

Pages Missing

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CONTENTS :

A Useful Book	121	The Conference at Bishop's College—	
The Lord Bishop	121	Summary of Papers and Discussions.	124
Cathedral of the Holy Trinity.	121	University Intelligenece	132
Missionary Meeting in Quebec City...	122	St. Paul's Church, Quebec.....	133
Provincial Woman's Auxiliary	123	Poetry	134
		District News	134

A USEFUL BOOK.

The Society for the Propagation of the Gospel has recently published, in a cheap and convenient form, an excellent Digest of its Records from 1701 to 1892. It is justly described by the Archbishop of Canterbury as "a most complete and fascinating account of the work of the Society from the very beginning, full of interest in its narrative and full of vividness in its touches."

Every country, in which this Venerable Society has worked, comes under review in its turn, and its Ecclesiastical History is given succinctly and sufficiently. A record is also given of all the missionaries whom the Society has supported during the past 191 years, nearly 3,700 in number.

The work is illustrated by portraits of the fourteen Archbishops of Canterbury, who have been the Society's presidents, of Bishop Seabury, the first Bishop of the United States, of Dr. Inglis, the first Colonial Bishop, and of the Rev. G. Keith, the first missionary sent to America. It is a volume of 1000 pages and is now issued at the very moderate price of seven shillings and six pence post free. It is of especial interest to the Diocese of Quebec, and should be in the hands of all who are concerned in the promotion of Missionary Work.

The Lord Bishop.

The Lord Bishop of the Diocese led from Noville on October the 26th in the R. M. S. "Parisian," and is expected to arrive in Quebec on November the 3rd.

Cathedral of the Holy Trinity.

On Thursday, November 1st, being All Saints' Day, there will be a Celebration of the Holy Communion at 8 a.m. Morning Service with Sermon and Holy Communion at 11 a. m. Preacher, the Rev. H. J. Petry. Evening Service, with short address by the Dean, at 5 o'clock in All Saints' Chapel. The Preachers on the Sundays in November will be the Lord Bishop of Quebec, the Dean and the Rev. H. J. Petry. In the absence of the Bishop, no definite arrangement has been made.

Thursday, November 22nd, having been appointed by His Excellency the Governor General as a day of Thanksgiving for the Harvest and other mercies, there will be Morning Service (choral) with sermon and Holy Communion in the Cathedral, at 11 a.m. Preacher, the Rev. Canon You Iffland. The Offertory will be devoted to the Pension Fund of the Diocese. Evening Service at 5 o'clock in All Saints' Chapel.

On Friday, November the 30th, being St. Andrew's Day, there will be a Celebration at 8 a.m. in All Saints' Chapel, Morning Prayer at 11, Evening Prayer with address at 5. On ordinary week-days choral Service in All Saints' Chapel at 9.30 and 5 o'clock.

An interesting and effective stained glass window has been, within the last few days, placed in the Cathedral of the Holy Trinity. It is in memory of Mrs. Jones, wife of Edwin

Allen Jones, Esq, a prominent member of the Cathedral Congregation, and for many years Rector's Church-Warden:

Mrs. Jones, in her lifetime, was conspicuous for her deeds of charity, her kindness of heart and her sympathy with the poor, the sick and the suffering. The window is an appropriate memorial of one who possessed to so eminent a degree these truly Christian qualities.

It represents Dorcas, of whom we read in the ninth chapter of the Acts distributing food and clothing to starving men, women and children. The text illustrating it is from Prov. xxxi, 20. "She stretcheth out her hand to the poor: yea, she reacheth forth her hands to the needy." At the base runs the following inscription. "To the glory of God, and in loving memory of Mary, wife of Edwin Allen Jones, who entered into rest January 1st, 1894." The sentiment of the design is very touching and devotional, the colouring rich, yet not opaque, and the general execution reflects great credit upon Messrs. J. C. Spence and Sons, of Montreal.

Missionary Meeting in Quebec City.

The semi-annual meeting of the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, was held in Quebec, on the 10th and 11th of October.

In connection with this a public Missionary Meeting was held in the Tara Hall on the evening of the 10th. The weather was unfortunately most unpropitious, and the attendance consequently not as large as was expected.

The Lord Bishop of Toronto presided and the opening Litany was said by Rev. Dr. Mockridge. Hymns were sung at the opening and also between the different speeches and during the collection.

The Bishop of Toronto, in opening the meeting, explained that the Society had been called into being by a Canon of the Provincial Synod, and that on the principle that all baptized Christians were members of Christ's Church, so all those in Canada were considered members of this Society. The scheme was a large one, but no larger than the commission of Our Blessed Lord to His disciples. The Board had not met in Quebec for some

years back, but both by the offerings from this Diocese and by the voice of its delegates, its interest in the welfare of the Society was made known to the Board. The Society not only supported missionaries in our own country but in foreign lands. In the Empire of Japan they had a most interesting field in a section of country which had been set apart by the Bishop in Japan for work by Canadian missionaries, and there they now had five missionaries and two female medical missionaries, who were doing a splendid work amongst what is known as the very intelligent young party of the Empire. At that day's meeting of the Board, a letter had been read from the Bishop in Japan, from which it was evident that he looked forward to the day when the Canadian Church would have its own Bishop in a part of that interesting country. His Lordship concluded by introducing one who was a great favorite in Quebec, the Right Rev. Chas. Hamilton, Lord Bishop of Niagara.

The Bishop of Niagara, in the course of an exceedingly practical and earnest address, said that the enquiry must have pressed itself often upon the minds of many of those present, as it had upon his own, how it was that only one out of every three of the world's population had ever heard the name of Christ. One would have thought that the story of the Cross would have gone from mouth to mouth and from country to country with such rapidity that very soon the knowledge of Christianity would have covered the whole earth. It had been truly said that God's ways were not man's ways, however, and the spread of the Gospel had undeniably been slow. So it was with the fulfilment of the promise,—4,000 years after,—that the seed of the woman should bruise the serpent's head. If the days had been deferred, however, when the knowledge of Christ should cover the whole earth, it had not been due to anything of God's withholding. It was man who had failed in the part allotted to him. But the Church of England had accomplished great things. Few people stopped to consider that it was 700 years older than the nation to which we belong, and that it had taught the State many useful lessons. Its early unity suggested the union of all England after the Heptarchy, and taught statesmen to lay broad and deep and strong the foundations of that glorious Empire to which it was our proud boast to belong. In a very clear and able address, his lordship suggested a number of the causes that had delayed the progress of the march of Christianity.

Rev. Osborne Croop, of St. Martin's, Montreal, was the next speaker and delivered an exceedingly stirring and serious address, referring to the fact that 300,000,000 of human beings had never heard the name of Christ, while the number of converts from heathenism during the present century had not exceeded four millions. No less than 83 Christless souls passed into eternity every minute, so that the need for Christian and missionary effort was

simply awful. Yet there were tens of thousands of professing Christians who never troubled themselves at all as to the cry of the destitute heathen. How often did we pour out our intercessions at the throne of grace for their conversion? None of us could escape from the order: "Go ye into all the world and preach the Gospel to every creature." It had been said that we can all go, -help go or let go. If we did none of these, then were we indeed renegade subjects of the King who said: "Go and preach the Gospel to every creature." Had we ever taken our children, those we brought to God to baptism and that He gave back to us to train for Him, -had we ever taken them upon our knees with us to pray for the extensor of Christ's kingdom? Had we told them of the millions of heathen children, boys and girls like themselves, who had never heard the sweet story of old nor the invitation "Suffer little children to come unto me." Children were impressionable and the fire once kindled in their young minds, we might be quite sure that, when they grew up, they would either go themselves, let go or help go. How sad to think that the Lord of the harvest, to whom it was our duty to pray that He would send more labourers into the harvest, was, so to say, standing helpless waiting for His people's prayer. Christ had promised a hundred-fold reward to those who forsake earthly things for Him, and that, not as some supposed in the world to come, but now, in this present life. He asked if anybody thought that those noblest of men, Patterson, Hannington and Gordon, would say, could they now speak, that they regretted what they had forsaken for Christ and the Gospel.

