

# Quebec DIOCESAN GAZETTE

Under the sanction of the Bishop.

A  
MONTHLY RECORD  
OF  
CHURCH WORK  
IN THE  
DIOCESE.

All communications to be made to the  
Rev. E. A. DUNN, M.A.,  
BISHOPSTHORPE, QUEBEC CITY.

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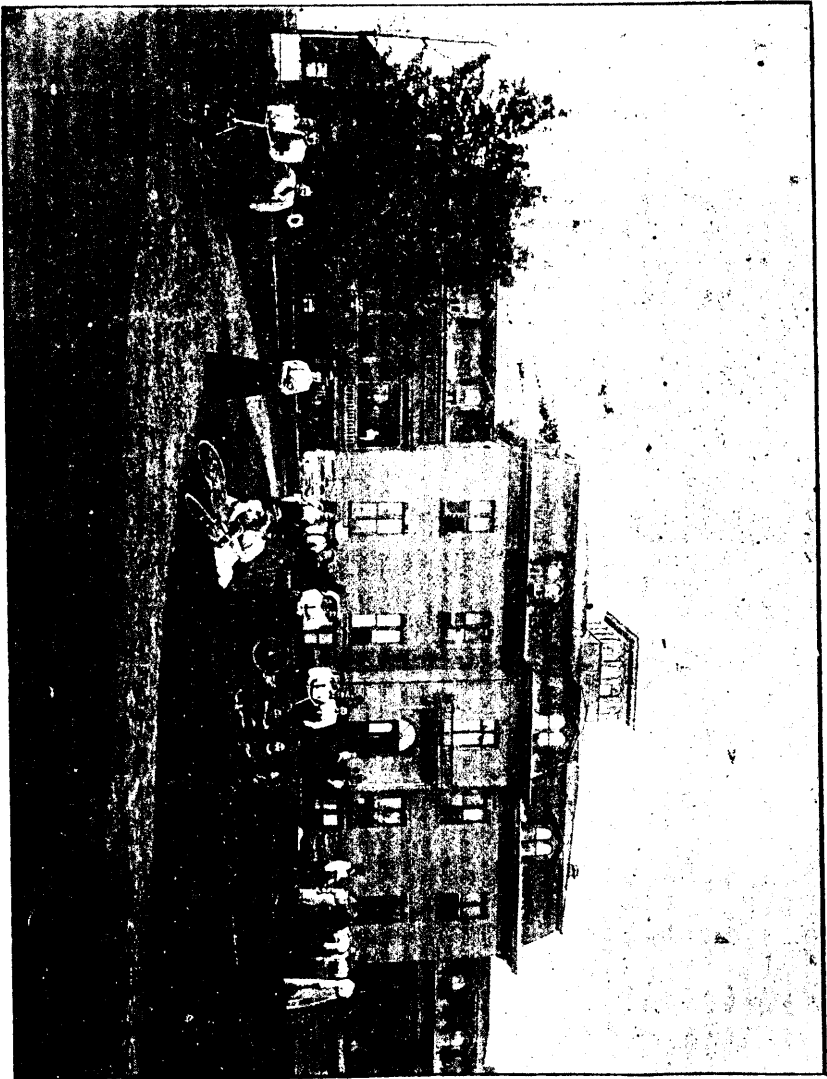
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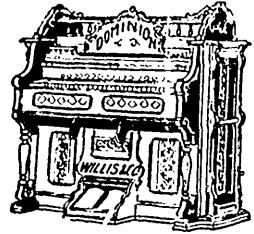
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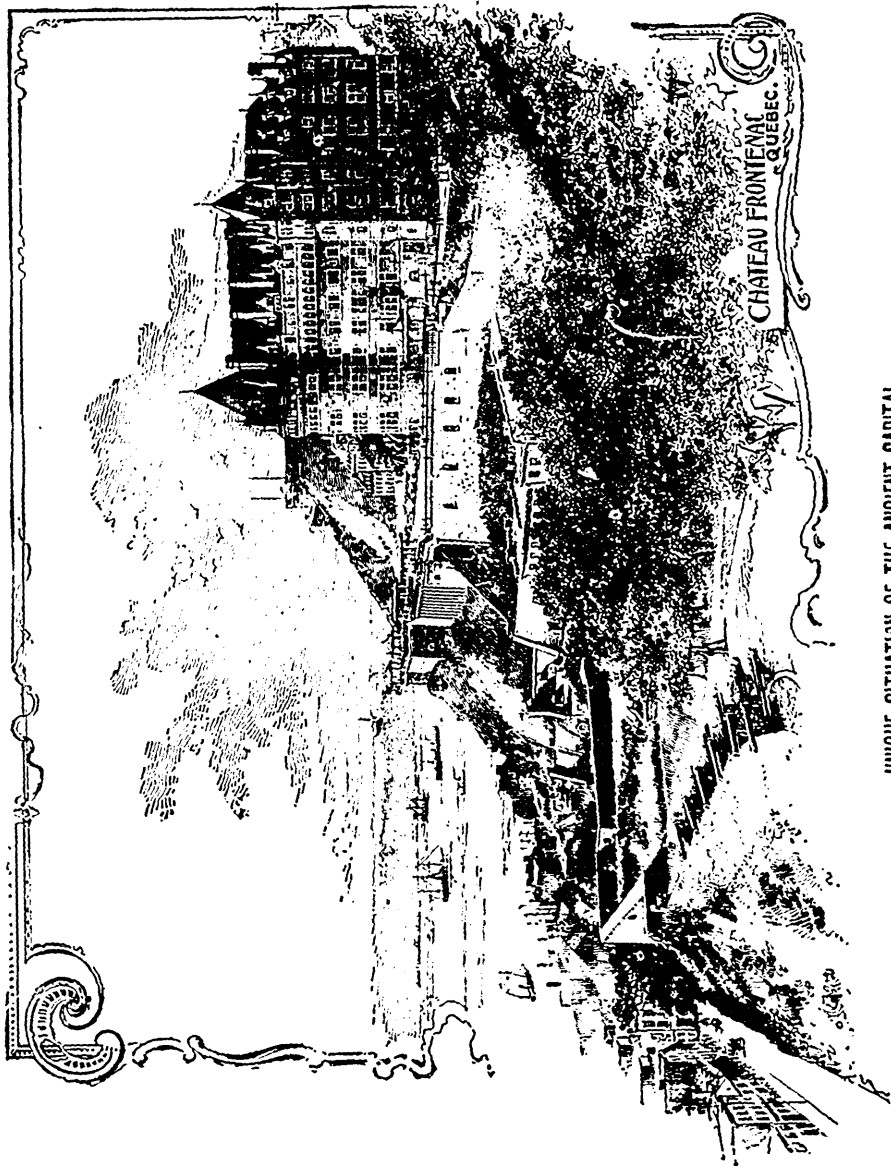
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# Quebec Diocesan Gazette.

Vol. VII, No. 2.

FEBRUARY, 1900

Price Three Cents.

## CONTENTS :

<p>The Bishop's Engagements..... 15</p> <p>Our Picture ..... 15</p> <p>Day of Humble Supplication ..... 16</p> <p>Justice and Kindness..... 18</p> <p>Church Parade ..... 18</p> <p>Church Society..... 19</p> <p>S. P. C. K..... 19</p> <p>The Bishop of Algoma's Collections..... 20</p>	<p>Church Helpers' Association..... 29</p> <p>Sunday Observance ..... 21</p> <p>First Principles of Christianity..... 26</p> <p>Public Worship..... 26</p> <p>Honorary Treasurership of the Diocesan Board..... 27</p> <p>District News ..... 27</p> <p>Postscript ..... 30</p>
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### The Bishop's Engagements for February.

