

Pages Missing

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The Bishop's Engagements for March.

Wednesday, March 1st—Celebrate the Holy Communion at Bishop's Chapel at 7.30 a.m.
 Friday, March 3rd—Preside at Meeting of Church Reading Society at Bishopsthorpe, 11 a.m.
 Saturday, March 4th—Celebrate the Holy Communion at Bishop's Chapel at 7.30 a.m.
 Sunday, March 5th—Celebrate the Holy Communion at S. Matthew's, 10.30 a.m. Assist at Cathedral, 7 p.m.
 Monday, March 6th—Celebrate the Holy Communion at Bishop's Chapel 7.30 a.m. Preside at Public Meeting of Church Society, Tara Hall, 8 p.m.
 Tuesday, March 7th—Preside at meeting of Diocesan Board, 4 p.m.
 Wednesday, March 8th—Celebrate the Holy Communion at Bishop's Chapel, 7.30 a.m.
 Friday, March 10th—Give Address and Meditation at Bishop's Chapel, Bishopsthorpe, 11 a.m.
 Saturday, March 11th—Celebrate the Holy Communion at Bishop's Chapel at 7.30 a.m.
 Sunday, March 12th—Celebrate the Holy Communion, 8 a.m., and preach at Cathedral 11 a.m.
 Monday, March 13th—Celebrate the Holy Communion at Bishop's Chapel at 7.30 a.m.
 Wednesday, March 15th—Celebrate the Holy Communion at Bishop's

Chapel, 7.30 a.m.
 Friday, March 17th—Give Address at Bishop's Chapel, 11 a.m.
 Saturday, March 18th—Celebrate the Holy Communion at Bishop's Chapel 7.30 a.m.
 Sunday, March 19th—Celebrate the Holy Communion and preach at S. Matthew's, Quebec, 10.30 a.m., and preach at Cathedral, 7 p.m.
 Monday, March 20th—Celebrate the Holy Communion at Bishop's Chapel, 7.30 a.m.
 Tuesday, March 21st—Preside at Meeting of Central Board of Church Society, 4 p.m.
 Wednesday, March 22nd—Celebrate the Holy Communion at Bishop's Chapel at 7.30 a.m.
 Friday, March 24th—Give Address and Meditation at Bishop's Chapel, Bishopsthorpe, 11 a.m.
 Saturday, March 25th—(Ann. B.V.M.) Celebrate the Holy Communion All Saints' Chapel, 8 a.m.
 Sunday, March 26th—Celebrate the Holy Communion and preach at the Cathedral, 11 a.m. Confirmation at S. Matthew's Church, 4 p.m. Confirmation at S. Peter's Church, 7 p.m.
 Monday, March 27th—Celebrate the Holy Communion, Cathedral, 8 a.m. and give Address 11. Preside at Cathedral Communicants' Meeting, Church Hall, 8 p.m.
 Tuesday, March 28th—Celebrate the Holy Communion, Cathedral, 8 a.m., and give Address 11. Confirmation, Cathedral, 8 p.m.

Wednesday, March 29th—Celebrate the Holy Communion, Cathedral, 8 a.m. and give Address 11. Give address. S. Matthew's, Quebec, 8 p.m.

Thursday, March 30th—Celebrate the Holy Communion, Cathedral 8 a.m. and give Address 11. Give address. S. Matthew's, Quebec, 8 p.m.

Good Friday, March 31st—Preach at Cathedral, 11 a.m. Give address. S. Matthew's, Quebec, 8 p.m.

Holy Week and Easter.

We would earnestly appeal to all our readers to keep the Holy Week, beginning March 26th, with all devotion and solemnity. It is the Christian's true offering of love and gratitude to commemorate those sufferings with which Redemption was purchased, and especially so on Good Friday. If in this matter we are negligent, it indicates coldness and indifference, and a great opportunity is lost of taking home to the heart the most stirring truths concerning sin and salvation. To every earnest minded Christian we would say, try to profit by the Holy Week. Make an effort to get near to Christ, that you may learn a little of what He teaches from His Cross, and that your heart may be kindled by the sense of His love, which comes to those who meditate upon it. And then, after a devout and earnest observance of these Holy Days, we sincerely trust that all will come to their Easter Communion, according to the rule of the Church, that there may be a great company of Communicants to celebrate the triumph of our Blessed Lord's Resurrection.

Resignation of the Dean of Quebec.

It is our duty this month to record the resignation by the Rev. Dr. Norman of the position of Rector of Quebec and Dean of the Cathedral. This resignation was tendered by Dr. Norman and accepted by the Bishop on the ground of failing health and advancing years. It has indeed for some time been apparent that the work and anxieties of his office were too great a burden for his strength, and we regret that it was necessary for him, by the advice of his friends, and under medical certificate, to seek repose.

The Choice of a New Rector of Quebec.

In accordance with Canon XIII. of the Diocese of Quebec, the Bishop has notified the Wardens of the Cathedral Parish Church, and has directed them to summon a meeting of the Congregation forthwith for the election of a Board of Concurrence to receive from the Bishop the name of the Clergyman, whom he considers most fit for the position of Rector of Quebec.

Fervent prayer should be offered by all who love the Diocese of Quebec, that the Great God will guide the Bishop and the Board of Concurrence to the choice of a really good and wise Clergyman for this most important post. The following prayer, which is an adaptation of one of our beautiful Ember Collects, is suggested as being suitable:

Almighty God, our Heavenly Father, who hast purchased to Thyself an universal Church by the precious Blood of Thy Dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of Thy Servants, our Bishop and members of Thy flock, that they may faithfully and wisely make choice of a fit Person to serve and minister before Thee in our Cathedral Parish Church. And to him, who shall be chosen for this holy function, give Thy grace and heavenly benediction; that both by his life and doctrine he may set forth Thy glory and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

C. M. S. CENTENARY.

Probably before this reaches the eye of many of our readers the clergy will have received from the Bishop a brief circular letter on the above important subject, with a certain amount of literature for distribution among their people. We earnestly trust our readers will make a point of reading what is placed within

their reach, for thus they will get to know how much the Church Missionary Society has in this hundred years been permitted to do towards the evangelization of the world. Easter will be over by the time that we ought to be helping to make up a great network of praise to God for His goodness in this matter, right round the world. The Bishop hopes, therefore, that either on Sunday, April 9th (First after Easter), or on the following Sunday, this subject will be alluded to, and he authorizes for use the following Thanksgiving :

