

Mr. Justice Harrington said he also spoke from a teacher's standpoint, having taught in Sunday school for thirty-seven years, thirty-five years of which time he had filled the office of superintendent. He considered the strength of the Church to lie in the thorough instruction of our children in the catechism. He had found it a very good plan to use the Calvary Catechism in infant classes, but would always use it as a stepping stone to the catechism of the Prayer Book. This, the latter, should by all means be taught just as it stands, from beginning to end. Children don't realize at first the full truth of their covenant relation to God, as they are introduced into it in infancy; this is a circumstance that we must naturally look for. But with increasing years they grow into the meaning of their place in God's Kingdom. Likewise is it with the great truths of the catechism. As the child's mind expands, the teaching of the catechism and of the Prayer Book grows ever more and more plain. As a consequence, the youth has at that most critical time of life an ever present bulwark against error.

Shall we postpone teaching the catechism until the child's mind becomes fully formed, just because, perchance, he cannot any sooner understand it? Surely not! If so we might just as well say that we older ones can still put off learning about the great means of grace, because we certainly do not think ourselves able in this life to define the inward spiritual grace, or understand how by it God strengthens and refreshes our souls.

Miss Barlow, of St. John, then read a paper on "The Preparation of Teachers for their Work."

The key-note of this paper was "preparation." "Careful builders," said Miss Barlow, "will first of all turn their attention to the seasoning of the lumber, and to the chiselling of the stone. King Solomon's Temple was not constructed without the greatest preparation, so great, indeed, that we are told expressly that the material was all made ready before, so that there was neither axe nor hammer nor any tool of iron heard while it was being built. We are to remember that we are engaged in building far greater and nobler structures than that of King Solomon, which will not after the lapse of a few hundred years be destroyed, but which are to last through eternity. Miss Barlow thought it an excellent plan to begin on Monday, and each day of the week prayerfully and carefully to read over the lesson for the following Sunday. She advocated teachers taking, as it were, a motto for each lesson, some little principle of guidance which would suggest itself during the week's preparation. There should be first of all the teacher's personal preparation. This was to be brought about by prayer and by a systematic reading of the Holy Scriptures. Then the teacher should next turn his or her attention to the great outside helps which are available."

First of these she would place the teachers' meeting, and secondly she would advocate most strongly as a means of help, the teachers' examinations; she would advise all young teachers to take these examinations, which are now made easily available by the Sunday School Teachers' Associations. Sympathy, Miss Barlow declared to be one of the greatest needs for successful teaching. This key which unlocks the heart, would be secured in no way more effectually than by the teacher visiting from time to time the members of the Sunday school class. The all important thing is that we are desirous of winning the child's whole being for God, its body, soul and spirit. We are therefore to think no preparation irksome or unnecessary that will fit us for the performance of so great a work.

Rev. W. O. Raymond thought it very desirable that Miss Barlow's excellent paper should be published, so that all the teachers in the Diocese might have an opportunity of viewing the nobility and greatness of their work in leading children into and training them in the fold of the Master. Rev. Canon Brigstocke said, "Every one knows perfectly well that in order to instruct children properly, every teacher should not so much think that he or she may know a little more than the children, as they may gain a knowledge of how the truth they teach should be imparted." He gave it as his experience that the teachers' meetings are most profitable for the clergyman as well as for the teachers. Rev. C. P. Harrington reminded the Conference that while teachers' meetings were most valuable as a means of preparation, where they can be had, there were still many parishes in the Diocese where it was next to impossible to get the teachers assembled into one place. Still, he said, the other means of preparation (mentioned by Miss Barlow) were available to all. Teachers ought to remember how true it is that nothing of any value can be obtained without hard labour. We are not, therefore, to be discouraged if we do not see the fruits of our teachings as soon as we would wish. "It is only year after year and perhaps many years in the future, that we shall see the full results of our sowing of to-day." Rev. Mr. Hudgell thought the suggestions offered by Miss Barlow excellent for teachers to put into practice.

The Church, as all know, places in our way special means of grace, whereby all may become good teachers of the young.

