

ses and the same these dioceses. We and it is almost as Frederickton. He ng College, and the ing; and said the ly with those of so, of the scattered their nature. He ts of the question nal sparkling wit, o report at length. of the best of the nted the case of and forcible man-

s mind with re- our Bishop had vour of Mr. Rob- at the University ad very favorable He had got the the United States e had stated the ed him to accept unswick Univer- eated under the Ritchie, an edu- f the highest pos- ource, and wish- work. He went ing the Divinity hedral, and pre- port of his mis- of the United of large institut- nited States in their Diocesan

olution, amend- ent, were read the vote taken t to the amend- of Mr. Roberts t voce vote. ie second meet- Madras school, before the first

committee be ship the Bishop session a plan issionary work handler. The tee named. tary, moved as last Session of assessment on of Provincial o \$125; and vanced by the hat the secre- ie to his Lord-

owing resolu- is Diocese to- ial Synod has fore Resolved, on II, of this "be amended ch" to "two at one dollar amendment s carried. e next Synod h of England

llowing com- v. G. G. Rob- nstrong, and n, J. Travis, Mr. J. Travis Synod for a a bill for the e church be dings of the Travis, and gave notice t the Synod ioned, Mr.

Jarvis moved for a committee to consider and define the powers and duties of the Standing Committee, which was carried. The Lord Bishop was appointed the Committee.

Mr. E. V. S. Pentreath moved that a committee be appointed to report on the Sunday schools of the Diocese and their organization, and make such suggestions as will increase their efficiency. The following were named as the committee: Canon Medley, Canon Brigstocke, and Rev. E. Pentreath and Messrs. Jarvis, Parkin and Arthur Cogswell.

The cordial thanks of the Synod were, on motion of Dr. Ketchum, seconded by Mr. Cameron, tendered to the rector, wardens and vestry of St. John's Church for the use of their room.

Mr. Roberts moved that the thanks of the Synod be tendered to the citizens of St. John for their hospitalities to the clergy.

Mr. Hoyt moved that the thanks of the Synod be tendered to the proprietors of railways and steamboats who have extended courtesies to the members of the Synod. He said that he could move this motion because neither he nor his lay delegates had received any such courtesies, although they had come further than any others. All these motions were carried.

Mr. Travis presented the report of the auditors of the contingent accounts of the Synods.

Rev. Canon Ketchum moved, seconded by Mr. G. D. Street, that the cordial thanks of the Synod be tendered to the Commissary for his able conduct in the chair, which was passed unanimously. The Ecclesiastical Commissary responded in a few feeling words.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

LENNOXVILLE.—Ordination.—The Lord Bishop of Quebec recently held an ordination when he admitted to the Diaconate Mr. George Radlay Waters and Mr. Arthur St. John Brennan, both Licentiates in Theology of Bishop College.

Mr. Walters has been licensed to the cure of Malbai St. Peter's, in the deanery of Gaspé; and Mr. Brennan to the Curacy of St. Matthews, Quebec City.

The Lord Bishop of Quebec held his Biennial Visitation here on the 2nd, 3rd and 4th inst. All the Clergy from the Deaneries of St. Francis and Quebec, with one or two exceptions, were present. The Clergy from the Deanery of Gaspé were unable to attend in consequence of their being engaged in preparing candidates for confirmation to present to his Lordship on his visit to the coast at the end of the month.

The order of proceedings, as given on the programme forwarded last week, was strictly carried out, with the exception of the papers from the Reverends Thomas Richardson and George Hamilton, they being absent, the latter unfortunately in consequence of ill health.

The meeting was a most successful one and well calculated to deepen the spiritual life of the clergy. It would be difficult to single out the best of the essays, all were so good, suffice to say that the accompanying paper by the Rev. Principal Lobley, seemed to strike all hearts and there was a general desire for its publication in the columns of your very valuable paper.

My Lord and Brethren of the Clergy.—I feel that there is great necessity at the outset that I should throw myself upon your indulgence in respect of the very small measure both of time and of thought that I am able to give to the preparation of this paper. When your Lordship asked me to write a paper for this Conference I knew that my own proper work in college would occupy my attention and energies to the full until within a very short time of the opening of the Conference. But yet I felt that I could not decline at least the endeavor to fulfil the first duty you had laid upon me. I undertook it; therefore, and have to ask you now to accept my contribution to this present discussion as springing from a good intent and to excuse its manifold imperfections, remembering that my mind has been occupied almost entirely by very different subjects from that on which I am now to address you, and that the experience from which I speak, so far as I speak from experience, is by nearly five years a bygone experience.

My subject is, "How to deepen the religious life of our people," and I think it well to lay down clearly at the beginning in what sense I consider these words to be used. I do not attach to the phrase "religious life," any partial or special meaning. It does not denote for me the life of prayer, or the life of meditation, the life of self-denial, the life of beneficence, or any other single aspect of the life of the Christian. But it embraces and includes all these. It is the life of goodness, purity, truth, reverence, love, which is lived inwardly and outwardly by those in whom God has wrought and is inviting His good pleasure. It is, as we Christians know and acknowledge, the life that is in Christ Jesus, springing from the union and fellowship with him, and ever reaching after a true and complete likeness to Him. St. Paul has described it in Gal. ii. 20, "It is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me." This life then being what it is, a growing into an entire likeness to and oneness with the Lord Jesus, cannot effect one part of the being or of the conduct only, must spread through all, must influence all. When, therefore, we speak of deepening the religious life of our brethren, we mean making them, or rather helping them to become more thoroughly, closely, living by conjoined with Christ, more constantly, truly, intensely animated with His spirit. We regard them as already received by His grace into union and fellowship with Him; we want to see how we can lead and aid them to realise that union, to enjoy that fellowship more and more.

