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CONTENTS :

Domestic and Foreign Missionary Society of the Church in Canada.....	109	University Intelligence.....	111
The Lord Bishop.....	109	Visitation and Conference at Lennoxville.....	112
Cathedral of the Holy Trinity.....	109	Compton Ladies' College.....	117
General Ordination in the Cathedral.	110	Obituary.....	118
Church Society.....	110	District News.....	118

Domestic and Foreign Missionary Society of the Church in Canada.

The semi-annual autumn meeting of the Board of Management of this Society will be held this year in Quebec, on the 10th and 11th days of October.

This Board is composed of all the Bishops of the ecclesiastical Province of Canada and two clerical and two lay representatives from each Diocese, and is entrusted with the administration of all the funds raised for Foreign Mission, as well as those for Missions in Algoma and the North West, which come under the designation of Domestic.

By means of two annual appeals, addressed to all the congregations of the ecclesiastical Province, the Board endeavours to infuse an interest in missionary work and awaken a sense of our Christian duty to support it: and through its monthly magazine it supplies information of that work well calculated to increase and maintain a hearty desire for the extension of Christ's kingdom on earth.

In connection with the meeting of the Board of Management, a public Missionary Meeting will be held on the evening of the 10th October, when addresses will be given by the Lord Bishop of Nova Scotia, the Lord Bishop of Niagara, the Rev. G. Osborne Troop, M. A., of Montreal, and other prominent members of the Board.

Arrangements have also been made for a meeting in Quebec at the same time of the representative body of the Women's Auxiliary to the D. & F. M. S., composed of official delegates from every Diocese, besides the triennial meeting held in

Montreal during the sessions of the Provincial Synod, this representative council of the Women's Auxiliary meet once a year, and, since for purposes of consultation it is convenient to assemble at the same time and place with the Board of Management, their annual meeting will be held this year in Quebec.

We venture to express our conviction that great benefit cannot fail to result from the consultations of these representative bodies, guided as we trust every individual member is by a single eye for the honour and glory of God and the advancement of His kingdom on earth.

The Lord Bishop.

The Lord Bishop sailed for England in the S. S. "Laurentian" on September 16th, and arrived at Liverpool on Monday afternoon, September 24th. He will return (D. V.) by the R. M. S. "Parisian," leaving Liverpool on October 25th, and arriving in Quebec about November 3rd.

The Ven. Archdeacon Roe has been appointed to act as Commissary during the Bishop's absence, and all necessary business should be referred to him. His address is now Windsor Mills, P. Q.

Cathedral of the Holy Trinity.

The Dean and the Rev. H. J. Petry will be responsible for the Sunday Sermons during the greater part of the month of October.

The morning Sermon on October 7th, (20th Sunday after Trinity), will (D. V.) be delivered by the Rev. Canon Von Iffland, and it is hoped that one of the eminent Bishops or Clergy, attending the meeting

of the Domestic and Foreign Missionary Society during that week, will occupy the Cathedral Pulpit.

Thursday, 18th October, is St. Luke's Day. The Service will be as follows :

The Holy Communion at 8 A.M. Morning Prayer at 11 A.M. Evening Prayer, with short address, at 5 P.M.

On all week-days, Choral Service in All Saints' Chapel at 9.30 A.M. and 5 P.M.

General Ordination in the Cathedral.

On the 16th Sunday after Trinity, September 9th, a very impressive Ordination Service was held in the Cathedral of the Holy Trinity, Quebec, by the Lord Bishop of the Diocese. Mr. E. A. Dunn, the Bishop's eldest son, was admitted to the order of Deacons, and the Revds. I. N. Kerr, E. K. Wilson, N. M. Bayne and R. A. Parrock (Bishop's Chaplain) were elevated to the Priesthood.

Morning Prayer was beautifully chanted by the Rev. A. G. H. Dicker, whose rich voice filled the spacious building. The latter part of the prayers was intoned by the Dean, and the Lessons were read by the Revds. G. R. Walters and Canon Richardson.

The Ordination Service commenced at 11 o'clock with a Hymn, followed by an eloquent and impressive Sermon from the Dean, the text being St. Matt. xi. 29 "Take my yoke upon you, and learn of me."

The Epistle, in the Communion office, was read by the Rev. J. P. Richmond, and the Gospel by Rev. E. A. Dunn, the newly ordained Deacon. There were a good many communicants, and many remained to join in the concluding Prayers, who did not receive. The musical portion was efficiently rendered by the surpliced choir, assisted by the auxiliary choir of ladies. Mr. Bishop, the organist, is to be congratulated for his admirable accompaniment, and his careful and skilful training of the Choir. The Evening Service was fully choral, Mr. Dicker again taking the first part of the Service, and the Lessons being read by the Rev. E. K. Wilson and the Rev. N. M. Bayne.

An excellent Sermon was preached by Archdeacon Roe upon St. Matt. v. 9. "Blessed are the peace-makers," in which he made a graceful and touching reference to the fact that the present Bishop, like two of his predecessor, had devoted his eldest son to the ministry of the Church.

Church Society.

CENTRAL BOARD.

A Special Meeting of the Central Board, presided over by the Lord Bishop and attended by seventeen members, was held on the 12th of September, for the purpose of considering an application from the Rev. Canon Richardson for a retiring Pension; for the purpose also of receiving his resignation of the Secretaryship, and of appointing some one in his place.

During the thirty years of his arduous ministry in this Diocese, Canon Richardson has experienced many serious illnesses. Within the past eighteen months symptoms of an alarming nature have developed themselves, causing the gravest anxiety to his many friends; yet he has struggled on, until peremptorily warned by his medical attendant, to relinquish all work, if he wished to live any time.

