

OBJECTS TO BEING "TICKETED," does Arch deacon Sinclair: but he goes on to say (in an interview): "The Evangelical party are not so numerous now as they once were, and they have fewer leaders. Their position has been somewhat impaired by the policy of the Church Association . . . they have very few theological colleges—five. I do not know of any more—also deficient in literature. As to those who are called 'Broad Church,' not a party at all."

"MARRIAGE AND DISEASE" forms the subject of a capital treatise on hereditary disease, by S. L. K. Strahan—both M. D. and barrister. It is easy to transmit disease by marriage—hard to eradicate it by careful living: yet "by a steady virtuous life, a strict observance of the laws of health, proper care in the selection of a partner, a man or woman with a bad 'family history' may 'live down' the evil inherited, and leave an 'unencumbered estate' of health to his posterity."

RECTORS, WARDENS, AND OFFERTORY COLLECTIONS.—The frequency (almost weekly) with which questions on the relative rights of parish functionaries in the matter of church collections, recur in certain Church papers, would lead one to infer a large amount of haziness in the minds of Church people—and yet the fundamental rule of the Rubric is clear and precise. The Rector (subject to approval of the Bishop) has the dominant power of disposal. Churchwardens assist him.

SACRILEGE.—We are surprised to find in the *Free Press* of Forest (Ont.) reference to an 'Easter Floral Concert' to be held in Christ Church (!) on 19th April. A long programme is published, showing a curious medley of sacred with secular numbers. To read of such a desecration in Canada is like a return to the 'dark ages' of 100 years ago. Even the English *Rock* recoils in horror now-a-days from such very 'unevangelical' proceedings. Have they not houses—despise they the Church of God?

#### MATTAWA MISSION.

The Church in Canada is rich in missions of a thorough-going primitive type, full of the rough realities and genuine feeling of life. In the backwoods, people do not trouble to wear any "yeneer" over their natural habits and feelings. It is as good as a breeze blowing straight from the "old piney woods" to read, once in a while, an unvarnished account of some instance of this Canadian realism. Just now we have to hand, in the pages of the Mattawa "occasional paper," a capital illustration both of the work and how to describe it. In the fore front of the picture, we note the fact that this mission of Mr. Samwell embraces no less than seven townships, any one of which would make a large ordinary country parish. But this mission is by no means "ordinary," it is quite extraordinary. A mission priest who looks westward 22 miles and eastward 22 miles at principal outstations, cannot let much "grass grow under his feet." Three days tramping through bush and swamp presently issues in the discovery of sixteen scattered families: and the next thing is Church service established in somebody's home. The "missionary horse" becomes a great necessity, and a church—if it be only of logs—cannot long be delayed. For a while priest and people may shiver within literal touch of a roaring stove; but, under the energetic guidance of the Rector of this wilderness, the gradual accumulation of little comforts and decencies soon tells. Even Mattawa homes have not escaped bad

trade and la grippe—those twin visitations of 1891-2. A kind of specialty at Mattawa is the system of "Associate" Lay Helpers, who ultimately, after wholesome training, blossom and develop into full fledged deacons and priests. In the current paper a racy vernacular account is given of the experience of a London "destitute," who turns up in the backwoods presently with a healthy and happy family of 27 members! Among such people work is very real and may become very thorough. We read, for instance, "All of the settlement who are of sufficient age are communicants." There is little room for excuses, evasions and subterfuges among such people: they are in too close contact with nature and God. The Bishop of Niagara comments on a log church "but there was no mistaking it for anything else than an Anglican church." The Church must assert herself in such places.

#### THE LATE LORD BISHOP OF QUEBEC.

The beloved Bishop is in Paradise, in joy; his Diocese is in mourning. The Bishop worked to the last—enduring to the end, a true apostle. In Lent he was busy in Quebec with a number of confirmations, and delivered a course of sermons on Friday evenings in St. Matthew's church, of which his only son, Rev. Lennox W. Williams, M. A., is Rector. On Palm Sunday he held a confirmation in St. Matthew's in the morning and in Trinity in the evening, and it was noticed then that he was suffering from a severe cold. Notwithstanding, he held a confirmation service in the cathedral on Tuesday in Holy Week (his last service). On Easter Sunday, when the prayers of the congregation of St. Matthew's were asked for him, every one present was shocked by the sudden news of his serious illness. All that the best medical skill could do for him was done, and he passed peacefully away at 4.30 p.m., on Wednesday, April 20th. The Holy Eucharist was administered to the Bishop on Tuesday by his son and Chaplain, the Rev. Lennox W. Williams, M. A., and his Lordship was conscious until three hours before his death. Immediately after the news of his death was made known, the bells of the English Cathedral, St. Matthew's and St. Peter's churches were tolled for the rest of the afternoon. The following interesting sketch of his life and work is from the pen of the Ven. Archdeacon Henry Roe, D. D., Bishop's Commissary:

