

nations mentioned to study and understand better their own history, doctrines, and practices, and to discover wherein they differ or agree with the Church of England; while it shows at the same time that the church is the most *protestant* of all the Protestant bodies and should enjoy the confidence, respect, and love of all its members. The author has received many testimonies, both written and verbal, to the beneficial influence of the pamphlet in the parishes where it has been circulated; and having now been almost reimbursed of the (to him) heavy expense of publication, he is desirous of sending forth at a merely nominal charge the remaining copies to do a similar good work where it may be needed. A dozen copies may now be had for one dollar at Rowsell & Hutchison's Toronto. A dollar or two spent in this way for Christmas gifts would do good to the church.

Diocesan Intelligence.

QUEBEC.

(From our Own Correspondent.)

Sherbrooke.—*St. Francis Association of the Church Society.* The Anniversary Service of this Association was held in St. Peter's Church, Dec. 10th. Morning Prayer was read by Reverends A. J. Balfour, Hepburn and Boydell. The Holy Communion was celebrated by the Rev. C. P. Reid, Rural Dean of St. Francis, assisted by the Rev. Dr. Lohley and the Rev. A. C. Searth. The sermon was preached by the Rev. Dr. Sullivan, Rector of St. George's, Montreal, from the words, "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." The preacher showed that the appearing of Jesus Christ, which is the great object of Christian hope, must be a literal personal appearing—he showed, from the words of Christ and His Apostles, that the appearing spoken of must be Christ's Second Advent, which would be as literal as his First Advent. He then answered, with great clearness, various objections that have been made against the literal return of Christ in glory. The sermon was admirably suited, both to the Advent season and to the occasion. The offertory, amounting to \$27, was given to the Missionary Work of the Diocese of Algoma.

The annual Missionary Meeting of the St. Francis Association was held in the City Hall, on Wednesday evening last. The chair was taken by the Rev. C. P. Reid, B. D., who made some very feeling remarks in reference to the absence, through ill health, of their usual chairman on these occasions, the Bishop of Quebec. The report of the Association was read by the Secretary, the Rev. E. O. Parkin. It was most satisfactory in many respects, pointing, as it did, to an increasing number of communicants, to well-filled Sunday Schools, and to the fact that the sum raised for all church purposes in the District of St. Francis, during the year ending December 1, 1879, exceeds that of the preceding year by over \$2.00. The first address was given by the Rev. C. Hamilton, M. A., Rector of St. Matthew's, Quebec. It gave most interesting and valuable information as to the great missionary and civilizing work carried on by the missionaries in the 5th and following centuries. Especial reference was made to the missionaries of Ireland, and the work of the great Columbanus, an Irish missionary monk in the forests of Germany. Some practical lessons, in reference to modern missionary work, were drawn from this review of the missionary work of the church in the early centuries of its history. The second address was given by the Rev. Dr. Sullivan, who gave a most effective and powerful address, on the great principle of growth as underlying the whole missionary work of the Church of Christ, and, on the principle of an unselfish love for others, which brought Jesus, the greatest of all missionaries, from heaven to earth; and which will prompt His people now to care for the spiritual welfare of others, and to act on His words, "It is more blessed to give than to receive." Dr. Sullivan said he thought that Sherbrooke

ought to be congratulated on having such a meeting, so well filled a hall, on such an inclement night.

Various appropriate hymns, were sung at the meeting. The collection at the meeting, as at the service, was for the Diocese of Algoma. It amounted to \$38, making the total raised in connection with the St. Francis Association Anniversary in the city of Sherbrooke, on Wednesday Dec. 10th, for Church Missions in Algoma, \$65, which was a good result, considering the unfavourable state of the weather, and the dangerous walking, which kept many at home.

ONTARIO.

(From our Own Correspondent.)

OTTAWA.—*Annual Meeting of the Church of England Ottawa Sunday School Association—Great Success of the Organization.*—A Diocesan Sunday School Institute suggested—The first Annual Meeting of this Association was held Tuesday evening, the 9th inst., in the Church of St. Bartholomew, New Edinburgh. After a short service, which was conducted by the Rev. Messrs. Pollard of St. John, Hannington of St. Bartholomew, Patton of Billing's Bridge, O'Loughlin of St. Gower, and McMorine of Bell's Corners, the Secretary, Mr. Palmer, read the report. The President, William Leggo, Esq., barrister, Ottawa, was then called on to address the audience. After referring briefly to the organization of the Society, he said that its success had far exceeded the fondest anticipations of its founders. Its chief benefit consisted in the fortnightly (he hoped they would soon become weekly) meetings of teachers, where they received lectures from their clergymen on the subjects taught in the schools. These meetings were in effect Normal Schools, and had already done much good. They had been made attractive, and as their scope was being better understood, and their utility better developed, the interest in them was gradually and steadily increasing. But the President took a much broader and wider view of the value of the Association. He found that enquiries as to its working were coming in from various parts of the Dominion, and that similar organizations were being formed. He found that a spirit of improvement and zeal had been evoked; that the hearts of Sunday School workers were being cheered by the knowledge that at last their efforts were being acknowledged, and that the claim of the Sunday School to be considered the most powerful engine in the promotion of the interests of the Church was being slowly but surely admitted. He alluded to the comparatively recent outburst of zeal of the Church in England, where for years she had been slumbering, but when aroused from her torpor she had put forth the immense strength of her position, and was now leading in all the moral and religious reforms of the age. "What," asked the President, "are we in Canada doing? Has the fiery wave of zeal, which is now passing over England, yet reached our shores? Alas! no. The Church in Canada is asleep. It may be an unpleasant fact to hear—it is certainly an unpleasant one to deliver—but the fact is, that the Church of England in the Dominion does not occupy the advanced position to which her high character and immense power entitles her. Why is this? The great reason is, that she depends too much on her prestige. Her people, conscious of her power and proud of her dignity, have wrapped themselves up in the comfortable belief that she will advance by her innate greatness; and they have become lukewarm while other denominations have become zealous, and sleep while their competitors work." That an uprising similar to that in England will take place, no one can doubt, but in the meantime it is our duty to hasten its advent. When I enter my Sunday School I cannot help soliloquizing somewhat in this style: "Here lies a lever which our Saviour has placed in the hands of His Church, by which the world may be moved. Here are the elements of a strength which no force can successfully oppose. Here are the young minds, open to our influence, plastic, seeking to be impressed, waiting for the touch which shall start them into active life, and ready to fight the battles of their Church, as soon as their sinews are hardened and their armour is prepared. Here are our youth, willing to learn, burning with a desire to work, and clamouring for positions in the army of church workers. Here are the leaders of the future, the bold men and the good men who will in a very few years be called upon to rule the Church in Canada—for weal, if we arm them properly, for woe, if we furnish them with weak weapons or flimsy armour. How are we dealing with this enormous mass of latent power? Does our Sunday School teaching supply our pupils with enthusiasm? Does it infuse warmth, heat and fire into their young souls? Does it render them ardent admirers of their church, and intelligent defenders of its faith? Does it enforce a familiarity with church work, and form a habit of church labour? If it does not this it fails in its highest mission. It is vain to say that the end of Sunday School teaching is to supply a knowledge of