- Thursday, February 1—Lecture Divinity Students at Bishop's College, Lennoxville, on the Extension of Christ's Kingdom, and hear Students read and preach.
- Friday, February 2 (Purification of the Blessed Virgin Mary)—Celebrate the Holy Communion at Bishop's College Chapel 7.30 a.m., and return to Quebec.
- Sunday, February 4 (Fifth after Epiphany)—Celebrate the Holy Communion and preach at S. Paul's, Quebec City, and assist at the Cathedral at Evensong.
- Wednesday, February 7—Preside at the Annual Meeting of the Quebec Church Society, 3 p.m.
- Thursday, February 8—Preside at Meeting of Central Board, 4 p.m.
- Sunday, February 11 (Septuagesima) — DAY OF HUMBLE SUPPLICATION WITH REFERENCE TO THE PRESENT WAR. Celebrate the Holy Communion at Cathedral, 8 a.m. Preach 11 a.m., and assist at Evensong.
- Wednesday, February 14—Preside at Meeting of Diocesan Board, 4 p.m.
- Thursday, February 15—Travel to Montreal.
- Friday, February 16—Assist on Protestant Committee of Council of Education.
- Saturday, February 17—Ditto.
- Sunday, February 18 (Sexagesima)—Preach at S. Stephen's Chapel, Westmount, Montreal, 11 a.m. Preach at the Church of the Advent, Westmount, Montreal, 7 p.m.

Monday, February 19—Give Illustrated Lecture at S. John's Church Hall. Subject : The Need of the Reformation of the Church, and how it really came about.

Tuesday, February 20—Return to Quebec.

Saturday, February 24 (S. Matthias)—Celebrate the Holy Communion at Cathedral, 7.30 a.m.

Sunday, February 25 (Quinquagesima) —Assist at the Holy Communion, Cathedral, 8 a.m. Preach 11 a.m., and assist at Evensong.

Ash Wednesday, February 28—Celebrate the Holy Communion, Cathedral, 11 a.m., and preach at Evensong.

### Our Picture.

Since our Gazette has readers all over this vast Diocese, and many also in England, and in the United States, as well as in other parts of the Dominion of Canada, we gladly seize the opportunity of shewing in this month's picture something of the unique and noble situation of our dear old City of Quebec. Our sketch is so taken, that it shews the grand river St. Lawrence as it comes down to us from Montreal, with the Megantic hills far away beyond the other side, the King's Bastion, with its flag staff, forming the nearest corner of Quebec Citadel, the new Chateau Frontenac, taking the place of the Governor's old Chateau on the Terrace, which is one of the finest promenades in the world, while Lower Town or Business Quebec appears below on the left, and the roofs of the houses beyond the Ram-

part in the foreground indicate the steep course of Mountain Hill, by which the tourist is lifted in calèche or wagon to the Upper Town. Here are the hotels, the Chateau, for those who have money to spend, and the Clarendon, for those, who want, with less expense to be just as comfortable, and several others suited to all purses. To reside in Quebec is a great privilege and enjoyment; to those who cannot do this we would suggest at any rate a visit; for there is much to see that can be seen nowhere else, and a visit to Quebec is one that never disappoints.

### Day of Humble Supplication.

His Grace the Lord Archbishop of the Ecclesiastical Province of Canada has appointed Septuagesima Sunday, February 11th, as a day upon which all our people shall be called upon to meet in their Churches in solemn service with the especial object of a united acknowledgement of the power and wisdom of Almighty God, and of seeking that He in His mercy and goodness will bring the present unhappy war to a right and lasting peace, and overrule all things in this world of sin and sorrow to the enlargement of His blessed Kingdom.

Accordingly, the Lord Bishop of this Diocese has communicated the above fact to all our Parish Clergy, and has appointed as follows with regard to the Public Services of the Day:

(A) THE HOLY COMMUNION, if possible, early, with the special prayers given below, with a request that the communicants in their secret prayers, will seek God's protection for our soldiers and sailors, God's comfort for the sick and wounded, as well as for the bereaved families of the slain, and also God's guidance, not only in the conduct of the war, but also with regard to the conditions of peace.

(B) A SPECIAL SERVICE OF HUMBLE SUPPLICATION.

(1) A Hymn. e.g. Hymn 241, H.A.M. tune 16 or 268, or 349.

(2) Preliminary Address.

(3) The Litany, inserting before the prayer of S. Chrysostom the following special Prayers:

“O Lord God of Hosts, our only Strength, we come before Thee confessing our many sins and our

forgetfulness of Thee in the time of our wealth. Pardon we beseech Thee, all these our offences, and cleanse us from our sins. Forgive whatever may have been amiss in us in the controversy, which has led us into this present strife, and grant in Thine own good time a righteous issue fraught with blessing to all mankind; through Jesus Christ our Lord. Amen” (Archbishop of Canterbury.)

“O Lord, we beseech Thee, favorably to hear the prayers of Thy people that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness for the Glory of Thy Name: Through Jesus Christ our Saviour, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.” (Collect: Septuagesima.)

“O most powerful and glorious Lord God, the Lord of Hosts, that rulest and commandest all things; Thou sittest in the Throne judging right, and therefore we make our address to Thy Divine Majesty in this our necessity, that Thou wouldest take the cause into Thine own Hand, and judge between us and our enemies. Stir up Thy strength, O Lord, and come and help us; for thou givest not always the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us, Thy poor servants begging mercy, and imploring Thy help, and that Thou wouldest be a defence unto us against the face of the enemy. Make it appear that Thou art our Saviour and mighty Deliverer,

through Jesus Christ our Lord. Amen." (*Prayer Book: Before a Fight.*)

"O Lord God Almighty, by Whose permission nation riseth against nation, Who usest their swords for Thy judgments, and Who makest wars to cease in all the world: Vouchsafe, we beseech Thee, to our forces now engaged in South Africa, protection and courage in danger, and mercifulness in victory. Grant to the wounded succour; to the dying pardon and peace; to the mourners comfort; to those, who minister to the suffering, skill and gentleness; and to us all, when Thou willest, the blessing of a righteous and abiding peace; through the merits of Thy Son, Jesus Christ our Lord. Amen." (*Archbishop of Capetown.*)

(4) Anthem or Hymn. e.g. Hymn 217' H.A.M. The following Special Hymn to the first tune of 24, H.A.M.

O Lord of Hosts, without whose Will  
No wars are waged by men's decree,  
Their swords Thy purposes fulfil;  
The earth O Lord, is ruled by Thee.

Lord, we believe Thine arm alone  
Can save by many or by few;  
All vaunting pride we would disown,  
Our faith and trust in Thee renew.

Gird Thou our armies with Thy might,  
Keep Thou our flag unsoiled by sin,  
Help us in justice, truth, and right,  
The fight to face, the fight to win.

Have mercy, Lord, on those who fall,  
Howe'er as friends or foes they stood;

Grant Thy eternal peace to all  
Who find in death their brotherhood.

O'er all the wounded shed Thy cheer,  
Look down in pity on their pain,  
Help them to feel Thy presence near,  
To soothe and comfort, bless, sustain

Regard the mourners—all who grieve  
For loss of father, husband, son;  
The stricken hearts do Thou relieve,  
Help Thou their prayer: "Thy will  
be done."