Almighty and Most Merciful Father, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service, we most heartily thank Thee for that now, one hundred years ago, Thou didst put it into the hearts of good and faithful men to found the Church Missionary Society. For its continual labours and loving endeavours, in sending Missionary Clergy and Teachers to many lands, we bless and praise Thy Holy Name, most humbly beseeching Thee of Thy great goodness, O Lord, that Thou wilt ever raise up Godly men and women to perfect and carry on this holy and self-sacrificing work and warfare to Thy honor and glory and for the benefit of Thy whole world, through Jesus Christ our Lord. *Amen.*

Not unto us, O Lord, not unto us, but unto Thy Name be the praise for the many excellent works accomplished by this great Missionary Society. Let Thy blessing rest abundantly upon its members; and do Thou dispose the hearts of Thy people to contribute liberally to its support and to promote its efforts for the advancement of Thy glory and the extension of Thy Kingdom in

many lands, through Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honor and praise world without end. *Amen.*

The Bishop also trusts that for this once at any rate in a hundred years, the offerings made at the Thanksgiving Services will be devoted to the Society's Fund. These offerings should be sent, marked C.M. S., to Armitage Rhodes, Esq., Benmore, Bergerville, P. Q.

The Robert Hamilton Memorial.

In a few days the Clergy and others will be receiving copies of the literature which has been prepared upon this most important subject. This literature will comprise (1) A carefully prepared circular presenting all the various bearings or aspects of the matter in their relation to the public and the Diocese; (2). Four illustrations representing architect's drawings of the Arts Building of Bishop's College, Lennoxville, in front and rear, as things are and as they presently will be; (3) A letter from the Bishop, and (4). A form to be filled up by all who receive it. We earnestly trust that all our readers will take a real and deep interest in this expression of thankfulness to God for the munificent and thoughtful gifts of the late Mr. Robert Hamilton, and this attempt to enable Bishop's College, Lennoxville, to receive all the students who would participate in its benefits, and to give them as far as suitable arrangements are able to do this, what is really valuable—what is best.

CHURCH SOCIETY.

CENTRAL BOARD.

A stated meeting of the Central Board was held on 2nd February (the day following the Annual Meeting of the Church Society), for the purpose of electing the several Committees of the Board for the ensuing year. The Committees of 1898 were re-elected with but one or two slight changes. The Hon. Counsel and the Auditors were also re-elected to the important offices which they have re-

spectively filled so generously and ably for several years past. The Secretary presented his report touching deposits in and withdrawals from the Society's safe made during the previous month in his presence. A communication was received from the Hon. Secretary of the Church Hall re renewal of Lease which was deemed satisfactory. The Treasurer of the Society submitted his report of money received and money invested since the 1st January, and announced also the fact that the Colonial and Continental Church Society has reduced its grant in aid of Schools by £20

Association of Church Helpers.

ANNUAL MEETING.

The eighth annual meeting of the Association of Church Helpers was held in the Church Hall, 19th January, 1899, at 2.30 p.m. Seventeen members were present. After prayers and the reading and confirmation of the minutes of last meeting, the reports of the Secretary and the Treasurer for the past year were presented, adopted, and ordered to be printed. A number of letters were read, and some business transacted, after which the following were, by ballot, elected officers for the ensuing year:

President.—Mrs. Colin Sewell.

Secretary.—Mrs. Patterson Hall.

Assist. Secretary.—Miss Mabel Sewell.

Treasurer.—Miss E. Patton.

Vice-Presidents.—Cathedral, Mrs. J. C. More; St. Matthew's, Mrs. Carter; St. Michael's, Mrs. J. Bell Forsyth; St. Peter's, Mrs. Elliott; St. Paul's, Miss Kennedy.

COMMITTEE:

Mrs. E. Sewell Mrs. Winfield
Mrs. Holloway Mrs. Hoare
Mrs. G. R. White Miss Boswell

ADVISORY COMMITTEE:

Captain Carter, J. Hamilton, Esq.,
J. C. More, Esq.,

Auditor.—J. C. More, Esq.

A resolution was passed thanking the Auditor for his kindness in going over the annual accounts, after which the meeting closed.

CAROLINE M. HALL,
Secretary.

ANNUAL REPORT—JANUARY, 1899.

Eight years have now elapsed since the Church Helpers' Association was first organized, and during that period it has supplied a long-felt want in the Diocese. As its constitution states, it has for its primary object the improving of the condition of the Clergy in the poorer parts of the Diocese, making grants of money towards furnishing Churches and Parsonages, and giving assistance in time of sickness, etc.

On several occasions we have been obliged to refuse help towards building purposes; but, as we have already explained, grants for such were not originally contemplated among the objects of our society—that being one of the objects of the Church Society, but ours is to supplement their work by aiding in improving and repairing the interior of buildings, such as Churches, Parsonages, etc., and in other ways outside the province of the Church Society. We regret very much that our numbers do not increase. Our meetings, too, have been only fairly well attended. Monthly and general meetings have been held as usual. The annual sale was held in the beginning of October. In connection with it, an exhibition of amateur photography was at one time contemplated, but in view of the numerous difficulties in organizing it, the idea was abandoned.

The annual collections for the Church Society in the city were made by members of the Association. In the month of March the Lord Bishop of the Diocese kindly gave an illustrated lecture on behalf of our funds. The subject was "What I Saw at the Jubilee and the Pan-Anglican Conference." In May, a bale was sent to the Rev. Mr. Almond, St. Clement's Mission, Labrador, for the poor of his Mission, contributions to which were received from several members.

The money collected for a boat for the Magdalen Islands, and returned to us by His Lordship the Bishop, was given by an unanimous vote to the Mission Fund of those Islands.

Our sincere thanks are tendered to all those kind friends who have given donations towards our funds, more especially to His Lordship the Bishop, for the generous gift of \$25. Mrs. Eno, \$5. A Friend \$1, A Friend

90c. A Friend \$5 towards fair linen, and Mrs. Webb for a contribution of clothing for children.

HELEN A. SEWELL,
President.

CAROLINE M. HALL,
Secretary.

REPORT OF EXECUTIVE COMMITTEE.

March.—Cassock to Rev. R. W. E. Wright, Fitch Bay; \$20 towards a horse-shed at Hopetown.

