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THE
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The New Year.

The Year 1897 is gone; the Year 1898 is begun. And therefore our first word to all our readers shall be one of New Year's good wishes and hearty desires. May the coming months bring with them health and happiness, peace and prosperity in the Home, the Parish and the Diocese.

The passing of the old and the beginning of a new period of time is always an occasion for self-examination and the making of fresh resolutions. And in this matter, as it seems to us, we may learn much from the following lines, discovered only two or three years ago, written in the Parish Register of an ancient country Church in Warwickshire, England. The Vicar, who wrote them, was in charge of the Parish during the troublous times of 1639 to 1663:

"VOWS BROKEN AND RENEWED."

"Said I not so, that I would sin no more?
 Witnesse, my God, I did;
 Yet I am run again upon the score,
 My faults cannot be hid.
 What shall I do? Make vows and break
 them still?
 'Twill be but labour lost;
 My good cannot prevail against mine ill,
 The bus'nesse will be crost.

O say not so; thou canst not tell what strength

Thy God may give thee at the length;
 Renew thy vows, and if thou keep the last,
 Thy God will pardon all that's past:
 Vow, whilst you canst; while thou canst
 vow, thou may'st

Perhaps performe it, when thou thinkest
 least.

Thy God hath not denied thee all,
 Whilst he permits thee but to call:
 Call to thy God for grace to keep
 Thy vows: and if thou break them,
 weep.—

Weep for thy broken vows, and vow again;
 Vows made with tears cannot be still in
 vain.

Then once again
 I vow to mend my ways;
 Lord, say 'Amen,'
 And Thine be all the praise."

**The Bishop's Engagements
 during January.**

Saturday, January 1st (Circumcision of our Lord and New Year's Day)—Celebrate the Holy Communion at the Cathedral at 8 a.m. Reception at Bishopsthorpe 2.30 to 6 p.m.
 Sunday, January 2nd — Preach at S. Michael's Church, Bergerville, 11 a.m., and assist at the Cathedral at Evensong.

Wednesday, January 5th.—Preside at Meeting of Diocesan Board 4 p.m.

Thursday, January 6th (the Epiphany of our Lord)—Celebrate the Holy Communion and preach at the Cathedral 11 a.m.

Sunday, January 9th—Celebrate the Holy Communion at the Cathedral 8 a.m. Preach at the Cathedral 11 a.m. Preach at S. Matthew's 7 p.m.

Tuesday, January 11th—Attend meeting of the Quebec Clerical Association at S. Michael's Rectory, Bergerville, 6.30 p.m.

Thursday, January 13th.—Preside at Conversazione held in the interests of the Labrador and Magdalen Islands Missions at the Cathedral Church Hall at 8 p.m.

Sunday, January 16th—Celebrate the Holy Communion and Preach at New Liverpool, and Preach at Levis in the afternoon.

Tuesday, January 18th—Preside at meeting of Central Board of Church Society 4 p.m.

Sunday, January 23rd—Celebrate the Holy Communion at the Cathedral 8 a.m. Preach at the Cathedral 11 a.m. and give Address to Children 3 p.m.

Tuesday, January 25th (Conversion of S. Paul)—Celebrate the Holy Communion at All Saints' Chapel 8 a.m., and give Address 5 p.m.

Saturday, January 29th—Travel via Lyster to S. Stephen's, Inverness. Give Lecture on the Queen's Jubilee and the Lambeth Conference at Campbell's Corner in the evening.

Sunday, January 30th—Confirmation and Holy Communion at S. Stephen's 10.30 a.m. Confirmation at Campbell's Corner 3 p.m. Confirmation at Leeds Village 7 p.m.

Monday, January 31st—Give Lecture on the Queen's Jubilee and the Lambeth Conference at Leeds 7 p.m.

Photographic Cabinet Portraits.

The Bishop is anxious to make a Collection of the Portraits of the Clergy of the Diocese. He has a goodly number already, and, although he would not wish any Clergyman to incur the expense on purpose, he would be really glad and thankful to receive a copy of his Portrait from any Clergyman, who has one to spare. For to have faithful likenesses before us is a help to both thought and prayer.

S. P. C. K.

BICENTENARY OF A GREAT MISSIONARY SOCIETY.

In our December issue we reported the appointment of the Reverend H. Gomery to be the first Agent, chosen by the House of Bishops, to give information and promote the interests of the Society for Promoting Christian Knowledge in the ten Dioceses, which make up the Ecclesiastical Province of Canada. And now the ten Bishops have received, in common with all other Bishops of the Anglican Church throughout the world, the following letter from the Secretaries of this very Society :

NORTHUMBERLAND AVENUE,
London, W. C.,

December, 1897.

My Dear Lord Bishop,

BICENTENARY OF THE S. P. C. K.

This Society was founded on March 8th, 1698. It will therefore enter upon its Bicentenary on March 8th, 1898. It is hoped to hold Services of Thanksgiving on that day all round the world, in all Dioceses, which the Society during the last 200 years has been permitted to help. A special Service, including a Celebration of the Holy Communion, will be held at S. Paul's Cathedral, when the Archbishop of Canterbury has kindly promised to preach. It is hoped that similar Services may be held in other places, when intercessions would be asked for God's blessing on the Society. May we ask your

Lordship to bring the matter before your Diocese, and ask the Clergy to give their people an opportunity of joining in such a Service either on Tuesday, March 8th, 1898, or on the Sunday following? May we hope that at the Cathedral or chief Church of your Diocese such a Service may be held, and that, if your other engagements allow, your Lordship would preach for us! If in the afternoon a Public Meeting could be arranged for, with some prominent Churchman in the chair, where testimony could be borne to the help given to the Diocese by our Society, much interest would be aroused, and fresh support elicited. We greatly need such increased support, as subscriptions have been declining. We would therefore earnestly beg for the prayers and alms of all, so that, by the supplications and help of many, the Society may be enabled to do still more work in the future than it has done in the past.

Your obedient Servants,
 W. OSBORN B. ALLEN,
 EDMUND McCLURE,
 Secretaries.

In accordance with the request contained in this letter, our Bishop is writing to all the Clergy asking them to make arrangements for helping their people to take part in the Celebration of this Bicentenary. For, when we remember how much help and benefit we have received and are continually receiving from the generous grants and loving labours of the S. P. C. K., it is surely the very least we can do to unite either on Sunday, March 6th or 13th, or on Tuesday, March 8th, the very day upon which this great Society was founded two hundred years ago, to praise the great God for His abundant blessing upon its noble endeavours, and to make a thank-offering towards the Society's Funds. If this is done in every Diocese all over the world, the result will be one that will be felt to the very ends of the earth.

CHURCH SOCIETY.

A special General Meeting of the Church Society was held in the Cathedral Church Hall on December 16th, for the purpose of considering the By-Laws of the Society, as revised by a Committee appointed by the Central Board for this purpose. The Lord Bishop presided. A memorial was read from the Deanery Board of the District of S. Francis, requesting that the consideration of the subject in hand be postponed for eighteen months--until the time of Synod in 1899. Letters were also read from fourteen Clergymen within the same Deanery, the majority approving of the changes proposed in the revised Draft. The Society, by a majority vote, decided not to proceed with the consideration of the submitted revision, but to refer its By-Laws and the proposed changes to a committee of its own appointment, to report at the Annual Meeting in February next. A committee was named and the meeting adjourned.

CENTRAL BOARD.

A meeting of the Central Board of the Church Society was held on December 21st, the Lord Bishop in the chair. Letters from three Clergymen were read, expressive of thanks for grants received from the Society. In response to an application made to Government for a grant of one acre of ground in Harrington Harbour, Labrador, to be used for religious purposes, a letter was received from the Honorable Commissioner of Lands, Forests and Fisheries, kindly expressing a readiness to lease the ground asked for at a nominal cost of \$1, for a period of ten years; by which time it was hoped that the territory would be properly surveyed, and the ground would then be made a free grant of. The offer was accepted with thanks. A memorial from the Clergy of the Deanery of Quebec was read, expressing a hope that the names of *all* subscribers to the Society's

Funds would be printed in the Annual Report, and the present minimum limit of 25 cents not enforced. The Board, while allowing their Secretary to exercise some discretion in the matter, did not deem it wise to depart from the general rule now in force. A letter was read from Mr. Robert Campbell, one of the Hon. Counsel and a member of the committee appointed by the Central Board to revise the By-Laws of the Society, with reference to the action of the Church Society at its meeting on December 16th, and a Resolution was passed bearing upon the subject, and ordered to be submitted to the Church Society at its Annual Meeting. A committee was appointed, composed of the Dean of Quebec, Col. Forsyth and Reverend A. J. Balfour, to aid the Lord Bishop in making arrangements for the Anniversary Meeting of the Church Society. The Rules and Regulations of the Central Board of the Church Society, as revised and re-arranged by the Board's Committee, were considered clause by clause and adopted.