On all who serve and all who share  
The sacred ministry of love,  
By deed, by word, by gift, by prayer,  
Pour forth Thy blessing from above.

Lord God of Hosts, Lord God of  
Might,

O haste the day when wars shall  
cease,

When o'er the earth triumphant Right  
Shall reign in universal peace.

Amen.

(5) Lesson: Joel II, 12, 27 inclusive.

(6) The Apostles' Creed.

(7) The Miserere (to be said or sung kneeling), with the Prayers that follow it in the Communion Service appointed for Ash Wednesday.

(8) Hymn. e.g. Hymn 376, H.A.M.

(9) Sermon.

(10) Offerings for the Canadian Patriotic Fund, to be sent to the Rev. E. A. Dunn, Bishopsthorpe, Quebec City.

(11) Hymn e.g. Hymn 595 or 437, H.A.M., or Hymn for our soldiers, printed below, to the tune of Hymn 391, H.A.M.

For our valiant soldiers,  
Lord, to Thee we pray;  
Guard and keep them ever,  
Be their guide and stay,  
When through veldt they're marching  
Many a weary hour.  
From their foes protect them  
By Thy mighty power.  
For our valiant soldiers, &c.

When in darkness resting,  
Arms are laid aside,  
God of battles shield them—  
Still with them abide:  
And if they in fighting  
Should not think of Thee,  
Do not Thou forget them,  
Still their succour be.  
For our valiant soldiers, &c.

Lord, when sick and wounded,  
Far, perchance, from care,  
Let Thy healing Spirit  
Save them from despair.  
Saviour, be Thou with them,  
All their prayers to hear,  
Strengthen, watch, and comfort,  
When none else is near.  
For our valiant soldiers, &c.



Hungry, Lord, and thirsty  
 In the wilderness,  
 Thou did'st hear Thy people  
 In their sore distress :  
 Thou can'st turn to blessing  
 Every human pain,  
 Grant that these through suffering  
 Saving faith may gain.  
 For our valiant soldiers, &c.

Lord, among our army,  
 Fighting for our land,  
 Thou he'st also soldiers  
 Fighting Satan's band ;  
 Lord, be Thou their helper  
 Touch their lips with fire,  
 Let Thy Holy Spirit  
 All their words inspire.  
 For our valiant soldiers, &c.

Safe beneath the shelter  
 Of Thy mighty shield,  
 Thou can'st keep from danger  
 Soldiers in the field !  
 And, although around them  
 Tens of thousands die,  
 Thou can'st keep in safety  
 Those for whom we cry.  
 For our valiant soldiers, &c.  
 Amen.

### (12) The Blessing.

Where the Holy Communion early, would be impossible, there may be, if desired, Holy Communion beginning after No. 8 of the Morning Special Service, with the Sermon at its usual place.

The Special Service should be used at all the Stations of our Parishes and Missions ; but when there is Evening Service at a Church at which the Special Service has been used in the morning, the Evening Service should consist of the order of Evening Prayer with a Sermon and suitable Hymns, and the Miserere said or sung kneeling immediately before the Blessing.

If a Congregation has no Service on February 11th, then the Special Service may be used on a week-day or on the following Sunday.

Copies of either or both of the Special Hymns may be obtained from the Rev. E. A. Dunn, if ordered at once, at 40 cents per hundred for one, and 55 cents per hundred for both. Smaller quantities in proportion; postage included.

These Hymns may well be sung and the Prayers offered at discretion, frequently during the continuance of the war.

## Justice and Kindness.

It has often been said that the best friends to this Dominion are those who help the two great Races, which inhabit it, to live together in godly union and concord ; and among such, there is none more prominent than the Hon. Mr. Parent, the Mayor of Quebec. It was he, who a couple of years ago, called at the new City Hall a meeting of French and English together for the relief of the starving multitudes in the great Empire of India, and by united action secured from the old City of Quebec an offering for the Indian Famine Fund of upwards of \$10,000. Lately, too, the Mayor has made several speeches, showing how glad the French and English should be to live and even fight side by side under the British Empire's Flag. And a few days ago, when the Mayor discovered that the Rev. John Almond, because he was only appointed to be Church of England Chaplain to the first Canadian Contingent just at the hour of sailing away from the port of Quebec, had not received, like the other two Chaplains and other officers of the same rank, the handsome gift of £20 from the Citizens' Fund, his Worship insisted, at the time of the distribution in favor of the men of the second Contingent, that Mr. Almond should not be forgotten, and he has thus caused the £20 to be forwarded to the Bishop, in the brave young Chaplain's behalf. "Mere justice," someone will say. Yes ! but "very kind" — a graceful act, which will do much good !

Considering, in fact, all that Mayor Parent has done for the City and Province of Quebec, and especially the way in which he has lived to slay foolish prejudices, and to cultivate unity of purpose and friendliness of spirit, we may truly say of such a man, in such a position, that he deserves well of his country, and also of his Queen. And even if he should never obtain Imperial recognition, at any rate our worthy Mayor has the happiness of the grand and true reflection "Blessed are the peace-makers, for they shall be called the children of God !"

## CHURCH PARADE.

There was a Church Parade to the Cathedral on Sunday, January 14th, attended by "E" Battery, R.C.A., and

No. 3 troops of "A" and "B" squadrons, Canadian Mounted Rifles, including most of the Montreal and Quebec members of the Contingent, accompanied by the men of the R.C.A. and 8th Royal Rifles. The Service commenced at 9.30 with the hymn "Onward, Christian Soldiers." Morning prayer was read by the Rev. F. G. Scott, Rector of St. Matthew's, and Chaplain at the Citadel. The other hymns selected were "Stand Up, Stand Up, for Jesus," "Fight the Good Fight," and "O God, our Help in Ages Past." The Holy Communion was choral, the Bishop being Celebrant, assisted by Dean Williams, the Rev. F. G. Scott, and Rev. R. A. Parrock (Bishop's Chaplain). The Dean preached a most impressive sermon from the text Psalm xviii., v. 2: "The Lord is my Rock and my Fortress and my Deliverer, my God, my strength, in whom I will trust, my buckler, and the horn of my salvation and my strong tower." The Service concluded with the hearty singing of the National Anthem.

**CHURCH SOCIETY.**

**CENTRAL BOARD.**

A stated meeting of the Central Board was held on January 16th, the Lord Bishop in the chair. The Secretary submitted to the meeting the Annual Report, which, having been considered clause by clause, was adopted and ordered to be presented at the approaching Annual Meeting of the Society on the seventh February. The question of securing a complete and accurate record of Title Deeds of Church properties throughout the Diocese was discussed. On the recommendation of the Chancellor and approval of the Diocesan Registrar, it was decided, first, to procure a record of Deeds, according to Parishes, at present in the archives, and then through the co-operation of the Clergy, supplement the list as may be necessary. It was proposed to secure the services of Mr. F. C. Wurtzle in carrying out this work under the supervision and instruction of the Registrar. In accordance with notice given at previous meeting an alteration in By-Law XIII (on Pensions) was considered, and as amended, it was decided to submit the alteration to the Annual Meeting for consideration. The report of the Joint Committee of the Central and

Diocesan Boards, on the proposal of the Lord Bishop in reference to certain mission work and bequests of the late Senator Price, was presented by the Chancellor and adopted. Mr. R. Campbell, as chairman, submitted the report of a Committee appointed to confer with the Lord Bishop with reference to the "Location for the meetings of the Church Society and its Committees." The report expressed satisfaction with the present arrangements and was adopted. The Secretary submitted a report as to Bonds deposited or withdrawn from the Society's safe by the Treasurer in his presence since the last meeting. The Treasurer submitted a report of investments made and moneys received since last meeting.

