

Pages Missing

Quebec Diocesan Gazette.

Vol. I, No. 3.

MARCH 1894.

Price Two cents

CONTENTS :

A Real Pleasure.....	21	Church Society.....	26
The Lord Bishop's Engagements.....	21	Bishop's College, Lennoxville.....	27
Ad Clerum.....	21	District News.....	28
Quebec Cathedral.....	22	Correspondence.....	31
The Lord Bishop of Athabasca.....	22	Calendar for March.....	32
Pastoral Letter.....	23		

A Real Pleasure.

It is with great gladness that we are able to announce that the Right Rev. Dr. Hall, the Lord Bishop of Vermont, who was recently consecrated at Burlington, has been used to address a great meeting of the English Church people of Quebec, on Thursday evening, April 5th. In years gone by there used to be an Annual Public Meeting in the interests of the Church Society of Quebec, and, although this meeting has not been held for the last two or three years, it has been determined to revive it, in order that the general body of our people may have a better idea of the Society's work. With Bishop Hall as our Chief Speaker, we feel sure that we shall have a very large and successful gathering. We would ask all those of our readers who live in or near Quebec to note the date and to determine to be with us. They will find it not only a most profitable opportunity, but also a real pleasure.

The Lord Bishop's Engagements.

The Bishop's preaching engagements in the Cathedral will be found in the list of Cathedral Preachers. In addition to these, there are other appointments, as follows :

Thursday, March 1st—Give Lecture with Dissolving Views on the History of the English Church, from the Norman Conquest onward, at the Cathedral Church Hall, at 8 P.M.

Friday, March 2nd—Give fourth of Course of Instructions at S. Matthew's Church, Quebec, on the Way of Salvation, at 8 P.M.

Monday, March 5th—Preside at the Annual Meeting of the Female Orphan Asylum, at 3 P.M.

Friday, March 9th—Give fifth of Course of Instructions at S. Matthew's Church, Quebec, on the Way of Salvation, at 8 P.M.

Sunday, March 11th—Hold a Confirmation at S. Michael's Church, Bergerville, at 11 A.M.

Monday, March 12th—Go to Sherbrooke and give Illustrated Lecture on the History of the English Church, at 8 P.M.

Tuesday, March 13th—Go by early train to Richmond. Hold Confirmation at S. Anne's Church, Richmond, at 10 A.M., and give Illustrated Lecture on the History of the English Church, at 8 P.M.

Friday, March 16th—Give last of Course of Instructions at S. Matthew's Church, Quebec, on the Way of Salvation, at 8 P.M.

Sunday, March 18th—Hold a Confirmation at S. Peter's Church, Quebec, at 11 A.M., and another Confirmation at S. Matthew's Church, at 3.30 P.M.

Monday, March 19th—Hold a Confirmation at the Cathedral, at 8 P.M.

Good Friday, March 23rd—Preach at S. Matthew's Church, Quebec, at 10.30 A.M.

Ad Clerum.

HOLY WEEK. GOOD FRIDAY AND EASTER.

The Bishop hopes that on Palm Sunday all the Clergy will call upon their people to try and follow our dear Lord in all the Events of the great Week and will offer them special Services on Good Friday at any rate, so that they may be helped to dwell to good purpose upon the Wondrous

Sufferings of their dying King. For it is only thus that we can truly appreciate the joy of our Lord's Resurrection; it is only thus that we are likely to make, what we all ought to make, viz: a truly praiseful and profitable Easter Communion.

PROPOSED DIOCESAN ASSOCIATION OF LAY HELPERS.

The Bishop earnestly desires to form a Quebec Diocesan Lay Helpers' Association with two sections or branches, one for men, the other for women. In other words, he is anxious to band together all the Lay Helpers of the Diocese with no further responsibility than the following:—

- (1) That once a week at least, say, every Sunday, they shall remember the whole body of Helpers in the Diocese in their Prayers.
- (2) That they shall be glad to unite in their own Churches in the Holy Communion on some one Sunday in the year, to be chosen by the Bishop at 'called Lay Helpers' Sunday, with the special object of seeking God's blessing upon all our work.
- (3) That they shall only continue to be members as long as they continue in their work.

The Association will be open to Helpers of every kind, provided they are Communicants. A short Prayer for the Association will be printed on the members' cards. The Bishop will be glad if the Clergy will gradually prepare lists of their Communicant Helpers, male and female, with their addresses, and send them in to him. This is a plan which must result in much good.

EASTER OFFERINGS.

In the old days there were certain Easter Dues to be paid to every Rector or Incumbent. This any one can see by looking at the last Rubric, at the end of the Communion Service. But now gradually it has become the custom, instead of paying these Dues, to make an Offering to the Clergyman. The Offerings therefore on Easter Day in all our Churches are intended to be a recognition by the people of what is due to their Parish Priest. The Bishop trusts that in every instance these Offerings will be generous and liberal, remembering the love and respect which we ought to feel for those who minister, and also remembering that God loveth a cheerful giver,

Quebec Cathedral.

SUNDAY PREACHERS DURING MARCH.

- 4th in Lent, { 11 a.m.—The Very Rev. the Dean.
 March 4th, { 7 p.m.—The Lord Bishop.
- 5th in Lent, { 11 a.m.—Rev. H. J. Petry.
 March 11th, { 7 p.m.—The Lord Bishop.
- Palm Sunday { 11 a.m.—The Very Rev. the Dean.
 March 18th, { 7 p.m.—The Lord Bishop.
- Easter Day, { 11 a.m.—The Very Rev. the Dean.
 Ann. B. V. M. {
 March 25th, { 7 p.m.—The Lord Bishop.