Rev. A. F. Burt said, "If it is true, as we hold it to be, that one of the great means of influence which the pastor has with his people is gained by his frequently visiting them, then it is equally true in respect to the Sunday school teacher's influence over the members of his class. There cannot be that deep sympathy the one with the other, which is only known and felt by the closest relationship, unless the teacher has regard to the home-life of the scholar. 'Let the child feel that the teacher is interested in him, and he will soon take an interest in himself, and will be prepared to listen and to learn what by the teacher he is taught.' The Chairman observed that at a Conference of this kind we are reminded that our parishes differ very greatly. 'There are many country parishes which are at the very pole of diversity as compared with some of the city parishes.' Necessarily, therefore, we cannot fix a rule which will apply in every case. He thought it impossible to over-estimate the value of rectors frequently meeting with their teachers. He considered teachers' meetings as something at which every rector should aim.

To be continued.

QUEBEC.

QUEBEC.—The 21st session of the Diocesan Synod opened on Tuesday, May 30th at 9 a.m. with a choral celebration of the Holy Eucharist. The delegates lay and clerical assembled in the Church Hall and proceeded thence in procession to the Cathedral of Holy Trinity, the laymen leading, followed by the clergy in cassock, surplice, college hood and white stoles. The Lord Bishop brought up the rear of the procession, immediately preceded by the Rev. L. W. Williams, M. A. Oxon, Rector of St. Matthew's Church, chaplain to His Lordship, bearing the pastoral staff.

The Rev. Assheton G. H. Dicker, Vicar of St. Barnabas Church, Acton, W. London, Eng., sang matins; Canon Thornloe read the first lesson, and Canon Foster the second.

The Lord Bishop of the diocese was the celebrant at the Holy Communion, the Very Rev. the Dean of Quebec reading the Epistle, and the Ven. Archdeacon of Quebec the Gospel.

Immediately after the service the synod met in the Church Hall, the Lord Bishop in the chair. The synod having been opened with prayer, the clerical sec'y called the roll of the clergy. Messrs. J. Hamilton and R. P. Campbell were named a committee to assist the sec'y in examining the certificates of the lay delegates. After their report was received and adopted the following officers were unanimously re-elected, viz.: Clerical Sec'y, Canon Von Iffland; Lay Sec'y, Geo. Lampton, Esq.; Treasurer, Lieut. Col. Geo. Robt. White. At the service in the cathedral and during the different sittings of the synod, his Lordship wore his convocation robes, while the pectoral cross was suspended round his Lordship's neck by a purple ribbon. The pastoral staff presented to this diocese by his Lordship's late parishioners of All Saints, South Acton, and other London friends, stood beside his chair, and after the organization of the synod, a most hearty vote of thanks was tendered that congregation for their beautiful and appropriate gift, on motion of the Dean of Quebec.

His Lordship, amid frequent outbursts of applause, read his charge, which was as follows:

MY REVEREND BRETHREN, AND BRETHREN OF THE LAITY.—I cannot tell you what a deep sense of responsibility I feel resting upon me with regard to this my first utterance, at the opening of our solemn synod. And I have indeed prayed that I may be so directed by God, the Holy Ghost, that my words shall be good and true and helpful, and not in any way hurtful to the great and glorious cause.

His Lordship then detailed at length the whole of his Episcopal acts from the date of his landing in Quebec prior to his consecration, up to the present time, concluding the list as follows:—

Thus, besides preaching many sermons, and taking part in many services, I have confirmed, in all, 301 candidates, 121 male and 180 female; I have ordained two priests and two deacons, and I have presided or taken part in innumerable committee and other meetings, in which I have received the utmost support and consideration from the clergy and laymen of Quebec. For all this and much more I desire now to record my most emphatic and heartfelt thanks, because we have thus been enabled to accomplish together some really good work for the glory and peace of God.