**The Rev. H. Gomery's Work for the S. P. C. K.**

During his second year as travelling Agent for the S. P. C. K., in the Ecclesiastical Province of Canada, the Rev. H. Gomery has held two hundred and twenty-two Services or Meetings, has pressed the value of the Society and its publications upon thousands of our people, and has collected for the Society, including a few subscriptions amounting to \$55 from the Diocese of Quebec, as follows: -

Niagara .....	\$187 31
Quebec .....	163 69
Nova Scotia.....	151 16
Montreal.....	121 48
Toronto.....	87 59
Fredericton.....	75 65
Ottawa.....	37 63

\$824 51

We are very sorry to hear that there is among the Churchmen of our cities a feeling that it is the business of the English Missionary Societies to make grants to Canada, and that there is no call upon them to shew their gratitude for all that has been done and is being done for the Canadian Church by subscribing regularly towards the funds of these Societies. But surely such Churchmen must see, first, that we could not have received the noble grants that have been bestowed upon us, unless our brother Churchmen in England had subscribed for our good, and secondly that it is quite as much and more our duty, now that we have been helped on to our feet, to subscribe regularly to enable the Society to continue its grants to the poorer parts of our Dominion and to other lands as well.

**The Bishop of Algoma's Collections.**

In addition to the \$670.25, contributed or promised in Quebec City to the Bishop of Algoma during his recent visit, we are glad to be able to record that he received also \$1,311.36 from other parts of the Diocese, as follows:—

Danville—Offertery. . . . .	\$	20	68
Richmond—Offertery. \$		18	31
Special—			
F. W. Graham. . . . .		1	00
F. A. Graham. . . . .		1	00
Gwen. Thompson. . . . .		5	00
A. Wilcocks, Esq. . . . .		15	00
Col. Aylmer. . . . .		10	00
			50 31
Sherbrooke—			
Wm. Farwell, Esq. . . . .		1000	00
St. Peter's School. . . . .		6	74
Mary Ball. . . . .		1	50
Mrs. Reid. . . . .		25	00
Major and Mrs. Wood . . . . .		5	00
			1038 24
South Durham. . . . .		5	43
Dixville (per Rev. G. H. A. Murray . . . . .		2	25
Dudswell. . . . .		6	56
Cookshire—Rev. A. H. Robertson. . . . .		10	00
W. A., St. Peter's. . . . .		7	00
Offertery. . . . .		8	40
Dr. Triggø. . . . .		5	00
			30 40
Robinson, Bury — St. Paul's . . . . .		11	08
St. Thomas' . . . . .		2	70
Mrs. Bown . . . . .		1	00
C. H. Tumbs. . . . .		1	00
Mrs. Boydell. . . . .		1	00
W. Herring. . . . .		0	50
Mrs. Herring . . . . .		0	50
			17 78
Waterville. . . . .			20 45
Compton—Special. . . . .		5	00
Offertery . . . . .		19	57
			24 87
Coaticook—Offertery. . . . .		16	77
Stanstead. . . . .		17	77
Magog—Offertery. . . . .		16	55
Hatley — Rev. A. Stevens. . . . .		3	00
Dr. Wright, Montreal. . . . .		20	00
Mrs. Wm. Wright, Montreal. . . . .		20	00
			40 00
			\$1311 36

And further, we understand that there were certain offerings made in Sherbrooke and other places, but not yet paid, to the extent of \$108.56. Consequently the total offerings contributed or promised by the Diocese of Quebec, amounted to the creditable sum of \$2,090.17.

**Church Helper's Association**

At the annual meeting of the Church Helpers' Association, held at the Church Hall, some very interesting and satisfactory reports were presented. The secretary has kindly furnished for publication the following particulars of the gathering.

There were, sixteen members present. The president opened the meeting with prayer.

The minutes of the last annual meeting were read and confirmed; also the reports of the secretary and treasurer were read.

Moved by Mrs. J. B. Forsyth, seconded by Miss I. Irvine, that the reports of the secretary and treasurer be adopted, and that the editors of the Quebec Chronicle and the Diocesan Gazette be asked to kindly publish them.

The following officers were elected by ballot for the ensuing year, Miss Von Island and Miss Dunn acting as scrutineers:

President—Mrs. C. Sewell.  
 Secretary—Mrs. P. Patterson Hall.  
 Assistant Secretary—Miss Mabel Sewell.

Treasurer—Miss E. Patton.  
 Vice-Presidents.

Cathedral, Mrs. J. C. More.  
 St. Matthew's, Mrs. Carter.  
 St. Michael's, Mrs. Forsyth.  
 St. Peter's, Miss Elliott.

Committee.—Mrs. E. Sewell, Mrs. G. R. White, Miss Boswell, Mrs. Holloway, Mrs. J. T. Ross, Miss Mary Dunn.

Advisory Committee—Captain Carter J. Hamilton, Esq., J. C. More, Esq.  
 Auditor—J. C. More, Esq.

**ANNUAL REPORT.**

The following is a statement of the work done by our Association during the past year:

Our membership is about the same our members being 124.

As decided at last annual meeting, the annual sale was held later in the autumn, it having been thought advisable to change the date for many reasons. It took place on the 26th Octo-

ber. The receipts were much the same as usual.

One special, ten monthly and two general meetings were held, the attendance at the latter meetings being 15 and 17 respectively.

The annual collection for the Church Society was again undertaken by some of our members.

Miss Tillie Kennedy having resigned from the executive committee last May St. Paul's has been unrepresented at our committee meetings.

A donation of children's clothing has been received from Mrs. Webb, and sent to the family of one of our clergy men. The gift has been gratefully acknowledged.

No funds being available at the October general meeting to meet the applications received, a resolution was passed empowering the committee to vote certain sums of money at their next meeting.

We have endeavored to give a favorable response to all appeals, but owing to some requests being for objects outside our work, we have reluctantly had to refuse assistance.

We tender our sincere thanks to all those friends who have kindly contributed money or clothing for our work.

HELEN A. SEWELL,  
President.  
CAROLINE M. HALL,  
Secretary.

#### EXECUTIVE COMMITTEE REPORT

February—\$25 towards a stove for parsonage at Stanstead.

\$15 toward a set of communion vessels for use of Rev. Mr. Almond in his visits to out of the way missions of the diocese.

April—White Stole to Rev. W. W. Adcock.

\$20 towards an altar cloth for Church at Hereford.

\$6 towards a horse shed, and \$14 towards an organ for Church at Lake Beauport.

May—Dossal for Church at New Carlisle, congregation contributing \$5.

Set of Communion vessels for Church at Grande Mere.

Set of fair linen for Churches of St. Paul and Christ Church, Frampton.

General meeting—Cassock to Rev. A. H. Moore.

Surplice for Church at Maple Grove. Also one for travelling purposes in same mission.

\$20 towards painting interior of parsonage at St. George, Beauce.

June.—Large set of Altar vessels for Church at Black Lake, congregation of that place contributing \$10, and St. Matthew's Guild \$10.

September.—\$15 towards expenses of sickness in a clergyman's family.

