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THE

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Editorial.

This Number completes the fourth Volume of our *Diocesan Gazette*, and we are able to point to the fact that we have not only fulfilled our intention of giving our readers a Picture every month, but in three of our Numbers there has been an extra illustration making fifteen in all, without any diminution of the reading matter.

And now, though we are afraid we shall not be able to localise and publish in our GAZETTE any English Magazine, yet we are making arrangements to improve our publication by the insertion of interesting Stories and Illustrated Articles, and we hope, as the new year proceeds, gradually to develop this department of the GAZETTE.

Meantime we would ask our subscribers, if they have not already done so, to send in their renewals for 1898, either direct to us in Quebec or through their Clergyman, and we would remind the Clergy and others that Names and Addresses of new subscribers to be printed on the new Address list must reach us *at the latest* before December 20th. If we do not hear to the contrary it is taken for granted that all subscriptions are to be continued, and they will be expected accordingly. For

once we have undergone the trouble and expense of placing our friends' names on the new year's lists, we can hardly be asked to accept their withdrawal.

We earnestly trust that all our old friends will take an interest in furthering our efforts by shewing the GAZETTE to their neighbours, and by obtaining new subscribers. They will thus be conferring upon these new subscribers the great benefit of becoming interested in all that is being done in the Diocese and they will at the same time, by increasing our circulation, enable us to go on improving and enlarging and illustrating our monthly issues. If all, who now look forward with pleasure to the arrival by the mail of their DIOCESAN GAZETTE, would obtain for it just one extra subscriber, our circulation would at once increase by many hundreds.

It will easily be understood that the collecting of materials, the arranging for interesting matter, as well as illustrations, with the work of preparing the monthly issues for the mail, all of which is done on an honorary footing, without a cent of expense, simply for the good of Church work in the Diocese, must involve a very large amount of time and labour. There is indeed no expense except that of the bare printing of the pages and the cost

of the pictures. And yet all the subscriptions are more than fully absorbed. We would therefore invite all those of our readers who would like to share with us in this good work to send us in addition to their subscription, a small donation of twenty-five cents, or more if they so desire, with the understanding that all that is given will go towards making our magazine more valuable and helpful to all concerned.

The Bishop's Engagements during December.

Friday, December 3rd.—Travel by G. T. R. to Waterville, and lecture in the evening.

Saturday, December 4th.—Go to Hatley and hold Confirmation in the evening.

Sunday, December 5th.—Celebrate the Holy Communion, and preach at Hatley in the morning. Drive to Lennoxville and hold Confirmation at the Village Church in the evening.

Monday, December 6th.—Consider with the Reverend Principal Adams and others on the spot, what would be the best plan for providing additional accommodation for Students at Bishop's College, Lennoxville. Hold Confirmation in the College Chapel in the evening.

Tuesday, December 7th.—Preside at Meeting of Corporation of Bishop's College, Lennoxville, 9.30 a.m. Be present at Meeting of S. Francis District Association at S. Peter's Hall, Sherbrooke, 2.30 p.m., and attend Evensong at S. Peter's Church, 8 p.m.

Wednesday, December 8th.—Celebrate the Holy Communion at S. Peter's, Sherbrooke, 7.30 a.m. Attend Meeting of S. Francis' Deanery Board 10 a.m. Attend Annual Meeting of the S. Francis' District Layhelpers' Association, 2.30 p.m. Preside at Missionary Meeting in S. Peter's Hall, 8 p.m.

Thursday, December 9th.—Return to Quebec.

Sunday, December 12th.—Celebrate the Holy Communion at the Cathedral, 8 a.m. Preach at the Cathedral, 11 a.m. Preach at S. Peter's Church, 7 p.m.

Tuesday, December 14th. Attend Meeting of Quebec Clerical Association, at the Rectory, Quebec, 6.30 p.m.

Thursday, December 16th.—Preside at a Special General Meeting of the Church Society.

Sunday, December 19th. Hold Advent Ordination at the Cathedral, 11 a.m.

Tuesday, December 21st.—(S. Thomas, Apostle and Martyr) Hold Confirmation at S. Matthew's Church, 10.30 a.m.; and preside at Meeting of the Central Board, 4 p.m.

Christmas Day.—Celebrate the Holy Communion at the Cathedral 8 a.m., and assist at S. Matthew's Church, 10.30 a.m.

Sunday, December 26th.—Celebrate the Holy Communion at the Cathedral, 8 a.m. Preach at the Cathedral, 11 a.m.

Our Canadian Primate.

Apart altogether from his official position, there is not a stronger personality in the whole Dominion than our Primate, the Most Reverend Robert Machray, Archbishop of Rupert's Land. Robert Machray was born in the ancient City of Aberdeen, Scotland, in the year 1832. His father, who was an advocate there, died during the boyhood of his distinguished son. Like many another brilliant scholar, young Machray received his early education at one of the excellent parochial schools in that county, the school of Coull. When but a mere boy, he donned the quaint scarlet gown worn by the students of King's College, Aberdeen; and his fellow students are often, even now, heard to speak of his extraordinary industry and marked ability. In his nineteenth

year, he took his M.A. degree, gaining the uncommon distinction of being, at one and the same time, Simpson Greek Prizeman and Hutton Mathematical Prizeman. Following the custom of the best students from the northern Alma Mater, he proceeded to the English University of Cambridge, where he obtained a Foundation Scholarship at Sidney Sussex College, in 1851. In the following year, he gained the Taylor Scholarship; and, in 1853, he graduated B.A. Paucity of funds necessitated his working without a private tutor; but, with true Scottish pluck, he made the most of the means at his disposal, and faced the Mathematical Tripos, obtaining a place in the list of Wranglers. Although not at the top of the list, his marked ability did not escape the authorities, and accordingly he was elected a Fellow of his College, a position which he still holds. These fellowships were originally endowed, for aiding the prosecution of original research, and for the advancement of learning; and surely never was a Fellowship used to greater advantage.

