

and 3 from N.Y. Thorough religious instruction is given by the rector of Windsor. Archdeacon Weston Jones and the diocese of Fredericton give \$50 in 6 prizes for Bible and Prayer Book knowledge. Miss Machin, whose successful private school in Quebec City won for her a reputation second to none, is the painstaking and indefatigable lady principal. A very great deal of credit for the successful establishment, equipment, and progress of the school is due to Dr. H. Zoule Hind, at one time Professor in Trinity College, Toronto. The school is under the auspices of the two synods of Fredericton and Nova Scotia.

YARMOUTH.—For weeks careful preparations have been in course for a Diocesan Missionary Conference to be held in this town. The indefatigable rector of Trinity church in this town has spared no labour to make it a success. Now that it is all over, there remains no doubt about it even in the minds of the most sceptical, and though the attendance of clerical and lay representatives was not all that could be desired, yet the enthusiastic appreciation of the two days' work on the part of those who attended cannot but make their absent brethren envious of the good fortune of those who were present.

The following clergymen, besides several laymen, were in attendance:—The Bishops of Nova Scotia and Algoma, the Archdeacons of Nova Scotia and Prince Edward Island, Canons I. Brock and F. Partridge, Rural Deans H. DeBlois, W. S. Gelling, F. I. H. Axford, T. W. Johnston and V. E. Harris; the Rev. Dr. Filleul, Dr. Cartwright, J. R. Campbell (Fredericton Diocese), H. Sterus, E. H. Ball, J. Lockward, E. Roy, S. Gibbons, H. How, F. M. Webster, G. D. Harris, J. Spencer, J. M. C. Wade, H. A. Harley, T. W. Clift, T. C. Mellor, T. R. Gwillim, E. T. Woollard, D. P. Allison, J. M. Withycombe, W. B. Belliss, A. R. P. Williams, C. de W. White, and Geo. Howcroft. We give the following report by Rev. H. How, who was appointed by the conference one of the reporters:

The deep interest of the Churchmen of Yarmouth in the conference was amply proven by the presence at the depot on the arrival of the train on Tuesday evening of numerous hosts to welcome the visiting clergy and delegates. About forty clergymen, with a number of lay delegates, arrived, and were speedily conveyed to their several destinations.

They re-assembled in the Trinity Sunday school room at 7.30, preparatory to the evening service.

The rector (Dr. Cartwright) acted as master of ceremonies, and after being robed, the clergy were arranged in order of seniority in procession, in the rear of which were their lordships the Bishops of Nova Scotia and Algoma, immediately preceded by the archdeacons, canons of cathedral and rural deans.

Many interested spectators viewed the procession winding its way from the school house to the church—the moonlight gleaming upon the snowy surplices. The spectacular effect was fine.

Upon arrival at the western door of Holy Trinity, the clergy were greeted with the martial strains of Sullivan's "Onward Christian Soldiers," in which they joined as they marched up the aisle to their assigned places in the sanctuary and the eastern end of the church.

Full evensong was rendered, and all the musical portions of the service were conducted with great precision and efficiency, reflecting great credit upon the choir and the painstaking organist, Mr. Allison. The following clergy assisted: Archdeacons Kaulback and Jones, Canon Brock and Rev. T. C. Mellor.

The Bishop of Nova Scotia was more than happy in the elucidation of the silent and salient truth of the gospel that whosoever loseth his life for Christ's sake and the gospel's shall save it unto life eternal.

Nothing short of a very full report of this thoughtful, eloquent and argumentative address can possibly do it justice. It was marked by his best manner and was listened to with the closest attention by a large congregation which filled the church.

Two special features of the music deserve mention—Simpson's anthem, "What shall I render unto the Lord," sung by the choir (in which Mr. Cain was soloist), and the offertory solo by Mrs. T. B. Flint. The latter was entitled "Charity," by Faure, and was rendered most exquisitely. During the recessional hymn the bishops and clergy retired in reverse order to the school room, where a welcome worthy of the parish and occasion was accorded them. Addresses of welcome by the rector and Hon. L. E. Baker, responded to by both bishops, were followed by general conversation and refreshments.

