working out the basis upon which our funds could be regarded as actuarially safe. He has also put before the General Synod a scheme by which the whole Dominion could have reciprocity between dioceses, without interfering with local trusts. All he asks is that we should pay for the cards and postage required to gather the necessary detail to enable him to work out his calculations. I trust the diocese will gladly avail itself of Professor Mackenzie's generous offer. He is a son of one of the most esteemed men in Western Ontario, the Venerable Archdeacon Mackenzie. He will supply us with the necessary information required to place our funds on a sound actuarial basis. There should be no hesitation in heartily accepting his offer.

REPAIRS TO BISHOPSCOURT.

Bishopscourt has been most artistically and beautifully prepared for our welcome by Mr. Percy Gault, who has spared neither thought, time nor money in making it not only a comfortable home, but one of which we may feel proud. Our thanks are indeed extended to him for his generosity, and for all the consideration and courtesy he has shown.

PRIMATE'S DEATH.

The Church in Canada has sustained a great loss in the death of the Most Reverend Arthur Sweatman, Archbishop of Toronto, Metropolitan of Canada, and Primate of all Canada. Those who saw him at the General Synod in Ottawa last September, and subsequently at my consecration in January, were not surprised to hear of his illness, though the end came suddenly; he died, as he desired to do, in harness. Archbishop Sweatman was born in London, England, and was a graduate of Cambridge, taking his degree in 2nd class Mathematical honours. He came to Canada as Head Master of Hellmuth College, London, Ontario, subsequently he became rector of Grace Church, Brantford; resigning this charge, he became Mathematical Master at Upper Canada College, Toronto.

returning later to Hellmuth College. He resigned this position to take charge of the parish of Woodstock, where he remained until 1879, when he was elected Bishop of Toronto. He succeeded the late Archbishop Bond as Metropolitan of the Ecclesiastical Province of Canada and Primate of all Canada.

The late Primate was a man of untiring energy and of conscientious devotion to duty. While his health lasted he was an ideal chairman, and in committee a wise counsellor. His public utterances were always safe and practical, and were couched in purest diction. In public and in private he was ever the Christian gentleman. It has been my privilege to know him for many years. Having worked in the same parish and thus having common interests, there was a bond between us which generated in my heart a genuine respect for him, which grew into friendship. His last episcopal act was my consecration and it was a great satisfaction to me to receive my episcopal authority through him. He returned to Toronto expressing the pleasure his visit to Montreal had been to him. The following week he caught the cold which terminated in his death.

To show the respect which I am sure we all felt for him, and to mark our appreciation for the service he had rendered to the Church, I appointed the Very Reverend the Dean, Archdeacon Norrington and Canon Renaud, Mr. G. F. C. Smith, Mr. Goff Penny and Mr. Lansing Lewis to represent the diocese at his funeral in Toronto. Owing to the storm, the Dean, who was in New York at the time, was unable to get there, the others accompanied me to Toronto, and took part in the sad ceremony.

The difficult and responsible duty of electing a new bishop now rests upon the Synod of Toronto. I would ask the clergy to pray at all services until the election, that the Holy Ghost may guide them to make choice of a fit man to serve in this holy office; using the prayer, with the necessary verbal alterations, that was used throughout this diocese previous to the late meetings of this Synod. The election of a bishop is not a merely diocesan matter, but affects the whole church.

EPISCOPAL ACTS.

CONFIRMATIONS SINCE LAST SYNOD.

Confirmed by the late Bishop Carmichael.

	Men and Boys.	Women and Girls.	Totals.
	247	317	564
Confirmed by the Bishop of Ottawa	11	10	21
	258	327	585

On the 24th. May last, the late Bishop Carmichael ordained three men as deacons, viz: D. B. Rogers, F. A. Allen, A. E. Rollit, B.A.

On 11th March last he opened the new church of St. Columba, Kensington.

During the past year two churches in the city have been freed from debt, St. Simon's and Trinity. It was my great privilege to take part in the Thanksgiving Service held in Trinity Church on 13th January last, and to rejoice with the Rev. J. M. Almond and his congregation in the result of their united work. We all heartily and sincerely congratulate Mr. Almond upon accomplishing so great a work under such peculiarly difficult circumstances.

