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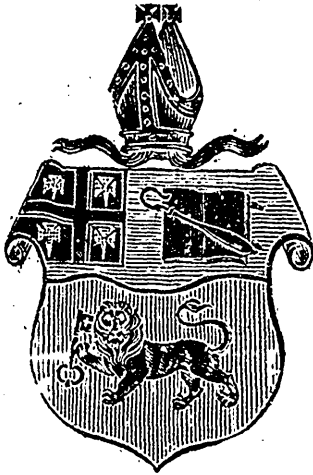
Mrs. W. Poyer, Aubert Gallion, Beauce, Q

The

# Quebec

DIOCESAN

# GAZETTE



Under the sanction of the Bishop.

A

## MONTHLY RECORD

OF

## CHURCH WORK

IN THE

DIocese.

All communications to be made to the

Rev. E. A. DUNN, B.A.,

BISHOPSTHORPE, QUEBEC CITY.

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### The Bishop's Engagements for November.

Sunday, November 1st (All Saints' Day)—  
 Baptism, Confirmation and Holy Com-  
 munion at All Saints' Church, Beebe  
 Plain. Address at Marlow School House  
 in the Afternoon, and Sermon at Christ  
 Church, Stanstead, at Evensong.  
 Monday, November 2nd.—Drive to Fitch  
 Bay and give Lecture on the History of  
 the Church of England.  
 Tuesday, November 3rd.—Drive to George-  
 ville for Confirmation and return to  
 Fitch Bay.  
 Wednesday, November 4th.—Drive to Ways  
 Mills for Confirmation.  
 Thursday, November 5th.—Go via Smith's  
 Mills and North Hatley to dedicate New  
 Church at Eustis and drive to Waterville.  
 Friday, November 6th.—Return to Quebec.  
 Sunday, November 8th.—Celebrate the  
 Holy Communion at the Cathedral at 8  
 a.m., preach at 11; and preach at S. Mat-  
 thew's at Evensong.  
 Tuesday, November 10th.—Go to Montreal  
 to be present at the Provincial Synod.  
 Wednesday, November 11th and following  
 days.—Attend Provincial Synod for the  
 election of a Bishop of Algoma and other  
 matters.  
 Sunday, November 15th.—Preach at Mont-  
 morency in the morning and at the Ca-  
 thedral at Evensong.  
 Tuesday, November 17th.—Preside at Meet-  
 ing of the Central Board of the Church  
 Society.  
 Wednesday, November 18th.—Preside at  
 Meeting of the Diocesan Board.

Sunday, November 22nd.—Celebrate the  
 Holy Communion at the Cathedral at 8  
 a.m., preach at 11; and preach at S.  
 Peter's Church at Evensong.  
 Tuesday, November 24th.—Preside at  
 Illustrated Lecture and Conversazione  
 at the Church Hall in behalf of the Labra-  
 dor Missior.  
 Thursday, November 26th (Thanksgiving  
 Day).—Celebrate the Holy Communion  
 at the Cathedral at 11.  
 Sunday, November 29th.—Preach at S.  
 Michael's, Bergerville, in the morning,  
 and at the Cathedral at Evensong.

### Church Work amongst the Young

#### THE CHARGE

DELIVERED BY THE BISHOP OF QUEBEC, AT  
 HIS VISITATION HELD AT BISHOP'S  
 COLLEGE, LENNOXVILLE, SEPTEMBER  
 2ND, 1896.

*My Dear and Rev. Brethren,*

It is now just four years since the day,  
 when, with many searchings of heart, I  
 embarked with my family at Liverpool,  
 having been elected by your Synod, in  
 order that I might labour amongst you as  
 the fifth Bishop of Quebec. During these  
 four years, I have had some of the newest  
 and happiest experiences of my life. I can  
 hardly express to you in fact, how much I  
 have learned, and I really cannot tell you  
 what joy and help has been brought to me  
 by your prayers, your kindly consideration  
 and by your love. I only hope that we  
 may all today feel able to agree that, in  
 spite of our utter unworthiness, we have

certainly been permitted, by the help and presence of the Holy Spirit of Grace, to make some progress in our portion of the Vineyard of the Lord for the good of souls and the glory of God.

At our last Visitation, you will some of you remember, how I strove to shew that, if we accept the teaching of the Sacred Scriptures, as interpreted by the early Church, by our Church of England Formularies, and by the great Anglican Divines, we must believe, that, although there is in the Holy Communion no change of substance, there is nevertheless after Consecration, a true and real Spiritual Presence our Saviour, ready to be beneficially appropriated by every faithful soul, but to the wicked for lack of faith unreceivable to their good, and indeed owing to their irreverence really hurtful.

And now today it was my intention to bring before you another side of this great and Holy Mystery, and to show you from the Sacred Scriptures, the Early Fathers, our own Church of England Formularies and the declarations of our leading Divines, that, every time we celebrate the Holy Eucharist, we are permitted to offer and plead our great Memorial Sacrifice, presenting before our Heavenly Father here on earth, what our risen and ascended Lord points to and pleads perpetually in Heaven viz. the one effectual and life-giving Sac.ifice offered to take away the sins of the whole world. But, since, during this last six months, there is another subject, which has pressed itself again and again upon my mind, I must content myself, my Reverend Brethren, with begging of you all to look thoughtfully into this matter of the great Christian Offering for yourselves, and to take care to set apart the Sacred Food, not merely with a view to the spiritual feeding of your people with the precious Body and Blood of Christ to the strengthening and refreshing of their souls, but also with a view to offering, presenting and pleading the one inestimable Sacrifice, thus securing all the blessings, which are assured to those, who come unto the Father in the divinely appointed way, i. e., in and through our very Lord and Saviour, Jesus Christ. For there can be no doubt whatsoever, that our intention to do what our Lord and what His Apostles did, and what the first Fathers of the Church did, i. e., to present and plead the one inestimable Sacrifice of Christ our Saviour for the sins of the whole

world, is a matter of the very first and highest importance to ourselves, to our Congregations and to the whole Church of God.

I leave this great subject, however, for this time, because I am most anxious to seize this most precious opportunity of speaking to you all, my Reverend Brethren, concerning our work in behalf of the young Lambs of Christ's flock, the dear, simple, children of God. For I cannot forget that, in my old Parish in England, we had a plan, which was certainly attractive to the children, and which also seemed to be greatly blessed of God, causing a considerable proportion of our young people to grow up, so that they really lived afterwards for His Service and praise. Under this plan our Sunday School children grew in number from one hundred to fourteen hundred in the whole Parish originally committed to my charge, under this plan moreover we were permitted to present from eighty to one hundred and sixty Candidates every year to be Confirmed, and under this plan our Communicant roll grew in the whole District from about twenty to about fifteen hundred.

And if you ask me to tell you, in one word, what this plan was, I shall answer, that it was a system of perpetual Catechising, from the time that our children were six or seven years old until they were grown up and became gradually dispersed. Nay, even from three or four to six or seven years of age, our infant children, as we called them, were questioned every Sunday by their Teachers and Superintendents—and, as soon as they were six or seven years of age, they were catechised every Sunday by the Clergy in Church. But how were they catechised? And how were they able to answer the questions that were put to them? I would answer: they were able to do their part, simply because they had been carefully and thoroughly taught. Every month I prepared the Catechisings of the four or five coming Sundays, every month I went through these Catechisings with my Sunday School Teachers, who felt obliged to come to our meetings for the simple reason that the written or printed Catechisings did not give them sufficient information to enable them to teach, unless they had themselves received my oral lessons. And in these lessons, I need not say that we did not give our whole strength, (as all

Teachers used to do, and as I fear many do still,) we did not give our whole strength to teaching about Abraham, Isaac, Jacob and Joseph, to teaching *i. e.* the morality and history of the Old Testament. No, we taught the Faith—we taught the Creed, the Lord's Prayer and the Ten Commandments and the Divinely appointed Sacraments of Christ, and all other things, which a Christian ought to know and believe to his soul's health. And then, in each week, either one of my Assistant Clergy or I myself used to teach the lesson of the coming Sunday in each of two or three Day Schools. With the Pupil Teachers and Assistants, keeping perfect order at the head of their respective Classes, it was not hard to teach the following Sunday's lesson to two hundred boys one morning, and to two hundred girls on the next morning and so on, until all the children of our Church Day Schools had heard the lesson, and had answered the questions, all replying together, or class by class. In a little more than half an hour I was able to go through the lesson twice, occasionally three times, being careful not to *preach*, but to *teach*, and especially to question and to correct upon every point. In all this we took great care not to use the same stories and illustrations, as we had given to the Sunday School teachers, because to do so would have made their lesson appear flat or stale, but while the illustrating or the dressing up of the lesson was different, the lesson itself was the same. And so popular were these weekly lessons on religious subjects that our Church Schools, although they would not compare as Buildings with the School Board Schools, were always full, both parents and children feeling that they had advantages in the Church Schools, which they could not have at the undenominational Schools built by the District Board. And indeed, at length, as the growth of population demanded that there should be an extension of the Board System, in order to make room for all the children in the neighbourhood, large numbers of boys, who were attending Board Schools, would come every Monday evening at five o'clock to our Parish Hall, and large numbers of girls on Tuesday evenings, in order that after their tea they might receive from me the following Sunday's Lesson, and so might be placed upon a level with the Church School children, who alone could re-

ceive such a definite Church of England lesson during School time. The result was, that when the children came to Sunday School, on Sunday morning, they knew already a great deal about their Lesson, which was now brought before them by their Sunday School Teachers in a higher, medium or more elementary manner, according to their age or standard—care being taken in all our Sunday Schools to arrange the children according to their standard at week-day school. On Sunday afternoon, too, during the quarter of an hour of school, the superintendents from their desks used to question their children, in order to give to their respective flocks a few finishing touches, and then all marched to Church, where we were ready to receive them, taking care to insist in a kind, but firm manner on the utmost reverence in the House of God. And here there were also assembled certain other children, who owing to the social position of their parents would not in England go to Sunday School, but who used to come to me on Saturday afternoons in order that they too might be prepared to enjoy and profit by the Catechising.

The Service was bright and brief, consisting generally of a Hymn, a Metrical Litany, one or two short Prayers and the Grace, or a Hymn and Holy Baptism. Then, after another Hymn and the notices for the children for the week, given from the pulpit in a friendly, informal manner, the Lessons, set to be learned by heart, were repeated, the younger children saying one, the middle children two and the elder three, all reciting them together; all had been already said separately in school in order to the giving of the lesson marks. These Lessons varied—passages of Holy Scripture—the Collect of the day—portions of Church Catechism—one or two verses of a Hymn, etc., but always some portion of the Prayers which I had had printed for the use of our children, so that no child should be able to leave the Sunday Schools, without being able to repeat a little Repertoire of Private Prayers. And after these fixed Lessons came the Catechising, with new thoughts, new stories and illustrations, but still the same lesson, which was thus driven home, and could not easily be forgotten, but formed part of the children's religious knowledge, ready, by the

power of the Holy Spirit, to guide them in years to come. A final Hymn during the Offertory and the Blessing brought the Service to a close. It occupied about an hour, and the whole of the afternoon work, including School and Church, all came within an hour and three quarters and did not, owing to the variety of employment, prove to be too long.

I find on looking at the titles of the various series of Lessons given during twenty years, that they are as follows:— Old Testament, 95 Lessons; New Testament, 112 Lessons; The Gospels, 52 Lessons; Church Catechism, 48 Lessons; Church Catechism, 47 Lessons; Church Catechism, 8 Lessons; Church Catechism, 16 Lessons; Church Catechism, 50 Lessons; Church Catechism, 43 Lessons; God's Commandments, 13 Lessons; Prayer and Worship, 5 Lessons; Morning Prayer, 29 Lessons; Holy Communion Service, 13 Lessons; Church Principles, 41 Lessons; Pro Deo et Ecclesiâ, 17 Lessons; History of the Church of England, 11 Lessons, The Great Message, 52 Lessons; Great Truths, 70 Lessons. This gives a Total of 727 different Lessons of which some were repeated after an interval of seven or eight years. During upwards of twenty years therefore one of these Lessons was given five or six times during the week, and at least three or four times in the week to the same child.

It is most important of course that the questions should be framed clearly and in such a way that young people can answer easily and definitely in a few words, and it is also absolutely necessary that there should be a plan, *e. v.* that the successive Lessons may really form a united whole.

The Church Catechism itself gives us some answers of considerable length; and these answers should all be thoroughly learned and expected, with little exception, of all our people; but, in all more extended Catechisms, the work should be arranged, with answers that are short, and to the point, and the Catechist should always be glad to accept any short answer, which truly satisfies the question, and should not enact the very words of the answer given in the Book.

In order to encourage our children, we gave them marks and to the younger ones tickets for attendance, punctuality, lessons and good behaviour; and those who, when

the tickets were called in after each quarter day, had obtained a certain proportion, *i. e.* two-thirds of the possible maximum for the quarter, received an illuminated Card. Those moreover who obtained three illuminated Cards during the four quarters received a Reward at the end of the year, and these Rewards were of a higher or lower value according as the children approached more or less nearly to the possible maximum for the year. The expense was of course considerable, but the whole cost was provided by the proceeds of half-yearly Entertainments given by the children themselves for the amusement of their parents. The whole system was very simple, but it had a very marked effect upon both children and parents, and did much towards maintaining a very high average of attendance and good work.