A retiring pension was unanimously voted him, and his resignation of the Rectorship of St. Paul's, and Secretaryship of the Church Society, regretfully accepted.

The following resolution was then passed:

"That the members of the Central Board of the Church Society, present this day, in accepting, as they do with infinite regret, the resignation of their Secretary, the Rev. Canon Richardson, desire to give expression to their high appreciation of his long and valuable services, his unremitting attention to duty when health permitted, his kindly courtesy, and his consistent Christian example. They wish furthermore to state how unfeignedly they sympathise with him in his recent sore bereavement, and how earnestly they hope that well-earned rest will, by God's blessing, restore him to something like his former health. And that the Diocese may profit, for some time longer, by the presence of one whose sound churchmanship, mental culture, and virtuous character, have endeared him to all who have been brought in contact with him, and especially to those who have been admitted into the circle of his intimate friends."

The Rev. A. J. Balfour, Rector of Peter's Church, was unanimously chosen Secretary of the Church Society in the room of Canon Richardson.

A letter from the Bishop, read at the meeting, alluded to the fact that the late Secretary had made to the Diocese the very handsome gift of his large and carefully selected library, of 800 or more volumes.

The Rev. E. Arthur Dunn will act as Curate of S. Paul's Church, under the Rectorship of the Lord Bishop.

At a Stated Meeting of the Board, held on the 18th September, letters of thanks were read from many of the Clergy, for grants for Educational purposes; \$100 voted towards completion of Parsonage at East Angus; Reports of Finance, and Education Committees, submitted and adopted; \$100 voted towards outfit of Rev. G. F. Hibbard, recently nominated to the Mission of Montmorency, Stoneham and Lake Beauport.

The Clergy Trust Committee submitted the following report:—

1. "That in view of the decreasing revenue from the Bishopric Endowment Fund, owing to the lower rate of interest obtainable on re-investment, an effort be made, so soon as it is considered opportune, to raise the capital of the Fund to at least \$100,000, in order to secure the income of \$5,000, which is required.

2. That in the meantime subscriptions be asked to a Guarantee Fund, to cover the anticipated deficiencies of the next three years."

The Capital of the Fund now amounts to \$86,846. The Treasurer stated that "an average rate of 5%, which would yield \$4,300 annually, is the best that can be looked for in the near future, and it is doubtful if that rate can be maintained for any length of time."

The foregoing Resolutions, submitted by the Clergy Trust Committee, were adopted as substitutive Resolutions of the Central Board; and the following gentlemen appointed a Committee to carry out that part having reference to a Guarantee Fund, viz: the Venerable Archdeacon Roe, Mr. John Hamilton and Dr. Heneker.

The Treasurer estimated the combined deficit for the current and two following years at about \$600, but soon after that, more than this amount annually,—unless the Capital be raised as proposed.

DIOCESAN BOARD.

The Bishop having decided to combine the Congregations of Stoneham, Lake Beauport and Montmorency Falls into one Mission, the Board, at a meeting on the 12th September, concurred in the appointment of the Rev. G. F. Hibbard, B.A., to the charge thereof, on condition that Montmorency pay an assessment of \$280 per annum, and the other two congregations pay \$50 each. At the same time the Treasurer reported that but few congre-

gations were in arrears for any portion of the assessment for previous quarter, and the usual course was adopted for the recovery of the amounts still due.

University Intelligence.

The occasion of the Bishop's Visitation of his Clergy in the College precincts at Lennoxville, was chosen for the purpose of holding several important meetings in connexion with the interests of the Institution itself. The Visitation proved exceedingly edifying and in every sense was a happy and united gathering. It ended on Thursday evening. On Friday, the 7th, Lennoxville business was taken up. At 9.30 the Executive of Convocation met and adjourned till the afternoon, when its special business was merged in that of Convocation proper, of which the Executive is a Standing Committee. At 10.30 a.m. the Committee on Educational Matters, of which the Bishop was the Convener, met to discuss the subjects which had been brought up in June. The subjects were: (1) Lengthening and strengthening the Honour Courses in Classics, Mathematics and Theology. (2) Discussion of relation of the Study of Hebrew by Candidates for Holy Orders to the Arts work as a whole. (3) Suggestion that practical matters, especially Conversational French, Vocal Music and Elucution, should form an essential part of the clerical training.

Besides the Bishop, who took the chair, there were present: the Chancellor, R. W. Heneker, Esq. D.C.L., the Archdeacon of Quebec, the Principal, the Rev. Prof. Allnatt, D.D., the Head Master of the School, H. J. H. Petry, Esq., M.A., and A. D. Nicolls, Esq., M.A. The Vice-Chancellor, the Dean of Quebec, was unavoidably absent on account of the death of a parishioner.

(1.) As regards the Honour Courses the main result was that students should be allowed on passing a certain standard of general education, to be known as "Honours' Entrance," to enter at once on an honour course, which might consist of one, two or three years, according to the stage at which "Honours' Entrance" should be passed. Three years' honours would be considered First Grade Honours, two years Second Grade, and one year honours, Third Grade. A scheme for three years' Mathematical Honours was submitted by the Principal and approved. On the Hebrew question it was agreed that one half of the present Hebrew Lectures should be taken;

and that Honours' men, who were not required to take Hebrew, would be required to take lectures in some religious subject.

It was also recommended that the Corporation be requested to find means to further the desire of Convocation, that there should be instruction in vocal music, and in elocution.

The Convocation adopted the report of the Committee, and also passed a resolution empowering the Medical Faculty to appoint Lecturers in Dental Surgery, and to confer the degree of D.D.S., thus following the example of Trinity University, Toronto.

Visitation and Conference at Lennoxville.