April.—\$20 to a clergyman to defray expenses of illness in his family; \$20 to a clergyman towards expenses in moving.

May.—General meeting; \$20 to assist in renovating interior of parsonage at Scotstown; \$20 towards improvements in interior of church at Cranbourne.

June.—\$15 to an invalid clergyman towards expenses of trip to England.

Sept.—Set of Altar Vessels for Church at Thetford Mines, the congregation contributing \$10 towards the purchase; also, set of cruets for same Mission; Dossal for Church at Shigawake; \$20 towards a furnace for parsonage at Agnes, Lake Megantic.

Oct.—General meeting; \$20 towards improvements in chancel of church at Perryboro'; stole and surplice to Rev. Mr. Riopel, Valcartier.

The Treasurer's statement showed the total receipts to have been \$779.72, including a balance of \$329.81, brought forward from previous year. The expenditure amounted to \$571.76, leaving a balance in hand of \$207.96.

Pan-Anglican Conference.

REPORT OF FOREIGN MISSIONS

(Continued.)

c. Relation of Missionary Bishops and Clergy to Missionary Societies.

Missionary Societies occupy somewhat different positions in the various branches of the Anglican Communion. In the Protestant Episcopal Church of the United States of America the General Convention, being the representative body of the whole Church, is also a Board of Missions, and its Executive is a

Board of Managers, selected by this Board of Missions. There is also a Church Missionary Society which acts as an auxiliary to the Board, assigning its funds to the missionary jurisdiction which it desires to assist but not claiming to appoint, or assign the several spheres of work to the clergy. The Missionary Bishops, selected by the House of Bishops, appoint their clergy, with the approval of the Board, and assign them spheres of work, reporting to the Board of Managers what they propose to do with the funds appropriated to them. The principle is maintained that those who subscribe the funds have, through their representatives, a substantial voice in the administration of the funds, and this continues until the diocese is fully organized.

The Missions of the Church of England have been mainly, since the founding of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel, the special care of societies within the Church, and it was hardly possible that, with a growing Church life and increasing missionary zeal, difficulties should not from time to time arise requiring patient adjustment.

The Committee desires, however, to place on record their conviction—

1. That in the failure of the Church as a whole to realize her bounden duty to be the great Missionary Society of the world, the work could only be done by some of her members forming themselves into societies within the great Society to do what is the work of the entire Church, and that the Church owes to the great societies a debt of gratitude for the work which they have been enabled to do.

2. That the increasing life of the Missionary Societies has been the Providential way in which the Church has been gradually realising the truth that the call to evangelise the world was given to the Church as a whole, and that thus the societies have not merely been enabled to do a great evangelising work, but have supplied a Providential stage in leading the whole Church to a higher conception, which has never yet been adequately worked out in Church history.

3. That the societies do not profess to do any more than form or

found churches, retiring from the work when the mission passes on to the stage of organize, church life, and that, therefore, any difficulties pertain only to this transitional stage, and vary according to the degree of ripeness which the mission has attained.

These general considerations seem to indicate the point of view from which any difficulties should be regarded—one which should be characterized by gratitude, sympathy, patience, and a firm belief that there are no difficulties which are not capable of friendly adjustment.

It seems impossible to deny the principle that those who subscribe funds are entitled to a substantial voice in the administration of the funds, subject to the general principles of Church order, or the further principle, that however much it may be desired that donors would generally place their offerings at the disposal of a Church representative body it is yet legitimate to offer funds for missionary, as for other purposes impressed by the donor with a special trust, either for special localities or for the carrying out of such special work, and on such special lines as are consistent with the belief, order, and discipline of the Church.

On the other hand it may be laid down—

1. That clergy in any missionary jurisdiction whatever should be subject to the supervision of a Bishop, and that Societies should use their power and influence in striving to foster a wholesome Diocesan Church life.

2. That the whole object of missionary work being to extend the Master's Kingdom, and to take up fresh ground, as soon as the Church is duly organized in any part of the world, the Society should seek to transfer, as early as possible, to representatives of the diocese powers which it naturally exercises in early stages of the mission.

3. That as soon as a definite diocesan organization has been created with power to hold property, all Church property afterwards acquired should, when possible, be held by such Diocesan authorities, subject to trusts securing the rights or recognizing the interests of those concerned.

4. That all questions of internal Church discipline are for the Bishops

and Diocesan authorities to deal with.

5. That in the event of the founding of a Theological College for the training of candidates for the Ministry within any Diocese or Missionary jurisdiction, the Bishop of the Diocese or Missionary jurisdiction should be the visitor of the college, to whose arbitration all matters in dispute may be referred.

6. That when diocesan organization has covered a given area, e. g., India, the further organisation, provincial or diocesan, within an area is a matter in which the right of initiative and the general controlling voice must rest with the authorities of the province or diocese.

EDGAR NEWCASTLE,
Chairman

RESOLUTIONS.

i. That this Conference desires to give expression to its deep sense of the evils resulting from the drink traffic on the West Coast of Africa and elsewhere, and of the hindrance which it presents not only to the development of Native Churches, but also to the acceptance of Christianity by heathen tribes.

ii. That, while it is the duty of the whole Church to make disciples of all nations, yet, in the discharge of this duty, independent Churches of the Anglican Communion ought to recognize the equal rights of each other when establishing foreign missionary jurisdictions, so that two Bishops of that Communion may not exercise jurisdiction in the same place and the Conference recommends every Bishop to use his influence in the diocesan and provincial synods of his particular church to gain the adhesion of the Synods to these principles, with a view to the framing of canons or resolutions in accord therewith. Where such rights have, through inadvertence, been infringed, in the past, an adjustment of the respective positions of the Bishops concerned ought to be made by an amicable arrangement between them, with a view to correcting as far as possible the evils arising from such infringement.

iii. That when any particular Church contemplates creating a new foreign missionary jurisdiction, the recommendation contained in Resolution I. of the Conference of 1867

ought always to be followed before any practical steps are taken.

iv. That this Conference earnestly commends to the consideration of the Churches of the Anglican Communion the suggestions contained in the Report of the Committee on Foreign Missions as to the relation of Missionary Bishops and Clergy to Missionary Societies.

v. That in the Foreign Mission Field of the Church's work, where signal spiritual blessings have attended the labours of Christian Missionaries not connected with the Anglican Communion, a special obligation has arisen to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestation of that "unity of the spirit," which should ever mark the Church of Christ.