CATECHISING.

We find that we have so many calls upon our space and so many different interests to serve that we propose this year only to give two Catechisings in each monthly issue. We trust that those who use and value these lessons will not mind, but will learn what is given all the more perfectly.

CHURCH CATECHISM No. IX. C.

When the Catechist calls upon you to say the Creed, what does the Prayer Book direct him to say? *Rehearse the Articles of thy Belief.*

What does "rehearse" mean? *Repeat or say over.*

What are you asked to rehearse? *The Articles of my Belief.*

What are Articles? *Parts or Portions.*

In what Book do we find all these Articles? *In the Bible.*

Why is it useful to have them all gathered together in a short form? *Because it is thus easy to learn the Great Truths of our Holy Faith.*

What are such Forms called? *Creeds.*

What does the word Creed mean? *Something to be believed.*

How many Creeds do we say in Church? *Three.*

What is the shortest called? *The Apostles' Creed.*

How does it begin? *I believe.*

What is it therefore sometimes called? *The Belief.*

In what posture do we say it? *Standing.*

Why do we stand? *To shew our reverence and respect.*

Why do we say it aloud? *To shew we are not ashamed.*

Why do we bow at the Name of Jesus? *Because we are commanded to do so in the Bible.*

Give a passage of Scripture which shews that it is a good thing to believe with our heart and to declare our belief with our lips? *With the heart man believeth unto righteousness and with the mouth confession is made unto salvation. (Rom x. 10.)*

CHURCH CATECHISM, No. X. C.

How is it that the Apostles' Creed begins with the words "I believe" and not "we believe"? *To shew that our Belief is a personal matter.*

What do we mean when we say "I believe in God"? *I put my trust in God.*

In whom do we believe? *In One God in three Persons.*

Of whom do we speak first? *God the Father Almighty.*

Of whom is He the Father? *Of the only begotten Son Jesus Christ our Lord.*

But whom does He also call His Children? *The children of men.*

In how many ways is God our Father? *In three ways.*

What is the first way? *By creation.*

What is the second way? *By preservation.*

What is the third way? *By adoption.*

How do we express our belief that our God

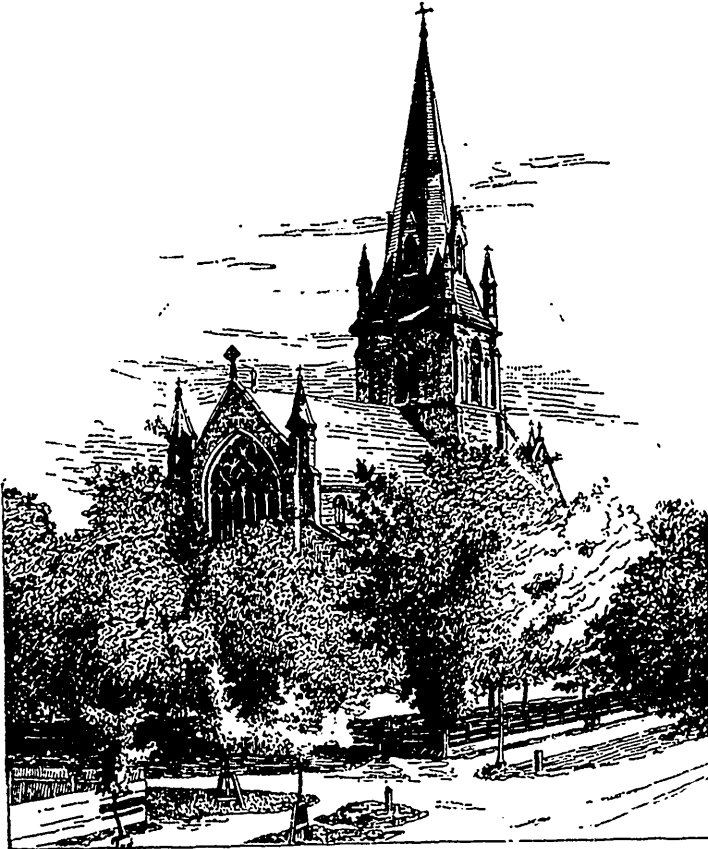
is One, who can do all things? *We say He is Almighty.*

If we see a grand House, what do we feel sure about its Architect? *That he must be a great and clever man.*

When, therefore, we see this beautiful world, what do we feel as to its Maker? *That He is Almighty.*

What are we told about His care about even little things? *That the hairs of our head are all numbered, and that not a sparrow falls to the ground without the Father.*

Give a passage of Scripture to shew that God made Heaven and Earth? *In the beginning God created the Heaven and the Earth.* (Gen. i. 1.)



FREDERICTON CATHEDRAL.

A True Cathedral in Canada.

Following up our Bishop's Sermon, printed in our last month's issue, on what a Cathedral should really be to its Diocese, we now give an instance of a true Cathedral, not in the Old Country, but within the borders of the Dominion of Canada. Almost every Diocese has what is called a Cathedral,

but in almost every instance, when we come to examine into their origin and history, we find that these so-called Cathedrals were erected by subscription, that they are to all intents and purposes mere Parish Churches with Church-Wardens, Vestries and Pews-rents, and that they only differ from other Parish Churches by being larger, and by the fact that the Bishops are

permitted to hold in them their Ordinations, and any other special Services needed by the Diocese. In Toronto the Bishop is in consequence attempting to build for his Diocese a true Cathedral, but is meeting thus far with little success. In Quebec the Cathedral was given to the Diocese by King George III, but it has been allowed by the Crown (with a reservation of the rights of the Bishop) to be used as a Parish Church, and therefore, we believe, that it is only in Fredericton, N. B., that there exists in all Canada a true Cathedral.

This noble Gothic Pile, of which we give just a simple illustration, was erected by the persevering determination, the personal self-denial and the generous munificence of the late Most Reverend Dr. John Medley, Lord Bishop of Fredericton and Metropolitan of Canada, who, it need hardly be said, spent long years in making the necessary arrangements and in raising the requisite funds. The Sacred Building, which was commenced in 1845 and was not completed and consecrated until August 31st, 1853, is situate at the eastern end of the City of Fredericton, within a short distance of the bank of the River St. John, and is the first object that strikes the eye as you approach the city from that direction. The style of the architecture is that generally denominated Second Pointed, or Decorated, with a determination rather towards the Flamboyant, than the Geometrical, in the great eastern and western windows. The ground plan is cruciform with central tower and spire. The Nave, including the Aisles, is 84 by 62 feet, and is divided into five bays, the porch being projected from the second bay on the South side from the west end. West of the chief doorway, in the West end, which is of small dimensions, after the manner of ancient English Churches, is a porch, or triple arcade, flanked by massive buttresses,

and surmounted by a cornice on which is inscribed the following legend :

“Deo et Ecclesiae, A. D. 1849.”

The Font, which stands opposite the South doorway, is of Caen Stone. It is of handsome design and large dimensions, and bears on the upper edge of the bowl the text, “Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.” The seats, which are made of butternut, are all open and low. The Pulpit is capacious and stands near the North-west pier of the tower facing the South-west. The Nave finishes with the western face of the tower, which is 27 feet, 6 inches square, and supported on four massive cutstone piers about 20 feet in circumference. On a stone in the South-west pier are inscribed the letters “F. S. M.,” commemorating the following somewhat remarkable incident: At one time the building of the Cathedral came to a standstill—there was no money. Bishop Medley therefore betook himself to prayer, spending a whole night in supplication, that he might be able to finish the work which he had begun. Within a very short time his prayer was answered, for the English mail brought him a cheque for £500, accompanied merely by the words, “To the Glory of God, and for the completion of Fredericton Cathedral.—F. S. M.” This turned the scale; more money came in; the Cathedral was completed. And the first stone, laid after the Bishop's prayers were so signally answered, was inscribed with the initials “F. S. M.”

On the North and South sides of the Tower are Transepts, opening into the North and South Aisles, the North Transept being occupied by the Organ.