PREACHERS ON WEDNESDAY EVENINGS AND DURING HOLY WEEK.

- March 7th, 8 P.M.—Rev. F. B. Norrie.
 March 14th, 8 P.M.—Rev. Rural Dean Thompson.
 March 21st, 8 P.M.—The Very Rev. the Dean.
- On all the Week-days in Holy Week (except Good Friday), a Course of brief Addresses will be given by the Lord Bishop, at 11 A.M.

- Good Friday, { 11 a.m.—The Very Rev. the Dean.
 March 23rd, { 8 p.m.—The Lord Bishop.

On Easter Day, in order to enable all worshippers to receive the Holy Communion, there will be three Celebrations, viz.: at 7, 8 and 11 A.M.

The Lord Bishop of Athabaska.

The good Missionary Bishop who, a little more than a month ago, interested us all by the simple recital of some of the curious facts relative to his great work among the Indians of the far West, has written to the Lord Bishop a special letter of thanks for the kind reception and generous help extended to him during his week's stay in our Diocese. The following is an account of the amounts received at his Services, Meetings and visits to friends:—

Cathedral.....	\$233 74
St. Matthew's.....	202 00
W. A. M. Cath. Hall.....	28 60
St. Michael's, Bergerville ..	27 00
Liverpool Service.....	33 44
Levis ".....	10 51
Richmond Meeting.....	25 00
Sherbrooke ".....	37 00
Lennoxville ".....	14 85
	\$612 14

This is indeed a satisfactory result, especially, when it is remembered, that the Bishop has established with some of our active friends relations, which will, from time to time, bring him more and more of the help, that he so greatly needs.

PASTORAL LETTER

WHICH THE BISHOP DESIRES TO HAVE READ IN ALL THE CHURCHES OF THE DIOCESE WHERE THIS HAS NOT ALREADY BEEN DONE. INDEED, THIS IS A DIRECTION OF THE HOUSE OF BISHOPS OF THE CHURCH OF ENGLAND IN CANADA.

To the Faithful in Christ Jesus, members of The Church of England in Canada, greeting:

Your Chief Pastors hasten to make you partakers of their joy in the consolidation of our Church now happily completed.

Hitherto some of our Dioceses have had the opportunity of acting together in their Ecclesiastical Provinces of Canada and Rupert's Land. Others outside these two provinces have been standing alone, unable, by reason of their isolation, to receive or to impart that additional life and strength and energy which are found in union.

Now, from East to West—from the Atlantic to the Pacific—all are united in the General Synod, which, through the good hand of our God upon us, has been constituted with the hearty good will of all. In it and through it, all our Dioceses are so bound together that they can "take sweet counsel together" and speak with one voice.

Some thirty years ago the Civil Provinces of our country, so feeble in their isolation, were consolidated under the one Government of the Dominion of Canada.

The results of that union are familiar to us all. They foreshadow the advantages which we may look for from the union of all our Dioceses under the General Synod.

The life and rights and powers of our Dioceses will be just what they have been hitherto, except that a deeper meaning and fresh energy will be infused into them. For it is distinctly laid down as a fundamental principle that:

"The General Synod shall not take away from, or interfere with, any rights, powers or jurisdiction of any Diocesan Synod within its own territorial limits, as now held or exercised by such Synod."

Another fundamental principle is that the General Synod brings with it no change

in the existing system of Provincial Synods. The retention or the abolition of the Provincial Synods is left to each Province and the Dioceses therein.

The first act of the General Synod was to set forth the position of the Church of England in Canada in the one Holy Catholic and Apostolic Church: the foundations of her faith, her worship and her discipline, and her determination to maintain and transmit the same unimpaired. We repeat this solemn declaration to you to-day and desire you to store it up in your hearts and minds.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

We, the Bishops, together with the Delegates of the Clergy and Laity of the Church of England in the Dominion of Canada, now assembled in the First General Synod, hereby make the following solemn Declaration:

We declare this Church to be, and desire that it shall continue in full communion with The Church of England throughout the world, as an integral portion of the ONE Body of Christ, composed of Churches which—united under the ONE Divine Head, and in the fellowship of the ONE Holy Catholic and Apostolic Church—hold the ONE Faith revealed in Holy Writ, and defined in the Creeds as maintained by the undivided Primitive Church in the undisputed Ecumenical Councils: receive the same Canonical Scriptures of the Old and New Testaments, as containing all things necessary to salvation; teach the same Word of God; partake of the same Divinely ordained Sacraments through the Ministry of the same Apostolic Orders, and worship One God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit, who is given to them that believe to guide them into all truth. And we are determined by the help of God to hold and maintain the Doctrine, Sacraments and Discipline of Christ, as the Lord hath commanded in his Holy Word, and as the Church of England hath received and set forth in "The Book of Common Prayer and administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England, together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches: and the Form and manner of making, ordaining and consecrating of Bishops, Priests and Deacons;" and in the "Thirty-nine Articles of Religion;" and to transmit the same unimpaired to our posterity.

The way to maintain and hand on the Gospel of the Kingdom of God, is to teach its truths fully, definitely, clearly. All classes, educated, and uneducated alike, have suffered in the past and are suffering still, because there is a lack of definiteness, accuracy and depth in the teaching afforded to them.