The late Bishop Williams inaugurated and for many years kept up the holding of a biennial Visitation, combined with a Conference of the Clergy, whom he received during its continuance as his guests. This plan, of so much importance to the Clerical Body, as Officers of the Church, and to the Diocese which they serve, has just been revived by the present Bishop. As before, the place chosen for this assembly was the pretty little village of Lennoxville. The buildings belonging to the University of Bishop's College, and picturesquely situated at the confluence of the Rivers St. Francis and Massawippi, were devoted to the use of this clerical assembly. The apartments of the main building, and of the Divinity House and the Grammar School, including the lofty and spacious Bishop Williams' Hall, and the capacious dining-room and the beautiful College Chapel, were all placed at the disposal of the Bishop and his guests. Their admirable suitability for the purposes of this gathering was very apparent, and was thoroughly appreciated by all concerned.

The period fixed upon this year was that immediately preceding the renewal of school and college work, whilst heretofore these academic halls were usually taken possession of by the Clergy just after they had been vacated for the holidays. One prime object of these clerical assemblies is connected with an Episcopal Visitation Charge to the Clergy, the other with the mutual help and encouragement to be derived from free and frank declaration and discussion of principles, opinions and sentiments, which have a bearing upon the healthy spiritual life and the material development of the Diocese. The Bishop had apartments at "The Lodge," under the hospitable roof of the Rev. Principal Adams, and here, upon the well-kept

lawn in front of the College, he received his Clergy with a gracious welcome as they arrived on Tuesday evening in time for tea. A special opening Service was held in the Chapel at eight o'clock, and a scholarly and appropriate Sermon was preached by the Very Rev. R. W. Norman, Dean of Quebec. On the two following days the proceedings were as follows: An early Celebration of the Holy Communion at 7.30; breakfast at 8.15; Matins at 9.30; Conference from 10 to 1 o'clock, then dinner; Conference from 2.30 to 5.30, followed by Evensong and succeeded by tea. At 8 p.m. on Wednesday, the Bishop delivered his Visitation Charge to the Clergy. All the services in the College Chapel were rendered impressive and inspiring by the great volume of male voices making the responses in a low-pitched reverent monotone. The Bishop was the Celebrant at both Morning Services, the Epistle and Gospel being read by some of the older Clergy, as were also the Lessons at Matins and Evensong. The Choral Services were intoned by the Rev. A. G. H. Dicker, a former fellow-worker of the Bishop's in England, but now Rector of St. Paul's Church, St. John, N.B. Miss Heneker, of Sherbrooke, very kindly acted as organist.

The Episcopal Charge was a scholarly exposition of primitive Scriptural and historical teaching in reference to the Sacrament of the Lord's Supper.

The Bishop quoted largely from the New Testament, from the writings of the Early Fathers, the works of the Reformers, and the Prayer Book. The charge will probably appear in printed form after his Lordship's return from England.

The meetings of the Conference were held in the Bishop Williams' Hall. The Right Rev. Chairman had on his right and left the Dean and Archdeacon, with the Canons and Rural Deans. Canon Von Iffland was asked to act as Recorder, but, on his declining, the Rev. Ernest A. W. King was appointed to take notes of the proceedings. These proceedings consisted of the reading of papers, the discussion of them, and the summing-up remarks of the Bishop. The topics put down on the order-paper, and the names of the Clergy held responsible for their treatment, appeared in our last number, and spoke for itself of the present and practical importance of the matters brought under consideration. These will now be taken up more in detail both as to the papers and the discussions upon them.

Fifty-one out of the sixty-four Clergy of

the Diocese were in attendance, a very good record in a Diocese over a thousand miles long and with imperfect means of communication. Brief intervals were seized, in which to have the Bishop and his Clergy photographed in a group, and for the latter to present his lordship with a loyal, affectionate and grateful address, in which allusion was made to his large hospitality and the wise and fatherly way in which he had presided over all the proceedings.

Occasion was also taken to thank Miss Heneker for her skilful services at the chapel organ, and Dr. Adams, the Rev. Principal, and the other authorities of the University, for the use of their beautiful convenient and capacious buildings, as well as for much personal forethought, care and kindness in behalf of the assembled clergy. Many remarks, besides those which fell from the Bishop himself, testified to the very high average of the papers and discussions, both in regard to the ability displayed in them, and the earnestly zealous, yet humble and hopeful spirit which pervaded them. Many, too, were the expressions of thankfulness and gratification for the refreshment and strength which had been derived from this reunion, and for the good which all felt would accrue to their parishes in the revival of these biennial Conferences.

SYNOPSIS OF PAPERS READ AT THE CONFERENCE.

HINDRANCES TO CHURCH PROGRESS AND HOW TO OVERCOME THEM.

First Paper.—Rev. A. Stevens, M.A.

Church progress includes growth in members and spirituality.

How far may we expect progress?

There will always be in the fold both sheep and goats; and in the field both wheat and tares. Christianity now exists as a family divided against itself. The peculiar Mission of the Church of England is to be a witness of *Unity*. She must not expect a large following, nor measure her influence by her following. The Church influences powerfully many who stand aloof from her.

1. What hinders Church Progress?

1. Religious indifference. This spirit is abroad and is increasing. Many absent themselves from Church and Sacraments, not because they are atheists or infidels, but because like Gallio, they "care for none of these things."

2. Party Spirit, engendered by "our

unhappy divisions." Men contend for *party* rather than for *truth*. Some have conscientious reasons for keeping aloof from us. These we should regard with tenderness and charity.

3. Want of sociability among our people. Many Communicants do not know each other socially, though for years they have knelt at the same Altar. In some places the so-called different Churches represent so many different grades in society. This is not the ideal of a Church—to be merely a social club.

