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The Bishop's Engagements for July.

Saturday, July 1st—Preparation of Candidates for Deacon's Orders.

Sunday, July 2nd—Ordain two Deacons and preach at Cathedral, and assist at Evensong.

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

Thursday, July 6th—Preside at Meeting of Cathedral Council, 9.30 a.m. Preside at Meeting of Committee to carry out the building of the Bishop's College Improvements (Hamilton Memorial), 4 p.m.

Saturday, July 8th—Sail on s.s. "Dominion" for England.

From this point onwards until the Bishop's return, the Ven. Archdeacon Roe, D.D., will act as his Commissary. All matters needing immediate attention should be referred to him at Windsor Mills, P.Q.

Christ Taking Leave of His Mother.

Partings are all too often sad ; and yet many of them are full of hope. A son leaves for some foreign shore, but not without the thought that he may succeed and bring his laurels home.

In the instance brought before us in our picture our Lord is saying "Good-bye" to her, who gave Him human birth, and is going to the Cross.

No doubt He has often told her that He will rise again and see her soon once more. And yet, when we remember the utter hopelessness of the Apostolic band, we do not know how much or little the Blessed Mother was really able to expect that she should see her Son again. In any case the shadow of His sacred Passion was hanging heavily over His human life, and that parting, therefore, as it appears in our Picture, must indeed have been an hour of grief—an illustration of the fact that in this life all cannot be bright ; we must expect our seasons of chastening and of woe, weaning us from this mortal scene and helping us to rest our hope on the great world beyond.

CHURCH SOCIETY.

CENTRAL BOARD.

During the month of June the Central Board held, in addition to its stated meeting on the 20th, three special meetings. All were presided over by the Lord Bishop. On the 2nd, the Deeds of Trust concerning the See-House were considered and ratified. On the 13th the purchase of

a certain property on S. John street, Quebec, which had been made on behalf of the Society by their Treasurer, was ratified. At the stated meeting, on June 20th, reports were presented by the Treasurer and by the Finance Committee. Nine grants, aggregating \$640, were made for the next scholastic year in aid of the education of sons and daughters of Clergymen at Bishop's College School or Compton Ladies' College. In past years, one-half of the revenue of the Fund whence these grants are made came from the late Dr. Robert Hamilton. There now, at first, appeared no alternative but to reduce the amount of grant hitherto given by 50 per cent;—a course which would of necessity have caused disappointment and anxiety to many, and the possibility that in some cases the pupils must have been withdrawn from College. To avoid such a result, and to afford the Board further time to meet and provide for the loss which the Fund has recently sustained, and if possible maintain the good work aided by this Fund, Mr. John Hamilton, in behalf of himself and his sister, kindly promised \$300 for the current year. A critical juncture was thus happily tided over. Captain Carter and Rev. A. J. Balfour were appointed a Committee to consider and report upon the best means to be adopted whereby to provide permanently for the loss sustained by the Fund through the death of Mr. Robert Hamilton. An outfit grant of \$75 was made to a young Clergyman entering for the first time upon Missionary work in the Diocese. An application was received from Rev. J. Prout for a grant of \$100 towards the removal of a Church on Amherst Island from one side to another;—consideration postponed. A grant of \$40 was received from the Superintendent of Public Instruction, as supplementary aid for the Teachers on the Labrador Coast who are working under the auspices of the Church Society. An application for a retiring pension was received from the Venerable Archdeacon Roe, who for forty-seven years has served in the sacred ministry of the Church in this Diocese. Embodied in the application is expressed the hope and belief that, relieved from Parochial duty (rendered necessary by physical ailments) he will be able to do more and better

work for the Diocese as Archdeacon. The application was entertained awaiting further steps called for by the By-Law. A special meeting of the Board was held on June 30th for the final consideration of the Archdeacon's application. His medical certificates having been satisfactory, the maximum pension was granted to date from such time as he shall relinquish active ministerial work. The Committee on "Fund for the Education of Children of the Clergy" presented their report, which was adopted and in due time will be acted upon.

OUR DIOCESAN SYNOD.

The 23rd Biennial Synod of the Diocese of Quebec met on June 7th. The deliberations were fittingly preceded by a Public Service in the Cathedral on the eve and an early Celebration on the morning of that day. And daily throughout the Session there were early Celebrations, Matins, and Evensongs. The attendance was large on the part of the Clergy, and fairly so on the part of Lay Delegates. For the public service on Tuesday evening the Clergy robed in the Church Hall, and, preceded by the choir, marched in procession to the Cathedral. The Service, choral throughout, was sung by the Rev. A. G. Hamilton Dicker, of St. John, N.B., and the Rev. Lenox I. Smith, Assistant Priest at the Cathedral, and the sermon preached by the Very Rev. the Dean. At the 7.30 Celebration on the following morning, which was happily attended by almost every member of the Synod, the Lord Bishop was Celebrant, the Dean Epistoler and the Archdeacon Gospeller. The deliberative business was formally opened in the Cathedral Hall at 10 o'clock, when, after the re-election of all the officers of the past year and some other preliminaries, the Lord Bishop delivered his Charge. With reference to the Charge, suffice it here to say that it witnessed to an immense amount of work accomplished by His Lordship, and revealed a prospect of Church work, on the whole, encouraging. A great variety of subjects was dealt with, and most helpful advice given. The Clerical Secretary read a mass of correspondence, me-