The lessons of the Catechism and the Prayer Book are not vague and misty. They are clear and positive, like the facts with which they are concerned. Let all, both clergy and laity, see to it that these lessons are no mere sound of words.

The History of the Church of God in all its dispensations, and especially in the Christian era, ought to be familiar. The first planting, the growth, and the continuity through the centuries, of England's branch of the Holy Catholic Church should be presented in frequent lectures everywhere.

It is a great encouragement to be assured that there are indications of growing dissatisfaction in the community with the absence of religious instruction from our public schools.

The General Synod has put on record its judgment that "Religious teaching in our public schools is absolutely necessary in order to fulfil the true purpose of education and to conserve the highest interests of the nation at large. We urge all who are willing to be guided by us to use their influence to bring the education and training of the young into a true and close connection with the religion of our Lord and Saviour Jesus Christ.

Until this is effected, parents, sponsors and pastors should be unceasing and persistent in their efforts to teach the young all that a Christian ought to know and believe to his soul's health.

Sunday Schools, Bible Classes, Lectures and Public Catechizing in our churches may be made effective means of imparting religious instruction. Nothing, however, can be accomplished in any of these ways, either by the clergy or their lay helpers, without intelligent, painstaking, systematic, and persistent efforts.

The period of preparation for Confirmation is of inestimable value. The serious thoughts to which our young people are open in anticipation of their Confirmation and admission to Holy Communion, their desire to learn what their position, privileges and duties as Christians are, afford to their parents and clergy an opportunity which is singular in its advantages.

Instruction, however, is not everything. The training of mind, heart and soul, the

formation of sound religious habits, the establishment of spiritual character in every one of our young people, these demand the combined unceasing influence of home life and school life, of parents, pastors and teachers, of kindly lessons and worthy examples.

It is not right that any part of the child's life should be separate from religion, its influence and its lessons.

We repeat it, so long as there continues in the schools of our country the grievous severance of education from religion, parents, pastors and sponsors must put forth special efforts in every way open to them, so that their children may be virtuously brought up to lead a godly and a Christian life.

Next to the religious training and instruction of the young, is the selection and the education of suitable men for the work of the ministry.

Our universities and theological schools are doing excellent work, notwithstanding the hindrances which beset them, through inadequate endowments and insufficient support.

One fact, however, which will call forth at once your sympathy and your co-operation, weighs heavily on our hearts. Very few of the sons of our wealthier families offer themselves for the sacred ministry. They are drawn away by the bright prospects of wealth and advancement afforded by the secular enterprises which abound in our young and growing country.

But this is not all. They are repelled from the highest and noblest education in life by the unworthy views of the Christian ministry, which are frequently expressed in their hearing even in Christian homes. Some shrink from the indignities to which not a few of our clergy are subjected by reason of their poverty. You are certainly able to help us in this matter.

We call upon you, then, most earnestly and affectionately to see to it that your children never hear in your homes anything which can lead them to think lightly or unworthily of the calling of a minister of Jesus Christ.

Take care, too, that you are doing all in your power to provide a maintenance, not for your own clergyman only, but for all the ministers of the Church in your Diocese and in the mission field.

It were well for you and your children to understand that "An unworldly Church, an unworldly clergy, means not a poor Church, a poverty stricken clergy. A poor, unprovided, dependent clergy is scarcely able to be an unworldly one, and accordingly

cannot betoken an unworldly laity. A laity which breaks the bread of its ministers into smaller and smaller fragments, and has none of the divine power to multiply, works no miracle and has no honor."

"Unworldliness is not emptiness of garners, but the right and noble use of garners filled by God. An unworldly clergy is not a clergy without a world, but one which knows the world and uses and teaches man how to use the world for God until it brings at last the whole world home to God."

The Church exists for the purpose of bringing all men into union with God, through Jesus Christ, and teaching them to know and love and serve Him with their whole being. The more closely and completely she is one in every land, the greater will be her power and efficiency to accomplish this far reaching object of her existence.

Accordingly we look for extended and more effective missionary effort as one of the brightest and best results of the Consolidation of the Church of England in Canada. The field, which the General Synod opens up for direct and promising labor, is bright and hopeful beyond the reach of man's imaginings. It stretches across this great continent from shore to shore. Millions in the near future will plant their homes over its plains. The Lord, who died for all, hath laid it on us in His Church that these homes should, from their first establishment, be Christian.

Beyond the Pacific Ocean there are millions of heathen who have been brought by rapid steamships within our reach. They are accessible to us, and our Church can now act upon them and among them with combined force and energy. Besides these, there is a multitude of heathen Indians in the North-West of this Dominion, who have yet to be brought into the congregation of Christ's flock. There is also a large company of Christian Indians, whose spiritual training has already been undertaken by our Church.

We do affectionately ask you all to realize your opportunities and to rise up and meet them—not by one effort—but by persistent loving efforts from day to day, offering freely your sons and your daughters and your gifts of wealth for your Church's work.

It rests upon us all together, and upon each one individually, to do all that in us lies, so that "Christ may see of the travail of His soul and be satisfied."

Many Christian bodies, separated from us, are working by our side, some in advance of us, both in the foreign field and in the Dominion. We yearn for union with them.

The General Synod has set forth the position which the Church of England occupies in her desire to recover and restore, among all Christian Bodies, that organic unity which Christ prayed might ever distinguish His Church. The language adopted by the General Synod is as follows.

