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The Bishop's Engagements for September.

Sunday, September 4th—Celebrate the Holy Communion and preach at St. Peter's Church 10:30 a.m. Hold Confirmation at Bourg Louis in the afternoon, and return in the evening to Quebec.

Friday, September 9th—Confer with Candidates for Priests' Orders.

Saturday, September 10th—Confer with Candidates for Priests' Orders.

Sunday, September 11th—Hold Ordination of Priests in Cathedral 11 a.m., and preach at Montmorency at Evening 7.

Monday, September 12th—Go to Montreal to stay with the Bishop of Montreal during the Meeting of the Provincial Synod.

Tuesday, September 13th—Attend half-yearly Meeting of the Board of Domestic and Foreign Missions.

Wednesday, September 14th—Attend opening Service and Session of Provincial Synod.

Thursday and Friday, September 15th and 16th Assist at Provincial Synod.

Saturday, September 17th—After Meeting of Provincial Synod travel to Danville.

Sunday, September 18th—Confirmations at Danville, Troutbrook and Lorne.

Monday, September 19th—Return to Montreal and assist at Provincial Synod to its close, and then return direct to Quebec.

Sunday, September 25th—Celebrate the Holy Communion at Cathedral 8 a.m., and preach at Morning Service.

Thursday, September 29th (St. Michael and All Angels)—Celebrate the Holy Communion at All Saints' Chapel, 8 a.m.

Friday, September 30th—Attend Meeting of Protestant Committee of Council of Education.

The Provincial Synod.

The attention of all our readers is called to the approaching Session of our Provincial Synod, i. e., the authoritative meeting of the Bishops, and Clerical and Lay Delegates of the ten Dioceses of Nova Scotia, Quebec, Toronto, Fredericton, Montreal, Huron, Ontario, Niagara, Ottawa and Algoma. This Synod, which is called every three years, will commence its deliberations in Montreal on Wednesday, September 14th, and consequently our Bishop begs of his Clergy, that at their Sunday and Week-day Services, beginning on Sunday, September 11th, and continuing over Sunday, September 18th, and as long as the Synod is in Session, they will offer the following Prayer:—

Almighty and Everlasting
God, who by Thy Holy Spirit

didst preside in the Councils of the blessed Apostles, and hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world, we beseech Thee to be present with the Synod of this Province now (about to be) assembled in Thy Name. Save its members from all ignorance, error, pride and prejudice; and of Thy great mercy vouchsafe so to direct, govern and sanctify them in their important work, by Thy Holy Spirit, that through Thy blessing on their deliberations, the Gospel of Christ may be faithfully preached and obeyed, and the order and discipline of Thy Church maintained amongst us, to the overthrow of Satan's power and the final establishment of Thy heavenly kingdom; through the merits and mediation of Jesus Christ our Saviour.

A.nen.

The Harvest and its Responsibilities.

In all directions we hear of heavy hay crops and good harvests, facts which tell, hark God, of more comfortable circumstances and increasing wealth. But it may never be forgotten, that besides the harvest of bread, there is also a harvest of souls, and that God's wide field of the world needs to be continually tilled, in order that there may be, in His own good time, many ripening sheaves of His own golden grain.

Now, just at this time, the Rev. A. J. Balfour, the indefatigable Secretary of our Quebec Church Society, is sending

out to all our Clergy outside of Quebec City the usual Papers, which, it is hoped, will be immediately placed in the hands of two good earnest women of every congregation, so that before we have had roads they may go and visit all our people, and ask them to help onward the Missionary work that is being done amongst ourselves in our own Diocese.

There was alas! last year, a considerable falling off in the united gifts of our people, so much so, that if it occurs again this year, we shall be obliged to employ less Clergy and to give to our congregations less Services. It was pleaded that this loss was caused by the hardness of the times, and could not be helped; but now that God has given us a bountiful harvest, we can no longer make this excuse. Indeed there rests upon every farmer and every hired hand; upon every store-keeper and every professional man the very great responsibility, when the ladies come round and ask for help towards the carrying on of our Missionary work, of giving as God has prospered them. We must, in fact, leave the offerings, that we have been wont to make in the past far behind, and considering on the one hand our present real needs, and on the other our better circumstances, we must make our offerings on a wider and more generous scale than we ever did before, hoping that thereby the Missionaries who are labouring in our Country Parishes, may all of them be able to be maintained, so that by their efforts, much good may be done, yielding, through Jesus Christ our Lord, a rich Harvest of Souls.

The Bishop's Visitations.

In our April issue under a heading entitled "The Bishop's Movements during the Year," notice was given that instead of citing all the Clergy to a general Visitation to be held at Bishop's College, Lennoxville, the Bishop would, during

this Fall, hold a Visitation in each Rural Deanery. Already one of these Visitations has taken place at New Carlisle for the Clergy of the Rural Deanery of Gaspé, as recorded in another column, and arrangements have also been made for a Visitation of the Rural Deanery of Sherbrooke, to be held at Sherbrooke on Tuesday and Wednesday, October 4th and 5th, for the Rural Deanery of Richmond, at Richmond on Tuesday and Wednesday, October 11th and 12th, for the Rural Deanery of Coaticook, at Coaticook on Tuesday and Wednesday, October 25th and 26th, and for the Rural Deanery of Cookshire, at Cookshire on Tuesday and Wednesday, November 8th and 9th. This still leaves the Visitation of the Clergy for the Quebec and Levis Rural Deaneries to be fixed. It is hoped that they will take place as follows, viz., for Quebec on Thursday and Friday, October 20th and 21st, and for Levis on Thursday and Friday, November 3rd and 4th.

