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VICTORY!

Yes! this is the key-note for Easter. For surely it is a mighty victory to overcome Death in his own territory. And yet this is exactly what our blessed Lord did. For by the sin of our first parents, death came upon all men, death of the body, death of the soul. But, in order to alter all this, our Lord and Saviour Jesus Christ gave Himself up to die upon the Cross, and thus became a full, perfect and sufficient Sacrifice for the sins of the whole world. And further, by virtue of His Divinity, He also broke the bands of death and rose triumphant o'er the grave. And thus He ensures to all who die in union and communion with Him, a like glorious Resurrection. United with the risen Lord, both the body and soul of each Saint is affected, and has in it a principle of Life—Eternal Life; and thus at a future day, as Christ rose, so must those who pass away in union with Him rise to Eternal Life and Glory.

The great necessity, therefore, of the Christian Life is to cement our union with Christ—an object which is chiefly

accomplished by a regular and devout receiving of the Holy Mysteries of His love. At this blessed Easter, then, let all who read this make preparation; and let all come in true penitence and faith, and unite themselves with their holy, risen Lord, ever remembering the dear Saviour's own words: "He that eateth my flesh and drinketh my blood dwelleth in me and I in him."

And having come at Easter, let us all persevere, coming again and again unto our life's end. For then, if we be but sincere in our approaches to the Table of the Lord, we shall be so completely in union with Christ our Head, that Death will not be able to hold us, and we shall rise, as our Lord rose, to a like glorious Resurrection.

Oh, how glorious and resplendent,
Fragile body, shalt thou be,
When endued with so much beauty,
Full of health, and strong and free,
Full of vigour, full of pleasure
That shall last eternally!

Alleluia! Alleluia! Glory be to God on high;
Alleluia to the Saviour, Who has gain'd the
victory;
Alleluia to the SPIRIT, fount of love and
sanctity;
Alleluia! Alleluia! to the TRUE Majesty.

The Bishop's Engagements for April.

Wednesday, April 1st.—Give the third of a course of Addresses on the Sufferings of our Lord, at the Cathedral, at 11 a.m., and hold a Confirmation at S. Peter's, Quebec, at 8 p.m.

Maundy Thursday, April 2nd.—Give the fourth of a course of Addresses on the Sufferings of our Lord, at the Cathedral, at 11 a.m.

Good Friday, April 3rd.—Preach at S. Matthew's, Quebec, at 11 a.m., and preach at the Cathedral at 8 p.m.

Easter Day, April 5th.—Celebrate the Holy Communion and preach at the Cathedral at 11 a.m., and assist at Evensong.

Tuesday, April 7th.—Attend Meeting of the Quebec Clerical Association at S. Matthew's Rectory, at 6.30 p.m.

Wednesday, April 8th.—Attend Meeting of Quebec Delegates to D. & F. M. Board at Cathedral Church Hall at 4 p.m.

Thursday, April 9th.—Preside at Meeting of Diocesan Board at 4 p.m.

Friday, April 10th.—Leave Quebec by I. C. R., for Halifax.

Saturday, April 11th.—Leave Halifax in R. M. S. "Labrador" for England.

Sunday, April 26th.—Preach at S. Mark's, Notting Hill, London, England, at 11 a.m., and preach at All Saints', South Acton, at 7 p.m.

Monday, April 27th.—Appear before the Committee of the S. P. C. K., in the interests of Bishop's College, Lennoxville.

Tuesday, April 28th.—Speak at the Chapter Meeting of the Rural Deanery of Ealing, on Christian Reunion as regards the attitude of the Roman Church.

The Bishop's Visit to England.

The Bishop is leaving Quebec for England on Friday, the 10th instant. He will sail with Mrs. Dunn from Halifax in the R. M. S. "Labrador" on Saturday, the 11th instant, and hopes to return by the R. M. S. "Vancouver," leaving Liverpool on Thursday, May 21st. Thus he looks forward to being back in Quebec on or about Trinity Sunday, and hopes to hold an Ordination of Priests at S. Peter's, Sherbrooke, on the first Sunday after Trinity. During the Bishop's ab-

sence the Ven. Archdeacon Roe, D.D., of Windsor Mills, P. Q., will act as his Commissary, and all letters on Diocesan business should be sent to him. The Bishop has much to do in England for the Diocese, and he asks the prayers of our readers for blessing and protection on his way. The following Prayer is appropriate and may be used either in Church or in private:—

"Almighty God, to Whom all things in heaven, in earth and under the earth do bow and obey, and Who art a strong tower to all them that put their trust in Thee, be pleased to receive into Thy gracious protection the Bishop of our Diocese whilst on his journeys; against all dangers and temptations stretch forth Thy right hand to help and defend him; keep him in health and happiness, prosper his way before Thy face, and bring him home again in peace and safety, through Jesus Christ our Lord. Amen."

Essential Features of the History of our Church.

CHAPTER IV.

THE CATHOLIC FAITH.

AND THE PRINCIPLES RECOGNIZED BY THE ENGLISH CHURCH AS THE GROUND-WORK AND RULE OF FAITH.

This Body of Faith, one and the same everywhere, in the words of S. Athanasius, "the tradition from the first, and teaching, and faith of the Catholic Church, the Lord gave, the Apostles preached, the Fathers guarded; on this is the Church founded, and whose falls from it would neither be, nor be called, a Christian."

This Divine body of faith, taught by Apostles, confirmed by Holy Scripture, and in turn the expounder of its hard places, was the test of all men's opinions, and itself amenable to none, since it was from God.

The Church, when united in one, brought together her collective traditions, and, over against heresy, declared the

ancient faith from the first. She added nothing of her own, but selected at most the ancient term under which any portion of the ancient faith could best be maintained against the new heresies. New laws the Church might make; the *faith* she could only declare. The mode of keeping Easter she could regulate; the faith she did not regulate, but attested.

On these grounds then is the celebrated rule of Vincentius founded which embodies the principles of the English Church. The Canon of Scripture, he assumes, "is perfect, and most abundantly of itself sufficient for all things." But "since the Scripture being of itself so deep and profound, all men do not understand it in one and the same sense, but divers men, diversely, this man and that man, this way and that way, expound and interpret the sayings thereof, so that to one's thinking, so many men, so many opinions almost may be gathered out of them;" "for the avoiding of error, the Prophets and Apostles must be expounded according to the rule of the Ecclesiastical and Catholic sense."

And then he gives his celebrated rule, not his own, but "derived from many excellent, holy, and learned men:" that "we hold that which hath been believed *everywhere, always, and of all men*; for that is truly and properly *Catholic* (as the very force and nature of the word doth declare) which comprehendeth all things in general after an universal manner, and that shall we do, if we follow *universality, antiquity, consent*. Universality shall we follow thus, if we profess that one faith to be true, which the whole Church throughout the whole world acknowledgeth and confesseth. Antiquity shall we follow, if we depart not any whit from those senses which it is plain that our holy elders and fathers generally held. Consent shall we likewise follow, if in this very antiquity itself, we hold the definitions and opinions of all, or at any rate, almost all, the Priests and Doctors together."