We desire hereby to make it known that we adopt and set forth, as forming a basis for negotiation with any bodies of our separated Christian brethren, with a view to union, the following articles agreed upon by the Lambeth Conference, held in London in the year of Our Lord 1888, viz :

(1). The Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation and as being the rule and ultimate standard of faith.

(2). The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

(3). The two Sacraments ordained by Christ Himself, Baptism and the Supper of the Lord, ministered with unflinching use of Christ's words of institution and of the elements ordained by Him.

(4). The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Foremost among the blessings of our heritage, as Churchmen, is our Sunday. As a day of rest, of worship and of religious teaching it has been generally observed and fairly appreciated amongst us. Of late years, however, a growing laxity, which threatens to impair its sacred character, has been observed. This tendency cannot be too strenuously withstood. The "Lord's Day" has brought priceless blessings to England and her Colonies. We exhort you, brethren, to guard with a jealous eye and resolved spirit those precious privileges of rest, of worship and of religious instruction, which all invasions of Sunday are certain to diminish.

The larger obligations laid upon us at this time in the wider field opened by the Consolidation of our Church are bound up with our joy. We invite you to share the joy—which is yours as much as ours—and we bid you face with a good courage and firm resolve the claims of our new position, co-extensive with the Dominion of Canada.

Brethren, we commend you to God and the word of His grace, which is able to build you up.

The grace of our Lord Jesus Christ be with you all.

R. RUPERT'S LAND,
J. T. ONTARIO,
W. B. MONTREAL,
ARTHUR TORONTO,
A. W. NEW WESTMINSTER,
H. T. FREDERICTON,
E. ALGOMA,
MAURICE S. HURON,
RICHARD ATHABASCA,
CHARLES NIAGARA,
CYPRIAN SASKATCHEWAN AND
F. NOVA SCOTIA, [CALGARY,
A. H. QUEBEC,
W. J. QU'APPELLE,
W. W. COLUMBIA.

Church Society.

The Annual Meeting of the Church Society was held at the Cathedral Church Hall, on Wednesday, the 7th day of February, at 2 p.m., the Lord Bishop in the Chair.

After Prayers, and the reading and confirming the minutes of the last meeting, the Reports of the Central Board, the Diocesan Board and the Clergy Trust Committee, were read, adopted and ordered to be printed in the Annual Report.

The Report of the St. Francis District Association was also read, and ordered to be printed in the Annual Report, as were the Statements of the following Accounts, viz.: The Clergy Trust Fund, the Bishopric Endowment Fund, the Local Endowment Funds, the Church Society and the Diocesan Board.

One life member, the Earl of Aberdeen, and seven ordinary members were then elected, after which the Vice-Presidents, the members of the Diocesan Board and the Clergy Trust Committee, were elected.

The thanks of the Church Society were then tendered to the Honorary Counsel and the Auditors, for their valuable services during the past year.

In consequence of some doubts having been expressed as to the legality of the meeting, it being held on Ash Wednesday, which day was held by some to be a Legal Holiday, some proposed alterations of articles IV and XIII were postponed for future consideration, and the meeting was closed with the Benediction.

CENTRAL BOARD.

A meeting of the Central Board of the Church Society was held at the Cathedral Church Hall, on Thursday, 8th of February, at 3.30 p.m., the Lord Bishop in the Chair, when after Prayers and the reading and confirming the minutes of the last meeting, the members of the following Committees were elected. The Finance Committee, the Education and Depository Committee, the Land Committee, the Investment Committee and the Committee on Clerical Reports.

The Auditors and the Honorary Counsel were then re-elected, and the days for the Stated Meetings of the Board were appointed.

A Committee was named "to take into consideration the advancement of the interests of the Church Society, and the more general diffusion of knowledge concerning its work."

A Committee was also appointed "to take into consideration the question of enlarging the field of Investments for the Funds of the Church Society, and recommending such action as may be deemed desirable."

And another Committee was appointed to assist the Bishop in organizing the public Anniversary of the Church Society.

And the following Resolution was passed: "That the opinion of the Honorary Counsel be obtained, as to the legality of the Proceedings of the Annual Meeting of the Church Society, held on Ash Wednesday, February 7th instant, and that the same be communicated as early as possible to the Bishop."

The meeting was then closed with the Benediction.

CLERGY TRUST COMMITTEE.

A meeting of the Clergy Trust Committee was held in the Cathedral Church Hall, on Wednesday, 14th day of February, at 4 p.m., the Lord Bishop in the Chair.

After Prayers, the minutes of the last meeting were read and confirmed, and the Treasurer presented his Report, which was adopted, and the following Gentlemen were appointed as an Advisory Committee on Investments: W. G. Wurtele, R. H. Smith, Geo. Veasey and Robert Hamilton.

The meeting was then closed with the Benediction.

DIOCESAN BOARD.

Meetings of the Board have been held on the 5th and 15th days of February. The chief business transacted has had reference again to the renewal of assessments

for a larger amount than previously paid. This work is now very nearly completed, and will result in an increase of about \$700, which indicates a very considerable effort on the part of the various Congregations.

At the meeting of the 15th, the Honorary Treasurer reported that, with fewer exceptions than usual, the Congregations in arrear on 1st January had paid what was due.