The Missionary Boxes.

In our last issue we spoke of the earnestly expressed desire of not a few among the Clergy at the recent Visitations that we should do something more for the Domestic and Foreign Missionary cause than urge its claims and take up collections twice a year, and that we should try and induce our people, all of them, to have a Missionary Box in their homes. And we informed our readers that now the Clergy could obtain for their people these Missionary Boxes by applying to the Rev. E. A. Dunn, Bishopsthorpe, Quebec. Thus far applications have come in from North Hatley and Hereford. We hope that others will write for their share of these boxes during the coming month.

"THIN PLACES."

"Good day, Mrs. Brown," said a pleasant voice.

"Good day, Miss Biggs, pray be seated."

"I'm right glad to see you," said Mrs. Brown, "and I hope the Minister and your ma are well."

"Yes, thank you," said Miss Biggs, and they commenced a conversation on ordinary topics, Mrs. Brown doing her share so well that Miss Biggs had little else to do but listen. At last she found a loop-hole, and said:

"I am come to see you, Mrs. Brown, about your children's beha-

viour in Sunday-school. I am sorry to say that lately it has been anything but what it should be."

"Lor', Miss," broke in Mrs. Brown, "I always give them a good sound rating before they sets off, and tell them to behave proper and do what their teacher tells them, but then you see, Miss, children will be children, and you can't expect them to sit as quiet as mice."

"Lor' Miss," broke in Mrs. Brown, "I know that, but then, unfortunately, we are obliged to hold Sunday-School in the Church, and we must have reverence in God's House. I have spoken so many times to your little ones on the subject, but, alas, it is always the same, giggling, talking and eating sweets; besides this, they hardly ever know their lessons, and are seldom in time for prayers. I am very sorry to have to complain, but I know you wouldn't wish them to be so naughty."

"No, indeed, Miss, but then you know, Miss, you can't put 'old heads on young shoulders,' and after all, what they does isn't so serious, and children will be children, won't they, Miss?"

Miss Biggs was silent for a few minutes, then noticing the heap of stockings and socks on the table at which Mrs. Brown had been busy previous to Miss Biggs' entrance, she said: "Do you know, I was wondering if you mended the thin places in your socks and stockings, Mrs. Brown."

Mrs. Brown looked up in astonishment.

"Lor', Miss," she said, "I should think I does, or I should have pretty big holes in 'em next time they was washed."

"Well," said Miss Biggs, "so will it be with your little ones, if you don't mind the little faults and failings in them now, you will find, alas, when they grow up, the thin places in their characters will have developed into big holes, which perhaps you may never be able to mend."

"Ah, Miss," said Mrs. Brown, "I sees what you mean, and I knows you are right." That homely illustration was not without effect. Miss Biggs never again had to complain about the unpunctuality of the Browns, and they came to be some of the best behaved children in the Sunday-school.

WESTERN CANADA.

WHAT IT IS LIKE.

The C. P. R. having very kindly lent us a few plates representing scenery in Western Canada, we are able in picture to give just a slight idea of what it is like—what are the occupations and prospects of those who have brave hearts, good heads and strong hands. Our first picture brings before us the harvesting in full operation; the second shows the Indian Head elevators used for the shipping of the growing grain, the third exhibits a sheep ranch; the fourth a horse ranch; the fifth a cattle ranch, and the sixth and seventh show by contrast the progress of the owner of these good things, for we have brought before us his house (1) ten years ago and (2) now! Those of our readers who may wish further particulars can always obtain them from the C. P. R.; but before making any change, they should take care to count the cost; for the truth is, some do better out West and some not so well. Much depends upon the man himself.

The Week-Day Service.

A special promise from the Saviour came
To two or three assembled in His Name.

A quiet hour in the House of Prayer
Is real comfort in a world of care.

"I seem to get no good." This may be true;
Yet even so, Worship to God is due.

"But, surely, God is present everywhere."
Yet has He called His House "The House of Prayer."

"I have not time," you say; yet you could find
Enough of this, were worship to your mind.

"The hour is late." But you can go with ease
To concerts later, because concerts please."

"The 's no variety in daily prayer."
Nor yet in daily bread, nor light,
nor air.

"We are engaged, we cannot all leave home."
Yet one from every house could surely come.

When the bell sounds o'er street and hill, and lea,
Let heart and conscience say, "'Tis calling me."

Come! do not let your pastor pray alone;
He longs to lead his people to the Throne.

The Ven. G. R. WYNNE, D.D.,
Archdeacon of Aghadoc.

The True Power of the Ministry.

By Bishop Gillespie.

I was lately told, "our people would like a Minister who would play baseball and tennis with the young people and be sociable with them, and draw them in." This is a very common idea of ministerial influence. I note it when in conference with Vestries as to filling the Rectorship, and when conversing with the people. Now attractive manner and ways, even to being something of an athlete, are very well. But the true power of the Ministry comes from other sources. It comes from apparent Christian character and devotion to sacred duties.

The young minister who will take the youth by the hand and say: "I want to talk to you about religion," will have far more influence with the parish and town, than he who may be relied on for the game, and who is known as a jolly fellow.

The Minister whose life as the people in his Church and out see him, going about doing good, and showing that his whole mind and soul are set on winning souls to Christ, is the power in the community. Popularity is one thing, but deep respect and confidence are another, and the chief thing. These are the men who wear, while the popular men soon fade out. The Ordinal is the true portraiture of Deacon and Priest, and the times and the locality cannot affect it.

"TRUE TO TRUST."

STORY FOR OLD AND YOUNG.

CHAPTER III.

The Little Nell, which had had a prosperous voyage outward, had already met with one stiff gale coming home, and been severely strained. She had caused her brave captain more than one sleepless night, but up to the present, with extra work at the pump, she had come to no material grief. Could she be got safely into port, the profits of the voyage would pay well for repairs, and leave plenty for the wedding besides.

The weather had favored the Little Nell for several days after the gale in which she had been so roughly handled; but now there was every appearance of another tremendous tussle with the elements; and the captain looked anxiously above and around, and though he never quailed, still his heart was not light, and there were furrowed lines of anxiety upon his brow.