The proceedings on all these occasions will be as follows: The Clergy, unless they are so near to the Church chosen that they can come from their own homes in time for the early Service on the first day, will arrive over night. There will be on the first day (1) the Early Celebration, (2) a Morning Conference after the reading of two papers on (a) the Church founded by our Blessed Lord, (b) the duty of bringing all men into the Church, as it is suggested by the lives of the Apostles, (3) an Afternoon Conference after the reading of two papers on (a) the earliest Missions to Britain, (b) what the English Church owes to the work of Augustine and Theodore, (4) shortened Evensong with the Bishop's Charge. And on the second day there will be (1) the Early Celebration, (2) a Morning Conference after the reading of a paper on our duty with regard to Domestic Missions, (3) an Afternoon Conference after the reading of a paper on our duty with regard to Foreign Missions. In each case, while

provision will be made, whereby the Clergy will have the opportunity of conferring alone with the Bishop on any matter, that any one of them may deem to be desirable, all the above named proceedings will be open to the Laity, and the experience of what took place at New Carlisle leads us to believe that the opportunities afforded will prove to be both helpful and interesting.

Hospitality will of course be provided for all the Clergy, and they will receive special suggestions upon this and other subjects, as soon as the Bishop is able to issue his formal notices. The objects of holding these Visitations in the several Deaneries is (1) to save the Clergy labor and expense involved in travelling long distances to a General Visitation, (2) to lead a very large number of the Clergy to prepare Papers upon some portion of a very important subject, and (3) to bring all the Services and proceedings of Visitation and Conference before the Laity (women as well as men) in seven different centres in the Diocese. Let us hope and pray that the Great God will pour upon us, in this our effort for His Glory, His richest blessings.

The Lord Bishop's Visitation of the Rural Deanery of Gaspé.

On Wednesday, August 17th, the steamer from Gaspé brought the Clergy of this Rural Deanery to New Carlisle, whither they had been summoned by the Bishop for his Visitation and for Conference. On the arrival of the boat the Clergy dined together in the Masonic Hall, kindly lent for the occasion. There were present the Lord Bishop, Archdeacon Roe, Rev. Geo. Racey, from the Diocese of Huron, Rev. H. E. Wright, from the Diocese of Montreal, formerly of Quebec, Rev. Rural Dean Lyster, Rev. J. P. Richmond, G. R. Walters, E. B. Husband, I. N. Kerr and N. M. Bayne. General regret was felt at the absence of Rev. D. Horner and J. Almond.

At 2.30 the Clergy in Surplices met in St. Andrew's Church, and were provided with seats in the Chancel, His Lordship sitting in his chair in front of the Altar, with the Archdeacon on his left.

After the opening prayers the Bishop addressed the Clergy, welcoming them, and pointing out how important it was for them to meet together, not only as a united body at Lennoxville, but from time to time at various centres.

According to the plan adopted this year the Clergy will be enabled to meet at seven different places, thereby causing a great saving of labour to the Clergy in the distance to be travelled, enabling forty-two instead of six Clergymen to prepare papers, whilst also bringing the proceedings of the Bishop's Visitation before the Laity.

After these preliminary remarks, the Bishop called upon the Rev. E. B. Husband to read his paper on "The Original Constitution of the Church." In this paper was pointed out that the Church is the Body of Christ; that to that Body Our Lord intended all to be united. For that purpose He ordained a ministry, to whom He gave power to preach, teach and absolve, ordering them to admit all converts into His Church by Baptism, and to unite them more closely, and continually to Himself and each other, by their "continuing steadfast in the breaking of the Bread." The Rev. I. N. Kerr next read a paper on "The Church in Apostolic times." He pointed out how the Apostles were careful to carry out all that their Lord had commanded them, especially in going forth into all the world and preaching the Gospel to every creature, yes, and not only preaching it, but living it themselves, and by their example leading many to become converts to Christianity.

The Rev. Rural Dean Lyster next followed with an admirable paper on "The Celtic Missions," especially refer-

ring to the lives of S. Patrick and S. Columba, pointing out their devoted Missionary spirit, and the effect it produced not only on the people but on King and Court.

A discussion now ensued, in which the Archdeacon especially urged a deeper Missionary spirit among the Clergy, in order that a like spirit might be infused into the Laity. Others followed, deploring the lack of a Missionary spirit among Church people generally. After a summing up by the Bishop, the first session closed at 5 p.m.

In the evening the Clergy again met for a short Evensong at 7.30, and to hear the Bishop's charge on "The Sacrificial Aspect of the Holy Communion." It was listened to with great attention, not only by the Clergy, but also by the large body of Laity present.

Thursday, August 18th. The Holy Eucharist was celebrated at 8.30, after which the Clergy breakfasted together.

At 10 a.m. the second session began. Having recapitulated the previous day's proceedings the Bishop called upon the Rev. G. R. Walters to read his paper on "S. Augustine and his followers." Mr. Walters showed how the Church of the Anglo-Saxons was formed; that it was clearly the Church of the people and the King, in fact a free Church, repudiating the authority of the Pope of Rome.

Mr. Richmond followed with an admirable paper on "Home Missions." Having clearly distinguished between Home and Foreign Missions, he pointed out three necessary duties: (1) Sympathy, (2) Prayer, (3) Deeds. He then gave statistics of the resources of the coast, showing how little some really had to give, but at the same time pointing out the duty of all, even out of their poverty, to do all they could.

Mr. Bayne next read a paper on "Foreign Missions." He made an admirable plea for Jews as well as Gentiles, emphasising Our Lord's ex-

ample and that of His Apostles, and ended with an earnest appeal to all, to do their utmost to extend to others the privileges they so richly enjoy.

Archdeacon Roe having been called upon for a few remarks, spoke enthusiastically of the W. A. and of the duty of the Clergy to be thoroughly cognisant of what is going on in the Mission field.

Mr. Racey next gave a touching and graphic description of the devotion to their Church of the Indians in the Diocese of Huron.

Mr. Walters spoke of the many objections made to Foreign Missions, and referred to "The Blood of the Martyrs, being the seed of the Church," as one of the greatest arguments for the carrying on of the work.

Mr. Kerr advocated Brotherhoods as a means of extension.