4. A great hindrance is in *ourselves*. The inconsistencies of professing Churchmen are a great stumbling block. "This is the will of God that with well doing ye put to silence the ignorance of foolish men."

II. How to overcome these hindrances:

1. By persistently teaching positive Church principles in a right way. It is not necessary, before teaching truth, to root out all error. Sow truth and it will prevail over error. Go to separated brethren not to take away any good thing they possess, but to give something valuable which they have not. We have a handle for their axe which would make it more effective. We have not only Evangelical truth but also Apostolic Order.

2. By cultivating *social* intercourse with those with whom we have no *religious* fellowship. Unless we know our separated brethren we cannot gain their affection. Let us use every opportunity of visiting them and of doing a kindness. Thus prejudice is overcome and the way opened to lead them to see as we do.

3. The best of all ways is by cultivating a higher standard of spirituality in ourselves. Members of the Church of England are not less spiritual, we hope, than others, but they ought to be *decidedly* and *markedly* more so. If there be any practical value in a valid ministry, a pure form of worship and duly administered Sacraments, it ought to show itself in the better lives of our people.

Second Paper.—Rev. A. J. Balfour, M.A.

Rev. Balfour took for granted that under the then existing circumstances, the word "Church" had reference to the Anglican Branch of Christ's Holy Catholic and Apostolic Church; one in continuity and identity, with the Church that began under the Christian dispensation, and yet but the continuation, enlargement, and spiritual development of God's Church, which with her three-fold Ministry, infant membership, and typical ceremonies, existed un-

der the Jewish Dispensation, and might be traced back even to the Garden of Eden—the scene of the first covenant.

Though there was a wider and nobler unity in behalf of which all were to pray, and labour, and hope, and wait, yet he conceived the special mission of the Anglican Church to be, to gather into her fold, and in loyalty to the Living Lord, all English-speaking people, to witness to them for God, to bring down into their lives things unseen and so to set forth Jesus Christ, that all, being bound together in one holy Faith, Worship, and Love, may grow up in Him in all godliness and have the promise of the life that now is, and of that which is to come.

Amongst the chief hindrances to the Church's progress in this lofty mission the following were enumerated and dwelt upon :

The multiplicity of opposing sects ; ignorance and misconception regarding the Church's origin, nature, history, purpose, power and claims ; unbelief ; indifference, whether resulting from vice or other causes ; the tribute which indifference pays to religion,—the inconsistency of some professing Christians ; selfishness, parochial as well as individual, which ever chokes a Catholic spirit ; the vast area which most of the Clergy have to cover, single-handed ; the rented pew system ; mixed marriages, &c.

Amongst the agencies for overcoming these hindrances were mentioned :

Greater spirituality and devotion on the part of the Clergy ; Pastoral Visitation ; Illustrated Lectures on Church History ; greater use of the press, and of tracts on matters of Faith and Church Principles ; more definite teaching from our pulpits ; public catechising ; greater care with our candidates for Confirmation ; Communicants' Guilds ; greater care in the manner of conducting Divine Service ; a revival of the true idea of worship, as something more and nobler than merely listening to sermons ; sympathy and spiritual attraction to be exercised by all ; greater interest in and support of Domestic and Foreign Missions ; putting responsibility into the hands of our people, as a means of making them realize their responsibility to God, for their example and lives ; libraries, reading-rooms, clubs, guilds—giving our people something to do for Christ, and their fellowmen ; visiting day-schools ; unappropriated pews ; an adorned and beautified House of God ever most attractive and fitting ; bright, hearty, and congregational Services—not over long.

SUMMARY OF DISCUSSION.

Dr. Allnatt emphasized the principle of driving out error by teaching truth.

Dean Norman quoted the late *Dr. Pusey* as having stated that in the Anglican Church all the excellencies of the denominations are contained in her teaching in fit harmony and arrangement. He instanced the Quakers amongst others, who do not bear in mind *St. Paul's* words about the 'analogy' or 'due proportion' of the Faith.

Canon Thorneloe said the indifference that had been spoken of was often so great as to lead to doubt, but not so much among women as men. These must be reached seriously and vigourously at their best time and by putting one's self in their place ; also by preaching to men and for men on their special difficulties and temptations. With humility he would say ourselves are the chief hindrances. For instance after one of our missionaries had been preaching in India, a Hindoo was allowed to address the hearers, when he said : "I give you only one, but that is a sufficient reason for not accepting this Christian teaching. You take the newspapers from London, and from these you know for yourselves what kind of people those Christians are in their own large cities."

Canon Von Iffland spoke of the prevailing ignorance as to the history, position and claims of our Church, and hence the little distinction that is recognized between her and the sects. He suggested a more frequent use of the pulpit in supplying this lack ; quoted *Bishop H. M. Thompson* as saying that our people are over-preached on doctrinal points. Few read anything but newspapers and novels, and hence have but little opportunity, except from the pulpit, to learn about the Church. He feared unbelief existed to a larger degree than we realized and gave an instance from his own recent experience.

Mr. Lariviere thought one hindrance to progress lay in the Clergy as a class not being bi-lingual in this bi-lingual country, and hence they are unable to deal with the increasing number of liberal minded French Canadian enquirers, many of whom voluntarily leave the Church of Rome and are received into other ranks because fewer of our Clergy than of the dissenting ministers confer with them and minister to them in their own tongue. He named two localities in which this had been the case and advised the avoidance of such mistakes in the future by a greater attention on the part of Divinity Students to the study of French.

Dr. Adams believed indifferentism to be as often the result of doubt; as doubt of indeferentism. Men as well as women do and will admire the earnest hard worker. A better practice of family prayer ought to be secured. Especially in the country parishes should the sacredness of the family be taught because of the attraction thence of young people to the towns.