As Tutor and Dean of Sidney Sussex College, and as University examiner, his work was much valued; what his ripe scholarship has been, in the building up of the young University of Manitoba, and in the introduction of its present public school system, will not be thoroughly appreciated until his absence from the educational councils of this Province makes itself felt. He was ordained Deacon in 1855, and Priest 1856, by the Bishop of Ely. From 1862 to 1865, he was Vicar of the Cambridge Parish of Madingley, and in the latter year, he was Ramsden University Preacher. On the resignation of Bishop Anderson in 1881, he was chosen to succeed him in the See of Rupert's Land. His consecration took place in Lambeth Palace Chapel, the officiating Prelates being the Archbishop of Canterbury (Longley), and the Bishops of London (Tait), Ely

(Browne), and Aberdeen (Suther), and his predecessor Bishop Anderson. The University of Cambridge, at this time, conferred on him the degree of D.D. *jure dignitatis*; while the University of Aberdeen gave him the degree of L.L.D. From the very beginning he entered upon his Diocesan labors with a zeal and an enthusiasm which have never abated. Gradually there was a subdivision of the vast territory; new Dioceses were formed, and Bishops consecrated to rule over them; and, at length, as was most meet, the moving spirit of the whole was created Metropolitan of the Province of Rupert's Land (1875). In 1877, the University of Manitoba began its corporate existence, and Archbishop Machray became its first Chancellor; and, in 1883, he received the D.D. degree from the young University. In 1888, he visited the Old Country, as special preacher at Cambridge, and the University of Durham enrolled him among her honorary D.D.s. In 1893, Her Gracious Majesty marked her appreciation of his sterling worth, by making him Prelate of the Order of St. Michael and St. George. In the same year, the first General Synod of the Church of England in Canada was held in Toronto, when he became the first Primate of all Canada. On this occasion, he received from the University of Trinity College, Toronto, the Hon. D.C.L. degree. In 1896, the Primate paid a visit to England, and took part in the Tercentenary celebrations of Sidney Sussex College, being the preacher on the principal day of the function. This year, he has again crossed the Atlantic, to take part in the Diamond Jubilee Commemoration and the Lambeth Conference. In the space at our disposal, it has been no easy task to give anything like an adequate sketch of a life in which so many interests have been centred. When he came to Fort Garry (Winnipeg), there were no roads or towns in the Province of Rupert's Land. He

was located six hundred miles from a railroad. Old St. John's College, on the banks of the Red River, was but poorly equipped: and there were only eighteen Clergy in the huge tract of country over which he came to preside. His first care was to infuse fresh life into the College, and all through, it has had his beneficent care, his unstinted labours, and his munificent liberality.

The Primate is a firm believer in education on a religious basis: and, while he has not been able to get his ideal in respect of this, his efforts have ever been directed towards the attainment of it. The Chair of Ecclesiastical History was endowed by his splendid gift of \$10,000. He has all along taken a practical share in College tutorial work. In addition to his many duties as Bishop of the Diocese, Metropolitan of the Province, and Primate of all Canada, he has been lecturer in Ecclesiastical History, Liturgiology, and in Honor and Senior Mathematics. He has also been, from its inception, Chairman of the Provincial Advisory Board of Education. Well may the people of the Dominion pray that his stalwart form may long be spared to go in and out among them, aiding every good work by his wise counsel and able administration.

Gratitude to the S. P. C. K.

It is a fact well recognised by all who have studied the growth of the Church of England in Canada, that with all our own energy and self-sacrifice, and with our own plans for good organisation, we owe an immense debt of gratitude to the two great sister Missionary Societies in England, the S. P. G. and the S. P. C. K. It is for this reason that our Congregations in the Diocese of Quebec have for many long years given their Collections for Foreign Missionary purposes to the S. P. G. and there has also always been a desire to do something practical in

the way of shewing forth our gratitude to the other great Society, the S. P. C. K. For several years different plans have been considered, and now at last the Society itself has agreed to devote £300 a year for three years to be spent upon the stipend and travelling expenses of an Agent to be chosen by the House of Bishops of the Province of Canada, an Agent whose duty it shall be to visit our ten Dioceses and make known the work of the S. P. C. K., and arouse the interest of our people in the Society's behalf. Accordingly the House of Bishops has chosen the Reverend Henry Gomery, a well known Clergyman of the Diocese of Montreal, who has been working most successfully for several years as an Agent of the British and Foreign Bible Society, to be the first Agent for the S. P. C. K., which, besides being a great Bible Society and a Society for the distribution of Prayer Books, Hymn Books and wholesome literature, helps us in Canada to build our Country Churches, and also gives Exhibitions to enable young Canadians to pursue their studies at our Church Universities, with a view to taking Holy Orders and replenishing the ranks of the Sacred Ministry. The Bishop of Quebec has been chosen by the House of Bishops to be their Executive Officer, and John Hamilton, Esq., of Quebec, has been appointed Honorary Treasurer. Committees are also being formed in all the ten Dioceses, with the duty, when they receive notice of the time that the Agent can bestow upon the particular Diocese, of arranging an itinerary for him, with engagements to preach in Churches and speak at Meetings in behalf of the S. P. C. K. We believe that the Reverend H. Gomery's work in our Diocese will cause the S. P. C. K. literature to become a great power in our midst and will lead to a great deal of profitable reading amongst our people. We also believe that the gratitude of Canada towards this noble Society will be ex-

pressed by our prayers and by our gifts to an ever increasing extent. And we earnestly trust that our people in our Quebec Parishes, when they hear that the Reverend H. Gomery is coming to pay them a visit, will all gladly cooperate with their Clergymen in making the S. P. C. K. Services and meetings from the very beginning in every sense a great success.

Pan-Anglican Conference.

NOTE.—The Reports of Committees have only the authority of the Committees presenting them. But the Resolutions appended have the authority of the whole Conference.

REPORT ON THE ORGANIZATION OF THE ANGLICAN COMMUNION.

The Committee, in presenting its Report with the accompanying Resolutions, recalls to the Conference that in the first session at which the subjects referred to it were discussed the order of consideration was (1) the position and functions of the Lambeth Conference; (2) a central consultative body; (3) a tribunal of reference; (4) the relation of Primates and Metropolitans to the See of Canterbury. It has, therefore, adopted this order in its Report and Resolutions.

Each decade as it passes brings out more clearly the importance of our duty to maintain and develop the unity and coherence of the Anglican Communion. We learn to realise more and more explicitly the value of the unique combination of respect for authority and consciousness of freedom in the truth, which distinguishes the great body in which God has called us to minister. We begin to perceive in what degree it may impress the rest of Christendom, and in union, in God's good time, with the rest of Christendom, may impress the world in accordance with our Lord's desire (S. John xvii. 21, 23). We also grow more conscious, as time goes on, what are the lessons which the different portions of

our Communion may learn from one another. Yet at the same time we perceive that there are tendencies within and without which require to be directed or guarded against with the greatest watchfulness and foresight, if this characteristic type of unity is to be maintained and thus to appeal to the intellect, the imagination and the heart of mankind.

The Lambeth Conferences of the last thirty years have been the most obvious expressions of this unity, and their service to the creation of the desired impression can hardly be overestimated. We can point to resolutions passed by these Conferences which have largely guided the practice of the Provinces of our Communion; and their indirect influence in proving the possibility of such meetings for counsel, and in perfecting their methods, in bringing home to ourselves the nature and bearings of our work, in checking undue tendencies to divergence, and in exhibiting to others our brotherly fellowship, is equally manifest. We therefore submit the accompanying resolutions which in our judgment sufficiently describe the functions and position of the Lambeth Conferences, and their relation towards the Churches and Provinces whose Bishops take part in them.