Mr. Richmond suggested the need of a Mission Box in every house; and Mr. Husband advocated the forming of Branches of the W. A. in every Parish; and urged that the Clergy should unite together for prayer and social intercourse.

His Lordship then summed up the whole proceedings. He spoke of the happy time spent together, of the pleasure of having Mr. Racey and Mr. Wright with them. He said he felt the Conference had proved a grand success, (1) because of the strong interest evinced, both by Laity and Clergy, (2) because the Clergy of the Deanery had been thus brought together, and he added that such gatherings would do much to weld them into a homogeneous body.

The Bishop then closed with a hearty vote of thanks to all, and especially to Miss E. Murison, and those kind ladies who had so ably provided hospitality and attended to the wants of the Clergy. His Lordship then pronounced the Blessing, and the Conference closed.

After dinner in the Masonic Hall, the Clergy dispersed to meet again an hour or two later to take the boat for their journey home. Thus we parted, feeling we had all spent a very profitable and helpful time together, and expressing the hope that ere long we might be summoned by our Rural Dean to meet again at some convenient centre.

E. B. H.

The Church of the Holy Trinity, Levis.

The Jubilee of this Church was celebrated on the 22nd June with much enthusiasm. The special Anniversary Service was in the afternoon at 3 o'clock, when the Church was crowded and a very hearty Service of Thanksgiving was rendered. At this Service the Bishop, who had left for the Visitation of the Labrador, could not be present. His Lordship was represented by his Commissary, the Archdeacon, who conducted the special Service and also preached the Jubilee Sermon. A full *resumé* of this Sermon, replete with valuable historical matter, we are permitted to reproduce below.

There were present also of the Clergy: the Rev. A. J. Balfour, for some years Curate of Levis, while his brother-in-law was Rector, the Rev. L. W. Williams, the Rev. T. W. Fyles, S. P. C. K. Chaplain at Levis, and the Bishop's Domestic Chaplain, the Rev. E. A. Dunn.

After the Service, the congregation adjourned to the Parsonage grounds, which were handsomely decorated with flowers and flags, and tables covered with beautiful objects for sale for the benefit of the Church Repairs Fund. Tea was also provided by the ladies in the Church Room.

The financial result of the day for the repairs of the Church and the fixing of the ground, was very satisfactory, amounting to \$136.

The following is a *resumé* of the Sermon. The Archdeacon took as his text first a part of Isaiah lxiv, 11: "Our holy and our beautiful house where our fathers praised Thee;" and next from Hebrews xiii, 10 the words, "We have an Altar." After expressing his sense of the honour done him in being invited to address them, and also the regret of his Lordship the Bishop, then in Labrador, in being unable to take part in the Service, he proceeded heartily to congratulate the congregation on their being able

to-day, amid circumstances of so much encouragement, to celebrate the Jubilee of their Church.

Who can look back over the first fifty years of the life of any congregation remembering that during that period a character, probably for ever, will have been stamped upon that congregation, or who can look upon the material building in which for fifty years that congregation has worshipped its God, and recall how important an influence that material edifice must have had upon the spiritual, without his heart being deeply moved?

After speaking briefly of the architectural qualities of the Church, and referring to it as one of the best in the Diocese for costliness and impressiveness, the Archdeacon told the story of the building of the sacred edifice, as embodied in the minutes of their Vestry with uncommon fulness of detail.

There, he said, we learn that the carrying out of the work was entrusted to a small Building Committee appointed on the 3rd May, 1847, composed of the Rev. John Torrance, Chairman, Horatio Nelson Patton, Secretary and Treasurer, Robert Sample, Thomas Smythe and George Chapman.

All these gentlemen were excellent and devoted men, and gave their time and best ability to the sacred work. But the real builders of the Church were Mr. Torrance and Mr. Patton. Mr. Torrance conceived and carried through the project. He took upon himself the burden of collecting the subscriptions. And his position, as a man of private means, with wealthy friends behind him, doubtless enabled him to bring an influence to bear in securing a much more costly Church than would otherwise have been built. But without Mr. Patton's splendid business ability, his suavity and tact, and his unceasing devotion to the cause, even Mr. Torrance might have failed.

The building cost \$7,000. The contract was given out about the middle of

1848, and the Church was opened for Divine Service on the 7th July, 1850.

It was a great occasion for the Diocese; and no less than seven of the small body of our Clergy took part in the three opening Services.

The erection of this "Holy and Beautiful House" fifty years ago, is the first point in your celebration.

The Archdeacon next spoke of the holy use, to which their Church had been put -- "This Holy and Beautiful House where their fathers praised God!"

How many must there be, he said, -- (not all here to-day. Some may be far away -- in Africa, possibly, on the Pacific Coast, in India -- in Australia, as well as those who still are here. -- and the many who are in the Paradise of God. How many must there be somewhere) to whom this Church has been in some degree a means, a help to drawing them nearer to their God! Little ones fresh from the hands of God their Maker, brought here by their mothers to be placed in the Arms of Jesus, and carried away "all glistening with baptismal dew;" -- children, taught here in Sunday School, through all those precious years of boyhood and girlhood, that Divine love "which maketh wise unto salvation;" -- boys and girls, come to years of discretion, yielding their own selves to Jesus with their gentle "I do" in their Confirmation, and receiving the promised gift of the Holy Ghost; -- then kneeling at that "Altar" which "we have," and of which "we have the right to eat," to receive there the Bread of Life, "of which whoso eateth shall live for ever;" on which Heavenly Food some who are here to-day have fed at that Altar for twenty, thirty, forty, yes, perhaps some for fifty years; young men and maidens married here, joined at that Altar in holy wedlock. Finally, life's battle o'er and God's Rest won -- how many brought here in death to be honoured as Christian Brethren, and left here with the comfort, which the Christian's hope

imparts, in God's Acre,—in God's Hands and care ?