The Choir is elevated above the Nave three steps, and also separated from it by a low screen, without gates. The Lectern, a glorious brazen Eagle of the best school, stands immediately

under the centre of the western Arch of the Tower. Facing North and South, and flanking the Lectern, are four Stalls, two on either side, in which the Daily Services are generally said. Under the North and South Arches of the Tower, encroaching slightly on its internal area, are two rows of seats for the singers. Under the eastern Arch, against the South-east pier, facing North, is the Bishop's Throne, massive and simple. Three steps ascend from the Choir through the Altar Rails to the Sacramentum, on either side of which there are nine Stalls of very good character. The Altar is elevated two steps above the Sacramentum and stands upon a Predella of inlaid wood of different colours. Its top is of marble, the other parts being of black walnut. On the North of the Altar stands the Bishop's Chair, and to the South are three very richly carved Sedilia, with canopies of Caen Stone resting on polished marble pillars. East of these is a recessed Credence, above which, assuming the form of a bracket, is an exquisitely carved Head of our Blessed Lord, the Man of Sorrows. His Brow garlanded with the Crown of Thorns. Behind the Altar is a Reredos of encaustic tiles, with panels in which several appropriate texts are illuminated.

All the windows of Cathedral, many of them being Memorial windows, are filled with stained-glass, and add very much to the beauty of the interior.

The exterior of the Cathedral is striking, both from the cruciform nature of the plan, and from the numerous bold and massive buttresses, and the pinnacles and crosses surmounting the gables and spires. The building is entirely of stone with the exception of the spire. The stone of the body walls is from the immediate neighbourhood of Fredericton; the weatherings of the buttresses, stringcourses, cornices, etc., are from the Bay of Fundy; and all the dressings of the doorways and windows are of Caen Stone, executed in England. It appears to stand the

climate of New Brunswick admirably, and by its beautiful texture and light cream colour forms an agreeable contrast to the more gloomy toned masonry around it. The spire, as well as the roof, is covered with metal, and in the tower there is an admirable chime of eight Bells. The total cost of the building, exclusive of many beautiful personal gifts, amounted to \$61,600.

The whole may be said to be, without exaggeration, a truly grand conception, and it reflects the highest credit upon the architect, Mr. Wills, and upon the well known Mr. Butterfield, who kindly furnished the plans for the Chancel and the Choir.

Ever since the Consecration, there has been a regular system of Cathedral Services—plain on Week-days and choral on Sundays. There are no Wardens or Vestry, but there is, of course, a Dean and Chapter of Canons who, with the Bishop at their head, are responsible for what is done. The seats are all free except one that is set apart for the Lieutenant-Governor, and the greater part of the Church people of Fredericton contribute, on an envelope system, towards the general support. From the very fact that it is the Cathedral, and that there are no periodical discussions as to what shall be or shall not be done, there have never been any questions or difficulties, and the Church has been and is universally regarded as the Mother Church of the Diocese.

And now, therefore, it is meet and right that we should offer to our readers a very brief account of the good Bishop, who, as we have already said, gave this true Cathedral to his Diocese, and left it to be his Monument for all time. Born on December 19th, 1804, deprived of his father, Mr. George Medley, of Grosvenor Place, London, when he was only a little child, John Medley was early taught to lean upon his mother, in whom he had a safe and pious guide. From her journal we learn that he began Latin when he was six years old, Greek when he was ten and Hebrew when he was twelve. He was educated at Wad-

ham College, Oxford, where he graduated with honours in 1826. He was ordained Deacon in 1828 and Priest in 1829, and served first as Curate at Southleigh, Devon, then as Incumbent of S. John's, Truro, and later he became Vicar of S. Thomas', Exeter, until at length he was chosen to be the first Bishop of Fredericton, N.B. He was consecrated on May 4th, 1845 in the Chapel of Lambeth Palace, London. At this time he was a widower, his wife having died in 1841, leaving six children to her husband's care. His eldest daughter, who succeeded to the management of his house; had also died; and strange to say, his mother, who broke up her own home to take care of his, was killed by a carriage accident. Thus it was in deep affliction that the new Bishop entered upon his new work, and very likely the entire change from English life to hard missionary labours in New Brunswick was hailed by him as a blessing. Arriving in Fredericton on S. Barnabas' Day, 1845, he met with an enthusiastic reception, and from that day the work of the Church in the new Diocese began to advance with enormous strides, the number of Clergy increasing in two years from twenty-nine to forty-three.

Bishop Medley was not only a good scholar, but he was also a man of refined tastes and many accomplishments. He was much interested in Architecture and was a good musician. Though apparently stern, he was uniformly kind, and especially towards those who differed from him in their views. A Clergyman of well-known evangelical views, on hearing the Bishop preach on one occasion, accused him of not preaching Christ: on which the Bishop sat down beside him and explained matters so gently and clearly, that the Clergyman was ever afterwards his true friend. Another said to him once rather boastfully, "You know, my Lord, I am a Low Churchman." "I hope, sir," said the Bishop, "that you are a humble one." The Bishop also was not without a sense of humour. On one of his voyages across the Atlantic, a lady—one of the autograph-hunting type—besieged the Bishop for his signature. For the sake of peace he wrote to him again, said: "Would you mind adding what you are?" Whereupon the Bishop wrote beneath his name, "A miser-

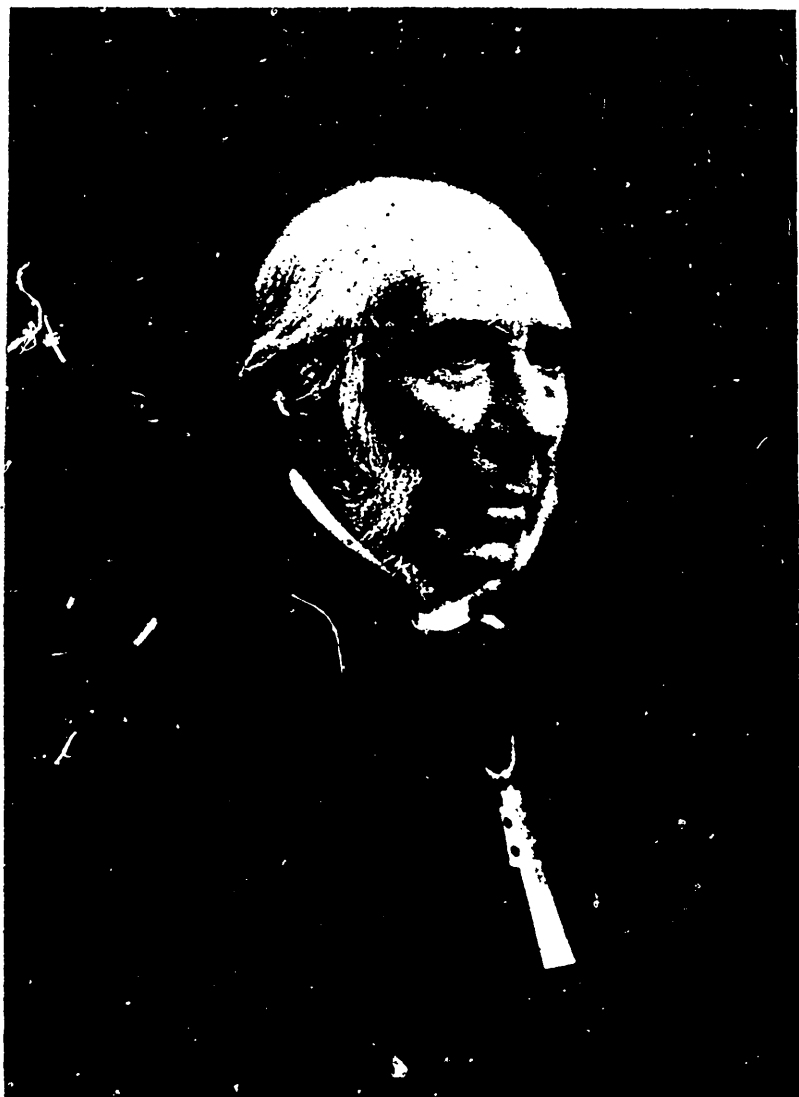
able sinner!" His mode of life was exceedingly plain and simple, and in this way money was saved for the poor and for the Church.

In the year 1878, since he was the senior Bishop of the Ecclesiastical Province of Canada, he was appointed by the House of Bishops to be Metropolitan. In 1881, as he began to feel the weight of years, he asked his Synod to allow him to have a Coadjutor Bishop, to whom he would give, he said, half of his Episcopal income, and for this post was chosen the Reverend H. Tully Kingdon, Vicar of Good Easter, Essex, the present Bishop of Fredericton.

Having faithfully discharged his duties for another eleven years, Bishop Medley preached his last sermon in S. Paul's Church, S. John, on July 17th, 1892. In a few days he returned to Fredericton, where he was taken ill, and lingered on until the summer began to pass away. He frequently became unconscious, but the Cathedral Bells chiming for Evensong always revived him. "Why, there are my bells! Yes, they are my bells" he would say, with a pleased expression on his face.