These then are common principles of the Ancient Church.

1. What is matter of faith must be capable of being proved out of Holy Scripture; yet that, not according to the private sense of individuals, but according to the uniform teaching of the Church.

2. The faith delivered to the keeping of the Church is one, complete, uniform whole, capable neither of being increased nor lessened; perfectly delivered to the Apostles by our Lord; perfectly delivered by the Apostles to their successors; perfectly transmitted in succession by them to faithful men after them.

3. The Faith was delivered to each Church individually by the Apostle who founded it, and was held and transmitted by it in harmony with the whole. Each needed not to inquire the faith of the rest, but held it as an hereditary treasure committed to it, to be transmitted by it.

4. The present Church must (if need be), in contradiction to heresy, declare the mind of the Ancient Church. Yet what she declares must not be her own mind alone, but according to the teaching of the Fathers.

The Church of England's appeal to Holy Scripture the witness of the Church, the testimony of the Primitive Church, true Catholic (not Roman) tradition, the teaching of the early General Councils, is clear and testified to by numerous Bishops and Divines since the days of the Reformation to the present time.

And thus the Church of England is a true Branch of the Holy Catholic Church.

"We have an Altar."

The Church of England, in her breadth and liberality, has room for those who use the term Altar as well as for those who call it the Holy Table. In the Eucharistic Feast there are two aspects—the one Godward, the other manward. So it was under the old covenant: and the same principles have descended to the new. No one pleads for a repetition or a completion of the wondrous Sacrifice of our dear Lord and Saviour

Jesus Christ. We believe in it as the one complete and sufficient Sacrifice and Propitiation, which does not need to be repeated or added to. But whilst we do not repeat, we present, we represent, we plead; and we do so at the Holy Table. This is the sacrificial aspect of the Eucharist; and that at which we plead is the Altar. When we receive the consecrated Elements, this is the Eucharistic Feast, and this Feast is spread upon and given from the Holy Table. St. Paul (1 Cor. x.) identifies the Altar and the Table: "Have not they which eat the Sacrifice communion with the Altar?" (v. 18), and (v. 21): "Ye cannot partake of the Table of the Lord, and of the table of devils." Besides, says the author of the Epistle to the Hebrews: "We have an Altar." And although it is true, the word Altar does not occur in any of our formularies, except the Coronation Service yet the doctrine of a kind of Sacrifice in the Eucharist has been taught in all ages of the Church, and by Divines of every period since the Reformation in the English Church, and a Sacrifice implies an Altar.

Letters Testimonial.

Whenever any one proposes to offer himself as a Candidate for Holy Orders, whether it be to be admitted to serve as a Deacon or as a Priest in the Church of God, and whenever any one is to be admitted by License or Institution to the Cure of Souls, he has to procure Letters Testimonial to be signed by three Licensed Clergymen.

The form of these Letters Testimonial for this Diocese, is as follows:

To the Right Reverend Andrew Hunter, by Divine permission, Lord Bishop of Quebec.

Whereas our beloved in Christ, _____ hath declared to us his intention of offering himself as a Candidate for the sacred office of _____, and for that end hath requested of us letters testimonial of his good life and conversation; we therefore, whose names are hereunto subscribed, do testify that the said _____ hath been personally known to us for the space of _____

last past; that we have had opportunities of observing his conduct; that during the whole of that time we verily believe that he lived piously, soberly and honestly; nor have we at any time heard

anything to the contrary thereof; nor hath he at any time, as far as we know or believe, held, written, or taught any thing contrary to the doctrine or discipline of the Church of England; and moreover, we believe him in our consciences to be, as to his moral conduct, a person worthy to be admitted to the sacred order of _____

In witness whereof we have hereunto subscribed our names, this

day of _____, in the year of our Lord one thousand eight hundred and _____

Signed:

All who have to present Letters Testimonial, should copy out this Form, and ask three Clergymen, who know them well, to sign it. The Letters Testimonial should then be forwarded to the Bishop without delay.

A Canon of our Church.

Very probably most of our readers are not even aware of the existence of what are called the "Constitutions and Canons Ecclesiastical" of the Church of England. These Canons, one hundred and forty-one in number, were, with the authority of King James I, drawn up by the Convocation of the Province of Canterbury and ratified by the King towards the end of the year 1604. And since the same code of Canons was accepted the next year by the Convocation of York, they thus became binding on the whole Church of England, so that at the present day our Clergy are bound to obey them at any rate in spirit, and our Laity also are bound by them so far as the directions contained therein relate to them. We give the text of Canon XVIII to shew what is the mind of our Church as to Public Worship:—

CANON XVIII—A REVERENCE AND ATTENTION TO BE USED WITHIN THE CHURCH IN TIME OF DIVINE SERVICE.

In the time of Divine Service, and of every part thereof, all due reverence is to be used; for it is according to the Apostle's rule, "*Let all things be done decently and according to order*"; answerably to which decency and order, we judge these our directions following: No man shall cover his head in Church or Chapel in the time of Divine Service, except he have some infirmity; in which case let him wear a night-cap or coif. All manner of persons then present shall reverently kneel

upon their knees, when the general Confession, Litany, and other prayers are read; and shall stand up at the saying of the Belief, according to the rules in that behalf prescribed in the Book of Common Prayer, and likewise when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life, and the life to come, are fully and wholly comprised. None, either man, woman or child, of what calling soever, shall be otherwise at such times busied in the Church, than in quiet attendance to hear, mark, and understand that which is read, preached, or ministered; saying in their due places audibly with the Minister, the Confession, the Lord's Prayer, and the Creed; and making such other answers to the public prayers, as are appointed in the Book of Common Prayer; neither shall they disturb the Service or Sermon, by walking or talking, or any other way; nor depart out of Church during the time of Service or Sermon, without some urgent or reasonable cause.

Special Prayers for use in Churches.

In most of our Parishes Candidates are constantly being prepared for Confirmation. During such season of preparation it is very suitable that Special Prayers should be offered in Church for those about to be confirmed. The following have been authorized by our Provincial Synod and may be used in any of our Churches:—

Almighty and everliving God, who makest us both to will and to do those things that be good and acceptable unto Thy Divine Majesty. We make our humble supplication for Thy Servants of this Parish, who are now preparing to be confirmed. Let Thy Fatherly Hand, we beseech Thee, ever be over them; Let Thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of Thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ,

who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

or

Almighty God, our heavenly Father, we make our humble supplication unto Thee in behalf of those Thy children (*or servants*) who are now preparing for Confirmation. Grant unto them seriousness of disposition, attention of mind and quickness of understanding, that they may hear and receive the doctrines which they are taught, and may know the certainty of those things in which they are instructed. Bestow upon them a spirit of devout expectation, that they may earnestly desire the sevenfold gifts of the Holy Ghost; and give unto them such a sense of the glory of serving Thee, that they may, with sincerity, ratify and confirm the promises and vows made in their name at their Baptism. These and all other mercies we humbly beg in the Name and through the mediation of Jesus Christ our only Lord and Saviour. *Amen.*

It will be remembered by many of our readers that at our last Diocesan Synod the Bishop was requested, on the motion of the Dean of Quebec, to draw up a prayer to be used for those travelling at sea. Since the Bishop knew that the same matter was being considered by the Provincial Synod, he waited until its Session last September, and now he authorizes for use in the Churches of this Diocese the following prayers, issued by the House of Bishops:—

FOR SEAMEN.