And, in truth, Andrew Randall had cause enough for care. He was now drawing near land, but he could not hope to reach it until far on into the night. Could he make the port or anchorage beneath his own cottage, or should he try, as less dangerous, to keep the open sea! The wind would enable him to do the latter if he thought it best, but with a sigh he had to dismiss the idea from his mind: the Little Nell was making too much water to run the chance. The anchorage at Shorecliffe could be made if only he were sure of the light. But suppose that were to fail him! The supposition was a terrible one; for then there probably remained nothing before him but being devoured by the jaws of the "Black-dogs."

It was a terrible risk: but then, as a set-off, could he not depend on his daughter—his own flesh and blood—and her intended husband, Dick Cables, who was almost the same.

"I cannot keep the sea to-night," said Andrew Randall, and he gave directions to have the little vessel's course shaped straight for Shorecliffe anchorage. Andrew knew his peril, but he was putting his trust in his

child. Could he have seen where that child then was, and known all that was going on on shore, his heart would have sunk with him; and he would rather have tried to keep the sea that fearful night than venture near the Black-dogs, without the Shorecliffe light.

It is well for us often, good reader, that we cannot see into the morrow or see too many miles away; we should often have much misery that we now escape.

To Bothwick went Sally Randall with Mr. Alfred Blanchard; the foolish girl, proud of being able to show her young cousins such an elegant admirer. The only one she ought to have been proud of was Dick Cables; but Sally's foolish head was turned with all Mr. Blanchard's compliments, and, like most turned heads, it prevented its owner from thinking of what she was really doing.

The cousins at Bothwick were as silly as Sally herself, and were quite prepared to enter into her triumph in having two admirers, a town and country one—Mr. Blanchard, and Dick Cables. This was especially the case, seeing that the town admirer had plenty of money, and was quite prepared to spend it with a liberal hand. The remainder of the day accordingly was spent in junketing about in a light van, and in games of one kind and another. Moreover, Mr. Alfred Blanchard ordered in some wine, and other good things, under the influence of which poor Sally completely forgot all about Dick Cables and his warning words about the light.

And so the day was spent, and when night came on, and it was time for Sally to think of returning, if she ever meant to do so, Mr. Alfred Blanchard offered to see her home. For this purpose he ordered a conveyance from the inn, and at ten o'clock the two started, as he said, for Shorecliffe. Mr. Blanchard took care to keep his companion in continual conversation, and, by way of keeping out the cold, made her drink from his own private flask, which contained something stronger than wine.

The excitement, the continual talk, the liquor, all combined to prevent the poor girl seeing, or, indeed, finally from caring much where she was going. She had tempted her

own ruin; still, had she the full use of her senses, it might have been averted. But Sally Randall was driving in the opposite direction from Shorecliffe, though she did not know it. She was on the London road; and her companion never intended her to go to Shorecliffe at all. And now, when they reached the first stage at which the night mail changed horses, Mr. Alfred Blanchard had no hesitation in putting up the trap there, with a fee to one of the grooms to drive it back to Borwick and, alas! no difficulty in persuading Sally Randall to go with him to spend a week, as he said, with his mother and sisters.

And there, in the inside of the mail, the young girl spent the night; her power over herself completely gone, huddled up in the corner, almost like a bundle of clothes.

But Mr. Alfred Blanchard was not to have it all his own way. An unexpected impediment to his carrying out all his bad designs was met in a form which he did not expect. The night mail drew up at the gates of an old-fashioned house, from which, wrapped up in a number of shawls and cloaks, emerged a middle-aged lady, to make a third inside passenger.

Miss Amherst was of middle height with a calm, pale face—a woman who said little but did much in life—one who formed her own opinions, and acted on them, too.

The lady was now going to London to see into the affairs of a family left orphaned in her village; and she was attended by a stalwart footman, who was rather breezily clad for such a windy night; but who seemed to be strong enough to throw off any amount of wind and weather. This young man gave one the general impression that he was not to be trifled with; and with this air he mounted the coach, when he had seen his mistress safely deposited inside.

Miss Amherst spoke but little during the journey to London; but, as morning broke, it was quite evident to Mr. Alfred Blanchard that, so far as light would permit, she had been studying him, and his companion, during the night. This study became more intense as the light brightened, if indeed it could be said to brighten; for the storm of the night had

not yet quite worked itself out. Miss Amherst had suspicions that this was no ordinary case of travelling, and they were turned into certainty before she left the mail.

But now we must go back to Shorecliffe, and the people there. Several times did Dick Cables climb the cliff, and look in at the cottage, to see if Sally had come home; but the day closed in, and there was no sign of her appearing. The young man would have gone after her, but he knew she had slept at her aunt's before now, and he believed that, at any rate, she was quite safe. As to the light, the unwelcome thought forced itself upon his mind that he could not for entire certainty depend upon her for it. "Let her stay," he said, somewhat bitterly to himself; "and should the little Nell come in to-night, and should she feel when she comes home in the morning that, so far as she is concerned, her father might have been drowned, perhaps it will be a lesson for her for life. It may make her 'true to her trust,' without which she will be no good to any man for a wife. Will she ever be any good to me?" said Dick to himself. "Perhaps it will be wiser to put off the wedding, and see. Could I depend upon her," said he, "even if she were here? But I can depend on Mary;" and then the young man remembered many a little act of self-denial, many a punctual performance of a small duty, which had passed uncared for at the time, but which now came to recollection, bringing with them their reward in the position of honor and trust which the young girl was assuming in Dick Cables' mind.

"'Tis hard," said Dick, "for so young a thing, and so weary as she is now, to keep awake the livelong night; but she'll do it. If she has been faithful with the parson's child, she will be when the life of her own flesh and blood may be at stake."

And Dick was not about to be disappointed. As soon as night closed in, Mary Randall prepared for her long watch. The young girl first carefully looked to the window panes and tried them with a lighted candle, and wherever the glass was loose in the leads, or there was a piece broken, she carefully pasted thin paper, until she made the window, at that side at least, quite air-

tight. Then she plunged her face into cold water, and put on a loose jacket, and got her knitting and her Bible, and one or two other good books—for unless the mind were occupied, she knew, from the experience of her watching at the Rectory, that sleep was almost certain to come on.