I would indeed offer all praise to Almighty God, that in His mercy, He has permitted me to be called to live and work amongst you here, and more particularly to build (as I trust wisely) upon the good and solid foundation that has been laid during the rule of my illustrious predecessors, and especially

under the guiding hand of the dear late lamented Bishop Williams. I am well aware that no words of mine can add to your reverence or love for one who, through a long period of years, proved himself to be great as well as good. At the same time I feel bound to acknowledge how much of the well organized and prosperous condition of our diocese is due to the late Bishop's wisdom and devotion, and ever fostering care.

It is thus that, with grand and united lay help and self-sacrifice, we are fast approaching to an honorable condition of self-support; so much so, that we are offering, as one element of our Centenary Thanksgiving celebration, to give up to the end of the century the large sum of \$4,500 per annum which we at present receive from that most noble organization, the venerable Society for the Propagation of the Gospel in Foreign Parts, and in order to show you that the venerable Society thinks highly of our action and accepts our proposal, you will allow me, I trust, to read to you the letter very lately received from the Secretary, the Revd. Prebendary Tucker.

Society for the Propagation of the Gospel in Foreign Parts,

19 Delabury Street,

Westminster, May 9th, 1893.

MY DEAR LORD.—In sending you the notice for your reduced grant of 1894, I am to add an expression of the sense of high appreciation on the part of the Society of the generous and self denying proposal which your diocese has made for the diminution of the Society's aid.

I am, my very dear and honored sir,

Yours very faithfully,

HENRY W. TUCKER.

The Lord Bishop of Quebec.

We feel, you see, dear brethren, that in our loving thankfulness to Almighty God for all His goodness to us, we ought to make this offer; for, a hundred years ago, when the first Bishop of Quebec (Dr. Jacob Mountain) was thirteen and a half weeks crossing the Atlantic, to reach his distant diocese, there were only nine clergymen of our Church in the whole of Canada, whereas now we have nine well organized dioceses, with large bodies of clergy and laity, besides the eleven newer dioceses of the West and North-West; and, at the same time, we have the pleasure of knowing that almost within the same period of a single hundred years, there has grown up, from the apostolic hands of Bishop Seabury and others, the mighty and well-ordered equipment of the Episcopal Church of the United States; and it will consequently be one of our greatest pleasures to welcome amongst us in the course of the Synod, the Right Reverend Prelate, Dr. Potter, the Lord Bishop of New York, whose praise is in the Gospel throughout the whole world. We are all, therefore, I trust, full of high joy and praise to-day, and we are signifying our thankfulness not only by special services and enthusiastic gatherings, but also by making an offer which will set free a large sum, until now received yourselves, for the good of our brethren and fellow Churchmen in the North-West and elsewhere, brethren who are just now standing in a position of great and pressing need; and in welcoming this aid I am right glad that our good friend, Mr. W. G. Wurtele, intends to propose a resolution of special thanks to the S. P. G. for its long continued and most generous support. But, at the same time, it is absolutely necessary that we should recognize the fact that this one act of self-renunciation is a strong call for greater and even renewed exertions amongst ourselves. For not only must this \$4,500 a year be replaced, we must also raise still further sums in order that we may be able to meet our gradually increasing necessities. I rejoice, therefore, to observe how heartily the project for raising the Bishop Williams' Memorial Fund has been taken up by the whole diocese, and I trust that strenuous exertions will still be made, so that, in the end, we may be able to show that every Church family, nay, every Church man, woman and child has contributed at any rate some small sum. For, besides forming a most suitable memorial of the late lamented Bishop, this fund will prove a much needed element in our future financial prosperity. And on the same principle I hope that church wardens will endeavour to induce the young men in their parishes, who often earn good wages and who have not to bear the heavy expenses of a separate home, to make their own separate contributions towards the parish assessments, instead of leaving the whole to be made up, as at present, by the heads of families. But, with all others, I am glad indeed to think that the two great Societies, the S. P. G. and the S. P. C. K., will continue to offer their most valued exhibitions or scholarships towards the cost of the education of our students at Bishop's College, Lennoxville. For, if our work in our country parishes is to be well done, we must, to a great extent, depend upon a native ministry, and a native ministry can only be raised and secured with the help of scholarships, whereby we are enabled to assist good and likely men to prepare themselves