Now, with such a system going on from year to year, I am sure you must see, my Reverend Brethren, how comparatively easy it was to draw our young people, who were already well instructed, and who, owing to our constant lessons, knew us quite intimately, into our Confirmation Classes, where our plan was as follows:—We distributed, after opening our meetings with prayer, a paper of questions to the members of the Class. To each of these questions I gave full and careful treatment; and then, when with the help of the Holy Spirit, by illustration and argument, I had brought the answer home to my hearers, I would pause, and say "You cannot be expected to write all that has been said, and yet you ought to be able, after what has been said, to write down a good definite answer. And, indeed, in order to shew you how to do this, I will now tell you what I should write, if I had to answer that question on paper." I used then to read again the question, and say, "Now this is the answer, that I should write," and I then gave the answer deliberately and clearly and in the briefest possible form, and repeated it very likely two or three times. There were also kind friends among our Church helpers, who were always ready to assist the Candidates in the preparation of their papers. In this way it was astonishing how intelligently, and how exactly the written answers of the Candidates, who were for the most part the children of the labouring and artisan

classes in England, came out. Indeed the answers of those children, who had had the benefit of our weekday and Sunday School System were, as a rule, infinitely superior to the answers of the young ladies and gentlemen of the middle and upper classes of Society. And since this course always embodied very full teaching week by week on the Holy Communion, our people were ready to make their first Communion as soon as they were Confirmed. And when our people had been Confirmed and had been admitted to the Holy Communion of the Body and Blood of Christ, we still continued to help them by sending to all Communicants a monthly letter calling them together for a monthly Communion, at which the special object was to seek the Divine Blessing upon our common work, and upon all members of our Church. And, at the same time, I used to beg all to come to a monthly meeting, at which, while something was done to instruct and edify, we had the opportunity of mutual and friendly recognition. By God's blessing upon these means, there was ever a steady growth, and frequently grown up people, would tell me how they had come to lay hold of and appreciate the Faith, as it is in Christ Jesus, by being present and hearing "the dear children" catechised: often too Godparents, who brought their babes to be baptized at our Children's Service would express their amazement and admiration at the knowledge, and firm and intelligent answering of the young people entrusted to our care, and many would say, "Oh! if we had only had such teaching when we were children, what a difference it would have made to us." Constantly too, even now, I receive letters from those who say that they were thus specially helped—and not long ago I received a letter written in pencil from a death-bed in Australia asking my prayers, and thanking God for having been permitted to enjoy and profit by these very privileges.

And now, my Reverend Brethren, allow me to add to this my own personal experience, a few thoughts upon this subject drawn from that truly wonderful book "the Ministry of Catechising," by Monseigneur Dupanloup, Bishop of Orleans, and formerly one of the best known Catechists in the City of Paris. In this glorious book you will find fully set forth a most careful and elaborate system of dealing with the

young, which, although it may in its form be quite impossible and indeed unnecessary for us, yet shews by the very labor undergone, and by the marvellous results attained, the tremendous importance of the subject now before us.

I cannot pretend to offer you any epitome of Monseigneur Dupanloup's great work—you must read it for yourselves; but I will offer you just a few of the good Bishop's exhortations addressed to the Priests of his Diocese, and then I will go on, my Reverend Brethren, to tell you what I think you may be able to do—or, at any rate, I will make suggestions, which, if they cannot be exactly carried out, will I trust set you thinking as to what more you can possibly do for the young, who may be committed to your charge.

These then are just a few of the grand things urged upon the Clergy of his Diocese by this good man, by this great Bishop.

"Catechising," he says, "is our great duty, and for my own part, it has always been my sweetest and dearest labor—my chief and most constant care. It is my profound conviction that the world would be saved, if we all devoted ourselves to youth. And in no way can we devote ourselves with more pleasure and with more fruit, than by means of Catechisings, even those which are most humble and unpretending. Oh! God grant then that the fire of zeal may be kindled more brightly in all your hearts for this blessed ministry! For the time has come, when a supreme effort must be made to save souls, and above all to save Childhood, which is the great hope of the future! Oh! the beloved ministry of Childhood! Oh! the loveable and precious souls of little children! I have greatly loved them, and I shall love them always. It was at my Catechisings, that I learned to know the beauty of souls, and the simple fresh beauty of children's souls surpasses all. It was there that I saw them, with that inexpressible charm, with which innocence and the grace of God adorns those early years—it was there that a humble and obscure Service met with such trusting teachableness, such living gratitude in thousands of young hearts, and such constant fidelity, which yet endures. And thus my Ministry with the dear souls of these children is my sweetest recollection upon earth; and nothing will ever be to me equal to the

happiness of having been the Friend, the Teacher and the Apostle of the young."

"And remember," this holy man continues in another place, "remember we have not only to instruct *i.e.* to teach Christian truths, we have also to educate in Christianity. Is it not evident, in fact, that to confine oneself to instructing children in the elements of Christian Doctrine, without taking the trouble to make them relish it and practice it, without forming in them Christian habits and tastes and manners, is to do scarcely anything towards the end to be attained: scarcely anything for virtue and happiness in the present life, and absolutely nothing for the winning of Life Eternal. No! what is, above all things, wanted, is that we should win our children's souls to God, for after all the important, the indispensable thing is to form and elevate their will, as well as their understanding in the region of Divine things, by laying in the depth of their heart, together with the light of faith, the love of God and the hope of Eternal Life."

"And especially, when our children come to us to be taught before being admitted for the first time to the Holy Table, the Church does not intend that we should confine ourselves to *instructing* them: No! she desires that we should watch over their conduct, that we should *teach them how they ought to live* in the midst of the world, and how to persevere in goodness after their first Communion: and, with that view, she desires, that we should teach them to love God, to pray, to reflect on the things which belong to salvation, to repent of their sins, to correct their bad habits, to ask pardon of God, to make acts of contrition and steadfast resolve. She desires, in fact, that we should so teach them, that their conduct may become holy and pure, and finally, that we should not let them go out of our hands and from our Catechisings, till they are entirely converted and settled; in a word, not till, as far as in us lies, we have achieved and finished their Christian Education."

"And in order that the Catechist may be both Pastor and Father, there is, as for all fatherhood, one indispensable condition and that is "love." Yes! love! a great love of God and of souls. It is necessary, above all, that the Catechist should love his children and God in his children; that he himself should be loved by them

and that he should make them love God; that he should teach them to pray, and adore their Creator, to repent of those sins, which offend Him, and to cure themselves of the faults, which are spoiling their souls. So long as you have not taught them to love their Father in Heaven, so long as you have not taught them to love the Church—the Mother of all the faithful, and also that Holy House, which is also called the Church, and which is the House of God, so long as you have not taught them to love the Church and Heaven, and I add, to love you yourselves, yes! yourselves! (for it is necessary that they should love you, otherwise you will never succeed with them in anything), so long as you do not make them feel that you yourselves love them, that you are their Pastor and their Father, you have done nothing—absolutely nothing."

"Here then is the great secret for making our Catechisings really the education of souls and there is no other. The Catechists must love God in their children, and they must make their children feel it. And then the children will love their Catechists, and God in their Catechists, and He will Himself work wonders in their young souls. Love and you will be loved. Love and you may do what you will."

And at the end of his most helpful work, full of details, which it would be impossible for me to transcribe, this good Bishop speaks again in the same strain and says:—"In our religion we have everything, which is most loveable; a Heavenly Father, a Son of God, who is our Saviour, a Spirit who is our Comforter and Sanctifier, a Virgin Mother, Saints, Angels, Heaven! and yet alas! how few there are who seems to know how to bring the tender and affectionate hearts of children to love all this!"

"But no! Thou alone, O my God, canst make this sublime and needful work of Catechising our dear children to be understood! Thou alone canst inspire the love for it! Thou alone canst revive it amongst us! Thou alone, O my God, by Thy Spirit of Love and Zeal shed around in our poor, cold hearts! O send forth Thy Spirit, and they shall be made, and thou shalt renew the face of the earth!"

And now, my Reverend Brethren, let me address myself finally to the question of how, and to what extent, I think you all, in



varying manner, may do your part in this great and glorious task.

Of course I can only briefly indicate to you what I believe may be done, for it is impossible, on an occasion like the present, to give model lessons, *e. g.*, or to show practically how the dear children are to be dealt with, in order to the obtaining under God of real and lasting results. No! this is a matter which should form a large and important element in the training of the Divinity Students of this and all other Universities.

Indeed, since the Spiritual training of the young is, or should be a very large element of every Clergyman's Pastoral work, it is evident that the exhibition and practice of the best methods of this training should form a very considerable part of the constant work for his pupils of every Professor of Pastoral Theology. And I feel bound to say, while I do not suppose for one moment, that we expect too many Books or too much learning of our Ordination Candidates I feel bound to say, I do think that, when once Students are far enough advanced to have been able to take their B. A. Degree, much of their teaching should be of a practical character, by which I understand Reading the Lessons, Saying and Singing, the Services, especially how to celebrate the Holy Communion, Chanting and Hymn Singing, Homiletics, the training of the young and especially the principles and practice of Catechising, Parish Visiting, Parish Management, Church Finances, the social side of Church life, the Visitation and Communion of the Sick, the comforting of Mourners, the best methods of taking the Occasional Services, individual dealing with Souls, the meaning of the Rubrics of our Prayer Book, the Canons of the Church of England as well as those of the Diocese, the Province, and of the whole Canadian Church. We need indeed the solid foundation of sound learning and religious education; but we do wrong, if we allow any to leave our Universities after a training extending over five years, without a very full and practical knowledge of all the requisite qualifications and of all the constantly occurring problems of Church life.

Now, as to the young, we have to consider what we can do for them in infancy, in the home, in the Day School, in the Sunday School, in our Public Catechisings, in

our preparation of them for Confirmation and in Bible Classes afterwards and also in the general Services of the Congregation, and lastly in promoting their social happiness and innocent enjoyment.

(1) IN INFANCY: Our first paramount duty towards all souls born in this world, within our reach, is to bring to them from God all the assured graces of Holy Baptism, the forgiveness of Sin, the help of the Holy Spirit and a place prepared for those Souls in Heaven, or in other words, that they may be made Members of Christ, Children of God and Inheritors of the Kingdom of Heaven. And, in connection with all this, it is a part of every Clergyman's duty often to admonish his people as one of our Rubrics orders, that they "refer not the Baptism of their children beyond the first or second Sunday after their Birth," and it is also his duty, my Reverend Brethren, to take the Service of Holy Baptism, as far as possible, after the Second Lesson at the Public Sunday Worship, when the Congregation is largest. And if, owing to our failure to follow our Prayer Book Rubrics in these respects, Baptism is thought little of, and children remain unbaptized, the Clergy incur a very grave and unhappy responsibility. I will only add that I found it to be a good plan to give at all Baptisms an Illuminated Card with spaces left open for the dates of Confirmation and First Communion. Often and often this Card was a witness a few years later and by Gods assistance, helped the young Christian Soldier on the Heavenly way.

(2) IN THE HOME: It is the duty of the Clergy to urge that little Children, the Lambs of Christ's flock, should be fed, should be taught their Prayers and the elements of the Christian Faith by their parents at home. We should all, in fact, make these important matters subjects of conversation when, we visit our people, continually pressing the point that Sunday Schools &c., are only intended to be an aid to and not a substitute for the teaching of the Parents themselves. And, besides giving or lending suitable Books of Devotion and Instruction, we should also seek opportunities of speaking to the children themselves. And, in this connection, you ought all to press upon your people (especially in the case of scattered populations, which cannot be expected to come to Church except on Sundays) the

great and inestimable blessing and help of Family Prayer, with the daily reading of God's most Holy Word.

(3) **IN THE DAY SCHOOL:** We all recognise that the religious teaching, which is appointed to be given in our Protestant Schools, is not exactly all which we should desire. And yet many of the great truths of our most Holy Faith are not only allowed, but are ordered to be taught, and the whole plan indeed is a very good one, as far as it goes. Since therefore we all recognise that religion needs to be taught on all the days of the week, as well as upon Sundays, and since the Clergy are by law in the Province of Quebec officially Visitors of the Public Day Schools, surely it behoves every Clergyman to do, what some of our Clergy do already with good effect, *i. e.*, to visit regularly all the Protestant Schools within their Parish or Mission. You have no right to teach in these schools, unless you are invited to do so by the Teachers, and, if you *are* invited to teach, it would be a matter of honour with you of course only to give Bible Teaching, in accordance with the appointed schedule and not to press any distinctive Church doctrine. But there is much, very much, that you *may* do—much, in which all Christian people are, thank God, heartily agreed; and moreover, if you never teach at all, the very fact of the regular visit and the kindly word has an attractive power with the young people, which is most valuable in many ways. I do hope therefore, that this duty will be more and more generally performed.

(4) **IN THE SUNDAY SCHOOL:** Here you have a very great and wonderful opportunity—and especially so, if you are watching over the general religious training of the children of the District in the Day Schools. For, for the Sundays you can prepare just the lessons, which you believe are needed to supplement the Day School lessons, and, if, owing to your Services and long drives, you are unable to teach in the Sunday Schools yourselves, you can, at any rate, help other good, earnest souls to do just what is necessary. In this way, with perseverance, the children should be able to get, on the whole, a very good religious training indeed, always supposing that those, who teach them, love God, and consequently burn with the desire to lead their young people to love Him too.

