

many cases the entire salary, being derived from the Society for the Propagation of the Gospel. The admirable organization now known everywhere as The Quebec System had been devised, and a canon embodying it enacted by the Synod immediately preceding Bishop Mountain's death. The most valuable feature in that organization, that of Parish assessments paid into and salaries paid in full out of the Central Treasury, was due to the wisdom and foresight of Bishop, then Mr. Williams.

Under this organization, while the diocese has, at least in the city, declined in wealth, and while the grant from the Society for the Propagation of the Gospel has been reduced one-half, from \$10,000 to \$5,000, thirteen of the thirty-four missions have become self-supporting parishes, and eleven new missions have been established. Perhaps the most satisfactory feature of this rapid growth is that under it the salaries of the clergy, not promised but paid, have increased from a dead level of one hundred pounds sterling to a scale of from \$600 to \$850 per annum, graded according to term of service. Forty-eight new churches and twenty-seven new parsonages have been built.

Local endowments for thirty-five parishes, which now amount to upwards of \$90,000, have been founded. A Pension Fund for old and infirm clergy, founded twenty-five years ago, on the 25th anniversary of the Church Society, at Bishop Williams' suggestion, as a thank offering for the many blessings which had accrued to the diocese through the society, now has a capital of \$85,000, under which pensions varying from \$400 to \$600 per annum, according to length of service, are now being paid. A prosperous fund has been established for helping the clergy to educate their children. The Widows' and Orphans' Fund is in a most satisfactory condition. The endowment of Bishop's College has been about doubled, almost exclusively from contributions within the Diocese. Still more satisfactory is it that side by side with this splendid provision for the material prosperity of the Diocese itself, has grown the missionary spirit. Abundant proofs of this might be offered, but let one suffice; no less than \$3,500 has been sent out of this poor Diocese to help in the missionary work of the Church during the last year.

Turning now to the progress of the Diocese under Bishop Williams in higher things, one feature at once suggests itself—its religious unity and freedom from party spirit. The two addresses presented to the Bishop at his anniversary celebration, made reference to this happy state of things, and traced it directly to the Bishop. The address from the laity of Quebec gives the following admirable expression to what is universally felt: "The brotherly union and harmony amid inevitable differences, so conspicuous in the Diocese of Quebec, testify to Your Lordship's administrative capacity, comprehensive sympathy and fatherly kindness; while the spirit of diligence in Church work which exists among us is the result, in a great measure, of this absence of party spirit, and of your own influential example."

The supreme importance of spiritual and personal religion was stamped, it may be hoped indelibly, upon the Diocese of Quebec by its saintly pastor, Bishop Mountain; and Bishop Williams has ever followed closely in the footsteps of his illustrious predecessor in urging upon his clergy to make the progress of their people in spiritual things ever first in their thoughts and efforts. Moving expression is given to this view in the Bishop's sermon, or rather charge, delivered to his clergy at the opening of

the synod of 1888, a sermon which it could be wished were in the hands of every clergyman in the Dominion. Towards promoting the revival of personal religion and deepening the religious life, much use has been made of parochial Missions in the Diocese of Quebec, of late years. The marvellous effects produced by Archdeacon Wilberforce's Mission, in the City of Quebec, in 1880, led to the appointment of the Rev. Isaac Thompson as Diocesan Missioner for the three years following, with the happiest results. It is perhaps chiefly this character of the Church, as evidently seeking first spiritual results, which has made her work in winning the American and Americanized sectarians of the Eastern Townships so successful. These efforts have always met with the most practical encouragement and warmest sympathy from Bishop Williams.

Little space has been left to speak of the many other lines of influence along which Bishop Williams' Episcopate has left its mark. His sermons, especially in the Cathedral, where he preached regularly when in town every other Sunday morning, were always appreciated by that cultured congregation, and have been a real power for good. His labours in behalf of higher education, both as President of Bishop's College, and as Chairman for now many years of the Protestant Committee of the Council of Public Instruction, have been incessant and invaluable. By the laity, especially the educated laity, much confidence was felt in his justice, good sense and sound judgment; he was entirely trusted, and had but to ask for what he saw the Church needed to get it. His social influence, combining as he did so remarkably, genial playfulness of manners, the kindest humor, and an un-failing store of anecdote, with intellectual powers and wide literary culture, was unbounded. And here it would be wrong to pass over the admirable helper he has always had in Mrs. Williams, who was mentioned, as was deserved in both the addresses to the bishop, as "having ever shown herself ready to second the bishop's efforts in all that tends to the welfare of the Diocese and the comfort of both clergy and laity;" and as having won "the heartfelt gratitude" of the Diocese "for her graceful and unvarying kindness and hospitality; and for the deep interest she has ever taken and has so abundantly manifested in all good works."