At the same meeting a Resolution, adopted by the Church Society at its recent annual meeting, was communicated to the Board, requesting it "to consider whether it is not desirable that the stipends of the Missionary Clergy be increased."

The consideration of this Resolution was deferred to a future occasion.

Bishop's College, Lennoxville.

On Tuesday, January 23rd, we had a visit from the Lord Bishop of Athabaska, who, during the day, was shewn over the College and the School, and had the opportunity of meeting several members of the staff.

At five p.m. we gathered in the Chapel, and after Prayer had been offered; the Bishop gave an address highly suitable to a college atmosphere. After dealing with the study of languages generally he illustrated some of the characteristics of the Cree tongue, and shewed how slight differences of intonation made a vast difference in meaning.

Some of the encouraging aspects of the work were dealt with, and also some of the difficulties. Much was said as to the Indian character, and a hopeful forecast was given of the future of Missions within the Dominion. The Bishop's simple account of his work was listened to throughout with complete attention and interest.

Wednesday, January 24th, was the day appointed for the Bishop of Quebec's Lectures, which took the form of a quiet day with devotional Services and addresses on the Spiritual Life.

The Bishop gave several addresses. He said he felt more and more the importance of the work done in the College among those who were to go out and work in the Diocese: hence the necessity of considering our spiritual life. He spoke of salvation, its cost, its realisation and its loss; insisted strongly on self-knowledge and on the recognition of God's presence. He spoke also of lukewarmness and hardening of the heart.

The devotions were begun by using the second part of the Communion Service, and several hymns were sung.

The day was very helpful in every way and was followed by a Celebration early next morning, the 25th, (Conversion of St. Paul.)

At eight o'clock in the evening of the 24th a Missionary Meeting was held in the Bishop Williams' Hall; the Principal in the chair. After Prayers the Principal made a few introductory remarks, emphasising the duty of all Christians as essentially including Missionary work.

The Bishop gave a very interesting Address, in which he gave particulars of his work in South Acton; and also made one or two references to the speeches of the Bishop of Athabaska at different places, concluding with an earnest appeal to the boys of the School to work and give to the proposed Mission about to be manned by the University Professors. The expenses would be chiefly for the hire of teams, as the work would be done voluntarily by the Clergy both on week-days and Sun' days.

The Chancellor (R. W. Heneke, Esq., D.C.L.) also urged the formation of the Bishop's College School Mission, and said that forming such a mission in the School would be following the example of the great Public Schools of England.

The Head Master (H. J. Hamilton Petry, Esq., M.A.) expressed his warm sympathy with the movement, and believed it would be successful.

The meeting was very enthusiastic, and the work of the Mission has already begun under the direction of Professor Wilkinson and Principal Adams.

An Organ Recital was kindly given in the Chapel on February 13th by Mr. Arthur Dorey; it proved very successful, a large number of visitors attended, and the Offering amounted to \$10.63. The Programme was as follows:—

1. Hymn—"Glory be to Jesus" (107).
2. Overture (Occasional Oratorio).....*Handel*
3. a. Andante Siciliano.....*A. Fesca*
b. Marche Triomphale.....*Ch. Collins*
4. Song—"What are these who are arrayed,"
MISS COCHRANE. *Brown*
5. Prelude in D minor (3).....*Mend. sohn*
6. a. Nocturne.....*Munro*
b. Scherzo.....*F. Cappocci*
7. Hymn—"Take up thy Cross" (263).
8. Andantino.....*Chauvet*
OFFERTORY FOR THE CHAPEL FUND.
9. Offertoire de S. Cecile.....*J. Grison*
10. Song—"The Holy City,".....*S. Adams*
MISS COCHRANE.
11. Twilight Picture.....*II. R. Shelley*
12. Marche Religieuse.....*A. Guilmant*
(On the theme, "Lift up your Heads,"
from the Messiah.)

DISTRICT NEWS.

HEREFORD.

On Thursday, the 25th January, the Bishop proceeded from Lennoxville to Hall's Stream, Township of Hereford, for the purpose of consecrating the new church just completed there. His lordship's twenty-five miles drive across country here was interrupted by a service and sermon at Averill, in the Diocese of Vermont. The Bishop arrived at "The Stream" (as it is called) before midnight and became the guest of Mr. Edwin Bean, and spent three days in doing most valuable work. The great event of the Bishop's visit was the consecration of the new Church at Hall's Stream. This was on Friday morning at ten o'clock. The erection of this Church is due to the liberality and exertions of Mr. Bean, and it has been built from plans furnished by the Ven. Archdeacon Roe. It holds comfortably about 190 worshippers and it is a most perfect little model of what a country Church ought to be. Externally it is surmounted by a well proportioned bell-turret and internally there is an ascent eastward, which at once tells those who come, that it is a place of Prayer and holy Worship. There is plenty of room for the Choir and Organ on the north side, and a commodious Vestry opposite, the two sides being united by a very handsome high Chancel screen covered by the Symbol of our Redemption. The internal wood-work and all the furniture is exceedingly well designed and executed, and the furnace below makes the building most comfortable. At the consecration, the Church was crowded with a deeply interested congregation,—most of the people present not as yet belonging to us. When we resumed services in Hereford, two years ago, after an interval of seven years' silence, there was not found one family belonging to the church in the Hall's Stream section. Now, after two years' work, there were two communicants, both won from outside, ready, together with a goodly number from faithful Perryboro', who came to rejoice with us, to receive the blessed Sacrament of the Body and Blood of Christ.