An exceedingly brilliant speech was made by the Bishop of Nova Scotia, who dwelt upon the wants of the domestic missionary field, especially in Algoma, and of the very languid interest taken in all missionary work by many professing Christians, whose selfish churchmanship and solely congregational connection he described as a kind of religious club. They were far too much taken up with their own concerns. His Lordship compared the condition of churchmen in the wild district of Algoma with that of Eastern Canadian cities, and spoke of the necessity, from a national standpoint, of welding the people of Canada into a nation, and by means of foreign missions of encompassing the good of the whole human race.

After an offering had been made towards the funds of the Board, the Chairman closed the meeting by pronouncing the Benediction.

Provincial Woman's Auxiliary

A meeting of the Board of Management of the Provincial Woman's Auxiliary was held in Quebec, on October the 11th and 12th.

There was a Celebration of the Holy Communion in St. Matthew's Church at 9.30 a.m., when the Celebrant was the Rev.

L. Williams, Rector, assisted by the Rev. A. J. Balfour, of St. Peter's, and the Rev. J. Osborne Troop, who gave an eloquent and helpful address.

The business meetings took place in the Parish Room of the above Church, which was kindly placed at the disposal of the Auxiliary. The President, Mrs. Tilton, presided with her well known ability and tact.

The reports showed that since the last meeting in September, 1893, the number of Branches has increased from 381 to 412, and the membership from 9,904 to 10,500, but in neither case are all reported, many of the Parochial Branches failing to furnish returns.

The sales sent out last year numbered 533, this year 626, increase 93.

The Treasurer reported a receipt of \$18,993.20; of this \$1,141.18 was raised by the Junior Branches, which number 135, containing 3,313 members.

The Educational Committee reported several children of Missionaries as benefitting by this department of the work of the Auxiliary.

During the past year the Monthly Letter Leaflet has been enlarged by the addition of four pages representing the work of the Provincial Woman's Auxiliary. The circulation is now 7,000. The many Lady Missionaries in the North-West, supported by the Woman's Auxiliary, are doing good work, and so is Miss Jennie Smith, Medical Missionary to Japan, who has recently been honoured by being asked to take charge of a Japanese hospital, and now of the Red Cross Society, about to be formed to nurse the wounded sent home from the seat of war. Eighteen months ago Miss Smith and her pupils were only allowed to witness an operation as a great compliment. The change speaks for itself in testimony of Miss Smith's work.

The Quebec Diocesan Branch entertained the visiting members of the Woman's Auxiliary and of the Board of Domestic and Foreign Missions, in the Church Hall, on Thursday evening, when a very pleasant time was spent. Addresses were given by Mrs. Tilton, Canon Mockridge and Archdeacon Jones, and several Quebec ladies contributed songs. Refreshments were afterwards provided in the lower room of the Church Hall.

On Thursday, Mrs. W. M. Macpherson kindly invited the Board of Management to lunch,

THE CONFERENCE AT BISHOP'S COLLEGE.

SUMMARY OF PAPERS AND DISCUSSIONS

EVANGELISTIC WORK AS A HELP TOWARDS HEALTHY PAROCHIAL WORK.

1st Paper by the Rev. W. T. Forsythe.

People of township parishes are mainly of three classes. (1) Adherents to the Church. (2) Romanists and Sectarians. (3) Indifferent. Our work as Parish Priests is chiefly amongst classes 1 and 3, viz : to build up our own people in the faith, and to bring to a saving knowledge of that faith those now ignorant of it.

This is the aim and object of all healthy Parochial work. The Ordination charge bids us "seek out the sheep of Christ dispersed abroad."

Evangelistic work may be considered :

(1) In relation to nominal members of our own flocks.

(2) In relation to those without.

(1) Parochial Missions are becoming part of the regular machinery of the Church's work and Parochial Retreats are intended to revive spiritual life in nominal members.

Every Parish Priest must acknowledge the need of seasons of spiritual awakening. Every parish has a tendency to lapse into a state of carelessness.

The object of a Mission is to awaken and teach. Teaching must be complete, both as to Gospel truths and distinctive Church doctrine.

The emotional and intellectual faculties must be appealed to. The Mission Preacher should be other than the Parish Priest. Old truths, presented in new lights, attract and rivet attention. The chief value of a Mission is its protracted nature.

A Mission, properly conducted, produces a more spiritual relation between Priest and People. A lack of this knowledge of our people's spiritual life is a hindrance to healthy Parish Work.

(II) We have a duty to souls within our parishes, whose attitude towards religion is simple indifference, who never attend any place of worship. All not connected with some

religious body are under the care of the Church. The Church to be a live one must be missionary and aggressive. True Evangelistic work will build up the Church in every parish. Methods will vary according to circumstances, but will include informal School-House services, distribution of plain tracts on Church doctrines and house to house visitation. There is absolute need of reviving the affections of people, of knowing them and their knowing us : of definite dogmatic teaching and of vigorous Evangelistic propaganda in our Country Missions.

Opposition will be great and good effects slow in coming to our notice, but "we shall reap if we faint not."

2nd Paper by the Rev. E. Weary.

Parochial Missions are a help to the following classes to be found in every congregation.

1. Those who have never settled the great question : "am I in the way of Salvation ?"

2. Those who have strayed from the path of holiness.

3. Those who are conscious of some special sin known only to themselves and God, and on account of which they become discouraged.

4. Those who because of "our unhappy divisions" know not what to believe.

5. Those who are careless and indifferent about the Saviour who purchased them with His own Blood.

6. Those who with God's help are trying to live according to God's laws.

The great need of every Parish is more religion of a truly healthy kind, and this a Mission will help to increase.

The work of the Church and the duty of every minister is to save souls according to the plan given by Jesus Christ, viz : the Sacraments, Prayer, the Bible and the preaching of His Holy Word.

If the ordinary Sunday and Week-day Services and parochial machinery be insufficient to arouse the hearts committed to the care of a pastor, then some special power, such as a Missioner, will speak with clearness and authority and will tell the story of Jesus Christ with the passionate hopefulness of one who has himself grasped the hand of the Saviour and has a heart quickened by the Holy Ghost,

DISCUSSION.

Rev. F. G. Scott called the present an age of mediocrity succeeding to one of extremes. Indifference is natural to the human heart. It is backed up by the consciousness that much may be said for themselves by the indifferent. He thought there was not so great a need of Church principles, as of higher personal religion and the cultivation of the conscious need of a Personal Being to love and to Whom one must be brought through Christ and by Christ's own methods.

Rev. A. H. Robertson was convinced of the importance of parochial missions. A clergyman often felt that his work was perhaps running too much in a fixed groove. A Mission for a week or ten days would help to correct such tendency as this, besides being otherwise helpful.

He described some very successful work of a quiet revival character done by three clerics in contiguous parishes, who combined to help one another in turn on a scheme mutually agreed upon.

The Bishop, commenting upon a reference to the office of a "Canon Missioner," the filling of which for the Diocese had been contemplated, remarked that our clergy are not numerous enough to give work continuously to one man, and so his lordship recommended the forming of a fund, by the help of which a suitable man might from time to time be secured when and where he might be most wanted in the Diocese.

