

Pages Missing

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CONTENTS :

Advent and Christmas	137	Obituary	142
The Lord Bishop's Engagements	137	A Quebec Layman	143
Quebec Cathedral	138	The Conference at Bishop's College— Summary of Papers and Discussions.	144
Church of S. Matthew, Quebec	138	District News	149
S. Paul's Church, Quebec	139	Correspondence	152
Church Society	139	Postscript	152
University Intelligence	140		
Woman's Auxiliary	141		

Advent and Christmas.

Once more we are entering upon the Holy Season of Advent, and once more we are invited to turn our thoughts towards the twofold coming of our Lord and Saviour Jesus Christ.—His first coming in great humility to be our Saviour, and His second coming in great triumph to be our Judge.

We sincerely trust that all church people throughout the Diocese will so use the opportunities of this season, and so dwell upon the great subjects brought before us by the Prayer Book, that when Christmas comes, it may be a deep reality to them, and the Services of that glad day may bring them nearer to Him whom to know is Life Eternal.

Thus will their Christmas be indeed a happy one, happy with a holy, heavenly joy, and their New Year will indeed be bright, bright with that peace which the world can neither give nor take away.

The Lord Bishop's Engagements.

Saturday, Dec. 1.—Arrive at Sherbrook early in the morning and travel on by C. P. R. to Scotstown.

Sunday, Dec. 2.—Confirmation and Holy Communion at Scotstown, Confirmation at Lingwick and Evening Service at Canterbury.

Monday, Dec. 3.—Go by C. P. R. to Bury for Confirmation.

Tuesday, Dec. 4.—Work in the mission of Bury.

Wednesday, Dec. 5.—Go by C. P. R. to Cookshire and drive thence to Ascot Corner for Confirmation and thence to East Angus for Confirmation in the evening.

Thursday, Dec. 6.—Proceed via Cookshire and Lennoxville to Hatley for Church history, lecture and a private Confirmation.

Friday, Dec. 7.—Work in the mission of Hatley.

Saturday, Dec. 8.—Drive to Compton.

Sunday, Dec. 9.—Confirmation at Compton. Drive to Stanstead for Confirmation in the evening.

Monday, Dec. 10.—Confirmation at Beebe Plain.

Tuesday, Dec. 11.—Go to Sherbrooke for the meetings of the St. Francis District Association.

Wednesday, Dec. 12.—Meeting of the St. Francis District Association.

Thursday, Dec. 13.—Go to Richmond for Confirmation.

Friday, Dec. 14.—Go to Danville for Confirmation.

Saturday, Dec. 15.—Return to Quebec.

Sunday, Dec. 16.—Preach a Morning Service in the Cathedral.

Tuesday, Dec. 18.—Preside at Central Board Meeting, at 4 p.m.

Wednesday, Dec. 19.—Preside at meeting of Clergy Trust Committee, at 4 p.m.

Thursday, Dec. 20.—Open Mrs. Dunn's Christmas Tree and Sale for the Labrador Mission, at 3 p.m.

Friday, Dec. 21.—S. Thomas' Day.—Confirmation at S. Matthew's Church, Quebec, at 8 p.m.

Sunday, Dec. 23.—Preach at Levis and New Liverpool.

CHRISTMAS DAY, Dec. 25.—Preach at the Cathedral.

Quebec Cathedral.

During the season of Advent, there will be special Evening Services and Sermons, on Wednesdays, in All Saints' Chapel, at 8 o'clock.

1st Wednesday, Dec. 5th.—Preacher, Rev. Canon Richardson.

2nd Wednesday, Dec. 12th.—Preacher, Rev. E. A. Dunn.

3rd Wednesday, Dec. 19th.—Preacher, Rev. R. A. Parrock.

The Dean and the Rev. H. J. Petry will be responsible for the Sermons on Sundays, as was usual, but the Lord Bishop of the Diocese will occupy the Pulpit on Sunday morning, Dec. 16th, and on the morning of Christmas Day.

On that day, the Holy Communion will be administered at 7 a.m., 8 a.m. and after the 11 o'clock Service.

The Week-Day Services and the Services on Saints' Days will be as usual.

It is proposed to revive a custom originated by Mrs. Williams and to invite all friends to a Xmas Tree and sale of useful and ornamental articles, at the Guild Room, at the Cathedral Church Hall, on Thursday, Dec. 20th. from 2.30 to 6 o'clock. The proceeds, which used to go towards the Mission Fund of the Church Society, Mrs. Hunter Dunn proposes to give towards the Stipend of the Second Missionary and school-master on the Labrador Coast; if at any time this good work should be in abeyance and should not need the help, then the money will be handed to the Treasurer of the Mission Fund for General purposes. We would ask all our Quebec readers to note the date and to assist (1) by sending contributions of useful and fancy articles, (2) by making some of their Christmas purchases at the sale.

Church of S. Matthew, Quebec.

All Saints' Day is observed as the Dedication Festival of this Church, as well as the Anniversary of the Association of Lay Helpers. The Services were many, and well attended, beginning with the Holy Eucharist at 6 a.m., at which the Rev. G. F. Hibbard was the Celebrant, with the Rev. F. B. Norrie acting as Deacon. The next Service was at 7.30 a.m., when the Rev. F. B. Norrie was Celebrant, with the Rev. R. A. Parrock assisting. Matins was said at 9.30 a.m. by the Rector, and at 10.30 a.m. the Clergy of the Church, preceded by the full vested choir, entered the Church for the choral Celebration, singing the introit. At the Festival Evensong, at 8 p.m., the Church was well filled, and besides the Clergy of the Church, there were present in the stalls, the Rev. Canon Von Iffland, Rev. H. J. Petry, Rev. A. J. Balfour, Rev. R. A. Parrock, the Rev. G. F. Hibbard, who was the preacher at the Service, and the Rev. E. A. Dunn. On the Sunday within the Octave of All Saints' Day, the Lord Bishop of the Diocese was the Celebrant at the Choral Eucharist and also preached a beautiful sermon from the text "Paradise." On the Monday within the Octave, the annual meeting of the Association of Lay Helpers was held in the Parish Room, at 8 p.m. This meeting, which is of the character of a Social Revision, was very well attended, not only by the numerous Lay Helpers and other members of the Congregation, but also by many of the Clergy and Laity from other parishes. Short addresses were delivered by the Lord Bishop and by the Rector, the names of many new members of the Association were enrolled, refreshments were served, and several kind friends helped to make the evening pass pleasantly by contributing vocal and instrumental music.

In answer to an appeal made by the Rector, a few weeks ago, the funds have been raised for the maintenance, in connection with the Church, of a Parish Nurse, whose duty it shall be to visit and tend the sick in the parish, when desired. The services of a thoroughly competent and well trained nurse have been secured in the person of Miss. J. Vere, who has been recently working in Montreal, where she was considered one of the best nurses in the city. Nurse Vere has already begun her work in the parish.

A very beautiful and costly set of Altar Vessels has recently been presented to the Church by Mrs. Irvine, in memory of

the late Commissary General Matthew Bell Irvine, C.B., C.M.G., who was for so many years a devoted member of the Congregation of St. Matthew's. The Chalice and Paten are of silver gilt, the former being an exceedingly chaste work of art, richly studded with valuable jewels; around the base are six medallions finely carved in silver and set in enamel representing the following subjects: i. The Incarnation. ii. The Institution of the Holy Eucharist. iii. The Crucifixion. iv. The Resurrection. v. The Ascension. vi. Our Lord in Glory. Two handsome silver mounted cruets complete the set which was solemnly offered, and dedicated to the service of God, at the early Celebration of the Holy Eucharist on St. Andrew's Day.