The Service was delightful. The Bishop's address was something to be thankful for, and made a deep impression upon the large congregation. Besides the Bishop, the Archdeacon and the Incumbent, seven of the neighbouring Clergy were present and took part in the Services of the day.

A second Service was held in the evening, and a third on Saturday, all the addresses being given by the Bishop. These, consisting of plain and simple teaching upon Baptism, Confirmation and Holy Communion, and illustrated in the beautiful and striking way which the Bishop uses in all his preaching, were followed most earnestly by all his hearers.

The Services on Sunday, the 28th, consisted of Confirmation and Holy Communion in the old Hereford Church, in the morning, and two adult Baptisms and Confirmation in the new Church, in the afternoon. These were all delightful Services and full of profit, it is believed, to those attending them. At the morning Service, four adults were confirmed and the same number in the afternoon. These Confirmations were all of a remarkable character and of the best promise. The persons confirmed all hold positions of influence, religious and secular, in the community.

Those to whom the religious charge of Hereford is committed have abundant cause to thank God and take courage.

At the close of the afternoon Service, the Bishop and his Clergy were driven at once to the village of West Stewartstown, in New Hampshire, where a Service was held in the Congregationalist Church, kindly loaned for the occasion, consisting of the Evensong of the American Church, and a Sermon by the Bishop. This Service was a venture to bring before the people of the two American villages of Stewartstown, N. H., and Canaan, Vermont, which lie midway between our two churches in Hereford, some of the claims upon them of their Lord and Saviour.

The sermon, from St. John, iii. 16, was most instructive and evidently made the best impression, and the Service, it is believed, fully answered its purpose. So ended three days which will always be memorable in the religious history of this section of country. Immediately after the service, the Bishop was driven twenty miles to Norton Mills to take the early morning train for Quebec.

WINDSOR MILLS.

Special Mission Services were held in St. George's Church, Windsor Mills, for a week, commencing on Saturday evening, January 20th; the Mission preacher being the Rev. W. T. Forsythe, Rector of Stanstead.

A deep interest was manifested throughout by those who were able to attend. A special Mission Service was held each even-

ing, consisting of a short form of prayer, with an address followed by an after meeting and an instruction. The addresses were of a practical and awakening character. The instructions were teachings on definite Church doctrine, the subjects touched upon being: Prayer, Baptism, Confirmation, Worship, the Church, the Intermediate State, and Holy Communion.

The Mission Preacher preached at the Morning Service, on Sunday, the 21st, at which the Holy Communion was celebrated. The attendance was fairly good throughout, but not so large as could be desired, owing to several unforeseen local causes.

The concluding evening service was on Friday, the 27th, when the final address was delivered, the subject being: "What shall I do for Jesus?" The work of the Mission was concluded on Saturday morning, with a Celebration of the Holy Communion, and a few parting words from the Missioner, exhorting to faithfulness in the duties of the Christian life.

The Missioner also preached at the regular service at Christ Church, Brompton, on Sunday afternoon, and delivered addresses at a special Service held in the same Church, on Tuesday and Thursday afternoons.

It is too soon to speak of any definite results, but from the earnest attention given, and devotion manifested, it may well be hoped that much good fruit, in the way of attendance at Services, an increased number of communicants, and a deepening of the spiritual life of the whole congregation, will be the practical outcome of this mission. *Laus Deo.*

MARBLETON.

The Rev. E. Weary reports as follows:—

In December we had the extreme pleasure of a visit from the Lord Bishop of the Diocese.

He arrived on Friday, the 15th, and preached the same evening in St. Paul's Church, Marbleton.

The following evening a Reception was tendered to his Lordship at Dudswell by the members of the Church of the Good Shepherd in the Academy. Notwithstanding the unpropitious state of the weather there was a goodly gathering. The Choir and other friends contributed some good singing. Refreshments were served by the Ladies' Guild. The Bishop gave a very humorous address and all went home well pleased.

On Sunday, the 17th, Services commenced in St. Paul's Church, Marbleton, at 9 a.m., with Matins and Holy Communion, the

Bishop was celebrant assisted by the Incumbent. At 10.30 a.m. there was a Confirmation Service and the Incumbent presented twenty-three candidates. The addresses delivered by the Bishop were most instructive and impressive and will not soon be forgotten. In the afternoon another Confirmation Service was held in the Church of the Good Shepherd. At this Service three candidates were confirmed. The Church was well filled and the singing was very hearty. In the evening there was full Choral Evensong at St. Paul's Church, Marbleton. The Bishop preached a most eloquent and earnest sermon on the Holy Communion; the Church was filled to its utmost capacity, and all remained for the after Service, to hear his Lordship address those who intended to partake of the Holy Sacrament on Christmas Day. On Christmas evening, after full Choral Service at St. Paul's, the Choir gave some Christmas Carols. The Church was beautifully decorated, the congregation was large and the service most hearty on Christmas Day. Holy Communion was celebrated in the Church of the Good Shepherd at 9 a.m. and at 11.15 we had Matins and Holy Communion at St. Paul's. Many had not forgotten the Bishop's words, for forty-two were present at the Celebration, the largest number of Communicants at our Service for many years. In the evening we had our Annual Christmas Tree in the Town Hall. Though the weather was stormy, the Hall was crowded with parents and children. The large Christmas Tree looked very handsome, laden with valuable presents, too numerous to mention. After a good programme of vocal and instrumental music, &c., given by the Choir, the presents were duly distributed, and though the Incumbent has been only a short time in charge, the Congregation did not forget him, but gave him a very handsome fur cap, while Mrs. Weary and children also received numerous gifts. Thus ended what all felt to be a very happy Christmas Day.