Keeping in mind the ancient principle "Quod omnes similiter tangit ab omnibus approbetur," we have endeavoured to consider in what ways, under present circumstances, the unity and responsibility of the whole body may receive practical recognition, beyond that which it gains from the resolutions and opinions expressed from time to time by the Lambeth Conferences. We have, therefore, next turned our attention to the questions referred to us regarding a central consultative body and a tribunal of reference. The Committee hopes that it has in a measure overcome the difficulty of reconciling what may be theo-

retically desirable with what is practically possible in the Resolutions which it now submits to the Conference on these two branches of the question.

We have also given our attention to some general questions affecting Provincial organisation, as well as to that of the relation of Primates and Metropolitans in the colonies and elsewhere to the See of Canterbury. We hope that the conclusions we have arrived at upon these delicate questions may do something to establish the great principles, the promotion of which we believe to be the chief function of our Committee.

JOHN SARUM,

July, 21, 1897.

Chairman.

The Resolutions Adopted.

1. That, recognising the advantages which have accrued to the Church from the meetings of the Lambeth Conferences, we are of opinion that it is of great importance to the well-being of the Church that there should be from time to time meetings of the Bishops of the whole Anglican Communion for the consideration of questions that may arise affecting the Church of Christ.

2. That, whereas the Lambeth Conferences have been called into existence by the invitation of the Archbishop of Canterbury, we desire that similar Conferences should be held, at intervals of about ten years, on the invitation of the Archbishop, if he be willing to give it.

3. That the Resolutions adopted by such Conferences should be formally communicated to the various National Churches, Provinces, and extra-Provincial Dioceses of the Anglican Communion for their consideration, and for such action as may seem to them desirable.

4. That the conditions of membership of the Lambeth Conferences, as described in the opening sentences of the Official Letter of 1878 and the En-

cyclical Letter of 1888, should remain unaltered.

5. That it is advisable that a consultative body should be formed to which resort may be had, if desired, by the National Churches, Provinces, and extra-Provincial Dioceses of the Anglican Communion, either for information or for advice, and that the Archbishop of Canterbury be requested to take such steps as he may think most desirable for the creation of this consultative body.

6. We desire to record our satisfaction at the progress of the acceptance of the principle of Provincial organisation since the date of its formal commendation to the Anglican Communion in the Official Letter of 1878. We would also express a hope that the method of association into Provinces may be carried still further as circumstances may allow.

7. Recognising the almost universal custom in the Western Church of attaching the title of Archbishop to the rank of Metropolitan, we are of opinion that the revival and extension of this custom among ourselves is justifiable and desirable. It is advisable that the proposed adoption of such a title should be formally announced to the Bishops of the various Churches and Provinces of the Communion with a view to its general recognition.

8. We are of opinion that the Archbishop or Primate title may be taken from a city or from a territory, according to the discretion of the Province concerned.

9. Where it is intended that any Bishop-elect, not under the Metropolitan jurisdiction of the See of Canterbury, should be consecrated in England under the Queen's Mandate, it is desirable, if it be possible, that he should not be expected to take an oath of personal obedience to the Archbishop of Canterbury, but rather should, before his consecration, make a solemn declaration that he will pay all

due honour and deference to the Archbishop of Canterbury, and will respect and maintain the spiritual rights and privileges of the Church of England, and of all Churches in communion with her. In this manner the interests of unity would be maintained without any infringement of the local liberties or jurisdiction.

10. If such Bishop-elect be designated to a See within any Primatial or Provincial Jurisdiction, it is desirable that he should at his Consecration take the customary Oath of Canonical Obedience to his own Primate or Metropolitan.

Further Resolutions

Proposed by the Committee, and considered by the Conference, but after discussion not put.

"That it is advisable that a tribunal of reference be appointed, to which may be referred any question submitted by Bishops of the Church of England, or by Colonial and Missionary Churches.

"That it is expedient that the Archbishop of Canterbury should preside over the tribunal, and that it should further consist of the Archbishop of York, the Bishops of London, Durham, and Winchester, and representatives of each province not in the British Isles which may determine to accept the decisions of the tribunal: the Bishops of each such province having the right to elect and appoint any one Bishop of the Anglican Communion for every ten or fraction of ten dioceses of which it may consist: and that the tribunal have power to request the advice of experts in any matter which may be submitted to them."

Archbishop of York on the Holy Communion.

Some time ago the Archbishop delivered to the six hundred Clergymen of his Diocese a very practical discourse upon Church work. He spoke

very emphatically of the neglect of the daily Service and of the observance of the Holy Days; dwelt at large upon the great value to spiritual life of the Festivals and Fasts of the Church; urged the necessity of administering Baptism more frequently in the presence of a full congregation; insisted forcibly upon the great need of restoring the Holy Eucharist to its dominant place. Upon this point the Archbishop said: "In the Apostolic days the Holy Eucharist was the one great Service of the Christian Church. For that purpose exclusively people went to the House of God; and it is remarkable that in the Book of Common Prayer the only provision made for a Sermon is as a part of the Service for Holy Communion. Now the Holy Communion is no longer the invariable and necessary act of Christian worship. The Morning or Evening Prayer, with a Sermon, has taken its place.

It is true that a great change has been brought about in this matter. In a large number of Churches, the Holy Table has been restored to view, and is far more frequently spread for the Holy Feast. But much remains to be done before the Holy Sacrament is restored to its true position. I trust the day is not far distant when in every Church in the Diocese there will be the Lord's Supper on every Lord's Day, not necessarily with the desire that all should communicate so frequently, but that none may be prevented from communicating, if he so desire, and that at least the Divine Worship may be celebrated in obedience to the Master's command."

This is good and weighty teaching; we need it in the Diocese of Quebec.

University Intelligence.

BISHOP'S COLLEGE, LENNOXVILLE.

On September 29th the Lord Bishop suggested that two windows should be placed in the Chapel in memory of (1)

Edward Chapman, for so many years connected with the School and College, and late Bursar, who died in 1895, (2) A. D. Nicolls, late Bursar, who died in 1897.

Later the Bishop wrote to say that if the money (\$300) necessary for the two above windows were forthcoming by the end of the present year, December 31st 1897, the remaining five windows would be given by the Hon. E. J. Price and himself, thus completing the stained-glass of the Chapel. The Reverend T. L. Ball, M. A., has collected already a very considerable portion of the sum required, and there is every prospect that the conditions required by the Bishop will be realised by the time specified.

Our cordial thanks are due both to the Bishop and to Hon. E. J. Price for their generous aid, and to the Reverend T. L. Ball for his energetic service in collecting for the two windows above named.

The Head Master's House and the new Gymnasium are approaching external completion.

Further work is expected to be completed in the Chapel during the Christmas Vacation.

CATECHISING.

CHURCH CATECHISM, No. V. C.