October—Altar cloth for new Church at Kinnear's Mills, congregation giving \$5.

November—\$25 towards a furnace for parsonage at Marbleton.

\$25 for same purpose at Shigawake.

\$25 towards a stove for Church at Grande Mere.

\$35 towards a set of Altar vessels for Churches at Johnville and Sandhill.

December—\$20 towards expenses of Clergyman in moving.

HELEN A. SEWELL,  
President.  
CAROLINE M. HALL,  
Secretary.

#### FINANCIAL STATEMENT.

The Treasurer's statement showed the total receipts to have been \$598.08, including a balance of \$204.96 brought forward from previous year.

The expenditure amounted to \$438.32 leaving a balance in hand of \$159.76.

#### SUNDAY OBSERVANCE.

BY THE REV. JAMES HEPBURN, M.A.

Mr. Chairman, My Lords and Brethren :—

I have some encouragement in venturing to address you upon the subject assigned me, viz., "Sunday Observance." It is a subject in which everyone of you is deeply interested, and therefore you will all listen patiently to what is said. It is a subject to be considered from different points of view; and I am encouraged to hope that from the discussion that is sure to follow, much light will be thrown upon it—to our mutual help and advantage.

The proper observance of Sunday or the Lord's Day, is a subject of extreme importance, at the present day. The growing neglect of the day in our country and elsewhere brings sadness and a painful anxiety to all. That the neglect is growing few will gainsay. If it were not a growing evil, and a threatening evil, why should so much attention be given it in the most august assemblies. It has been

brought before the Convocations of the Church in England. It has been discussed in her annual Congresses (where only the most pressing and burning questions are treated). It is only a few days since we were all reading with interest what was said in London in the largest Congress ever assembled in the old land; it has been brought before our Diocesan Synods in Canada on various occasions, and of course it has found a place in the programme of the Provincial Synod, once and again. A few weeks ago the Diocese of New York met under the presidency of its great Bishop Potter, who was ably assisted by a hardly less famous man, Dr. Dix, the Secretary of the General Convention of the United States of America. And only two subjects were handled—the law of Divorce, and the observance of the Lord's Day. The whole world has been exercised most sorrowfully for years past about the first, because the purity of the life-blood of the nation depends upon the due observance of the moral law of God in all its connections, and especially as it bears upon the hallowed relations between husband and wife. What of the importance attaching to the second subject (Sunday observance) on the programme of that New York Synod at such a time and under the trying circumstances that made the first imperatively necessary?

There is but one conclusion to be drawn from what I have been saying, and that is, that much devolves upon the Bishops and Clergy in order that there may be a recovery for the Lord's Day of much that has been lost, and a deliverance from many abuses.

I purposely avoid calling it the Sabbath Day. It is not the Sabbath Day—the Sabbath Day was abolished long ago. St. Paul the Apostle says as clearly as it is possible for man to say it, that the day is abolished. We no longer observe the Sabbath Day; but the day of the Risen Lord—the day of the Resurrection—a day of joy and gladness, because of that Resurrection. And we deprecate very strongly the practice of some who still speak of the Sabbath Day and Sabbath Schools, etc. We have not a Sabbath Day to observe, with all the regulations and restrictions of the Ancient Law. No! but we have the Lord's Day to keep. And it speaks of

duties to be done, which are most closely connected with the life and health of our souls. And it speaks of privileges—the highest that man can wish for in the present life—privileges that the angels of Heaven might envy us in possessing. Yet how many hundreds and thousands of professing Christians live as if there was not a solitary duty devolving upon them nor a single privilege to be found in the Lord's House on His Day—as if any house was as good as the House of Prayer, and as if there was no distinction in the days of the week. To correct the prevalent abuses, we have surely much to do. I have said that the Sunday is not the Sabbath Day. It is not. Yet there is a connection between the two to be traced. There must be, for do we not regularly read the Ten Commandments of the Law of Moses in our weekly worship, one of which is "Remember that thou keep holy the Sabbath Day"? There must be something in common between our observance of the Lord's Day, and that of the Sabbath Day of old, or else this commandment would not be used as it is. This connection does not concern the letter of the law; but it does the spirit of it, which is a matter of far greater moment.

There is the principle of securing rest for weary men based upon the fact that the Lord God Himself rested after the Creation; and closely bound up with it is the principle of elevating and sanctifying that rest, by using it for the honor and worship of God. Man must rest from toil, and get away from the whirl of life and pleasure, so as to be able to do his duty to his Creator. There is also the principle of brotherhood. Not only must a man rest but his wife also and children. Yes; it is made very clear and express, by the giving of details as to servants without and within the house, extending even to the beasts and cattle. These are the principles of the law; or the spirit of it, that binds men forever. From this bond of duty we never can be freed. I think it is very necessary that we should take some trouble to show how the Sabbath Day observance passed on into the Christian observance of the Lord's Day which fell on the first day of the week.

It is a help to notice that the Sabbath Day was kept by the Jews, not only as a rest in memory of God's

rest, when he had finished the works of Creation ; but also in memory of their deliverance from Egyptian bondage. Indeed the movement towards deliverance was begun as it happened on the Sabbath Day. Had it been begun on some other day, the deliverance itself was so weighty a fact that the day would have demanded regular observance. And if this be admitted, it is easy to see how Christians were at once prepared to immortalize the deliverance of the world from sin and death, by a regular and continuous weekly celebration of the day on which it was accomplished by the Resurrection from the dead of their Lord and Master, Jesus Christ.

The teaching of our Saviour about the Sabbath Day points in the same direction. The liberties, which he took with the day, gave great offence to the rigid teachers of the time ; and He boldly justified the taking of these liberties ; and in so doing called Himself the "Lord of the Sabbath." He had the power to regulate the day, and He intended to use that power in the interests of men, for "man was not made for the Sabbath, but the Sabbath for man."

Over this ground I must pass hurriedly. Yet you will allow me to allude to proofs familiar to all, that we must employ in defence of our position, which we shall find assailed from time to time. There are many worshippers of the letter, who refuse to come away from the Sabbath Day observance, and we must deal with them and show that we are loyal to the commands and requirements of the Lord.

The first fact to be noted is that on the Resurrection Day, the Blessed Saviour appeared no less than five times to different Disciples. The next is that He did not appear to anyone until the next first day. It is noteworthy that He ignored the Sabbath, but met the Disciples the next day. When Saint Paul was left in Troas seven days, the chronicler states that "on the first day of the week the Disciples came together to break bread." When he wrote his Epistle to the Christians of Corinth, one remarkable instruction he gives them (unless the first day of the week was the day regularly observed by the Christian Church everywhere) and it is that "upon the first day of the week

everyone of them should lay by him in store, as God had prospered him, that there might be no need of gatherings when he came." If you think of a Congregation still observing the Sabbath and getting this instruction about the first day from their leader, you stand utterly perplexed, for you say Why this needless trouble? Worship was offered the day before, and gifts were an essential part of it. What is the sense of returning the next morning with gifts? Does not wisdom say, bring your gifts when you come to worship. Certainly it does; and so we interpret the passage that Christians from the beginning, i.e., from the morning of the Resurrection of the Lord, had met for worship on the same morning week by week and year by year. St. Paul lays down instruction for Corinth similar to what he gave to other places, and he calls special attention to the bringing of gifts to help the poor of Jerusalem whenever they met for Christian worship.