Almighty God, with whom is no variableness, neither shadow of turning, whose way is in the sea and whose path is in the great waters, look down with the eye of mercy and compassion on us Thy servants, and all who are toiling on the sea, or who sail in ships; let not compass err nor rudder fail, but be a sure guide upon the trackless deep, and in Thine own good time bring us in safety to the haven where we would be, to praise Thee for thy goodness, through Jesus Christ our Lord. *Amen.*

FOR PERSONS GOING TO SEA.

O Eternal God, who alone spreadest out the Heavens and rulest the raging of the sea; we commend to Thy almighty protection Thy servants for whose preservation on the great deep our prayers are desired. Guard them, we beseech Thee, from the dangers of the sea, from sickness, from

violence of enemies, and from every evil to which they may be exposed; conduct them in safety to the haven where they would be, with a grateful sense of Thy mercies, through Jesus Christ our Lord. *Amen.*

FOR A SAFE RETURN FROM SEA.

Most gracious God, whose mercy is over all Thy works, we praise Thy Holy Name that Thou hast been pleased to conduct in safety, through the perils of the great deep, these Thy servants who now desire to return their thanks unto Thee in Thy Holy Church; may they be duly sensible of Thy merciful Providence towards them, and ever express their thankfulness by a holy trust in Thee, and obedience to Thy laws, through Jesus Christ our Lord. *Amen.*

The New Bishop of Ottawa.

In any case the election of a Bishop for the new Diocese of Ottawa would have deserved some notice in our *Diocesan Gazette*, but now that the result is known, it has more than an ordinary interest for Quebec Churchmen. For the wise choice of the newly formed Synod of Ottawa has fallen upon the Right Reverend the Lord Bishop of Niagara, who is an old friend of our Diocese. The Synod of Ottawa, under the presidency of His Grace the Archbishop of Ontario, met on Wednesday, March 18th, and having disposed of the usual preliminaries, in the afternoon commenced balloting. Bishop Hamilton was elected on the third ballot, receiving 33 out of 53 Clerical votes, and 25 out of 49 Lay votes. The election was then made unanimous, and the result was wired to His Lordship, asking for a reply. On the next day an answer was received from him from Powassan, where he was performing Episcopal Duties for the Bishop of Algoma, accepting the election subject to the acceptance of the House of Bishops. This acceptance being practically assured, we tender in behalf of the Diocese of Quebec, our sincerest congratulations, both to the Bishop of Niagara and to his new Diocese. Bishop Hamilton laboured with much devotion and success for more than seventeen years in the City of Quebec as Rector of S. Matthew's Church. He was then chosen to be the second Bishop of Niagara, and consecrated on May 1st, 1885, in the Cathedral at

Fredericton. And now the fact that the new Diocese of Ottawa has elected him to be their first Bishop is a proof, if any proof were needed, that, as a Bishop, he has shewn himself to be a faithful and loving "Shepherd of his flock." May he long be spared to carry on the great work, which he is doing, for the benefit of the Church and to the Glory of God!

S. Matthew's Church, Quebec.

The Lord Bishop of the Diocese will be the Preacher at the Morning Service on Good Friday. The Solemn Three Hours Service will be held as usual from 2.30 P.M. to 5.30 P.M.

On Easter Day there will be four Celebrations of the Holy Communion, viz. at 5.30 A.M., 6.45 A.M., 8.00 A.M. and 10.30 A.M.

On Easter Monday there will be Celebrations at 7.30 A.M. and 9.30 A.M., and on Easter Tuesday at 10.30 A.M.

Anniversary Meeting of the Church Society.

The Anniversary Meeting of the Church Society attracted a large attendance at the Tara Hall, on Tuesday, March 10th. The Chair was taken by the Lord Bishop of the Diocese, at 8 o'clock. Amongst others who occupied seats upon the platform were the Very Rev. the Dean of Montreal, Dr. Heneker, of Sherbrooke, and the Dean and Clergy of Quebec.

After the singing of Hymn 215, prayer was offered by Dean Norman, and then the Bishop, in a few happy words, introduced the Speakers. He was glad that this Meeting had been arranged, both because the Church Society had been particularly blessed in the past year and because the two Speakers of the evening were both of them friends of the Diocese. On his right was Dean Carmichael, the Prolocutor of both the General and Provincial Synods, while on his left was Dr. Heneker, the Chancellor of Lennoxville University. Without any further words, he would call upon Dr. Heneker to address the Meeting.

Dr. Heneker said he stood there with some doubt and trepidation, because he thought it strange that they should ask him, a stranger from the Eastern Townships, a man from the rural districts, to

come and speak of the Church Society to men in Quebec, of whom many had been nearly all their lifetime active members, and to whose unbounded zeal and assiduity was due so much of its progress and success. He would have, of course, to refer to the Church Society and to its Reports, though they were probably well known to all present; but he would try to be brief, because he would not deprive them, for longer than he could help, of the pleasure of listening to the eloquence of the Dean, who was to follow. The Church Society, he said, was founded at a critical time, when the great English Missionary Societies that had done so much for this Diocese were talking of withdrawing their aid. The Society had small beginnings, but it was founded in faith and under the direction of that most pious, devoted and reverent man, Dr. George Jehoshaphat Mountain. His piety attracted around him a number of devoted laymen, some of whom had passed away, but a few of whom were still with us, and whose names would ever remain as heirlooms to the Church Society. He mentioned specially the names of the late Messrs. H. S. Scott and W. G. Wurtele, and also those of Mr. Robert Hamilton, Senator Price, and the Hon. Geo. Irvine, one of our most distinguished jurists, whose wise counsels had been of greatest value in times of emergency to both the Synod and the Church Society. At the establishment of the Church Society there were but 21 Clergyman in the Diocese, mostly supported by the S. P. G. Now there were about 70, of whom 65 were Parochial or Missionary. This was no mean advance, when the circumstances were taken into consideration, viz.: that the Protestant population of the whole Province had diminished, and that their difficulties had been increased by an influx of French Canadians into the farms vacated. And consequently the Church's increase was truly marvellous and something for which there was great reason to be thankful.