(5) **IN YOUR PUBLIC CATECHISINGS:** Wherever there is Sunday School work, there should be no difficulty about Public Catechising. It is quite possible of course, that in a Church, where there is only one Service on Sunday, the Congregation may desire to have a Sermon in the usual way; but if the young people have been well prepared, the Sermon may sometimes be shortened and made to lead up to the subject of the Catechising and the Clergyman can easily break off from his preaching to question the children. And if it is well managed, there will not only be no opposition, but the Congregation will look forward with special pleasure to those occasions, upon which the children are to be Catechised, and certainly more good will be done for those, who are older, as well as for the young by a good system of Public Catechising, than by all the sermons in the world. At any rate we have no option, for we are required to Catechise by the Rubric.

(6) **IN THE PREPARATION FOR CONFIRMATION:** This is indeed a precious opportunity; and wherever there is sound and solid Sunday School work and public Catechising, the earnest round of Instruction, which is intended to bring before the Candidates, not merely what they are proposing themselves to agree to, at their Confirmation, but especially what great and glorious Gifts of the Spirit they are to look for and expect, all this will be like the polishing of an ornament, it will be charming and helpful indeed. And when the Confirmation and First Communion are over, you should never, if you can help it, drop your conference with your Candidates all at once. No! my Reverend Brethren, you should rather take care, at longer intervals at any rate, say, once a month, and before a monthly Communion to continue your work, endeavouring to edify, to build up your young friends, until they have formed the sacred habit—until they are glad, and eager to come regularly and frequently to the Table of the Lord, *i. e.*, to the Altar of our God.

(7) **IN THE GENERAL SERVICES OF THE CONGREGATION:** We must never acquiesce in the idea that our general Services are not for the young, nor yet in the idea that children if they come to Sunday School may be excused from coming to the Church Service. Sunday Schools do more harm

than good, when they are conducted after this fashion, or when they lead parents to imagine, that they are freed from the responsibility of teaching themselves, and I do not hesitate to say it would be better far to have no Sunday School, than to let our people fall into such terrible mistakes. No! the children at Sunday School must be led in every way to understand that for Worship they must join in the Services of the Church; and indeed they should be taught particularly how to respond, and they should also be practised in the Hymns and Chants, that are going to be sung at Church, so that they may be interested; and the Preacher will do well, now and then, to descend from his pedestal and say something kindly, something sweet and loving, addressing himself for the moment especially to the young.

And now lastly with regard to PROMOTING SOCIAL HAPPINESS AND INNOCENT ENJOYMENT. I am sure you will all agree that to give to your children suitable opportunities of innocent mirth is one of your highest duties, and one of your greatest opportunities of obtaining and retaining your influence for good. In such a matter again it is of course impossible to give details, for in no two Parishes will the circumstances be exactly alike. But there ought certainly to be a juvenile Branch of the Parish Association for promoting Social Union, and this Branch should be open to all those young people, whom we are training for God and His Church. What should be done at all the meetings or gatherings of the Branch, one cannot exactly say, but, these gatherings would naturally embrace, exchanges of tickets for illuminated cards, prize-givings, treats, entertainments, excursions, competitions, etc., etc.; and, if properly conducted, these occasions will do much towards maintaining the interest of the children, and towards the welding together of the general Parish life.

And now, my Reverend Brethren, I have dwelt upon this whole question in what I trust, you will agree, is not altogether an impracticable manner, and I will only say further, in conclusion, that it will prove to be of little avail for us to meet together here at Bishop's College to consider, as we are now doing, one of the most important departments of our duty and position as Priests of the most High God, unless we

all of us determine to consider, (each one for himself,) what can now and henceforth be done, by us as individuals, in order that we may reach out more fully and more effectually to the Souls of our dear young people. May the great God and dear Father in Heaven, grant to you, my dear Brethren, by the help of His Holy Spirit, to consider these things very deeply, very fully, very carefully indeed. And God grant, that, out of this loving consideration on your part, there may arise throughout this Diocese of Quebec, in respect of our work amongst the young, a fuller and more systematic activity, an activity, that shall be well devised, and wisely applied, an activity, that shall be consistent and persistent, and above all, an activity which shall be the result of labor and self-sacrifice without stint, but, which shall ever and always look to God and to God alone to give the increase.

Grant this, O most merciful Father, for our Saviour's sake.—Amen.

### The Provincial Synod.

The attention of our Clergy and people is asked to the coming special Session of the Provincial Synod of Canada, which has been called by His Grace, the Lord Archbishop of Ontario, to meet in Montreal on Wednesday, November 11th. The Synod has been summoned "for the election of a Bishop for the Missionary Diocese of Algoma, and for the transaction of such other business connected with such election and the Diocese of Algoma itself (such as financial arrangements: whether the Diocese should continue to be a Missionary jurisdiction or be formed into a regular Diocese), and such other general affairs appertaining to that Diocese as may be brought before such meeting." It is apparent therefore that this meeting will mark a most important epoch in the Missionary life of the Church in Eastern Canada, and consequently our Bishop requests his Clergy, at their Sunday and Week-day Service, commencing Sunday, November 8th, to offer the following Prayer:—

"Almighty and Everlasting God, who by Thy Holy Spirit didst preside in the Councils of the blessed Apostles, preserving them from error, and guiding them into all truth; we beseech Thee mercifully to be present with the

Synod of this Province, now (about to be) assembled in Thy Name to choose a Chief Pastor for the Diocese of Algoma, and to direct all their consultations for the welfare of the Body of Christ, and the glory of Thy holy Name. And to Thy servant, who shall be called to the work and ministry of a Bishop, grant such grace that he may ever more be ready to spread abroad Thy Gospel, the glad tidings of reconciliation with Thee, and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that as a wise and faithful servant, giving to Thy family their portion in due season, he may at last be received into everlasting joy: through Jesus Christ our Lord, Who with Thee and the Holy Ghost liveth and reigneth, one God, world without end,—Amen.

### Church Society.

A Special General Meeting of the Church Society was held in the Cathedral Church Hall on October 23rd, called for the purpose of nominating a Clergyman for the Parish of Drummondville, in succession to the Rev. F. G. Scott, resigned. The Rev. R. J. Fothergill, of Shigawake, was unanimously chosen, and his name presented to the Bishop. His Lordship confirmed the nomination, and Mr. Fothergill has accepted the appointment. The good work which he has been doing on the Gaspé Coast, will immediately be taken up by the Rev. I. N. Kerr, who has been working successfully for the past four years on the Labrador. Both appointments give much promise. The Rectory of Drummondville is one of two in the Diocese of Quebec, to which, by Letters Patent, the nomination of the Clergyman rests with the Church Society. The Bishop's Confirmation is of course essential.

During this month we trust that, in all our parishes, Collections are being made from House to House in favour of the Funds of our Church Society, and we hope that, where necessary, the Lady Collectors are explaining and pressing the following points:

I. That it is only by the help of the Church Society that our small communities everywhere are able to have Sunday Services and be under the care of some Clergyman.

II. That the Church Society is made up of all who subscribe at least \$2.00 a year towards its Funds, and have been elected to be Members: and that any, who are not already Members, may become so by subscribing this amount and sending in their names for election.

III. That there are five distinct Funds, viz: (1) The General Fund. (2) The Mission Fund. (3) Clergy Pension Fund. (4) Clergy Widows' and Orphans' Fund. (5) Education of the Children of the Clergy Fund.

IV. That at the present moment help is especially needed for the General Fund and the Mission Fund.

V. That from the General Fund Grants are made towards the building of Churches and Parsonages, towards outfits for our Clergy on entering their first Parish, towards the education of the children of the Clergy, (if the Special Fund for this object proves insufficient,) and towards the maintenance of Protestant Day Schools in our poorest districts; and that, at the present moment, the Central Board of the Society has before it many applications for aid, but has been obliged to put off making grants, because there is really no money in hand.

VI. That, in order to maintain our existing work, and to extend it where necessary, and to give to our Clergy even a very moderate stipend, every effort must be made to secure more help for the Mission Fund, which does not go outside the Diocese, as some seem to think, but meets the Assessments of our own Missions and enables us to pay our Clergy.

We trust therefore that all our readers will be glad to contribute to the very best of their power towards these two Funds, the General Fund and the Mission Fund. If they cannot assist both of these good objects, at any rate we hope they will do something for the Mission Fund. This must stand first, much as we need help for the General Fund as well.

### City Churches.

#### S. PETER'S CHURCH, QUEBEC.

The Annual Harvest Thanksgiving Service was held in S. Peter's on the 14th of October, and a bright and hearty Service it was. In the choruses of praise, the earth contributed a part full of sweet harmony. As the whole creation

was, in some mysterious way, made to share in the consequences of man's first transgression, and is, in some way, to share with the sons of God in the far-reaching redemptive power of the Incarnation of the Eternal Son of God—already in part, hereafter more fully—so at this Service God's earth seemed to lift up and blend its thankful voice with man's, and through man as representative seemed to speak in a language, if silent yet impressive. Sweet flowers and fruit, ever-green and grain, vines and vegetables, and a profusion of autumn's richly tinted leaves united to tell of Him, Who is at once "Altogether Lovely," and bountiful and good.

The Church was filled to the very doors. An eloquent sermon was preached by the Rev. F. G. Scott. The Service was fully choral and was sung by the Director. The Lessons were read by the Revs. E. J. Etherington and H. J. Petry, the Rev. L. W. Williams being also present. The singing and responding were marked throughout by great heartiness and impressiveness.

The 26th of November has been appointed by the Governor General as a day of General Thanksgiving for the in-gathering of the harvest. There is very much to be said in favour of the authorized day being uniformly observed; and it is much to be hoped that it will be, and this by a religious Service, even though, as here, it has been anticipated.

One cannot but regret, however, for many self-evident reasons, that His Excellency has been again persuaded to select for this purpose a day so late in the year. True, we have many blessings to praise God for, in addition to the gift of bountiful sustenance; but certainly harvest thoughts and sleigh-bells do not harmonize: moreover no small portion of the fruits of the field will have been consumed ere the 26th of November arrives. In advocating this late date, some correspondents have given as a reason, the then close of Navigation, and more general idleness of man: while others have even suggested that a Sunday should be selected, (already the Lord's own Day) so that man need give up no time in offering to God Thanks. This would indeed have evidenced but a small measure of gratitude. The motive

and measure of self-sacrifice regulate the value of any offering to God. Let us hope that hereafter the "Harvest Home" may, by due appointment, be celebrated while the face of nature is still green, and not wait until it is white.

#### S. PAUL'S CHURCH, QUEBEC.

Sunday, November 8th, will be observed this year at S. Paul's as Harvest Thanksgiving Day. There will be Morning Prayer, Holy Communion and Sermon at half-past ten. The Holy Communion Service, which from its very nature is an essential part of every offering of Praise and Thanksgiving to God, will be Choral and the Sermon will be preached by the Rev. Canon Richardson. There will be a Special Collection at this Service for the Pension Fund of the Church Society, in behalf of which liberal Offerings are asked. Within the last few days it has been decided that the windows of the Church, which up to the present time have been frosted, plain white, shall be painted to represent leaded lights with Cathedral tinted glass. It is hoped that this work, which is already in the hands of Mr. Copeman, will be completed in time for the Thanksgiving Service on November 8th.

#### Intercession in behalf of Foreign Missions.

Once more we are approaching the day set apart for special Intercession to Almighty God in behalf of our Foreign Missionary work. This year the Eve of S. Andrew's Day falls on the first Sunday in Advent. And consequently the Bishop trusts that all the Clergy of the Diocese will use the special Prayers and Intercessions, authorized for this purpose by the Provincial Synod, in their Parishes either on that Sunday, November 29th, or upon some day of the week in which the Festival of S. Andrew falls. The authorized Prayers, referred to, will be found in the November Number of the Diocesan Gazette for last year or they may be obtained in Service Form from John Lovell & Son, Montreal.

### IN MEMORIAM

Edward White Benson, D.D.  
ARCHBISHOP OF CANTERBURY,  
1882-1896.

A few words spoken in substance at the Cathedral on S. Luke's Day, 1896, by the Bishop of Quebec.

It is worthy of notice that He, who for the most part chose for the chiefest of His officers men of little education,—simple, earnest fishermen of Galilee—did not disdain learning, but on the contrary accepted gifts of culture, light and leading, where they seemed to be needed. Just in fact, as in earlier days, the great God raised up Moses, and gave to him a marvellous preparation, so that he was learned in all the knowledge of the Egyptians, and was thus fitted to be the leader of the Children of Israel through the wilderness; and just as the great God later called Saul of Tarsus, a learned Jew, to be the Apostle to the Gentiles, so also it was, that for the writer of that Gospel, which was especially intended for the cultivated Greek and Roman, the same great God chose S. Luke, the beloved Physician—a man who could understand the wants, yearnings and difficulties of the ancient civilized world, and for the author of the Acts of the Holy Apostles chose an Evangelist, who had the inestimable advantages of a wide and liberal education. For thus we are taught that there is in the world a niche for all, and that, whatever our gifts may be, there is room for their exercise, and we are also taught, that, when we use our gifts aright, *i.e.*, to the best of our power, and as in God's most holy sight, the world becomes in very truth a school or nursery for Heaven. Nay! we may go a step further and say, that lower work, as we call it, fits us for higher work, and that ordinary work, if duly performed, fits us for that which is extraordinary; so that, when we are called to a position of wider scope, we are enabled, by God's help, to meet demands and accomplish ends, which would have been thought to be quite impossible and altogether beyond our reach.