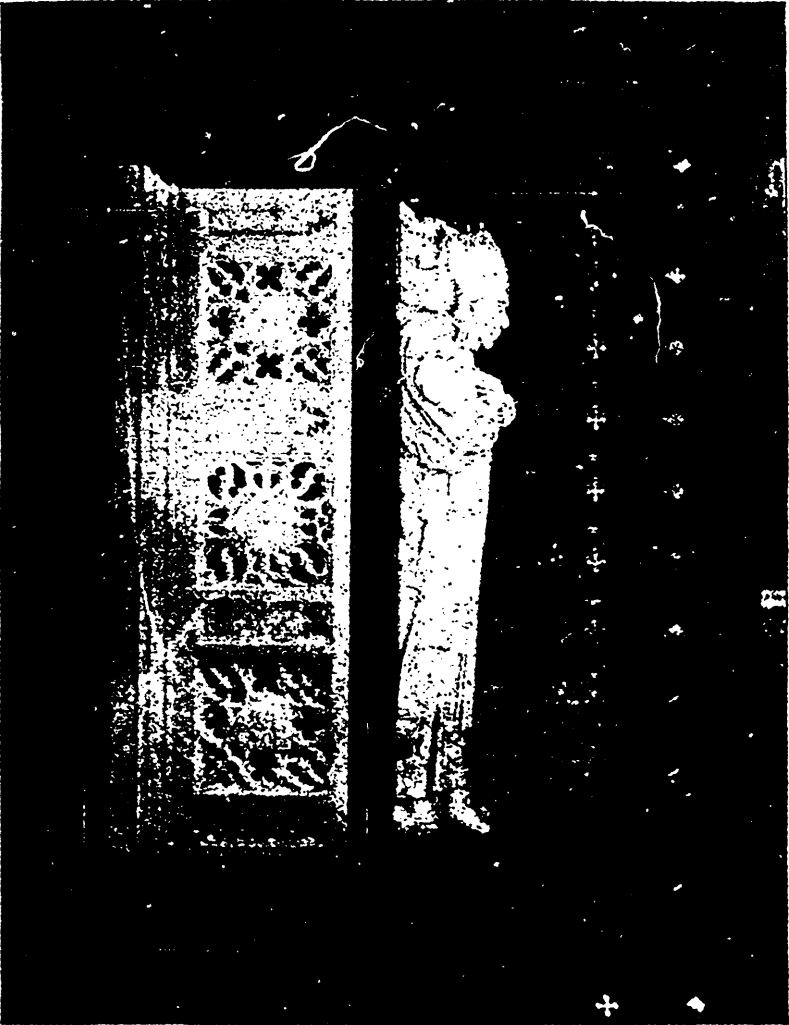
His last connected words were, "O Lamb of God, that taketh away the sins of the world, grant me Thy peace." He had been busy during his last days arranging for the Consecration of our own Bishop, and he passed away only two days before his arrival in Quebec, *i. e.* on Friday, September 9th, 1892, at half-past eight in the morning, in his eighty-eighth year.

Immediately after the Bishop's decease and burial, a movement was set on foot with a view to providing a suitable Memorial, which eventually took the form of an Altar Tomb, or more strictly speaking a Cenotaph made of cream coloured marble, of which we give a beautiful illustration. This Monument measures six and a half feet long and two and a half feet high. The slab on the top is of one block of dark grey granite, highly polished, on which rests the recumbent effigy of the Bishop, which is carved in white Carrara statuary marble. The Bishop is represented wearing his Mitre and full Episcopal robes, all the details of which are carved with great skill. The face is a good resemblance of the Bishop, especially when it is remembered that it was cut from a photograph. The hands are crossed upon the breast, shewing very distinctly the ring present-



THE MOST REVEREND JOHN MEDLEY, D.D.,
LATE BISHOP OF FREDERICTON AND METROPOLITAN OF CANADA.

THE MONUMENT OF BISHOP MEDLEY IN THE CATHEDRAL, FREDERICSON.



ed to the Bishop by the Clergy of the Diocese, and close beside him is his Pastoral Staff. The front of the Monument is divided into three panels, which are pierced, and backed by slabs of coloured marble. The centre panel has the sacred monogram I. H. S. carved upon it, with the arms of the Bishop and of the Diocese on either side. The following inscription is cut in the bevelled edge of the slab, on which the effigy rests:

“JOHS. MEDLEY, S. T. P. EPISC. PRIMUS
DIOCESIS AEDISQUE HUIUS FUNDATOR:
PROVINCIAE CANADAЕ METROPOLITA, OB.
SEPT. 9, 1832.”

The Monument is placed in the South Transept, under the Arch leading to the South Aisle. The design was furnished by the Reverend Ernest Geldart, Rector of Little Braxted, England, and the work was executed by Messrs. Percy Bacon & Brothers, of Newman Street, London, England. The richly carved screen at the back, also designed by Mr. Geldart, is of butternut, and is the work of Messrs. J. & J. D. Howe, S. John, N. B.

We are greatly indebted to the Right Reverend Dr. Kingdon, Lord Bishop of Fredericton, and to the Venerable Archdeacon Brigstocke for much of the very interesting information included in this article, and to the latter and to the Very Reverend Dean Partridge for the loan of the Plates from which we have taken our illustrations.

We will now conclude by saying that we do not at all see why there should not be a friendly compact here in Quebec between those, who more particularly represent the Cathedral, and those who represent the Parish Church, so that the Sacred Building should return to its original intention and be a true Cathedral. The numerous benefits, which would arise from the adoption of some such plan, are vividly set forth in the Bishop's Sermon, printed in our last month's issue; there is no need therefore now to repeat them; we would simply say that in the proposed compact, there would be no exclusion of the laity from their full share in the management; for, with the extinction of the Parish Church Vestries would come an extension of the Chapter, so as to make it include, as is the case in the newly arranged Cathedral system for the Diocese of Ottawa, Lay members of Chapter as well as Clerics. In this way our Cathedral would be brought

entirely under one system of control, and, besides the support of its own worshippers, it would be able to claim the hearty good-will and material assistance of the whole Diocese.

Harry Steele.

A REMINISCENCE OF PARISH LIFE
TOLD BY THE CLERGYMAN.

Harry Steele and his wife were two of my parishioners. Always regular at Church, and as regular in life; kind, cheerful, warm-hearted, I could not help loving them, and I felt sure that they loved me as well.

They had but one child, and they had but one fault—at least, only one that ever came before me. The one fault was connected with this one child. They doted on him, and they spoiled him.

Often and often had I entreated them not to give the child what it cried for; to punish him when in the wrong; to insist on his going to school; and to let their yea and nay be law. I told them that they could do all this very gently and kindly, and that the boy would love them all the better for it before long: and indeed, that it would save him much restlessness and ill-humour, if they once made him understand that when they refused him anything, they would not change for his wheedling, or whining, or crying. But it would not do. They loved their child, not too much, but so unwisely that they spoiled him, and they turned their one cup of joy into bitterness.

Harry Steele grew up a careless, forward, self-willed boy. He had his good points, but they were small compared with the bad. He was troublesome at school, troublesome at Church, troublesome in the parish. His ill-name grew as he grew. I had less and less hold over him, and his parents had none at all.

One day I went to the cottage, and saw him in the garden. He saw me

and turned away, and went to the farther end of the ground. I entered, and found his mother weeping most bitterly. I asked her the cause. It was long before she spoke. At last she said, "You were right, sir; you were right. I have ruined my boy. He has --"

"What has he done?" I asked. She could not answer. At last she said:

"Do not let it be known. I forgive him. From the bottom of my heart, I forgive him. O that God would do so too! He swore at me -- swore at his own mother."

"What could make him do this?" I inquired.

"He wants to go to the Fair, and he asked me for money. I was afraid he would get into mischief, and refused. He is not used to my refusing him. I wish I had done it before; I wish I had. So he grew angry, and went away with an oath."

I said all I could to comfort the poor woman. But what was it? What could I say? She had sown, and she was reaping. I prayed with her, and left her.

As I went out I noticed Harry at the bottom of the garden, and I went down to him. He turned away, and tried to avoid me, but I would not let him. I was determined he should hear me, and he did so.

"Harry," I said, "you have made your mother weep. Do you not know how she loves you?"

He made no reply.

"Harry," I answered, "it is not too late. Go to her; tell her that you are sorry, and ask her to forgive you."

The lad's temper was up, and he replied, "I won't."

"Harry," I said, "God sees you and me. He hears you. O let me entreat you. You do not know what you are doing. You will be very sorry some day, and perhaps too late."

He was silent.