And now (1) we have the obvious means of a multiplication of the ordinary religious services of the Church. Common prayer and praise are universally regarded as partly the expression, partly the instrument, of the religious life, and as such we of the Church of Christ have received them from our Divine Founder and His apostles. On this I need not enlarge. But while all admit the general truth it is not universally acknowledged that the multiplication of the Church's services is good for men's souls. The rule of our own Church, which requires daily prayers to be said in all parishes, is generally neglected, and that neglect is justified not only upon grounds of special inexpediency, or impracticability, (I do not quarrel with these reasons, provided they be real and well proven) but upon the ground of a supposed danger of over familiarity with the services and a deadness of spirit to their meaning. Now I am fully conscious that to every privilege which God has granted to us there is attached by the malignant devices of Satan, or by the depravity and frailness of our own nature, the risk of a chilling and deadly abuse. But that we are thereby justified in withholding those privileges from the people dependent upon us, or in refusing them ourselves, surely no one will assert as a general rule. The knowledge of the danger should forearm us against it; but if on account of the danger we are to abandon the privilege, we may on the same principle remove every single ordinance of grace that the Church affords. The faithful pastor, therefore, who sees his way to the establishment of frequent services, whether on Sunday or during the week, in his church, while he rejoices in being able to deal out more frequent supplies of food to his flock, will be all the more on the watch against the poison which the great enemy seeks to mingle with it. And here I must not pass over a danger which in this matter besets the pastor himself—the danger of falling into an irreverent manner in the reading of the service. A danger for him, a danger also through him for his people. For if there is a sure way of destroying, at least in part, the benefits of a participation in frequent services of prayer and praise, a certainly means of making that participation indeed positively injurious, it is this. Habits of languid inattention or hasty irreverence are in no way more easily formed than by the contagion of the manner of a careless or slovenly clergyman. You remember Geo. Herbert's rule—to compose oneself to all possible reverence—and his reasons:—"This he does, first, as being truly touched and amazed with the majesty of God, before whom he presents himself; and secondly, that being affected himself, he may affect

also his people, knowing that no sermon moves them so much to reverence as a devout behaviour in the very act of praying. Accordingly his voice is humble, his words treatable and slow; yet not so slow neither as to let the fervency of the supplicant hang and die between speaking, but with a grave liveliness between fear and zeal, pausing yet pressing, he performs his duty."

2. Such experience as I have had as a parish priest goes to confirm the conclusion that I should gather from finding the weekly communion to have been the custom of apostolic times. What those who were taught of the Holy Ghost judged to be best for the disciples committed to their charge, in a matter which cannot be greatly affected by changes of time, place and circumstances, I should have imagined to be clearly the best for all Christians in all times. And it seems to me, looking back over five years, that it has been true without any exception in my experience, that whilst the most earnest minded of the people (except in some cases where deep-seated prejudices prevented it) of their own accord came to communion every Sunday, those young people who were urged to come to weekly communion, and came, were the most steadfast, the most devout and the most useful. Here again, every soul that knows anything of its own perversity knows full well that there is danger,—danger of a careless approach, of a sinful indifference in the participation—of the consequent weakness and sickness of the spirit, and the "sleep" of which St. Paul speaks. But surely if to those who seek "He giveth more grace," if "greater is He that is with us than he that is against us," it is only needful to urge upon those who come thus frequently to Holy Communion increased watchfulness and prayer, so that they may obtain the Divine gift and escape from the snare of the devil.

3. Shall I speak of our sermons? How shall one who has preached just long enough to be deeply conscious of the "foolishness of preaching," give advice or exhortation on that subject? Of one thing I am very sure that apart from the power to attract hearers who may afterwards be influenced for good—a power which is given to but few; and apart from the readiness to instruct in matters of difficulty or to clear up questions of perplexity in religious truth and practice, which is only of occasional use in our pastoral life, our sermons for good or for evil are what the state of our own hearts and the aspect of our own lives make them. Let the preacher be an earnest, holy and devout man, "let him shew out of a good conversation, his works with meekness of wisdom," and his sermons will not fail to be profitable to his people, to be means of deepening their religious life. And if the preacher be other than this—if he be known among his people for a careless, unspiritual, formal, worldly-minded person—even he has failed to make it clear by the quiet, unostentatious testimony of his life, that his heart is the abode of love and faith and zeal divine, and that he has for his chief aim to be more and more filled with and governed by these, then I question whether the most carefully composed sermons, though they be full of high and noble thoughts, and be delivered with all the grace and energy of an orator, will have much effect, any lasting effect indeed, in the particular way which we are considering. Sometimes it may be given to such an one to arouse or startle careless slumbrous souls into momentary excitement or activity; what is popularly known as conversion has been often, I believe, the result of the preaching of men who had little or no religion in themselves; but the deepening of the religious life in one's hearers is a more difficult, I suppose because it is a more real and important work, and no preaching will affect that but such as springs out of a religious living and spiritually growing soul. "Depend upon it," said the late Bishop of Winchester in one of his addresses to the candidates for ordination, "as the most certain truth in spiritual ethics, that you can only raise other men's devotion, by being, not by seeming, to be devout; you can only quicken their zeal by winning from God a life which bursts forth into natural and real acts of love to Him. Secret self-denial must deepen your character; hidden communication with God, tarryings on the Mount, hours of secret prayer; these must make your face to shine so that