Dean Norman spoke of the present as an age of secret and subtle sins, and that chiefly in the best society. Very many Christians drift on to the end of their lives careless of the claims of religion upon them. The two seasons in every year appointed by the Church ought to be enough, one would think, to revive the indifferent and careless: and yet it does seem further necessary to stir people up to a better life by also using the agency of parochial missions. The Dean referred to what he happened to know about Methodist revivals, and the work said to be done thereby, as a great contrast to the recent mission, for example, in Quebec City conducted by Canon Bullock in a quiet, sober, instructive way, calculated to produce last-

ing results. He felt that ordinary parish work was supplemented by a mission. It helped to remove widespread doubt and unbelief and had often proved very valuable as a means of dealing with the subtle, secret, heart sins to which he had alluded.

Canon Thorne agreed with other speakers as to the importance of Missions for certain parochial conditions. He confirmed in regard to Sherbrooke, what Dean Norman said about Canon Bullock's work in Quebec. He felt the whole tone of spirituality of a Parish was raised by a Mission held not too frequently but after long intervals, and conducted in line with the Church's system and characteristics. The clergy needed the Mission quite as much as the people. They had the two dangers of being disheartened or too sanguine, either of which extreme leads to carelessness; hence the benefit to pastor and flock of the better hopes and higher views which an outside Missioner might inspire and reveal.

Rev. L. W. Williams said a mission did undoubtedly raise up a whole parish spiritually; he emphasized the value of long preparatory work and the creation of a feeling of expectancy, so that a large attendance might be secured at the very first, which would be held afterwards by the Missioner's special gifts. Great good was also done in the breaking down of antagonism to the Church, because dissenters would generally go without prejudice to hear a celebrated preacher.

Rev. G. H. Murray thought that in the Eastern Townships the need of parochial missions is specially felt, because so many people are "on the fence."

The Christian denominations around us have a machinery of this kind for winning souls and members, and why should not we have the same?

Rev. C. B. Washer thought we could not produce the same results as the dissenters, and yet why could not we "make a great stir" in a place as to the "more excellent way" of the Anglican Church? He alluded to the personal, persistent and successful efforts to win individuals of a certain preacher whom he knew. Where, he asked, was a like agent for our work?

Professor Wilkinson considered that we ought to use the agencies we already have, but should

use them better than we do, and especially in the school-house localities. We should show great sympathy for the indifferent, and not with them insist much on dogmas, which perhaps they could not understand.

Rev. E. Hustrud was at one time very conservative as to the Church's services being held in any other than Church buildings, but now he felt the need of some special form of service for use in school-houses.

Rev. Principal Adams did not think any other than the Book of Common Prayer, adapted according to circumstances, was needed for the successful interesting and edifying of school-house congregations. He felt sure of this from actual experience, and he quoted the similar impressions of an English clergyman recently in this country, who had helped him to conduct a service or two of that kind. He believed that the school-house services offered special opportunities for teaching the actual use and the love of the Prayer Book.

Canon Foster spoke of Bishop Whipple's pioneer work and his practice of carrying about with him everywhere a number of Prayer Books and Hymn Books, which would be used under varying circumstances, and alluded to a similar practice being just as important in this country.

Rev. Ernest King did not suppose there could be much difference of opinion as to the importance of school-house services. Few clergyman could be present who did not know that the development of the Church's work and the opening of new Missions, which had taken place in recent years throughout those townships, was mainly due to those very school-house services, fostered now and then in fitting localities by the holding of well conducted Missions.

The Bishop thought Mr. Robertson's suggested plan might be tried. In England he believed it was generally felt that once in ten years was often enough to hold a general Mission in a city like London for example. His lordship agreed with what had been said about Canon Bullock as a Missioner. He felt, however, that, perhaps his work was not individual enough by a hand to hand and heart to heart contact. In view of success a spirit of expectancy should invariably be induced by well planned preparations and careful announce-

ments. He had himself witnessed the attraction of Missions for outsiders and alluded to a special service with open-air preaching which took place in Peterborough last year, when he had the privilege of addressing hundreds of "all sorts and conditions" under the broad canopy of heaven. The Bishop asked, if the preachers of the various denominations insisted definitely upon their own peculiar tenets, and yet gained adherents, why should not we? Only let us not forget that God alone "can give the increase." He thought the Prayer Book contained all that was needed for school-house services. All depended upon the judicious and reverent way in which it was used. His lordship concluded these summarising remarks by expressing thankfulness that this first morning session of the Conference had been of so happy and beneficial a character.

Archdeacon Roc remarked that it might be helpful to many if his lordship would state what he meant by the definite teaching to which he had alluded.

The Bishop replied that he referred to repentance, faith and a good life of obedience in adults as a preparation for Holy Baptism, and then the further spiritual building of them up by the help of the Church's ordinances of Confirmation, Holy Communion and regular ministrations.

THE CATHEDRAL AND ITS RELATION TO THE DIOCESE AND CHURCH AT LARGE.

1st Paper by the Very Rev. Dean Norman.

The Dean of Quebec gave a sketch of the origin of the Cathedral system and of some features to be noticed in the Cathedrals of the Old Foundation in England. He gave proofs of the strong desire of many prominent Churchmen in England, to increase the efficiency of these ancient Institutions, and mentioned some suggestions which might prove useful in adapting so important a feature to the needs of the Church in Canada and the United States.

2nd Paper by the Rev. Canon Von Island.

Canon Von Island pointed out that the relations of the Cathedral to the Church at large were involved in its relation to the Diocese, and referred to the constitution and uses of the Cathedral

Church in primitive times as the Mother Church of the Diocese, whence radiated the light of religious truth in the surrounding district, the headquarters of the Bishop and his clergy, who went forth to evangelize the pagans of the surrounding hamlets. He spoke of the application of this principle in the Church's Missions to the matter at the present time. He quoted Bishop Stillingfleet's definition of the purpose and character of Cathedral establishments as the pattern of worship to the whole Diocese, and their further use as a "Concilium Episcoporum." He enumerated the various officials and other members of the Chapter, all at first existing in the closest relation to the Bishop and traced the causes of the strange contradiction now presented in England and elsewhere, by which the Bishop has less authority in the Church of which he is the titular head than in any other Church in his Diocese.

He drew attention to the more nominal character of many Cathedral establishments in Canada and other colonies, where the attempt has been made to graft the Cathedral system upon a parochial Church, concluded by a reference to the Cathedral Church of All Saints, Albany, as the type of an establishment intended to answer the requirements of the case under existing conditions, an institution thoroughly Diocesan in principle, with the Bishop as its ex-officio head, the governing body chosen by the Diocese, and itself the centre of organized work in its various aspects of the devotional, the charitable and the educational.

DISCUSSION.

Rev. C. B. Washer praised highly the scholarly character of both papers. He suggested that the Cathedral system known to the Old Country required adaptation to our very different circumstances.

The Cathedral service should doubtless be a "model" to the whole diocese, but with this comes the question, "What is a model service?" In England there is great variety even in the Cathedrals. Should it not be in the best sense a Catholic service, modified according to circumstances? At all events the Diocese ought to aim at having a Cathedral of a true type and well adapted to our needs.

Rural Dean Thompson said we required just such a Cathedral as those modelled in the papers read, but our own Cathedral was not the bond of sympathy and help for the whole diocese, nor the source of spiritual strength which it might be. The clergy did not want the Cathedral chapter nor any individual to come between them and their Bishop.

Archdeacon Riv said that a council of advice had indeed been appointed from amongst the senior clergy, but the Bishop had never called them together for advice, nor was his lordship bound to follow their advice, even if he should ask it. To make our Cathedral more what it should be, many changes in view of improving its usefulness had been recently brought about.