Saint John the Divine, an exile on the lonely rock Patmos, "was in the spirit on the Lord's Day." Observe that this title of "the Lord's Day" was never given to the Sabbath Day, and it must not be given to it here. The whole Book of the Revelation, if read without prejudice, will show that it was the day held sacred to the memory of the Lord, on whose account the book was written and who is described in the opening page as "One who liveth, but was dead, who is alive for evermore, and has the keys of death and Hades." This was the great central truth, around which all other truths revolved—the truth of the deepest importance to the whole world—and which called for a weekly memorial, that its influence might be felt by all, and more and more, until the end of the world.

I think it wise now to admit that these references to the Holy Scriptures are not by themselves a sufficient proof that we are right in keeping the Sunday instead of the Sabbath.

But, if we follow the lines laid down for our guidance in the Church of England, we feel no obligation to prove every practice or custom from the Bible. We have the custom of the Church from the beginning, and to us that is a law as sacred as any law can be, for can it be possible to think

that the Church of God has been in error from the first on a matter of vital concern?

The Christian's day of worship has been the first day, or Sunday, and without fear or misgiving we follow it faithfully. I will not make a pretence of learning, and quote the Fathers Papias Irenaeus, Tertullian, etc. I will not dwell upon the famous letter of the Governor Pliny. But I will refer to the change introduced in the Roman Empire by the first Christian Emperor Constantine, because it has been perverted. It has been asserted that when the Emperor became a Christian, the Church was so delighted, that she threw the reins of Government into his hands and allowed him the privilege of introducing many of his heathen fancies, and among them the worship of his God, the Sun, on the Sun's day—Sunday.

It is well to know the perversion, so as to be ready to meet it. Until the day of Constantine, there was no regular day of weekly worship, but when he became a Christian, as a matter of course he had to observe the Christian's day of worship himself; and then very naturally he used his influence, and successfully, to have a day allowed for worship by his Government.

This was an immense gain to the Church to have one of her customs sanctioned by authority, and her members left in safety, as they erected houses of Prayer for the Lord, and went to them week by week, or day by day, as they had opportunity for the strength and refreshment of their souls.

The continuous history of the Church for fifteen centuries bears the clearest and strongest testimony to the observance of the first day of the week by Christians wherever found. Then a few began to hark back to the Sabbath Day. And they have had a limited following since. But we need not trouble ourselves any more about them. We are quite satisfied to be reckoned with the many generations of Christians who have been perfectly agreed on the matter from the first.

The truth to remember, and it is a great truth—is that the Lord God demands the peculiar observance of one day in seven. He demands it for our sakes, and for His sake.

It is good for men to have regular periods of rest. Not that men could not work on steadily every day in the year for awhile, for as far as the strain goes many could; many do. But it is good for men all the same, let them be ever so strong. It must be good, for the Lord has enjoined it; and in all His legislation for men He has studied most thoughtfully and tenderly their interests. What is good for us He decrees.

It is very easy to develop this thought; but I leave it for others. What surely must appeal to us more powerfully even than this is, that the appointment is for God's sake, for His honor and worship. Do we not feel ourselves, brethren, under the weightiest obligations to keep the day that is fixed for such hallowed purposes.

There may be a good deal of selfishness and indolence in observing a day, that we regard as first appointed for the resting of weary limbs, though there is truth in it as far as it goes. But when we think of the day as connected with the dignity and honor of God, we are moved with better feelings, and more powerful by far. We are roused by this, when we pay little or no attention to the other.

The day is God's day—not ours. He demands it at our hands; and he has a right so to do. He requires us to tread his courts, bringing our gifts with us, and ready to offer the tributes of prayer, praise and thanksgiving to him. We think of the duty of obedience, so becoming to us when the Lord our God calls; and then we think of the privilege—the great and glorious and blessed privilege of worship.

It is a privilege indescribably precious, when we have accepted it, and continued to accept it year after year. Once we have thoroughly entered into it, we cannot do without it. If we tried to, we should find that the delight was gone out of our lives, and we could not endure it. Let us emphasize this our experience, again and again, with all the force of our character, resulting from the strength and depth of our convictions, let us urge it upon the many (oh! they are so many) who have not yet had the experience! Believe me we shall thus do much good.

Presently I shall speak of recrea-

tions, that I believe find a fitting place on Sundays, after the proper duties of the day are done, or as a rest between one duty and another. For we cannot possibly live our natural life of toil for six days in the week, and then spend the whole of Sundays in devotions of one kind and another. Attempts to bring this about have ended disastrously, driving people to utter recklessness, and godlessness and sin.

But first I must speak of the two great obstacles to Sunday observance—labor and pleasure. The regulation of Sunday labor is full of difficulties. There is work in the house and in the barn; there is loss in business, if the run be broken; there is travel on the street and on the railroad; there are cabmen and drivers; there are waiters in hotels and elsewhere, and they cannot be let free.

No! Have those that employed them thought over the matter considerably? It is surprising what a difference it makes, when we think with sympathy and compassion, and arrange a plan of work. One mistress will keep all her servants busy the whole of every week day, and just as busy on Sunday as any other day. And another will plan for her maids and give them almost any privilege good for them. Some servants never get to Church at all; others can get there every Sunday, and can also avail themselves of the greatest of Christian privileges, the Holy Communion.

Several very interesting papers were read in this connection at the recent Church Congress in London, England. One gentleman of large experience contrasted the workings of three large establishments, employing seventy men each; one firm kept fifty men busy on Sunday; another, ten; and another, only one. Many similar facts were given. How eloquent are these figures. When the employer wishes to ease his men, he can.

And how many of us men might lift loads of care and trouble from wives and servants, if we did not insist upon luxurious fare on Sunday.

If we would see the evils arising from excessive toil reduced in our country, it would be wise for us to look first and see if we ourselves cannot do something at home.

It is much harder to deal with companies and corporations than with individuals. In fact it seems as if there was some truth in the adage: "Corporations have no souls."

Remember a holiday on Sunday now and then is not much of a privilege. Worship regularly, and it is easy; it is also comforting—delightful; but let your attendance be broken, and your joy is measurably gone at once; and is in danger of dying out. Many of our people are disposed to condemn the Roman Catholics for amusements on Sunday afternoons. Well! before we say much, many, many of our people had better rise to their standard and give half the day. Unless our righteousness exceeds theirs, let us have a wholesome fear. I think that in many places in our country the comparison between us and them is very much against us.

And this leads me to my second obstacle in the way of Sunday Observance—Pleasure—not Labour. Experience teaches us that, if labor and toil injure our Sunday worship, pleasure injures it ten times more. We have heard of Continental Sundays. The fashion is spreading like a plague. England sees much of them now, and especially among the rich. They are all the rage in New York and Chicago. Canada is not disposed to be left behind. Even in our towns and villages you cannot hire a livery horse on Sunday, for they are all engaged. In summer, wheels are flying from dawn till dusk. It is painfully sad, for it betokens an utter disregard of God's wishes; it reveals a fearful lack of piety and devotion; and what will be the future of a country that is not steadied by the thought of the fear and the love of God? You should be as much afraid of what is coming to a people, who live without the fear of God, as you are of the fate of a godless man. There is no future to be depended upon, unless by allegiance to God you merit it. We hear of the fast lives of those in cities, and certainly in summer resorts one is not favorably impressed by their representatives, but there is enough in the country with which we are familiar to make us deeply ashamed. Farmers living a few miles back, in the busy season, use Sunday very extensively; first, to have a long sleep to make up for half a dozen short ones; then to drive



down at noon to get the mail, and call on the doctor for medicines. If they are feeling well, they will start earlier, in order to find a friend or a relative, and have a comfortable day's chat and gossip.