It was so in the case of the Galilean fishermen, whom the Lord chose to be His Apostles; the patience, watchfulness and self-denial, which they were called upon to exercise in the pursuit of their vocation, enabled them to

exhibit just those same high qualities in a nobler way, when they were called upon to give up their handicraft and to become "fishers of men." And it was just the same with the Evangelist, S. Luke; the knowledge, care and skill, which he cultivated, in order that he might deal successfully with the sickness of the body, were a wonderful and providential preparation for the knowledge, care and skill, which would be necessary in order that he might become a good and successful physician of the soul. And it is exactly the same now,—there is a niche for all of us to fill; and our work in each position of our life is a providential preparation, if we will but use our opportunities, for that which lies before us in this world and in that which is to come. Certainly this was essentially and manifestly the case with our dear late Archbishop of Canterbury. For, first of all, there was the strong foundation of a most distinguished Public School and University career, which prepared the way for an Assistant Mastership at Rugby under Dr. Temple, who, we are thankful to observe, has now been called from being a most distinguished Bishop of London, to succeed his former Assistant by ascending the Archbishop's throne. And again, the work of an Assistant at Rugby gave the experience, which was needed in order to enable Dr. Benson, when Wellington College was to be opened as a new Public School, especially intended for the Sons of Officers in the Army and Navy, to become most successfully its first Head-Master or Chief. But after all, the deep, wide, religious sympathies of his generous heart yearned for more direct work in the way of building up the City of God, and consequently, with all the truly wonderful and providential preparation that he had had already, Dr. Benson broke away from all that he loved so well at Wellington, to undertake and to succeed gloriously in the revival of the Chancellor's School for the better training of the Clergy in the Cathedral City of Lincoln. Soon therefore, when a good and true man was wanted to be the first Bishop of the new Diocese of Truro, and when it was necessary to find one, who would attract the religious Methodists of Cornwall, it is no wonder that the choice fell upon one, who had already had the preparation, involved in the founding of a great Public School, and in the revival for the Clergy of a most useful and important Religious House.

How marvellously Bishop Benson managed things during the next six years, it would take too long to tell. Suffice it to say, that, when in 1882 (fourteen long years ago,) England, nay, the British Empire needed a great, strong, wise Archbishop of Canterbury, who would be prudent and not Erastian, Anglican and not narrow, good and earnest men who had grown grey in the service of the Church were passed over, and the lot fell upon the young Bishop, who had had however a preparation, during which, under many differing circumstances, he had shown himself, by God's grace, capable of healing, propitiating and uniting all into one. And consequently, as we would have expected, during the whole of his career as Archbishop, Dr. Benson was especially distinguished by his loving kindness towards those from whom he differed, and yet, with all this, he never for a single moment gave the Church of England away. On the contrary, he worked hard to help her to realize her great and unique position, and thus, incidentally, he did much to enhance and increase that respect, which he felt to be due to his own Archiepiscopal Throne.

And, now, moreover, it will go down to posterity, that, at a very difficult and critical epoch in the history of the Church of England, when disruption seemed to some to be imminent, and when the Ecclesiastical atmosphere was ringing with wild alarm, this great Archbishop not only ventured to hear an Ecclesiastical cause, which was literally bristling with burning questions and abstruse points of law, but that by the sweet, broad spirit of charity, which he imported into the whole of the proceedings, he carried religious sentiment and public opinion with him, when, on the ground that we now had more light, and without any reverence whatever to all previous decisions, he dared to look at the Church of England from the point of view of History and to decide the question before him simply and solely upon its merits. And he did it so well and so wisely, that the Court of Privy Council, on being appealed to to reverse the Archbishop's decision, actually rescinded its own previous rulings, and upheld the new ruling given by the Archbishop instead.

And the result of this decision has been so to broaden the foundation of the Church of England in the eye of the Law, that, now, men of widely differing feelings and beliefs

on many matters all count as loyal members of the same great Branch of the Holy Catholic Church, and that thousands of the most devoted and God-fearing of our Clergy and people are able to continue to remain with and support their own spiritual Mother, and have not been driven out to join the Church of Rome.

And throughout his Episcopate, those, who knew the Archbishop best, know that he was ceaselessly at work with a view to shaping and moulding the Church of England all over the world. How many of the Bishops, *e.g.*, for all parts of the world were selected by him. Indeed as many of our readers are aware, although the Bishop here was elected by the Synod of the Diocese, yet, to all appearances this was to a great extent owing to certain kind words of commendation spoken by the late Archbishop years ago to the late revered Bishop of Quebec; and when the Bishop had been elected, the Archbishop of Canterbury was one of the very first to write in glowing terms and wish him God's speed.

And in all his negotiations, with a view to promoting the work of the Church, it was really difficult to see how the Archbishop could find time to write, as he constantly did, the fullest and sweetest letters to hundreds of correspondents; while the sunny Christian brightness of his domestic life at Addington Park can never fade from the memory of those who knew it, or cease to be to them a model to their dying day.

And if now we try to dive into and discover what was the secret of all this, we shall find that, as in every other case, whatever there was in the late Primate or his work, that was good, helpful, loving, pure or true, it was all the gift of God, the fruit of an earnest childlike trust in a living, personal Saviour even the Lord Jesus Christ, a trust, that led the Archbishop, amidst his heavy responsibilities and exacting occupations, to make a full and constant use of all the appointed means of grace. Every day he had his fixed hours for his devotional and other reading and for his private secret communing with God: every day there was a brief attendance at the Daily Prayers of God's House, or at any rate the leading of a brief Service of Prayer and Praise for his family and servants in his own private Chapel, and every Lord's Day or oftener would find the

Archbishop receiving the Holy Communion of the Body and Blood of Christ to the strengthening and refreshing of his soul. On the last Sunday of his life, we are told that he rose early and went to Hawarden Church to receive the Holy Communion at eight o'clock, and thus he was no doubt fortified for the mysterious journey, which he did not know at the time, he was so soon to take. Yea! he had just been joining in the General Confession at Morning Prayer and was in the very act of receiving the Absolution or Remission of sins, which our Heavenly Father gives through the mouth of His Ministering Servants to all who come in His dear Son's Name, when lo! in a moment God took him and drew his forgiven soul into His sweet Paradise of Rest. And now, he is there "with Christ, which is far better": Nay! he is already "waiting and longing for the Resurrection of the Just."

No wonder that at the good man's Burial there was, amidst all the sad signs of Mourning, a very full expression of Christian hope! No wonder that the whole Service was choral exhibiting a calm majestic and reverent joy! No wonder that the late Archbishop's throne was draped with Violet and not with Black, and that the Casket, containing his mortal Remains, was surrounded by lighted Tapers, emblems of Christ the true Light of the World, and that it was covered by a beautiful White Pall enriched with Gold, indications of forgiveness and of spiritual wealth! For like a grand, ripe sheaf, this good man was taken suddenly, yea! at once into the Presence of God; while we, who need the witnessing of purification and trial are permitted to remain, so that we too, as we trust, in God's own good time, may be ready for our change.

May the great God grant to us to learn the two-fold lesson—to learn i.e., first: that the Almighty Father has work for us all to do, and that our life here, every part of it, is intended to be a preparation for that which is to follow in this world and in that which is to come. And secondly, may we all learn, that, if we would rise in the scale of beings, we too, in order that we may dwell in Christ and Christ in us, must make humble, regular use of all the ordinary Means of Grace, and especially of the Holy Communion of the body and Blood of Christ. For it is only thus that we can hope to obey the monition

of our dear Saviour, when he says:—"Be ye also ready, for in such an hour as ye think not, the Son of Man cometh!"

### Visitation of the Clergy of the Diocese at Bishop's College, Lennoxville.

The Second General Visitation by our Bishop of the Clergy of the Diocese took place, as we noted last month, at Bishop's College, Lennoxville, in the week preceding the commencement of the Michaelmas Term.

The following Clergy were present:—

The Venerable Archdeacon Roe, D.D., Rev. Canons Foster and Thorneloe, Revs. Principal Adams, W. A. Adeock, J. Almond A. J. Balfour, T. L. Ball, Wm. Barton, N. M. Bayne, C. E. Bishop, F. Boyle, H. A. Brooke, T. S. Chapman, J. B. Debbage, H. A. Dickson, J. S. Dickson, E. A. Dunn, W. G. Faulconer, W. T. Forsythe, R. J. Fothergill, J. B. Gauthier, G. T. Harding, J. Hepburn, D. Horner, E. B. Husband, J. Kemp, I. N. Kerr, E. A. W. King, W. G. Lyster, A. H. Moore, G. H. A. Murray, G. G. Nicolls, G. H. Parker, R. A. Parrock, J. Prout, A. H. Robertson, J. Rothera, T. Rudd, A. O. Scarth, F. G. Scott, A. Stevens, H. C. Stuart, J. S. Sykes, R. C. Tams, G. R. Walters, C. B. Washer, L. W. Williams, E. K. Wilson, R. W. E. Wright, H. E. Wright, L. C. Wurtele.

And in addition to these, the Bishop had the great pleasure of welcoming the Right Rev. Dr. Hall, Bishop of Vermont, the Rev. James Macarthur, Vicar of All Saints', South Acton, England, the Revs. Eastman, Lloyd, McKenzie, from other Dioceses, and a few Laymen.

Here then, we have a total of fifty-three of our own Clergy, including the Bishop. This in the case of a Diocese a thousand miles long, is indeed a great result, and when we consider that Canon Von Iffland and Professor Allnatt were engaged at the General Synod at Winnipeg and that Professor Wilkinson and the Rev. W. J. Carran were in England, and that it was needful that one Clergyman, the Rev. J. Richmond should remain to take care of the whole Gaspé Coast, and that the Rev. J. N. Hunter could not be expected to leave the Magdalen Islands and return for only about a month before his final departure, and that Canon Richardson was unable through weak health



to undertake the journey, we can see that the total but for impossibilities would have been sixty, and this number embraces, curiously, all who had to come long distances. But on the other hand there were certain Parishes and Missions within a day's journey of Lennoxville which were not represented to the great loss of the Clergy concerned as well as of the community at large.

The proceedings consisted of three distinct elements: (1) A Conference, (2) The Bishop's Visitation, and (3) A Quiet Day conducted by the Bishop of Vermont. No  $\nu$  of course the Clergy are perfectly at liberty to excuse themselves from the first and last of these three opportunities but nothing short of a real impossibility can serve as an excuse for non-appearance at a Visitation. The Bishop trusts therefore, that in future all will take care to make arrangements, whereby they may put aside every other engagement and be able to be present.

As far as the recent occasion is concerned the proceedings were briefly as follows:—The Clergy met as the Bishop's guests at Supper in the Dining Hall on Tuesday, September 12th, at 6.30, and after Supper all adjourned to the Chapel for Evensong, after which a most able and appropriate Sermon, of which an abstract will be given in our December Number, was preached by the Rev. James Macarthur, from the Text "Covet earnestly the Best Gifts."

On Wednesday morning there was a Celebration of the Holy Communion at 8.00 Morning Prayer at 9.30 and then all assembled in Bishop Williams' Hall for the first Conference.

After opening prayers had been offered, the Bishop, who was in the Chair, made a few introductory and welcoming remarks, and then on the motion of Canon Thorneloe, seconded by Dr. Adams, the Rev. Ernest A. Willoughby King was appointed Recorder of Proceedings.

The subject for consideration at the Morning Session was:—"The best methods of preparing Candidates for Confirmation." And in order to pave the way for discussion, Papers were read by the Rev. L. W. Williams, and the Rev. Canon Foster, and two prepared addresses were given by the Rev. R. C. Tams and the Rev. H. O. Stuart.

*First Paper:—Rev. L. W. Williams.*

Candidates for Confirmation may be divided into two classes, Adults and Children. In the case of adults, so much depends upon the previous training, the education and ability of the man or woman, that it would be very difficult indeed to formulate any plan or method that would meet the requirements of every case. In this paper I shall confine myself to the preparation of the young for Confirmation.

At the outset, I cannot help stating that I feel strongly the advisability of preparing and presenting Candidates for Confirmation at an earlier age than that which is customary in our branch of the Church Catholic at the present day.

Parents frequently tell us that they do not wish their children to be confirmed until they are about fifteen years of age or older. Now I do not hesitate to say that in very many cases, from fifteen to seventeen is quite the most difficult age for preparing Candidates for Confirmation. In my own experience I have found it far easier to prepare children for Confirmation between the ages of eleven and thirteen, and I would go further and say that it is less difficult to prepare young people after eighteen than between fifteen and eighteen.

Why should the young be deprived of the Sacramental Apostolic blessing, and the Holy Eucharist, for several years, when it is quite certain that they are capable of receiving both at an early age?