morials and petitions relating to Diocesan work. These included a gracious acknowledgment, received through Lord Strathcona and Mount Royal, Canadian High Commissioner in England, from Her Majesty Queen Victoria, of the congratulatory address presented by the last Synod, on the occasion of Her Majesty's Diamond Jubilee; and also a grateful acknowledgment of the greetings sent by the Synod of 1897 to the Vestry of Trinity Church, New York, on the occasion of their Bi-centenary celebration. This latter acknowledgment was accompanied by a memorial volume of Trinity, beautifully illuminated and illustrated. Following this came the presentation of the Reports of the various Committees appointed at the last session,—on Marriage Licenses, Church Schools, Insurance of Church Property, Doolittle Scholarship, the Victoria Diamond Jubilee and See-House, Documents on the early history of the Church in this Diocese, &c. The Reports having reference to Bishop's College, Bishop's College School, and Compton Ladies' College were all of the most encouraging nature. In view of the final withdrawal of the S. P. G. grant at the end of this year, an address was submitted, to be forwarded to that venerable Society, expressive of the deep debt of gratitude felt by the Church of this Diocese for the most generous help and fostering care extended to us by that noble Society during the past 100 years. On the evening of the first day the Lord Bishop and Mrs. Dunn held a reception at Bishopsthorpe, to which all the Delegates and their hosts were invited. Needless to say, a most enjoyable evening was spent. Less probably than for many years was done at this Synod in the way of framing new Canons and altering old ones. What little, however, was done appeared to be in the right direction, if harmony and unanimity afford such indication.

A stronger feeling than usual seemed to prevail that the object of our Synodical gatherings should not be solely to forge machinery but to replenish our motive power. To this end our daily services were helpful, and also the deliberations of the second evening, wholly devoted to the consideration of the spiritual

needs of the Diocese. This debate was opened by a paper read by the Venerable Archdeacon Ree, full of suggestive topics. The discussion which followed was very general and helpful. It was evidently easier, however, to point to religious habits and customs sadly lacking amongst us—duties and privileges which when duly appreciated never go unaccompanied by God's blessing and rich fruit—than to explain how the remedy was to be applied, so that all should be induced to follow the better way. There was no one present who did not feel that what was most of all needed was a larger measure of the enlightening and sanctifying Grace of God the Holy Spirit poured into the hearts of Priests and people alike; and that only as the individual member grows in holiness of character will the Body, the Church, increase in vitality and good works. If nothing more were gained by the members of the Synod than a deep conviction of this solemn responsibility resting upon the individual, to be, and to do, what is well pleasing to God, irrespective of all besides, and a determination by God's grace so to live, we may confidently hope that "that which is lacking in faith" and practice will be perfected, to the furtherance of God's glory and the extension of His Kingdom.

A. J. B.

The Bishop's Address to Synod

I.—INTRODUCTORY REFERENCE TO PUBLIC EVENTS.

My Reverend Brethren, and Brethren of the Laity:—

When we met for the twenty-second Session of our Synod two years ago, I was about to proceed to England to bear in your behalf my humble part in those august proceedings, which marked our great Queen's Diamond Jubilee,—events which can never be forgotten, and whose like I suppose can never occur again. And during the same visit to the Old Country we, Bishops, were also privileged, by various special

Services and functions, to commemorate the landing in Kent 1300 years ago of the Missionary, Augustine, who became, as you know, the first of our grand line of Archbishops of Canterbury. And this most happy commemoration was followed a month later by another, held at Glastonbury, in Somersetshire,—("the Mother of Saints," as it used to be called),—to recognize and thank God for the existence and value of the still more ancient British Church, planted in the Old Country almost in Apostolic times. The intervening month was most happily and, I believe, profitably spent in the discussion of all the various subjects which were brought before the Lambeth Conference. Such meetings, in which men of many minds, imbued with the spirit of Christian charity, discuss together a great variety of important and difficult subjects, all affecting the well-being of the Church, must, in the nature of the case, prove to be a source of immeasurable good. But there is no need here to attempt to repeat what has been done at this Conference, or even to enumerate the matters which were brought before us, for I have endeavored, in the course of the last two years, gradually to unfold to you all these things, by the help of our ever useful and interesting Diocesan Gazette. Suffice it now to say, that I trust and believe that our labours at Lambeth were far from being in vain, and I hope we shall be permitted, by the blessing of God, to reap the fruits of those labours for all future time.

