

seed, which will produce innumerable harvests, aye, as long as the world shall last.

5th. To turn to more strictly ecclesiastical questions, our Bishop was a strong and thorough churchman. He believed in the divine origin of the ordinances of the Church. He maintained that the Anglican Communion was a true and integral portion of the Catholic or Universal Church. He held that his constitution and discipline were Apostolic, and that she and her sister churches were perhaps the purest forms of christianity now on this earth.

He was a firm believer in all the essential truths of Christianity, and a devout student of the Holy Scriptures and of books that attempt to explain it, and throw light upon its difficulties. He approved of a dignified, solemn and impressive public service of God, and desired that all the adjuncts of Divine Worship should be seemly, beautiful, as far as possible worthy of our Creator, and calculated to inspire reverence in the hearts of worshippers. But he was not given to extreme. No one ever saw him attitudinizing, assuming any particular posture or adopting any unusual gestures in his mode of carrying on the worship of God. He liked nothing which savoured of mannerism. He was simplicity itself in his public devotions, and no one, whatever his school of thought, could possibly take exception to our Bishop's method of conducting a public service.

His religion was part of himself, and therefore was real, simple, and pure. He was too manly to attach very much importance to merely external matters, to the cut of a garment, the colour of a stole, or to merely formal postures in Church, or partizan expressions on points of Theology. In fact he was in no sense a party man. But he wisely knew and realized, that all men are not exactly of the same mind, that the church is broad and roomy enough to embrace many shades of opinion, and so he tolerated the presence or absence of many ceremonial observances, and therefore never coerced or dictated to his clergy. Whatever may have been his own personal practice, he allowed them the almost legitimate latitude. This prudent and statesman-like administration produced the happiest results. Albeit there have been and are differences of opinion among the clergy of this Diocese, which differences are indeed inevitable, as man is at present constituted, yet religious party spirit is almost unknown in this Diocese of Quebec. Indeed, as I have always remarked, we are as a band of brothers, working under and with our head. Our Bishop jealously upheld our rights, and bid us respect the rights of others. He realized also in his own person the grand old title of *Father in God*. Such, to a truly conscientious chief pastor, is no mere empty name. Look at the devotions of such sanely men as Bishop Andrews and Bishop Wilson, and note how great and how genuine was their interest in all their people, how that such were the subjects of their constant prayers, and how they were indeed the Fathers in God to all, especially to their Clergy, old and young. Our Bishop's clergy, one and all, entertained for him sentiments of reverential affection. As a preacher, he did not affect popular gifts. He was natural in church, as at all times. Hence there was nothing artificial, affected or theatrical about him as a preacher. But his sermons were always original, always thoughtful, always carefully prepared and well worked out, always expressed in choice though simple English, and while sufficiently plain and lucid, as to be understood by the majority of every congregation, yet gave food for real thought to the more educated, and to those who were prepared to learn from one who was so well qualified to teach. His English scholarship was ripe and thorough. He read works old and new, and kept pace with the views of the day, reading current literature and taking interest in all intellectual movements, and indeed he did speak with conscious authority, viz, that of a chief Pastor of the Church, and who, independent of

his ministerial commission, was justified in doing so from his experience, and his knowledge. And yet he was not addicted to sacerdotalism, or indeed to any other unhealthy form of ecclesiastical thought, or exaggerated sentiment in any direction, as connected with religious matters. Our dear Bishop, like most Englishmen, was reserved in the expression of his feelings. He did not care to talk about himself. He did not as I have said expatiate upon his labours. He did not dwell on the hardships which at times he was called upon to undergo. He did not describe the results which, under God, he had been able to accomplish. Self-consciousness, vanity, egotism were foreign to his whole nature. He did his duty cheerfully, modestly, and left the fruits to the blessing of God.