The Prayer-book is quite clear in the matter. At every public Baptism we instruct the sponsors that they are to take care that the child, who has just been baptized, be brought to the Bishop to be confirmed by him. . . . . When? Not when the child is fourteen, fifteen, or sixteen years old, but, "so soon as he can say the Creed, the Lord's Prayer and Ten Commandments, in the vulgar tongue, and be further instructed in the Church

Catechism." And any child of ordinary intelligence can be taught the Church Catechism at eight or nine, or ten at the latest.

There is certainly some inconsistency here, between that which we are bound by the Prayer Book to urge, and that which is the common practice in almost all our Parishes. Our inconsistency, no doubt, arises largely from the fact, that the majority of our people do not grasp, or they think little about the Sacramental side of Confirmation, and therefore think it right that children should not be Confirmed until, as they say, they can thoroughly understand what they are doing.

I think it is our duty to bring out strongly in our teaching, and in our sermons, the fact that Confirmation is the seal, the completion of the Baptismal gift, and that its most important and essential part is, not so much the renewal of the Baptismal Vows, but, the bestowal of the gifts of God the Holy Ghost through the Laying on of Hands.

There is also another matter that I would like to speak of by way of introduction, namely, this: I think that we do, not in our teaching, sufficiently dwell upon the importance of the Blessed Sacrament of the Holy Eucharist.

We are preparing our Candidates for Confirmation, it is true, but, then in most cases we admit them to Holy Communion immediately after the Confirmation, and, unless we have begun at the very outset of our teaching to set before them the greatness and the vital necessity of the Sacrament of the Holy Eucharist, unless we have explained the doctrine of the Holy Eucharist very thoroughly, and dwelt upon it over and over again, so that the Candidates are thoroughly imbued with Eucharistic Teaching, we cannot be surprised if our young people do not become regular Communicants. I know of the difficulties from my own experience in preparing a class for Con-

firmation. I have found, to my dismay, the day for the Confirmation drawing very near, and the great and important subject of the Holy Eucharist barely touched upon. And it is quite impossible to cram all the important teaching upon this wide subject into the children's minds in a short time. They can only receive the truth in small quantities, a little at a time, and they can only retain it by constant reiteration.

I would therefore plead earnestly for the necessity of having it clearly before our own minds, at the very outset of our immediate preparation, and also for the necessity of setting clearly before the minds of Candidates, that they are being prepared not only for Confirmation, but for their first Communion, not only for the gifts of the Holy Spirit but for the frequent and faithful reception of the Bread of Life in the Holy Sacrament of Christ's Body and Blood.

In the preparation of Candidates for Confirmation and the Holy Eucharist, there may be said to be two main divisions, which I shall call, for want of a better name, 1st. The early preparation; and 2nd. The immediate preparation.

In estimating the duration of the early preparation, I begin with the time at which the influence of the Parish Priest begins to be felt upon the life and mind of the child, which would, I presume, usually be when the child arrives at five or six years of age, assuming that we begin to gather them into our infants' classes at that age. The training from that time, until we take them into our classes for immediate preparation, I call the early preparation which will thus cover a period of about five or six years, and since it is certainly true that no good work can be done in a hurry, it seems only right that the period of the immediate preparation should extend over at least five or six months. To describe the best methods of conducting the early preparation would be to describe the best methods of conducting a Sunday School, which would perhaps be out of place here, even if I felt capable for the task, which I do not.

I shall simply make one or two remarks about this early preparation before

passing on. In the first place, I think that we cannot overestimate the value of personally Catechising our children every Sunday, whenever possible. Here again our Church's rule is quite clear, and no Sunday School, however admirably conducted, can do away with the necessity of this public Catechising of the children of the Parish, by the Parish Priest himself, Sunday by Sunday.

I know, of course, that there are many Missions in our Diocese, with several Congregations to be ministered to, and outstations to be reached, where such a plan would be well nigh impossible, but what I would now urge is the importance of Catechising, wherever it is at all possible; and moreover, the Sunday School must not be made all important and the Catechising a mere superfluous adjunct, but the children should be made to realize that the Catechising is the important instruction of the day, and that the Sunday School leads up to, and is subsidiary to the Catechising.

By the use of some graded series of manuals, such as the S. Paul's Series of Manuals of Christian Doctrine, in which the same lesson varied in length and fullness, to suit the capacities of children of different ages, is taught throughout the school each Sunday, the Sunday School can be made a valuable auxiliary in preparing the children for their Catechising at the Service which is to follow. At this Service, which should be bright, and not too long, the same subject which has been taught in the Sunday School will form the basis of the Catechising for the day.

By personally instructing and questioning, not merely a senior class in the Sunday School, but all the children of the Parish, Sunday after Sunday, we shall gain an influence over our young people which it would be well nigh impossible to obtain in any other way, and moreover by constant reference to the important subject of Confirmation, and the Holy Communion, we shall be able to lead the young people to understand something about, and to look forward to these Sacraments from their earliest years.

And there is one other argument for the importance of Catechising, which ought not to be omitted. In some Parishes we cannot get all the parents to send their children to Sunday School. Parents of the wealthier classes sometimes refuse to send their children to Sunday School, on the ground that they

can instruct them at home, but, as we know well, the real reason is often quite a different one, and in most cases they get very little instruction at home, and are often the most ignorant children of the Parish with regard to religious knowledge. Now these same parents, who are not willing to send their children to Sunday School, are seldom unwilling to send them to the Catechising in Church, and there we have our opportunity of instructing and influencing them, and, in a measure, preparing them for Confirmation and the Holy Eucharist, and when they come to our classes for the immediate preparation, they are not utterly ignorant of the first principles of the Catholic Faith, as is so often the case with those who attend neither Sunday School nor Catechising.

I have lately read the Rev. Spencer Jones' Book, entitled "The Clergy and the Catechism," in which he has adapted Bishop Dupanloup's plan of Catechising, and the Méthode de S. Sulpice to the ways and wants of the English Church.

It is a most interesting book full of practical suggestion; I will not here attempt to give an outline of the method, but, I shall be glad to lend the book, which I have with me, to any one who cares to read it; the book by the bye, was sent to me by one who was formerly Professor of Divinity at Bishop's College, Lennoxville, and subsequently Canon of Montreal, the Rev. J. H. Thompson, M. A., now Vicar of Datchet, and Honorary Canon of Christ Church Cathedral, Oxford.

I know of one or two Parishes in England in which the adapted Méthode de St. Sulpice has been successfully tried, notably the Parish of the Venerable Bede, at Gateshead, where my old friend, Provost Welch was working when he was invited to come out to Trinity College, Toronto.

I cannot but think, that in some of our Parishes, where there is a difficulty in finding capable teachers, it would prove a beneficial change to abolish, or modify, the Sunday School, and adopt the method which Mr. Spencer Jones advocated, and which he has so successfully put into practice in his own parish in England.

Now let us turn to the immediate preparation. It is a good opportunity which we must use to the utmost of our power. It is well to give out notice of the Confirmation two or three weeks before we assemble our classes, preach a sermon about Confirmation, and cause the whole

Parish to be thoroughly canvassed in search of Candidates.

In this way fathers, mothers and children will begin to talk about the Confirmation, and the subject will be thoroughly ventilated, so that when we summon our first class all will assemble at once, and the Candidates will not come dropping in one by one, week after week, thus entailing much additional labor on our part, if not the loss on their part of teaching on some important subject.

When we have taken down the names and ages of those who come to our first class, it is well to ask them when and where they were baptized. In all probability very few, if any, will be able to answer these questions at the time. We might then get them to ask their parents and procure the information, which we can write down in our attendance book opposite the name of each Candidate, in the special column, which we have reserved for that purpose. It has sometimes happened that persons have been Confirmed who have never been baptized.

There are three things which must be impressed upon the Candidates with reference to the classes: Regularity, Punctuality, and Attention. It is well to let them know that we shall expect them to attend a certain number of classes, and, though we do not let them know what that number is, that, if they do not attend the required number, they may eventually find themselves rejected.

It is very important that they should be punctual in their attendance, so that all are present without fail at the opening Office. This opening Office should be carefully compiled and responsive in character.

I have found it a good thing to get the Candidates to learn the "Veni Creator," so that they may say it in unison at the opening Office. It is well to explain, very carefully, each part, and prayer of the Office, even the Lord's Prayer, so that we may lead them really to pray, and not merely to repeat the prayers parrot-like.

The few moments spent in devotion, if rightly used, ought to be the most important and helpful minutes of the hour. I think, also, that we ought to give them some advice as to how they should kneel and stand in prayer and worship. It is anything but reverent, to see young people crouching over the seats of chairs or benches in all kinds of ungainly at-

titudes, when they are offering prayers to God, and it is not seemly to see boys, while repeating the Creed, standing on one leg, with one hand in a pocket and the other used as a prop.

I shall never forget on one occasion, at a Confirmation, seeing a class, who had not been taught to kneel in a reverent attitude, present a row of boots and doubled up backs, for the Episcopal Benediction at the end of the Service, nor shall I forget the late Bishop of Quebec's half humorous, half serious criticism upon this curious and unprimitive ritual, what might be termed the "west-ward position."

Depend upon it, that, if we teach the children to be reverent in their bodily attitude, while engaged in prayer and devotion, it will go a long way towards helping them to be reverent in spirit and in truth.

Now with regard to the important questions;—what shall we teach them? And how shall we teach it? Obviously, the Church Catechism must form the basis of our teaching, for that is the Church's "form of Instruction to be learned of every person, before he be brought to be Confirmed by the Bishop."

We must get the children to learn the Catechism accurately, and then explain it clearly, definitely, and lovingly. We must see that they learn the Catechism accurately, so that they do not omit a word, or misplace a comma—the omission of a comma will often make a wide difference in the meaning.

It is one thing to define a sacrament as "an outward and visible sign of an inward and spiritual grace, given unto us ordained by Christ Himself, &c.," but, quite another thing and the meaning is far more explicit, when we place the comma where it ought to be and say: "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself." Yet, in nine cases out of ten, children will repeat this answer in the former, the inaccurate way.

If we begin by insisting on the strictest accuracy in the repetition of the Church Catechism, we shall find it easier to get definite and accurate answers to our questions afterwards.

Then, when they have learned the Catechism by rote, we must give them definite, dogmatic teaching, we must build them up on their most Holy Faith, and we must bring it home to them and show

them that it is applicable to their own lives.

Of the numerous books and manuals, which have been published explanatory of the Church Catechism, I have found the following helpful :

1. Rev. W. Frank Shaw's Manual for Confirmation Classes.

2. Outlines of Church Teaching by C. C. (' with preface by Dean Paget (Masters.)

3. The Catechist's Manual by Ed. M. Holmes, (Garber & Co.)

4. The Children's Faith and the Children's Saviour, by Rev. Ed. Osborne, and the S. Paul's Series, which I have mentioned before.

The question arises, shall we or shall we not, put into the hands of our Candidates any manual of instruction in addition to what they have been having in the Sunday School ?

I began by giving my Candidates a rather difficult book to learn, but, I am afraid that when the time for the Confirmation approached, though they had learned a good deal by heart, they understood very little about the meaning of it all. I then changed my plan altogether, and, giving them no book to learn, I now prepare an instruction as carefully as I can, and, having delivered the instruction, or lecture, I give each Candidate a paper with five or six questions bearing directly upon what I have just taught them. I ask them to take these papers home, and write out the answers to them as soon as possible, while the subject is fresh in their minds, and then bring them to me a day or two before the next class, so that I may correct them and return them. I try to go over the paper with each Candidate separately, if not every week, occasionally, from time to time. This gives an opportunity for individual teaching and also for the correction of any careless habit, or evil tendency which one may have noticed in any child.

When we next meet in class, I spend ten minutes of the hour, before delivering another instruction in recapitulating the leading points of the last one and in emphasising any particular point, which, I see by their papers, they have not grasped thoroughly. I find that they take an interest in doing the papers, and it helps to keep their attention fixed during the instruction, for they know that if they do not listen carefully they

will not be able to answer the questions. As a rule, I find that, in my parish, about eight out of ten will write out the answers.

Those who do not write may be taken through the papers individually, or collectively some time during the week.

I try to impress upon them as much as possible that, although the Classes are a help to them, the most important part of the preparation lies with themselves, in their own private prayers, their self examinations, and their resolutions to surrender themselves to the obedience of Christ.

We must, by all means, convert them or rather lead them to turn to God with all their heart and soul, to know God, and to love God, and in order to do this we must be careful never to come to our classes without having first been on our knees in Communion with God that we may go to our children with our own hearts aglow with the love of God, and so shall we enkindle a corresponding warmth of fervour in them. If we have not earnestly sought Divine strength, and power to teach, are we not apt to be cold and listless in our effort to instruct and no one is more quick to discover coldness and lack of heart in teaching than a young child.

It is a good thing to have an interview with each child individually before the Confirmation day, that we may try and make sure that they are really in earnest and that there is no unrepented sin keeping them back from God. It may be that in addition to Spiritual Counsel and advice, some will feel the need of the benefit of God's absolution.

In order that there may be no confusion on the day of the Confirmation, it is advisable to take all the Candidates into the Church at the conclusion of our final preparation class, and show them where each one is to sit, in what order they are to be presented to the Bishop, how and where they are to kneel for the Laying on of Hands, and where they are to kneel afterwards. Those matters may seem trifling in themselves, but perfection depends upon infinitessimals, and a careful explanation beforehand of these trifling details will often save a great deal of confusion and distraction, at the time of the Confirmation, and will help to add considerably to the dignity and solemnity of the Service.

