

been reduced by care and retrenchment to \$63. And it was decided to try and reduce it still further by means of a concert.

This has now been carried out. A most successful concert was organized by the Rev. E. A. Dunn, and held in the Cathedral Church Hall on, Thursday, May 16th, and thanks to the kind cooperation of many friends, the entire debt has been wiped out, leaving a small balance to the good. This result is highly satisfactory, and there is much cause for thankfulness that this little Parish should be so prospered in every respect.

### Anniversary Meeting of the Church Society.

This meeting, which was unavoidably postponed from April the 29th, was held in the Cathedral Church Hall, on the evening of May the 6th.

The chair was taken by the Lord Bishop of the Diocese, at 8 o'clock, and after the singing of a hymn by the entire congregation and the offering of prayer by the Dean of Quebec, the Bishop delivered a brief opening introduction. He accounted for the comparatively small attendance by referring to the various disappointments which had been experienced by the Committee this year, but he was certain that those who were present at the meeting would be more than compensated by the mental and spiritual Treat which they would now be permitted to enjoy.

The Right Revd. Dr. Courtney, Bishop of Nova Scotia, was received with loud applause, and delivered one of the best addresses ever heard here from this gifted speaker. He said that he would take for his text that night, the name of the Society in whose interests they had met together. It very properly stood out on the cover of their report in capital letters, larger than any other word upon it. Taking the latter of the two words first, His Lordship said that man was so constituted that association was necessary to his successful existence. Men might have been constituted like grains of sand, contiguous, but unassociated together. Without association in Christian work we closed up, as it were, the avenues by which others could reach us and by which we were able to reach out to others. He told the story of the bundle of faggots, to show the strength of union,

and applied it to the condition of the Diocese of Quebec before and after the establishment of the Church Society. He described the results attained by the Society as little less than marvellous. As to the blessings achieved by association, he referred to the great association of the human family and to that of the nation. One great nation had undertaken to prove that it could live without association; that it wanted nothing from any other and could so well get on without any other that it built a great wall around itself which was known as the great wall of China. And what was the result? We saw to-day that though this nation contained four hundred millions out of fourteen and a half hundred millions of the earth's population, and was a Goliath amongst the nations, yet it could not live without the others.

The Bishop referred to organization in the State and in the family as well as in the Church. His Lordship noticed the advantages of organization in Christian effort, both to the Church, and her members. Yet there were dangers attending societies, and he indicated some of them, such as over satisfaction with the machinery of which they were composed,—a tendency to rest on their oars instead of constantly pressing forward with a determination to go one better as the Americans would say, and a holding back from active co-operation on the part of the young. He believed the affairs of the Diocese of Quebec were not only as well but even better conducted than those of any other Diocese in the Dominion. Yet the Church continually needs to enlarge her borders, to lengthen her cords, to strengthen her stakes; and this could only be done by constantly adding to her funds, especially in these days when decreased dividends lessened the income from the old established funds. He put the duty of Churchmen squarely before the meeting, showing that this was better than to send them away with their ears tickled with oratory. Then he took up the word "Church," regretting that it should be a bugbear to anybody, and declaring that the Church of Christ was broad enough to include Tractarians, high Church, low Church and broad Church, all of whom had in it their *locus standi*, from the personal relationship of the soul to its maker, to the churchly reverence for the ordinances of