And if now, by way of further preface, we pause to take a brief review of the principal public events of the past two years, occurring here about us in our Diocese, the first has been the just and due recognition that has been accorded by the erection of a noble statue to Champlain, the great founder of this good old City of Quebec; another has been the prolonged sessions here, in our midst, of the Anglo-American Conference, saddened since by the unexpected decease of England's representative, the able, genial, religious Baron Herschell—a brilliant Lawyer, who had

risen to be Lord Chancellor of England, and yet one, who, in his own country Parish, did not consider it to be beneath his attention to serve as a humble Sunday School teacher. A third event has been the change of Governor-General,—the removal from our midst of Lord and Lady Aberdeen, who did so much for the Dominion at large and for Quebecers in particular, and the welcome which we accorded to their Excellencies Lord and Lady Minto, when the new Governor landed in Quebec, and after taking the customary oaths of office, proceeded onward from the Ancient to the Present Capital. A fourth event, interesting and important to us as a Diocese, has been the holding of our third Episcopal Visitation, which took place, this time not, as before, at a single centre, Bishop's College, Lennoxville, but at seven different places, reaching the Clergy and Laity of our several Rural Deaneries. During this Visitation we had many a profitable Service and discussion, and the Bishop's Charge on the Eucharistic Sacrifice was everywhere listened to by large and attentive congregations. And then, the last event, to which I would desire to invite just a moment's attention, is the recent annual Public Meeting of our Quebec Church Society, of which our new Governor-General has most kindly consented to become the Patron and a life member. At this Public Meeting we were indeed fortunate in securing most able and helpful addresses from our eloquent Brother, the Right Rev. the Lord Bishop of Niagara, and from the Hon. H. T. Duffy, our popular Provincial Minister of Public Works. As we shall gather presently, our speakers had a noble story to bring before us, and they told it well.

And now, with this brief Preface, I have to give, as well as I can, some account of my stewardship for the last two years. This I do, recognising how much, after all, has been left undone, and how much, that has been accomplished, might have been better performed. But, my Brethren, we can only do our best and leave the rest—we can only labour diligently and leave the result in higher Hands.

(To be continued.)

**BISHOP'S UNIVERSITY,
Lennoxville.**

ANNUAL PROCEEDINGS

AT THE CLOSE OF

THE ACADEMICAL YEAR.

We hope next month to be able to give a fuller account of these proceedings, which are always of such great interest to that large body of our readers, who in one way or another are connected with our Church University. It must suffice for this month just to offer our readers a brief record of the general series of events, as follows:—On Tuesday, the 27th ulto., there was the usual Cricket Match on the playing fields between Bishop's College, Past and Present. This resulted in a win for the School Eleven by an innings and fifty odd runs. The following day, Wednesday, was dark and moist and must have done much to mar the enjoyment of the School sports. The whole programme was, however, gone through and the prizes were distributed by Mrs. Petry at the Reception on Wednesday evening. Meantime members of Corporation were, during the morning, holding their Annual Meeting, at which there was transacted much important business. In the afternoon there was held the Business Meeting of Convocation, at which Graces were passed for all the degrees to be conferred next day. In the evening, instead of the Boys' dance, which had been put off owing to the lamentable accident, of which we give an account in another column, there was a general Reception of all friends of College and School, giving an opportunity of conversation and friendly reunion.

Thursday, the 29th June (S. Peter's Day), dawned bright and beautiful, and many united in an early Celebration of the Holy Communion at 7 o'clock. Next came the great University Service and Sermon, consisting of a Choral Celebration of the Holy Communion, well rendered by the School and College Choir, and an eloquent discourse preached by the Lord Bishop of Niagara.

Immediately after this Service there was a large and interesting gathering in the Bishop Williams Hall, and the Bishop of Quebec distributed the School Prizes.

This done, all were ready for the Public Luncheon, which was most delightfully served in the Gymnasium by the Ladies of Lennoxville with the help of the College Steward.

And last and most important of all was the Public Convocation, at which a loyal address was offered by Chancellor Heneker to His Honor Lieutenant-Governor Jette, who, having suitably responded, received the Honorary Degree of D. C. L. Honorary Degrees were also conferred as follows:—The Lord Bishop of Niagara and the Very Rev. Dean Williams were admitted to the D.D. Degree, while the Rev. Canons Von Illand, Foster, Davidson and Mussen, as well as Principal Hackett, received the Degree of D. C. L. A Grace was also passed for the conferring of a D. C. L. Degree upon the Rev. Dr. Shaw, Principal of the Methodist College, Montreal, and upon John Hamilton, Esq., who had been elected Vice-Chancellor. But the granting of these Degrees and also of one to be conferred on the Rev. Dr. Cunningham, Fellow of Trinity College, Cambridge, and Rector of Great S. Mary's Church, was deferred until these gentlemen should be able to be present at the September meeting of Convocation.