"Harry," I said, "you know the Fifth Commandment. You are offending God when you grieve your mother. That Fifth Commandment will rise up in judgment against you. You will remember it. It will come into your mind. You will be wretched. Come with me, and at once. It will be very easy. She only waits to pardon you. Begin now, and all your future life will be so different, so happy. Now -- whilst you feel grieved -- go at once."

His lip trembled. He hesitated. I prayed silently for him. He seemed on the point of going to his mother, but he did not. A wild companion whistled to him from the road. He sprang through the hedge, and left me alone. I sat down in sorrow, and then went softly round the cottage, and returned to the Parsonage.

Next day the fair took place at the post-town; and the day after, I heard that there had been a riot, and damage done to men and property, and that some of the rioters were in custody, and others had fled. Amongst the latter was Harry Steele. His mother had a short letter from him, dated from Liverpool, to say that he had joined a ship bound for Australia.

It required no observation to see that a change soon passed upon Steele as well as upon his wife. After the first shock, they went on their way in life as usual, but yet very differently. They were more frequently at Church than ever, but they never stayed to talk with their neighbours before or after Service at the Church-yard gate. At work all was done regularly, but they seemed like machines working in a dull routine, without interest, and almost without consciousness.

Month followed month, year succeeded year, and no letter reached them. They heard of a man who was reported to have seen Harry, and they went ten miles to meet him, but he knew nothing. He had only heard

from another man that Harry was at the Gold Diggings. That was all.

You might see Steele walking by his horses, as he went with the waggon. He never whistled now, nor sang as he once did, but plodded on in a sort of dream. This was the end of him. The horses started one day, and he was not quick enough. He was knocked down; the wheel went over him, and he was carried home in the waggon a corpse. After this his wife did not linger long. She had no disease; but she ebbed away, and was found dead in her bed. I buried her beside her husband.

Ten years after that, I was reading the Communion Service, and came to the Fifth Commandment. As the Choir commenced the "Lord, have mercy upon us, and incline our hearts to keep this law," a loud and bitter cry rang through the Church, overpowering the voices of the Choir, who stopped, awestruck, as they heard--

"I cannot. I have none. I have been the death of them. O, my God, my God!"

There was a long and awful silence. At last I gathered courage and went on, although I could hear sobs and groans from time to time. Before I finished the Commandments a man rose up and left the church. I looked: it was Harry Steele.

I went up into the pulpit, but I could not preach. I simply said:

"My brethren,—We have had our sermon to-day. Children, you will never hear such another. I will only say, remember that we have a Heavenly Father, and if our sins against our earthly parents are so grievous, what of our sins against Him? Yet He is still our Father, still waiting to receive and forgive. Whilst we can, let such of us as have earthly parents still living, love, honour, and succour them; and let us all love God more, and serve Him with all our hearts—our hearts."

I then went down from the pulpit, and proceeded with the service.

I had not to seek Harry. He came to me himself, and we were together for several hours in my study. They sent for me to come and have some food, but he could not cease speaking and weeping, and I could not cease hearing and weeping with him.

If ever there was a broken-hearted, wretched man, it was Harry Steele.

"If I had but gone to my mother," he said, "when you begged me—if I had but written to my parents regularly—it would have been so easy; it would have given them such comfort; but I did not. I do not know why I did not, but I did not. Sometimes I was going to do it, but I could not say I was living as they wished. Then I was nearly starving. Then I began to grow rich, and thought I would return suddenly, and that would delight them. Then I gambled and lost all, and was ashamed. I began again, I grew rich. I have five hundred pounds of my own. What is the use of it? I came home, meaning to make them comfortable in their old age, and they are dead, and I killed them—killed them both. O, my God, my God! There never were such loving parents; never such an ungrateful son. O, I remember one thing after another, and my head is ready to burst, and my heart too. O, my God, how can I say 'Our Father'? How can I?"

It was a bitter repentance, but the more bitter, the more sincere and thorough. Harry became a changed man: so gentle, so humble, so anxious to do good. I often found a sovereign in the offertory; and I knew the yellow Australian gold, and who had given it.

Harry became my gardener, my friend, my companion. After a few years his hardships in Australia bore their deadly fruit. He fell into a decline. He lies beside his parents in the Church-yard. He had placed grave-

stones over them, and left directions as to his own. The inscription is:

HENRY STEELE,

AGED 30.

DIED 1860.

HONOUR THY FATHER AND THY MOTHER.
FATHER, I HAVE SINNED AGAINST HEAVEN
AND BEFORE THEE ;
AND AM NO MORE WORTHY
TO BE CALLED THY SON.
JESU, MERCY.

Ordination in the Cathedral.

On Sunday, December 19th, the Lord Bishop advanced the Reverend E. U. Brun, lately a Deacon of the Diocese of Florida, U.S.A., to the Priesthood. Mr. Brun is a Frenchman of Old France, who had been brought up as a Protestant, and who on coming to this country had been received, by his own desire and conviction, into the Episcopal Church of the United States of America. After working for several years as a Deacon, he came to Canada to take charge of the small Church of England community at Ste. Ursule, near Louiseville, the birth place of T. H. Dunn, Esq., of Quebec, who has built a little Church and has provided for the community the greater part of a Clergyman's stipend. The curious feature in this work is that the Ste. Ursule congregation are a French-speaking people, but that they have never been Roman Catholics, for they have always been members of the English Church. Hence the necessity of finding for this Mission a Frenchman, rather than an Englishman. The Ordination Service was beautifully rendered by the Cathedral Choir under the able direction of the organist, Mr. E. A. Bishop, and the following most appropriate Sermon was preached by the Reverend Lennox Williams, Rector of St. Matthew's. Mr. Brun was presented at the opening of the Service by the Very Reverend the Dean of Quebec, acting for the Bishop's

Examining Chaplain, the Venerable Archdeacon Roe. The other Clergy who assisted the Bishop in the Laying on of Hands were the Reverend Canon Richardson, the Reverend T. H. Lloyd, and the Reverend E. A. Dunn, who also acted as Chaplain and carried the Bishop's Pastoral Staff :

THE SERMON.

S. John, xx. 21.

"As My Father hath sent Me, even so send I you."

How can we, Clergymen, dare to do and say the things, which, in the discharge of the duties of our sacred Office, we are continually called upon to say and do ?

We are men of like passions with other men. We have no right to say to anyone "Stand by thyself, come not near to me, for I am holier than thou." We are sinners, needing daily God's mercy. We know the misery of contrition, the shame of a conscience convinced of sin. We know what it is to feel the wretchedness of having offended God, our just, loving and holy God. We have need to join with the congregation in the confessions of sin in our public worship. We have need to search out, acknowledge and confess our transgressions more particularly in private. We need God's pardon and absolution. We need the strengthening and refreshing of the means of grace.

How then do we dare to stand forth before congregations of Christian people and preach to them, teaching, exhorting, warning, admonishing? Certainly not because we are any better than they are, for in many, many instances we know full well that we are in holiness, infinitely behind the men and women to whom we preach. The answer is because we know that we have the commission of Christ to preach the Gospel to our fellow-men, and that we have Christ's promised presence with us.

And when we take the children up in our arms at the Font, and pour upon their infant heads the baptismal water, how is it that we dare to utter, at that solemn moment, such words of awful signifi- cance as these : " I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost ? " Afterwards, when we have signed the child's forehead with the Sign of the Cross, we are ordered by the Prayer Book to say, " This child is regenerate or by Baptism regenerate, and grafted into the body of Christ's Church," showing that our action and words were the means of affecting nothing less than the regeneration of a human soul into union with Christ. How dare we do this awful thing ? Again I answer, because we have Christ's commission so to do, and Christ's promised presence with us. We have the Commission : " Go ye— make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I commanded you." We have the promise : " Lo, I am with you always, even unto the end of the world."

When we have knelt and joined in the prayer of humble approach, acknowledging ourselves unworthy to gather up the crumbs under the Lord's Table, how then do we dare to stand and consecrate the Holy Eucharist, using the very acts and words which Jesus Christ used when He instituted the Holy Mysteries ? And once more, when we have in the same Service humbly joined in the confession, how do we then dare to stand up and turn to the people, and with authority declare to them, " Almighty God, our Heavenly Father. . . . Have mercy upon you, pardon and deliver you from all your sins ? " And when anyone in sickness has been moved to make a special confession of his sins, and, feeling his conscience troubled with some weighty matter, humbly and heartily desires

absolution, how can the Priest say, as he is bound to say in accordance with the Prayer Book, " Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners, who truly repent and believe in Him, of His great mercy, forgive thee thine offences, and by His authority committed to me, I absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost ? "

We could not possibly say these most solemn words except at the command of God, and acting with the authority and under the commission of God. That command, that commission we believe we have through the Apostolic succession in the Holy Catholic Church. Not for our own benefit or advantage, or exaltation, but for the benefit, the advantage of God's people.