The Bishop of Ontario officiated at the opening of a beautiful new church at Granby on 14th October last. I have not, as yet, had the pleasure of seeing it, but I am informed that it is one of the most beautiful churches in the country. It has been said that some men grow into parishes and some grow out of them. That such a church should crown twenty-eight years of labour, shows that Canon Longhurst has grown into the parish of Granby. Heartily do I congratulate him and his people.

The Reverend Herbert R. Stevenson, B.A., was received into the diocese and licensed as second assistant of St. George's Church, Montreal, by the late Bishop Carmichael.

The Rev. Cecil A. Heaven was received by the Dean as Commissary, and licensed to Berthier.

The Rev. W. S. Major was received and licensed by the Dean, acting as administrator of the diocese, to be first assistant of St. George's Church, Montreal.

The Reverend Henry Archer Collins, M.A., has been received by me, and licensed to be assistant curate at the Church of the Advent, Westmount.

I have granted letters to the Reverend W. C. Bernard, M.A., who goes to the diocese of Vermont.

Cordially do we welcome these brethren to our ranks. Deeply too do we regret the loss of Mr. Bernard, but we trust he will have every blessing in his new work.

APPOINTMENTS.

Following the precedent of the late Bishop Carmichael, I desire to confirm the following appointments: Chancellor, Mr. Strachan Bethune, K.C. D.C.L.; Vice-Chancellor, Mr. L. H. Davidson, K.C. D.C.L.; Church Advocate, Mr. W. L. Bond, B.A., B.C.L.

BISHOP'S CHAPLAINS.

Examining Chaplains:—The Reverend H. E. Horsey, M.A., B.D.
The Reverend J. Paterson-Smyth, B.D., LL.D., Litt. D.

Domestic Chaplains:—The Reverend G. Osborne Troop, M.A.
The Reverend Canon Bayliss, D.D.

The question of rural deans has given me a good deal of

thought, and I have decided to re-appoint the following for one year:

The Reverend W. Sanders, B.A., rural dean of St. Andrews.
 " " W. Robinson, rural dean of Iherville.
 " " T. B. Jeakins, rural dean of Shefford.
 " " Jas. S. Carmichael, rural dean of Brome.
 " " W. J. Dart, M.A., rural dean of Hochelaga.
 " " R. F. Taylor, rural dean of Clarendon.
 " " W. P. R. Lewis, B.A., rural dean of Bedford.

It seems to me that the office of rural dean is one which can be most useful and helpful, not only to the bishop, but to the Synod. It offers too an excellent experience for the clergy. In future I propose to make it a rule that all rural deans shall live within their own rural deaneries, and, that after next year, all appointments shall be made for three years. It shall be distinctly understood that it is no reflection upon any man, not to be re-appointed, but only a desire to give other men a chance to gain experience in the administrative work of the diocese. It appears to me that a re-arrangement of some of the rural deaneries is most advisable. I felt it would be wiser, however, for me to do nothing in this matter, until I had been all over the diocese and knew the field better. At the Synod next year I will be in a better position to deal with the subject.

As a mark of my respect, and of my desire to honour his father's memory, as well as to show the general esteem in which he is held, not only for his personal character, but also for the faithful work he has done in the diocese, I appoint the Reverend James S. Carmichael, rector of Knowlton, to be a Canon of Christ Church Cathedral.

I also appoint the Reverend Edward Geoffrey May, M.A., of Gouville and Caius College, Cambridge, one of the priests of the parish of Hunston, in the diocese of Chichester, my commissary in England.

CONCLUSION.

At great length have I addressed you. I fear I have detained you too long. May God's Holy Spirit direct us all; that not only our deliberations at this Synod, but our work throughout the years which lie before us, be under His guidance, and done in His power, that the Church may be greatly strengthened, and Christ's Holy Name for ever glorified! I commend you to the care and protection of the Almighty Father.