The conference proper opened Wednesday. The communion in Holy Trinity church, at 9 o'clock, in which Bishop Courtney was celebrant, assisted by the archdeacons of Nova Scotia and P. E. I. as gospel and epistoller, was largely attended by the visitors and members of the congregation. The music evidenced the same careful preparation.

The conference soon after opened in the school room, Bishop Courtney presiding. After the calling

of the roll and an explanatory address by the rector, the conference was organized by the appointment of the following officers:

Secretary—Rev. Dr. Cartwright.

General Committee—Archdeacon Kaulback, Canon Brock, Rural Dean Johnston and Messrs. S. M. Viets and T. Brown.

Reporters—Revs. H. How and J. M. Withycombe.

The Bishop then delivered an inaugural address, giving a lucid description of the office of the ministry to bring souls to God and to establish the disciples in the faith. The clergy were to bring out of their treasuries new and old things, and to do this the priests' lips must keep knowledge. This involved careful study of God's word and the improving its interpretation by all the light upon its teachings by modern as well as ancient scholarship.

He urged the members of the conference to remember that consultation must lead to earnest supplication, and these to be followed by meditation and co-operation in all essentials.

The address was earnest and most encouraging in its character and gave the keynote to the deliberations of the conference.

After singing followed a lengthy and suggestive paper by the energetic and veteran missionary, Rev. H. D. DeBlois, who spoke pathetically of the partial closing of the once flourishing Liverpool Road mission, giving many illustrations of the result of painstaking labor in many fields.

Rural Dean Gelling followed in a most interesting address, in which he strove to stimulate the diocese to greater effort in missionary work. He alluded to the fact that the English Church had been the mother of the British institutions and the handmaid of British commerce in spreading civilization throughout the world.

Among the volunteer speakers were Rev. T. Johnston, who urged the need of the gospel to man, and then his education in the doctrines of the Church. The mere putting of a missionary in the slot did not put the whole gospel machinery in motion, as sympathy and co-operation of all classes must precede true success.

Canon Brock desired a compulsory offertory in each parish for the board of home missions, and stated that some rectors of parishes assisted by the board did not even take up an annual collection for its funds. He urges dissemination of information.

Rev. C. H. Ball, of Tangier, stated that good works must necessarily spring out of living faith, and that the deepening of the spiritual life of the Church was essential to a healthy expansion of its work.

Dr. Cartwright agreed with Canon Brock and illustrated it by experiences of his own.

Rev. E. T. Woollard, missionary at New Ross, gave interesting details from his mission as to the success of definite teaching. Though this was a poor and scattered district the presence of 138 well taught communicants proved the benefits of edification in the faith.

The Bishop then ably summarized the chief points of the paper and addresses, deprecating pessimistic views and calling attention to the many cheering and hopeful evidences of striving for better things in individual life and experience. The act of giving thanks for what we have will improve greatly our own spiritual state. If some are niggardly, many are generous to a fault. Individual improvement must precede general improvement. (Adjourned).

The conference, which it is hoped is only an initial one, is due to the indefatigable efforts of the rector of Yarmouth, Rev. T. S. Cartwright, LL.D. It is a sufficient compliment to his courage to repeat the statement: "Only a stranger would have attempted." But being a resident for some time, he realized that the comparatively dormant energies of the Church only needed an awakening, which, if continued, must lengthen the cords and strengthen the stakes of the missions of the diocese.

The conference resumed work at 2 p.m. The report of the committee was that Canon Brock should read Rev. Jas. Simpson's paper after necessary elusions, and that Mr. Gwillim's paper would be read to-morrow as requested. Then followed a paper by Rural Dean Johnston on the missionary needs and opportunities of the diocese, illustrating his references by the diocesan map. This was a careful and painstaking statement of new fields existing in different parts of an unwieldy deanery, where the gospel had peculiar fascination for the gentle and poor forlorn folk.

So well did the dean plead the cause of his flock that the Bishop requested that portions of his address be published for the information of the diocese.

Rev. V. E. Harris (Amherst) gave an address on the state of his deanery, comprising Cumberland, Colchester, Pictou and part of Hants county, showing the growth of the Church and its needs. These needs were apparent in the southern and northern parts, e.g., Grand Lake, Westville, Ferrona. In the country near Amherst, at Baie Verte, Joggins, River Herbert and Macan, there were churches or openings for churches. The guarantee of \$650 to \$700 salaries had failed to secure an applicant.