On the evening before the Confirmation I have frequently held a short Office

of devotion in the Church, to which I have invited the parents, and Godparents of the children, as well as the Candidates themselves. I have taken care to have a small choir in attendance, so that two or three well-known devotional hymns might be sung heartily and earnestly, and making the reciting of the Commandments a feature of the Office, with a short pause after each commandment for self-examination, I have concluded the Service before the final hymn, with a short address, in which I have striven my utmost to use, to the best advantage this final opportunity of preparing the young hearts and souls for the precious outpouring of the Holy Spirit's Sanctifying gifts.

In conclusion, I earnestly beg my Reverend brethren of the Clergy to pardon me, if in this paper I have seemed to use the personal pronoun too frequently. God knows that I have no desire to set myself up as an authority, or to dictate to others, but, believing that a paper of this kind can be of little value unless it relates, to a great extent, the writer's own views and experiences, I have simply tried to set down mine.

Believe me when I tell you that, when, last year, I suggested this subject to His Lordship as a suitable subject for discussion at this Conference, it was not because I felt that it lay in my power to say what are the best methods of preparing Candidates for Confirmation, but, because I felt very keenly, that my own Candidates had been very inadequately prepared in the past.

*Second Paper:—Rev. Canon Foster, M.A.*

Canon Foster began by pointing out what an important occasion, for both the Parish Priest and his people, was the preparation of Candidates for Confirmation. The Clergyman's first duty in the matter was the selection of suitable Candidates, a duty which involved a careful perusal of the names of all the families in his Parish, including not only those that are thorough Church people, but those who, though members of other Christian Bodies, attend the Church's Services, and also those who do not belong to any Christian body and attend no place of worship, but yet are friendly towards the Church and Clergyman.

"When making out his list," he said: "he will include the names of those of both sexes,

whose ages range from fourteen to seventy years.

This list he will now divide into three groups or classes, the first group he will look upon as certain Candidates, the second as doubtful, and the third as improbable."

After explaining that the first group would consist of those who had grown up, as it were, under his eye and instruction, and in whom he would be already interested, knowing their characters, tendencies and temptations, Canon Foster continued:—"When the time to begin the preparation arrives, the Clergyman will have his Candidates gathered together, in one place, if possible. There should be three such meetings, two at the beginning, and one at the end of the preparation; but in the interval, in most of the Country Parishes, they must, owing to distance, be taken in separate classes."

Having pointed out that the Preparation of group "Number I." would be very encouraging work, since they would already be well grounded in the Elements of Religion and would no doubt also be assisted by their home surroundings, he went on to speak of the second group, as follows:

"The preparation of class "Number II." will be much more difficult and discouraging and will require infinite patience and perseverance on the part of the Rector or Curate.

This class is chiefly made up of young people, whose parents are only half-hearted or traditional Church people, who attend Church irregularly, never partake of the Holy Communion, and allow their children to attend Church and Sunday School, or not, just as they please, and who consider one Church quite as good as another. In many cases such parents have not been confirmed themselves, their children know this, and, in most cases, they unhappily are quite willing to follow their parents example."

And since it was not probable that people of this kind would make any response or send in their names to the Clergyman on simply being invited from the pulpit by him to do so, "it is manifest," Canon Foster said, "that he will have to visit personally this class, and try to persuade them to avail themselves of the approaching opportunity of being confirmed and prepared for their first Communion."

"I will suppose that he gets a respectful, a friendly, and even a cordial reception. He

introduces, as soon as he conveniently can, the subject of the proposed visit, and he asks if any, or all, of that family, who are of the proper age, are ready and desirous to be confirmed, and he is promptly met with either a decided refusal, or, at best, with a half-hearted promise. He picks up courage, however, and ask, if they are willing to hear him explain what Confirmation means. He will not have proceeded very far in his explanation when he will be met with objections, which must be heard with patience and good temper, and refuted with cogent reasoning."

"The most crass ignorance and stolid indifference, on the part of our people, will gradually fade away, if they can only be persuaded that their Clergyman lives, and labours, and prays daily for their spiritual welfare."

Canon Foster then recommended that, after one or two visits, the Clergyman should press upon all who belong to this group to attend the Church Service on a given Sunday. He would thus be enabled to make an indelible impression on them by preaching once more on the subject.

"We now come," he continued, "to group, Number III., which is the most difficult and discouraging to deal with; but yet faithful and patient work amongst those who make up this group, will not be wholly barren of results. The Clergyman will indeed often be surprised at the fruits of his work. Even if he can only persuade one out of ten to give him a patient hearing surely he will not consider his labour in vain."

Thus the list of Candidates has been obtained, but "before he can begin the special work of preparing the three groups, he must of necessity prepare group, Number III, for Baptism, and, in doing so, he must instruct them in the elementary truths of the Christian religion, bearing in mind that the members of this group are unconnected with any organized form of Christianity. He will not only have to teach them new truths about Christ, and the Church, and the Sacraments; but he will have to uproot from their minds false theories and convictions, which have influenced and fashioned their lives, and made them just what they are—aliens from the Covenant of promise, living under the shadow of the Cross, and yet cut off, by their own act, from the opportunities and Means of Grace.

This group must be taught at the very outset, previous to their special preparation for Confirmation, that the Church of Christ is a Divine Institution, one, Holy Catholic and Apostolic, in fact, a visible Kingdom, with rules and Officers and Sacraments, ordained by Christ Himself, in which His disciples are to be trained and nurtured for the Kingdom of Heaven.

They must also be taught what the Church of Christ is not, that it is not a mere human, voluntary institution, to which they may, or may not belong, as they please.

That is not a mere association men, who come together and adopt articles of association. They must be taught that Baptism is the universal sign of entrance, and the act of admission to this Church, just because Christ so ordained it."

Canon Foster declared that the time, labour and patience involved by this course would be found to bear rich fruit in the lives of the Candidates and in their influence for good.

"At this point in the proceedings" he continued, "if the Candidates cannot, by reason of distance, all meet at the Church or Church Hall, the Clergyman will choose the various centres at which he will meet the different groups, choosing the time of meeting, which will best suit their convenience, and he will, at once, begin the work of special preparation in each class;" begging the Candidates to ask God every day, to prepare their hearts for the reception of the sevenfold gifts of the Holy Spirit.

Much could be said for Manuals of preparation but "of course the Church's own Manual, the Church Catechism, must always take the first place."

"There is then the Confirmation Service itself which ought to be thoroughly gone into, and the "Laying on of hands," explained scripturally and historically, showing that Confirmation is not a charm, but a solemn Covenant in which the Candidates promise Repentance, Faith, and Obedience, and God, on His part, gives present grace, and future glory, and that the proper preparation for it should aim at leaving a mark on the lives of the Candidates.

These two portions of the Prayer Book will be found incomplete unless supplemented by the Baptismal Service, which so fully sets forth the character of the Christian's dedication, and the nature of the Sacramental grace

received in Holy Baptism. These three separate parts of the Prayer Book, bearing on the Rite of Confirmation, will provide all the teaching necessary.

But the Clergyman of the Parish, if well instructed himself in the things pertaining to the kingdom of Heaven, will be able, from the treasury of his own knowledge, to "bring forth things new and old," by means of which he will enrich, and further elucidate and intensify the teaching of the Catechism itself."

With regard to Sacramental teaching, Canon Foster recommended that the Articles bearing on that subject should be used as a guide and a safe guard against error.

Having shewn that the Catechism could be taught and explained in five divisions or parts, he said, "Those who can commit the Catechism to memory should of course be required to do so; but there are others, who, by reason of lack of education, or failing memory cannot do so. These latter of course, will have to be prepared by Oral Instruction as the first Christians were, long before a line of the New Testament was written. In order that the preparation may be of the best type, Catechising must be largely resorted to. The blessings which the Candidates will bring *four* their Confirmation will greatly depend on the thorough preparation of heart and mind which they bring *to* it. They should be imbued with a spirit of devout thankfulness that their Confirmation will now admit them to a participation in the highest and holiest of all the Means of Grace—the Holy Eucharist, which should be administered if possible, early on the following morning."

Canon Foster then pressed the advantage and desirability of having a private interview with each Candidate, and concluded as follows:

"In order that the Candidates may remain faithful, earnest and intelligent members of the Church to whose full privileges and blessings they are to be admitted by their Confirmation, I would recommend that the following course of lectures should be delivered to them, collectively, during the week before their Confirmation:

(1). The usual objections against the Church stated and answered;

(2). Forms of Prayer, Scriptural, Reasonable and Conducive to devotion;

(3). Sameness of words in our Prayers not a hindrance, but rather a help to true devotion.

(4). The true position of the Anglican Churchman.

In the preparation of those addresses the Clergyman will find abundance of material, ready to hand, and absolutely free from any bitter or unkind reflections upon any of our fellow Christians in "Kipp's Double Witness of the Church," "The Churchman's Reasons for his Faith and Practice," by the late Rev. Dr. Richardson, at one time Editor of the American Quarterly Church Review, and Little's "Reasons, why I am a Churchman?"

I hope the day will come when some staunch and devoted Churchman of this Diocese will give to the Bishop, in trust, a sum of money, the interest of which will be sufficient to purchase one or two of these books to be presented to each Candidate on the day of his Confirmation. It would be money well spent, and would be the means, ultimately, of sending these books into every Church of England home in this Diocese. The thorough mastery of the contents of any one of them would be a potent factor in the stoppage of any leakage from the Church, to either Scepticism or Sectarianism. This in my judgement, would be the best way to enable each Candidate to say all through life, in the words of the late lamented Bishop Cox, of Western New York:—

"I love the Church, the Holy Church,  
Which o'er our life presides,  
The birth, the bridal and the grave,  
And many an hour besides,  
Be mine on earth to live in Her,  
And when the Lord shall call,  
To die in Her, the spouse of Christ,  
The Mother of us all."

These papers were followed by two prepared Addresses, given by the Rev. R. C. Tams and the Rev. H. C. Stuart.

The *Rev. R. C. Tams* described the method of communicating ideas and principles to the mind, by means of illustrations, circulated to appeal to the eye. By using three large diagrams, he exhibited the way in which he would impress upon Candidates for Confirmation their privileges and their responsibilities in the Christian Covenant. He proved, in fact, that much deep Theological teaching can be most strikingly conveyed to the Candidate's mind simply with the assistance of Pictures, which, once understood and appreciated, cannot easily be forgotten.

[The *Rev. H. C. Stuart's* Address has not yet been sent to us to incorporate in this ac-



count. We hope to be able to publish it in the next Number of the *Gazette*. Ed. *Q. D. G.*]

The time remaining for discussion of the subject was but brief.

*Rev. T. S. Chapman* thanked Mr. Tamba for his very clever illustrations of symbolic and diagrammatic teaching. His own experience convinced him that effective use could be made of diagrams, sketches and sheet Lessons carefully prepared with the help of Manuals such as Beaven's, Sinclair's and the Quebec Catechism. He had been accustomed to note down only the answers to be given, as he had the questions in his own mind. Mr. Chapman thought Catechetical instruction should be given—as the Church directs—after the second Lesson at Evensong, but that great care should be taken not thereby to lengthen the Service unduly.

Commendatory reference was made to the admirable coloured charts of the Church Catechism published by the Rev. D. J. Caswell, B.D., of Brantford, in the Province of Ontario.

*Rev. W. Adcock* expressed the deep interest he had taken in the papers in their relation both to City and Country Congregations. Referring to one of Mr. Tamba's diagrams, he spoke specially of how to get Candidates for Confirmation among families, of whom few belonged to the Church. He instanced a man of sixty years, whose reluctance to be Confirmed on account of his age he had successfully overcome. Mr. Adcock thought there were many throughout our parishes, who had never been Confirmed, and that the Clergy should search them out and deal with them personally on that important subject.

*The Bishop of Vermont* on rising to speak was very warmly greeted and first remarked how heartily he could say "Amen" to every point in Mr. Williams' paper. Much that he said was applicable specially to the City but much also to all parishes. He favoured an earlier age for Confirmation than was customary, and emphasized the extreme importance of public Catechising in the Church by the parish Priest, adding that he himself, as a Bishop, continued to catechize, although not bound in the United States by that rubric, which happily still remained in the English Prayer Book. Bishop Hall quoted the Bishop of London, as to the high value and great helpfulness in religious instruction of the

Church Catechism. He felt that the Clergy were bound to teach their Sunday-School teachers.

His Lordship thought there was a frequent omission to compare the Lord's Prayer and the Ten Commandments with the explanations provided for them in the Catechism in what is known as "The Desire" and the "Duty towards GOD and our neighbour." He suggested the use of a blackboard and the placing of the several clauses in the Prayer and Commandments, side by side with their explanations in parallel columns. The Bishop of Vermont spoke of the importance of the Clergyman's individual dealing with Candidates for Confirmation and of his being assured by careful examination that they were morally and spiritually prepared. They should be taught that Confirmation is not merely "joining the Church" or the taking upon themselves of their Baptismal Vows, nor simply an ordinance of Prayer and blessing. It is all this, but much more, for it is the receiving of a Sacramental gift in the fuller bestowment of the Holy Spirit through the Laying on of Hands by the Bishop. Some have the idea, that the gift of the Holy Ghost in Confirmation comes as a final blessing. Not so, but a new connection between the soul and God is established. We receive the Gift of the Holy Spirit in fuller measure and have the greater right so to speak to call upon Him. Like electric force and light, the Holy Spirit's help is to be available to us at any, and all times. Definitions—really good ones—are of great value in all our work. Bishop Hall would separate the preparation for Confirmation from the preparation for First Communion. This gives a good opportunity for including some who have not been coming to Holy Communion, although they have been confirmed, and who may wish in that way to make a fresh start in the Christian life. From the remarks just made by one of the speakers, there may be cases where the Candidate may be allowed to make up his mind to be confirmed at the last moment. Such cases ought to be very rare, because they are wrong in principle. Far better would it be for such people to wait for another occasion. The Confirmation of a man, simply because his emotions had been aroused, was liable to be followed by a reaction.