What did your Godfathers and Godmothers do for you in your Baptism? *They did promise and vow, etc.*

Who spoke for you at your Baptism? *My Godfathers and Godmothers.*

And because they answered for you, what are they sometimes called? *Sponsors.*

But who was it that really answered? *We ourselves.*

What then did you do? *We vowed to serve God and to fight against sin.*

What is a vow? *A promise made to God.*

Tell me in your own words what you have vowed? *To fight against sin; To believe God's Word; To do God's Will.*

What is the first of these three things? *To fight against sin.*

What is the word used in the Church Catechism for "fight against"? *Renounce.*

What is the object of this fighting against sin? *That we may serve God*

Give Scripture proof that we cannot truly serve God and go on living in sin at the same time! *No man can serve two Masters.*

Whom have we to fight against first? *The Devil and all his works.*

What do we know of him? *That he is a fallen Angel.*

How do we renounce him? *By saying that he does not cause us to sin.*

Name four kinds of sin which are especially works of Satan? *Lying, Anger, Pride, Tempting others to sin.*

Which is the next thing you have to fight against? *The pomps and vanities, etc.*

What do you mean by pomps? *That which is outward and showy.*

What do you mean by vanities? *That which is empty and does not satisfy.*

Which is the third thing you have to fight against? *All the sinful lusts of the flesh.*

What is another word for lusts? *Desires.*

What do you mean by "the flesh"? *Our old evil nature.*

Name one or two sins of this kind which you have to fight against? *Over eating, drinking and sleeping.*

CHURCH CATECHISM No. VI. C.

What was the second promise made by us at our Baptism? *To believe all the Articles of the Christian Faith.*

Give a passage of Scripture which shews the necessity of this? *Without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a Rewarder of all them that diligently seek Him.*

What short word is here used for believing? *Faith.*

And what does this text say about Faith? *Without Faith we cannot please God.*

And what was it promised that we should believe? *All the Articles of the Christian Faith.*

What do you mean by Articles? *Parts.*

And what is the Christian Faith? *What our Lord and His Apostles taught we must believe.*

Who first taught the Christian Faith? *Our Lord and His Apostles.*

Where do we find this teaching? *In the Bible or God's Word.*

How then can we express this promise in simple words? *That we will believe God's Word.*

And if we really believe God's Word, what will be the result? *We shall do God's Will.*

If any one told you there was a dollar for you on the table in the next Room, what would you do? *We should go and fetch it.*

And if we diligently seek after God, what will He do for us? *He will reward us.*

How must we seek Him? *Diligently.*

What does that mean? *Patently and perseveringly*

CHURCH CATECHISM No. VII. C.

How can children best show their love to their father? *By doing as they are told.*

What word means doing as we are told? *Obedience.*

What promise did we make in our Baptism as to this? *To keep God's Holy will, &c.*

Why are we to obey God? *Because we are His children.*

What do you mean by doing God's Will? *Doing what He wishes.*

What do we pray in the Lord's Prayer as to God's will? *Thy will be done on earth, as it is in Heaven.*

How is it done in Heaven? *Perfectly.*

Has any one ever done it perfectly on earth? *Yes, our Saviour Jesus Christ.*

How has God expressed His Will with regard to us? *In His Commandments.*

What was the object of all these Commandments? *To teach us what God's will is.*

What new Commandment did our Saviour add? *That we should love one another.*

To what may we liken the keeping of the Commandments? *Keeping to the path and not straying away.*

How long are we to walk in the way of God's Commandments? *All the days of our life.*

What then is our daily duty? *To think how we can do God's will.*

Give a passage of Scripture which declares that those who delight in God's Command-

ments are happy? *Blessed is the man that feareth the Lord, that delighteth greatly in His Commandments.*

Why does disobedience make us unhappy? *Because it sends us away from God.*

Of what is obedience the great test? *Of our faith and love.*

CHURCH CATECHISM No. VIII. C.

How many things were promised for you at your Baptism? *Three.*

Dost thou not think thou art bound to believe and to do as thy Sponsors have promised for thee? *Yes verily, &c.*

What does "verily" mean? *Truly.*

What do you say you are verily bound to do? *To believe and to do as my Sponsors have promised.*

What is a vow? *A promise made to God.*

What are the three things promised for you? *That I will fight against sin, believe God's Word, and do God's Will.*

Why must we do all these things? *Because God is our Father.*

But whose help is necessary to help us to do these things? *God's Help.*

Into what state has the great God brought us? *Into the state of Salvation.*

From what are we saved? *From the punishment of sin and from the power of sin.*

Who bore our sins and our punishment? *Jesus Christ.*

But for all that why may we not go on sinning? *Because salvation is only helpful to those who repent of their sins.*

And where has He placed us so that He might give us His continual help? *In His Church, the Fold of which He is the good Shepherd.*

Now what do we say to those who have been kind to us? *Thank you.*

Then what is our duty towards God considering all that He has done for us? *To thank Him.*

And what may well be our prayer? *That He will keep us in His Grace.*

Give a Scripture passage to shew what will be the result, if we continue faithful unto death? *Be thou faithful unto death and I will give thee a crown of life. Rev. ii. 10.*

THE CATHEDRAL.

ITS POSITION AND RESPONSIBILITIES WITH
SUGGESTIONS.

A SERMON

PREACHED AT THE CATHEDRAL, QUEBEC, ON
SUNDAY, NOVEMBER 14TH, 1897.

BY THE
BISHOP OF QUEBEC.

S. Matthew v. 14. A City, that is set on a hill, cannot be hid.

There are no people in the world, I expect, who are more certain of the literal truth of this declaration of our Blessed Lord's, than those who live in this City. For we are all of us justly proud of old Quebec: and whether we approach it, as we ascend or descend our majestic River, or whether we approach it, as we drive from Lorette or Charlesbourg, we all feel that Quebec is indeed a City, that is set on a hill, and that it cannot be hid.

At the same time, dear friends, like the multitude that our Blessed Lord addressed in his Sermon on the Mount, you all recognize, I trust, that you, as individuals and as a body, are called upon to be "the light of the world," and therefore, even as a City, that is set on a hill, cannot be hid, you all recognize, I hope, that you are to let your light so shine before men, that they may see your good works and glorify your Father, which is in Heaven.

Here is something, in fact, which applies to us in every relation of life, so much so, that, if we do this, *if i. e.* we by our example let our light shine before men, and if we seek God's help for this high and holy purpose, then our life will be a success—a success here and a success for ever: but if we will not attempt to do this, if we will live as we please and not as God pleases, then, although we may seem to succeed in this world, our life will prove to be a very terrible failure.

To-day, however, I wish to give to this subject altogether another appli-

cation, I wish *i. e.* to point out that this Cathedral, this Holy Place in which we are here met together for worship, is as a City that is set on a hill, and that it cannot be hid. For what, let us ask, is a Cathedral, what is the exact meaning of the term? Now to this question I might well answer a Cathedral is a Church or is the principal Church of a Diocese. But this, you many of you know is far from being the true, full answer to the question, for the word *Cathedra*, from which the term Cathedral is derived, means a chair, or a seat, and a Cathedral is so called, simply because it is the Church where the Bishop has his seat or chair.