Canon Von Iffland could not conceive what objection could reasonably be raised against the present constitution of the Cathedral chapter, nor against the existence of a body of advisers, whom the Bishop may consult if he chooses and yet by whom he is not controlled.

Dean Norman confirmed the statements made by previous speakers in reference to the improved condition of the Cathedral services and attendance thereat, and warmly disclaimed for himself as Dean any lack of sympathy or of fraternal concurrence with his clerical brethren in the Diocese.

Rev. J. B. Debbage confirmed the existence amongst some of the clergy of the impression expressed by Rural Dean Thompson.

The Bishop thereupon explained the nature and power of the Cathedral Council.

Dr. Adams said the Canon of the Synod creating the Cathedral staff was not made or meant to govern the Bishop. He thought the results of the Cathedral system in the diocese had been so far good. He said this the more freely, because neither principal nor other professors had been included in the Cathedral chapter. He believed the present discussion, and anything which may have justly given rise to it, would serve a wise purpose and work together for good.

Canon Thorneloc explained that, in the drawing up of the Canon referred to, all the names of the men who were destined to fill the offices thereby created were utterly unknown to those who, with himself, had part in helping the late Bishop to prepare the Canon for consideration by the Synod.

Rev. T. L. Ball remarked that the Canon alluded to was considered by many to have been "ultra vires," but as far as he knew no jealousy at the time or since has existed in regard to the "personnel" of the Cathedral staff.

Dr Allnatt could see no reason why a Clerical Council should not be appointed to advise the Bishop.

Rev. T. W. Fylesspoke in confirmation of Mr. Thompson's remarks.

The *Bishop* declared that the coldness in the Cathedral services, which had been complained of, was disappearing. He did not think any harm could come from the help of the Advisory Council. He was certain from actual returns that the Church of England population in the diocese was increasing, notwithstanding the decrease of English-speaking people as a whole. They had now a well-ordered service in the Cathedral and in all Saints' Chapel. Certain changes were asked for by good Bishop Mountain and were provided for by the late Bishop Williams. From them he had received a great heritage which he hoped to pass on to successors.

THE SPIRITUAL AND DEVOTIONAL LIFE.

1st Paper by the *Rev. F. G. Scott.*

THE INTELLECTUAL TRIALS OF THE SPIRITUAL LIFE.

I.—*Intellectual Restlessness.*

A. *In youth*, at time of making a definite choice of faith, or the responsible re-acceptance of the faith of one's childhood, the mind changes from day to day. Arguments that have force one day are scouted on the next. Enthusiasm is succeeded by periods of blank indifference.

Necessity of early instruction in the reasonableness of faith, for reason will never be consciously untrue to itself; also need of careful teaching in the historic and catholic nature of the Church of England.

B. *Sinful thoughts* which come through the undisciplined imagination. The trial of many to whom the grosser forms of sin would be abhorrent.

Evil thoughts however are not *Sin* unless the purient will invites them to remain.

C. *In prayer*, the converse of evil thoughts. True prayer has to attain to. Wandering thoughts in private prayer and especially in public. Distractions various. Praying against time. Our minds stray off to our daily duties or the conducting of the service. No power of concentrating our thoughts.

Great need to acquire this, else prayer will become a deadly formalism, and also, in order that we may be able to bear with patience the sufferings, God may be pleased to send us in the last illness, wherein, like the martyrs of old, we must set the seal to our testimony before others. No zeal for works will justify negligence in prayer.

D. *Building castles in the air.* Allowing the mind to despise the present and dwell upon a future which may never come, ambitious under a heavenly disguise. The one talent is buried because it is only one, and the decay of the soul-life begins.

II.—*Intellectual Indolence.*

Loss of mental elasticity, growth and sympathy, through idleness and neglect of reading, or the following of some particular fad. The priest must keep his mind on the alert to discover the truth that is ever struggling up through the surface-errors in the waves of thought around us. Truth does not charge, but the Church's message to any particular age will vary according to the needs of that age.

III.—*Intellectual Fatigue.*

The feeling of depression and religious unconcern after periods of hard work and spiritual excitement. Often confounded with mental indolence, but is merely a temporary reaction of the over-strained nervous system, and must be borne patiently and with courage as one would bear fatigue of the body.

IV.—*Difficulties arising from the trend of scientific thought and teaching at the present time.*

1. *Religious doubt.* To most earnest minds, who have had a previous religious training, doubt is merely a morbid sensitiveness as to what may be said against the truth and has little to do with the subject in its abstract form. It affects mainly those minds which at another period of life may be afflicted with

doubts as to their bodily health or the trustworthiness of others. It must be met cheerfully, and if the soul struggles manfully, the cloud will pass and peace ensue.

2. *The attitude of science towards the doctrine of moral responsibility.* Quite apart from the unsettlement of faith in these days, the acceptance of prevalent scientific doctrines is exercising a subtle modifying power over our conceptions of personal responsibility.

Woe be to the priest who justifies sin in himself or others on the principle contained in the doctrines of heredity, or moral insanity or in the light of statistics. It is ours neither to condemn nor to justify. Our message, to ourselves and others, must always be that of the master, "Be ye therefore perfect even as your Father which is in Heaven is perfect."

V.—*The loss of Ideals.*

Last and often the greatest trial of the Spiritual Life. The special difficulty of middle and old age. The soul has come to know the world in all its impurity, littleness, self-seeking and irreverence, and the temptation comes to go on in a dead level, without pressing on with eagerness and enthusiasm. Yet the man whose ministry has been stained, and who sees all around him others whose lives are no better than his own, must still press on to perfection, and again and again "wash his robes white in the Blood of the Lamb."

The one clue to all mental and moral difficulties in religion, is the constant realizing of the blessed truth of the Incarnation; and the living, through joy and sorrow, in communion with the God-Man, Jesus Christ, and in hours of perplexity, the clasping of His living Hand.

2nd Paper by the Rev. Professor Wilkinson.

THE RESPECTIVE INFLUENCES OF DEVOTION AND WORK IN FORMING THE SPIRITUAL LIFE.

When devotion and work go together, work keeps men out of mischief, devotion keeps them in touch with God. Neither has any real existence apart from the other. The separation has been attempted with disastrous results in the past.

The tendency to-day is to lay devotion aside.

What we need is to find out "the true proportion of things," and the nearer we come to

that, the nearer we come to the perfecting of the Spiritual life.

By the "Spiritual" we mean no one-sided, but a complete life, in which we may use and develop all our powers and grow in usefulness to men and in the knowledge of God.

This 'Spiritual life' we cannot attain to without devotion as well as work, for work alone contains in itself no recuperative power; it is the function of devotion to restore. On this account, we cannot think of work alone influencing the spiritual life for good, it must, to do that, be devoted or consecrated work.

The English Church recognizes the need of consecration in work, when she bids her clergy "by daily Mattins and Evensong: when she provides for frequent Celebrations of the Holy Communion, and in various other ways.

Work besides keeping us out of mischief is the visible, manward side of the spiritual life. A Clergyman's work, parish organization, etc., gains him the confidence of and makes him better able to sympathise with his people. Honest work wins respect and forms a character in which self-sacrifice is a large ingredient.

The worker however must beware of becoming boastful of and absorbed in his work. Overwork may produce, says St. Bernard, "Hardness of heart, vexation of spirit, the disengagement of the mind, the withdrawal of grace." Yet for all this the spiritual life without real work is a sham.

But if *work* is the manward, *devotion* is the Godward side of the spiritual life. Great men by precept and example recommend devotion. The Psalmist says: "whoso is wise will ponder these things." Isaac "*meditates* in the field at Eventide." Eliza is devout enough to go from the plough to the highest place in the Schools of the Prophets, showing how close is the connexion between work and devotion.