You would suppose that the leisured few (after six days of fun and frolic) would be satisfied with a quiet day; but no; they are respectable, and go to Church in the morning, but after lunch there must be "a run, and just a quiet supper, you know, for a few friends."

All this shows a low spiritual tone in the land.

Now, understand me, I am no Puritan critic. I do not object to see a lad on his wheel on Sunday; and I would greatly enjoy seeing a father (busy through the week), with his family driving for fresh air, or walking, or boating. But it does seem reasonable to require, that those, who have plenty of leisure during the week, should seek less on Sunday. Some advocate field games for the afternoon, and quote the example of some of the finest men we ever had — e.g. John Keble, at Hursley. I have not a shadow of a doubt that the boys under the Saintly Keble lived excellently, escaping danger; but I would not dare to take the responsibility he took, for I could not maintain the necessary control. It is better to err on the safe side.

We must guard the Lord's Day with care. We must be emphatic and earnest in our teaching in public and in private. I speak for myself, Brethren in the Ministry, when I say that often there is a great falling away, when we are face to face with men alone.

I find no difficulty in being bold as a lion when I speak in the pulpit to everybody in general and nobody in particular; but I have no such courage to handle excuses, when I am with a man alone. And surely this is a weakness. What paltry excuses are given to us, when we come to close quarters with offenders! But, oh! how often I have accepted them as sound and good, when only two of us were together! The truth of God is one. We must advocate that truth wherever we are. And the conviction has often been brought to me, that the quiet but faithful speaking of the truth to individuals alone is most

productive of good. Here lies, perhaps, our greatest sphere of usefulness. My reverend Brethren, I see that I have gone on too long, and I fear that you may think I have been preaching to you. I pray you believe that no such thought has crossed my mind. I have merely spoken to free my own soul; and I do trust that many of you will now take part, and help me and others more perfectly to do the duties devolving upon us especially, as those duties are connected with the proper observance of the day, hallowed by God's own appointment, and religiously observed by His Church since its foundation. For upon the observance of this day largely depends the welfare of our souls, the well-being of our people, and our country, and (most solemn thought of all, and most inspiring, too) the glory of the Lord Our God.

### First Principle of Christianity.

We have received a copy of a Leaflet on the above subject from the pen of the Rev. T. L. Ball, drawn with a view to general distribution: and this first Leaflet will be followed at intervals by others. To those who like to enclose a word in season in their letters or to leave a suggestion for their neighbor's good in a Railway Station or a train, these Leaflets are likely to prove useful. They may be procured from the Rev. T. L. Ball, Waterville, at 50 cents per hundred.

### PUBLIC WORSHIP.

#### ON YOUR WAY

On your way to the Lord's House be thoughtful, be silent, or say but little, and that little good. Speak not of other men's faults. Think of your own, for you are going to ask forgiveness.

#### WHEN YOU REACH THE CHURCH.

Never stay outside, go in at once. Time spent within is precious.

#### IN CHURCH

Kneel down very humbly and pray. Spend the time that remains in holy

thought. In prayer, remember the awful PRESENCE into which you have come.

Never look about to see who are coming in, or for any cause whatever. It matters nothing to you what others may be doing. Attend to yourself. Fasten your thoughts firmly on the Holy Service. Miss not one word. This needs a severe struggle, so you have no time for vain things.

THE BLESSED SPIRIT will strengthen you, if you persevere.

WHEN SERVICE IS OVER

Remain kneeling and pray. Be silent and speak to no one until you are outside. Do not cover your head until you have left the Porch. The Church is God's House even when prayer is over.

ON YOUR WAY HOME.

Be careful of your talk. The world will too soon slip back into your mind. Love Praise and Prayer best.

Preaching is but the Help to that Holy Work.

**Honorary Treasurership of the Diocesan Board.**

After seventeen or eighteen years of earnest, steady, voluntary work, our Honorary Treasurer of the Diocesan Board of our Church Society, Mr. John Hamilton, has felt obliged to resign his office. The Treasurer's work consists, first of all, of receiving all the elements, which go to make up the stipends of the Clergy. These elements are briefly the interest on our invested funds, donations, subscriptions, grants of Societies, the assessments of the Parishes, that are under the Board. And with this there is also the duty of paying the Clergy of these Parishes on scale on the four quarter days.

The position, consequently, of the Honorary Treasurer is a most important and honorable one and is not a mere name or sinecure.

Mr. John Hamilton deserves, therefore, and he will also have, we feel sure, the thanks, not only of the Bishop and of the Board in Quebec, but of the Clergy and Parishes concerned.

**DISTRICT NEWS.**

GEORGEVILLE AND FITCH BAY.

There were very pretty and successful Christmas trees at both Georgeville and Fitch Bay in the Christmas week, the attendance in both cases being quite remarkably large, and thoroughly happy evenings were spent by all present. At Georgeville, before the fruits of the tree were plucked, the children of the Sunday School, assisted by friends, performed a little Christmas play in costume, which both interested and amused the company present in a very high degree. The play was called "A Christmas for Santa Claus," and was really a children's Cantata, consisting very largely of singing. It was quite a matter of surprise to all that the children were able to perform it as they did; and the performance reflected much credit on themselves, and must have involved a large expenditure of time and trouble on the part of those of their elders, who so kindly helped them to get it up, and make so great a success of it.

At Fitch Bay the evening resembled rather a large family party, with games, etc., than an entertainment; and the great family gathered together was thoroughly at home, and on the happiest of terms, entering into the whole affair with great spirit and enjoyment.

The Church at Fitch Bay has received an exceedingly handsome and most generous gift in the shape of a complete set of colored silk Chalice Veils and Burses for the different seasons. The violet set arrived in time to be used during Advent, and the white ones in time for Christmas. Both are beautiful; but the white, being the Festival set, are naturally more elaborately worked than the others, and are examples of the very best and highest type of ecclesiastical embroidery, both in design and color. The other two sets are expected shortly. We owe this really magnificent gift to one who was brought into the fellowship of Christ's Holy Catholic Church while resident in this place, and who has now gone forth from our midst, and is working as a Priest in the Diocese of Ontario—the Rev. W. A. Gustin.

## WINDSOR MILLS AND BROMPTON.

The Rev. E. A. W. King sends the following report, in which he refers to some Parochial matters, which have occurred not very lately, and to others of more recent date.

The Harvest Festivals were well observed, and the Churches decorated with care, taste and skill; as they were also for Christmas, through a very general and harmonious co-operation.

The Vestry of St. George's Church, Windsor Mills, has received a new coating on walls and ceiling, a chest of drawers for surplices, etc., a warm carpet, and a pretty table-cover. Changes have also been made in the placing of stove and furniture, so that it can be, and has been used, with comfort for meetings and for week-day Services in cold weather. The necessary outlay herein has been met as a thank-offering by the Missionary and his wife.

A Christmastide festival gladdened each of the Sunday Schools, when interesting and well-executed programmes, in which the scholars were chiefly the participants, gave much pleasure to all present. From well-laden trees were distributed rewards for regular and punctual attendance, and for well prepared lessons.

A few generous donors offered funds for these gifts, and the kind hearts and skillful hands of the teachers and others endeavored in a pleasing and wisely discriminating way to assign to every Sunday School scholar some token of love and encouragement.