These Altar Vessels were made according to special order, by the firm of Messrs. Barhenth & Veale, goldsmiths to the Ecclesiological Society, Regent street, London.

During the Season of Advent, there will be Evensong with Sermon or Address every Wednesday and Friday evening, at 8 o'clock.

On the Feast of S. Thomas, apostle and martyr, there will be a Celebration of the Holy Eucharist at 7.30 a.m. Mattins at 10.30 a.m., and Litany at 5 p.m. In the Evening, at the 8 o'clock Service, the Lord Bishop of the Diocese will administer the Apostolic Rite of Confirmation.

On Christmas Eve, there will be Choral Evensong at 8 p.m., and on the Holy Festival of the Nativity, there will be two early Celebrations of the Holy Eucharist, the first at 6 a.m., and the second at 7.30 a.m. There will be Mattins and Choral Celebration at 10.30 a.m., and a shortened form of Evensong with the singing of Carols at 4 p.m. The offerings at all the Services on Christmas Day will be given to the poor.

S. Paul's Church, Quebec.

Sunday, November 18th, was observed at S. Paul's Church as a day of Thanksgiving to Almighty God for the Harvest and other mercies. There was a special Festival Service at 10.30 a.m., consisting of Morning Prayer and Holy Communion with a Sermon by the Lord Bishop of the Diocese. The Service was fully choral: Morning Prayer was sung by the Rev. E. A. Dunn, curate in charge, the Bishop was Celebrant, assisted by his Chaplain, the Rev. R. A. Farrow, and there was a large number of communicants. The Commu-

nion Service was beautifully and devotionally rendered to the music composed by Mr. Arthur Dorey, the talented organist and choir-master of S. Peter's, Sherbrooke. This setting is so very easy and so thoroughly adapted to the requirements of small Churches, that it ought to be more widely known. A tribute of praise is certainly due to the choir and organist for the evident pains which they had taken to make the whole service an earnest offering of worship to Almighty God. The Church was very prettily decorated with corn and flowers, fruit and vegetables, tastefully arranged so as to form one harmonious whole. The Offertory was devoted to the Clergy Pension Fund of the Church Society. Such a Festival ought to be a great encouragement to all who had the privilege of taking part in it, and should lead all to strive ever upward and heavenward, and to do all to the glory and praise of God.

Church Society.

CENTRAL BOARD.

A stated meeting of the Central Board was held on the 20th Nov., presided over by the Lord Bishop of the Diocese. Reports were presented by the Finance Committee, Education Committee and the Treasurer. In response to an application from the Rev. E. A. W. King, stating that Mr. Robert Hamilton had promised \$100 towards the formation of an Endowment Fund in the Mission of Waterville, on condition that a like sum was raised in the Mission by 31st of December next, and asking for a grant from the Church Society towards the same object, the Board granted \$150, on condition that the \$200 alluded to are paid over to the Treasurer of the Clergy Trust Committee, who has charge of Local Endowments.

\$100 was granted towards a new Church about to be built at Mutton Bay, Labrador, on the usual conditions. \$40 to a Clergyman of the Diocese in behalf of the education of his daughter at Compton Ladies' College. \$100 to a young clergyman recently appointed to the Mission of the Magdalena Islands, towards an outfit.

The Board approved of two new teachers for the Church schools at Cape Cove and Sandy beach, Gaspé.

A letter was read from Dr. R. W. Heneker, regretting that, owing to the multiplicity and pressure of other duties, he would be unable to act on the Bishopric Guarantee Committee.

The Parsonage in Stoneham having been for many years vacant, and there being no prospect of its being required for the use for which it was erected, the Board deemed it wise to accept an offer of purchase made through the Secretary, and resolved, after the recovery of a \$200 mortgage held thereon, that the balance should be used for the benefit of the Mission.

At a meeting of the Clergy Trust Committee, held on the 23rd instant, Messrs. John Hamilton, E. J. Hale and John Bursall, sr., were appointed members of the Advisory Committee on Investments.

DIOCESAN BOARD.

A meeting was held on the 1st October, when the resignation of the Rev. Josiah Ball, Magdalen Islands, was accepted, and the financial arrangements completed between the Board and the Congregations of Montmorenci Falls, Stoneham and Lake Beauport.

A renewal of the grant for Missionary work in the outlying stations of the Parish of Stanstead was also made.

The quarterly stated meeting was held on the 14th of November, the case of Congregations in arrears at the close of the previous quarter being the first subject of consideration. The Treasurer reported that nearly all had paid the assessment due.

The Rev. John N. Hunter was appointed to the charge of the Magdalen Islands, and the resignation of the Rev. H. A. Dickson, of the Mission of Newport, was announced.

University Intelligence.

BISHOP'S COLLEGE, LENNOXVILLE.

In the Matriculation Examination of September, the three students who most distinguished themselves were A. Powell Aveling, (St. John's, Montreal); G. F. Dyce Caffin, (King's School, Canterbury, England), and A. H. Wurtele, who came to College from the private tuition of his father, the Rev. L. C. Wurtele, of Acton-

vale, Quebec. The Reid Scholarship was awarded according to the terms of Dr. Reid's bequest to the son of a Clergyman of this Diocese, *i.e.* to A. H. Wurtele; additional sums of \$20 and \$10 a year were voted to Messrs. Aveling and Caffin.

A successful concert by the Phila May Company, of Boston, was given in the Bishop Williams' Hall, on Nov. 2. The profit, \$22.60, went to the B. C. S. Mission Fund. Phila May (Mrs. Nutter) has a pure soprano voice and sang with much feeling and with good execution. The Elocutionist of the party, Miss Helen Hubbard, gave her pieces with much grace, piquancy and charming action. Mr. Nutter took the tenor parts and acquitted himself well, and Mr. Macwell was an effective pianist and a good accompanist.

As regards the work of the Mission, the two new stations opened on October 7 have proved successful. The Bullard School House attendance, on an average of seven Sundays, is over 30. The Moulton Hill School House gives an average of 26. The congregations at No. 12 School House and Howard Mines are less, average 12 and 8 respectively. Still these are not without signs of encouragement. At Belvedere, there is an average of 17, including a week-day evening service; the tone and spirit of the people here is very encouraging. At Capelton there is a growing congregation, with an average attendance of 17 on Friday evenings. Two Baptisms have been held here. The Belvedere School House was the only one kept open during the summer, but since October 1, in seven weeks, 37 Services have been held with an average attendance of over 19; in nine-tenths of these cases, the persons would not have been reached by the ordinary ministrations of the Church. There is therefore much encouragement, and it is hoped to keep the Mission open during the Christmas vacation.

The Bishop of the Diocese visited the College on Wednesday, Nov. 14, arriving from Cookshire at 10.45. At 11.30 he began to hear the Divinity men preach in the College Chapel. The Bishop criticised those, who underwent this ordeal, wisely and kindly. The same remark applies to the reading which was taken on Wednesday evening. On Wednesday afternoon, at 4 p.m., the Bishop gave a Lecture on "Church Finance," which was very practical. The Lecture on

Thursday at 11 was on "Amusements" in reference to the Clerical and Parochial Life. The types of life, illustrated by the life of John the Baptist and of our Blessed Lord, were very thoughtfully dwelt upon. The lectures were listened to by 23 Candidates for Holy Orders and the Professors.