Yes, Brethren, when we take all this in, at one view, as we are trying to do to-day, and see how the House of God is indeed the House of the Christian, we shall,—shall we not—be able better in the time to come to enter into the Psalmist's rapturous expression, "Oh how amiable are Thy dwellings, Thou Lord of hosts ! Blessed are they that dwell in Thy House ! They will be always praising Thee " !

Turning next to the succession of Clergy who have served the Parish, Archdeacon Roe continued as follows :—A few words then, before I close, in loving acknowledgment of the labours of the Pastors for fifty years of this Church of the Holy Trinity, Levis.

1. The first on this list, the first resident Priest of our Church in Levis, was the Rev. John Torrance.

John Torrance was a remarkable man. A scion of one of the great Prince-Merchant families of Canada who have done so much to build up this Dominion in natural prosperity, and loyalty and all good principles ; Scottish by race, Presbyterian in the form of religion inherited from their fathers.

John Torrance, however, broke away from his family in this last respect and cast in his lot with the Church of England. Announcing his purpose of becoming a Clergyman of that Church, he was sent home to complete his education in Oxford. There he came face to face with the Church of England in all her intellectual and spiritual glory and was confirmed in his persuasion that here was his true Spiritual Mother. On the conclusion of his studies he returned to Canada and was ordained Deacon and Priest by that great Saint, Bishop George Mountain.

After serving an apprenticeship of seven years in one of our remotest and roughest Missions, he was placed, in the early spring of 1847, in charge of this Mission of Levis, now rapidly rising into im-

portance. He at once threw himself with all his energies into the work of his new Parish, and took vigorously in hand, as we have seen, the building of the Church.

" A faithful and a fearless man," was the eulogy pronounced upon him on his decease by that wisest judge of character, Bishop Williams.

At the very beginning of his ministry in this place Mr. Torrance was called by his Bishop, and obeyed the call, to imperil his life for the salvation of his fellow-men.

The first ships of 1847 brought with them from famine stricken Ireland that terrible outbreak of ship-fever, from which not only so many thousand poor immigrants died, but which also cost our Church in Canada the lives of some of her most valued Clergy.

Mr. Torrance, who was summoned to take his share in caring for the souls of these poor fever stricken people, took the fever and came as near as possible to death ; but he was spared. He came back to his parish and resumed his work here almost as one alive from the dead. He laboured on with steadfast courage amid great difficulties for nine years. The erection of this Church was a heavy burden. He " sowed in tears ; " you reap in joy."

Finally his health broke down under the burden, when he retired, leaving behind him as " a monument more durable than bronze," this Church, and the deep impression of a noble character which he stamped upon the hearts of all who knew him.

Mr. Torrance was succeeded in the early months of 1856 by the Rev. John Carry. Mr. Carry,—better known all the Dominion over as Dr. Carry, of Port Perry,—was one of the most distinguished men, in many points of view, which the Church in Canada has produced. He held a foremost place as a literary man and a learned Divine, as well as being deeply religious. To have had him for

their Pastor was a great honour and a great responsibility to any Parish. His stay in Levis was short—extending over two years only. The great Missionary Society of the English Church, the S. P. G., began just then its policy of cutting down rapidly its grants to Colonial Missions. Point Levis was one of the first to feel the knife. Their grant was cut down from £100 to £50 a year, and Dr. Carry, unable to support his family on so small a stipend, was forced to retire.

After an interval of two years, covered by several temporary incumbencies, in 1860 the Rev. Alfred James Woolryche was appointed to the Mission and remained in charge of it for thirteen years.

By his exertions, your Parsonage was built, and by his exertions also were laid the foundations of the two Endowment Funds, all of which are so important to the life, continuance and prosperity of this Parish.

With the close of Mr. Woolryche's Pastorate we reach the close of the former half of the fifty years' life of the Parish of Levis.

During the last twenty-five years, since the retirement of Mr. Woolryche, the changes in the pastoral charge have been many.

The Rev. John Walters took the oversight for six years ;

The Rev. E. A. W. King for as many ;

The Rev. F. E. J. Lloyd for one year ;

The Rev. George Thompson for two ;

The Rev. G. G. Nicolls for two ;

And the Rev. I. M. Thompson, your beloved Rector, has held it for six years ;

Of these gentlemen — their labours, characters, successes, as they are all living, I will not presume to speak.

Having reminded them that they were now invited to make their thank-offering to God, the preachersaid he trusted their contributions would be a worthy expression of the thankfulness they professed. Love for the House of God and the offices thereof is (he said) an essential part of the religion