We believe that those words of my text, " As My Father hath sent Me even so I send you," have been spoken to us. For the Church has ever believed that they apply to her and her ministry. We believe that Christ has promised to be with us, and that whenever and wherever we act in His Name, and in accordance with His commands, it is not we who act, but He who acts through us. We are but the instruments in His hands, and if the instruments, which He deigns to use are often weak and insignificant, it but redounds to the glory of God, Who is able to use the weak things of the world to put to shame the things that are strong. Christ became incarnate, that He might fulfil the Father's mission. Our Lord's own mission is the mission of the all-loving Father.

When Jesus was about to ascend to the Father, the form of the fulfilment of His mission was to be changed, but the mission itself was still to continue and still to be effective. He would still fulfil the mission of the Father through His Church. That Church, and the Ministry of that Church was commissioned to carry on Christ's work, and not to begin a new one. Their office

was to be an application of His office according to the needs of men. And so He told the first members of that ministry, on that memorable occasion after His Resurrection, "As My Father hath sent Me, even so send I you." When He had said this He breathed on them and said unto them, "Receive ye the Holy Ghost. Whose soever sins ye forgive, they are forgiven. Whose soever sins ye retain, they are retained." The great mystery of the world is that of sin, the great misery of the world is that of sin. The mission of Christ was to bring Salvation from sin, and the work of His Church and her ministry is to apply to all, that which He has gained.

We have assembled here, in this Cathedral, this morning, to take part in a most solemn and sacred action, viz., the transmission, through the unbroken line of the Episcopacy in the Anglican branch of the Holy Catholic Church, of Christ's commission to exercise the Office and work of a Priest in the Church of God, to one, who, as a Deacon has purchased to himself a good degree.

To you, my brother, as you stand this moment, on the threshold of an eternal choice, permit me to speak one word. When you presently feel upon your head the imposition of human hands, and when you hear from human lips those awe-inspiring words, "Receive the Holy Ghost, for the office and work of a Priest in the Church of God," believe and realize that it is none other than Jesus Christ your Lord and Master, who is verily and indeed commissioning you to go forth in His Name to fulfil His Mission, and His Mission is the Mission of the Father, and this Mission you are to fulfil by the power of the Holy Ghost. Think to yourself, I take not this office upon myself, but am invested with it by Christ's servant acting in Christ's Name. It is the will of God that all men should be saved; saved in one way, saved by one Saviour, and by be-

ing united to that Saviour; saved by the instrumentality of a living message carried to men by living men; saved by the instrumentality of Divinely appointed means of grace administered in the Name of Christ by living men. Amongst those messengers, those ministers and stewards of Divine Mysteries, by His mercy, am I enrolled, His commission is given me, His strength is promised, His blessing is sure. Let me only be faithful unto death, and He will give me a Crown of Life.

And to one and all, on this occasion, with its awful, touching, almost overwhelming solemnity, I say, "Let us ask ourselves how we really measure the dignity, purpose, and obligations of that ministry to human souls which we inherit from the beginning in our English branch of the Holy Catholic Church?"

With all the changes of time and circumstance, with all its own infinite variety of unctions, that ministry is still essentially what it was when first commissioned and sent forth. Its purpose the same to spread the glorious light of the knowledge of God's love; of salvation by union with Christ; to strengthen and build up goodness; to carry on the never ending war against wrong and evil.

May we, who bear office in that ministry, ever remember this. May we ever remember the words of Christ, "As My Father hath sent Me, even so send I you." In all the difficulties and perplexities of our high calling, when the human heart shrinks at the knowledge of our own unworthiness and weakness, let us be firm, and faithful and true, remembering that it is not so much we, who speak and act, as Christ who speaks and acts through us.

And may those to whom we are sent ever remember the same truth, may they receive us, not for what we are in ourselves, but because Christ has commissioned us to go forth to them in His Name.

May they accept our ministrations as the ministration of God for the supply of the soul's needs.

May there ever be a growing oneness between the ministry and those to whom we minister.

And if we do not always speak and act exactly as they individually would wish, may they each remember that we are striving to do our best in the fulfilment of our sacred mission, seeking the Divine guidance in all things, and may the power of their intercession continually stir up in us the gift of the Holy Ghost which we have received, that we may be enabled by Divine grace to fulfil aright the sacred duties of our Office to the Glory of God, the edification of His Church, and the welfare of souls.

University Intelligence.

BISHOP'S COLLEGE, LENNOXVILLE.

A Confirmation took place in the Chapel on Monday evening, December 6th, at 8 o'clock. Dr. Allnatt, who has had charge of the Confirmation Class for some time, presented seven Candidates. And a very impressive Service was held.

After the Confirmation there was a Service of Admission to the Brotherhood of Readers, when the following members of the College were enrolled:—P. Boyle, B.A., C. W. Mitchell, B.A., J. S. Brewer, B.A., H. F. Hamilton, F. C. Taylor, J. C. Tannar, F. G. LeGallais, E. Roy, E. B. Browne and F. D. W. Carroll.

A Special Meeting of the Corporation was held on Tuesday, December 7th, at 9.30 a.m., in the College. The Trustees had met previously at 9 o'clock. The meeting was called to receive the report of the representative Committee, which met in Quebec on October 28th. The report recommended no change in the seat of the Divinity Faculty, and also advised that the services of an Architect should be called in to plan the changes required in the accommodation provided by the College, should the Corporation deem such enlargement desirable.

It was agreed, that, if funds were forthcoming, some additional building was

desirable, and that there should be in the Building, (1) a house for a Professor, (2) Rooms for fifteen to twenty Students, and (3) a Hall.

In the meantime nothing could be done without special funds for such a purpose as that contemplated.

Several suggestions were made as to modifications of arrangements now in vogue in College and School and a Committee was appointed to examine into the matters mentioned, chiefly of internal economy.

St. Francis District Anniversary.

PROCEEDINGS AT SHERBROOKE.

The Annual Business Meeting of the S. Francis Branch of the Church Society was held in Sherbrooke, on Tuesday, December 7th at 2.30, there being present the Bishop, Archdeacon and about twenty Clergy with ten or twelve laymen.

The reports from the Clergy, which were of an encouraging character, were read in detail and ordered to be sent on to the Secretary of the Church Society.

The Reverend A. Stevens, Secretary, prepared the Summary of these Reports, and it was ordered to be read at the Missionary Meeting on Wednesday evening.

On the same evening there was Choral Evensong at 8 p. m., with a Sermon by the Reverend W. M. Grosvenor, M. A., Rector of the Church of the Incarnation, New York—a valuable effort which was listened to with great interest. The offerings at this and all other Services of the Anniversary were given to the Missionary Diocese of Algoma.

On Wednesday morning began the Annual Meeting of the Deanery Board. First there was a Celebration of the Holy Communion at 7.30, with a goodly proportion of Clergy and lay-helpers present. The Bishop celebrated, Dr. Dumbell, Rector of Sherbrooke, assisting as Deacon.

At the Meeting at 10 o'clock there were present twenty-five clerical, and fourteen lay members.

The Reverend Professor Scarth, who is the senior Rural Dean, and who consequently is known as the Rural Dean of S. Francis, took the chair, and after prayers, the minutes of the meeting of 1896 were read and confirmed.

After the usual elections, the Rural Dean of Richmond read a report on his work as Rural Dean during the year. The Rural Dean of Cookshire also gave an account of the inauguration of the Rural Deanery of Cookshire on June 23th, 1897. It was agreed that each Rural Dean should present a report annually at the Deanery Board Meeting.

Instead of reporting on the general extension of the Church's work, the Archdeacon of Quebec (Venerable H. Roe, D.D.), read a paper he had prepared on The Papal Infallibility and Mariolatry, which was received with thanks, and a hope was expressed that the paper would ultimately be printed.

The Principal of Bishop's College read a concise report of Bishop's College School, shewing that the increased numbers of 1896 had been again improved upon; and noting (1) the crowded state of the College; (2) the legacies of Mr. Molson and Mr. Nicolls; (3) the promised completion of the Chapel and especially of the Memorial Windows; and (4) the great need of a considerable sum to complete the Jubilee Fund.

Canon Foster read the report of the Principal of Compton College, and this was supplemented by a very admirable statement by the Reverend G. H. Parker, who spoke of the success of the Ladies' College in 1896 at the Government Examinations, also of the improvements made during the year and of the need of greater support for the School on the part of Church families.