Rural Dean Thompson referred to the importance of passing our people from one parish to another by commendatory letters, and of the sadly few immigrants, out of many hundreds, who brought such introductions with them from the Mother-land.

The Bishop in summing up emphasized the importance of this last point. He thought it desirable for the Clergy to know French, not to break the allegiance of Roman Catholics, but to be able to answer enquiries, and also to be thus the better able to be polite to the people among whom we live, and as a duty to the common-wealth. In more important matters we must be *better* men and more *reverent* in conducting Services, in reading God's holy Word and in saying the prayers. Friendliness should be carefully cultivated not only with our own people but chiefly with outsiders. Men are more shy in religious matters than women, hence we must meet them more than half-way and be attractive towards them. In all differences of opinion the grand central truths of Christianity must mainly be insisted upon.

WHAT ARE CHURCH PRINCIPLES, AND HOW MAY THEY BE BEST INSTILLED INTO THE HEARTS AND MINDS OF OUR PEOPLE?

First Paper.—Ven. Archdeacon Roe, D.D.

1. Church Principles are those by which the Church is distinguished from the separated Bodies of Orthodox Protestants around her.

2. These principles are mainly two: the historic Episcopate and the grace of the Sacraments.

The Visible Church of Christ is a Divine Society, the Body of Christ and the Temple of the Holy Ghost.

3. Of this Society we are made an integral part in our Baptism, and partakers of all its spiritual blessings. Those who fully grasp and receive these two principles can never prove disloyal to the Church as alas! so many do.

4. The only effectual means of instilling these principles into the hearts and minds of our people is by public catechizing in Church, and by personal teaching of the

little ones by the Clergy in their "house to house" visitation.

Second Paper.—Rev. Canon Thorneloe, M. A.

Church Principles are those vital truths which distinguish the Church from other Societies.

1. First among these principles is the Church's *Sacramental Character*. Into a body, divinely prepared through ages, Jesus Christ breathed His Spirit, making it the embodiment of His Risen Life a lesser Incarnation, a Sacrament, possessed of life and the means of imparting that life to men. Hence Christ is called "The Head of the Body, the Church." Hence the Apostolic formula: "There is one body and one spirit;" and hence our belief in the Sacramental character of the Church as a means of bringing Christ and men together. The modern theory of a Church without organization, invisible, the better, rather than worse, for being divided, is at variance with the facts of the Church's founding, organization, growth and operation, as recorded in the New Testament.

2 The Church must be *one* internally and externally, because Christ—her Head and her Animating Spirit—is one.

The sin of schism in the Body was condemned by St. Paul, when confronting the parties of Paul, Apollos and Cephas in the Church of Corinth, he cried: "Is Christ divided?" The evidences of division about us,—rival altars and systems: Christians competing with one another instead of facing the common foe; the enemy blaspheming,—should sadden and dismay us!

Yet there is cause for thankfulness, the unity is not wholly lost. The different Branches of the Church are yet parts of Christ's Body; and the members of the various sects are united to the same Body by Baptism. The Church is like a tree bent by storm, its drooping branches still bearing leaves, because they are not wholly detached from the stem.

3. The Church being the Temple of the Holy Ghost must be *holy*, in that she tends to make holy, sanctifies. Her holiness is a principle—not an achievement. It is not incompatible with even poor imperfection in individuals. Forgetting this has led to many Puritan Schisms. Christ tells us there must be tares and bad fishes. If the Church were a Society for the good alone, she would be incapable of training and sanctifying souls. She must share Christ's reproach—"receiving sinners and eating with them"—in order to purify and save them.

The Church must be *Catholic*, having within her, as the organ of the Risen Jesus, a vital principle of expansion, impelling her to penetrate everywhere and fitting her to embrace all races.

The word *Catholic* is often abused. Many apply it exclusively to what is Roman. To give up this title is to throw away our heritage, to give Romanists what they most desire, and seriously to violate a Church Principle. The word is used also in a narrow sense which denies it to hosts of loyal Churchmen, and in a broad sense which makes it include almost every body and doctrine.

The Catholic spirit realizes and tries to discharge the trust involved in being a member of the Church of God; holding inviolate the Sacred Deposit of the Faith according to the traditions of the Church, because there are points which are only seen clearly in the light of the Church's traditional usage, for example:—

Observance of the Lord's Day; and the Canon of Holy Scripture. This Catholic spirit is not to be determined by ritual practices—so many points of ritual so much Catholic spirit. It is both reasonable and dutifully deferential to the Church's legitimate authority.

5. The Church must be *Apostolic*, able to trace her history and orders back to Apostolic days, and offering, through her valid Ministry, valid Sacraments as certain channels of grace. Even those who hold the modern theory, that the Ministry is a mere delegation from the congregation, strangely enough in practice hold to a succession. For with them near ministers but those set apart by other ministers—an inconsistency which shows them dissatisfied with their own principles. The Church does not deny that God blesses other ministers, yet she holds that only in the Apostolic Order is there *sufficient guarantee* of efficiency. She is bound therefore at the risk of misconception to maintain the integrity of her sacred orders.

Lastly some suggestions for instilling these principles into the hearts and minds of our people. (1.) We must get them *into our own hearts and minds*. (2.) Be firm and consistent in presenting them. (3.) Temper firmness with consideration in manner, tact, loving those whose principles we oppose, and respecting their tenacious holding of inherited views. (4.) Aim at winning not victories—but people. A man is not necessarily convinced because beaten in argument. It is amazing what we may do and say, when we have won people's confidence and respect. (5.) Begin with

children. No time will bring in a better return than that spent in winning, influencing, teaching, catechizing and preaching to children.

SUMMARY OF DISCUSSION.