The objects of the Church Society were the maintenance of the Clergy and all connected with the Clergy by means of the General Fund, the Mission Fund, the Widows' and Orphans' Fund, the Pension Fund, the Education Fund, and the Fund for the higher education of the Children of the Clergy. For the administration of these

Funds, there were two Committees (formerly three), the Central Board and the Diocesan Board, the Clergy Trust Fund Committee having, during the last year, been merged in the Central Board.

In the first year of its existence the Church Society controlled but some \$5,000. Its last published Report, that for 1894, showed that the capital of the Society amounted to \$611,779, which certainly was an enormous increase for a thinly settled Diocese, whose boundaries were so far apart and whose population was comparatively poor. He would draw particular attention to the work of the Central Board, to the great care that was needed and to the great responsibility that was involved in managing this large sum of money. This work was performed by good business men, who, with the exception of one or two slightly paid officials, all voluntarily gave much of their time and ability to the benefit of the Church and to the Glory of God.

Turning to the Balance Sheet of 1894, Dr. Heneker pointed out that the Clergy Trust Fund, arising from the secularization of the Clergy Reserves, had by prudent management amounted to \$163,592; that the Bishopric Endowment Fund, coming from the same source, through a careful husbanding of resources, had now a capital of over \$86,846; that the Local Endowment Funds, so generously assisted by Mr. Robert Hamilton, for the perpetuating of the Church in different districts, amounted to \$126,133; and that, besides these, there was a General Capital Fund of \$235,107, made up by the Capital of the General Fund, Pension Fund, Widows' and Orphans' Fund, Mission Fund and other smaller Funds. And this great prosperity, he said, was mainly due to Quebec gentlemen. It was an increase in spite of loss of population, and indicated that the Almighty had instilled into both the Clergy and Laity an earnest zeal for Missionary work.

Dr. Heneker then spoke of the Diocesan Board, a Committee chosen half by the Synod and half by the Church Society and presided over by the Bishop. The duty of this Board was to manage the payment of the Missionary Clergy, and during its existence there had been very few troubles between Clergy and people, but, on the contrary, great harmony. In fact, the Quebec System was so successful that other Dioceses were imitating it. Though he him-

self had not given his unqualified approval and support to the system at first, he could now speak of it in very high praise. The Diocesan Board had the care of a large number of Missions, each Mission averaging three Stations, and the receiving of the Assessments and the punctual payment of all the Missionary Stipends threw a considerable amount of labour upon Quebec Laymen.

The District Associations were themselves, he said, very successful, owing to the example of the Church Society. He could not help comparing a meeting at Sherbrooke of eight people at which he had been present years ago, with the last Anniversary Meeting of the S. Francis District Association, held in December, 1895, which passed off with so much enthusiasm and success. It was a great satisfaction to look back and see the years of progress in the service of the great God.

Going on to speak of the Educational work of the Diocese, in which he himself had always taken a special interest, he referred to the excellent training which the Clergy received at the University of Bishop's College, Lennoxville. He had years ago been appointed a Trustee of the College by Bishop Mountain, and from that time he had entered heartily into every department of the Institution's work. During the time he had been connected with the University, the number of Students had increased from eight to forty-two. And of the School he could speak with equal confidence, and would declare that it was thoroughly suited for training boys for all the Professions. The School had been a labour of love and also a labour of success. There had been many ups and downs: there had been disastrous fires; but he believed that such ups and downs were good for Institutions, and he thought that Lennoxville had certainly not suffered through them, and that the University had a great future before it. Bishop's College was formerly looked upon as an exotic in the Eastern Townships, but now this feeling was quite reversed, and the people of the Eastern Townships were proud of both College and School. So deep was the interest taken in them by Protestants and Roman Catholics alike, that after the fire of 1891, without any request on their part, application was made to the Provincial Government for a grant of \$10,000 to assist them in their difficulties, and the money was immediately voted.

Dr. Heneker then thanked the audience for listening to him so patiently and sat down amidst loud applause.

After the singing of another Hymn, the Bishop called upon the Dean of Montreal who, he said, in the midst of all his Lenten work, had travelled all the previous night and was going to travel all that night also, in order to be present at this Anniversary Meeting.

Dean Carmichael was of course received with very general and enthusiastic applause. He opened his address by a reference to the great movements which had left their mark upon the history of both Church and State in Canada during the last thirty years. One of these had transformed a number of scattered and isolated Provinces into a great country. The other had marked the confederation of Christian effort in the good old Church to which they all belonged. As in ancient times the State and the Church were closely allied, so there was good reason to hope that God's blessing would rest upon both of these survivors after more unity, to which he had now referred. At the time of the Confederation of the Provinces there were any number of croakers, birds of ill-omen, prophets of evil, etc., who spoke of the degradation of the country in years to come, that would certainly follow Confederation. He remembered walking down a street in London, Ont., at the time, with one of those croakers, while on his way to hear an address from a brilliant statesman whose name will never be forgotten while there is an Irishman left in Canada,—the late Hon. Thos. D'Arcy McGee—an orator whose enthusiasm for Confederation was only equalled by the matchless spell of the oratory with which he advanced its cause. The croaker kept pouring all his evil prophecies into his ear on the way to the meeting, but when the brilliant Irishman addressed the audience, the eloquence of his language cast a magic wand over his listeners, and, as he dealt one sledge hammer blow after another upon the arguments of the croakers, the Dean's companion visibly wilted, and when the gifted speaker had finished, he (the Dean) felt like turning round to see if he could find any of the pieces of his croaker friend, still lying about him. (Laughter.) Everybody knew that Confederation was carried and that Canada became a nation in consequence,—a nation that he firmly believed

would remain to the end as she had begun, faithful to the mother that gave her birth, despite the blandishments, -or even the threats of nearer neighbors across the Line. (Loud applause).

And as in the State, so in the Church, the wave of Confederation had swept over the country. The great Presbyterian body in Canada, now presenting an undivided front, was some years ago divided into forces, which, if not antagonistic, were at all events very distinct from one another. The Methodists followed with a scheme of union. All along the flanks of the movement there were croakers, reminding one of ravens with flapping dark wings, telling what terrible things would happen if men learned to live together in unity. But the day of the raven had passed and the dove had come out of the Ark. (Applause).

And then the Church of England, "always last" in any forward movement, began to mobilise her forces. There were, of course, prophets of evil everywhere, prophets of evil in the newspapers, prophets of evil ready to button hole you at every corner and declare what a terrible loss the Church would suffer. "Let us unite," they said, "first, our High Church and Low Church and Broad Church parties, and then it will be time to talk of organizing the whole. But the General Synod assembled, and within one week or ten days "High," "Low" and "Broad" all came together as one Body, with feelings moreover of intense gratitude to Almighty God. Other religious bodies were only unified after years and years of action, but the union of the Church of England in Canada was effected in one short session of Synod, and now, consequently, from the Atlantic to the Pacific, she is absolutely and entirely one. He was satisfied that in ages yet to come, children's children would rise up and call blessed those who had contributed to this wave of unity and had made the Church of England in Canada a united force.