St. Paul prayed without ceasing. And above all our Lord continually went apart to pray and taught His disciples to follow His example.

The second Lesson at the opening Service of our Conference began "And the apostles gathered themselves together unto Jesus. and He said, come ye yourselves apart, etc." and towards the close "He departed into a mountain to pray."—ST. MARK, vi. 30.

It is through devotion that there flows into man the mind and life of Christ. Devotion is

the clinging to Christ as Elisha clung to Elijah. The devout man will have Christ with him to guide him, to help him to distinguish between works outwardly alike, but really differing as bad from good. Devotion too enables men to judge not from the standpoint of worldly expediency, just as Christ judged when Satan tempted. It is impossible to enumerate the gifts which devotion adds to those who practise it. If without work the spiritual life is a sham, yet no amount of work can make up for the lack of devotion.

The Rev. A. B. Trevelyan has written a little work entitled, "Suggestions on the Method of Meditations," which will be of much value to all who wish to increase in devotion; in an appendix are to be found extracts from St. Bernard's "Scala Claustralium," the ladder with four steps, viz: "Reading, Meditation, Prayer, Contemplation," in the last of which, he says, "carnal motions are so consumed and absorbed by the mind, that in nothing does the flesh contradict the spirit, and the man becomes, as it were, wholly spiritual"

3rd Paper by the Rev. Professor Allnatt.

PRIVATE DEVOTION,—ITS DIFFICULTIES AND HELPS.

Under the first head Professor Allnatt enumerated eight leading sources of hindrance to the life and effect of devotion.

One preliminary and vital, that namely of *Unforgiveness and indulged sin*, producing by its presence utter paralysis of the devotional principle.

Three relating to the Plan of our devotions.

(1) *Insufficiency of the time* appropriated to this purpose, and the loss thereby of the calmness of spirit and deliberation essential to communion with God. A scheme was suggested, representing a minimum of time for daily private worship, and covering a period of an hour and twenty-five minutes; it being assumed that this duty must necessarily take precedence of all others. (2) *Lack of system*, producing vagueness and indefiniteness in our devotions, involving loss of power and of result. (3) The opposite fault of *Formality*, the use of book-prayers being discussed under this head, though this fault often exists apart from such use.

Four of a personal character: (1) Lack of *self-surrender*, as an act deliberately carried into every department of private devotion. (2) *Self-seeking*, not in a gross and earthly sense, but in that of too exclusive attention to one's own needs and doings, to the neglect of praise and of intercession. (3) Lack of the *due effort of Faith*, and concessions to doubt and unbelief. (4) The peculiarly clerical danger arising from *familiarity* with sacred things and occupations.

Among *Helps*—in addition to those dealt with under the former head—he enumerated five requisites for this end.

1st, Learn to *love* your devotions, this being a thing that is to be learned, and may be learned by any who take the necessary steps for so doing; 2ndly, accustom yourselves to realize the presence of Christ, throughout the whole course of your devotions, grasp this, and hold on to this. 3rdly, acquire the habit (which any one can acquire) of concentration of thought, and of overcoming distracting influences of all kinds: 4thly, learn to *utilize*, for the purpose of devotion, odds and ends of time which might otherwise be wasted,—while walking, or waiting for a train, funeral, etc.; 5thly, practise sedulously, though cautiously, the exercise of Meditation.

DISCUSSION.

Rev. F. G. Scott suggested the holding of Retreats for the clergy. Especially in isolated parishes they are subject to spiritual starvation. Some of his brethren might not see their advisability, but he was sure all agreed in what Mr. Gladstone had called the "heart truths of Christianity," and in retreats it was these truths which were specially emphasized. He felt that the present gathering had been very helpful to the spiritual and devotional life.

Some objections were here raised to Mr. Scott's words with reference to those who would not encourage the experiment of retreats and some difference of opinion as to their desirability was expressed, after which, in resuming discussion upon the papers,

Rev. Rural Dean Thompson remarked that he felt like the Scotch minister who spoke of "confusion due to fulness." He had taken notes of the papers read and hoped to carry away

much that he had heard. Comparing ourselves with the standards set up in the papers—and they were the true standards—he felt there was much to humiliate and to make us feel like the rich man, who had not been a good steward of his wealth and opportunities, and who being asked on his death-bed “Are you afraid to die?” answered “No, but I am ashamed to die.” We must have the life of God in our own souls, and realize the truth of the adage “Like priest, like people.” There is a great lack of prayer and devotion in the homes and hearts of our people. Hence the little regard for the blessed privilege of public worship. The newly-married should be advised, encouraged and helped to begin the practice of family prayer simultaneously with their house-keeping.

Rev. Canon Von Iffland referred to the benefits received during the Conference. In the papers just read, the principles underlying the deepening of the spiritual life were well and exhaustively set forth, and he was sure all accepted them with thankfulness, and would also try to make use of the valuable suggestions which had been afforded them.

Rev. C. B. Washer thought that in matters non-essential we should use our own, and respect another's liberty in a loving, tolerant, Christian spirit. On this principle he would say to those who wanted retreats, have them, but do not blame those who do not want them, because they do not see any necessity for them.

Rev. Dr. Allnatt sympathized with Mr. Scott in his desire for a clerical retreat, but he felt now was not the time at which to come to any resolution on the subject. Like others he emphasized the great good derived from the Conference just coming to a close. He spoke particularly of the valuable help given all the members of it through the admirable summing up of the papers, which had been received from the Bishop's lips.

Rev. L. W. Williams echoed what several speakers had already said about the benefits which the members of the Conference had received throughout its proceedings. He said a word or two in favour of a clerical retreat, but thought it should be held at a suitable interval after such an instructive and devotional reunion, as that in which they had just participated.

The Bishop summed up the discussion. He felt that a feast of good things had just been offered them and he would give his own impressions as they were made by some of the sparks sent forth from this great fire of love and goodness. He thought they must all be convinced that some of the chief dangers of the clergy were the neglect of private prayer, the perfunctory discharge of their public ministrations, a disregard for study, and a finding of excuses for carelessness in something constitutional or hereditary, or in the low standard of religion, by which they might happen to be surrounded. It was of no small importance to our own inner

life to remember that—as had been well said during this Conference—“where there is no work, there is no grace,” the converse of which statement is also true, viz. that where there is no grace, there is no work. Professor Wilkinson had shown them the relation between devotion and work. Dr. Allnatt had impressed them with the necessity of realizing the presence of Christ in their private devotions. In the “practice of the presence of God” in our prayers, it was surely more reverent to kneel and to teach others to kneel quite upright, and to avoid any lolling about or leaning upon supports, when physical infirmity did not require them. He thought that all, after placing themselves in a reverently devotional attitude, should remain quite still, until, in some degree at least, they realized that they were in the very presence of God and were beginning to speak to Him.

His lordship promised to give some aid in providing suitable help for the practice of family prayer. Besides various helps of this kind, he had been accustomed in England to give away printed pictorial forms in connection with baptisms, confirmations, churchings and marriages. These picture-cards, as well as printed letters, which he made a practice of distributing, had been much appreciated and had exerted a valuable influence for good in the parish. To those of the clergy, who were impressed with the value of retreats, he thought the present gathering must have formed a substitute to a large extent. He thought that if a Diocesan retreat were held, some one, other than the Bishop of that Diocese, ought to be its conductor. Nothing need be settled about the matter now, but it could be thought over in view of possible future action. His lordship concluded by expressions of gratitude to the several writers of the papers upon that all important subject, the spiritual and devotional life.

The clergy now all rose to their feet and the Venerable Archdeacon Roe read an address of thanks to the Bishop, signed by all the clergy present, in which they expressed their heartfelt appreciation of the privileges extended to them during the Conference and of the benefits derived therefrom.