Dr. Allnatt marked the emphasis laid in the papers upon the right instruction of children in Church principles. Looking back upon 25 years' experience as a parish priest he felt his own work with children had been largely a failure owing to the lack of such a systematized scale of teaching as is found so helpful and necessary in similar teaching of higher degree in our theological colleges. He thought that with the catechism as a basis more attention should be given to the systematizing of instruction.

Rev. F. G. Scott said that having succeeded to Dr. Allnatt's parish work in Drummondville he knew it was a decided mistake for the Doctor so modestly to speak of his work there amongst children as having been in any sense a failure, for quite the contrary was the truth as seen by results known to the speaker. He asked why a suitable scheme of graded instruction should not be prepared for the Diocese.

Rev. T. Blaylock thought the young should have such training as would keep them loyal to the Church, when they grew up. He knew of some whose confirmation had been neglected and who were leading careless lives; of others who had left the Church of their childhood and home and become dissenting ministers on the pretext that the Church of England lacked a "converted ministry." Hence their need of a high standard of personal religion in order thus openly to refute such an erroneous idea.

Rev. J. Hepburn confirmed from personal experience the remarks of Mr. Scott—as to Dr. Allnatt's success with the young—a success which in a much higher degree, as all know, attended his work as a teacher of theology in Bishop's College.

Rev. E. King said Sunday Schools were not an unmixed good. Children were too often allowed to neglect the Services because they went to Sunday School, as if this could be a substitute for the public worship of God. Hence the young never acquired the habit of attending the Services or of knowing the value of the Prayer Book from its actual use. Growing a little older they ceased attending Sunday School and had actually learnt, through going only there, to be indifferent about public worship and thus were lost to the Church.

Rev. W. Forsythe thought that, as so much instruction is received through the eye, therefore all the Church calls for as to externals in the architecture and the internal appointments of our Churches and in the manner of conducting the Services, the Clergy should have the courage to carry out, and thus Church principles would appeal the more strongly, both to old and young, through a natural channel. He believed the Clergy themselves to blame very largely for the ignorance or disloyalty of our people, because instruction upon Church principles was not frequent and full enough.

In summing up the points under discussion,

The Bishop alluded for the second time to the high average of the work of the Conference. He hoped the admirable—the golden—suggestions of the papers would lead to the adoption of plans of action. His Lordship believed that a great deal of teaching “from house to house” was not impracticable during the week and for such work a good helpful manual should be secured. He hoped Bishop’s College would teach her Divinity Students how to teach by putting men on to teach one another by turns. As to a “converted ministry,” and “not finding Christ” in the Church’s fold, the Bishop remarked that he had himself been born and brought up a Congregationalist and yet he only found Christ by coming into the Church. He thought no Sunday School marks should be given to children who did not also attend such Services as would not tire them. His lordship was convinced that the faithful and reverent maintenance of the Services, with frequent house to house visitation and teaching, and earnest, practical, instructive sermons would always produce a remarkable effect in the better knowledge and more local practice of Church principles.

A conversational discussion took place between Dr. Allnatt, Canon Thorneloe, Prof. Scarth, and Canon Foster, about a manual of instruction. The Bishop said he knew some such manuals and asked that specimens of others might be sent to him. Out of these he hoped to select such as would meet the desired purpose.

We hope in our next issue to publish a synopsis of the remaining papers and discussions of the Conference.

Compton Ladies' College.

We have been requested to acknowledge the following additional subscriptions and contributions towards the payment of the mortgage on Compton College:

STERNBROOKE.	
Wm. Farwell, Esq.....	\$50
E. Berryman, Esq.....	10 paid.
Frank Grundy, Esq.....	10 paid.
W. H. Wiggett, Esq.....	10 paid \$5.
Wm. White, Esq.....	20 paid.
C. W. W.....	2 paid.
Rev. Canon Thorneloe.....	20 paid \$10.
H. A. Elkins, Esq.....	10 paid.
Miss Fuller.....	10 paid.
A. Somer & Son.....	5 paid.
G. L. Redval, Esq.....	2 paid.
H. R. Fraser, Esq.....	2 paid.
J. A. Wiggett, Esq.....	1 paid.
Cash.....	1 paid.
G. F. Bowen, Esq.....	5 paid.
W. H. Fuller, Esq.....	5 paid.
Alex. Winter, Esq.....	2 paid.
Miss G. Short.....	5 paid.
Mr. Reid.....	50.

\$220.

COMPTON.

H. D. Smith, Esq.....	\$100.
Hon. M. H. Cochrane.....	100.
Jas. A. Cochrane, Esq.....	20.
Rev. G. H. Parker.....	50.
T. S. Wetherell, Esq.....	10.
A. L. Pomroy, Esq.....	10.
Craig Bros.....	20 paid \$10.
A. A. Pomroy, Esq.....	10.
Reginald King, M.D.....	10.

COATHOOK.

Rev. Canon Foster, M.A.....	\$ 10.
D. Austin, Esq.....	20.
Dr. Robinson.....	5 paid.
M. B. Lovell, Esq.....	2 paid.
Dr. Ives.....	2 paid.

LENNONVILLE.

Prof. Wilkinson.....	\$ 5 paid.
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QUEBEC.

Dr. Montizambert.....	\$ 20 paid.
Miss Walker.....	25 paid.
Jos. Winfield.....	5 paid.

LEEDS.

Rev. J. Kemp, B.D.....	\$ 2 paid.
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ACTON.

Rev. L. C. Wurtele, M.A.....	\$ 1.
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DRUMMONDVILLE.

Mrs. McDougall.....	\$ 2 paid.
C. H. Miller, Esq.....	1 paid.
A Friend.....	1 paid.

KIRKDALE.