One great blessing, arising from there being now one legislative body, would be the awakening of the Church of England to her Missionary responsibilities. Her members could indeed fairly say, that she had not been apathetic in the past. For account must be taken of the building up that had been effected in the Diocesan life and in the Parochial life. But now, owing to her union, the Church of England was,

to-day, able to do and responsible for doing ten times the work she had ever done before. The blessing of union and the gratitude flowing from it implied responsibility. As the fathers of political Confederation were in duty bound not to sit still in their legislative seats, but to see that the effects of Confederation were felt in the remotest parts of the Dominion, so also was the united Church bound to make her influence similarly felt. She had an increased responsibility for Missionary work.

Dean Carmichael next instanced the splendid Missionary efforts of the Mother Church in England, as indicated in the uprise of her great Missionary Societies, S. P. G. and C. M. S. He was himself amongst those Clergy, who owed so much to the Old Country Missionary Societies. The debt of Canada to the Mother Church could never be repaid; never, except in one way. That was by following her example and by perpetuating in our land her magnificent Missionary enterprise and spirit. It is true, he said, that we have our Board of Foreign and Domestic Missions, so that on paper we have followed the example of England. We have the machinery all right. But the heart of the Church here is not yet fired with the Missionary spirit as that of England has so long been, and until it is, the Domestic and Foreign Missionary Society will be but a poor and puny offspring. Still he was not a croaker. He believed the Canadian Church would in time rise up out of her present circumscribed sphere of action, would see things at a greater distance, and would feel that her responsibility had extended with her sight. He prophesied that in the future Christian Churchmen and Churchwomen in Canada would speak of their Board of Missions, or of whatever should take its place, with just as much pride, as English Churchmen take in the Missionary Societies of the Old Land.

The Dean then went on to relate some anecdotes of Bishop Reeve, who had stayed in the same house as himself at the meeting which prepared the way for the General Synod. It was hard to get anything out of the Bishop about himself and his sufferings in his Arctic diocese, for he was as reticent as the Indians amongst whom he had labored. But by dint of hard work and asking him very plain questions he managed one night to get a story out of him. He said to him: "But did you ever

find it difficult to get anything to eat?" And then the Bishop told him about one winter when provisions had run short, and nobody could supply what was wanted. One night after his wife and children were in bed, the Bishop went into his cellar to take stock. By going on very short allowance for the rest of the winter, he found that his wife and children could manage to subsist, if he had not to be fed from the source himself. He sat down and penned a letter to his wife and then left for the woods. For three days he was without food, and then fell in with a party of Indians, with whom he lived for the rest of the winter, sharing their poor fare: "That," said the Dean, "was worthy of St. Paul! And this man was one of our men, and one of our own Bishops too." Were it not for the Confederation of the Church, he would not have met the Bishop and have learned from his own lips of his life and work. Then there was another man, whose record was equally extraordinary, Bishop Bompas, of Selkirk, who had made a Hebrew translation of some book in the Arctic Regions. He had been Bishop of Mackenzie River up to 1891. It was then agreed that Bishop Reeve should take his place and Bishop Bompas started for England. On reaching the place of embarking, he stopped and actually returned to his post, and since his place had now been taken, he went up further north and founded the new Diocese of Selkirk.

"This" said Dean Carmichael, "is one of our men, yes, this is one of our Bishops, in labours and dangers and sufferings abundant and like St. Paul."

He then congratulated the Bishop of Quebec on the admirable state of his Diocese. As Dr. Heneker was reading out those statements of unqualified success, he could not help thinking that, if there was one Diocese more than another that could hold out its hand to Bishops Reeve and Bompas, it was the Diocese of Quebec. "You have been greatly blessed," he said, "you have done your level best, but let your level best of to-day bring forth a ten-times greater level best in the future." Appeals for help came from such men as Bishops Reeve and Bompas to Montreal and Quebec, and why should they not? for there was the money and therefore "down with it, down with it to the full extent of your power."

He was glad to see so many young people present, for if only they would interest themselves in Missionary work, a day would dawn and a light would rise in Canada, such as had not been seen before. The first claim on the Church in Canada in carrying out her Lord's command to "preach the Gospel to every creature" was the care of her own heathen. "Do you realize," he said, "that you have heathen fellow countrymen, heathen Esquimaux and heathen Indian hundreds and thousands waiting for the Gospel to be preached to them?" The Church must make up her mind to pour money into the hands of Bishops Bompas, Reeve and Young; they will never ask for more help than they really need. No one who saw the picture of Bishop Reeve's Cathedral and House could accuse him of extravagance.

In conclusion he hoped that the result of the Meeting would be to stir up the Missionary Spirit within some who had not been stirred before, and he prayed that God would give them grace not merely to hear Missionary calls, but would give His Church grace to respond to them.

Dean Carmichael resumed his seat amid loud and earnest applause. A third Hymn was sung during which a Collection was taken up in aid of the Mission Fund of the Church Society. After a word or two of personal thanks from the Bishop, a hearty vote of thanks was tendered to the Dean of Montreal and Dr. Heneker, on the motion of Sir Henri Joly de Lotbiniere and Robert Hamilton, Esq.

The Bishop then pronounced the Benediction, and gradually the whole assembly dispersed, glad to have been privileged to take part in a truly successful and profitable occasion.

Church of England Female Orphan Asylum.

ANNUAL MEETING.

The Annual Meeting of the Church of England Female Orphan Asylum, Quebec, was held on Thursday, March 5th, at 3 p.m. A number of visitors were present. The Lord Bishop of the Diocese presided: the Rev. Canon Richardson, Rev. Lennox Williams, Rev. H. J. P.

and the Rev. F. A. Dunn, were also present. Owing to a previous engagement the Dean of Quebec was unable to attend. After a Hymn and Prayers the reports of the Secretary and Treasurer were read. The Lord Bishop then addressed the meeting, speaking a few words of kindness and encouragement to the Ladies of the Committee of Management and to the orphan children. In alluding to the Treasurer's report, the Bishop said he was sorry to hear that the expenditure for the past year exceeded the receipts, but the fact was easily explained by the decrease in the income owing to the low rate of interest. The many repairs and improvements needed from time to time necessitated large outlays. He hoped, however, Donations would be received from many kind friends interested in the Institution towards the funds of the Asylum. Canon Richardson followed in a similar strain, strongly endorsing all the Bishop had said as to the needs of the Institution, and suggested a sum of money should be raised to be called the Sustentation Fund. After a few words from the Rev. L. W. Williams and the Rev. H. J. Petry, a Hymn was sung, and the Bishop pronounced the Blessing.

Tea and coffee were served to the visitors, many of whom went over the building. The boys of the Male Orphan Asylum were present and remained to join in the "Tea" provided for the children.