At Brompton the Superintendent, Mrs. S. Varney, Miss E. Knapp, teacher and organist, and the Missionary, received gifts as well as the dear children.

Mr. King's was a handsome pair of fur gauntlets, which unexpected, but important contribution to his personal comfort, he appreciates most heartily. The Venerable Archdeacon Roe, with his usual generosity, has made a donation to Christ Church Sunday School for the purchase of books. The names of those who best deserve the warm thanks of St. George's School are Mr. Alton Rowland, Superintendent; Miss Cassidy and Miss Dennison, teachers; Mrs. Briggs, for training performers in their musical and other parts; also Mr. and Mrs. James Stevens, Mr. and Mrs. W. D. MacFarlane, and Mr. A. Rowland, for contributing, un-

asked, most of the funds needed for the presents to the scholars. The "Ladies' Circle" and "Young People's Guild" of Christ Church, Brompton, are maintaining their regular fortnightly meetings.

## MALBAIE.

It really does seem as though one had nothing other than a series of "Tea Parties," in this Mission to record in the DIOCESAN GAZETTE from time to time. Even so, however, in order to get the necessary funds for Church work here, one has of necessity to resort to this Social Parish function for the raising of the useful.

With pleasure (?) I revert to an old expression of mine, and say, "The Ladies of St. Peter's Church, Malbaie, held their Annual Church Tea, and Sale of Work, in the Hall at Malbaie, on the evenings of January 16th and 19th." Most unfortunately the weather was decidedly bad on both occasions.

It was intended to entertain on one evening only, but the large-heartedness of my people in giving so bountifully to the collectors for the making of this Tea, left no alternative but to arrange for a second pleasant evening, as it was quite impossible either to eat or to sell all the cakes, etc., on the 16th. Even on the 19th the storm dogs seemed to be against us, for it blew and drifted blindingly all day, only clearing shortly before the hour appointed for tea.

However, quite a fair number, in spite of the snow, were present again, when, in addition to hearing a selection of songs, band music, recitations, etc., from the Clergyman's Graphophone, his Magic Lantern served well to send the youngsters present home in high spirits.

In a few words of welcome from the Clergyman, he remarked how pleased he would be to see so many who struggled in bad weather to a Tea, come oftener in fine weather to Church. To our good friends from the Corner Beach, whom we missed in many ways on the second evening, we tender our thanks for their presence, and our sympathy for them in their midnight return drive across the Bay, in the face of a blowing, smothering drift.

Where all did so much to help, it would seem out of place to mention names, but our best thanks are due to Mr. and Mrs. LeMarquand and Miss LeGros, Messrs. T. and P. Vardon, Duncan, Hamon and Sackwood, etc., and we trust we may be more fortunate at our next Annual Tea in having finer weather.

However, we are all very Loyal here, if hearty cheering is "Loyalty," for our good Queen, and her brave, noble soldiers were loudly cheered after the singing of the National Anthem.

Thus our "Parsonage Fund," in spite of the weather, was benefited to the extent of \$78.50.

MAGOG,

The Rev. R. W. E. Wright reports :

Everything is very quiet here, and one finds it hard to hunt up news for the GAZETTE.

The Christmas Services were very bright and hearty, and the number of communicants at the two Celebrations very good indeed. The Church was very prettily decorated by the Sanctuary Guild and others.

On Saturday evening, December 23rd, the Annual Christmas Tree for the Sunday School children was held in the Town Hall, and the children all seemed to enjoy themselves immensely. The first part of the evening's entertainment was a programme given in its entirety by the teachers and children, and much appreciated by the audience. Then came Santa Claus, and the Christmas Tree laden with presents, and every one received something as a memento of the occasion.

We have lost several more of our Church members by removal since last I wrote, and we could not afford to lose them. We hope the changes have now come to an end. Of course others have to take the places of those leaving, but unfortunately for us most of the new comers are not Church people.

The Women's Guild are meeting regularly every fortnight, and hope to get rid of the Parsonage repairs' d bt by Easter.

NEW CARLISLE AND PASPEBIAC.

The Rev. E. K. Wilson writes :

During the last six months, in addition to the usual routine of Services, the following special events are worthy of note :

In July the Ladies' Guild of Hoptown held a most successful sale of useful and fancy articles, the very handsome sum of \$27 being realized. This may seem a moderate measure of success to many readers of the Gazette, but considering the smallness of our numbers in this part of the parish, and the unfavorable condition of

the weather, we were more than satisfied with the result, as we were thus enabled to pay a small arrear of \$10, and to improve our horse shed by the application of a coat of tar to the roof, and of whitewash to the walls.

In August the united Congregations held a lawn social upon the Rectory grounds, and as the day was all that could be expected, there was a good attendance (about 250 being present). In the earlier part of the day several of our energetic helpful young people, having borrowed for the occasion the code of signals belonging to the brigantine Blenheim, then lying in the harbor, made the grounds quite gay with many colored bunting. I am afraid, however, that their arrangement might have created confusion in the mind of one who understood the significance of each signal. To such an one the hanging out of a large yellow flag at the Rectory door might have been more suggestive of quarantine regulations than of parochial festivity. The object of this social was to obtain money to purchase stoves for the Rectory, and was so financially successful that we were able not only to obtain the stoves, but we had also sufficient funds to put in a new pump—a much-needed improvement.

In September, Special Harvest Festivals were held at New Carlisle and Paspebiac. At the former the Rev. I. N. Kerr was the preacher. The Church upon the occasion was tastefully decorated with flowers, fruit and Autumn leaves, the whole presenting a most artistic effect. At Paspebiac, also, we had expected Mr. Kerr to be the preacher, but, unfortunately, the sad drowning of Mr. Acteson, the preceding night, called him to Anse-Aux-Gascons, and the incumbent was obliged to preach himself; however, we trust that no unforeseen circumstances may occur next Autumn to prevent our nearest Clerical neighbor from being with us.

At Christmas time two very enjoyable "Trees" were held at Paspebiac and New Carlisle. It is needless to say that they were a success. Christmas trees are usually a success; they cannot be otherwise, inasmuch as they have as their sole object the unselfish motive of giving pleasure to our little ones.

## IN MEMORIAM.

- Barbara Forsythe, wife of Richard Smith. Died July 13th. Aged 43 years.
- Margaret Ellen Edwards, wife of Allan Law. Died August 13th. Aged 61 years.
- Marion Kempffer. Died September 4th. Aged 5 months.
- Nina Jane Delaney. Died September 25th. Aged 20 years.
- Lyman Abel Manger. Died October 13th. Aged 4 months.
- John Francis LeGallais. Died October 16th. Aged 75 years.
- Frederick Chambers. Died October 26th. Aged 71 years.
- John Edgar Crosier. Died October 28th. Aged 1 year.
- Rowena Mary Judith Ray. Died November 28th. Aged 6 months.
- Sarah Ann Duval, wife of Philip LeGallais. Died December 4th. Aged 62 years.
- Nathaniel Johnston. Died December 22nd. Aged 57 years.

"Blessed are the dead that die in the Lord"

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**POSTSCRIPT.**


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The Editor begs to acknowledge the following additional subscriptions and donations received for 1900:—

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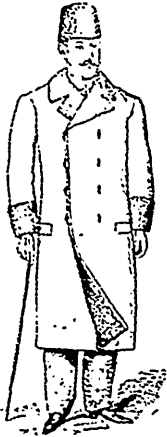
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