Of the proceedings of this June meeting of Convocation, which were most enthusiastic, we will endeavor to give a fuller account in our next issue.

Dedication of the See-House.

On Friday evening, June 9th, at the close of Synod, by invitation of the Bishop there was a full and representative gathering of Clergy and Laity present at Bishopsthorpe, to unite in a special Service for the Dedication of the House, in which the Bishop resides, but which has only lately by purchase become the regular See-House of the Diocese. The Service chosen was one drawn by the Right Rev. Dr. Hall, Bishop of Vermont, for the Dedication of his See-House at Burlington, Vt. It will be seen by a perusal of it, as given below, how suitable it is and how well it will serve with very little alteration for the Dedication of a

Parsonage, or indeed of any other new house, whose owner desires on entering it to have, with the help of his Clergyman, a special Service in order to seek the Blessing of Almighty God.

AT THE ENTRANCE

In the Name of the Father and of the Son and of the Holy Ghost. Amen.

V. Our help is in the Name of the Lord.

R. *Who hath made Heaven and earth.*

V. O Lord, hear our prayer.

R. *And let our cry come unto Thee.*

Let us Pray.

Almighty God, who hast mercifully promised to hear the prayers of Thy people who call upon Thee, we beseech Thee graciously to bless this House which we dedicate to Thy honor and service, and make it the abode of purity, peace and truth. Watch over Thy servants in their going out and their coming in, and direct their footsteps ever in the way of Thy commandments; through Jesus Christ our Lord. *Amen.*

IN THE HALL.

V. Whatsoever ye do, in word or deed,

R. *Do all in the Name of the Lord Jesus.*

V. Be kindly affectioned one to another,

R. *In honour preferring one another.*

Let us Pray.

We beseech Thee, O Lord, to make those who dwell in this place of one heart and one soul, that knit together in true fellowship here on earth they may finally attain to the company of Thy saints in Heaven; through Jesus Christ our Lord. *Amen.*

IN THE DINING ROOM.

V. The eyes of all wait upon Thee,

R. *And Thou givest them their meat in due season.*

V. Whether ye eat or drink, or whatsoever ye do,

R. *Do all to the glory of God.*

Let us Pray.

Almighty God, who givest us all things richly to enjoy, grant to Thy

servants with thankful hearts to partake of Thy bounty, and gladly to distribute to the wants of others; through Jesus Christ our Lord. *Amen.*

IN THE BISHOP'S STUDY.

V. The priest's lips should keep knowledge,

R. *That the people may seek the law at his mouth.*

V. O send out Thy light and Thy truth,

R. *That they may lead me.*

Let us Pray.

Almighty God, the Fountain of all wisdom, bless, we pray Thee, this Library to the advancement of sound learning; illuminate the Bishop and Clergy with the Spirit of wisdom and understanding, that they may rightly divide the word of truth, and may build up in Thy faith and love the people committed to their charge; through Jesus Christ our Lord. *Amen.*

IN A BED ROOM.

V. Save us waking, O Lord, and guard us sleeping;

R. *That awake we may be with Christ and may sleep in peace.*

V. He that keepeth Israel

R. *Neither slumbereth nor sleepeth.*

Let us Pray.

O God, who hast ordained the day for labour and the night for rest, bless, we beseech Thee, these sleeping chambers. May Thy holy angels defend Thy servants from all temptations of the enemy, that refreshed with sleep they may diligently fulfil Thy will, until they come to serve Thee day and night in Thy Heavenly kingdom; through Jesus Christ our Lord. *Amen.*

IN THE CHAPEL.

Psalm 132, "Lord, remember David."

V. Lord, I have loved the habitation of Thine House,

R. *And the place where Thine honour dwelleth.*

V. Cast me not away from Thy presence,

R. *And take not Thy Holy Spirit from me.*

V. O Lord, hear our prayer,

R. *And let our cry come unto Thee.*

Let us Pray.

O God, who dost vouchsafe a special presence in places dedicated to Thy Name, pour Thy blessing, we beseech Thee, upon this Chapel; and grant that all who shall call upon Thee here may find the help of Thy gracious mercy and protection; through Jesus Christ our Lord. *Amen.*

AT THE ALTAR.

V. I will wash my hands in innocency,

R. *And so will I go to Thine altar.*

V. Our help is in the Name of the Lord,

R. *Who hath made Heaven and earth.*

V. Blessed be the Name of the Lord,

R. *Henceforth world without end.*

V. O Lord, hear our prayer.

R. *And let our cry come unto Thee.*

V. The Lord be with you.

R. *And with Thy Spirit*

Veni Creator. Hymn 157.

Lord have mercy upon us.

Christ, have mercy upon us.

Lord have mercy upon us.

Our Father, etc.