On Thursday evening, there was a meeting of the Jubilee Committee of the Corporation with the Bishop in the chair. It was resolved, while not losing sight of the larger scheme of ultimately within five years raising an endowment fund, that the corporation should adopt the scheme of the Alma Mater Society for finishing the Chapel and renewing the gymnasium. The estimated cost of this part of the scheme is likely to be at least \$10,000.

Woman's Auxiliary.

A quarterly meeting of the Quebec Diocesan Branch of the Woman's Auxiliary was held in the Church Hall, on Friday, October 19th, at 2.30 p.m. Mrs. Von Iffland presided. The meeting opened with a hymn, and the Missionary Litany. Reports were read from the Dorcas, and Literature Secretaries, and the Secretary of the Junior Branches. The Treasurer's Report was read; the representatives were asked to notify the Branches that the half yearly payment of \$75.00 for Miss Jennie Smith's salary is now due, and to meet it the Treasurer has but \$5 75 to the credit of that account; it is therefore hoped the promised contributions will be sent in as soon as possible. A letter was read from Miss Montizambert, who is now acting as General Dorcas Secretary.

The necessity was urged of each Branch, notifying the Diocesan Dorcas Secretary of all the clothing that has been sent away, specifying the number of new and second hand articles, and enumerating what has been spent on new material and freight.

Three new Branches have lately been organized, one at Black Lake, and a senior and junior at Actonvale. A letter was read from the Rev. A. Allman, heartily thanking the members of the W. A. for what they have done for his daughter. It is gratifying to feel that during the three years in which she was being educated by the Quebec W. A., she did her best to profit by her opportunities, and gave satisfaction in every way.

Resolved.—"That \$100.00 be paid to the Rev. J. Willemar, Comox, B.C., towards the education of his eldest daughter."

A letter was read from Miss Smith, Japan, giving a most interesting account of her work, which has progressed in a most wonderful way. When she went to Japan, about a year ago, the doctors would allow her but a few patients to nurse, now she is superintendent of a hospital, with a staff of doctors and nurses, and she has been asked to take charge of a hospital for the wounded Japanese.

The President spoke of the resignation of the Corresponding Secretary, and the necessity of there being an amendment to the constitution regarding the appointment of Diocesan officers, when a vacancy occurs between the annual meetings. The following Resolution was then carried: That the following words be added to clause 9 of the Diocesan Constitution: "and the President shall also have power to fill any Diocesan office becoming vacant between the annual meetings."

A Resolution of Condolence was passed on the death of Mrs. Richardson, one of the Vice-Presidents and a most earnest and interested worker; also, one of thanks to Mrs. Tilton, for holding the Provincial Board of Management here, and giving an address at an entertainment, on the evening of October 11th. At the request of the meeting, the President appointed Mrs. E. de Lotbinière, Corresponding Secretary, until the annual meeting.

A Resolution was passed thanking Miss Montizambert for her "valuable services, not only as Corresponding Secretary, but in every capacity in which she has so ably and cheerfully laboured for the good and progress of the Auxiliary."
"It is with sincere regret that we accept her resignation, trusting still to benefit by her advice and experience."

None of the Branches having intimated the time which would be most convenient for holding the annual meeting, no action could be taken. The representatives were asked to remind their Branches that an answer was requested.

Miss Montizambert explained that she would, as General Corresponding Secretary, often use the "Church Magazine" as a means of communicating news, etc. It was therefore resolved:

"That the Quebec Diocesan Branch take 50 copies of the "Church Magazine," at 33 cts. a copy, and one be given or sold to each Parochial Branch, in response to the request of the Provincial President on this matter."

The Branches are requested to notify the Editors of the Leaflet of their wishes on this subject.

The Representatives were asked to lay before the Branches the subject of the Thank-offering for the consolidation of the Church. It is hoped the sum of \$5,000 may be obtained by the Provincial W. A. This large sum might be raised from an average of 25 cts. from each member. As many could give a larger amount, their contributions would more than make up for smaller amounts received from those not able to give that sum.

The meeting closed with the singing of the Doxology.

OBITUARY.

REV. M. KER.

We regret to record the death of the Rev. Matthew Ker, D.D., who entered into rest on the morning of Tuesday, October the 16th. He was born in Ireland in 1811, and came to Canada with his father's family in 1829. He took Orders in 1841. The first fifteen years of his ministry were passed in Eastern Ontario, and in 1856 he removed to this Diocese, where he worked long and faithfully in the Gaspé Mission.

The Rev. Rural Dean Lyster, writing from Cape Cove, under date of November the 8th, sends us the following tribute to Dr. Ker's life and work in this Diocese :

"The sad intelligence of the death of the Rev. M. Ker, D.D., reached me but yesterday.

At a ripe old age, he has passed away ; and I am sure, to judge from my own feelings, that a large number of people, especially his late parishioners of Sandy Beach, where he laboured for many years, will, while they regret the sad news, recall with pleasure their intercourse with a good man, who, during a long residence amongst them, "allured to brighter worlds and led the way ;" and who, as a faithful minister and a true friend, was much beloved by all who knew him.

My first recollections of Dr. Ker, date from the year 1859, when, having driven from Gaspé Basin for the express purpose, he, in company with the Rev. G. Milne, R.D., and the Rev. R. Short, assisted Bishop Mountain at my own ordination as Priest, in St. Peter's Church, Paspébiac.

Not only the saintly Bishop, but the three good men who assisted on that occasion, have all gone to their reward.

Our next meeting was, I think, on the occasion of my visit in company with Rural Dean Milne, to the Gaspé Mission, as a deputation from the Diocesan Board, when we enjoyed Dr. Ker's hospitality ; and I remember how, on leaving the Parsonage in which Dr. Ker's aged mother still lived, we both spoke, not only of our kind reception, but of the Christian love and mutual affection, which, in a remarkable degree, characterized that home.

From that time until their removal from the coast, about ten years ago, my opportunities of seeing the family were more frequent ; for, as Inspector of schools, I invariably called when on my half-yearly tours, and was always received with unvarying kindness.

How well I recollect the hearty welcome, the kind enquiries, and the hospitable entertainment ; for, as a host, none could excel my friend.

How pleasant were his jokes, "for many a joke had he !" How racy his stories, many of them unmistakably Hibernian !

How warm his sympathy on occasions, and how soothing his words of consolation !

Pleasant indeed are my memories of those visits.

Talks about new books,—for the whole family had a love for literature ; friendly discussions upon subjects grave or gay ; a little music, in which piano, flute and voice united ; all combined to render those evenings delightful. It is not wonderful that I often look back upon these times with much pleasure, and with something of regret as to days that can return no more.

Dr. Ker enjoyed a reputation as an eloquent preacher, and he was, I need hardly say, much respected and loved by his parishioners ; but his principal charm lay in his gentleness and great kindness of manner,—a manner entirely natural and spontaneous.

He had a nice taste in books, and read a good deal over and above the theological works which formed his frequent studies. and he was inclined to be liberal in his views of disputed questions. Nor was he one of those who, from long residence in distant and secluded places, find an excuse for becoming what is called "Rusty." For I remember how much surprised I felt, to find that he had taught his little niece, quite a young girl at the time, to read easily and fluently, not only the "Greek Testament," but part of Virgil's Aeneid.

Dr. Ker's Mission was, in those days, a rather difficult post: for, it embraced not only Sandy Beach and Douglstown, but the Peninsula and Little Gaspé on the north side of the Bay, where he ministered to two congregations worshipping in Churches nine miles apart.