The Bishop in reply said: I receive this address, my brothers, as one of many kindly signs of your good feeling and confidence. I thank you for your words of appreciation in reference to this Conference. I thank God in my heart for the blessings and benefits, which I trust and believe we have all received through our mutual intercourse and our common worship and all our proceedings during the last three days. We have been engaged, however, in *nothing new*, but in the revival of what the revered Bishop Williams inaugurated, which had been for a short period discontinued. To be helped by such men as yourselves is a great honour. I have had much satisfaction in observing your work in your parishes, and in securing your

participation in the services which we have held here. We have all had an opportunity of noting the inspiring and elevating effect of united responding. I do not mean necessarily intoning, but by the keeping of the voice at a low pitch, and the use of a reverent tone, encouraging all who are present to join in the responses. Many of the clergy read in too high a note, and people will not, and indeed cannot respond. Dr. Allnat., Canon Thorneloe and Mr. Dickier have well illustrated to you the practical use of a good monotone. More than I can express I feel the profit of this our gathering. I feel deeply grateful to you for having come—many of you such long distances—in order to be present with us. Some of you, I believe, have thought the subjects we have had before us too numerous and that there has been too little time for the discussions. This may be better arranged, perhaps, for a future occasion of the same kind. Do not forget this gathering. Keep your order-paper of proceedings and refer to it, as I shall myself do, as a sort of "memoria technica," which shall help to recall the benefits derived through our exercises here. A summarized account of what has taken place will, through the kindness of our recording-secretary, Mr. King, be given in the *Diocesan Gazette*. In it too will appear notes of what is going on in our different parishes. I hope therefore that this little paper will be taken, and will be circulated much more even than it is at present.

Let me beg of you, then, to use me as your friend and elder brother in anything and everything I can do, and not merely as a confirming machine. With your co-operation I desire to cover the Diocese thoroughly, and trust that by our combined efforts we may be permitted to accomplish much good to the glory of God and for the well-being of His Church.

A solemnly appropriate concluding service was then conducted by the Bishop and closed by his benediction.

We hope to publish a summary of the remaining papers and discussions next month.

University Intelligence.

A Committee of the Alma Mater Society of Bishop's College, Lennoxville, met on Sept. 28th, in the Church Hall, Quebec City.

Principal Adams was in the chair. There were also present Colonel Forsyth, Rev. A. J. Balfour, H. J. Hamilton Petry, Esq., Headmaster), Prof. Wilkinson, A. D. Nicolls, Esq., Rev. L. W. Williams, Armitage Rhodes, Esq., John Hamilton, Esq., Edmond Joly, Esq., Harcourt Smith, Esq.

A letter of apology for non-attendance was read from Canon Fulton.

Dr. Adams read a short statement embodying the condition and needs of the Institution. After pointing out that since 1882 not less than \$120,000 had in various ways reached the College by gift or bequest, showing an average of something like \$10,000 a year, the Principal said he hoped that during the next five years the same average might be kept up, and he showed how such a sum as \$50,000 could be used, viz: \$20,000 for the Professorship of classics, \$10,000 for the Professorship of Pastoral Theology, \$10,000 for the School, \$5,000 for the Gymnasium, \$2,500 for the completion of the Chapel, and the rest towards the completion of the Principalship Endowment Fund. Such a large scheme might well become a Jubilee scheme. The Principal stated that the Convocation of 1895, at which Bishop Potter, of New York, was the promised preacher, should be made exceptionally brilliant.

After the Principal's paper was read a discussion took place, in which all present joined.

It was resolved that

1. That an effort should be made to complete the Chapel, and to build a new gymnasium; these objects, it was thought, would require \$10,000.

2. That a dinner should be held at Lennoxville under the auspices of the Alma Mater Society, on Wednesday, the 26th June.

3. That Local Committees be appointed to carry out the scheme.

The Quebec Committee consisted of those Quebec gentlemen who were present, together with R. Campbell, Esq., and T. A. Young, Esq., and Dr. Elliott, with power to add to their number, J. Hamilton, Esq., being convener.

Local Committees were also nominated for the following centres:—Montreal, Ottawa, Winnipeg, Sherbrooke, New York and Lennoxville.

On Saturday, September 29th, the Corporation of the College met in the Guild Room of the Church Hall, at 9 30 a.m. There were present: Trustees: R. W. Heneker, Esq., Hon. G. B. Baker, Robert Hamilton, Esq., John Hamilton, Esq., Lt. Colonel G. R. White, R. R. Doherty, Esq., A. D. Nicolls, Esq., Council: The Rev. Prof. Allnat., the Rev. Prof. Wilkinson, and the Reverend Principal Adams. The Principal was called to the Chair in the absence of the Bishops of Montreal and Quebec. The usual routine business was transacted, the proceedings of Trustees and Council since last meeting were submitted and approved. Reports from the Principal of the College and Headmaster of the School were received in reference to the School the newly appointed Masters, Messrs. Brockington and Auden were spoken of as having commenced their work very satisfactorily. Mr. Auden is an Uppingham Boy and a graduate of Emmanuel College, Cambridge, Mr. Brockington was educated at Mason's College, Birmingham, he has specialized in English and in Classics under the well-known Pro-

fessors Arber and Sonnenschein respectively. There is a larger Sixth Form than ever before known at the School this year. In the Principal's report it was pointed out that in this, the fiftieth year of the existence of the College, the largest entry of new students had been made, some having come from Ontario and from England as well as from this Province. The Clergy of both Dioceses were thanked for their kind assistance in the matter. The educational report was satisfactory. The chief change was that students who passed a certain standard in general education could be admitted to an honour course earlier in their career than at present. This would give an advantage to students who wished to specialise in Classics, Mathematics or Theology. The principal's mathematical scheme was laid on the table. The appropriate celebration of the Jubilee was spoken of. After pointing out that in one way and another during the last twelve years not less than \$120,000 had been received by gift, it was urged that the raising of \$50,000 during the next five years did not seem so impossible a task as some might think. Such a sum would help to endow the Professorship of Classics, the Professorship of Pastoral Theology, the Principalship, and also would give the Institution a Gymnasium and complete the Chapel. A Committee was appointed to carry out the celebration of the Jubilee in a fitting manner. The Committee nominated is as follows:—The Bishop of Montreal and Quebec, the Chancellor, R. W. Heneker, Esq., the Dean of Quebec, the Archdeacon of Quebec, the Principal, A. D. Nicolls, Esq., R. R. Dubell, Esq., W. Morris, Esq., H. Abbott, Esq., Q. C., G. H. Ballour, Esq., with power to add to their number. It is expected that the Convocation of 1895 will prove a brilliant one. The Mountain Endowment Fund was reported upon. The Rev. Dr. Mountain, one of the warmest friends of the College, having altered the terms of the deed in a sense favourable to the working of the College, received thanks for his kindness. At the close of the meeting the Corporation adjourned, to meet in Montreal at East-rtide, 1895, unless specially called together beforehand.

The dental department of Bishop's College was formally opened for the season in Montreal on October 8th. Dr. Frank Abbott, Dean of the New York Dental College, delivered the opening address. The meeting was presided over by Dr. F. W. Campbell. Dr. Abbott's very able address was listened to with great interest by a good sized audience, considering the disagreeable weather. Dr. Abbott said that it would take a long time before the department could hope to be self-sustaining. The reason for this was that things did not rush here, as they did in the United States. There had been established fifty-five dental schools since 1835. In Canada Bishop's College had taken the initiative. He said that by introducing a class of dentistry they were increasing the benefits of the College. The speaker stated that in the United States there were sixty thousand

physicians and twelve thousand dentists. In the State of Illinois there was a system of making doctors of dentistry to order which he heartily condemned. The system in vogue allowed a few men to get together, and, after depositing a small sum of money, they received papers which empowered them to turn out doctors of dentistry, as they saw fit without regard to education or capability. Dr. Abbott cited New York State as a model to follow in regard to the profession. Dr. Abbott gave a most interesting history of dentistry and closed his remarks with many kind words and congratulations for those connected with the College. Drs. Rodolphe Lemieux, McConnell and Giles also spoke, thanking Dr. Abbott for his very able address.