Since Christmas we have had a series of Missionary Meetings in Marbleton Church Hall, Dudswell Academy, and in school-houses at East and South Dudswell. At these meetings the Incumbent was assisted by the Rev. T. S. Chapman, M.A., Rev. H. Wright, B.A., of Angus, and Messrs. J. Andrews, of Marbleton, and N. Bishop, of Dudswell. Special Hymns were sung by the Choir, and a large number of people turned out each evening, especially on Thursday, at East Dudswell, where the school-house was more than crowded. The people must have been interested, for many attended every evening. The weath-

er and roads were most favorable, so that a most enjoyable week was spent, and twenty dollars were contributed for Foreign Missions. A very successful entertainment was held.

On the whole we are making good progress, for the people are taking a lively interest in all Church work. Before Easter we hope to start a Chapter of the Brotherhood of St. Andrew and a Company of the Boys' Brigade.

EATON.

The Lord Bishop spent a busy Sunday in this parish on 19th November.

The Services began with Holy Communion in St. Peter's Church, Cookshire, at 8 a.m., with a large number of Communicants. Mattins were said at 9 a.m., and at 10.30, the usual hour of Service, the Church was crowded. The Sacrament of Baptism was first administered to five children, and this was followed by the Confirmation Service, when eight candidates received the laying on of hands.

The occurrence of three of the Church's Holy Rites gave the Bishop an opportunity to enforce the lesson visibly brought before the people, and he did so in two excellent Addresses. The next Service held was at Eaton Corner, where Church Services have been re-opened by the Rector after a lapse of nearly seventy-five years. His Lordship preached to a large and varied congregation in the old Congregational Chapel. No Bishop had visited Eaton Corner since the time of Bishop Stewart. The Service at Eaton Corner was over at 3 a.m., and we had to drive quickly to reach St. Luke's Church, Sandhill (eight miles from Eaton Corner), in time for Confirmation Service at 4 p.m. St. Luke's was crowded with a most attentive congregation, and nine candidates were confirmed.

The sixth Service with Address by the Bishop was given at Johnville, at 7 p.m., in the excellent Hall which was built especially for religious Services. Here the Congregation is always large, but on that evening the Hall could not contain all who wished to find entrance. Two adults were baptized, and the Bishop most clearly expounded the doctrine of the Church and the Sacraments, to a Congregation of whom less than a quarter were Church people. Altogether His Lordship must have preached to more than seven hundred people, and the result of his visit has been stimulating to both Rector and people.

Church Extension in Eaton.—In the Autumn of 1886 Reverend Arthur H. Judge,

now of New York, then Rector of Eaton, found that his work had so extended that it was beyond the power of one man to carry it on. He was asked to state the case and explain the wants of the District at the annual meeting of the Church Society in Sherbrooke. This he did most clearly and forcibly. The present Rector of Eaton, who was then a student at Bishop's College, was one of the audience. Those present were greatly stirred by the address of Mr. Judge, endorsed as it was by the Archdeacon, and a bold advance in Church Extension was resolved upon. Mr. Lloyd, a Lay Reader, was sent to assist Mr. Judge, who then had two Townships, Eaton and Newport, with five Churches under his care. In September, 1887, Rev. A. H. Robertson replaced Mr. Lloyd as Assistant to Mr. Judge, and on January 1st, 1888, when Mr. Judge left for New York, the Township of Newport was set off as the first Mission of the Church Extension movement with Mr. Robertson as Incumbent. How this Church Extension movement has grown and expanded far beyond our expectations, is now a matter of thankfulness and joy to us all. The three new Missions, which seemed as many as we dared to expect, have grown to be seven. And "history repeats itself" in the Parish of Eaton. Last Autumn the present Rector of Eaton found that the work had again expanded so that help was needed or the Church work must be left undone. He stated the case to the Bishop and the Archdeacon, and was asked to state the case and a solution of it before the meeting of the Church Society at Sherbrooke. This was done by the Archdeacon, and the result is that Eaton has been again divided. A new Mission has again been formed with the Professor of Pastoral Theology as Incumbent, and the Rector of Eaton will open up new work in a District hitherto untouched by the Church.

NORTH HATLEY.

The following brief description of the new Anglican Church of St. Barnabas, recently opened here, in part of the Rev. Ernest King's Mission, will interest many of our readers.

The building is sixty feet long by twenty-five feet wide with walls ten feet high and steep roof. The East end is narrowed for the chancel to eleven feet wide and eight feet deep. The walls are double boarded, papered and shingled, a unique exterior finish for this part of the country. The inside walls are to be sheathed in patterned ash and the open roof with bass wood. On the

porch-side are three pairs of gothic windows with three and a half on the vestry side.

The East and West ends have fine large gothic windows of three and five lights, surmounted in both cases by smaller ornamental portions to complete the larger gothic outlines. All are filled with tinted cathedral glass executed by Messrs. Castle & Son, Montreal, and give much satisfaction. Each has a suitable coloured ecclesiastical emblem in the centre. The porch—which is on the North side and near the West end—has a pair of small windows on each side inscribed with these texts: "O come let us worship." "Enter into His gates with thanksgiving." "Keep the door of my lips." "Pray for the peace of Jerusalem."