Canon Brock read the paper forwarded by Rev. J. Simpson (St. Peter's), Charlottetown—wherein the isolation of the island, the absence of resident Episcopal supervision, and the non-participation in the Church Endowment Fund of Nova Scotia, were advanced as obstacles to the success of Church work in that province. The non-recognition of St. Peter's school, Charlottetown, by the synod, was deprecated. It was strongly urged that the Episcopal throne of St. Peter's cathedral be occupied by a bishop, through the erection of that island into a diocese.

The following volunteer speakers then addressed the conference on the needs of the diocese: Thos. Brown, Rev. Dr. Cartwright, and Archdeacon Jones.

Mr. Brown said he was a member of the executive board which liberally dispensed that which was handed to them by voluntary givers, and it was hard to turn a deaf ear to appeals. The executive know well that many opportunities are afforded the Church to extend its home work and urge its members not to be recreant to their duties, but to be more systematic and generous in providing means so that the executive may not be compelled to refuse the prayers of petitioners.

Dr. Cartwright showed the position of Yarmouth with reference to the surrounding parishes, a distance of 45 miles intervening between it and Weymouth, and 47 miles between it and Barrington, Holy Trinity, like Pharos of old, being the centre of illumination for this fast area.

Archdeacon Jones spoke hopefully of the P. E. Island missions from an extensive official and personal knowledge. The people of some of the parishes outside of Charlottetown could easily make their parishes self-supporting. He adduced the fact that good work was being done at Alberton, where churches were built. There was need of a new man in the eastern portion where a number of Church folk longed for the ministrations of their own Church. The Bishop spoke and stated that he had a letter from Hazel Hill (Canso), which was but a re-echo of many similar appeals. Give him half a dozen well qualified men and he could find immediate employment for them. When busy centres were supplied—then and not till then would a diocesan missionary be able to fulfil his unique work. Men and money are needed and both needs are by no means peculiar to this diocese. He knew of a case where an American bishop had offered the sum of \$1,200 for a suitable man, but without success.

Then followed the paper of Archdeacon Kaulback on "How can we extend and strengthen our mission work."

It evinced deep thought and showed that the "eye of the Bishop" in making his official tour, was wide open to see where was the great and effectual door, and to suggest the best method for extending the work of the Church. It is quite impossible to do justice to this admirable paper without largely quoting from it, but our space forbids.

Then came a paper by the rector of Rawdon (Rev. J. Spencer), on "The need of a diocesan missionary in holy orders." The hands of the bishop and clergy are filled with work, and each order knows that in spite of best efforts made many are lethargic and uninfluenced by the old well-known voice. Therefore, a new voice, repeating the same story and message, would attract on account of its freshness and novelty. Mr. Spencer had been an assistant 18 years ago in the north of England, where a small mission-room had developed into an immense parish church. Every parish could provide board and transports, and collections could be taken up besides.

Rev. E. H. Ball spoke upon the advisability of dividing our large missions. This practical missionary dwelt with much interest, and at some length, on the many points materially arising out of this subject.

Rev. H. A. Harley followed. His paper on the importance of instructing our young people in mission work, treated the subject in an original and vigorous manner. The present generation should embrace the opportunity to impress their character upon future generations. As O. W. Holmes said, education of the children must be begun 100 years before they are born. This idea was well elaborated.

J. W. H. Rowley eulogized the memory and work of the early missionaries to this country, mentioning with loving reference the names of the late Dr. Moody, and that Nestor of the diocese, Rev. Dr. White, of Shelburne. He strongly deprecated the ignorance of our young people on the subject of the missionary history, both as to individuals and dioceses.

Rev. Geo. Harris abundantly proved that the clergyman of the present day—if faithful as those of the olden time—has many more services to attend, travels as many miles and has greater mental strain than his predecessors, by reason of the opposition which the larger number of sects necessarily involves.

He did not say this by way of disparagement of the pioneers of Church work, whose very names are household words, but merely for the purpose of