

suffer more than the Church." He asked that £21,000 should be raised to aid in 119 schools in his diocese adding that like Clive, he was astonished at his own moderation. If that amount was raised every year it would not do them any harm, but in this particular year there was this emergency, and he appealed for their help.

A NORTH KENSINGTON correspondent writes to the *Globe*:—"I was present on Good Friday evening at a service which struck me as exceedingly interesting. It was held in the kitchen of a common lodging-house. A party of ladies and gentlemen entered the kitchen, carrying a small harmonium, and after singing a hymn, struck up 'The Story of the Cross.' The inmates, not a few of them bare-footed and otherwise scantily clothed, welcomed the visitors warmly, and listened with attention to a few words on the lessons of the day spoken by a young layman and by the clergyman in charge of the district. The visitors afterwards held a similar service in another house. I hear that this effort to 'reach the masses' was made in connection with what is called the Lodging House Mission in the parish of St. James Norlands, of which Dr. A. Williamson is the vicar."

ST. PAUL'S CHURCH, Brookfield, Conn., received many gifts during last year amongst others \$3,000.00 by the will of Miss Emily Northrop; \$100.00 by that of Miss E. B. Sherman; a fine new Organ in memory of Miss Gay M. Northrop; a beautiful brass Lectern in memory of Mr. A. M. Hawley; a beautiful alabaster Font enclosed by brass railing with brass Ewer and Book Rest as a memorial of an only child, and a pair of brass Vases as a memorial of a daughter. Another lady presented a silver Communion Service consisting of five pieces as a memorial of a sister.

At St. John's Chapel, New York, on April 3rd, Miss Grace Wilkes made a special offering of \$1,000.00 to endow a room in St. Luke's Home.

Mrs. H. Belden has presented St. Michael's Church, Litchfield, Conn., with an elegant brass lectern as a memorial of her son.

SERMON

PREACHED IN THE CATHEDRAL CHURCH OF QUEBEC ON THE MORNING OF THE 2ND SUNDAY AFTER EASTER 1892. WITH REFERENCE TO THE DEATH OF

THE RT. REV. J. W. WILLIAMS, D. D.

LORD BISHOP OF QUEBEC.

By the Very Rev. R. W. Norman, D. C. L., Dean of Quebec.

2nd Kings, 2nd Chap. part of 12th v.

"My father, my father, the chariot of Israel, and the horsemen thereof."

These words were spoken by Elisha, when he saw his master, his spiritual father Elijah, whirled up in a fiery chariot by a storm, into the sky. The very method of Elijah's translation suggested the exclamation. But the words assuredly mean, that Elijah had been the true defence of Israel, better than either chariots or horsemen. To use Dean Stanley's words "Elijah had stood a sure defence to his country, against all the chariots

and horsemen that were ever pouring in upon them, from the surrounding nation; to be now second, when he passed away, lost in the flames of the steeds and the car that swept him from the earth, as in the fire of his own unquenchable spirit." Singularly enough, the same words were used of and to Elisha himself, years after, when on his death bed, by Joash King of Israel. No doubt the saying had become proverbial, and was applicable to both these great prophets, 2nd Bk. Kings 13 c. 14 v. I have selected the text, as suggesting to us, in this part of Christ's vineyard, the kindred calamity which we have been, and are still suffering from. Our late Bishop was to us as the keystone of our Ecclesiastical Arch, as the chariot and horsemen to carry successfully the principles of our Church towards the promised and much desired end. I am not about to sketch his biography. That task has already been accomplished, and well done, by one much more competent to grapple with the undertaking, than I am. Nor will I go into any statistics, as to his work in connexion with the different organizations, and the divers departments, which naturally appertain to that arduous and responsible calling, the Episcopate. All can read these for themselves in the reports of the Church Society, and the journals of our Diocesan Synods. I will only remark, that this diocese may be proud of its position. It is sparsely populated. The adherents of the Anglican Church are, comparatively speaking, few in number. But yet relatively, in proportion to their numbers, their support of church work is liberal and constant. Our people have nothing to be ashamed of, and all of us would readily admit, that this creditable generosity, so conspicuous in the annals of the Diocese of Quebec, is largely due to the unvarying sympathy, self-denial, and practical good sense of our late beloved diocesan. It was he, who not only stimulated our enthusiasm by his personal example, but directed it by his wisdom and experience into the right channel, so that instead of being as it were a series of noisy intermittent cataracts, alternations of brawling shallows and deep pools, it became like the broad bosom of some beneficent stream that in its steady onward course spreads gladness and fertility. May that stream never be checked, but, though he is no longer with us, may it flow on through the impetus that he has given to it, unobtrusively, but yet most really. My business to-day is to describe his characteristics, as they seemed to me, to me who loved, admired and revered him. 1st he was a man of great individuality. His personality was a special one. He impressed himself upon even a slight and casual acquaintance, as one not like every one else, as not cast in an ordinary mould, but as a man "singeneris," with features of character that attracted you at once, and which drew you to him by "hoops of steel" more and more the better you knew him. 2nd. He was emphatically a large-minded man. He was the product of Public School and University Education in England, which, when it works upon good material, produces, in my opinion, the best results in the world. It tends to check any tendency to narrowness, angularity, bigotry and fanaticism. A man so trained is ready to admit that there are two sides to most questions, that possibly others may be right besides himself, and is disposed readily to accord to others that liberty and independence of thought which he claims for himself. Such an one is a man of the world in a good sense. He has mixed with youths and men on the same platform. He understands their views. He sympathises with their standpoint, and their way of regarding the questions of the day. Such an one does not look at measures or men merely through clerical spectacles. Such an one is likely to be equitable and tolerant. Such an one is trusted by men of all classes, and all shades of thought. I should lament to see the clergy of our Church occupying the position of a caste, separating themselves from other men. I hold that, for all callings, a sound general education is well nigh indispens-