Let us Pray.

Almighty and most merciful Father, we humbly beseech Thee to accept and bless this Altar, where the Sacrifice of Thy dear Son shall be continually pleaded, and His victorious Death set forth. Grant that our prayers and offerings may be ever acceptable in Thy sight, for ourselves and all Thy whole Church; through the same Thy Son Jesus Christ our Lord. *Amen.*

Bless, O Lord, we pray Thee, all who have contributed of their substance to this House and Chapel which we dedicate to Thy service. Remember them for good; hear their prayers, and fulfil their desires; through Jesus Christ our Lord. *Amen.*

Bless, O Lord, we pray Thee, all who have labored in the building and adorning of this place; and grant them to be builded as living stones in Thy spiritual Temple; through Jesus Christ our Lord. *Amen.*

Remember, O Lord, we pray Thee, our Fathers who have fallen asleep, the former Bishops of this Diocese. Grant them the fulness of Thy peace in Paradise; a merciful judgment in the last great Day; and for all their labors and sufferings in Thy service, an abundant recompense in Thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

Hear our prayers, O Lord, we beseech Thee, for the Bishop and Clergy whom Thou hast appointed to minister in this Diocese, with the Schools and Congregations committed to their charge; and that they may truly please Thee, pour upon them the continual dew of Thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

We implore Thy blessing on all the Parishes and Missions of this Diocese. Grant to them all things needful for their spiritual welfare. Strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; rouse the careless; recover the fallen; restore the penitent; remove all hindrances to the advancement of Thy truth; bring all to be of one heart and mind within the fold of Thy holy Church, to the honour and glory of Thy Name; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, One God world without end. *Amen.*

Te Drum.

THE BLESSING.

Labrador Mission.

The Rev. Geo. Pye has sent to the S. P. G., through the Bishop, the following report of the work on the Labrador coast for the quarter ending last Easter, and we are sure that it will prove interesting to our readers:—

“The weather on this coast during these three months has been very hard and severe, and was not without hardships and difficulties that the Missionary accomplished his winter journeys.

I started out on my Eastward trip from Mutton Bay as soon as possible in the New Year, driving my own dogs, but had to employ people as guides between the stations on account of the ice having

taken. Two of these men suffered severely from the cold on the journey. One got badly frost bitten, and the other not only suffered himself, but his dogs were frozen so badly that he could not use them for several days. I myself had on several occasions to keep working with the dogs every half hour to save their paws. But even so one was frozen, so that I had to leave it behind until my return.

Many times I had to take my snow-shoes and walk ahead of the dogs, the travelling being so bad that they could not draw me as well as the luggage.

During this trip I baptized thirteen infants and administered the Bread of Life to all who desired, spending the greater portion of my time at S. Paul's River, where Mr. Willis is acting as Lay Reader and teaching. At this place the Mission is much in need of a Church or Mission House at least; the building we are using at present does not belong to us, but was originally built by the Congregationalists, who have abandoned the coast. I found the work satisfactory at this place, both the Services and school being carried on in regular order. After remaining there two Sundays I returned to Mutton Bay, calling and holding Services at intervening posts. At most places the people enjoyed my visit and seemed to appreciate the Services of the Church.

On this trip the Missionary from S. Clement's Mission generally goes some distance into the Newfoundland Diocese of Labrador to give the people, who have no Clergy of their own, an opportunity of receiving the Sacraments. During my short stay among them every kindness was shown me, and I received and baptized seven children and administered Holy Communion to about fifty people.

My Western trip, since I was unacquainted with that part of the coast, was made with the mail. It was more pleasant than the journey to the East, as the weather was beginning to change, and travelling was somewhat better. I went as far as Natashquan, a distance of some 30 miles from Casco, our next station, to see one man and enjoyed a few pleasant days with him, holding Services and learning the news from the Western part of the Mission.

On my return I stayed some time at Harrington with Mr. Boyle, who is acting as Lay Reader there and teaching, and also with Mr. Rothera, who came up from Mutton Bay in order that we might be together for Easter. We spent a healthful Holy Week and a bright and happy Easter with our few families of Church people, the Services being especially hearty and cheerful, owing to our having the accompaniment of a little organ in the Church.

The people of this place take a deep interest in their new Church and are now undertaking to build a School House near by, the frame of which was ready when I was there."

IN MEMORIAM.

HENRY E. RICHMOND

Entered into rest at Lennoxville, on Tuesday,
June 13th, 1899.