Then she asked for strength of body and watchfulness for the duty that lay before her. The candle must not be merely lit and put in the window such a tempestuous night as this: it must be kept snuffed, and bright: and her hands must do all that was required. Old Granny seeing such unusual goings on could not be induced to go to bed, so Mary made her as comfortable as she could by the window-side, at which she insisted to watch, though the poor old woman's watching consisted in long dozing, and then, an occasional waking for a moment, and saying she did not know where she was.

(To be continued.)

A JOYFUL OCCASION.

On Sunday, March 5th, the Rev. A. C. Searth, D.C.L., Rural Dean of St. Francis, and Professor of Ecclesiastical History in the University of Bishop's College, Lennoxville, completes the fortieth year of his ministrations in his position of Rector of the Village of Lennoxville. So distinct an epoch in a long, useful and honorable career must give cause for many reflections, and above all for much thankfulness to Almighty God. The occasion is, of course, being observed in a befitting manner by the good Rector and his people, with special Prayer and Thanksgiving, and above all by uniting together in the great and wondrous Service appointed by our Blessed Lord. No doubt we shall have some account to give of the proceedings in our next issue. Meantime we respectfully offer to Lennoxville and its Rector our very sincere and hearty congratulations.

THE LABRADOR.

The following information has been received by the Bishop in a letter dated Dec. 27th from the Rev. Geo. Pye: "This season has been much

the same as usual. The weather is very mild and not much ice. Our people had an attack of la grippe, but have recovered, thank God, with the exception of a child at Mutton Bay. One of our people, however, met a watery grave at this place not long ago. He leaves a widow and three children. I am very happy to say that he was one of the men, Groves, who came forward last summer for Confirmation. I believe, from what I knew of him, that he was ready to meet his God. Mr. Charles Rothera is doing a good work among our people at Tabatiere, Old Post and Red Bay. He seems to enjoy the coast and is not lonely. I have not seen Mr. Boyle yet since November. He was then at work teaching at Harrington. I am getting the frames for three new school-houses this winter, one at Harrington, one at Mutton Bay and one at Old Fort. The other day I had news from Mr. Willis, and Mr. Chevalier. They too are hard at work. The seal fishing is going to be an average catch, but the hunting is poor: there are not many cariboo to be met with this season, so that we are this time rather short of 'Labrador beef.'"

All this goes to show that the Rev. George Pye and his little band of Lay Readers and Teachers are all well and doing a happy blessed work.

ST. MAURICE MISSION.

The dates of the 15th, 16th and 17th of February mark the opening of this new mission. The Bishop, who has watched with keen interest this fast growing district, sent the Rev. E. A. Dunn and the Rev. J. Almond to make arrangements at the different stations as to a resident Clergyman. The requests of the Bishop were gladly acceded to, and the result is that the Rev. William Barton was at once appointed to serve in the St. Maurice district with his headquarters at Grand Mere. The whole Mission includes Grand Mere, Radnor Forges, Shawenegan and Grand Piles.

Grand Mere is situate on the banks of the St. Maurice River, and here the Laurentide Pulp Company has erected the largest pulp and paper

mills in Canada, and amongst the largest in America. This company numbers amongst its stockholders some of the most distinguished names in railway, finance and political life of Canada and the United States. Mr. Russell A. Alger, son of General Alger, the Secretary of the War Department in the United States, is the manager at Grand Mere.

Shawefegan, situate also on the St. Maurice river, is destined in a short time to be an important place. Two millions of dollars are to be spent within the next three months in building and setting in operation pulp and paper mills.

Radnor Forges, about twelve miles from Grand Mere, is noted for its great iron works, and lately for the famous "Radnor Water" which has found a market second to none in Canada.

At Grand Mere Dr. Montgomery acts as Lay Reader, and at Radnor Mr. Bell and Mr. Compston, each of these men having their authority from the Bishop.

With the help of such men as these, the Rev. Wm. Barton will be greatly assisted in his work.

The Revs. E. A. Dunn and J. Almond received a most hearty welcome at both Grand Mere and Radnor Forges, and thus the carrying out of their mission for the Bishop became to them a real pleasure.

IN MEMORIAM

JOSHUA JOHNSON.

Mr. Joshua Johnson, a communicant of St. Cuthbert's Church, Dixville, fell a victim to pneumonia, on 7th February. About a year ago he had a similar attack, which left his lungs so weak that all efforts to resist the progress of the disease were of no avail. On the Sunday evening before his death, having been summoned to his bedside, I administered the "Holy Sacrament of the Body and Blood of Christ" to him and four members of his family, and spent the remainder of the night with them. As far as his weak condition would allow, Mr. Johnson took part in the Service, and seemed both anxious for and to take much comfort out of the means of grace offered to him. A wife, two daugh-

ters, one of whom is married, and two sons, all of whom are consistent members of the Church, are left to mourn the loss of a loving and devoted father.—G. H. A. M.

CYRIL BISHOP.

Entered into Rest at Quebec, on Tuesday, February 7th, 1839

During the last few years we have lost from the city of Quebec many of our most worthy citizens—men who had made their mark and had rendered their peculiar share of service to their Church, their city or other interests. But the removal of our dear young friend, Cyril Bishop, only son of the highly respected and esteemed organist and choirmaster of our Cathedral Church, produced perhaps even a deeper and more general impression. For here is the case of one, just budding into life, known especially to be straight and considerate, enthusiastic and good, taken in the bright morning of life to render service "nearer the throne." And thus a close reminder comes to all of us, young as well as old, saying "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

The Archbishop's Charge

We have still remaining a few copies (16) of the celebrated Charge recently delivered by the Archbishop of Canterbury at his First Visitation. These can be had for 30c. each, postage paid, on application to the Editor of the DIOCESAN GAZETTE. The price in England is one shilling net.

The Best Lesson About Charity.

Archbishop Magee would often tell the following story, and say it was the best lesson about charity he ever had in his life:—

"It was when my father was vicar of St. Peter's, Drogheda, Ireland. One day I met a ragged, miserable Roman Catholic child who was begging for help. Touched by his wretchedness, I made my way to my father's study, and told him about the boy, and asked him to give me something

for him. Looking up from his books and papers, he said: 'Indeed, I cannot. I have all our own school children and poor to help, and I really cannot do anything for the lad.'

"However, as I turned crestfallen to the door, he called after me, "Willie if you like to go without your own dinner, and to give it to the boy, you may; and go and ask your mother to find some old things to clothe him in."