THE SIXTY-SEVENTH ANNUAL REPORT OF THE
CHURCH OF ENGLAND FEMALE
ORPHAN ASYLUM.

March 5th, 1896.

The affairs of the Institution have gone on in a fairly satisfactory manner during the past year.

Finding our expenses were running rather in advance of our income, several reductions in our expenditure have been made, and we hope by practising strict economy for the next year or two to bring affairs back to their proper level. Owing to the reduction in interest and Govern-

ment grant, our income for the last year or two has been much reduced. Large outlays for needful repairs and improvements in the drainage and building, etc., have made our expenses very heavy, and it being quite impossible to meet them out of our income, we have been obliged to use a portion of our capital. We were much disappointed at not receiving a more liberal portion from the late James Ross' estate, \$1,000 only having been received from the Trustees of the Finlay Asylum out of the portion allotted to the Finlay Male and Female Orphan Asylums.

We have also to gratefully acknowledge a bequest from the late Mr. O'Connor, of five shares in the Quebec Bank. These sums have been set apart to form the nucleus of a Repair Fund.

Nine children have been received into the Institution during the past year. Three girls have been placed in service and five removed by parents and guardians, leaving the total number of eighteen now under our care. Four of the girls have been confirmed.

Mrs. F. Wurtele having been obliged to resign the Treasurership, Mrs. P. P. Hall has been appointed to take her place. The Committee have to report a change of Matron, Mrs. Browning having left and Miss Brooke having been engaged in her place. Miss Ord still continues to give entire satisfaction.

The Committee wish to place on record their deep sense of the loss they have sustained in the death of Miss Forsyth, for many years a faithful member of the Committee and at all times a sincere and kind friend to the orphan children. The Committee also regret having lost another member, Miss Burstall, who, having left Canada to reside in England, has been obliged to resign. Mrs. R. Hale and Mrs. W. Price have been elected members to fill the vacant places. Our President, Mrs. Dunn, has very kindly presented the Institution with a Harmonium, which affords the inmates a great deal of pleas-

ure. We desire to tender our sincere thanks to Dr. Dunbar, for valuable legal advice on different occasions; to Dr. Sewell and Dr. Ievers, for medical care and attention; to Mr. J. J. Foote, for kindness in sending a copy of the *Morning Chronicle* daily to the Institution, and to many other kind friends who, from time to time, and more especially at the Christmas season, are so generous in their gifts to the orphan children.

HELEN SEWELL,
Secretary.

Members of the Committee :

Mrs. Hunter Dunn, President.
Mrs. P. P. Hall, Treasurer.
Mrs. Colin Sewell, Secretary.
Miss Phillips, Mrs. Macpherson.
Miss Healey, Miss Boswell.
Mrs. E. Sewell, Mrs. F. Wirtle.
Miss Sewell, Mrs. R. Hale.
Mrs. W. Price.

Members of Advisory Committee :

The Dean of Quebec, Geo. Veasey, Esq.,
Hon. E. J. Price, E. J. Hale, Esq.,
E. G. Meredith, Esq., J. C. More, Esq.,
Col. Forsyth.

Auditors—Erskine Scott, Esq.,
J. W. H. White, Esq.

Visiting Physician—Dr. Colin Sewell.

Matron—Miss Brooke.

Governess—Miss Ord.

Woman's Auxiliary.

A Quarterly Meeting of the Quebec Diocesan Branch, W. A., was held in the Church Hall, Quebec, on Wednesday, March 11th, at 2.30 P.M. Mrs. Hunter Dunn presided. Forty-five members were present. The meeting opened with a Hymn and Prayer. Several letters were read, amongst them being one from Miss Halsen, mentioning an appeal from the Bishop of Qu'Appelle, who is in want of beds for the Gordon Homes.

Letters were also read from Archdeacon Scriven, giving good accounts of Adelaide Willemar's progress at school, and from the Rev. A. Norquay, Frenchman's Head, Rupert's Land, asking for help to complete a Church. The sum of \$200 was voted in answer to this appeal.

Notice was given of the following amendments to the Constitution :

"That in Clause 4 of the Diocesan Constitution, after the word 'Treasurer,' the words 'Secretary and Assistant Secretary' be struck out, and the words, 'a Recording Secretary and a Corresponding Secretary' be inserted instead thereof; also, in Clauses 2 and 4 of the By-laws, the word 'Recording' be inserted before the word 'Secretary';" and

"That, for the future, the Branch Reports shall be read after the 'Secretary's Report,' and before the 'Correspondence,' being fifth on the list of the 'Order of Business.'"

It was decided that the Annual Meeting be held on Wednesday, May 20th.

The meeting appointed Mrs. Thorneloe to be Acting President, during Mrs. Hunter Dunn's absence in England.

Interesting Reports were read from many of the Branches.

The meeting closed with the Doxology.

EDITH CARTER,

Dioc. Rec. Secy.

W. A.

Quebec, March 18th, 1896.

University Intelligence.

BISHOP'S COLLEGE, LENNONVILLE.

MISSIONARY UNION MEETING.—On Thursday, February 27th, the meeting of the Missionary Union for the Lent Term was held. At 5 o'clock, Evensong was sung in the Chapel, followed by a Sermon by the Rev. Canon Thorneloe, D.C.L. He took the subject of the Church's Lesson for St. Matthias Day (February 21th). Explaining that St. Matthias was chosen to fill the place of Judas, he dwelt with his characteristic, quiet, earnest force upon the dangers of false Apostleship, giving some excellent advice to the Candidates for Holy Orders present. He pointed out that no man should presume to take upon himself the

grave responsibilities of the Priesthood unless from the highest motives, viz.: feeling chosen of God to do so and then doing it to His Glory and the good of His Church; on the other hand no man should shrink from the call of duty when distinctly felt.

The Evening Meeting was held in the Hall at 7.30 p.m. The Reverend the Principal was in the Chair, and there were present the Rev. Professors Searth, Allnatt, Wilkinson and Parrock, a goodly number of Students (including Candidates for Holy Orders) and some ladies. The meeting was begun and ended with the usual Offices. The Chairman read an interesting article on the Cambridge Mission in Delhi, India. A most comprehensive sketch of the life of the late Right Rev. George J. Mountain, Bishop of Quebec and founder of this College, was the subject of a paper read by Mr. B. Watson, B.A. The Rev. Prof. Searth and Mr. J. S. B. Dickson, B.A., supplemented this paper—the former giving anecdotes of the late Bishop, from personal knowledge. The Rev. Dr. Allnatt discussed the article read by the Chairman, pointing out the many difficulties in the way of overcoming the prejudices of the Hindoo in favour of everything Oriental. Thus ended a most profitable day spent in the interests of Mission work of the Church.

LENTEN SERVICES—Every morning during Lent, at 7.45 (Sundays excepted), a short special Service has been held in the Chapel by the Principal, for the benefit of the Students in Arts, with Readings from the late Canon Liddon's "Some Elements of Religion."