The death of Henry Richmond, B.A., has cast a heavy cloud over Bishop's College and School. The hearts of all are saddened by their sudden bereavement. The nobleness of his self-sacrifice only bespoke the nobleness of his character. The circumstances of Henry Richmond's death—how he gave his life for another and for one whom he hardly knew—are already familiar to most of the readers of the Diocesan Gazette, and yet, for the sake of completeness, we would fain repeat them. Whilst some of the Students and Boys were bathing on Tuesday evening, June 13th, in the River Massawippi, one of the boys, McGuigan (son of the General Superintendent of the G. T. R.) got into water out of his depth and was in danger of drowning. At once three students went after him—Le Gallais, Richmond and Balfour. Le Gallais was the first to take him a little distance and then was relieved by Richmond, who brought the boy against a strong current to within a few feet of shore. Here Richmond was relieved by Balfour, who with great difficulty carried McGuigan to the river bank. Meanwhile Le Gallais, tired out, had sunk twice and had been saved by two of the School boys, Peck and Tait, who put a log under his arm. And now, the moment McGuigan was saved from his watery grave, Balfour, completely exhausted, looked

round for his friend, but alas! poor Henry Richmond had silently disappeared. He had sunk without a sound or struggle and did not come again to the surface. The rescue accomplished, his heart would seem to have failed, and he was gone!—An appalling accident and yet to die to save a fellow creature is an ideal end to a noble life, and a faint copy of the infinite self-sacrifice of our blessed Lord. After a short Service in the College Chapel, on Thursday afternoon, Henry Richmond's remains were taken with all due signs of respect and mourning to Lennoxville Station, and thence sent down to his home at Gaspé Basin for Burial. Amid the universal sympathy it is not surprising to learn that the relatives of the boy, who was saved, have done all they can to reach out in loving kindness towards the bereaved family in their great sorrow.

Henry Richmond was the son of the Rev. J. P. Richmond, Incumbent of St. James' Church, Gaspé Basin. He entered Bishop's College School in September, 1891, through which he passed successfully, winning the scholarship which is offered by the College to B. C. S. boys. He entered College in September, 1895, graduating with Classical Honours in 1898. He joined the Divinity Class last September and would have finished his course in June, 1900. Of his character and influence no better description can be given than that which was contained in the Sermons preached in the College Chapel and in the village Church on Sunday evening, June 18th, by Professor Parrock and Dr. Scarth. In the course of his remarks Dr. Scarth thus referred to him: "The most manly man I know is the truly religious man. He is a man indeed, because he exhibits all the characteristics of the true man, courage, strength, gentleness. Such an one was he whose unlooked for death by drowning on Tuesday last has cast such a gloom over the College and over the whole community. Henry Richmond, student of Bishop's College, came up to the standard of a manly Christian as we have endeavoured to portray it,—gentle, strong, courageous, loved and trusted by his fellow-students, their confidant in difficulties, their sympathiser in troubles, their adviser in anxieties, their leader in all manly amusements, one of whom it

is said that during the eight years of his residence a wrong or evil word was never heard from his lips. The very children loved him. He gave his life for another. The Son of God gave His life for all;—this one, a child of that holy family of which He is the Elder Brother, following afar off indeed in His footsteps, laid down his life for his friend. In the midst of the sadness and oppression, which such a death necessarily entails, is there not something ennobling, inspiring in this young knight of the Cross, one of God's heroes saving another from death at the cost, greater than which no man can pay, of his own life."

Professor Parrock taking for his text the words "To be with Christ which is far better," first set forth in grand terms that there was a bright as well as a sad side to this event. He said: "A sad side there must be to all partings, and especially the last parting of all. We feel this even when those are taken who seem to us to have completed their life's course and to fall asleep, as it were, when their work is done. How much more when one is cut off who seems to our erring judgment to be called away prematurely with his life's work only just beginning. And then there is the sadness of sympathy, sympathy in this case for parents, relatives and friends in far off Gaspé; they thought soon to welcome the loved one home, to grasp once more the familiar hand in loving welcome, to hear once more the familiar voice. The message comes that he has been called to his long home, that his hand is cold in death, that his voice is stilled for ever to human ears. Surely these are circumstances which vastly increase the sadness of our loss. But yet there is a bright side, the thought that our brother has been taken from evil to come, has been removed far out of the reach of doubt and trial and temptation, has met death with such nobility, that had he lived to the full span of mortal existence life could not have had a more glorious ending—the thought that he is "with Christ which is far better."

And then, after some earnest and appropriate words on the power of death and the state of the blessed departed, the preacher concluded with the following personal allusion:—

"Far be it from me to pass an eulogy on the dead, but there is one point in Henry Richmond's character to which I feel bound to make reference. He was, as you know, for three years in my Honour Class, and during that time I had ample opportunities of closely observing him, and there is one point in his character to which I now wish to bear my testimony before you, his fellow-students—I mean his singular straightforwardness and transparent genuineness. In an age in which there is far too much of fraud and double-dealing we may well be thankful for such sterling qualities as these.

May we long cherish the good points in his life, may we long be fired with the enthusiasm of his noble death, and may we honour his memory by emulating all that was fair and noble in his brief earthly career, yea by emulating the spirit of self-sacrifice of which his death was so bright an example."