Yes! from the earliest days, the Church to which a Bishop came and set his chair became his Cathedral, and there are plenty of instances in early English Church History, in which Bishops moved their chairs, and when they did, the Church from which they moved ceased to be a Cathedral, and the Church to which they went became the Cathedral at once. But such changes do not take place now, because most Cathedrals have certain prescriptive rights.

In early days, moreover, the Cathedral was the Central Home or Focus whence the Bishop used to send forth his Missionary Clergy, and thus there was generally in and about a Cathedral a gathering of men of various gifts, all to be devoted to the glory of God. With a view to order and discipline, the Bishop had a Council or Chapter, and the Chief of the Chapter was the Decanus or Dean, while the rest were called Canons, from the Canons or Rules which they had to observe; and it was the duty of this Chapter to advise and help the Bishop in all his work. And these Canons moreover were, some of them, chosen because they were eloquent preachers, others because they were learned doctors, others again because they were skilled in music and singing, and others be-

cause they were good managers of this world's resources.

The first object of a Cathedral is that it should be a Centre for the offering of a perpetual stream of prayer and praise, and for the encouragement of the devotional life, and consequently an example to all the Churches of the Diocese, not as regards the manner in which the Services should be rendered, (for what would be very suitable in a Cathedral, would seldom or never be suitable in a Parish Church): but the Cathedral should be an example as regards the burning earnestness and perpetual devotion, with which the prayers and praises should be offered, and the everlasting Gospel preached to all those who come to hear it.

For whatever may be able to be accomplished in ordinary Parish Churches in the way of obeying the Rules of our Prayer Book, the first object of a Cathedral is, that on week-days as well as on Sundays there should be Services rendered with all possible dignity and beauty, with a view to seeking God's blessing not only upon the worshippers who may be present, but also upon the whole Diocese. And these Services are not only to be the Choir Offices, which are now called "Morning and Evening Prayer," but they should also embrace, daily, if possible, the presenting and pleading of the great Commemorative Sacrifice, which is all the Lord's Supper or the Holy Communion of the Body and Blood of Christ, the true Prayer Meeting of the Church of God, the daily coming unto the Father, in the way appointed by the Son, by the Breaking of the Bread, declaring it to be the Body of the Lord, thus making a solemn and effective Memorial of the wondrous Sacrifice on the Cross.

Every day, *e. g.*, at S. Paul's Cathedral in London you will find a faithful few, uniting, early in the morning, in continuing the obedience of man to the Saviour's dying command. Every day, moreover, there is the opportunity of

joining in the two Choir Offices of Morning and Evening Prayer, rendered as earnestly and perfectly on week-days as on Sundays, and generally with large congregations, glad to be permitted to joy before the Lord.

It was not always so, for within my own memory, S. Paul's Cathedral was a byword, and there seemed to be no hope of better things; but to-day, owing to the unflinching work of a noble succession of God-fearing, capable men, S. Paul's is the very centre of English religious thought and a praise throughout the whole world.

Now we, dear brethren, can never of course expect to equal our great S. Paul's. No! we can only do, with God's blessing, what we can; and I thankfully acknowledge that there are some in this Cathedral congregation, who do a very great deal towards helping us to carry on the week-day and Sunday Services of this Place, and I also thankfully acknowledge that things are in many respects greatly improved. And yet what we have done is far, very far, from what might have been done, if only all our worshippers had seen their way to unite with us in our attempt, and if only all, who are able, would render their aid, by sacrificing a little of their week-day time, and by joining earnestly in our Services as often as possible. And really we ought to remember, that at the great Day of Account it will be asked, not only whether (trusting in our dear Saviour to cover our many defects) we learned to overcome this or that terrible sin, but also whether we did all we could in the position in which we were placed to promote the honour and glory of God.

But even this is not all, dear friends, for another ideal of a Cathedral is that it should be a Centre of cultivation and of religious learning: and accordingly we find in the old Cathedrals of England that the Deans and Canons are expected by their Statutes, between their Services, to give themselves to

religious thought and devotional study in a way that would be impossible for the Clergy of an ordinary Parish Church. Indeed, it is in this way, *i. e.*, by the Cathedral system, that our dear Church of England has been permitted always, in every century, to have a learned Clergy, so much so, that the Ministers and members of other religious bodies look chiefly to us for the results of Biblical investigation and critical research.

And then, in addition to all this, it is expected of a Cathedral that it shall assist in and do much towards the training of Candidates for Holy Orders. There is a great deal of course, which has first to be done by our Universities and Theological Colleges; but with all this, you can all see, that when this has been done, there is much, very much for our Candidates to learn, in order that they may become able Ministers of the New Testament; and this they can accomplish best by residing a few months as Deacons in the Cathedral City, by practising and singing, if they are blessed with the gift of music, in the Cathedral Choir, by reading Lessons in the Daily Services, and by being taught, before they are ordained to the Priesthood, how to celebrate the Holy Communion and to perform the other Offices of the Church. And beyond this the Cathedral should be the welcoming Home of all the Clergy of the Diocese, whenever they come to the Cathedral City, by which I mean that they should be cordially invited to take some little part in the Cathedral Services, and it should also be the welcoming Home of every English-speaking soul that chooses to come within its sacred walls.

Now all this and much more is expected of this Cathedral, for we may never forget that this Church was built, not by the congregation, but by King George III. to be a Cathedral, nay, to be (as he thought) the Metropolitan Church of Lower Canada. And although in 1821 the Cathedral was al-

lowed by Letters-Patent to be used as a Parish Church until the congregation should build a Parish Church for themselves, yet in those Letters-Patent there was a special saving of the rights of the Bishops of Quebec, so that, you see, it was not expected that the duties of this Church, from the Cathedral point of view, should ever cease or be at all interrupted.

And all this was clearly recognised at the time of the appointment of a Dean and Chapter, for it was agreed, as our twenty-third Canon expresses it, that our Dean and Chapter should consider it to be "their first duty, to offer the daily Sacrifice of Worship to Almighty God in as perfect a manner as possible, and to make all the Services of the Mother Church of the Diocese, especially the Daily Prayers, as reverent and devotional, as dignified, beautiful and attractive as possible." And at the same time the Rector and Wardens signed an Agreement, by which they said, they accepted this Canon and promised to co-operate in carrying out its provisions, and agreed that the very object for which a Dean and Canons were appointed, was that there should be solemn daily Worship of Almighty God according to the use of the Church of England in all her Cathedrals from time immemorial. And your late, revered Bishop, moreover, Bishop Williams, most eloquently expressed his desire that there should be nothing merely titular about these offices, but that all this, of which I have been speaking, should become a great reality to the glory and praise of God.

And what is it, dear Brethren, which hinders a full accomplishment of these holy intentions? You know what it is. You know that it is because this House of God exists, or tries to exist in a dual capacity. It is because, while it was erected to be a Cathedral, it has also its duties to perform as a Parish Church. And it is very difficult for these two things properly to coexist;

for the very first requisite of a Cathedral is that all its seats shall be free, and that as a mother she shall welcome all her children whenever they come to her bosom, gladly allowing them to pass in and sit, without distinction of class and without the possibility of being disturbed by any Pew-holder, where they please.