Mr. Dorey presented the report of the S. Francis District Choir Association, and received a warm vote of thanks for his labour of love in connexion with the Church music throughout the District.

A discussion ensued with regard to the proposed changes in the By-Laws of the Church Society, especially in regard to the provisions made for widows and orphans. A resolution asking for a delay in any change of rules, till the Synod of 1899 should have an opportunity of discussing the changes proposed, was carried almost unanimously.

In the afternoon the Lay Helpers' Association was assembled under the presidency of lay Vice-President, R. W. Heneker, Esq. The officials were elected for the coming year. A paper was read by F.

Mappin, Esq., of Richmond, on the "Duties of Church-Wardens," which will be printed in our February issue. There was an interesting discussion, and a large number of ladies were present.

A Missionary Meeting was held in the Church Hall at 8 p. m., the Bishop presiding. After Prayer had been offered by the Rector of Sherbrooke, the Secretary of the S. Francis Branch of the Church Society read his admirable synopsis of the reports sent in by the various Clergy, shewing very clearly the good progress made during the year.

Canon Adams read a paper on the life and missionary career of Bishop Reginald Heber. Dr. Dumbell spoke next and dwelt very earnestly upon the necessity in our missionary work of doing more for Canada, instead of attempting the impossible, by trying to do a little here and a little there, all over the world, all at once.

The Bishop summed up the different matters which had been brought forward, and, after urging upon all present to make a self-sacrificing gift for the Diocese of Algoma, concluded with the Benediction.

Report of the Rural Dean of the Deanery of Coaticook.

The following Report came into the Bishop's hand at Synod, and it is now published as being a good example of what a Rural Dean's Report to Synod may well be:

The Rural Dean of the Deanery of Coaticook begs to report:

That in conformity with Section 6, of Canon 12, on "The duties of Archdeacons and Rural Deans," he has visited four of the Parishes of the Deanery, and found the Parsonages, Churches and other ecclesiastical buildings in a good state of repair, and adequately insured against fire. The Churches in these Parishes are supplied with all accessories necessary for the due Celebration of Divine Offices. The Parochial Registers are also accurately kept, with the exception of that in the Mission of Way's Mills and Barnston, where some of the entries are not duly witnessed, by two witnesses, according to law. These omis-

sions were previous to the coming of the present Incumbent to the Mission. The Clergy in charge of these Parishes and Missions informed the Rural Dean that duplicate copies of the Parish Registers are filed in Court according to law.

The title deeds of all Church property in these Parishes and Missions are correct and valid, so far as the Rural Dean is capable of judging.

For many years past the Clergy residing in the southern portion of the old Deanery of St. Francis were accustomed to meet once a month, in rotation at each other's houses on the first Monday and Tuesday in each month, for the purpose of studying the Greek Testament, discussing topics which were calculated to further the growth and prosperity of the Church, and keep themselves abreast of the current Church literature of the day.

These meetings are still kept up with unflinching regularity, and have been found extremely helpful to the Clergy taking part in them.

The mode of procedure at these meetings is as follows :

1. Notice of each meeting is sent to the Clergy, by the Secretary, one week before the meeting.
2. All assemble for tea at the Parsonage on Monday evening.
3. Evening Service with Sermon at 7.30. Collection in aid of purchasing literature for use of the Clergy of the Deanery.
4. Early Communion at 7.30 on Tuesday.
5. Breakfast at 9 a.m., followed by Matins at 9.45.
6. Reading of Greek Testament, to 12.30 p.m.
7. Dinner at 1 p.m.
8. 2.30 p.m., discussion of subject named at previous meeting.
9. Talk about books lately read, and suggestions as to what books should be purchased for the Deanery Library as soon as possible.

The whole respectfully submitted.

JOHN FOSTER,
Rural Dean of Conticook.

Rural Deanery of Quebec.

A very successful meeting of the Clergy of the Rural Deanery of Quebec was held at Levis on Wednesday and Thursday, December 1st and 2nd, presided over by the Reverend I. M. Thompson, the Rural Dean. After an important business meeting on Wednesday afternoon, at which the chief subject discussed was the Division of the Deanery, the Reverend S. Roppel, M.D., preached a good and appropriate Sermon at Evening Prayer.

Next morning many gathered together for the Holy Communion, the Venerable Archdeacon Roe being the Celebrant, assisted by the Reverend T. W. Fyles. After breakfast at the Parsonage there was another meeting at which two very interesting and instructive Papers were read by the Reverend G. G. Nicolls and the Reverend H. A. Dickson, followed by a prepared Address by the Reverend J. B. Debbage. After this Address the other Clergy present spoke, each one suggesting new ideas or emphasizing those of preceding speakers. At the afternoon gathering the Venerable Archdeacon Roe, D.D., delivered a Charge to the Clergy and Laity of the Deanery, which was considered so valuable that a committee was appointed to arrange for it to be published and circulated through the Deanery.

In the evening a Missionary Meeting, under the auspices of the Woman's Auxiliary, was held in Holy Trinity Church, and earnest Addresses were given by the Archdeacon and by the Reverends T. W. Fyles and H. A. Dickson.

One very pleasant feature of this visit to Levis was the unbounded hospitality the Clergy received at the hands of the residents, and especially the kind invitation of the Bishop and Mrs. Hunter Dunn to luncheon at Bishopsthorpe, and it was felt by all that such Deanery gatherings could not be held too frequently.

METHODISM

ACCORDING TO ITS FOUNDER.

The Methodists were originally a society in the Church of England somewhat similar to our present Brotherhood of St. Andrew, and John Wesley

was their leader. Fifty years after the organization of this society, in a Sermon on Heb. v. 4, Mr. Wesley said: "Did we ever appoint you to administer the Sacraments, to exercise the Priestly Office? Such a design never entered our mind. * * and in doing it you renounce the first principle of Methodism, which was wholly to preach the Gospel. * * It does by no means follow that ye are commissioned to baptize or to administer the Lord's Supper. Ye never dreamed of this ten or twenty years after ye began to preach. Ye knew no man taketh this honor into himself but he that is called of God, as was Aaron." O contain yourselves within your bounds! Be content with preaching the Gospel." Thus it can be seen that Mr. Wesley himself never regarded the Methodist Society as a Church, nor Methodist Preachers as Clergymen.

NOTES.

Some subscriptions for 1897 still remain unpaid. We therefore request all, who are behind hand, to give their attention to this matter and to send them in at once. The present also is the right time for remitting Renewals for the New Year, and consequently we hope that those, who have not yet paid their subscriptions for this year, will do so as soon as possible.

Our subscribers in England should remit their subscriptions (eighteen pence per annum) to Mrs. Furnivall, Wykeham, Shaa Road, Acton, W., who has most kindly consented to receive and forward them to the Editor.

The Sub-Librarian of the Quebec Clerical Library begs to acknowledge the receipt of a little book, entitled "The Bible and the Child," presented by G. W. Parmelee, Esq., of Quebec.

The Christmas Day collection in aid of the poor in the Cathedral amounted to \$257, which shews a large improvement upon the amount given in 1896.

We are glad to hear that the Reverend I. M. Thompson, Rector of Levis, has received a very handsome New Year's gift, from his two congregations of New Liverpool and Levis amounting altogether to \$102.50.

The Reverend E. J. Etherington, it is pleasing to note, has also been the recipient of a most useful and lovely present from the Ladies' Aid Society of Trinity Church, Quebec, consisting of a solid silver Communion Service, accompanied by a very happily worded Address.

On Sunday, December 26th (S. Stephen's Day), there was a united Sunday School Service at S. Matthew's Church, Quebec, in connection with the Ministering Children's League. Most of the City Clergy were present, and the Reverend T. H. Lloyd addressed a large congregation of children and their friends.

In this issue of the DIOCESAN GAZETTE we are giving our readers for the first time a STORY, which we hope they will find interesting. In the future we expect to be always able to print, in addition, Pictures to illustrate the stories.

DISTRICT NEWS.

NEW CARLISLE.

The Reverend E. B. Husband, reports:— On Thanksgiving Day, there was Service here at 10 o'clock, with Holy Communion. A very fair congregation attended, and the Service was bright and hearty.

In Paspébiac, the Thanksgiving Service was held on Sunday morning, but, owing to the very inclement weather, very few were present.

A very successful Concert took place in the Church Hall on November 11th, and great praise is due to all who kindly took part. The sum of \$12.00 was realized, which, except for a few dollars' expenses, will go towards the debt on painting the Rectory.

STANSTEAD AND BEEBE PLAIN.