The Business Man's Lesson.

He was an upright business man. In his heart he believed the religion of Christ to be true. But he was very busy, and when Sunday came he was thoroughly tired.

He had become interested, too, in his Sunday paper, so he gradually dropped off going to Church. His wife went regularly, and sometimes the children. One morning, just after his wife had set out, he was comfortably seated reading the money article, when he heard his boys talking in the next room. Said eight-year-old Willie: "When you grow up shall you go to Church as mother does, or stay at home like father?" "I shall do neither," said the other decidedly. "When I'm a man, I shall have my horses, and be on the road Sundays, and enjoy myself." The newspaper suddenly lost its attraction. Between the father and it, there came a picture of his boys associating with loose men, and drifting into a godless, reckless life, and of himself looking on it in his old age as the fruit of his self-indulgence. Five minutes after he was rapidly walking toward the Church. When the service was over, his wife, coming down the aisle, saw him waiting at the door.

There was a questioning, glad surprise in her eyes, but he only remarked that he had taken a walk, and he thought he would join her on her way home. Next Sunday, however, the whole family were in their pew, and all the rest of the day there was a kind of peace about the house that reminded him of his boyhood days in his father's home.

And who will say that he was less fitted for another week of business life by his share in the service of God's house instead of 'staying at home all day Sunday to rest.'

NO DIFFERENCE.

The popular adage is, "Oh, it makes no difference, what a man believes, if he is sincere."

Let us see. A family was poisoned in Montgomery County last week eating toadstools, which they sincerely believed to be mushrooms. Three of them died. Did it make no difference?

A traveller takes the wrong train going north, sincerely believes it is the southern train. Will it make no difference? Will he bring up at the south all the same?

If a man sincerely believes a certain thing, while the truth about it is entirely different, will this sincere belief make it all right?

The truth is, the popular adage is a lie, and a very transparent one at that! If a man is sincere, he will take pains to know the truth. For where facts are concerned, all the thinking in the world will not change them. A toadstool remains a toadstool, whatever we may think about it.—*Select.*

Easter Day Up-Country in South Africa.

By the Rev. M. H. M. Wood, Assistant Chaplain to the Archbishop of Capetown.

Late on Easter Even I arrived at Abbotsdale, a Mission station, where the Rector of Malmesbury lives, about three miles from Malmesbury itself, and fifty miles from Capetown. Easter Day was to begin with a cho-

ral Celebration in the Dutch language in Abbotsdale Church, and a special service in the cemetery before sunrise.* So I was up early, at 4 a.m. next morning. At 5.30 a.m. an Easter hymn was sung in Dutch, as an Introit to the Celebration in the Church. A colored congregation of 200 people, men and women, completely filled the little building. After the Prayer for the Church Militant, the Rector and I went out to the Vestry, and the people filed past through the west door. Soon, with others waiting outside, who joined them, they formed an immense processional line, stretching almost the whole way from the Church to the cemetery, a distance of about 500 yards, up a sloping gravel pathway cut through the heather-clad unfenced ground. With great skill and very quietly the Catechist, Mr. Zeeman, marshalled the procession, and when all was ready we began to move forward, singing an Easter hymn.

It was a thrilling time and scene for the joyful melody of the Festival of the Lord's Resurrection. The cold night wind still blew across the open country. Afar off on the slope of the wild hillside lay the cemetery, surrounded by a trench and sandy rampart. Two white portals guarded the entrance, and a great solitary gum-tree, standing like a sentinel close behind them, lifted its foliage, partly dark and partly silver, against the starry sky, its trunk gleaming in the dim shadowy light before the dawn. Then, as the procession began to advance towards that distant point, suddenly from end to end along its ranks there rose in the perfect stillness of that twilight morning the sweet notes of Easter joy. And so we reached the cemetery "early, when it was yet dark," like those who visited the Sepulchre in the Garden of Joseph of Arimathea on the first Easter Day.

As soon as we had passed within the gates, the crowd of 300 people fell back on either side in the shade of the letter V, open towards the east, where shone already the first faint glimmer of the daybreak. The Rector, the Catechist, and myself took our stand at the apex, facing the dawn. Another hymn was sung, and the Creed was repeated by all

present, and then the latter part of the Burial Service was read by the Rector, beginning with some of the words, usually said at the graveside, about fifteen names being substituted instead of "our dear brother here departed," the names of those who had been buried at this spot during the past year. Very beautiful and very touching, at such an hour and on such a day, were the words. "I heard a voice from heaven, saying unto me, Write. From henceforth blessed are the dead which die in the Lord: even so saith the Spirit: for they rest from their labors." And no less full of beauty and meaning sounded the Lord's Prayer, in which all the throng of people around us fervently and devoutly joined.