There was a good deal of hardship involved in visiting the north side of the Bay. In the Fall and Spring, there was sometimes difficulty and even danger in getting across; and the passage was occasionally impossible.

This portion of the Mission now forms a separate cure, in charge of a young and active Clergyman.

I must stop here.

My departed friend had many domestic sorrows; but with these "the stranger intermeddled not." But in sorrow and in joy he bore himself as a faithful soldier and servant of Christ, and always tried to do his duty.

I wish that this sketch were more perfect and more worthy of its subject. From memory's garden, I have only gathered a stray flower or two, albeit somewhat faded: yet, from distant Gaspé, where he lived so long and where he will not soon be forgotten, I ask leave to send them,—not a finished wreath indeed, but a few simple sprays, which I, not unmindful of kindness in the past, desire with loving hand, to place upon his tomb."

A Quebec Layman.

The following *In Memoriam* Notice of Mr. W. G. Wurtele, which appeared in the *Church Guardian* of the 31st of October, contains such a just estimate of the life and work of a characteristic Quebec Layman, that we reprint it in full for the benefit of our readers:

By the decease of the late William Godfrey Wurtele, the Church in the City and Diocese of Quebec lost one of her most devoted and honoured laymen; and it is due to this faithful servant of God and to the Diocese he loved so well that his earnest labours in its behalf, extending over more than half a century, should receive some more extended notice than the brief paragraphs which have appeared in the public press.

Some of Mr. Wurtele's earlier years were spent in Montreal, where he received from his friend, the Rev. W. Dawes, and

others, religious impressions which were deep and lasting. He removed to Quebec in 1842, and became a member of the cathedral congregation. Here his excellent business qualities were soon recognized, as he became a member of the Select Vestry. A few years later, Bishop Mountain, as Rector of the Cathedral, appointed Mr. Wurtele, Rector's Warden, and he remained so down to the Bishop's death in 1863, and many years after. In 1853, he became a member of the Church Society, and the next year was placed upon the Central Board. The Central Board of the Quebec Church Society was indeed in those early days a remarkable body of men, laymen, most of them, great merchants and able business men of the city of Quebec, who at the call of the Bishop and the clergy gave up much of their valuable time and their great abilities to the management of the Church finances. The success of their management is abundantly proved by the fact that, of all the funds entrusted to the Church Society during the last fifty years, not one dollar has been lost by bad investment. The economy of the management has also formed a conspicuous feature in its history; the cost from the first has not exceeded two per cent. of the revenue. Very touching evidence was borne to the value to the Church of the services of these gentlemen, by the fact that the late saintly Bishop Mountain, on his death-bed, desired his son "to convey to the treasurers and members of the Central Board his best thanks for the manner in which they had supported him in the conduct of its operations." The great work of William Wurtele's life, as a Churchman, was the management as treasurer of the large and important Trust Funds of the Diocese.

In 1857, the secularization of the Clergy Reserve was completed, and the sum paid by the Government as commutation handed over to the several church societies. Quebec received \$53,000 as its share, and this sum was placed under the management of a special committee, with Mr. Wurtele for its treasurer. That fund has, largely due to his splendid management, grown to the sum of \$160,000. In the same year, the Bishopric Endowment was received from the S.P.G., and entrusted to the same committee. Later on, the great movement was begun which resulted in the establishment of the Local Endowments which form so remarkable a feature in the financial success of this Diocese, and now amount to \$120,000. To the care and development of these great funds, Mr. Wurtele devoted himself with untiring

zeal. For twenty years the management continued in his hands. The result is thus gratefully acknowledged in *Jubilee Memoir of the Church Society*: "The wise prudence, sound business ability and loving care with which Mr. W. G. Wurtele watched over these important funds during the twenty years he held the office of treasurer of the Clergy Trust Committee ought never to be forgotten by the Diocese of Quebec." But with every effort to increase the effectiveness of the Church's organization and promote her extension, Mr. Wurtele gladly identified himself. He was from the first a member of the Diocesan Board, to which the Diocese owes so much. He was also from the first one of the Cathedral delegates to the Diocesan Synod, and for many years a delegate to the Provincial Synod.

With two events in the history of the Diocese it was always a pride and a pleasure to him that he was most intimately associated; indeed, they both originated with him,—the celebration of Bishop George Mountain's Jubilee in 1862, and the joint celebration of the Centenary of the Diocese and the Jubilee of its Church Society in 1893. Into these celebrations Mr. Wurtele threw himself with all his heart, and no one had so large a share as he in working out the details of the first of them.

An important feature in the Centenary Celebration, certainly the feature most to the honour of the Diocese, was the voluntary surrender of the S. P. G. grant of \$4,500 a year. The proposal originated with Mr. Wurtele, and that it was carried—in the end unanimously—may be fairly said to be due to him, to the enthusiasm, persistency and deep religious spirit in which he pressed the surrender as a sacred duty upon the Diocese.

Mr. Wurtele was a devout Christian, a loyal and warm-hearted Churchman always in his place in the House of God and at the Table of the Lord.

When the end drew near, he calmly prepared himself for it. He was conscious to the very last, and his end was peace. Happy is the Church and Diocese that numbers among its leading laity men of such true devotion, of such firm faith, and of such a deeply religious spirit as was WILLIAM GODFREY WURTELE.

H. R.

THE CONFERENCE AT BISHOP'S COLLEGE.

SUMMARY OF PAPERS AND DISCUSSIONS

SUNDAY SCHOOL WORK, DAY SCHOOL WORK, AND CATECHISING.

1st Paper by the Rev. Prince, et Adams.

Sunday-School Work was spoken of under four aspects:

(1) *Physical*.—The school should be in an attractive room: as it is the atmosphere of a Sunday School is proverbial as that of a hot, close, crowded room. Example was given of a friend who had done much to beautify a certain school-room by gifts of sacred engravings. If it is also a Day school-room, it should be attractive and well ventilated. It should be a separate building, rather than a basement of the Church, balancing the Church and Parsonage; analogous to the daily use of the Church should be the frequent or daily use of the Sunday-School Hall for lectures, meetings, reading room, or even young people's clubs.

(ii) *Social*.—An engine of social usefulness in the week, with the underlying purpose of promoting the higher life. The social instincts of the young should be under due guidance and their intellectual aspirations might thus centre round the Sunday-School organisation.

(iii) *Mental*.—The aim should be to make teaching as thorough as corresponding kind of work done in any other kind of school. Training of teachers should be necessary. Teachers must study, and can be organised and unified by the Rector of the parish. The well trained Divinity student will thus have much teaching to do, and aim at the gifts and training of a Head Master and Normal School Professor, as well as of a Preacher and Pastor. Punctuality and regularity are essential in teachers. Study thorough and accurate of Bible, Bible Dictionary, Prayer Book and Church History. Such work should be done, as will be not only a spiritual blessing, but a mental illumination to the teacher. The conception of the living organism of the Church with its sacramental and corporate life should be dwelt upon; as patriotism helps the study of history, so loyalty and

reverence will help the study of the structure and history of the Church. Adjuncts should be used, such as Bible Classes and Communicants' Classes.

(iv) All these should be regarded as aids to the *spiritual* life, and the *spiritual* suggestiveness of Sunday-School work is very great. The teacher must have a high ideal of personal spirituality and devotion.