Indeed, in a City like Quebec, where we have more Churches than we need, it would be better in my opinion that the Cathedral should not be a Parish Church, but that all the English Church people in Quebec should look upon the Cathedral as equally their own. For, with our small Church of England population, and with Church-estlike S. Matthew's and Trinity Church and others, all now administered admirably with free seats, it is well-nigh impossible to expect that this or any other Church with Pew Rents can really flourish. Whereas, if the Cathedral were no longer a Parish Church, and if it were free and welcoming to all comers, there would be a very great many, if not all of the present congregation, who would still desire to use this dear old Church as their own peculiar Place of Worship; and these would all surely wish to contribute annually to the Cathedral Sustentation Fund, without retaining their right to occupy a particular Pew, although, in point of fact, they would generally sit in the same seat. And then, under these new circumstances, there would be some, who are not members of this Congregation, who would do much for the Cathedral, if it were no longer a Parish Church, and it might be expected that every Churchman in Quebec City and every Parish outside Quebec would then do something towards maintaining the Cathedral Fabric and towards carrying on the Cathedral work. All in fact would feel then, that the Cathedral was their own, and all would consequently be glad to do something for it, and thus the means

of support would be far more plentiful than they are at present.

And thus, while the Cathedral would no longer enter as a Parish Church into competition with the Parish Churches of the City, it would yet, with its due Cathedral Ornaments and accessories, and with its beautiful, well rendered, attractive Cathedral Services, certainly be the central rallying Point for all our English-speaking people, both for our own Church-people and also, on occasions, for members of other religious Bodies. And, more than this, there would be a reaching out after souls, after the wanderers of this City, souls that will never be gathered in by a pew-rented Church, for such wanderers will only enter, when they know they will be welcome to come and sit where they please.

And there would be no difficulty, under these new circumstances, about bringing all our Deacons to Quebec to be trained here for their Priesthood, instead of sending them out to labour, as they do at present, with but little supervision, so that they are apt to make mistakes, which for lack of advice are perpetuated right through their ministerial career. For in and about this Cathedral these Deacons could receive an immense amount of useful, necessary teaching, and by way of finding maintenance for them, we could work from the Cathedral as a centre, several of our outside Country Missionary Parishes, thus giving to our Deacons much practical help as to the way in which Country Services should be conducted, as well as much assistance as to what is necessary in a Town.

Now it may be a very long time, dear Friends, before we can attain to this ideal; but I am sure that many amongst you must see that this Cathedral might be of more service to the City of Quebec, and also to the Diocese of Quebec, than it can be under its present circumstances. And I am sure,

too, you will agree with me that, unless we have an ideal, we shall never attain or even approach that ideal. It is then on this ground, that I have felt it to be my duty, for the honour of God and for the good of His Church, to set before you this morning, what a Cathedral is intended to be; and I do trust and pray, Brethren, that some of you may be willing to take this matter into consideration, and to work quietly and constitutionally towards this ideal, remembering that for the honour of the great Saviour, the True Light of the World, every Cathedral is intended to be the Central Light of its Diocese, a City that is set on a hill, and that cannot be hid.

CHURCH SOCIETY.

CENTRAL BOARD.

A Stated Meeting of the Central Board was held on November 16th, the Lord Bishop in the chair. Letters were read from Reverend C. E. Bishop, *re.* Grant to new Church at Harrington Harbour, Labrador; from Reverend H. A. Dickson, in reference to timber cut from Glebe and land adjoining in Inverness—settlement by arbitration recommended: from Reverend J. Rothera and Reverend F. Boyle, relinquishing grants; from Reverend A. Stevens, thanking the Church Society for a grant recently made; from Dr. Worthington, of Sherbrooke, kindly consenting to be one of the Society's Medical Examiners for District of S. Francis. Three "Outfit" grants of \$75 each, were made to young Clergymen entering upon Mission Work. An application was received for a grant in aid of a new Church at Eustis; as it was not to be claimed for a year, consideration was postponed. A grant of \$25 was made to a Clergyman in aid of the education of his son at Lennoxville. Six new Teachers were accepted for schools aided by the Society. An application was received

from the Society's teacher in Labrador for an increased stipend. On learning from the Secretary that he had, on receipt of this application, applied to the Government for an increased allowance in aid of the schools in Labrador, and that the Department of Education was likely to accede to the request, the Board postponed consideration. The Treasurer submitted his report. The Investment Committee submitted a report recommending that the Legislature be asked to grant to the Church Society power to invest its money in certain additional securities, specified. The Lord Bishop was authorized to apply to the Legislature for the power indicated, and also for the necessary power to enable the Treasurer to pay a uniform rate of interest on all the Local Endowment Funds in the hands of the Church Society, in accordance with the recommendation of Synod. The Committee appointed by the Board to revise the By-Laws, Rules and Regulations of the Society, in view of a new edition being required, made their report. It was decided that the Rules and Regulations, as reported, should be considered at the next Stated Meeting of the Board (December 21st), and that a special General Meeting of the Church Society should be called to consider the By-Laws (December 16th has since been appointed for this purpose). The Secretary was requested to send a copy of proof sheets of By-Laws, Rules and Regulations, as reported by the Committee, to each Clergyman of the Diocese. Two Clergymen, who had failed to pay their annual dues to W. & O. Fund in accordance with By-Law, were by vote of Central Board not required to forfeit qualification. A Clergyman submitted a medical certificate called for by By Law on Pensions. C. E. Elliott, Esq., M. D., was appointed one of the Society's Medical Examiners for the City of Quebec. The Secretary was authorized to convey to Dr. Worthington, of Sherbrooke, and Dr. Elliott, of Que-

bee, the thanks of the Society. The Hon. R. Turner, member of the Legislative Council, was requested to take charge of the Bill of the Church Society before the Legislature.

Church Society Helpers.

By this time the Ladies, who have been appointed by the Clergy of our Country Parishes to act this year as Church Society Helpers, have no doubt made their annual pilgrimages, visiting their neighbours and making their annual collections for the Funds of our Quebec Church Society, while the Church Helpers of Quebec have kindly performed the same great work in Quebec. We trust that in a year that is generally acknowledged, except on the Gaspé Coast, to have been a good one, our people have made a really liberal response, and that if any have not yet had the opportunity, they will at once send their offering to their Clergyman.

And now the Clergy are requested to forward to the Bishop the names of those who have collected this Fall, in order that a full list of Church Society Helpers may appear in due course in the DIOCESAN GAZETTE.

IN MEMORIAM.