Meanwhile a dome of light, quite unlike anything that I had ever seen before, emerged above the mountain range on the horizon in the East, where the sun was rising. As the hymn was being sung which followed the final words of the Burial Service, rays of light shot upward from this luminous dome; and whilst the hymn was proclaiming that Christ "like the sun hath risen," at that very moment, by a curious coincidence, the rim of the sun's orb came up over the outline of the mountains.

The hymn ended, and the Catechist gave the word to form the procession anew, *paar en naar*, (two and two) to return to the Church. We clergy stood still, whilst the people's went past us in a sort of spontaneous rhythmical march, four to eight abreast, and then fell into order, two and two, down the slope of the pathway leading towards the Church. The sun by this time was fully risen, its bright glancing rays reminding one of the quaint old English belief that the sun itself every Easter morning dances for joy because of the Lord's Resurrection, even as it once hid itself in the darkness for sorrow at His Crucifixion.

Re-entering the Church we resumed the Communion Office at the point where we had left it when we went out to the cemetery. The whole service was choral throughout, and in the Dutch language. Hymns were sung during the Communion of the people, and after the Blessing; and as we left the Altar, the *Nunc Dimittis* began, which came as a sin-

* Sanctioned by the Archbishop.

gularly sweet conclusion of thanksgiving after such a service; for all the people joined in it, and there is something very earnest and real about the Dutch singing.

So ended this first Easter Day service at 7.30 a.m., having lasted two hours. That part of it which took place at the cemetery struck me as most wonderfully impressive testimony to the Christian belief in the doctrine of the Resurrection.

I had noticed, as we were entering the cemetery, beneath the great tree at the gateway, a very aged man surrounded by a group of people, who were apparently offering him their help and assistance. They might well do so: for, as I afterwards heard, he was upwards of ninety years old, and had come before day-break that morning a distance of three miles!

It would be tedious to record minutely all the services of that Easter Day. But reckoning them up afterwards, and counting that in the early morning as two, I found that they numbered eight in all. Of these the Rector and myself had each taken part in seven, and those seven services had lasted altogether at least nine hours: and we had sung in the course of them no less than twenty-seven hymns.

The Parish of Malmesbury, in which I spent this Easter Day, is in the Diocese of Canetown, and is in area about the size of the Holy Land, with twelve Mission stations dotted about here and there, dozens of miles asunder. Several of them are tiny villages on the bleak and rocky coastline north of Cape Town. Inland the inhabitants are the colored laboring folk, and along the coast the very poor colored fishermen—so poor indeed, that I have heard of a School master's fees in this or an adjoining parish being partly in kind—in fish! And even fish have been scarce of late years, owing perhaps to some change in the Antarctic currents, which set towards this coast.

All this vast parish has, until lately, been under the sole charge of the Rector, the Rev. F. D. Edwards, assisted only by his excellent Catechists one of whom is mentioned by name above. Thus is God's work being earnestly and faithfully accomplished in various parts of the world.

DISTRICT NEWS.

PASPEBIAC.

At the last meeting of the Paspebiac branch of the Woman's Auxiliary, held at the Parsonage on June 13th. Mrs. Husband, who had been President of this branch since its inauguration, some seven years ago, tendered her resignation, on account of her approaching departure for Marbleton, the field to which the Revd. E. B. Husband, Rector of this Parish, had been called. Motions of regret at the departure of Mrs. Husband and also of the Rev. E. B. Husband were unanimously passed, and several of the members expressed in very appropriate terms their appreciation of the many kindnesses received from Mrs. Husband, who has always been a most devoted and earnest helper in all Church work, and whose never failing attention to the progress of the W. A. was a remarkable feature.

The thanks and good wishes of the members were tendered to Mrs. Husband and also to the Rev. E. B. Husband.

We regret very much to say that the manuscript of the Rev. R. C. Tambs' Report for this month, from the Mission of Waterville, was accidentally lost at the *Chronicle* Office before it had been put into type. Possibly it may be able to be reproduced in our next issue.

Ed. Q. D. G.

POSTSCRIPT.

The Editor begs to acknowledge the following additional subscriptions received for 1899:—

Rev. G. P. Pye (2), Ven. Archdeacon Roe (19), Mr. Armine Edwards, Irvine, Miss Phillips, England, Mr. M. Miller, Montreal, Miss Everett, Lennoxville, Mrs. A. G. Spafford, Compton, Mr. R. T. Walker, Lennoxville, Mrs. Jas. McNey, Bute, Mr. J. McVetty, Reedsdale, Mrs. M. Libby, Milby, Mrs. Roberts, S. John, N. B.

Also for 1897:—Miss Hunt, Quebec.

Also for 1898:—Rev. G. P. Pye, Archdeacon Roe, Miss Hunt.

Also for 1900:—Rev. G. P. Pye, Miss Phillips, Miss Everett, Mrs. A. G. Spafford.

All items of news, etc., intended for the August Number, should reach us on or before July 20th.