He must turn to Christ; Christ and His love; Christ in His Church; Christ our Living Head; Christ our Present Saviour; Christ our Divine Intercessor and all pervading Sacrifice.

The Sunday-School will be an agency by which the great Truths will become current coin.

In Bishop's College School we have the school divided into three classes:

I. Communicants' Class.—Instruction in Church Principles; History and preparation for Communion.

II. Confirmation Class.—Training throughout a whole session.

III. Junior Class.—Instruction in meaning of Christian year, and in cardinal doctrines of Christianity.

Much can be done in country missions by half an hour's work before or after service, and everything must be done to make our work attractive.

2nd Paper by the Rev. Ernest A. W. King.

He spoke of the good that might be done by the clergy in visiting day schools and teaching Scripture History or indeed any other subject if time and occasion permitted. He had regularly given the half hour Scripture lesson in the largely attended model school of Waterville, every Monday morning for a year and a half. As an indication that this work was appreciated, he had again been asked by the new Principal to resume the same practice. He felt, too, that much benefit accrued both to religion and education by occasional visits of the clergy to the smaller common schools of their parishes. Parents as well as teachers valued every such influence and interest.

The aid to be had from a black board in Sunday-School teaching was illustrated by Mr. King's own experience for a year and a half with a Bible-Class of from 40 to 60 young men and

women in Montreal, and with a smaller number for five months at Upper Lachine, at one place in a class-room, at the other in the Church by the provision of a board made of parts easily set up or taken apart and stored in vestry or elsewhere. He recommended the placing of lesson scheme, analysis, map, list, emblem and diagram on the board before the class assembled and the use of coloured chalks. For younger classes attention is better kept by doing the work before their eyes and in immediate connection with the explanations.

The principles underlying this method are these: the eye remembers and "is never satisfied with seeing." So it is wisely made the helper of the ear in appeals to the understanding.

Hence this mode of teaching might well be made more use of in Sunday-School work, in imitation of its common use in secular instruction. He quoted the Latin proverb: "Oculis magis habenda fides quam auribus." "Confidence may rather be had in our eyes than in our ears."

3rd Paper by the Rev. C. H. Brooks.

Definition of Catechising.—To instruct by asking questions, receiving answers, and offering explanations and corrections.

The First Prayer Book of Edward VI ordered public catechising once in six weeks for half an hour before evensong on some Sunday or Holy-Day. The fifty-ninth Canon (1603) ordered the same on every Sunday and Holy-Day. The present Rubric supersedes both these rules, and is frequently complied with in spirit, rather than in letter, by a separate children's service.

Three essentials are implied,—the Catechist, the Catechumen and the Catechism: these three truly combined in the marching orders given the Church,—S. Matthew. 28, 17.—Ye, all the nations, all things whatever I have commanded you,—a rubric most primitive, most intelligible, most authoritative; what Christian, Oriental or Occidental, Churchman or Dissenter would even try to evade it?

The example of Our Lord in the temple, the practice of the Early Church included adults: why not include adults now?

Our present Catechism is one of the new features and distinct gains, which we owe to the period of the Reformation.

Why neglect catechising, as an instrumentality in our Church work? the reasons for it remain, hence the rule remains.

The Parish Priest is to be aided in this matter, but never superseded by the Sunday School teacher.

The Catechist needs exceptional tact, patience and sympathy, must never make a display of his own knowledge, nor of the ignorance of the catechumen. "If any of you lack wisdom, let him ask of God." "Men,—both younger and older,—must be taught as though you taught them not, and things unknown proposed as things forgot."

Public catechising is fitted to impart, to our own people and to strangers, the knowledge of essential doctrine, of Church polity and history, of the pros and cons of prevalent isms.

Our young men, specially those in our Church Schools, should be well drilled and then publicly examined on such topics as: The Church and the Bible, whence and what are they,—who founded the Anglican Church,—why it is Anglican and neither Latin nor Dissenting, why it is Trinitarian and neither Unitarian nor Tritheistic—why we should be baptized, confirmed, etc., these might form the most effective of instructions.

DISCUSSION.

Dean Norman, in reference to a remark made in one of the papers, explained that the writer, in speaking of the creeds, might perhaps have made it more clear, that whilst the truths enshrined in the creeds "may be proved by most certain warrants of Holy Scripture," as declared in the eighth of the thirty-nine articles, yet it is not quite correct to say that they were derived from the Bible, because the cardinal truths of the Christian creeds were accepted and taught many years before the New Testament was written.

Canon Von Ijland remarked that the clergy have virtually no *locus standi* in the Day School, because the law does not give them any right, to instruct during school hours.

The Bishop explained that the clergy are official visitors of the day schools by legal right, but instructors only by invitation of the teachers in charge. They have also a right to impart religious instruction after school hours.

Rev. T. W. Fyles pointed out how much the Church of England had gone back during the last thirty years in the matter of distinctively Church schools. By comparison he alluded to the large number of schools, colleges and convents, which the Roman Catholic clergy succeed in always keeping under their entire control.

Rev. A. H. Robertson spoke with satisfaction of frequent visits to the Academy in Cookshir, and thought that in all common school-houses throughout the country, the clergy would be always heartily welcomed by the teachers.

The Bishop, in summing up the discussion, spoke highly of all the papers read. He rejoiced that Dr. Adams had given the Conference such a high ideal of Sunday School work. His lordship emphasized the fact that children especially are much drawn towards a clergyman's personality. Hence it was very important to visit the schools regularly as Mr. King and others do. The points which Mr. Brooks made in regard to catechising were of the greatest possible moment. The Bishop suggested that the clergy would often find it more easy, when they catechise large numbers, to obtain simultaneous rather than individual answering. He thought catechising ought to be much more practised than it is wont to be; that the clergy should at any rate make the very best possible use of the rights and opportunities which they do possess in reference to the secular schools, whilst he deplored the loss of the Church schools to which Mr. Fyles alluded.

SPECIAL WORK AMONG MEN.

1st Paper by the Rev. Lennox Williams.

Special work among Young Men.

All important for many reasons chiefly because of its (a) Exceptional Possibilities; (b) Exceptional Difficulties.

I. Young men are impressionable, ready to be influenced, enthusiastic. Win the young men for Christ, and the whole parish will be won.

II. Young men are difficult to reach without some special method and organization.

(1) The chief weakness of pastoral visiting in cities is that it is done for the most part in the afternoon when the men are at work;

(2) Young men, as a rule, are shy of the Parson until they get to know him, and trust him, then they are enthusiastic in their loyalty.

(3) Young men are brought into contact with much that tends to destroy their reverence for that which is sacred and pure, and are apt almost unconsciously to deteriorate morally and spiritually, unless there is an earnest and determined effort to make a strong stand for that which is right, and pure, and holy. This entails a hard, continuous, struggle, which can only be maintained with much spiritual help.

(4) The amount of persecution and chaff which an earnest, spiritually minded young man has to put up with is far greater than that which has to be endured among older men, or among women.

III. How then is the Parish Priest to bring his pastoral influence to bear upon young men ?

(1) From the pulpit, he must remember the spiritual needs, trials and difficulties of young men, and preach earnest, manly sermons with a genuine ring of sincerity in them.

Special services for men only are helpful occasionally. At such services men expect to be spoken to very directly.

(2) By visiting men occasionally of an evening, and by being friendly, frank and open in conversation.

(3) Taking an interest in games and sports and athletic recreations will help a parish priest to win the confidence and affection of young men. These healthy recreations, at the same time, exercise much beneficial influence upon the character of young men.