"Off I went, delighted, and gave the lad my dinner. And now, when I hear of large sums given in so called charity, I think of my father's words: "Willie, if you like to go without your own dinner, you may give it to the lad.

Selected.

The Wayside Cross.

A wayside cross at set of day
Unto my spirit thus did say:

"O soul, my branching arms you see
Point four ways to infinity.

"One points to infinite above
To show the height of Heavenly Love.

"Two point to infinite width, which shows
That Heavenly Love no limit knows.

"One points to infinite beneath,
To show God's Love is under death.

"The four arms join, an emblem sweet.
That in God's heart all loves will meet."

I thanked the Cross as I turned away
For such sweet thoughts in the twilight
grey.

FREDERICK GEORGE SCOTT.

IS IT REASONABLE?

If you want amusement, you must pay for it—50cts., \$1, or even \$1.50 a seat.

If you want medical services, you must pay for them—\$1, \$2, or even \$5 a visit.

If you want legal services, you must pay for them—\$1.50, \$3.00 or far larger sums each consultation.

Then when you want religious services, why, in the name of justice and common-sense, should some folks expect to get them for nothing—or next to nothing?

Ask this to yourself, honestly, fairly, and squarely:—How much last year did my amusement cost me—the club, theatre, sports, balls, dinner parties, even cards?

How much was I obliged to spend in medical advice and medicine for the safety of my body?

How much was I obliged to spend on legal help for the safety of my person and property?

How much did I spend on religion for the happiness, health, and safety of my soul?

How much every week or month do I give for the support of the ministry, the administration of the Sacraments, and the preaching of the Word?

Are your clergy overpaid? Ought they to get much less than the professional man in law, medicine, or commerce? Do they actually receive half as much? Are they less educated, less able, less worthy as citizens than the judge, the barrister, the physician, surgeon, or merchant? Have they fewer or more charitable calls? Have they to be less exact in paying their monthly bills? What are their prospects in old age? What provision can they make for their widows and children?

Is it fair that absentees from church (who at least expect the Church's services to be ready for them at call) should escape their rightful share of yearly Church expenditure?

Is it fair to leave the burden of responsibility on the shoulders of a few generous people, who actually have to pay for other people's religion?

Selected

Notes by the Way.

Every properly instructed Christian knows that it is a bounden duty to attend the Church's worship on Sunday. This can never be omitted without sin, unless sickness or some equally good cause, hinders. No company, papers, books, pleasures, etc., must take the place of this highest duty to God. But our re-

ligious duties having been duly attended to, there is no reason why innocent recreation, social visits, and the like, should not be enjoyed, provided they do not make the day one of labour to others. The day should be the happiest of the week celebrating as it does the Resurrection of our Lord.

Some people's religion is just like a wooden leg. There is neither warmth nor life in it: and, although it helps you to hobble along, it never becomes a part of you, but has to be strapped on every morning.

There are one hundred thousand native Protestant Christians in China, and more than half this number in Japan.

It is estimated that the annual gain of Christians throughout the world is about one hundred thousand, as against sixty thousand ten years ago.

DISTRICT NEWS.

WATERVILLE.

The Rev. R. C. Tamba writes:

New Year's brought us many encouraging greetings. Among them is one full of the spirit of devotion to the Master, and enclosing a handsome present to help me and my sister in our "glorious work of love"—and another which seems to me to possess so much of a widely encouraging interest, that (laying aside feelings of personal delicacy) I here give a copy of it:

St. Paul, Minn., Jan. 9, 1899.

Dear Friend:

In a recent letter from Mr. George Smith, of Sherbrooke, he informed me that you had been at his house, and enquired after Mrs. Bell and myself. We have thought of you and your sister, Miss Tamba, many times since we left Canada—calling to mind many of your friendly calls on us when we were strangers. These and other little acts of kindness extended to us by yourself and sister induced us to attend your Church until we became interested in its

teachings, and after we came back home and settled down in our new house, we decided to join the little Episcopal Church in our town, three years ago, and now we feel that we are on the right road to happiness hereafter. Our Pastor, the Rev. Thos. K. Allen, is a feeble old man almost eighty years of age, and has charge of three small parishes, and sometimes he is not able to go through with all the Services alone. So I have been appointed "Lay Reader" for the Diocese of Minnesota, and I read the first and second lessons and sometimes the whole Service—excepting, of course, the Absolution. I am also Superintendent of the Sunday School. Mrs. Bell started a "Ladies' Guild" and was its first president. So you see we have developed into regular Church workers. Mrs. Bell wishes to be remembered to Miss Tamba as well as to yourself, and joins in thanking you for your kindness to us, and we trust the above news from us will be pleasing returns to you both for the bread you cast upon the waters so many years ago.

Our home is at Dakota, Winona Co., Minnesota, on the banks of the Mississippi River. I am at work in this city during the winter, and greatly enjoy attending the large Churches where the Services are very elaborate, of course, but perhaps no more acceptable in the sight of God than the more simple service held in Magog. Would be pleased to hear from you at any time. My kindest regards to yourself and sister.

Yours very truly,

THOMAS BELL,
97 Winnipeg Ave.

In the middle of January we were privileged in having the Rev. H. Gomersy with us for our Services on a Sunday. At each of our three churches and at St. John's again on Monday evening, he ably set forth the claims of the S.P.C.K. upon our appreciation and gratitude, and upon that of English Christendom in general.

On the evening of Feb. 14, Mr. H. Bernard, who is one of our heartiest and most practical Church helpers, and who lives a couple of miles out of the village of Waterville, gave a Church Social at his home, which, as was anticipated, proved most

enjoyable, and great was the disappointment of the many absentees that the date fixed for it, unfortunately, coincided with one of the great storms of the winter.

MAGOG.

The Rev. R. W. E. Wright reports: During the winter there has not been a great deal of chrierele in the affairs of this parish.

Our Christmas Services were bright and hearty, and the number of communicants at the two Celebrations was larger than in any former year according to the record kept in the Vestry books.

The Rev. Dr. Wright, of St. John's Church, Montreal, father of the Incumbent, was able to be present again with us, and assisted very materially at all Services on Christmas day and the following Sunday. On the 31st of January an operette entitled the "Merry Christmas War" was given under the management of our choir master, Mr. J. R. Wilcox. About sixty persons took part, and everything went off very successfully and enjoyably. A fair sum was realized, which goes towards the parsonage repairs debt. It had been intended to repeat the operette, but the near approach of Lent and the impossibility of getting some of the characters on the date chosen, involved the postponement until later on.

