

sponse made here in St. Matthew's and the Cathedral recently to the appeal of a reverend gentleman from Rupert's Land, who told a number of interesting stories of his work, but Mr. Hamilton said he knew just as pathetic tales of parts of our own Diocese. He did not grudge the amount given to that distant Diocese, especially as we should not have got the subscriptions, if it had not. He now asked how the funds of the Church Society might be increased. He believed there might be more systematic collection. They were much indebted to the Church Helpers' Association for their collections for the Society, but he believed these could be materially increased, and that some people could and would give five and ten times what they actually did, if necessary information was placed before them by the collectors. As a matter of fact the Society itself was probably to blame in not having furnished more information to the public. Mr. Hamilton appealed to all present to score out their old subscriptions to the Society, and to begin anew. He spoke of the duty we owe to our own family and Diocese before others, and of the inheritance and sacred trust handed down to us by our predecessors. There was a reciprocity in the work of the Society, which takes us out of our selfish congregationalism. Utilitarians might think there was a waste of energy, but it was not so. The assessments of different missions towards the salary of the clergy went to the Society or one of its Committees, by whom the salary was paid. It was a splendid organization with its machinery all well made and in good working order. What was principally wanted was an active personal interest in its work to provide the motive power, and the best results would be sure to follow. (Mr. Hamilton's remarks were loudly and enthusiastically applauded.)

The Revd. Canon Thorneloe, M.A., Rector of Sherbrooke, on rising to deliver his address, a very eloquent oration, was greeted with loud and prolonged applause. Like the previous speaker, he dwelt on his own modesty, but went on to say that he ran some risk of losing his reputation in this respect by appearing before so inspiring an audience. However great a personal honor and responsibility it was to be called upon to speak here, he felt that he did so in his official capacity as Secretary of the St. Francis District Association. His task was to play the prelude to a distinguished singer, who would speak with the music of deepest love—a prelate of a great sister Church and the son—if he would forgive him for saying so—of a yet more

distinguished mother Church. The Rev. gentleman went on to speak of the similarity of the positions of the Church in the Eastern Townships, where his labors lay, and in the neighboring Diocese of Vermont, the See of Bishop Hall. The difficulties to be contended with in both places were very much the same and he proposed to speak of these. In the first place the people of Vermont and of the Townships have lost none of the rugged characteristics of their forefathers, while living in this country, beautiful in hill and dale, lake and river, and blessed with the brightest possibilities. The people inhabiting this region were not only of rugged, physical strength and constitution, but were also of a nature that must be convinced, before it can be won. The next problem that offers itself is that of sectarian division, which is met with in its most distinct form in the Eastern Townships, as evidenced by the number of Churches standing around, each devoted to the worship of some different sect. A people accustomed to such a state of affairs comes to think no harm of it, and to forget that the strength and advancement of one sect simply means the weakening of another. The third trouble, one growing directly out of the last, is that the people become utterly indifferent and accustomed to look upon the various forms as simply so many means to the one end. The result of this feeling flowing over the land must be a deposit of unsteadiness and lack of constancy. Persons go indiscriminately to all the different sects, and come to believe in none in particular. Still another trouble is the prejudice—an old and unfounded one, against the Church of England. They look upon her as formal, proud, exclusive, unspiritual, and possessed of many other unlovely attributes. This prejudice is, however, gradually becoming extinct. The Church of England is learning now how to approach people, and they, on their part, are beginning to understand and to appreciate, love and respect the Church for her growing power. A case was cited of a clergyman of the Church who recently found an extensive territory in the immediate vicinity of his own charge, where there was no Church belonging to the Church of England. There were lots of other sects, however. There were Adventists and Unitarians and Methodists and Congregationalists and Baptists and Presbyterians and Roman Catholics and Protestants and no-religionists and all the other religions. An active work in the place was immediately undertaken, and funds were raised, largely in Quebec city, and