(4) The parish priest must be keenly on the watch, in season and out of the season, for opportunities of helping young men *spiritually*. It is easier to win their affection than to win their souls.

Most young men are quite willing and glad to speak freely about spiritual difficulties when once the barrier of conventional conversation is tactfully broken through.

(5) Definite work in connection with the Church must be found for young men. *e. g.* In Choirs, Sunday School, Brotherhood of S. Andrew, Bell Ringers' Guilds, Church Lads' Brigade, or as Lay Readers, Sidesmen, Sacristan,

Server, Secretaries or Treasurers of Parochial or Diocesan Funds.

A vast amount of good can be done by earnest tactful young Laymen, in bringing their fellow men to the Service of the Church, and other means of grace. The Brotherhood of S. Andrew, with its two plain rules of prayer and work, affords splendid scope for this work.

(6) The parish priest must study the characters of men. No amount of organization, be it ever so useful, will tell, in the long run, so much as faithful, *individual* work among men. Our blessed Lord's method of dealing with, and influencing, different characters during His earthly ministration, must be studied, for nothing can help us as much in *our* special work among men as the study of our Lord's method of pursuing His special work among the sons of men.

2nd Paper by the Rev. A. H. Robertson.

This is a most important subject. Men do not attend the Services of the Church, especially the Holy Communion nearly as regularly and in as large numbers as women do. How many earnest women helpers there are in Church work, how few men. We cannot be satisfied with this, Christianity is a manly thing.

Young men are shy. Let the clergyman always have a friendly greeting, and a warm shake of the hand for them, and a brotherly interest in them and theirs. A good way to get hold of them is to invite them to the Rectory for a pleasant social evening, closing with a short instruction and service of prayer. Give the young men something to do, if it is only to lead the responses in Church. Men in families must be visited at their homes. A friendly meal, followed by a short prayer and a few well chosen words. If we wish to start the habit of family prayer in a house, let the clergyman start it, and show how to conduct it. The clergyman must be willing to give up his evenings to visit men at home. After all personal work, man to man, is the way to reach men. We are too shy about speaking to men about personal religion, they expect us to do it, and even if they do not seem to heed they will respect the parson for attending to his business. Let us follow the example of Christ, who went about amongst men, using the things that they knew about and were interested in to teach heavenly truths.

The public work may be the easier, but the personal work is the most telling. Let us remember always that we are "fishers of men."

3rd Paper by the Rev. J. Hepburn.

Men are the foundation of the Church's work. There is danger of leaning too much upon women, who are so willing. (a) This is a loss to the men who are not employed, for where no work is done, there is no grace. (b) Partnership with women is apt to make men effeminate, and then our influence with men and boys is gone. The clergy must be manly men, adorned with manly virtues, *e. g.*: courage, zeal, hope. Men must be compelled to identify themselves with religious privileges and works. Let them conduct family prayers, teach at Sunday School or in Bible classes. Let the clergy meet men, old and young alone, in association for devotion or work. Many dangers will be thus avoided, although there will not be so much show, much more and better work will be done.

DISCUSSION.

The Rev. J. B. Debbage would try to reproduce in sermons much that he was learning at the Conference. In reference to securing a wholesome influence over young men absent from home in large towns he deplored the fact that the clergy themselves were sometimes neglectful and gave an instance in a neighbouring diocese and city, where notwithstanding two personal interviews by the father and a letter from the mother to the clergyman of the parish, the young man in question had no notice taken of him, although he was a clergyman's son.

Professor Wilkinson spoke of another young man who was similarly neglected in the same city. He felt there existed a backwardness on the part of the clergy and of churchmen generally in speaking to young men on the subject of religion. There ought to be a longing to do so. We should speak to men when they are quite alone, get to know their characters, use things they know to teach them heavenly things and be interested in what interests them. To illustrate the powerful influence of some clergymen, he told how a certain farm lad was pulling turnips in a field, and because one stuck hard, began to swear, yet recollecting advice he had

received, fell down on his knees the next moment and asked pardon for the sin he had just committed. Again help and influence of a secular kind may often lead to opportunities of teaching religious truth, as in the case of classes of Chinamen in Montreal, whose own first object in their attendance is the learning of the English language.

Rev. A. J. Balfour remarked how natural it was to prize most the objects for which we do most. On this principle dissenters, perhaps more than ourselves, are wisely wont to assign some work or other to all of their adherents. In the early Church, Christians were encouraged in useful activities through the many "Minor Orders," which were duly recognised and maintained. The same kind of system might with great advantage be revived. A peculiarly potent influence comes from people being banded together in communities of brotherhoods and sisterhoods.

Rev. C. B. Washer felt the subject under discussion to be of great interest and importance. He too wanted to "catch men." It was sometimes thought the clergy were too fond of securing women's help in parochial affairs, to the overlooking of men's capacities for co-operation. Men, and especially young men, must be met half way, if we would make use of them. The clergyman ought to be sympathetic, and yet manly, natural and full of tact in preaching and intercourse, to make man feel that he is after all one of themselves and so his soul should go out to theirs through that "touch of nature that makes all the world kin." Every man has some door of access to his better self. Not that the parish priest should be too jolly in his parochial work, but rather should comport himself, in a fatherly way, consistent with his sacred office.

The Bishop, in summing up said work, must be found for men,—if they were to be retained—as helpers of the wardens, collectors, visitors, teachers, welcomers of new comers and so on. A branch of the St. Andrew's Brotherhood might be tried. The clergy should be especially alive to their duties in times of sickness. They should always meet young men with sympathy, brightness and geniality. Notices in Church as to co-operation were not enough. It is generally necessary to have personal interviews with those men—old or young—whose interest

and energies we wish to enlist. People in the humbler ranks must be led to feel that the Holy Communion, for example, is not a service intended chiefly for the upper classes. Family prayer ought to be encouraged, even when the people concerned can and do attend daily services. It is a good thing to make an evening visit with a view of beginning this practice with a family. If time can be found for attending evening parties and places of amusement, then manifestly time ought to be found for visiting in the evening, when that is the most advantageous period of the day, in the case of those to be influenced. With the object of avoiding cases of neglect to individuals, such as were spoken of, letters recommendatory should always be sent with parishioners who go to live elsewhere. His Lordship spoke favourably of organization in bands or guilds or brotherhoods—the name mattered little. He emphasized the remark made in Mr. Hopburn's paper that "Where there is no work, there is no grace." He referred to the Rev. I. N. Kerr, missionary on the extended coast of Labrador, as a worthy example of "spending and being spent" in the Master's Service.

DISTRICT NEWS.

INVERNESS.

A Thanksgiving Service, or Harvest Festival, was held at St. Stephen's Church, in this Mission on Sunday, the 14th October, the 21st Sunday after Trinity. The Church was beautifully and tastefully decorated, by the young people of the Sunday School, and the Choir. The chancel was arranged with bands of cut flowers round the Holy Table, fruit and apples being conspicuously displayed, twined in wreaths of bright maple leaves, and pine cuttings; sheaves of wheat stood near the Chancel, and vegetables in great variety, some of giant growth, were placed in the vicinity of the chancel steps, the whole producing a charming "*coup d'œil*" on entering the Church. The service was rendered bright by the Choir singing appropriate harvest hymns. The sermon was preached by the Rev. John Kemp, B.D., in his address, he spoke of the duty of rendering to God, *at all times*, thanksgiving and praise; especially should we show forth His praise, on *these*

occasions appointed for *public* thanksgiving to God for His blessings vouchsafed to the people of the land.