able, as a preparation, and for none is it so valuable as for that of the ministry, in order that he who ministers may survey every matter with impartial gaze, and not be over influenced by professional considerations, and the more elevated the ministerial position, as that of a Bishop, for instance, the more needful, that he should take a comprehensive view of all problems with which he has to deal. Ignorance of men, inborn by prejudice, and arbitrary indifference to the opinions of others, and to the general good, may precipitate evils easier to excite, than to allay. A merely professional training for the clergy may possibly beget more accurate theologians and more acute controversialists, but can never give birth to that irrefragable confidence in a man's fairness and breadth of conception, with which all men who knew him regarded our departed Bishop. I ask those who had the privilege of serving under him as clergymen, I ask those good laymen who combine with us in church work and give their valuable assistance in strengthening our various organizations; I ask those who, in years gone by, were his pupils at school, whether his absolute fairness and unaffected manliness, were not among the chief ingredients of our Bishop's remarkable influence? 3rd. Those who met him for the first time were struck by his manly simplicity. There was nothing of the Don about him. But there was much of unconscious dignity and self respect, and though he put every one at his ease, and inspired confidence by his courtesy, and by the benignant glance of his eye, yet no one was ever likely to take a liberty with him, or to misconceive that kindly frankness, which imparted such a charm to his presence and his society. I have touched on his sympathetic breadth of view, as one great cause of his influence, and the universal esteem entertained for him. 4th. Another cause for this esteem was his *example*. Whatever he had to do, he did, and did it well. In the case of the various meetings over which he was called upon to preside, he always gave his best attention to the matter. Many a difficulty was smoothed over, or a complication unravelled, by some happy suggestion of his, in word or writing which reconciled discordant elements. Then remember the amount of sermons, addresses, correspondence which fell to his lot. Think of the toilsome journeys which he cheerfully underwent, to Labrador, to the Magdalen Islands, and other outlying parts of his extensive Diocese. Yet no one heard him complain, or even allude to the amount of calls upon his time and energies, or the burden of mental and physical fatigue, which were entailed upon him by the care of the church. He would suspend his work, whatever it might be, to listen patiently and kindly to the statements of the youngest deacon in his diocese, or to the questions of any one desiring his aid or advice. This potent example of labour unostentatiously wrought, of duty faithfully discharged, without self-display, worked quietly but surely in our midst, and incited all to follow in his steps, like soldiers, who would be ashamed not to do and to bear what their general did and endured. He might truly say, as the Roman orator said "*Si monumentum queris, circumspice.*" The state of his diocese, the results that have been achieved during his episcopate of nearly 30 years, are the best memorial to perpetuate his name. He could also say with Horace "*Exegi monumentum ore perennius.*" He has reared a structure in our hearts and memories more durable and eternal than bronze or marble. May the permanence of that structure be shewn in our lives and conduct. Then, though he be lost to our sight, he will be still living among us by the force of his example. No really good deed is ever done in vain. I mean a deed good in principle and in motive, as well as in appearance and profession. What then should be the result of a life so true, so simple, so free from self-seeking, so transparently honest and real, one which was so consistent an embodiment of the principles which he professed? I believe that it will be like good