6th. I cannot now refrain from alluding to his *hospitality*, which was spontaneous, so devoid of ostentation, and was pervaded by the refined atmosphere of a Christian home. No one who had the privilege of being invited to enter the inner circle of the Bishop's intimates, could fail to appreciate the graceful charm which surrounded those social gatherings. His welcome too was extended not only to his special friends, but to all and they were many, to whom he felt called upon to manifest kindness and courtesy. He was in good truth "given to hospitality." In all this, he was more than seconded by her who was his helpmeet, in that she heartily sympathized with all good works, who shone as a hostess, as he did as a host, and who, with perfect tact, made her guests feel at home. There in that peaceful dwelling was manifested that perfection of good breeding, which marks the cultured English Christian gentleman. *There*, there was no state, assumption of dignity, but simply the easy courtesy, which is the result of good birth, of a good education, and of a nature which respects others and respects itself. I should be sorry, in these my remarks, to overstep the strict limits of accuracy, and overspread the character of one, so justly respected, with blind and heedless eulogium. It might be possible to find in this country a clergyman of more brilliant parts, of more popular gifts, of deeper learning, but I am perfectly confident that it would not be at present possible to lay the hand on one, who possessed in such an exceptional degree, so many qualities that enabled him to discharge so efficiently duties that were so varied in their nature, and appealed to such different portions of a man's mental powers. He will be sorely missed at the sessions of the Protestant Committee of Public Instruction, of which he was chairman and gained golden opinions by his impartiality, wisdom and kindness. His long experience gave him immense influence in the world of educators. How sadly will Bishop's College feel his absence at all its gatherings, and how at all church meetings we shall note with pain his vacant place, and here in this house of God it is indeed a grief to feel that we shall never again see his venerable form or hear his voice. I have always maintained, and I stoutly adhere to the assertion, that our dear late Diocesan was the very model of what a colonial Bishop should be. I am acquainted with many men of eminence in England, who if they were placed in the sphere which he filled so admirably and so acceptably, would be partial, if not complete failures. His sympathy with everything that was good and manly, his aversion to a Shibboleth, his keen appreciation of the glorious principles of civil and religious liberty, his delight in freedom of conscience and our emancipation from the shackles of tyranny of any and every kind, his masterful recognition of the duties of citizenship, which prompted him ever to act and speak wisely and discreetly living as he did for so many years in this mixed community. These characteristics of a many-sided man, yet without angles, but "*terris atque rotundus*," these won for him the respect of members of all denominations, just as he accorded to them the rights of their convictions. As a

medieval prelate, it is impossible to conceive him. He would have been an anachronism as a Bishop of the Anglican church, in this century, and in this country, he was an illustrious and triumphant success. But perhaps that quality which will render the fragrance of his name immortal, above all others, was his truthfulness and straight forwardness. I grant that this is a natural rather than a Christian virtue, but unhappily it is more rare than people suppose, and it stood out prominently in him, as a brilliant stands out in the diadem of a queen. It was impossible to imagine him as given to subterfuge, trickery, equivocation, or any of the base devices whereby Satan juggles the souls of men, who would shrink from committing themselves to a downright absolute lie. It was this manly straightforwardness which gained for him the hearts of his Lennoxville boys. They respected him for his justice, his frank and healthy interest in all that concerned them, his sympathy with their sports, his scholarship, his teaching, his wise rule; but I am sure that his name will go down to their children's children as the representative of all that was truthful and honourable in man. It was he who made Bishop's College School what I am thankful to say it still is, and I trust will ever continue to be, viz a Public School of the English stamp, where boys speak the truth, where their word is as good as their bond, and where, whatever the defects incidental to their time of life and inexperience, they can yet, as Hotspur says, "tell the truth, and shame the devil," whatever the consequences. And now to bring this imperfect sketch to a close. We laid our beloved Bishop to his last earthly resting place but a few days back. The service was as impressive as it was simple. It was a fitting tribute to him. The immense concourse of people attested the high place which he occupied in the esteem and respect of all, and the affection of very many. We can truly say "Soldier rest, thy warfare o'er." He was a good soldier of Jesus Christ. He is in Paradise, that place of indescribable peace and joy, awaiting the future Resurrection. It is this truth which comforts those who love him best, and enables them to submit to the Divine will. I believe that he died as he would have wished to die, that is to say, in harness. He would not have desired for himself that earthly life should linger on, after the power to work had departed. A life of invalidism, of decrepitude mental or physical, would have been abhorrent to his active, vigorous temperament and he died about Easter time. Who if he were allowed to choose the time of his departure would not select that best season, replete with future hope of undying happiness? And in Paradise he can fathom far better than we can on earth, the truth of God's grace and the real cause of Easter joy. He has only gone before us for a little space. Let us strive doubly hard to carry on the work near his heart. Let us especially care for missionary work, in which he always took so earnest an interest. Then will this great bereavement result in increased fruit to God's glory, and to the eternal benefit of many souls. Just as we placed his mortal body in the sweetly odorous pinedale grave, the sun, which had been shrouded all day, shone forth athwart the trees upon the silent group, with a soft calm lustre, gilding the scene with heavenly radiance. It marked fitly the peaceful close of a true, pure and devoted life. We cannot, for his sake wish him back, though he enjoyed this life and its innocent social pleasures, and was ever interested in all the great questions which agitate nations and communities. But for all that, with him it is "far better." If we hold to anything at all, we believe that. Rev. 14c 13v. "Blessed are the dead which die in the Lord; from henceforth that they may rest from their labours, and their works do follow them." And we recall John Keble's poem on burial of the dead in "Christian Year," words:

"The sweet, as year by year we lose
Friends out of sight, in faith to muse,
How grows in Paradise our store."