"James William Williams, son of the late David Williams, Rector of Banghurst, Hampshire, was born at Overton, Hants, in 1825. His father's cousin, the saintly Isaac Williams' the poet and profound expositor of Holy Scripture, and the equally well known Archdeacon Sir George Prevost, who had married Isaac William's sister, were his god-parents. Thus the link of his connection with Quebec was forged at his baptism, for Sir George Prevost was an intimate friend of Bishop Mountain, and probably his advice had a good deal to do with determining his godson to cast in his lot with the colony over which Sir George Prevost's father had been Governor-General.

James Williams was educated at Crewkerne School, Somerset. At the age of seventeen he went out for three years with a party of engineers to New Zealand, where he met Bishop Selwyn, whose noble character and work made a deep impression upon the young man. Returning from New Zealand he went to Oxford, entered at Pembroke College, took a good degree in 1851, read for Holy Orders, and was ordained Deacon by the great

Bishop Wilberforce of Oxford in 1852, and priest by the Bishop of Bath and Wells in 1855. He served as curate first at High Wycombe, and afterwards at Huish Champflower, Somerset. In the interval between the two ordinations he was for two years assistant master in Leamington College. In 1854 he married Anna Maria Waldron, of Willescombe, Somersetshire. Two sons were the offspring of this truly happy marriage, one of whom survives, the Rev. L. W. Williams, rector of St. Matthew's, Quebec. In 1857, Mr. Williams came to Canada. The Lennoxville Grammar School, founded in 1845, simultaneously with the College, had, after a career of much prosperity and usefulness, broken down and remained closed for three years. In 1857 it was decided to re-open it, and Mr. Williams was elected rector. The restoration of a school under those circumstances was, it need not be said, a difficult task; but it soon became apparent that in Mr. Williams, Lennoxville had obtained no ordinary schoolmaster. The school rapidly filled up. In 1861 it was removed from the old building in the village, now become quite inadequate, to a large handsome new school erected on the College grounds. And in 1868, when the rector was called to a higher office, the school was filled to overflowing with 150 boys. These were days to which all the Old Lennoxville Boys, who are fortunate enough to date within the period, look back with peculiar pride and affection; and a permanent memorial of the great services then rendered to the Lennoxville School by its head master was erected in 1888 in the "Bishop Williams wing." This was burnt down last year and replaced by the still handsomer Bishop Williams Hall, in 1891.

In January, 1863, Bishop Mountain died, and the Synod was called together to elect a successor. Two names were put forward, those of the Rev. Armine Mountain, and Bishop Anderson, of Rupert's Land. But when after many ballots it seemed that neither could be elected, ballots for Mr. Williams began to be cast by those who knew his worth, and grew rapidly until on the evening of the first day's balloting he obtained the required two-thirds majority, whereupon his election was made unanimous.

The administration of the Diocese under Bishop Williams has been eminently successful, and its progress in all that outwardly indicates prosperity remarkable. The *Public Memoir* of the Church Society, published this week, gives full details and abundant proof of this remarkable growth. The Diocese, though enormous in extent, has a very limited English-speaking population, and of them only about 25,000 belong to the Church of England. During the twenty-nine years under review, the Diocese has lost largely by emigration, and the city of Quebec, the only place of any wealth in the Diocese, has been, especially its Church population, very materially weakened in numbers and in wealth. At the beginning of this period, the Diocese had only just seriously entered upon the arduous work of learning to support itself, having hitherto depended almost exclusively upon the great Church Society in England. There was not one self-supporting parish. Bishop Mountain had been rector of Quebec, and spent the whole of his salary as rector, some \$8,000, in augmenting the incomes of the city clergy. Thus by his death the city parishes lost and had to make good to the clergy at once, \$8,000 a year. Outside the city of Quebec there were then 84 missions, the clergy of which did not receive on an average a hundred dollars a year from their own people, the bulk of their income, in