

favored the observance of the days mentioned. Robert C. Hinckley also declared that he was in favor of more devotion in church service. T. R. Giger was of the opinion that the discussion in favor of reform in the church may lead to such a division as at present exists in the Episcopal Church.

The concluding address was delivered by Colonel Allen, who hoped the day would soon come when denominational walls would be broken down and all people united in one Christian brotherhood. He expressed himself as greatly impressed with the scene he witnessed at the departure of the Indiana when the heads of the leading denominations sat together on the same platform.—*Southern Churchman.*

DEATH OF THE LORD BISHOP OF QUEBEC.

On Wednesday the 20th inst., the Right Reverend James W. Williams, D.D., the beloved and revered Lord Bishop of the Diocese of Quebec, entered into the Rest of Paradise. Although he had been ill for some days anterior thereto, his death was not expected, and it has affected not only his own diocese, but the whole ecclesiastical province with sincere and profound sorrow. The loss to his own diocese of one who, in the highest and best sense had been a "Father in God" indeed, to his clergy and people, is necessarily great, and for the time overwhelming; but the position of his Lordship in the Church at large, and especially in connection with the Provincial Synod of Canada, owing to his long Episcopate and wide knowledge, sound learning and ripe wisdom, renders the loss in this respect, still greater. During the twenty-nine years of his episcopacy, Dr. Williams had won for himself, in an eminent degree, the esteem and confidence of all classes in the Church, and in the community at large; and humanly speaking, he was one of the last who could well be spared from the Counsels of the Church. He leaves a noble and imperishable record behind him of earnest, loving, and faithful administration as the Chief Shepherd of an important Diocese, and in every way has exemplified in the largest degree, the spirit of his Lord and Master. To his sorrowful and bereaved widow and his son, the rector of St. Matthews, we tender our sincere sympathy and condolence.

We give to our readers the following sketch of his Lordship's life furnished by his intimate friend and co-worker, the Venerable Archdeacon Roe, to the *Chronicle* of Quebec.

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 Williams' 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 Wikilishcombe, Somersetshire. Two sons were the off spring of his 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 buildings in the village, now become quite inadequate, to a large handsome new school erected on the College grounds. And in 1863, 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 headmaster 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 \$3,000, 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, \$3,000 a year. Outside the city of Quebec there were then 34 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 many cases their 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 preceeding 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 aged 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 \$35,000, 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 his 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 marvelous 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 evi-