the Catechism, the Collects, or the Prayer Book; vain to suppose that a teacher has accomplished his work when he has enabled his pupil to master these mere outposts of church knowledge. If he has not inspired an enthusiastic feeling for his church, and so engaged the best feelings of his nature, as to have created in him a determination to give his best efforts for her advancement, he has failed in the noblest part of his solemn undertaking. We complain, and justly, of the want of good teachers. The wonder to me is that they are as good as they are. I cannot speak too highly of the zeal, especially of the young women, who do their utmost in advancing the interests of the Church through their Sunday Schools. But they are over-weighted in the race. They do their best, but without being taught they cannot possibly teach. Give me good teachers and I will revolutionize the Diocese. Give me a good Diocesan Sunday School organization and I will revolutionize the Canadian Church." "To my mind," continued the President, "the Sunday School reformation will be the commencement of an uprising in the Church in Canada; and this reformation will be brought about by the very organization whose first year's existence we are now commemorating. Its Normal School is working well, and its usefulness will spread. It is infusing warmth in the hearts of our young people, and attracting the serious and approving consideration of our old ones. It is daily widening its sphere, and will ere long expand into a Diocesan system, whose roots will extend into every part of the Diocese, and whose blossoms will soon be seen in the most distant hamlets of the Dominion." The President passed a warm eulogy on the efforts of the Bishop of the Diocese and the clergymen of Ottawa, all of whom had fostered the Association in every possible way, and had given their valuable time as lecturers at the meetings; and he concluded his address by suggesting that at the next Synod this most important matter be zealously taken up, a Diocesan Institute formed, and that an annual meeting of all the teachers, with their clergy and officers, headed by the Lord Bishop of the Diocese, be held during the summer at Brockville or among the beautiful Thousand Islands, where ideas may be interchanged, a spirit of emulation created, and an interest excited, which will doubtless prove of a value to the Church infinitely beyond our most ardent aspirations. He pressed this with great emphasis on the notice of those members of the Synod then present; as, in his mind, one of the most important works on which that body could possibly take action.

Mr. Leggo, after announcing that Mrs. Tilton had been appointed as his successor in the Presidency of the Association, was followed by the Rev. Mr. McMorine and the Rev. Mr. O'Loughlin, in very interesting addresses, directed chiefly to the children; when the meeting was closed by singing the "Gloria in Excelsis."

NORTH GOWER.—It is always a source of pleasure to church people to read and to hear that the good work of the church is progressing well in other parishes than their own. Your correspondent had heard from various sources of the church life and vigour that the Church has lately manifested in the Parish of North Gower, but it is only lately that he has had an opportunity for personal realization of the truth of the report. Some eight years ago the very name of North Gower brought a blush to the cheeks of Church people, circumstances had combined to make the parish a complete wreck. But it is a long lane that has no turning, and so in this dark hour, by God's mercy, a remedy was at hand. The Bishop had one man among his clergy who might perhaps revive the dying mission. Just as the parish appeared to give her dying gasp, the present Rector, the Rev. A. J. O'Loughlin was appointed. No luke-warm, half-hearted churchman is he; not one who believes that there is no difference between the Church and a Sect. A live head and able administrator soon made a visible change. The parish property then consisted of two miserable churches, Trinity, North Gower, and St. John's, Wellington, and a dilapidated parsonage house. A congregation of six represented the parishioners at Divine Service. The first sign of life, was the repairing of the parsonage, on which at various times during the present incumbency \$1000 has been expended, and the grounds enlarged by the addition of 7 acres. The congregations at both churches rapidly increased, but the energetic Parson did not rest satisfied with only strengthening the stakes of the church, he determined to lengthen her cords. Eight miles from North Gower is the village of Manotick which had no church, now it is graced by a new gothic church of wood, consisting of Nave, Chancel, Porch and Vestry, with sittings for 200; it is already too small for the congregation which as-