

the Diocese were in attendance, a very good record in a Diocese over a thousand miles long and with imperfect means of communication. Brief intervals were seized, in which to have the Bishop and his Clergy photographed in a group, and for the latter to present his lordship with a loyal, affectionate and grateful address, in which allusion was made to his large hospitality and the wise and fatherly way in which he had presided over all the proceedings.

Occasion was also taken to thank Miss Heneker for her skilful services at the chapel organ, and Dr. Adams, the Rev. Principal, and the other authorities of the University, for the use of their beautiful convenient and capacious buildings, as well as for much personal forethought, care and kindness in behalf of the assembled clergy. Many remarks, besides those which fell from the Bishop himself, testified to the very high average of the papers and discussions, both in regard to the ability displayed in them, and the earnestly zealous, yet humble and hopeful spirit which pervaded them. Many, too, were the expressions of thankfulness and gratification for the refreshment and strength which had been derived from this reunion, and for the good which all felt would accrue to their parishes in the revival of these biennial Conferences.

### SYNOPSIS OF PAPERS READ AT THE CONFERENCE.

#### HINDRANCES TO CHURCH PROGRESS AND HOW TO OVERCOME THEM.

*First Paper.—Rev. A. Stevens, M.A.*

Church progress includes growth in members and spirituality.

How far may we expect progress?

There will always be in the fold both sheep and goats; and in the field both wheat and tares. Christianity now exists as a family divided against itself. The peculiar Mission of the Church of England is to be a witness of *Unity*. She must not expect a large following, nor measure her influence by her following. The Church influences powerfully many who stand aloof from her.

1. What hinders Church Progress?

1. Religious indifference. This spirit is abroad and is increasing. Many absent themselves from Church and Sacraments, not because they are atheists or infidels, but because like Gallio, they "care for none of these things."

2. Party Spirit, engendered by "our

unhappy divisions." Men contend for *party* rather than for *truth*. Some have conscientious reasons for keeping aloof from us. These we should regard with tenderness and charity.

3. Want of sociability among our people. Many Communicants do not know each other socially, though for years they have knelt at the same Altar. In some places the so-called different Churches represent so many different grades in society. This is not the ideal of a Church—to be merely a social club.

4. A great hindrance is in *ourselves*. The inconsistencies of professing Churchmen are a great stumbling block. "This is the will of God that with well doing ye put to silence the ignorance of foolish men."

II. How to overcome these hindrances:

1. By persistently teaching positive Church principles in a right way. It is not necessary, before teaching truth, to root out all error. Sow truth and it will prevail over error. Go to separated brethren not to take away any good thing they possess, but to give something valuable which they have not. We have a handle for their axe which would make it more effective. We have not only Evangelical truth but also Apostolic Order.

2. By cultivating social intercourse with those with whom we have no religious fellowship. Unless we know our separated brethren we cannot gain their affection. Let us use every opportunity of visiting them and of doing a kindness. Thus prejudice is overcome and the way opened to lead them to see as we do.

3. The best of all ways is by cultivating a higher standard of spirituality in ourselves. Members of the Church of England are not less spiritual, we hope, than others, but they ought to be *decidedly* and *markedly* more so. If there be any practical value in a valid ministry, a pure form of worship and duly administered Sacraments, it ought to show itself in the better lives of our people.

*Second Paper.—Rev. A. J. Balfour, M.A.*

Rev. Balfour took for granted that under the then existing circumstances, the word "Church" had reference to the Anglican Branch of Christ's Holy Catholic and Apostolic Church; one in continuity and identity, with the Church that began under the Christian dispensation, and yet but the continuation, enlargement, and spiritual development of God's Church, which with her three-fold Ministry, infant membership, and typical ceremonies, existed un-