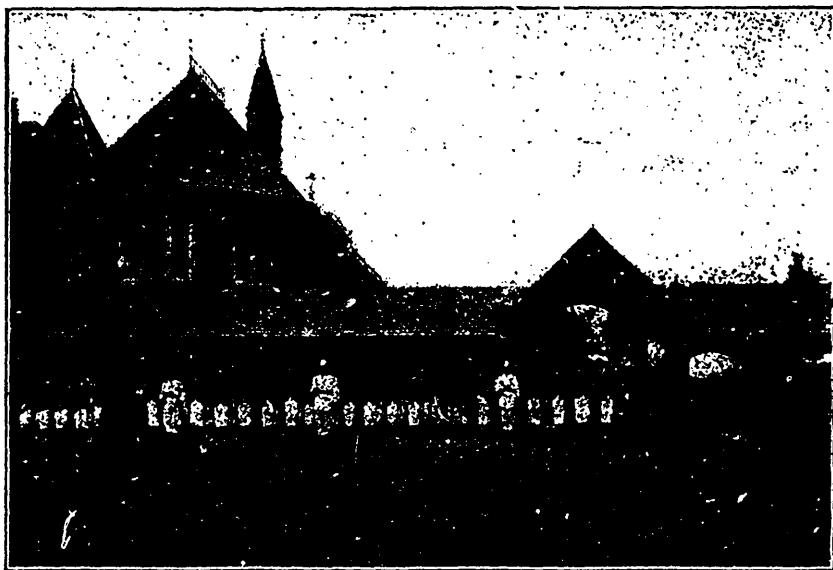
of nature, of the religion of the Bible, of the religion of our Lord and Saviour Jesus Christ :—a joyful love, a burning love, a love expressing itself in mercy and good fruits. What a contradiction it is, what dishonour, when a congregation sets apart a day to praise the Lord for His goodness and then offers upon His Altar a sum of money which expresses nothing but their own smallness of heart ! I am well-assured it will not be so on this occasion. But before you make your offering, Brethren, look once more round upon your Church with the affection with which a loving united family look upon some great achievement in which all have shared. Think what John Torrance, and Horatio Nelson Patton, and Robert Sample, and Thomas Smyth and George Chapman felt towards this house, while it was growing before their eyes, and when it was completed. With what affection did they think upon its stones, with what pride did they gaze and gaze upon its fair proportions ! And you, their children, in the literal sense it may be in some cases, their spiritual heirs in the case of every member of the congregation ; you, who inherit all that they have so solidly built,—think again how you ought to feel to-day. ' Ought you not to say softly and tenderly in your hearts to God, as you gaze around once more, " This is our holy and our beautiful house where our fathers praised Thee ? " And when your eyes are carried on and on until they rest upon the Altar, that most sacred of all places, where our Blessed Saviour has so often come to meet you, and to whisper to you, " This is My Body ; this is My Blood ; take and eat ; drink ye all of It ; " he that eateth Me, even he shall live by Me ; "—as your eye rests there to-day with holy reverence and grateful love, for that greatest of all gifts, the gift of Himself, which he has so often there imparted to you, surely you will say in your soul softly, tenderly, gratefully, " Yes, thanks be to Thee, O Blessed Saviour, " we have an Altar, of which we have the right to eat ! "

Bishop's College School, Lennoxville.

Those Lennoxville boys, who are alive to remember the barn-like structure, in which under Mr. Doolittle and Mr. Chapman they received their early instruction by the banks of the Massawippi, have reason to feel proud of the stately pile of buildings that have risen on the site of those destroyed by fire in 1891. The present School building, designed by Messrs. Taylor and Gordon, of Montreal,

are doors in other parts of the building reserved for the use of the masters and boys.

Military drill has always been a feature of the life at Lennoxville, and we believe that the Cadet Corps of the School was one of the first of its kind in the Dominion. The Corps was originally on the same footing as the active militia, and formed one of the companies of the 53rd Battalion of Sherbrooke. As such, it was called out during the time of the Fenian raids, and, though not sent to the



THE CADET CORPS AND BAND 24TH MAY, 1898.

is very massive, not only the main walls but also the principal partitions being of solid brick; the staircases are of iron; while fire-doors separate the different departments from one another. We are able this month to present our readers with several views, illustrative of the School, and of the life of the boys at Lennoxville. Overleaf there is depicted the great door of the School, which faces the Quadrangle, on the steps of which may be seen the Headmaster surrounded by a group of small boys. This door is usually kept locked, as there

front, the boys did good service in performing guard duties on the bridges and other points which the Fenians were likely to pass. The Rev. E. A. W. King was an officer in the Corps, as was also Wm. Yule, who is now Colonel of the Scots Fusilier Guards. The officers last year were: Captain, H. G. Pattee, 1st Lieutenant, C. W. Cassils, 2nd Lieutenant, C. B. Dobbin. The uniform consists of the ordinary School blazer and cap, white duck trousers and buff leggings, the whole presenting a very neat and picturesque appearance. The



BISHOP'S COLLEGE SCHOOL—THE MAIN ENTRANCE.



THE FOOTBALL FIFTEEN, 1897.

Dominion Government supplies sixty Martini-Henry Rifles with side arms and accoutrements. The photograph represents the Corps at their annual parade on the Queen's birthday.

For some years past the want of a new and modern Gymnasium has been severely felt by both the students and the boys. But owing to lack of funds, they had to be content with the old building until the present year, when thanks to the generosity of the late J. H. R. Molson, and of all those who subscrib-

three principal out of door games at Lennoxville, and the boys of the School have for years been renowned for their prowess in the field. The Cricket Club engages the services of a Professional every summer, so that the School XI is able to meet on fairly equal terms any club in the Province. When the autumn days arrive Football is played—and woe be to the offender who is caught by the Captain violating the strict rules of diet, which are supposed to be a necessary part of the training of the aspirants for the first XV.



THE GYMNASIUM AND CADET CORPS, 1898.

ed to the Jubilee Fund, it was found possible to erect the fine Gymnasium shewn in our cut, designed by Messrs. Taylor and Gordon, and built partly on the site of the old one. The apparatus, all of the very best quality, was purchased from the Narragansett Machine Co., of Providence, R. I.

The new Gymnasium will no doubt be a source of much pleasure and profit to students and boys during the winter months.

Cricket, Football and Hockey are the

The average Lennoxville boy leads a vigorous, healthy life; he is free out of school hours to roam through long stretches of woodland and pleasant meadows—by stream and brook and it is no wonder that many a man in his hot dusty office, pauses a minute now and then to think of the old School and the happy life he lived there in the long ago. And although he may forget his Latin, he will to his dying day be proud of the old School and College motto: "*Recti cultus pectora roborent.*"

Ordination at Malbaie.

We have received from the Rev. G. R. Walters the following account of the Ordination to the Priesthood of the Rev. George Pye, B.A., which took place at Malbaie on Sunday morning, July 31st :

The day was ushered in amid the brightest sunshine. After breakfast, Matins was said at the Parsonage, and then all proceeded to the Church for the Ordination Service at 10 a.m. Here a crowded Church already awaited the Bishop's arrival, and, in spite of additional benches and chairs, which were placed wherever space admitted, very many were unable to find seats. The Service began with a processional hymn, No. 353 A. & M., at the close of which the Rev. James Hepburn, Rector of Richmond, preached the sermon, setting forth "the dignity of the Christian Priesthood, its responsibilities and wide opportunities of real work for Christ and His Church." At its close the Service for the Ordination of Priests was begun, Rev. J. Hepburn presenting the Deacon, Rev. Geo. Pye, (who has served for the past year on the Labrador, and is again returning thereto) for the Order of Priesthood.