The Women's Guild have been meeting regularly during the winter and hope to make a large hole in the debt before Easter.

The King's Daughters have been busy caring for the poor sick, as requested by the Incumbent.

We have to greatly regret the loss by removal of our warden, Mr. W. T. Whitehead, who has resigned his position as manager of the Dominion Cotton Mills, at Magog, and shortly leaves our town. His loss and that of his wife will be greatly felt in Church affairs.

The Rev. Mr. Gomery visited the parish on the 20th of January last, but we regret to say that an exceedingly small number turned out to hear his most interesting and instructive remarks on the S. P. C. K. and its work.

Cottage Services have been started at Castlebrooke, and are held on

Thursday evenings fortnightly; the attendance and interest shown so far have been most encouraging. At Cherry River Services have been held regularly all winter. We regret to say that the attendance has been very small indeed, and little or no interest seems to be taken in Church work or religion. It is a most discouraging fact, but only too true.

During Lent there will be special daily Services in the parish, viz.: On Mondays, Tuesdays, Thursdays and Saturdays, at 5 p.m., in the Guild Room, with reading, and on Wednesdays and Fridays at 7.30 p.m. in the Church, with special addresses. Sunday Services as usual. Special Services in Holy Week and on Easter day.

STANHOPE.

The interior of St. Paul's Church has recently been very much beautified. The walls have been tinted a "French gray," with a neat border to match; the floor has been stained, and all the ash woodwork, including the seats, has received a coat of hard oil finish. The total expense, about \$26, has been paid by the ladies of the Guild, whose zeal and untiring labor for the welfare of their Church deserve high commendation; and the more so, when it is borne in mind that, owing to the closing of the mill at Norton, it is a much more difficult matter to raise money than it used to be.

PERRYBORO',

The new Chancel which has lately been completed adds much to the appearance of the interior of the Church. It is nicely sheathed throughout with ash and birch, and part of the floor is of hardwood. The east window is a beautiful design executed by J. C. Spence & Sons, Montreal.

The best thanks of the congregation are due to a few generous churchmen and women of Quebec, who contributed liberally, and Mr. Hobson, who donated the greater part of the lumber, as well as to those who contributed free labour. A new Lord's Table is still needed, but a movement is on foot to get one as soon as possible, after which we

hope to have the pleasure of a visit from His Lordship to consecrate the new part of our Church.

MALBAIE.

The Rev. G. R. Walters writes :

Two very pleasant Social Teas, coupled each time with a sale of useful and fancy articles, were held, in the Church Hall, at Malbaie, by a few of the ladies of the congregation of St. Peter's Church, during the month of January, and were fairly well attended, considering the cold, boisterous weather and the state of the roads at the time. And a third pleasant evening was spent on the 1st February, which consisted of Reading, Music and Singing, this too being fairly well patronized—the proceeds of each evening were given to the "New Parsonage House Fund" quite a nice sum, considering the hard times on the coast, being thus obtained. I would here wish to thank all those ladies who so kindly helped, in so many ways, to make it a success. To the young gentlemen, who delighted all with their band, much praise is due for all their trouble and painstaking to amuse and interest all present. I also beg to acknowledge the extremely kind gift of \$200 towards the above-named "New Parsonage House Fund" from the Hon. E. J. Price, of Quebec.

STANSTEAD AND BEEBE PLAIN.

In the removal of the Rev. W. T. Forsythe from this locality to Middlebury, Vermont, the Diocese of Quebec as well as the parish of Stanstead has sustained a great loss. Yet in the case of the late Rector of Stanstead it is indeed natural that those who know him best should miss him most; and for this reason it happens that by the people of Stanstead and its vicinity, by his clerical neighbours, and above all by the members of his two congregations at Stanstead and Beebe Plain the sense of his loss is most keen.

Among all the signs of appreciation which disclosed themselves, perhaps the most striking was that which occurred on the eve of Mr. Forsythe's departure. He was presented with a truthfully and grace-

fully worded Address, which received the signatures of men and women of all classes and creeds—in fact, the Address was really representative of the whole community, not merely of a part of it. A substantial gift most fittingly accompanied the Address.

The very many sincere friends of the Rev. W. T. Forsythe pray that God's blessing may go with him and may attend all his future labors.

On March 1st the Rev. Frank G. Vial has been Curate in charge of the parish, but from that date the newly appointed Rector, the Rev. H. A. Brooke, whose arrival has been eagerly awaited, assumes charge.

The new Rector comes to Stanstead with a good record, having given proof of his earnestness and ability, by his painstaking and devoted labors in his last sphere of work, the Mission of Scotstown.

POSTSCRIPT.

The Editor begs to acknowledge the following subscriptions and donations for 1899:—

Mrs. W. S. Sewell, Mr. A. K. Austin, Miss Macfarland, Miss Amy Lauch, Miss Bennett, Mrs. P. P. Hall, Miss Lucy Lightfoot, Miss Coombe (4), Quebec, Rev. A. C. Scarth (17), Rev. W. Barton (4), Rev. C. B. Washer, Rev. H. S. Fuller (4), Rev. Jas. Hepburn (29), Rev. F. B. Husband (53), Rev. H. A. Brooke (4), Rev. R. W. E. Wright (26), Mrs. J. J. Drummond, Mr. T. C. Brennan, Mr. George Bell, Mr. W. H. Compston, Radnor Forges (4), Mr. H. S. Wright, Woodstock, N.B., Mrs. Peter Patterson, Gaspé Basin (3), Mrs. Trigge, Cookshire (2), Mr. Wm. Farley, Stanfold, Mr. W. J. Ward, Clapham (3), Miss Brown, Montmorency.

Also for 1898:—Mr. A. K. Austin, Rev. Jas. Hepburn (8), Rev. F. Vial (23), Rev. H. A. Brooke (4), Rev. C. H. Brooks, Montreal, Mr. H. S. Wright, Mr. Wm. Farley, Mr. H. Spence, Montreal, Mrs. J. Blossom, Compton, Mrs. Willie Doak, Hillhurst, Miss Coombe.

Also for 1897:—Rev. H. A. Brooke (4), Mr. H. S. Wright, Mr. H. Spence.

All items of news, etc., intended for the April Number, should reach us on or before March 22nd.