The annual meeting of the Missionary Society of Bishop's College School was recently held in the Bishop Williams' Hall—the Headmaster in the Chair. The following officers were elected for the ensuing year:

Patron—The Rev. Principal Adams;
Vice-Patron—The Head-master;
President—C. Rothera;
Secretary—A. Richmond;
Committee—A. M. Gilmour, A. Rowley C. H. Dean, J. Hilyard.

It was unanimously resolved to carry on the work of the Society as heretofore.

St. Paul's Church, Quebec.

A deputation of the congregation of St. Paul's Church waited upon the Rev. Canon Richardson on October the 12th, and presented him with the following address:—

Quebec, 12th October, 1894.

DEAR CANON RICHARDSON,—On behalf of the congregation of St. Paul's Church, we beg to express the deep sorrow with which we have learned that, owing to failing health, you have felt compelled to resign the Rectorship of this parish after an incumbency of seventeen years, a period during which, by your loving and faithful care of the charge committed to you, you have endeared yourself to each and every member of the congregation.

We need not say how much we regret the cause which has led you to sever your connection with us, and can only pray that you may be long spared in improved health and strength, to enjoy the rest which you have so well earned, assuring you that whenever circumstances permit of your visiting your old parish, a loving welcome will await you.

We desire further to express our great sympathy in the severe and unexpected sorrow that you have recently experienced, in the loss of your dear wife, whose memory will long be cherished by us all.

May we request you to accept the accompanying cheque, offered by the members of the congregation and other sympathising friends, not as representing in any way the measure of our personal regard for you, but as a slight token of our love.

We are, dear Canon Richardson,

Your affectionate friends,

(Signed,) E. H. TAYLOR,
 " JAMES PIPER,
 Church-Wardens.
 " GEO. ROBINSON,
 Delegate.

Canon Richardson replied by heartily thanking the deputation, for the very kind and loving manner in which they had impressed upon him that his unavoidable resignation as their Rector, was so deeply regretted, and which he thought was more than his poor services were entitled to. He could, however, truthfully say, that the uniform kindness ever displayed toward him by all the congregation during his seventeen years' incumbency, had made him feel towards them like brothers and sisters. Believing his failing health, coupled with his advancing years, hindered him from doing as much in his Master's vineyard, as might be done by a younger man, he had decided reluctantly to resign his post. This parting, however, was softened by his intention of remaining in Quebec, where he had passed so many pleasant years of his Ministry, and where he would always be both ready and willing to answer any call made upon him, with gladness, if his health and strength permitted. He could well believe the deep and genuine sorrow at his late bereavement, as he well knew the love and esteem which existed between his late wife and the congregation. In conclusion, he heartily thanked the members of St. Paul's Church, as well as the other kind, sympathising friends, who had so generously aided in presenting him with that useful token of their love, which accompanied the address.

POETRY.

HEREAFTER.

I dreamt I sailed across the silent seas
 Beyond the farthest fringes of the world,
 Behind the setting of the Western stars,
 In rosy radiance furled ;

Until I came unto a misty shore,
 Hereafter was the name of that vast land,
 Alone I took my solitary way,
 Across the trackless sand.

And last I came unto a mountain height
 Bathed in the brightness of eternal day,
 Far, far beneath me on the further side
 Earth's fields and cities lay.

And long I meditated there alone
 'Rapt from the sickle and the frail below ;
 I saw revealed the fleeting joys of men,
 Their wickedness and woe.

I saw them wading thro' fell floods of sin
 For wealth, ambition, power or flippant
 fame,
 Stooping to fiendish frauds and dark deccits,
 All for an empty name.

Men sank unmaned and passion reigned
 supreme,
 And women made a parody of love,
 Each lived for self, without a single thought
 Of that pure heaven above.

And here and there a noble mind shone out,
 Like Hesper when the evening shadows
 fall,
 But soon sank dulled beneath the deadly
 taint
 Of bitterness and gall.

Then pain unspeakable came over me,
 Black melancholy rent my heart in twain;
 How long, I cried, how long, O Lord, how
 long
 Shall sin and sorrow reign ?

But one stood by in robes of purest white,
 With gentle hand he touched my fevered
 brow ;
 Must thou, he said, a creature of a day
 Eternal counsels know ?

And then he pointed to another land,
 Where time was merged in eternity,
 And light and love rekindled their lost flame
 With peace and charity.

And thither passing were the souls of men
 As finest gold purged seven times in the
 fire,
 While fallen spirits casting off their dross
 Rose higher still and higher.

I saw that time was not eternity,
 Nor death the end of all that is to be,
 And brightly through the darkest depths of
 earth
 There flashed heaven's purity.

A.

DISTRICT NEWS.

SHERBROOKE.

The second annual Parish Conference in connection with St. Peter's Church, Sherbrooke, was held in the Church Hall, Montreal street, on the evening of St. Luke's Day, Oct. 18th, the Hall being well filled, many also being present from the Church of the Advent, East Sherbrooke, as well as a number from the outlying limits of the parish, which, it was incidentally stated during the evening, is fifty-six square miles in extent. The meeting was opened with hymn and prayer, after which the Rector, Rev. Canon Thorneloe, took the Chair, and announced the object and aim of the

conference, viz: the bringing together of the parishioners at least once a year, that they may be able to exchange ideas, and thus be induced to take a more hearty interest in the general welfare of the parish. A number of statistics were also presented by the Rector, showing the standing of the Church and the progress that was being made in the parish.

Miss Woodward, secretary of the Ladies' Guild, then presented and read the report of that admirable Society, showing the work done during the year. This organization is perhaps the most flourishing of the many in the parish, and is always foremost in promoting the interests of the Church.

Mr. H. D. Lawrence, superintendent of the Sunday School, was then asked to read the report of the work of the school, which showed that there are on the roll 250 scholars and eighteen teachers. He also said that the Library of the school is in an efficient state, and that the singing has much improved during the past year.

Mr. John N. Hunter, the lay reader in charge, and who is shortly to be ordained, then gave a report of the various organizations of the Church of the Advent. This Church has an active Ladies' Guild, Sunday School, Temperance Society, etc., and these are all doing a good work, and are continually growing in usefulness. Since the opening this Church has made much progress, and is gathering a good congregation together every Sunday, there being an average attendance at the services of 49 in the morning and of 50 in the afternoon.

After the presentation of the several reports and discussion invited upon them, several pithy and interesting papers were read, the first gentleman called upon being Mr. Dorey. The title of his paper was "How to Increase the Heartiness of our Services," but Mr. Dorey being unavoidably absent, it was read by the Rector. It was brimful of bright suggestions, and was warmly commended to the conference by Dr. R. W. Hencker.

Mr. H. D. Lawrence, who is a member of the building committee of the new St. Peter's Church, which, it is hoped, will be commenced in the near future was then asked to present a scheme, which had been prepared to provide funds for building the new Church. The plan suggested was as follows: subscriptions of any amount may be received on the instalment plan, annually, semi-annually, quarterly, monthly or weekly. For example: a subscription of \$100 payable in ten years may be paid as follows—\$10 annually, or \$5 semi-annually, or \$2.50 quarterly, \$3 cts. monthly, or 20 cts weekly. In the event of the donor's death before the expiration of the ten years the agreement is to be null and void. The scheme was favourably looked upon by the conference, but no definite action taken thereon.