ORGAN RECITAL.—The following is the programme of a Recital given in the College Chapel, by Mr. Arthur Dorey, on Friday evening, March 13th:

1. Hymn—"Glory be to Jesus," (107).....
2. March Pontificale..... Lemmens
3. a. Allegro Moderato (Sonata in A).....
E. J. Hopkins
- b. Berceuse..... Gounod
4. Song—"There is a Green Hill far Away"
Gounod
- Mrs. Dalby Morkill (Sherbrooke).
5. Nocturne in F..... Spinaury
6. a. Introduction and Fugue, C minor... ..
 Kroeger
- b. Barcarolle..... Bennett
7. Hymn—"Take up Thy Cross" (263).....
8. a. Meditation..... Maily
- b. Chanson Ballade..... Bachmann

Offertory for the Chapel Fund.

9. Offertoire in D minor.....Batiste
10. Song—"Sun of My Soul".....Marston
 Mrs. Dalby Morkill.
11. Oriental Scenes, 1 and 2.....Kroeger
12. Temple March.....Vincent

BISHOP'S VISIT. The Lord Bishop of Quebec, Visitor of the College, paid his usual terminal visit on March 2nd and 3rd. Although very much pressed for time and unable to remain as long as usual, His Lordship delivered the fourth Lecture of a course on English Church History. The earlier ones had dealt with the planting of the Church in Britain down to Medieval times. This one was on the Dissolution of the Monasteries. His Lordship dealt with the matter in such a masterly manner as to make perfectly clear wherein were the weaknesses and the points of excellence in these establishments.

JUBILEE FUND.

Amount previously acknowledged,	\$3,650.82
Rev. Canon Thorneloe, D.C.L., . . .	150.00
Rev. T. Everett.	10.00
C. R. Hosner, Esq., Montreal, . . .	100.00
G. Hooper, Esq., Montreal, . . .	50.00
Total, . . .	\$3,960.82

The sum of \$10,000 is required to be subscribed by July 31st next, in order to secure Mr. Robert Hamilton's offer of \$20,000. Donations may be made to extend over a period of two or three years if desired, payable in instalments.

P.S.—As we go to press, we hear the Jubilee Fund has reached \$1,200. Ed. Q.D.G.

Letter from the Labrador.

A few days ago we received a letter, dated December 20th, 1895, from the Rev. C. E. Bishop, assistant Missionary on the Labrador, who during the Winter has been residing at S. Paul's River. One or two extracts may be of interest to our readers:

"A sad accident happened here on December 11th, when a young man by the name of Alexander Holmes went to pull his gun quickly off a Cometique. The hammer caught some tacking and went off, and by carelessly snatching the gun by the muzzle, he received the charge in the right leg, a few inches below the hip, killing him almost instantly, breaking and shattering his leg in a most ghastly manner. It was the only funeral of an adult that I have had since I came here. Every one, young and

old, turns out at the funeral of an adult, but at a child's funeral scarcely anyone but the near relatives. I buried a child, about a year old, yesterday, and sometime ago an infant a week old. These are the only children that have died here since I came. On the whole it is very healthy.

We are having nice Winter weather here with only a little snow thus far. Our first snow to stay did not come till November 24th.

Mr. Kerr, I suppose, is at Mutton Bay or Harrington now. We were at Porteau last Fall, only about six miles from where the "Mariposa" was wrecked. We were on board and helped to get off some of the passengers to take the "Sardinian" that came along the same day. One of the salvagers sent us up a sheep, so we had it killed here and had some fresh mutton; a treat, indeed, down here. We have some *Lubrador Beef* (venison) now and then. It is not very plentiful just yet, for there is not snow enough to drive them out of the woods, so that it is too hard work for the hunters to find them.

Mrs. Bishop has made up a good deal of clothing for the children as she got the material from Capts. Blais and Joneau very reasonably. She also got a few things from Mr. Kerr that were sent down from Quebec. We are expecting quite a good time at Christmas; the good time will be in seeing a few little hearts made glad and happy.

I have had two Services every Sunday, and one on every Wednesday and Friday evening excepting two, since I came.

I am looking forward to the time when I shall be able to administer the Holy Communion. It is something we miss so much here all alone."

Notes.

We have quite exhausted the issues of both the January and March *Gazettes*, and we have only five copies of the February Number left, and therefore we would ask any new subscribers, who begin with the April Number or any other month, to send subscriptions at the rate of two cents per copy to last to the end of the year (e. g. April to December, eighteen cents). It is found to be more convenient for all subscriptions to close at the end of the Calendar year.

The Quebec Clerical Association will meet this month, on Tuesday, the 7th instant, at S. Matthew's Rectory, at 6.30 P.M.

The Cathedral Branch of the Ministering Children's League, will hold their Annual Sale in the Church Hall, on Tuesday, April 7th, from 2 till 6.

On Tuesday, March 10th, at a special meeting of the Cathedral Vestry, Mr. E. Allen Jones, jr., was elected People's Warden, in place of Mr. E. J. Hale, resigned.

We hope that the people of all our Parishes and Missions will take advantage of the opportunity afforded them at Easter of shewing their appreciation of the loving labours of those who hold spiritual charge over them, by making a liberal Easter Offering to their Clergy. Whatever tends to promote a kindly feeling between Pastor and people deserves to be encouraged; the amount collected may not be much, but the token of affectionate regard cannot fail to cheer the Clergyman in his ceaseless round of daily ministrations. Church-Wardens could not better close their year of office than by seeing that their Clergy have a worthy Easter Offering.

We are glad to welcome as Exchanges the *Milwaukee Church Times* and the *S. Anthony Canadian Messenger*.

OBITUARY.

The Rev. G. R. Walters writes:--

I am, indeed, sadly grieved to have to chronicle the loss of five of the adult Church Members, of our little settlement at the "Corner of the Beach."

An outbreak of "La Grippe," terminating in acute "Pneumonia," has been the cause of their deaths, while five others were at the same time lying dangerously ill; but, through God's mercy have been spared, and are now nearly convalescent. Those called away from us, and who now lie under the snow in our little Graveyard, were:--

JOHN VIBERT, aged seventy;
 SIMON MABE, aged seventy;
 FRANCIS MABE, aged sixty-one;
 MRS. PHILIP VIBERT, aged sixty;
 EDWARD MABE, aged fifty-four.

Such a great loss is a hard blow in our small community. They were all regular

attendants at my Sunday Services, and will be much missed both in their households and in their accustomed places in the House of God.

Mrs. Vibert was the wife of my Church-Warden, a good woman, and one ever ready with her husband to render whatever help she could, to promote the Church's best interest in our midst.