The Lord Bishop then said the Litany, and also sang the first line of each verse of the *Veni Creator*. The Epistle was read by the Rev. G. R. Walters, the Gospel by the Rev. D. Horner, of Sandy Beach. The act of Laying on of Hands was most impressive and solemn, and no one who was present will soon forget the lesson learned at that most reverent Service. Quite a large number of persons partook of the Holy Sacrament, and nearly all stayed for high and holy worship.

Parochial Missions.

Some years ago, at the close of a Mission conducted by the Rev. Basil Wilberforce in the City of Quebec, a considerable sum of money was raised with a view

to providing the stipend of a Canon Missioner, so as to make it possible to offer to our Country Parishes the benefits of a Parochial Mission. The amount raised was insufficient for continuous work, and the Rev. Rural Dean Thompson, who had been appointed by the late Bishop of Quebec to be Canon Missioner, presently returned to ordinary Parish work.

It is nevertheless certain that, if a Mission could be held in our Parishes once in seven or eight years, the plan would, with God's blessing, be productive of a very large amount of good. The question therefore arises : how can this be done ? Not, we think, by appointing a Diocesan Missioner, but rather by forming a Parochial Mission Fund from which the Bishop and Diocesan Board might make grants to cover all the necessary expenses, leaving it to the Clergy, subject to the approval of the Bishop, to engage their own Missioner and to make their own arrangements. In this case, since all expenses would be covered by the grant, the offerings made at the close of each Mission would be sent in to the Parochial Missions Fund, and would go towards continuing its existence. If even so small a sum as \$500 can be raised in the first instance, it will be sufficient to give to this important department of our Church work a full opportunity of trial, and we feel confident that the results would be such, that the plan once started would not be allowed to drop. If others will assist, the Bishop will be very glad himself to contribute \$100. Donations therefore to the Quebec Diocesan Parochial Missions Fund will be thankfully received by the Bishop or by E. Pope, Esq., Treasurer of the Church Society, Quebec City.

Pan-Anglican Conference.

REPORT ON THE SUBJECT OF INTERNATIONAL ARBITRATION.

In presenting their Report, your Committee desire to express their sense of the

importance of the subject entrusted to their consideration. They have avoided all reference to ancient theories, and have dealt as far as they have been able with the more practical aspects of the question.

Interdependence of Nations.

The horrors of war and the blessings of peace are admitted, but the probable magnitude of any future war is hardly realised. In the first fourteen days of the Franco-German War, when the combatants engaged can hardly have reached a million, fifty thousand men are said to have fallen. Now, however, it has been calculated that, in the event of European war, there would probably be as many as twenty million armed men placed in the field. None can contemplate the slaughter which such a war would necessitate without yearning for well-founded peace. Whilst the knowledge of these gigantic forces may make nations reluctant to embark on war, there are, nevertheless, conditions which tend to promote it. The intense feeling of nationality; the growing sense of race interests; the pressure which, owing to increasing population, is felt by some European nations—are causes which may make war inevitable. With these may be reckoned the influence of popular excitement, stimulated by the telegraph and the press, and not wholly unaffected by the manipulation of speculators on the bourses and stock exchanges, and by the unscrupulous arts of self-seeking politicians. In moments of excitement peoples may be more ardent than reasonable, and may be plunged into war before they are aware of it. Within our own generation we have had examples of this danger. We have had in the heated public feeling aroused by comparatively insignificant incidents witness and warning of the difficulty of controlling the impulses of an excited people.

Notwithstanding this, at no period of the world has it been easier to realise the miseries inevitable to war. We recognise

more and more the interdependence of nations. The deepest thinkers assure us that it is a fiction to believe that the prosperity of one nation is promoted by the adversity of another. Casual, transitory, or fictitious gains may arise to particular interests or trades in consequence of war, but the terrible dislocation of commercial intercourse and trade arrangements far outweighs any such gain. As civilisation grows, the sense of this dependence of nation upon nation must increase. Some peoples are dependent for their food, others for their wealth, and all more or less for their comfort, on one another. Sixty per cent. of the exports of the United States come to England; thirty-three per cent. of their imports come from England; this means a commercial intercourse of a magnitude which is little appreciated, but the dislocation and divergence of which through war would bring ruin to millions, and untold misery to the working classes who would be the first to suffer. In realising this interdependence of nations we can appreciate the force of the words of that great modern soldier, General Moltke, "Every war, even for the nation that conquers, is nothing less than a misfortune." This misfortune touches far more than material interests: Art, Literature, and Science have joined with commerce in binding nation to nation. War strikes at the heart of the higher interests of mankind.

Your Committee are far from urging peace simply for prudential reasons. It is no part of their duty to declare that there have not been in the past or that in the future there may not be occasions when some great principle must be fought for. But under any circumstances before the decision of war is invoked, it appears to them to be the solemn duty of the people to make sure that it is a great principle and not a prejudice or object of pride which is at stake, and to reflect that great principles may often be more effectively maintained by reasoning, fair deal-

ing, and patience, than by war. In an age when differences between individuals are settled by the Courts, and by a regard for justice, it is reasonable to hope that by similar methods serious differences between nations may be decided.

Indications of Popular Feeling.