BOURG LOUIS.

The month of October may be called a red letter month in the Mission of Bourg Louis. On Sunday, the 14th, the Rev. R. A. Parrock, Bishop's Chaplain, was here and preached interesting and instructive sermons. On Sunday, the 23rd, a service of Thanksgiving for the Ingathering of the Harvest was held. The Church had been tastefully decorated with grain, fruit and flowers. It proved a fine day, and a large congregation was present.

The Rev. I. M. Thompson, Rural Dean, spent All Saints' Day in this Mission. Three services were held. In the morning one was held in the Church, with a Celebration of the Holy Communion, at which the Rev. J. B. Debbage, Incumbent, was Celebrant. In the afternoon, another service was held in the house of Mr. Robert McElrea, at Pointe-Basse. And in the evening, one was held in the Church. A good congregation was present. The Rev. I. M. Thompson preached instructive, interesting and earnest sermons to attentive and appreciating congregations.

SANDY BEACH.

The Rev. G. T. Harding writes:

We have met with many losses through death this year, and I am sorry to have to record three more within a short period, as follows:—

Died on the 25th October, Abraham Thompson, an aged resident of the Barachois district, noted and respected for his quiet, virtuous life, and for his persevering attendance at God's House, to which he walked, summer and winter, a distance of four or five miles, rarely missing.

On the 27th October, Wilfred Suddard, a young man of great promise in Church matters, who was lately assistant librarian of our Parish Library, and a worthy example to all our young men, for his consistent churchmanship and devout life.

Lastly, on the 11th November, Mrs. Nicholas Bailey, aged 79, whose husband (still living) was, for many years, clergyman's warden of this Church. She died quite suddenly, but had received the Sacrament, privately, only a few

days before with her husband (who cannot now attend church); and it seems to me, that the best comment I can make upon her life is, that I associate with her memory the beautiful words of the aged Simon: "Lord now lettest Thou Thy servant depart in peace," which were sung at her funeral, and which, I am told, she dearly loved to hear sung in Church.

Requiescant omnes in pace.

ST. GEORGE'S, BEAUCE

The Rev. T. Rudd writes:—

A Harvest Festival Service was held in the Church at Cumberland Mills on Wednesday, September 26th, at which a large number were present, the Church being well filled.

The decorations were very nice, the people grudging neither time nor labour to make their Church look beautiful.

This being the first Harvest Festival Service held in Cumberland Church, the congregation laboured without ceasing to make it a success.

The music was very good, Miss Taylor (our organist) and the choir having taken great pains in practising for it, and altogether the Service was very bright and hearty.

In the evening a large number assembled in a barn, kindly lent for the occasion by Mr. T. Taylor, where a substantial supper was provided, after which games and music were indulged in.

The musical part of the evening programme was very good, for which we are indebted to Mrs. Lockwood, Mrs. Pozer, Miss Taylor, Miss Predeaux, Miss Welkuth and Miss Stevens.

The supper realized \$13, which is to be given towards the re-flooring of the Church.

The congregation of Cumberland Mills wish to acknowledge their thanks to their St. George friends for their valuable assistance, and their contributions of fruit, vegetables and flowers.

MALBAIE.

The Rev. G. R. Walter reports:

I am glad to report that a sale of useful and fancy articles, the work of our Service of Guild in connection with St. Peter's Church, was held at Point St. Peter, in a store lent for that purpose, one evening in October. The room was gay with flags, and the articles attractively arranged along the tables. The object for which the ladies of the congregation worked, was to

procure funds for the erection of a Parish Hall, which we hope to build mostly from material taken from our old Church edifices. The sale was most successful, and I beg to thank all the members of the Guild for their painstaking in connection therewith, (and trust that every Church member here will next year take a copy of the *Diocesan Gazette*, when they will accept our thanks through its pages). I may say, that not only did the Guild sew, but also contributed the refreshments which were well sought after. I closed the evening with a few comic slides from my Magic Lantern. At the close, the proceeds, amounting to \$62, were placed to the fund for the Church Hall, which I hope to begin to build next spring.

I am sorry to report an outbreak of Diphtheria again here. One young girl has died, and another has been quite near to death's door. However our young M.D., from our own "Bishop's College," has, I think, shown much ability in fighting the disease and keeping it confined within bounds.

At Corner Beach, I am sorry to report the death of Clara Mabe, a young girl in her 14th year, a daughter of one of our most respected Church members there—with whom we all deeply sympathize in his sad loss; although unconfirmed, I administered to her the Holy Sacrament before death.

"Tender shepherd, thou hast still'd,
Now thy little lamb's brief weeping,
Oh, how fearful, pale and mild,
In its narrow bed 'tis sleeping,
And no sigh of anguish sore
Heaves that little bosom more."

GEORGEVILLE.

The Rev. W. S. Adcock reports:

A new furnace has been placed in the Church here. The workmanship is of the best, the total cost being \$130. Its working gives entire satisfaction to all.

During the past few weeks we have lost three of our most zealous workers, who have removed to business centres. Mrs. John Taylor who, for many years, was the faithful and respected teacher of her class in the Sunday School and whose work will bear testimony to her loving Christian character.

Miss Jessie Taylor who, for thirty years, has connected herself with all parish work, and has always been to the fore in good works.

Miss Addie Tuck, an indefatigable Church worker, who has taken a position as nurse in the hospital at Rhode Island, U. S.

At Fitch Bay a furnace is being placed in position in the Church. The congregation is doing its best to meet the necessary expenses.

Our organist, Mr. A. Justin, has wished us good-bye for the present, having gone to college to follow his studies for the ministry.

ARTIABASKA AND DISTRICT.

The scattered members of the Church in this county have long occupied Diocesan attention. Being along the line of travel before the railway was built, the second Bishop Mountain no doubt had this and other similar districts in his mind when he set apart the fund for Archdeacons Stanfold and St. Christophe were the points where he ministered. During the episcopate of his successor, Victoriaville, Bulstrode, St. Anne des Saults (now called Madington Falls) and St. Leonard, were added. Our good Bishop, in his zeal to become acquainted with every part of the Diocese, kindly offered to take a trip through, more particularly visiting points along the Drummond Co. Railway, now being constructed towards Point Levis. He reached Stanfold on the 8th. Holy Communion was celebrated with Mrs. Huston, who has been over forty years resident and speaks highly of services held by three successive Bishops. He was very hospitably entertained at the residence of G. F. Pacaud, Esq., who kindly offered to drive his Lordship across country to Forestdale, a distance of eighteen miles. It was thought in the state of the roads, better to follow the advice "stick to the mail bags." After breakfast at 5 o'clock, Bulstrode was reached early by Grand Trunk. Here a change was made to the courier's wagon, and the trip across to Madington Falls quite comfortably made. Finding no train on the Drummond County Railway, until 5 p.m., it was necessary either to take a seat on the Railway Velocipede or walk along the track, a distance of seven miles, as there is only a winter road for horses; the former plan was adopted and the trip made in a novel way and not uncomfortablely.

Forestdale is a very substantially built and pretty village of a year's growth. There are about forty members and adherents to the Church resident. A very comfortable Hall has been fitted up for Church and school purposes. The Sunday and day School are both doing good work. A very hearty service was held and appreciated by all, and the wish expressed that his Lordship would soon favour them again.

In the evening, the Bishop and the Rev. F. G. Scott, returned on the construction train to Mitchell Station, when Evensong was said at seven o'clock, the Bishop being the preacher.