Mr. Edward Mabe was and had been for a number of years the People's Warden. I always found in him a kind, sympathetic nature, ever ready and willing to do all that lay in his power to advance our Church work. He was a regular attendant at Church, and always present at the Celebration of the Holy Communion. Indeed, during all my ministry here, I do not remember his having once failed to communicate, unless prevented by sickness or absence from home. I shall very much miss his quiet helpful presence amongst us. His religion, I am sure, was something more than a mere profession, and I believe he was sincere to a degree. The last audible words escaping his lips, were those of a Hymn often sung in the little Church he loved and served so well, "Rock of Ages Cleft for me."

The afflicted families have the deepest sympathy of our community in their bereavement, and also the prayers of their Church, that He, who doeth all things well, will in His own time, bind up the broken hearts, and bless them with the treasures of His Grace.

"These are not dead," but only sleeping
In the sweet refuge of their Master's breast,
And far away from sorrow, toil and weeping,
"They are not dead," but only taking rest.
Though tears will fall, we bless Thee, and our
Father,
For the dear ones for ever with the blest.
And wait the Easter dawn when thou shalt
gather
Thine own long parted, to their endless rest.

SUSAN TURNER.

On Sunday morning, March 1st, there passed away a truly sincere Christian, and devout Churchwoman, Susan Turner, widow of the late James Turner, of Quebec. In her death S. Matthew's Church loses a very faithful member and regular Communicant.

Mrs. Turner took a deep interest in the Woman's Auxiliary, of which she was a member, and to the funds of which she left a small legacy at her death. Her funeral,

which took place on March 3rd, was largely attended, several of the Clergy of the City taking part in the impressive Service at S. Matthew's Church. To the members of her family we tender our sincere sympathy.

DISTRICT NEWS.

MALBAIE.

The Rev. G. R. Walters writes:—

"I am pleased to be able to report, that our much desired Church Hall, or Parish Room, is now completed. Erected upon our Parsonage and Church Glebe, it stands directly in front of our old Parsonage House, which must soon be removed, and replaced by a new and more modern building on a better site. Our Parish Hall answers a double purpose. In the basement or first floor, 52 by 30 feet, we find room, during the hours of Divine Service on Sundays, or when Service is held during the week, for quite a lot of horses. In this way they are kept warm and protected from the weather, and I trust that this convenience will be conducive to a more frequent attendance at Church by those who live at a distance. The upper floor is reached through a side porch and flight of wide stairs, and gives a room, also 52 by 30 feet, which we have already found a grand place for Parish Meetings. During the month of February we had first a Public Tea, after which was held a Sale of the articles made by the Ladies of our Guild. Our room was gaily decked with flags and well lighted, and fully two hundred persons sat down to a well arranged Tea Table, abundantly provided with all sorts of cakes, etc., to which needless to say ample justice was done. I think too that I may add, the ladies presiding over the sale of the fancy and useful articles were so well pleased with the results of their labours, that they intend sewing away for another such sale to be held later in the year.

The favourable weather enabled many friends from neighbouring Missions, to the distance of sixteen miles on either side of us, to be present on this festive occasion, and the proceeds of the evening amounted to \$100.00.

Before asking all to join in singing "God save the Queen," I thanked those who had contributed to the success of the evening by their presence or assistance, and an-

nounced that since we were so pressed for funds to pay for the work done on the building, and since 'here was abundance of cake left, I would on that day week show my Magic Lantern, and that the admission would be ten cents, with a further charge of ten cents for refreshments. The result of this was another crowded room. Views of London, the Continent, Queen's Jubilee, Fleet, etc., took up the first hour and a half, when a halt was made for "the refreshments," which "consumed" considerably over another hour, the interval being enlivened by character songs and choruses, which were much appreciated and applauded. The second part of the Lantern Show, consisting of Comic Slides, drew forth roars of laughter from the audience, and closed at about eleven o'clock with "Good night." The financial result was thirty dollars.

I wish to acknowledge here the receipt of a cheque for thirty dollars, very kindly given towards the building of this Hall, by the "Church Helpers' Association of Quebec," and to express our best thanks for this generous and kindly help."

LEVIS.

On January 17th, the members of the Levis Branch of the Woman's Auxiliary were favoured by a visit from the Venerable Archdeacon Tims, of the Diocese of Calgary, the well-known Missionary to the Black-foot Indians. To welcome him, and to give him an opportunity to tell of his work, a Public Meeting was called in the Levis Model School-house. It was largely attended, and the Rev. I. M. Thompson, Rector, took the chair. Archdeacon Tims possesses in an eminent degree the power of winning and retaining the attention of his audience; and, as he told the story of his efforts to evangelize the Black-foot Indians, and incidentally, of the hardships he endured, and the dangers he ran while discharging his duties, he was listened to with the utmost eagerness. The singing of Missionary Hymns, under the leadership of Miss Piton, the Organist of Holy Trinity Church, was very hearty and added much to the pleasures of the Meeting. A Collection was taken up and the proceeds given to Archdeacon Tims in aid of his work, a number of Collecting Cards were distributed, and the Rector promised, in behalf of the Sunday Scholars, that an

effort should be made by them to supply half the funds necessary to maintain a child, for a year, in the Indian school. At the close of the proceedings a vote of thanks to Archdeacon Tims was moved, in a few earnest words, by the Rev. T. W. Fyles, S. P. C. K. Chaplain, and seconded by Mr. Simmons, Church-Warden. The meeting has left a good impressi on; and the members of the Branch are greatly encouraged by the interest it has awakened.

ST. URSULE.

There has just been completed at St. Ursule, a small Church, which is intended for the benefit of the Church of England residents of that district. The cost of building this sacred edifice is estimated at about \$2,000. The first Services were held on Sunday, March 15th, and were conducted by the Rev. Thos. Ball. The congregation present numbered twenty-seven, twenty-two of whom remained to partake of the Holy Communion, and there was one Baptism. All the worshippers were well pleased with the little Church, and are much indebted to Mr. T. H. Dunn, of Quebec, who has been instrumental in supplying this long felt want in their midst. It is further intended that this Mission shall be regularly supplied by a resident Clergyman as soon as the Endowment Fund is sufficient to meet the expenses. There is also in connection with the Church a school-room having an accommoda'ion for forty to fifty pupils.

POSTSCRIPT.

The Editor begs to acknowledge the following additional subscriptions received for 1896:—

Miss F. Sharp, Quebec (1), Mr. H. Spence, Montreal (1), Miss Foote, Quebec (1), Mrs. H. M. Price, Montmorency (2), Miss Riopel, Valcartier (1), Miss Hamilton, Quebec (1), Rev. A. Stevens (1), Mrs. Sharples, Quebec (1), Mrs. P. P. Hall, Quebec (1), Mrs. Mark Libby, Milby (1).

Also, the following for 1895:—

Mr. Cummins, Quebec (1).

Also one subscription for four years (1896-99) from Mr. Benjamin A. Turner, Quebec.

All items of news, &c., intended for the May Number, should reach us on or before April 28th,