J. Skillen, Esq.....	\$ 2 paid.
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KINGSEY.

Rev. J. S. Sykes.....	\$1 paid.
E. A. King, Esq., of King Bros.....	20 paid.
Small sums.....	4.33

Total.....\$ 678.33

Amount acknowledged in July.. 1528.50

Total contributed.....\$2206.83

OBITUARY.

W. G. Würtele.

It is with the deepest regret that we record the death of Mr. W. G. Würtele, for many years a prominent member of the Cathedral, and a well known figure at our Synods and Church gatherings. He shewed himself a most efficient financier, as Treasurer of the Clergy Trust Fund, a post which he held for twenty-five years with remarkable benefit to the Fund in question. He was Church-Warden of the Cathedral, an active member of the Select Vestry, and ever since our Diocesan Synod has existed, viz.: since 1859, a period of thirty-five years, he was one of the Delegates representing the Cathedral. He in fact would have had his seat at the next Synod in 1895, if he had been spared. He was also one of the Protestant School Commissioners of the City, and was much interested in public education. Whatever he took in hand, he paid close attention to. Some people may have disagreed with his conclusions, but at all events they were the result of careful study and consideration on his part.

He had exceeded the allotted space of human life, but until comparatively of late, he enjoyed such splendid health, that few realised his age. With him departs one almost of a bye-gone generation, one who witnessed the early birth-throes of this now flourishing Diocesan System; and who helped to lay the foundation of a strong and enduring Church work. Let us be glad to know that his end was peace. His sorrowing relatives are comforted by the conviction that, after a well spent life, and with an abiding faith in his Saviour, he has passed beyond the veil.

DISTRICT NEWS.

RIVIÈRE DU LOUP.

Our summer visitors having now left us, a short paragraph will be in place. The number of strangers passing the summer months amongst us has been smaller than for some years past; but on the whole a kindly disposition to help us has been shown.

Apart from the assistance which is always given in helping us to meet our "running expenses," we have raised a considerable sum towards the heavy debt on the new Church, which hampers so grievously the work of the Mission.

Of this amount nearly one third came to us as the proceeds of a concert in

Cacouna, organized and carried out by the kindness of some of our friends in that place.

A further amount was contributed by a successful act on the part of Misses Vera and Jessie Hamilton, Gladys Irwin, and Susie Cassels, who handed over to the incumbent—"for the debt"—half the proceeds of a sale, entirely planned and carried out by the little ladies themselves; who added a finishing touch to their act of spontaneous kindness by coming over from Cacouna *in propriis personis* to place their gift in the incumbent's hands.

Last but not best, a most noble gift of \$100—for the same object—has to be most gratefully recorded, with thankful acknowledgment. The generous donor made it a condition that his identity should not be revealed, and his wishes must, of course, be respected.

Unhappily, a large balance on the wrong side still remains, offering a golden opportunity to all or any who may feel moved to follow the example of the benefactor above mentioned!

We must not omit also to record with gratitude that, through the energy of the Ladies' Guild, with some little outside assistance, another debt of long standing—far too long—has been wiped out, and the neat iron railing, in front of the Mission Church, is at last paid for.

One or two other old debts have been discharged, while some new ones—happily neither many or large—have had to be incurred.

STONEHAM.

Regular Services at this Mission had long been discontinued from various causes, but chiefly because it was no longer possible to work it as a separate parish, and it was also extremely difficult to join it with any neighbouring mission, owing to its isolated position. At the beginning of 1894, at the Bishop's request, the Rev. R. A. Parrock undertook to go out from Quebec every other Sunday, and give the people a Morning Service. With the exception of one Sunday in April, when the roads were impassable, this Service has gone on without interruption, and great interest has been shown in it. The congregations have averaged about 40, and Mr. Parrock also started a Confirmation Class for the young people. At Easter, the Rev. A. J. Balfour kindly went out and celebrated the Holy Communion; and in June, the Rev. F. B. Norrie gave the people another Celebration.

During Mr. Parrock's absence in England, Mr. E. A. Dunn kindly took charge of the Mission, and besides continuing the Services, was able to stay in Stonelham a few days and visit all the families.

On Friday, September 14th, the Lord Bishop of the Diocese drove out, accompanied by the Rev. R. A. Parrock, the Rev. E. A. Dunn and several friends, and held a Confirmation at 11 o'clock. There was a good congregation and the Church had been prettily decorated for the occasion. The Bishop's addresses were listened to with great attention, and six candidates received the Imposition of Hands. Miss Dunn kindly accompanied the hymns on the harmonium recently received from Montmorency. The Service was bright and hearty, and it is hoped that the Bishop's earnest words will do much to awaken Church feeling in the Mission.

After dinner at Mr. Church Warden Eglinton's, the Bishop held a reception, which was attended by all the most prominent Church people of the neighbourhood, and the needs of the district were discussed in a friendly spirit.

At the beginning of the year, the Church was in a very bad state of repair, but owing to the efforts of the people and some kind help sent from England, the roof has been put in a sound condition. Considerable repairs, however, are needed in the interior, and it is hoped that these will be completed before the cold weather sets in: it is scarcely possible for these to be done without outside help, and any subscriptions towards this work will be thankfully received and acknowledged by the Rev. R. A. Parrock, Bishopsthorpe, Quebec.

A new arrangement has now been made and sanctioned for working this Mission. Mr. Balfour having resigned his work at Montmorency, on his appointment as Secretary of the Church Society, it has been decided to group the three missions of Montmorency, Stonelham and Lake Beauport, under one clergyman, who shall reside at Montmorency. He is to give a Weekly Service to that place, and a Fortnightly Service to each of the other stations, and to visit the families in the whole Mission regularly.

The work has been offered to the Rev. G. F. Hibbard and has been accepted by him, he will enter upon it the first week of October.