In this her hour of sorrow and trial, Mrs. Williams has the warm sympathy not only of this community, but of members scattered over the whole Diocese who have known her for so many years through the many charitable works and almsdeeds which she did.

In his answer to the address of the Synod of 1888, Bishop Williams speaks of "the unwelcome conviction obtruding upon him that his faculties for sustained exertion are growing less." He adds, "I shrink from the thought of hanging on with impaired powers, a weight and a drag upon the Diocese;" but concludes with the hope that "the failure of his strength to work and his strength to live may come together." The good Bishop's wish was granted him. There has been no failure in his strength to work, when his strength to live suddenly gave way. The mental eye undimmed, the keen intellect, the sound judgment, the beautiful play of kindly feeling, the beautiful felicity of expression were all there. His friends can think of him to the last as at his best.

The close of Bishop Williams' Episcopate very nearly coincides with the close of the first hundred years of the Diocese of Quebec itself. The Church of England in this Diocese has been fortunate in its Bishops, all of whom have been not only hale,

but profoundly religious men. It would not be too much to say that Bishop Williams, in his character and ministry has not fallen short of the three able and godly Bishops who preceded him. That indeed may be safely said; and even more,—that in him the Church of England in Canada has lost not only one of its most beloved, but one of its ablest Bishops."

BROTHERHOOD OF ST. ANDREW.

A combined meeting of the Toronto Chapters of the Brotherhood will be held in St. Luke's School House on Thursday, May 5th, at 8 p. m. Addresses will be given on "Four Brotherhood Characteristics—Manliness, Enthusiasm, Fraternity, Loyalty."

DOES GOD CARE?

BY THE REV. A. W. SNYDER.

You have often heard it said, no doubt, that it is of little or no importance what a man believes, or what Church he belongs to. Very likely you have heard it said that "a man can be a good Christian without belonging to any Church." The common notion is that, at least, it does not matter what Church you belong to, that is, on principle it does not matter. It may, indeed, matter much on other grounds; it may make a difference socially or in the way of business or politics, but the world will not forgive you the moment you take or defend your position on principle. It is perfectly willing that you should join any Church you like, or, if you cannot find one that you do like, that you should make one, but only if it be a mere matter of preference. If you like, you may have a two-fold, or a three-fold, or a thirty-fold order in the ministry; you may have whichever suits you best, just as long as there is no principle in it. You can adopt any creed you like, or, if you choose, make a new one altogether, so long as it is not of binding obligation upon any one. You can have two Sacraments, or seven, or seventy, if you do not claim that they are "generally necessary to salvation." In short, popular opinion will allow you to believe what you like; join whatever Church you like, and have it ordered and governed in any way you like, provided it is a matter of preference and not of principle. A prominent preacher only gave voice to the popular opinion when he said—"In the great day of account the Judge of quick and dead will not ask men what they thought about baptism, or what Church they belong to," etc.; and this saying was immediately quoted, with commendation, far and near. But what authority has this Dr. Blank for such an assertion? None; not the slightest. Certainly no Scripture authority. In the popular use of the word, men mean by "Church" a religious society or organization, no matter what it is, or when or by whom founded, or what it teaches. And Dr. Blank assures us that "in the great day of account the Judge of quick and dead will not ask men what they thought about baptism or what Church they belonged to." In other words, he means that these are matters of little or no importance. But if the Bible goes for anything in deciding the question, these are matters of importance. Nothing is more certain, from the teaching of Scripture, than that God does care what Church a man belongs to, and that the Judge of men does care what they think about baptism. There has been a Church or Kingdom of God among men from the days of Abraham down to our day. In the Old Testament we have the record of God's dealings with this Church of His. No man can read the Old Testament with any care, and still be of the opinion that God did not care as to whether men belonged to this Kingdom, or whether, belonging to it, they were true and loyal members of it. He certainly did care, much every way. Nor has it been otherwise under the Christian dispensation. St. John the Baptist came proclaiming the Kingdom. The Lord sent out the seventy to announce this Kingdom. After His resurrection, He most solemnly commissioned a ministry to go everywhere preaching, teaching, baptizing, that is, receiving men into this Kingdom; and He said expressly "He that believeth and is baptized shall be saved." When, on the day of Pentecost, men said—"What shall we do?" St. Peter said unto them, "Repent and be baptized, everyone of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." "And the Lord added to the Church daily such as were being saved."

We see then that it mattered much every way in that day what men thought about baptism and whether they were "added to the Church." And it matters just as much now as it did then. We can see why it matters, from the very nature of this Kingdom of God and the purpose of its institution;