On the following morning there was a Celebration of the Holy Eucharist at 6.30, and after breakfast, the Bishop and Mr. Scott took the train for Drummondville. Here, Mattins was said at 10 o'clock, and afterwards one adult was confirmed—an engine-driver in the employ of the G. P. Ry.—who had been unable to present himself at the Confirmation last November. At 2 P.M., the Bishop left for Actonvale and Sherbrooke.

The Drummond County Railway is to be opened to Point Levis next autumn, and it is to be hoped that the Church Society will see its way to contributing towards the maintenance of a resident missionary in this new, and what bids fair to be an important district.

SHERBROOKE.

Sunday, 11th November, was a happy day in the parish. It was the day on which Mr. John N. Hunter, B.A., for the past nine months Lay Reader in the parish, was admitted by the Lord Bishop of the Diocese to the office of a Deacon in the Church of God.

The ordination took place in the parish Church, St. Peter's, which was crowded for the occasion by an unusually large and deeply interested congregation. The service began at 11 o'clock—Mattins having been said at 9.30. The opening Hymn was No. 271, "O Jesus I have promised." The Sermon was preached by the Bishop and was a very lucid and practical one, setting forth the position and responsibilities of a Deacon. After Hymn No. 323, "I am not worthy Holy Lord," the Rector of Sherbrooke, in the absence of the Archdeacon, presented the candidate in the usual form. The Litany was sung very heartily and impressively by the Bishop, the responses being well led by the choir. The Bishop's chair was placed at the entrance to the choir, that the Ordination might be the better seen and understood by the congregation. A solemn moment of silent prayer, followed by the singing of the *Veni Creator*, preceded the act of laying on of hands. The Rev. Dr. Adams, Principal of Bishop's College, Lennoxville, was present in the capacity of Bishop's Chaplain. A large number of people remained throughout the service, most of whom received the Holy Communion. The last Hymn 393, "O Thou who makest souls to shine," was sung immediately after the *Vicente Cree*. The Service was musical throughout and was very hearty and inspiring.

In the afternoon, the Bishop preached in the Church of the Advent, East Sherbrooke, to an overflowing congregation. He alluded in his sermon to the probable appointment of Mr. Hunter to the Magdalen Islands. The Service was one of the brightest ever held in this growing and important centre of missionary work. The Bishop's earnest and encouraging words can hardly be without effect.

A second large congregation assembled in the Parish Church, at 7 o'clock, when the Bishop preached again. The service, though not wholly choir, was bright and hearty. The Psalms, according to the now established custom in the evening, were sung, and well sung. The Bishop's sermon on "Paradise" was a masterly statement of the Church's belief and teaching on the subject of the future state and was thoroughly appreciated. It showed not only what the reasonable and comforting doctrine of the Church is, as to the condition of the departed in the unseen world, but where the Church stops short refusing to hold such medieval developments as the invocation of Saints and the Doctrine of Purgatory.

The day was indeed a helpful and blessed one, and will long be remembered by those who were privileged to take part in its proceedings.

Mr. Hunter, during his brief stay in Sherbrooke, has done excellent work, and made a

host of friends. He will be followed to his new sphere of labour by the prayers of many and the good wishes of all.

MARBLETON.

The Rev. E. Weary reports as follows:—

At the end of September and during the first week of October, we held our Annual Harvest Festival, in the different parts of the Mission. On the 25th September, the first of these Harvest Services was held in St. Paul's Church, Marbleton. The interior of the building was handsomely decorated with flowers, fruits and vegetables. The congregation was large. Several clergy were present and took part in the service. The lessons were read by the Rev. H. A. Brook, of Scotstown. The second part of the prayers was intoned by the Rev. A. Robertson, of Cookshire, and the Rev. G. Faulconer, of Upper Ireland, preached a most eloquent sermon on the text "Whatsoever a man soweth, that shall he also reap." The singing by the choir was hearty and the anthem, "Praise the Lord," was admirably rendered. After the Service a supper was given by the members of the Ladies Guild; 110 persons sat down to the tables prepared for the occasion. Addresses were delivered by the Revs. Chapman, Robertson, Faulconer and Brook, and the Incumbent. The amount realized was over thirty dollars, this amount enabled us to pay off the balance of the debt on the Parsonage. In twelve months we have paid the entire debt of \$200. The following Tuesday, another Service was held in the Church of the Good Shepherd; there was a large congregation. The Church was beautifully decorated, and the Service hearty. The Incumbent was assisted by the Rev. E. Wright, of Angus, who preached a suitable sermon. The following week-day services of the same kind were held in the school-houses at Ea Ia and East Dudswell.

On November the 12th, we had the pleasure of a visit from our Bishop. He arrived by the 7 P. M. train, and after tea at the Parsonage, he held a Confirmation Service in St. Paul's Church, when five candidates were presented, there was a large congregation. The Bishop noticed a marked improvement in the singing since his last visit. The following morning the Bishop visited the school at 9 a. m., and addressed the children. At 9.45 we left for East Dudswell, and here the Bishop held the first Confirmation Service ever witnessed in the place. The school-room was nicely decorated. There was a very large congregation, and all listened with rapt attention to the eloquent addresses. After Service the Bishop shook hands with all, and after dinner, kindly prepared by Mrs. Bishop, we left for the "Church of the Good Shepherd," when a third Confirmation Service was held and five more candidates presented. On our way back to Marbleton, the Bishop called on Mr and Mrs Barker, of Linn-Kidge, who had been confirmed the previous evening. After tea the Bishop gave a most interesting lecture on Church History to a large and

appreciative audience in the Church Hall; many people came from the different parts of the Mission. At the close of the lecture, three hearty cheers were given for his Lordship. The Bishop left next morning by the 8 a. m. train for Lennoxville.

Mrs. Weary has started a "Glee Club," for the purpose of giving entertainments and social evenings during the long winter now before us. Quite a number have joined, and we are now preparing for the first concert to be held in the Church Hall shortly. The proceeds are to be devoted towards fitting up the reading room.

Correspondence.

The Rev. C. H. Brooks, of Ways Mills, writes, asking for information with regard to the erection of a Church Hall in a farming parish. He feels strongly that every parish should have such a place at its command, and would be glad to receive any particulars relating to the plans, expense, funds available, etc., from those who have had experience of such undertakings. As will be seen from another column of this issue, the Rev. G. R. Walters is engaged in raising money for the erection of a similar edifice in his parish.

Postscript.

As our next number will begin a new volume, we ask our readers, and especially the Clergy, to send us the names of new subscribers, if possible, before the middle of December. As a general rule, we cannot send the *Gazette* direct to the subscriber's address, but we have to depend on the kind assistance of each Clergyman in distributing the copies in his parish. Still, in exceptional cases, where people cannot come regularly to Church, and the distribution is a matter of great difficulty, we will undertake to post the *Gazette* direct, provided we receive the names and addresses of such subscribers before the new year. In the case of annual subscriptions, we shall assume that they are continued, unless we are specially notified to the contrary. We should be much obliged, if those who have not yet paid their subscriptions for the current year, would send them in at once to the Honorary Editor.

We would also remind the country Clergy of the necessity of keeping us posted in District News of general interest, and we shall be glad to receive any opinions as to the utility of the *Gazette*, and any suggestions for its improvement. We hope that our friends will make it more widely known, and that our circulation will be largely increased throughout every parish and mission of the Diocese.