Mr. Hibbard was educated at Lennoxville and Trinity College, Toronto; he comes to the Diocese with excellent testimonials and recommendations, and we

offer him a most hearty welcome and trust that he will be enabled to do really good work among our people.

On Tuesday, September 23rd, Mr. Parrock drove over and conducted Morning Service, at which there was a congregation of over fifty. This was followed by a Celebration of the Holy Communion, at which nineteen partook, including the recently confirmed Candidates, and for which the whole congregation remained. A sum of £5 has been kindly collected by Mrs. Parrock in England towards the repair of the Church, and the work will be proceeded with at once.

COOKSHIRE.

The Lord Bishop of the Diocese paid a visit to Cookshire on the 31st August, and administered the rite of Confirmation to a number of Candidates in St. Peter's Church. His Lordship's addresses were heard with great interest and attention by a large congregation.

On Sunday morning his Lordship confirmed at the house an aged member of the congregation, whose health did not permit him to attend the Evening Service in Church.

LEEDS.

Visit of the Rural Dean.—The Rev. I. M. Thompson paid a visit to the Mission of Leeds on August 21st and the following day. On the first evening there was Service in the village Church, the Revs. T. W. Fyles, J. Rothera, I. N. Kerr and C. B. Washer assisting. The Sermon was preached by Rural Dean Thompson. There was a large and attentive congregation.

On the following morning there was a Celebration of the Holy Communion at 7.30., when some of the parishioners communicated with the Clergy. The meeting for business was preceded by devotional exercises in Church, at ten o'clock. Three of the local Clergy could not be present,—Rev. P. Roe, who to the sorrow of all was ill, and Rev. W. G. Faulconer and Rev. T. Rudd, who were away on vacation. Examination of parish registers and other routine business occupied the time till noon.

In the evening, the Rural Dean with the Incumbent, was driven to Kinnear's Mills for Service. A very large congregation was present. At the same time, Evening Prayer was said again at the village Church, and the Rev. T. W. Fyles preached the sermon. All the Services were bright and en-

thusiastic. The members were hospitably entertained by members of the Church at houses close at hand. The hope was expressed that it will not be long before another such visit is paid to the Mission.

Bourg Louis—The Rural Dean, Rev. I. M. Thompson, proposes to visit the Mission of Bourg Louis on October 31st and November 1st next.

GEORGEVILLE.

The annual sale of work of St. George's congregation was held on the 15th ult. The day was one of the gloomiest, the rain falling in torrents. Despite the unfavourable weather, the workers were cheered to learn that their efforts were crowned with success. The amount netted was considerably over one hundred dollars.

The Church has been enclosed with a neat fence, which was much needed; much interest is being taken in keeping the Church yard neat and clean; the planting of trees around the Church is a decided improvement.

The attention of the congregation has been directed to the precarious condition of the Church tower; immediate precaution has been taken, the work is now going on.

The Church fabric has been a continuous bill of expense and a heavy burden for many years past which has weighed heavily on the congregation.

The Revd. Osborne Troop, M.A., Rector of St. Martin's, Montreal, officiated at St. George's during the month of August; his services were invaluable and will long be remembered.

LENNOXVILLE.

On Sunday, September 2nd, the Lord Bishop visited Lennoxville. From September 1st to 4th he was the guest of Arthur Simpson, Esq. On the 4th his Lordship took up residence at the Lodge, where he remained till after the visitation. On Sunday morning a Service of Thanks was held, the Bishop preaching on the subject. The regular Harvest Thanksgiving with suitable decorations will be held later. A large number of parishioners attended the Holy Communion. The Rector (Rev. Professor Scarth) was assisted by the Principal of the College. In the afternoon the Principal drove the Bishop to Milby, which had not been visited by a Bishop for several years. Milby, Johnville and Sandhill got together to form the College Mission under the charge of Professor

Wilkinson. Mr. G. Pye has been the Student in attendance on this Mission during the Summer holidays. The afternoon threatened and looked dark, but a good attendance was mustered. The Bishop in his sermon invited those who had not been confirmed to give in their names to Mr. Pye, and the result is that a Confirmation Class has been formed. The day closed with a very earnest and helpful Confirmation Service at St. George's Church, Lennoxville, the Principal acting as Chaplain, and the Rector (Rev. Professor Scarth, M.A.) presenting twenty-five Candidates—a good number of adults—thirteen male candidates and twelve female. The whole day was very encouraging.

HEREFORD.

Our little Mission has suffered a severe loss by the death of Edwin Bean, who passed away on the 30th August, after an illness of six weeks.

It is to the energy of the deceased that we are largely indebted for the beautiful little Church consecrated by the Bishop in January last, at which visitation Mr. Bean received the Rite of Confirmation.

His loss is deeply felt, not only by our little congregation but also by the community at large, which esteemed him for his conscientious business principles and unbiassed philanthropy.

"May the good which he has done live after him."

On the night of August 31st, some of our young friends of the neighboring American villages of Canaan and Stewartstown gave a concert on behalf of the organ lately purchased for St. Paul's Church. The entertainment, a strictly high class one, the second of the kind ever held in this section, was, considering the unfavorable state of the weather, well attended, the result being a good sum toward the wiping out of our debt.

A special Thanksgiving Service was held at St. Paul's Church on the evening of September 20th. The sacred edifice, as befitting the occasion, was tastefully decorated with autumn leaves, fruits and flowers.

An impressive, thoughtful sermon on the duties of thank-offering was preached by the Rev. G. H. F. Murray, of Dixville. The musical portion of the Service, consisting of chants and hymns appropriate to the festival, was well taken by the choir. The sacred solo during the Offertory being exquisitely rendered by Miss Hibbard.