Mr. John N. Hunter then read a most elaborate and carefully prepared paper on "The Missionary work and Needs of the Parish." He gathered together a large number of statistical facts, and put the wants, requisites and failings of that part of the Parish,

with which he was more intimately connected, before the meeting in a clear and concise manner. The chairman, in thanking Mr. Hunter for his excellent paper, announced that he was extremely sorry to tell the conference that Mr. Hunter was soon to sever his connection with the parish, to take up a larger field of work elsewhere.

Mr. John P. Wells read a paper on "The Duty of Young Men to their Church." The paper brought out a number of new and suggestive thoughts on the duties of young men to their Church, and all who heard it could not fail to be edified and instructed by it.

The meeting was brought to a close by the chairman thanking all who took part in the proceedings, and by the pronouncing of the benediction.

BOURG LOUIS.

On Sunday, September 30th, after Divine Service, Mr. Thomas Sissons, Lay Delegate, and Mr. John Darbysson, went over to the Parsonage and asked for Miss B. M. Debbage, the eldest daughter of the Incumbent. They carried with them a purse of money, which they presented, as Mr. Sissons said, on behalf of members of the congregation, as a slight token of their esteem for her, and of their appreciation of her services as organist. Miss Debbage was taken quite by surprise and deeply moved at this unexpected manifestation of the kindness and good feeling of the people in Bourg Louis towards herself.

COOKSHIRE.

The annual Harvest Thanksgiving Service was held in St. Peter's Church, on Wednesday evening, 26th September. Special Anthems were sung, and the Canticles were to the beautiful setting by Mr. Dorey. The preacher was the Rev. W. G. Faulconer, a former rector of the parish, who gave a most earnest and inspiring sermon. The Church was beautifully decorated by the ladies under the direction of Mrs. Robertson.

The first of a series of Sunday School District Conferences was held in St. Peter's Church, on Wednesday afternoon and evening, the 3rd of October. The Rector presided. Rev. H. E. Wright, M.A., of Angus, read a paper on "How to keep and retain young men and boys in the Sunday School." Rev. E. A. W. King, M. A., of Waterville, gave a most interesting and instructive illustrated Lecture on "The use of the Blackboard in the Sunday School." Rev. W. T. Forsythe, of Staunstead, also took part in the proceedings, and the Rector gave an illustrated lesson on the Catechism, using Caswell's "Outward and Visible Sign Charts." The various papers and addresses were followed by discussions, and questions were asked and answered on different topics. The importance of getting the children to attend Church as

well as Sunday School, and the utility of "Children's Services," were especially insisted on.

In the evening, Service was held at 7.30 p.m. Rev. H. E. Wright and the Rector said the service, Rev. H. A. Brooke, of Scotstown, read the lesson, and addresses were given by Rev. W. T. Forsythe to the parents and teachers, and by Rev. E. W. King to the children. The conference was greatly enjoyed by all, and our only regret was that so few of the teachers and others from the surrounding parishes were present.

LEVIS.

The annual Harvest Thanksgiving Service in this parish was held on the evening of October the 24th. The Church had been very tastefully decorated for the occasion with flowers and fruit, and presented a very bright appearance. The officiating clergy were the Rector, the Rev. Rural Dean Thompson, Rev. T. W. Fyles, Rev. R. A. Parrock and Rev. E. A. Dunn, and a most appropriate sermon was preached by the Rev. Canon Richardson on the lessons of the Harvest and the duty of thankfulness to Almighty God. There was a large congregation, the Service was bright and hearty, the musical portion was well rendered, appropriate harvest hymns were sung, and the Offertory was devoted to the Pension Fund of the Church Society.

WATERVILLE.

A sale of useful and fancy articles, held in North Hatley, on August 11th, brought in \$210 towards pecuniary obligations in connection with the Church of St. Barnabas. At Waterville, on August 13th, there was a sub-deanery meeting for study and conference including a missionary service and address in the Parish Church, with a special Celebration of Holy Communion. Seven of the Clergy were present. On August 24th, a missionary meeting in North Hatley was addressed with marked acceptance by Canon Foster and Rev. C. H. Brooks. Here too, on August 31st, the Right Rev. Bishop Niles, of New Hampshire, made some visits, and held a special service, assisted by Rev. A. Stevens and Rev. E. King, in order to dedicate and use for the first time a beautiful set of altar vessels, consisting of solid silver chalice and patten, with two clear crystal ewers for wine and water, and a beautifully embroidered set of fair linen. These had just been donated to the Church of St. Barnabas by Mrs. F. C. Foster, of Boston, Mass. Bishop Niles gave an interesting, eloquent and scholarly address. There were fifty communicants, although it was a weekday.

At Waterville, on September 13th, Mr. George Parkin and his sister invited some friends and neighbours to a social gathering, and thereby obtained \$10 towards the recently incurred expenses of a furnace in St. John's Church. An effort is in progress, through the generous help and encouragement of the Rev. T. L. Ball and Dr. Robert Hamilton, to establish an endowment fund for this mission.

BARFORD.

The annual Harvest Thanksgiving Services were held at St. Cuthbert's Church, Dixville, on the 27th of September. The Rev. Thos. Bell, rector of Christ's Church, Island Pond, Vt, preached a very interesting and forcible sermon from the text: "Offer unto God thanksgiving, and pay thy vows unto the most High." (Ps. L. 14). He treated his subject in an original and masterly manner, and pointed out clearly, giving scriptural and historical proof, that tithes and thank-offerings have always been the outcome of thankfulness, in other words that thank-offerings and self-sacrifice are the only real manifestations of love and thanksgiving.

The Rev. E. K. Wilson, B.A., Missionary at Hereford, preached at the Church of the Advent, Perryboro', on the 3rd October, from Eph. IV. 1. After explaining fully the meaning of "vocation in life," the preacher showed that the highest aspect of the Christian's vocation is to thank and praise Almighty God.

The preacher at St. Paul's Church, Stanhope, was the Rev. W. T. Forsythe, rector of Stanstead, who drove twenty miles over bad roads and in disagreeable weather in order to be present. The sermon was an eloquent one and was listened to with marked attention. Taking for his text, "I am the Bread of Life," Mr. Forsythe proceeded to draw a beautiful analogy between the bread which nourishes the body, and "the Living Bread which came down from heaven," and indicated the ways in which Christians can partake of that "Living Bread."

All the churches were neatly decorated with grain, fruit, vegetables, autumn leaves, beans, pot plants, and cut flowers. The congregations were large, and the services heartily rendered.

The parsonage is undergoing thorough repairs. It has been re-shingled and repainted, a cellar has been dug and a furnace put in, which adds much to the comfort of the interior. Most of the expense will be met by the several congregations.

NEW LIVERPOOL.

The little Church at New Liverpool looked very bright and gay on Sunday, September the 23rd, the day set apart for the Harvest Thanksgiving. There was a large congregation, nearly 120 being present. The decorations of fruit and flowers were beautifully arranged and gave the Church a truly festive appearance. The Service, with special psalms and prayers, was said by Rural Dean Thompson, and an eloquent and appropriate sermon was preached by the Rev. Lennox Williams, Rector of St. Matthew's, Quebec. The Offertory, an exceptionally large one, was given to the Pension Fund of the Church Society.

Postscript.

Contributions intended for our next issue, should reach us on or before November the 21st. We hope that our friends, and especially the Clergy, will remember us and send accounts of Thanksgiving Services and other items of general interest.