The Annual Meeting of Christ Church Chapter of S. Andrew's Brotherhood was held on S. Andrew's Day. There was an early Celebration of the Holy Communion at 6 a.m., at which six members of the

Brotherhood communicated. A Social Tea was held at the Rectory, after which Evensong and a short Address by the Rector in the Church were in order. Then the meeting was held in the Church Room. At the evening exercises a delegation of five members from St. Mark's Chapter, Newport, Vt., were present with the Reverend A. Crone. A paper was read at the meeting by Mr. A. T. Allan, jr., on "Who should be members," and another by Mr. W. B. Bullock, of Newport Chapter, on "Why men do not go to Church, and the best means to induce them to go." One new member was admitted at Evensong. The discussions on the subjects raised in the papers were animated and interesting. Members of our Chapter now number twelve.

The All Saints' congregation have built much needed Horse Sheds in the Church yard. The work was all done by the voluntary labour of the men belonging to the Church.

NOTICES FOR JANUARY.

Christ Church, Stanstead.—Every Sunday at 11 a.m. and 7.30 p.m.

Sunday School at 10 a.m.

Holy Communion, January 2nd and 16th, at 11 a.m., January 9th and 23rd at 8 a.m.

Circumcision (January 1st)—Holy Communion at 8 a.m.

Epiphany (Thursday, January 6th)—Matins and Holy Communion at 10 a.m. Evensong and Address at 7.30 p.m.

Conversion of St. Paul (Tuesday, January 25th)—Evensong at 7.30 p.m.

Wednesday, January 12th and 19th—Service at 7.30 p.m.

Meetings of St. Andrew's Brotherhood—Monday Evenings, January 3rd, 17th, and 31st, at 8 o'clock.

All Saints' Church, Beebe Plain.—Every Sunday at 10.30 a.m. and 7 p.m.

Sunday School, after Matins.

Holy Communion—January 9th, at 10.30 a.m., and January 30th, at 8.30 a.m.

Epiphany (Thursday, January 6th)—Evensong and Address at 7.30 p.m.

Marlow School-House.—Every Sunday at 2.30 p.m.

BOURG-LOUIS.

The Lord Bishop of the Diocese visited this Mission on Friday, December 10th, and confirmed five young people. He

gave two Addresses at the Service, and spoke very earnestly both to the Candidates and to the people present, especially encouraging them to go on in their Christian course in spite of falls or seeming failures. It was once said of British troops that they did not know when they were beaten, and His Lordship seemed to wish to inspire the Candidates with the determination to fight and struggle on, even if they should seem to be beaten. He proposed for their imitation the young Princess who wished to be, and asked others to pray for her that she might be good, and who became our noble Queen.

MAGOG.

The Reverend R. C. Tambs reports:—

The members of our newly formed Chapter of the Brotherhood of St. Andrew were formally admitted to the Order at an early Celebration of the Holy Communion on Advent Sunday. The Incumbent was assisted by the Director, Mr. Ben Verity, who was already an incorporated member of the Brotherhood. Mr. James Prince is Vice-Director, and Mr. Frank Daye is Secretary.

On December 11th, a barrel and boxes, to the weight of 350 lbs., were shipped to the Indian Mission of Black River, Manitoba, by our W. A. Among the articles sent were a couple of flannelette patch work quilts—large, warm and gay—the handy work of the pupils of the "Needle Circle" of the King's Daughters.

It is a matter of the liveliest interest to these little workers that the proud results of their industry are sent to the Indians.

WINDSOR AND BROMPTON.

The Venerable Archdeacon Roe reports:

The Christmas Services in both the Churches of this Mission were bright and hearty. There was on that day an early Celebration in St. George's, Windsor, and a mid-day Celebration in Christ Church, Brompton, followed by afternoon Evensong in Windsor. On Sunday, there was a mid-day Celebration in St. George's, a very hearty Evensong in Christ Church, and finally a full Choral Evensong in St. George's. At this latter Service, which was largely attended and much appreciated, instead of a Sermon, there was a Service of Christmas Carols.

The Christmas Tree for the Brompton Sunday School was held on Christmas Eve, and that for Windsor is to be on Twelfth Night.

We much regret to have to chronicle the death on Christmas Day of Mr. John Addison, of Titus, Township of Windsor. The Addison family and their connexions comprise a large proportion of the congregation of Christ Church, and Mr. Addison's unexpected death saddened the Christmas rejoicings of that congregation. He was buried on the Festival of the Holy Innocents, in the beautiful Burial Ground attached to Christ Church, Brompton. Just a year ago Mrs. Ward, his wife's mother, one of the first settlers in the Townships, the mother or grand-mother of the greater part of the present congregation, entered into her rest. Of that first generation, there is scarcely one left, and now the second is broken into. But it was no untimely (though somewhat sudden) death,—Mr. John Addison completed his 74th year on the day on which he received the injury—a very slight accident—from which one week later he died.

[We are obliged to hold over until next month a very interesting account of Mr. and Mrs. Gardner Stevens' Golden Wedding.—*Ed. Q. D. G.*]

LENNOXVILLE.

A large and impressive Confirmation of thirty-eight Candidates took place in St. George's Church, Lennoxville, on Sunday evening, December 5th, at 7 p.m., the Bishop having been driven from Hatley after the Morning Service. Dr. Adams acted as Chaplain. The Rural Dean of St. Francis, Professor Searth, as Rector, presented the Candidates, and Professor Wilkinson was also present. The number of male Candidates was greater than that of the other sex, and more than one of the leading residents of Lennoxville came forward on this occasion to receive the Apostolic Rite.

The Anniversary of the Re-dedication of St. George's Church, Lennoxville, was celebrated on the evening of Tuesday, December 14th, by Choral Evensong, and though the weather was most forbidding, a very fair number of parishioners assembled. The Service was said by the Rector, Professor Searth, Canon Adams and Professor Parrock reading the Special Lessons, and the Preacher was the Reverend Dr. Dumbell, who took for his text,

"Eye hath not seen, nor ear heard, etc." The subject was admirably treated, and the whole Service was found to be very helpful.

POSTSCRIPT.

The Editor begs to acknowledge the following additional subscriptions and donations received for 1898:

Mr. J. G. Billett, Mr. F. C. Wurtele, Mr. Henry Smith, Miss Phillips, "A Christmas Offering," Mr. Jno. Richardson, Mrs. Stavely, Mrs. Ross, Miss Jackson, Mr. Sumner, Mr. H. J. Pratten (2), Mrs. Hatt, Reverend Canon Richardson (2), Miss Austin, Mr. Geo. Lampson, Quebec (2), Mr. James McVety, Maple Hill, Reverend H. A. Dickson (8), Mrs. J. L. Holah, Reverend Professor Allnatt (2), Mr. E. T. Dunn, Lennoxville, Mrs. D. Pozer, S. George (2), Mrs. Brooks, Sherbrooke, Reverend T. L. Ball (2), Reverend Joseph de Moulpied Manchester, N. H. (2), Mrs. F. Matthias, Melbourne, Mr. P. G. Owen, Montmagny, Mr. P. Gaudin, House Harbour, Magdalen Islands, Mrs. Roe, Windsor Mills, Mr. F. Ahier, Port Daniel East, Mrs. Roberts, S. John, N. B., Reverend H. Gomery, Mrs. W. H. Bridger, Granby, Mr. W. F. Bower, Montreal, Mrs. James McNey, Bute, Mrs. Grimard, Lake Edward, Miss Irvine, Bergeriville (26), Mr. J. A. Ready, Toronto, Reverend N. Bayne (5), Rev. Jas. Hepburn (17), Reverend J. B. Debbage (8), Reverend S. Riopel, (8), Reverend R. W. E. Wight (19), Reverend F. J. Boyle (17), Reverend I. N. Kerr, (.9), Reverend T. Fyles (2), Reverend A. H. Moore (1), Reverend W. A. Adcock (14), Reverend J. S. Sykes (18), Reverend R. J. Fothergill (9), Mr. Allan Ritchie, Levis (9), Mr. G. Annett, Peninsula, Reverend G. W. Dumbell, (60), Reverend B. G. Wilkinson (8), Venerable Archdeacon Roe (28), Reverend E. A. W. King (20), Mrs. John Hill, Rivière-du-Loup (2) Reverend G. G. Nicolls (1). Mrs. H. W. Dalton, England.

Also for 1896:—Mr. J. A. Ready, Miss L. Montizambert, Toronto.

Also for 1897: Mr. Ahern, Quebec, Mr. P. G. Owen, Reverend A. Stevens (13), Reverend H. S. Harte (19), Mr. J. A. Ready, Reverend Jas. Hepburn (29), Reverend W. J. Curran (13), Venerable Archdeacon Roe (1). Reverend Professor Allnatt (2).

Also for 1899:—Mr. J. A. Ready,