As an indication of the growth of popular feeling on the subject, your Committee may notice the number of voluntary societies which have been established within the present century. No less than six peace societies exist: the English Society, dating from 1816; the American, 1826; the Swiss, 1830; the French, 1841; followed in 1882 and 1883 by the Danish and Norwegian Societies. But societies like these, which may be thought to be somewhat ideal, have of recent years given way, more or less, to societies established for the distinct purpose of advocating the principles of Arbitration. Of these, the English Society, 1882, and the Swedish Society, 1883, were followed by the French Society of 1889, which is the result of the fusion of two previous similar societies. In the United States an important organisation has recently come into existence. There are also societies which have been described as socialistic, which are mainly workingmen's societies for the promotion of peaceful relationships between nations. An English society was established in 1875, and a French society twelve years later. But besides these national societies, there are three international societies, "The International League of Peace and Liberty," 1867; "The Institute of National Rights," having for its aim the consideration of international law, and its codification, arbitration, and the insertion of arbitration clauses in treaties; and thirdly, the association for the "Reform and Codification of the Rights of Nations," 1873. These and kindred societies, whatever may be thought of their individual characteristics and methods, are indications of a growing

popular feeling in favour of the peaceful solution of international difficulties. The establishment of the more recent "Entente Cordiale," which will be in the recollection of many of us, is only another sign of the same state of feeling.

Parliamentary Action.

Your Committee notice with pleasure the progress which has been made in bringing the question of International Arbitration before the Legislatures of different countries. Within two years, 1873-75, resolutions in favour of International Arbitration in one form or another were passed by the Legislatures of England, Italy, Sweden, the United States, Holland, and Belgium. Similar resolutions, in even more recent years, have been brought forward. In 1888 a petition, signed by six thousand citizens, advocating permanent arbitration between the Scandinavian States, was presented to the Danish Parliament, May, 1888. In October, 1890, the Assembly carried by a majority of fifty-eight to ten a motion not only advocating arbitration between the Scandinavian States, but pressing for negotiations for the establishment of the principle with other nations. In the same year a similar vote was passed in the Parliaments of Norway and Spain; and the Italian Parliament authorised the Government to conclude treaties of arbitration with all the Powers. Such movements are enough to justify the words of Lord Salisbury in his speech at Hastings in 1892: "We have got rid of private war between small magnates and smaller magnates in this country: we have got rid of duelling between man and man: we are slowly, as far as we can, substituting arbitration for struggling in international disputes."

Arbitration in Practice.

In practice, the principle of arbitration has been increasingly recognised in recent years. Between 1820 and 1830 there were only three cases of international dis-

pute submitted to arbitration. Between 1880 and 1890 there were no fewer than twenty-one. The average number of cases per decade between 1820 and 1850 was four : between 1850 and 1890 it was between fifteen and sixteen. It is true that the majority of these cases have been on matters of minor importance, but that matters of first-rate importance have not been excluded is proved by the cases of the Grand Duchy of Luxemburg, of Crete, and of the Alabama Claims.

The Committee desire to call attention, moreover, to the fact that the majority of instances in which arbitration has been invoked have been cases more or less touching commercial interests. Parallel to this is the almost automatic action of maritime laws (practically arbitration principles) which govern the Prize Courts.

When it is remembered that the commercial interests of nations are their practical interests, and that political questions are seldom strong enough to lead nations to forget them, it will be seen how large a proportion of pressing human affairs may be brought under the principle of arbitration. It has been proved that nations are not averse to employ it in matters not affecting such vital interests as their existence, their independence, or their integrity. It can no longer be said, therefore, that arbitration is an untried method.

The habit, moreover, of appealing to arbitration calls a halt to the roused passions of men, and gives pause to hasty action. It allows men time to think, and the second thoughts of nations, as of men, are usually the best and wisest thoughts.

Arbitration Methods.

Your Committee deem that it is no part of their duty to recommend methods of arbitration, or to suggest the rules or principles on which Courts of Arbitration may be formed. They fear, however, that a permanent International tribunal for all nations can hardly be looked upon

as within the sphere of practical possibilities. Nations would view such a tribunal with suspicion. It could hardly have the power to enforce its decisions, and if it had, the enforcement of its decisions would mean war. They look with more hope to the practice of contracting Arbitration treaties between nations, leading to the creation of a temporary court mutually agreed upon, and to the establishment of Arbitration Commissions specially constituted for the occasion, and voluntarily-accepted. In this way the impartiality, which is essential to the success of such efforts, would be more likely to be secured than could be possible in a permanent international court. They look, with still more hope, to the growing practice of inserting arbitration clauses in international treaties ; seeing that arbitration can be most successfully used in matters touching facts, and in the interpretation of admitted documents like treaties. They desire also to express their opinion that the cause of international peace is not promoted by those who indulge in theories and visions, even though those theories are dignified by the name of "Laws of Nature." They believe that in matters of this kind, it is as dangerous to awaken false hopes as it is to repress the growing sentiment of mankind in the direction of a better state of things. Far better than enlarging on doubtful theories is it to put forward facts, and to give prominence to those precedents which do so much to stimulate the conscience and establish the confidence of mankind in the growth of good.

Public Opinion.

While your Committee would hesitate to pronounce war, *per se*, to be immoral, as some have done, they cannot but feel that there are deep moral principles involved in the subject. Philosophers have recognised this. In Germany, Kant and Hegel ; in France, Auguste Comte ; in England, Jeremy Bentham, James Mill,

and John Stuart Mill have written in this sense. In the judgment of the Committee, therefore, the best work which the Christian Church can do in this matter is to foster the Christian moral sense of public opinion. It should seek to familiarise peoples with the idea of arbitration, and to impress upon them that there is another mode of settling disputes than the appeal to the sword. Much good may be done by calling attention to the literature of peace. Children are familiarised with the glories of war; they are not so often made familiar with the less obtrusive, but not less noble heroisms of peace. It would seem to be the part, therefore, of all Christian people to keep steadily before their own minds, and to aid in keeping before the minds of others, a better ideal of international intercourse. Christianity encouraged the nobler aspects of patriotism, but Christianity certainly proclaims the brotherhood of man. The Roman Emperor Marcus Aurelius said, "As I am Antoninus, I am a citizen of Rome; as I am a man, I am a citizen of the world." The followers of Christ can say no less than the philosopher king. They should say much more who believe that God hath made of one blood every nation of men, for to dwell on all the face of the earth, and who believe that Our Lord Jesus Christ was an Ambassador of peace.