The chancel windows have at present emblems of the Holy Communion, but these are to be replaced by memorials to the late Bishop Williams, Bishop Mountain and Bishop Stewart, all three of whom are still remembered by some old residents of this Mission. A roomy basement contains a good furnace. Close by the entrance and near the corner is a drum heater, very useful, as people come in on cold days. The font is to be placed between the door and the vestry at the West end. Seats will be provided for two hundred people. Those for the Choir face one another on a raised platform.

The opening Services were as follows:—

Hymn 395 A. and M., as a Processional. Special dedicatory Prayers by the Bishop. Hymn 396, part 2. Shortened Evening Prayer said by the Incumbent. Special Psalm 95. Lesson St. John III, 11 to 22, read by Rev. Albert Stevens. The *Magnificat*. Prayers for clergy, congregation and all sorts and conditions of men. Special thanksgiving said by the Bishop. Prayer of St. Chrysostom and grace. Financial statement, acknowledgment and notices by the Missionary in charge. Hymn 239. The Bishop's address from the Text "God so loved the World." Offertory during the singing of Hymn 242. Concluding Prayers and Benediction. First verse of hymn 379 as Recessional. The offertory amounted to \$18.22. The Congregation numbered one hundred and fifty-five, and included friends from Waterville, Eustis, East Hatley and Fitch Bay. The roads were good and the weather gloriously fine. Bright auguries, it is to be hoped, of the future. Funds are needed both to meet present obligations and for completion.

Correspondence.

To the Editor of the Quebec Diocesan Gazette.

DEAR SIR,—My work for the last three years has been temporary Mission Services among the scattered members of the Church in the counties of Nicolet, Arthabaska, Yamaska and Maskinongé.

Up to September there were 8 members of the Church at St. Leonard, where Service was held. Lately the opening of the Forestdale Mills has brought in about forty Church people, and I have appointed a Service for New Year's Day. St. Bartholomew's Church, Nicolet, has been restored and the remnant of a Congregation there have a monthly Service on Sunday with frequent ministrations.

Eight souls at Stanfold, a small Congregation at Bulstrode Tannery, consisting of the families of Messrs. Farley & Sons' employees, at Madington Falls Mr. Wood and family with some employees on the Railway, these with visitors, make up about eighty souls resident for a longer or shorter period during the year.

In Yamaska County there is a small Congregation at River David, assisted during the summer by Mr. Wurtele and family, of Sorel. The cemetery there, consecrated by the second Bishop Mountain, is kept in beautiful order, and there is some hope of a small chapel being built.

The Abenakis Springs Hotel has a large number of guests from May to October. The proprietor with his family remains for the whole year and he is always ready to further the work of the Church. The St. Francis Indian Mission is looked after by the Diocese of Montreal.

On the North Shore, in the County of Maskinongé, we have St. James' Church, at Louiseville, one of the oldest in the Diocese. There is still here a Congregation of about fifty, the greater portion of whom reside at St. Ursule, distant eight miles from the Church, where a parish school has been lately re-opened, assisted by the Church Society. There are also many guests at the St. Leon Springs Hotel, during the summer, and on the confines of the lower land which separates us from the Diocese of Moosonee, Mr. Simpson, of New York, and Mr. Stevens, of Montreal, have lodges with quite a number of residents during the hunting and fishing seasons, who pass through Louiseville and sometimes are interested in the Church and her Services.

Yours faithfully,

THOS. S. BALL,

Travelling Missionary.

Dec., 1893.

CALENDAR FOR MARCH.

During this month the days increase one hour and fifty-nine minutes in length.

1	Th.	The Bishop's Second Illustrated Lecture at the Church Hall, at 8 P.M., on the History of the Church of England.
2	F.	
3	S.	
4	S.	Fourth Sunday in Lent, (Refreshment Sunday.) Our Synod urgently recommends that the Offertory on this Sunday shall be devoted to the funds of Compton Ladies' College.
5	M.	Annual Meeting of the Female Orphan Asylum, at 3 P.M.
6	T.	
7	W.	
8	Th.	
9	F.	
10	S.	
11	S.	Fifth Sunday in Lent, (Passion Sunday.) Confirmation at S. Michael's Church, Bergerville, 11 A.M.
12	M.	Confirmation at Richmond, 10 A.M.
13	Tu.	
14	W.	
15	Th.	
16	F.	
17	S.	
18	S.	Sixth Sunday in Lent, (Palm Sunday.) Confirmation at S. Peter's Church, 11 A.M., and at S. Matthew's Church, Quebec, 3 P.M.
19	M.	Monday in Holy Week. Confirmation at the Cathedral, 8 P.M.
20	Tu.	Tuesday in Holy Week. Meeting of Central Board of Church Society, 3.30 P.M.
21	W.	Wednesday in Holy Week.
22	Th.	Maunday Thursday.
23	F.	Good Friday.
24	S.	Easter Eve.
25	S.	Easter Day, (All should receive the Holy Communion.) The Easter Offerings are for the Clergyman of the Parish.
26	M.	Monday in Easter week.
27	Tu.	Tuesday in Easter week.
28	W.	
29	Th.	
30	F.	
31	S.	

NOTE.—News received from Newport, Acton, Fitch Bay, Barford, Danville, New Carlisle and Sandy Beach, we hope to publish next month.

All contributions for the April Number should reach us not later than March 20th.