A. E. JOHNSON.

The Church in the Mission of Dixville mourns the loss of Mr. A. E. Johnson, ("Allie") a very promising young man, who in his lifetime was not only an earnest communicant, a regular attendant, and a member of the Choir of St. Cuthbert's Church, but was always ready to do his share towards helping on every good work. Typhoid fever claimed him as a victim, on October, 26th after between two and three weeks' illness. He had "set his house in order," and his end was peaceful.

The bereaved family has the sympathy of the whole community.

G. H. A. M.

ELIZA UPPINGTON.

On November 8th, at the ripe old age of eighty-seven years, there passed away, at Sorel, Eliza Uppington, who had resided since her childhood with and as a member of the family of the late Jonathan Wurtele, in his lifetime Seigneur of River David, by all of whom she was honoured and respected. Her funeral

took place on Wednesday morning, November 10th, at Christ Church, Sorel, and thence to the family burying-ground, Cedar Point Cemetery, at River David.

DISTRICT NEWS.

EUSTIS.

The first anniversary of the opening of Christ Church was celebrated on November 5th. The chief features were a Guild Supper at Mr. Burbridge's, and a Special Service at 7.30 p.m., with Address by the Reverend Professor Parrock. The Church was very prettily decorated for the occasion, and the Reverend E. A. W. King was able to make the announcement that the Chancel Windows were paid for, \$15.00 having been contributed by the Reverend T. S. Chapman, \$25 by Mr. C. N. Martin and \$1.60 by the Sunday School children; also that a grant of thirty pounds sterling had been made by the S. P. C. K. towards the completion of the building.

NORTH HATLEY.

A handsome Font, designed by Mr. Bertram Goodhue, architect, of Boston, and made of curly birch, enclosing a large metal bowl, has been presented to the Church of S. Barnabas, by Miss Jennie Daves, of Baltimore, as a memorial of her brother.

The interior ash-sheathing is now receiving a hard-oil dead-finish.

WATERVILLE.

The Guilds here and in North Hatley have been re-organised for the Winter.

PENINSULA AND LITTLE GASPE.

The Reverend N. M. Bayne reports: - Since last writing you from this distant Mission on the Coast, much has taken place in our midst. Death has visited us, taking away two of the younger members of our congregation. Early in July diphtheria broke out in the families of Mr. John and Mr. Charles Phillips. In the former house two of the children took the disease but recovered; in the latter the father and three of the children were stricken. One of these, Edith, the eldest and only daughter of four children, succumbed to the cruel disease. Although only eight years old she bore her sufferings very patiently, giving evidence of an older child's love of God and trust in Him. An extremely sad shooting accident occurred also on the 27th September, where-

by a very promising lad of fifteen years, Fred. J. Annett, only son of Mr. George T. Annett, late Fishery Overseer, lost his life by the premature discharge of a hunting rifle in the hands of a young man. The balls went squarely into the abdomen, causing most intense suffering for three days. He had been confined about three weeks before, and had evidently thereby received the gift of the Holy Spirit in an especial degree, so implicit was his faith, with such patience in the most agonizing sufferings and with such resignation to the Father's will did he endure the most terrible agonies of pain.

On the 31st of August all were much pleased to welcome once again the Lord Bishop, who spent a very busy day amongst us, in the morning holding a Confirmation Service at which eight Candidates were presented, who afterwards remained to receive the Holy Sacrament with fully two-thirds of the entire congregation. In the afternoon his Lordship preached to a good congregation at Little Gaspé, after which he drove to Grande Grève, to confirm, in her house, Mrs. Gavey, an aged and infirm woman, who, through the merciful dealing of God, recovering from a serious illness, was brought to feel the necessity of being confirmed at the first opportunity.

It has long been the earnest wish of the Peninsula people that their Church should be completed and placed in a condition seemly for public worship; but, as lumber suitable for finishing it could not be procured on this side of Gaspé Bay, and not being possessed of the means to purchase it and the other materials required, they have been unable to proceed with the work. Under such circumstances I went to seek assistance from Churchmen in Quebec City, our people undertaking to do all the labour, which would be worth \$200 if paid for, if I could succeed in raising \$300 to purchase the material. The generosity and kindness of those whom I asked to contribute was in almost every case beyond anything I had hoped for, with the result that \$268 of the required amount is now practically in the hands of the Wardens, and steps have been taken for the securing of the lumber.

I cannot thank too much, or feel sufficiently grateful to those, who so cheerfully assisted their poorer brethren here, especially when I know they have done and are

continually doing the same for many others. Their reward will be from Him "who giveth all."

Ere this reaches the printer a new barn of very convenient size and substantial work will be quite completed. Last Winter the people of the Peninsula congregation prepared the frame and boards which they put together in the Spring and Summer, the people of Little Gaspé congregation furnishing the shingles. The whole was done with a cash outlay for shingles and flooring only. Being limed it presents a very neat appearance and certainly is a credit to the Mission. As I have been for a long time dependent upon the kindness of a near neighbour for lodging for my horse, &c., I find a barn of my own a great convenience, and am thankful to the Mission for building it so well and as soon as it could possibly be done.

MILBY.

S. Barnabas' Church, in the little hamlet of Milby, is in the extreme outskirts of the Parish of Lennoxville, being about six miles from S. George's, the Parish Church. A Sunday Service was established many years ago and has been, since its inception, regularly taken by Professors and Divinity Students of Bishop's College. This is now done by the Reverend B. G. Wilkinson, M.A., Professor of Pastoral Theology in Bishop's College, assisted by Mr. Burns, Licensed Lay Reader.

The Annual Harvest Thanksgiving Service took place on October 7th, at 8 o'clock p.m. It consisted of Evensong and Sermon, with the Lessons, Psalms and Collects specially appointed. The Clergy present were the Reverend A. C. Scarth, Rector of Lennoxville, the Reverend Canon Adams, and the Reverend Professor Parrock, all of Bishop's College. The Reverend Professor Wilkinson, Priest-in-charge, was unavoidably absent through illness. The Organist, Mr. Davies, and a Choir of men and boys, in surplices, from Bishop's College Chapel, rendered the musical portions of the Service. The Reverend Professor Parrock preached an instructive Sermon appropriate to the occasion. The decorations of fruit, flowers, &c., were, as they always are at this Church, most tastefully arranged. The Altar hangings were white, and six lighted candles stood upon the Re-table. The largest congregation

that has assembled for several years, numbering ninety persons, thoroughly enjoyed this bright Service, and heartily joined in it. The collection was for the Pension Fund of the Diocese.

After the Service a Supper was given in Mr. Edward Burton's house, by the Women's Guild. It was largely attended. The proceeds are to be devoted to the Tower Building Fund.

For some months past the Reverend Professor Wilkinson has been preparing Candidates for Confirmation. The solemn Rite of Laying-on of Hands was performed on the evening of All Saints' Day (November 1st) by the Lord Bishop of Quebec, who delivered two Addresses of wise advice, instruction and encouragement to those who renewed their Baptismal vows. Ten Candidates were presented, including two married persons. Although the night was dark and very wet, the congregation numbered about fifty. A small Surpliced Choir of men again assisted, and after the Service they were hospitably entertained by Mr. and Mrs. Tams, at their house, before the return journey to Lennoxville.