*The Rev. James Macarthur*, being called upon, alluded to the difficulty of following worthily the Bishop of Vermont in his excellent speech. He was glad however to have met his Lordship, of whom much was known in the Mother Land as well as on this Continent.

As for the subject under consideration—"the preparation of Candidates for Confirmation,"—he had listened with much interest to all that had been said. He was not unmindful of the different conditions of work here, and work in England. "Here you must have," he said, "few helpers as compared with the Old Country." He wished many of the Clergy in England could have heard what had been said. He had himself learned much that morning. "*Getting* in England is the difficulty. This is the greater because pressure is brought to bear upon us through the reports that must be presented annually, indicating the numerical strength of membership in the Church. We look first and naturally to Bible-classes well-taught, for the ordinary supply of Candidates for Confirmation. We also secure some by sending out the Assistant Clergy and the Lay-Helpers to look them up. But this course is somewhat objectionable, unless some plan can be devised and carried out for retaining them. *There* comes in a very difficult question." If any one wished to receive the special blessing of Confirmation, Mr. Macarthur did not think the Clergy should insist upon a definite promise being made that he would continue in full membership with the Church. This was of course implied. The gift of grace had been, at all events, communicated. It might remain inactive, but also it might at any time be revived, and so we ought not to be over anxious on that point. The special preparation for Confirmation should, he thought, be spiritual and religious, having of course been preceded by the mental training. He had generally found Sisters of the Church, trained, skilled and educated, who, with no orders but his own, were desirous and capable of doing this preliminary mental work, and thus able to relieve the Clergy greatly. The work of the parish Priest should be spiritual—to bring about Repentance and to deepen Faith in the Candidate. From acquaintance with the minds and faults of children and young people, he should be able to convict each Candidate of his faults,

and so to show him his needs. Hence it is so important for the Clergy to be faithful and true themselves.

In regard to the age at which Candidates should be presented, he said "We must ourselves understand how great a thing is the gift of Confirmation, and that the tender age of the child can be no barrier to the gift of the Holy Spirit. And yet we must pay due regard also to the other side of Confirmation, that is, we must make the individual responsibility as strong as possible. Each case must be decided upon its own merits and the circumstances concerned with it, and every Candidate should be led to realize the grave responsibility he is assuming."

In conclusion Mr. Macarthur referred to the great pleasure and profit afforded him by his visit to Canada, and specially to the Diocese of Quebec. He said that in his present parish of South Acton, associated as it was with the noble work done in it before his time by the present Bishop of Quebec, he would often think of this visit. He was not sure, whether it was already known throughout the Diocese, that they had in South Acton a "Guild of Intercession for the work of the Church in the Diocese of Quebec." At Missionary Meetings, and at their Guild Intercessions stately offered, as also through their offerings, the Missionary work of the Church in the Diocese of Quebec and particularly on the Coast of Labrador had not been forgotten. To all these devotions a new interest and reality would henceforth be attached on account of the delightful recollections he should have of Canada and particularly of the exercises, in which he had participated at Lennoxville.

In summing up the morning's proceedings, the Bishop remarked, that he should have but little to say now, and chiefly because his Charge, which they were to hear in the evening, would deal largely with the subject under consideration.

His Lordship agreed with his Right Reverend Brother, Bishop Hall, about the golden excellence of Mr. Williams' paper, and he hoped it would appear in the *Diocesan Gazette*, verbatim. He alluded to what the late Bishop had aptly called the "Westward Position," when Candidates for Confirmation were allowed during the Service to turn their backs on the Clergy and the Bishop, and remarked that such a thing would occur

now only in two or three Parishes throughout the Diocese. To facilitate the kneeling forward of the Candidates, the Bishop suggested that there should always be a simple Front to the first row of seats in every Church so that the Candidates should have something to kneel to and not be tempted to turn round. Remarking upon Canon Foster's paper, his Lordship concurred with the writer in thinking that it would be of great service to the Diocese to have some good Manual on the history, position and teaching of the Church of England circulated widely. Referring to Mr. Tambs' pictorial methods of instruction, he was sure that both old and young could take in readily through the eye much that would otherwise remain unlearned. He had himself often used the blackboard in England. In his comments upon Mr. Stuart's paper, about the special preparation of Confirmees before they were admitted to Holy Communion, the Bishop thought that a continual preparation for both should go on concurrently, remarking "on passant" that, in the Roman Catholic Church, Communion came first and Confirmation afterwards. He quite agreed with those who felt that Confirmation might well take place at an earlier age, than had of late been customary in the Church of England. With Bishop Hall he would insist upon the importance of the Church Catechism, and he would encourage all, who would, to come to the instructions for Confirmation. He also felt the value of good definitions. In regard to the subject just considered, he deemed Confirmation to be a "Sacred Rite of Apostolic authority having on outward and visible sign, and also an inward and spiritual grace." In allusion to the receiving of Candidates for Confirmation "at the last moment," he said every rule had its exception, and there might arise some peculiar case, which would justify such a course.

The Bishop here took occasion to thank Mr. Macarthur first for his sermon on Sunday at the Ordination, then for his Sermon at the opening Service of the Visitation, and also for his admirable contribution to the morning's discussion. We may not in our Parishes in this country be able to secure Sisters of the Church to help us in our teaching work as Mr. Macarthur can, but we can generally find some devout Helpers in

any work that should be really undertaken. Henceforth may all our work, with and for the young, be of a better and higher kind than ever before.

*(To be continued.)*

### The Bishop's Movements during the past Month.

Before his return from British Columbia, the Bishop had made a few appointments for the month, and consequently having arrived from the West on Tuesday, October 6th, he was able to leave town on the following Saturday, and to travel, via Richmond, to Kingsey. Sunday, October 11th was spent happily with the Rev. J. Sykes. There was a Baptism, the Holy Communion and a Sermon in the morning at Denisons Mills, a Confirmation in the afternoon at Spooner Pond, and a second Confirmation in the Evening at the home Church at Sydenham Place, Kingsey. An early start was made on Monday, to catch the morning train to Lennoxville, where the day was spent in hearing some of the Bishop's College Students read and preach. On Tuesday Morning and Afternoon the Bishop presided at a Corporation Meeting at Bishop's College and in the evening, after attending a Chapel Completion Committee, he admitted eight Students to the College Brotherhood of Readers. On Wednesday, having spent the morning in hearing some more of the Students read and preach, the Bishop gave a Lecture in the Afternoon on Parish work in England, and took the 5.30 p.m., train to Coaticooke, and, with the help of the Rev. G. H. Parker, who acted as his Chaplain, held a Confirmation at the Parish Church, the Rev. Canon Foster, the Rector being prevented by a serious carriage accident from being present. On the following morning the Candidates and a good many other Communicants were at Church at 8 a.m., for the Holy Communion. After breakfast the Bishop was fetched by the Rev. G. H. Murray and driven to Perryboro', where, on arriving, he consecrated the new Burial Ground, and also celebrated the Holy Communion and preached. The Afternoon was pleasantly spent at Mr. Hobson's, and in the evening the Bishop preached at the Perryboro', Harvest Thanksgiving, and was then driven down to Coaticooke Station, so that he might take the night mail train to Quebec. On

Friday Afternoon, October 16th, the Bishop presided at a Meeting of the Diocesan Board, when he nominated the Rev. H. S. Harte, of Beebe Plain, to succeed the Rev. T. Ruid in the Mission of S. George, Beauce. On the following Sunday the Bishop celebrated and preached in the Cathedral, referring especially to the sudden removal by death of the Archbishop of Canterbury. And immediately after Church he took the 1:30 boat to New Liverpool, where on arriving he held a Confirmation and also a second Confirmation in a house for a sick person, and was then driven to Levis where, after evening prayer, there was a third Confirmation at 7 o'clock. On Thursday, October 20th, the Bishop went to Montreal to be present next day at the formal opening of the Montreal Diocesan Theological College; and on the 22nd he held a Bible Reading for the old Students in the beautiful little College Chapel, returning to Quebec the same night. On Friday he presided at a Special Meeting of the Church Society called for the election of a Rector for Drummondville. On Saturday he travelled by the Lake St. John Railway to Lorette and was met by the Rev. Dr. Riopel and driven to Valcartier. On Sunday, October 25th, he preached at the Village Church and held a brief meeting of the Congregation after Service, and proceeded during the Afternoon (by the kind permission of J. G. Scott, Esq.,) by hand-car, worked by the Section Foreman, Mr. Pakenham, of S. Raymond, and three able assistants, from S. Gabriel Station to Bourg Louis, where he was met by the Rev. J. B. Debbage in good time for Evensong with a Confirmation at half-past six. Having returned to Quebec on Monday, on Tuesday the Bishop presided at a Meeting of the Diocesan Board, at which he nominated the Rev. I. Newton Kerr to the Mission of Shigawake, Bonaventure, P. Q., about to become vacant by the promotion of the Rev. Roland Fothergill to be Rector of Drummondville, and in the Evening of the same day he received the City Clergy at Bishopthorpe, for the first meeting of the Quebec Clerical Association. On Wednesday he travelled by Q. C. R., to Blacklake, where in the Evening he dedicated a Chancel Window, and preached at the Harvest Thanksgiving. On Friday, October 30th, he went on to Sherbrooke and spent the night at Dr. Heneker's,

taking the early train on Saturday Morning to Lennoxville to complete the hearing of the Students in their reading and preaching for this term, before he went on by the Boston & Maine Railway to Beebe Plain to hold a Confirmation and take part in the Sixteenth Anniversary of the Dedication of All Saint's Church, Beebe Plain, on November 1st, All Saint's Day.

### Bishop's College School, Lennoxville.

Our attention has been called to the fact that our Bishop, in a speech, which he delivered at the public Convocation last June, is said to have emphasised the point that Bishop's College School is, as regards its religious teaching, unsectarian. Now, of course, all who know our Bishop will feel quite sure that he did not say anything of the kind. If, indeed, Bishop's College School were an Undenominational or Unsectarian Institution, its whole *raison d'être* would be gone. For the School, as well as the College, has been built and supported almost entirely by the liberality of Churchmen, with the object of providing a sound and earnest religious education in accordance with the principles of the Church of England. All this the Bishop, in his speech, fully acknowledged. But, at the same time, he added very truly, that those, who are not members of the English Church, also receive a hearty welcome at the School, and that their religious convictions are respected and not interfered with. And the Bishop shewed moreover that there is so much being done both at the School and College, unconnected with religion of any kind, that there is ample room in certain directions for the generous gifts of non-Churchmen, as well as for the devoted and continuous support of those members of our Church, who know that the very best means of serving God and His Church, is to build up and perfect a good, large, sound Church of England School.

We trust, in fact, that both the School and College will always be distinguished for definite Prayer Book Teaching, and yet be so liberal in their sympathies, that there shall ever be the true spirit of a University, bringing into union many minds to the glory and praise of God.

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### Wedding.

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We have great pleasure in inserting the following announcement of the marriage of one of our Clergy, and we take this opportunity of offering to the happy couple our sincerest congratulations, in which, we are sure, all our readers will join:—

MOORE-WURTELE:—On October 26th, 1896, by Banns, in St. Mark's Church, Acton Vale, P. Q., by the Rev. Louis C. Wurtele, father of the bride, the Rev. Arthur H. Moore, of Sawyerville, P. Q., Incumbent of the Mission of Newport, to Mary Louisa Towle Wurtele.

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### Notes.

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By the time this Number of the GAZETTE is in the hands of our readers, apologies will be due for its late appearance. We can only point to the large number of pages and add that both the Editor and the Printer have been extremely busy.

With this issue we are sending out notices of overdue Subscriptions, either to individual subscribers or to the Clergy, who gave us the names of subscribers in their Parishes or Missions. We venture to suggest that immediate attention should be paid to these notices, and that where possible, subscriptions for 1896 should be accompanied by renewals for 1897. Thus a great deal of unnecessary waste of time and trouble will be avoided.

With the January Number of the GAZETTE, we hope to be able to present to all our Annual Subscribers a full-page Portrait of our Bishop. We call attention to this new departure in good time, in order that our friends may begin to look out for new subscribers for 1897. In order to ensure being placed on the new Address List, names and addresses together with subscriptions should be sent to the Editor by the beginning of December. Since the issue of the Bishop's Portrait will be limited, only those whose names are received in time, will be supplied with copies.

Many are the encouraging letters of com-

mendation of the GAZETTE, which reach us from all corners of the Diocese and even from distant parts of the world. We trust that the writers of these letters and other like minded people will assist us to increase the circulation next year, so that it may exceed fifteen hundred.

His Excellency the Governor General of Canada has appointed Thursday, Nov. 26th, as the day of Thanksgiving to Almighty God for the Harvest and other mercies. We would remind the Clergy that there should be special Collections on that day or at their Harvest Thanksgiving Services for the Clergy Pension Fund of the Church Society.

At the united Service in the Cathedral on Thanksgiving Day morning the Sermon will be preached by the Venerable Archdeacon Reo.

The next meeting of the Quebec Clerical Association will take place at the Deanery, on Tuesday, Dec. 1st, at half-past six.

We are glad to be able to announce that the Associates of the late Dr. Bray have voted to the Quebec Clerical Library a new grant of books, to the value of £10. A Committee meeting will shortly be summoned to decide what new Works shall be asked for.

The Mission of St. George's, Beauce, is losing Mr. Rudd, who has resigned his work there and intends going West. We are glad to hear that the people have marked their appreciation of the faithful discharge of his duties by presenting him with a handsome Gold Watch. His place at St. George will be taken by the Rev. H. S. Harte, who has been working for about fifteen months at Beebe Plain.

Thursday, October 17th, was observed as Harvest Thanksgiving Day at the Indian Church, Pointe Bleue, Lake St. John, on the occasion of the Rev. E. A. Duun's last visit. And it was then decided to put a stove into the Church, in order that it might be used for Service during Winter. Towards this expense the Church Helpers' Association have very kindly voted fifteen dollars. This month the Rev. E. A. Duun intends to use the Saturday night train, on the 14th instant, and give the Lake St. John people Services on the Sunday, a very rare privilege for them, and then, with the kind permission of the Rev. G. G. Nicolls, he hopes to proceed to Chicoutimi in order to visit the few people there, who belongs to the Church.

Owing to the great demands on our space this month, we have been obliged to hold over several pieces of District News until our next issue.

## DISTRICT NEWS.

### FITCH BAY AND GEORGEVILLE.

The Rev. R. W. E. Wright reports:—

*Georgeville.*—Our Annual Summer Bazaar and Concert under the auspices of the Ladies' Guild of S. George's Church, Georgeville, came off on the afternoon and evening of August the 22nd, and was said by all to have been one of the most successful ever held here. Our summer visitors helped very materially in the Bazaar and undertook the whole programme of 19 items. A goodly sum was realized, which is to be devoted to paying for the painting of the Church and other parish expenses.

The Annual Harvest Thanksgiving Service was held on the evening of October the 14th. The Service was bright and hearty. Rev. R. C. Tambs, of Magog, formerly Incumbent of Georgeville, preached on the Blessedness of being Grateful and was listened to most attentively by all present.

The Service was followed by a supper in the Elephantis Hotel Hall, given by the Ladies of the Guild.

*Fitch Bay.*—The Annual Harvest Thanksgiving Service at S. Matthias' Church, here, was held on Thursday evening, October 1st, one of the darkest and wettest night we have had. Nevertheless a Congregation of fifty were present, which was exceptionally good under the circumstances. The Service was full choral Evensong with bright chants and Harvest Hymns. The Rev. W. T. Forsythe, of Stanstead, preached a most instructive and eloquent sermon on the "Duty of Thankfulness."

After the Service a supper was given by the Ladies of the Congregation in Hamilton's Hall.

Our Ladies' Guild, here, held their first meeting on October 15th, to elect officers, etc., for the ensuing year.

We have lately been again the recipients of some most useful and ornamental presents in S. Matthias' Church, from two of our young Lay men, a Book-rest for the Altar and a Retable (two ledges.)

The Bishop hopes to visit the Parish on the 2nd and 3rd of November.

### PERRYBOROUGH.

The Rev. G. H. A. Murray reports:

The Congregation of Perryborough was favoured with the presence of their beloved Diocesan at two hearty Services, on October 15th.

At the first, 11 a.m., the plot of land, presented to the Church by Mr. S. E. Jones, was duly set apart for the Burial Place of the Dead, according to the rites of the Church of England, after the Bishop and Incumbent, accompanied by all present, had made a circuit of the enclosure. Returning to the Church, His Lordship administered the Holy Communion and delivered an address well suited to the occasion. There was a goodly number of Communicants. At the close of the Service a little infant was received into Christ's flock by Holy Baptism.

The greater part of the afternoon was spent under Mr. Hobson's hospitable roof, and at 7 p.m., there was a Harvest Thanksgiving Service, for which the Church was very tastefully decorated. It is needless to add, that the Bishop's interesting and appropriate sermon was listened to very attentively by the large Congregation present, at this, as well as the Morning Service.

After the Service His Lordship was driven eight miles to Coaticook to take the night express for Quebec.

### EATON.

The Rev. A. H. Robertson reports:—

*Cookshire.*—The work of Restoring and enlarging St. Peter's Church is well under way. All the new work is being built up in stone in the most thorough and substantial manner.

Three new stained glass windows have been promised and other fittings to beautify the interior. It is hoped that all will be finished by the middle of December.

*Sandhill.*—St. Luke's Church has been completely ceiled with brown ash. The work is most beautifully done, and St. Luke's is now most comfortable and comely. Thanks are due to Mr. D. P. Baine, who spared neither money nor labour, and to the Ladies of the Guild who collected funds not only for the

wood-work, but for a new Carpet for the Aisle. The Church was reopened on October 9th, by a Thanksgiving Service, at which Canon Thorneloe was the preacher.

*Eaton Corner.*—A bell turret and porch have been added to St. Andrew's Chapel, and the bell, presented by a Scotch friend of the Rector, has been duly hung.

*Johnsville.*—The Annual Thanksgiving Service of this Congregation was held on October 8th. Rev. A. H. Moore, B.A., was the preacher, and the Service was taken by the Rector. After the Service a Harvest Supper was given by the Ladies Guild in the Hall.

#### BURY.

The first of the 1896 Sunday-School Conferences of the Deanery of St. Francis was held at Bury, September 30th.

The Clergymen present were Revs. C. B. Washer, Bury, R. C. Tambs, M.A., Magog, A. H. Robertson, Cookshire, H. E. Wright, M.A., East Sherbrooke, H. A. Brooke, B.A., Scotstown, H. S. Harte, Beebe Plain, A. H. Moore, B.A., Newport and G. H. A. Murray, Dixville. Bury, Magog, Cookshire, Scotstown and Newport were represented by S. S. teachers as well.

The proceedings of the day began with a Celebration of the Holy Communion at 9.30 a.m., at which Rev. H. S. Harte gave an earnest introductory address. The Rev. H. E. Wright assisted the Incumbent of Bury in the Communion Service. Exclusive of the Clergy there were forty-nine Communicants.

Immediately after the Service the Rev. C. B. Washer took the chair and opened the morning session by extending a hearty welcome to the visitors. The Ven. Archdeacon Roe, D.D., Revs. Canon Thorneloe, D.C.L. and E. A. W. King, M.A., sent letters of regret at their inability to be present.

The first item on the programme was a paper on the "Training of Teachers," by Rev. E. A. W. King, which in Mr. King's absence, was read by the Secretary. As the result of wide experience, both as Clergyman and teacher, the writer was fully at home with his subject. The principal points brought out by Mr. King were that :—

"Sunday-School teaching is the highest of all vocations; mothers and the teachers sow the seed of much good or evil; "just as the twig is bent the tree inclines": the truth of the adage "*Docendo Discimus* (by teaching we learn) is very appropriate to the Sunday-School teacher; it is inspiring to try to imitate the Divine Master, who was a 'Teacher sent by God'; "They that are wise (teachers) shall shine as the brightness of the Firmament, &c.," (Dan. xii, 3); the body must be trained to activity, promptness, punctuality, reverence and self-denial; the mind must be well stored in proportion to the demands upon it; in the heart must be such zeal and enthusiasm as are required to face difficulties and beget hope and confidence; although it may be said of the teacher, *nascitur non fit* (is born not made), yet with all mental endowments there is need of self-training; feeding the lambs of Christ's Flock is deserving of one's best energies; three Lord Chancellors of England in succession were S. S. teachers; the work is pastoral as well as educational, therefore there is scope for different degrees of ability; the teacher should look to the Clergyman for, and he should be ready to give counsel and instruction, by example in teaching, as well as by precept; this is best done by teacher's meetings, held weekly for systematic instruction in the subjects to be taught, at which the attendance of teachers is essential; this instils a feeling of co-operation; and above all, there is need to acknowledge God's blessings and devoutly to praise Him for the privilege of taking part in such a high calling."

The Clergy and others who took part in the discussion emphasized the importance of holding Teachers' meetings.

At 12 o'clock the Conference adjourned to the Town Hall for lunch and social intercourse.

The afternoon session opened at 1.30 p.m. A well prepared paper on "The Securing of the Regular attendance of the Children at Church and Sunday School," was read by Rev. H. S. Harte. The substance of it was—

"Parents should see that their children attend Sunday School; teachers must not be mechanical, but put work, earnestness and

knowledge into their teaching, so as to interest their scholars; they must get acquainted with the parents and win their help; must systematically prepare their lessons beforehand: rewards may be used or not as each locality requires; parents and teachers must set good examples in the way of attendance at Church; blessing attends faithful and unwearied work."

The discussion arising out of the reading of the paper and the question box showed the importance of parents taking their children to Church; adult Bible Classes; special Services for the children at their homes; teaching them to use the Prayer Book; firmness and tact necessary in the management of unruly scholars: all these subjects were treated of in turn.

The next subject taken up was "The Bible Class." A paper written by Miss Cowling and read by Mrs. Trigge suggested that the Bible Class should include those who had never attended Sunday School, as well as the more advanced Sunday School scholars; owing to backwardness, some find it difficult to take the first step; need of personal invitation on the part of the teachers; Clergymen should make special appeals in their Advent or Lenten sermons for larger attendance at the Bible Class; in order to hold those won, teacher must have his heart and his intelligence centred in his work; punctuality, regularity and personal interest necessary; lessons should be adapted to the circumstances and needs of the class; form of instruction should be catechetical, with anecdotes and illustrations from the Holy Scriptures; careful preparation of lesson, such as will include heart knowledge as well as head knowledge, is most necessary.

Rev. R. C. Tams, M. A., next absorbed the attention of the Conference for about an hour with a sample Bible lesson. With the assistance of a few words and lines on a black-board he gave a most interesting explanation of the difference between Jew and Gentile, and the conversion of Cornelius.

In his paper on "Sunday-School Rewards," Rev. H. E. Wright pointed out that the system of giving rewards often invokes unhealthy rivalry among the scholars; school should be made interesting and attractive; children

should be taught to love knowledge and religion for their own sakes; the annual distribution of prizes and the giving of cards every Sunday have their good and bad features; after all, "the man's the plan." A spirited discussion followed.

The last paper was by Rev. A. H. Robertson and dealt with S. S. Libraries. A distinction was drawn between good and bad books, and the claims of the S. P. C. K. books were ably put forth; interchange of libraries was suggested; expensive but worthless books often take the place of cheap and healthy reading.

In the discussion which followed all were agreed that the dissemination of Church literature is by far too scanty.

After a hearty vote of thanks to the Bury people for their welcome and hospitality, the Conference again adjourned for refreshments.

The evening session was marked by a very hearty Choral Service in which Rev. C. B. Washier, R. C. Tams and H. A. Brooke took part, and the lessons of the day were summed up by three earnest addresses:—

- (1) to the parents by Rev. H. E. Wright;
- (2) to the teachers, Rev. G. H. A. Murray;
- (3) to the scholars, Rev. A. H. Moore.

Truly the Incumbent and Members of St. Paul's Congregation deserve congratulations for the large attendance at, and the interest taken in the Conference.

### Postscript.

The Editor begs to acknowledge the following subscriptions for 1896, received during the last two months;—

Rev. S. B. Dickson (1), Rev. Wm. Barton (1), Mr. E. N. R. Burns, Bishop's College, Lennoxville (1), Mrs. Leach, Montreal (1), Miss Jones, Quebec (1), Miss Thomas, Toronto (1) Rev. A. C. Scarth (2), Mr. Philip Touzel, Shelldrake (1), Rev. I. N. Kerr (7), Mrs. J. S. Fry, Quebec (1), Rev. H. C. Stuart (3), Rev. T. Rudd, (12), Rev. A. J. Balfour (16) Rev. C. E. Bishop (6), Rev. J. N. Hunter (15), Mr. G. B. Burland, Montreal (4), Rev. H. A. Brooke (4), Rev. J. H. Lackey, Glen Sutton (1), Mr. Chas. A. Patterson, Peninsula, Gaspé (1), Mr. Philip Gaudin, House Harbour, Magdalen Islands (1), Mrs. Aylwin, Quebec (1), Mr. Judd, (1), Mr. J. Winfield, Quebec, (1).

Also for 1895:—Mrs. Drum, Quebec (1). Also the following for 1897:—

Rev. Wm. Barton (1), Miss Jones (1), Rev. I. N. Kerr (3), Rev. H. C. Stuart (1), Mr. G. B. Burland (4), Rev. Joseph de Moulpied, Manchester, N. H., (1), Mr. W. LeDain, Pasbebiac (1), Mr. Philip Gaudin (1), Mrs. Aylwin (1). Mr. J. Winfield (1).

All items of news, &c., intended for the December Number should reach us on or before November 18th.



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