By the efforts of the congregation, ably seconded by the Women's Guild, the Bell-Tower Fund, which has existed for some time, has realised sufficient proportions to warrant some expenditure in building operations. A tower is therefore being erected at the N. W. corner of the Church, in which it is hoped a Bell will eventually be hung. A Lectern and Litany Stool have lately been placed in the Church.

Sunday School classes are held every Sunday, which are attended by about fifteen children. These are in charge of Lay Readers, members of the Brotherhood of Readers of Bishop's College.

S. GEORGE, BEAUCE.

The Reverend H. S. Harte writes:—

On October 5th, the hope of many months was realised and we were enabled to take up our residence in the new Parsonage. The building is practically finished inside, but we have left the completion of the outside until Spring.

On October 16th, 17th and 18th we had the pleasure of having our Bishop with us. On Sunday morning, the 17th, a Confirmation Service was held in S. Peter's Church, S. George, when a class of four Candidates received the Apostolic Bene-

diction. In the afternoon of the same day the Bishop preached at a Semi-Harvest Thanksgiving Service, held in S. Paul's Church, Cumberland, and on the following day drove to Cranbourne and inspected the Church School there, and at the Funeral Service of Mrs. Samuel S. Armstrong, a late member of our Cranbourne congregation, delivered an Address on the 'State of the Departed.'

On Thursday, October 21st, the Bishop of Maine visited our Station at Dennistown, and laid the Corner-stone of our new Church there, administering the Apostolic Rite of Confirmation on the same occasion to a class of nine Candidates.

As the year draws to a close we are filled with a grateful sense of the goodness of our Heavenly Father in permitting us to accomplish as much work for our Holy Church as has been our privilege to do in this Mission since last January.

During the past eleven months we have administered the Sacrament of Holy Baptism to *twenty-eight* persons, *eight* of whom were adults, and have presented to the Bishops of this Diocese and of the Diocese of Maine, *twenty-one* Candidates for the Apostolic Rite of Confirmation.

During this time the Parsonage at S. George has been practically built, funds have been raised in the Mission to complete the work of renovating the Church at Cranbourne, and to shingle the one at Cumberland, the corner-stone of the Church has been laid in our Mission of Dennistown, in the Diocese of Maine, and all the material required for the frame of the same has been delivered upon the site, the voluntary gift of my Parishoners in this locality.

In addition to this we have opened up a Dissident School at Cranbourne, under the direction of the Church Society, putting into use again, after a lapse of some twenty years, our old log school-house, which after being thoroughly renovated by the members of my congregation is second to none in this part of the Province.

To many friends in Quebec and elsewhere, who during the year have so kindly aided our endeavours in accomplishing this work, by most generous contributions of money, we would tender our grateful thanks, expressing the hope that Providence will so use their liberality towards this Mission, that the future may welcome

a wider and more glorious era of usefulness for Christ's Holy Church in this portion of His Vineyard.

MAGOG.

The Reverend R. C. Tambs reports :—

November 20th was marked by an event of very great encouragement, namely, the organising of a Branch of the Brotherhood of S. Andrew in connection with S. Luke's Church. A provisional step in this direction was taken about a year ago, but now the movement has assumed a definite form, and we have an actual Chapter consisting of six members, of whom our two licensed Lay Readers are the officers—Mr. Ben Verity, Director, and Mr. Frank Day, Secretary-Treasurer.

FITCH BAY AND GEORGEVILLE.

The Reverend R. W. E. Wright reports :

On Tuesday, October 5th, the Annual Harvest Thanksgiving Service was held in S. Matthias' Church, Fitch Bay, at seven p.m. The Reverend Albert Stevens, of Hatley, preached an exceedingly appropriate Sermon. The Church was very prettily decorated with Autumn leaves, flowers and grain; the Service was very bright and hearty and a good congregation was present.

After the Service all adjourned to Hamilton's Hall, where the usual Harvest Supper, under the able management of Mrs. Etta Clifford, was given and done justice to, and a pleasant social evening spent. The Fitch Bay Orchestra kindly gave their services for the occasion and enlivened the evening with Musical Selections.

The Annual Thanksgiving Service was held in S. George's Church, Georgeville, on Thursday evening, October 7. The Reverend W. T. Forsythe, Rector of Stanstead, preached a most suitable Sermon on "Gratitude." The Church was very prettily decorated and the Service bright and hearty.

The Lord Bishop made his annual visitation of the Parish on Tuesday and Wednesday, November 2nd and 3rd. The weather was very unpleasant, as it rained both days.

His Lordship administered the Apostolic Rite of Confirmation to three Candidates in S. Matthias' Church, Fitch Bay, on Tuesday evening, and a good congregation listened to his two admirable Addresses.

On Wednesday, with the Incumbent, he visited a number of families in the Parish, and in the evening held a short Service in S. George's Church, Georgeville, and delivered a most interesting and instructive Lecture on the "Queen's Jubilee Celebrations and the Pan-Anglican Conference."

On Thursday morning he was driven to Magog, ten miles distant, where, after visiting the Incumbent, he boarded the train for Richmond via Sherbrooke.

The Ladies' Guild of Georgeville have had the exterior of S. George's Church painted at an outlay of about \$45.00, and have also come to the Wardens' rescue and paid off an old Church debt of \$74.00. It is hoped that the men of the congregation will be spurred on by this excellent example to do their share in meeting our obligations, &c., hereafter.

The Saints' Day (7.30 A.M.) Celebrations of the Holy Communion at Fitch Bay have regretfully had to be given up until the Spring.

The Service at Bachelder's School-house has been greatly improved and brightened by the use of an organ, which, after lying for years in a barn, was brought to light and made almost as good as new by one of our Fitch Bay young men.

NOTICES FOR DECEMBER.

Fitch Bay.—Services every Sunday 11 a.m. and 7 p.m.

Holy Communion, December 12th, at 8 a.m. and December 26th, at midday.

Every Friday—Evening Service and Address, 7 o'clock.

Georgeville.—Services every Sunday, 11 a.m. and 7 p.m.

Holy Communion, December 15th and 19th.

Bachelder's School-house—Service, Thursdays, December 9th and 23rd, at 7 p.m.

Christmas Day—Holy Communion, Fitch Bay, at 8 a.m.

Holy Communion and Sermon, Georgeville, at 11 a.m.

Evening Service and Sermon, Fitch Bay, at 3 o'clock.

POSTSCRIPT.

The Editor begs to acknowledge the following additional subscriptions received for 1897:—

Miss McLimont, Quebec, Reverend J. Almond (4), Mr. G. A. Scott, Lannoxville.

Also for 1895 and 1896:—Miss McLimont.

Also for 1898:—Miss McLimont, Mr. G. A. Scott, Mr. McClintock, Reverend W. Barton (5).

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

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