The Christian Temper.

One consideration more the Committee desire to press upon the Conference. In their judgment indirect means are often more powerful than direct, and the cause of international amity may be promoted in other ways than the popular advocacy of international arbitration and friendly treaties. War depends much more on the temper of peoples than on the theories current at any particular epoch. They would, therefore, urge upon the Conference the duty of reminding their fellow Christians throughout the world that the interests of mankind and the peace of

the world are likely to be subserved more by the cultivation of a Christian temper than by the promulgation of theories, however excellent. To promote impartiality of judgment; thoughtfulness and deliberation in action; a judicial calmness in moments of popular excitement; a charitable way of looking at all questions; and a faith in the honour and good intentions of other nations—in other words, to make the sense of righteousness, quietness and brotherliness really operative in the lives of men is to do more towards peace than compiling volumes or theorising about the laws of nations. It is thus that public opinion—called by some the greatest of powers in these last days—may be directed towards nobler ideals, and by this means the true victory of Christian principles may be accomplished.

W. B. RIPON,
Chairman.

RESOLUTIONS.

i. That this Conference, while disclaiming any purpose of laying down rules for the conduct of International Arbitration, or of suggesting the special methods by which it should proceed, desires to affirm its profound conviction of the value of the principle of International Arbitration, and its essential consistency with the Religion of Jesus Christ.

ii. That this Conference welcomes the indications of a more enlightened public conscience on the subject of International Arbitration, and desires to call the attention of all Christian people to the evidence of the healthier state of feeling afforded by the action of Legislatures, and in the increasing literature on the subject.

iii. That this Conference, believing that nothing more strongly makes for peace than a healthy and enlightened public opinion, urges upon all Christian

people the duty of promoting by earnest prayer, by private instruction, and by public appeal, the cause of International Arbitration.

Christian Mourning.

There is probably nothing in which good, well instructed Christian people are more likely to go astray than in the signs of mourning, which they think it right and proper to exhibit, as they fondly cherish the memory of those dear ones, who from time to time in God's good Providence are removed to another world.

The old Heathen of course lived for this present world alone, and had no well defined ideas of any other. We should expect therefore in his case to meet with every sign of hopeless misery and grief, and accordingly, beyond all that personal anguish, which is natural to those who are called upon to suffer the terrible wrench of a long, sensible parting, we read that it was customary in the old Heathen days to secure the services of hired professional mourners, who, by their abject cries and terrible outward exhibitions of uncontrollable grief, surrounded the death chamber and the funeral pile with awful scenes indicative of an everlasting bereavement and unsolaceable woe. And with all this, the broken column, the inverted torch and the fading flower, and such like things, were chosen as emblems of the utter burial of all true Hope.

But among Christians we do not expect anything of this kind—we do not expect *e. g.* to see our Churches draped with doleful Black, nor yet to hear only plaintive Hymns and minor Tones—neither do we expect to witness the passing along of dark-robed processions, headed by the undertaker's grotesque, modern copy of miserable, ancient, heathen pomp—and we certainly expect some brighter, better emblems than those, which tell of a broken fortune, an utter extinction of all

the fire of life, or a falling into decay and a fading out of sight. We do not expect a code of rules which will have the effect of shutting up the bereaved from the solace of reasonable association with their friends and acquaintances, and oblige these sad'ned ones to move veiled and unknown about our streets. Nor do we expect the Christian's clothing, and even the stationery that he uses for his every day correspondence, by its very blackness to say: "All is over—he or she is gone! irretrievably gone!" No! we believe that Death has been overcome by the wondrous Resurrection of our Holy glorified Lord, and we believe that our dear ones, who have passed for the moment from our sight, are "with Christ, which is far better," and that soon, soon we ourselves shall be permitted to meet them again once more, and that presently, by virtue of our union with our Divine Head, they and we are to have our part in the glorious Resurrection of the Body, and that we are thenceforward to live, through the same blessed Lord, the Everlasting and the Higher Life.

If we believed that our dear ones were now enduring purgatorial fires, or if we had been taught that, at our departure, our soul falls into a death-sleep, and that as individuals we are blotted out of existence, until the great general Resurrection of the dead, then there might be more reason for all this blackness and for all these signs of unmitigated sorrow and blank despair. But, believing, as we do, that our dear ones, who have been taken from our gaze, are already enjoying a foretaste of their heavenly bliss in the sweet Paradise of God, and knowing that this state of spiritual growth and development is but the prelude to a still more glorious condition, in which we, as well as they, all hope to join, we cannot sorrow, as those do, who have no hope, and therefore, by the hymns we sing and the clothes we wear, and by the very aspect of our countenances, and above all by

planting the Cross, which has become the glorious symbol of our redemption, over every grassy grave, we must endeavor to shew, that all is not lost or taken from us, but that we still commune with those who are gone, and that we expect soon to meet them, and to joy with them before our Father and our God, and by His Holy Spirit, to praise, yea! praise, for ever, our holy, blessed, risen Lord.

NOTES.

AD CLERUM.—The Bishop hopes that the Clergy will remember on Sunday, September 25th, to urge upon their Lay Helpers that on Sunday, October 2nd, they should all unite in the Holy Communion with the special object of seeking the Divine blessing on the Lay work that is being done throughout the Diocese. The following special Prayer should be used by all Lay Helpers:—

Vouchsafe, we beseech Thee, merciful Father, to prosper with Thy blessing the work of the Lay Helpers of this Diocese. And grant unto all, who are in any way taking part in this our effort for Thy Glory, that they may set Thy Holy Will ever before them, and do that which is well pleasing in Thy sight and persevere in Thy service even unto the end: through Jesus Christ our Lord. Amen.

MISSION FUND COLLECTIONS.—Clergy and people are entreated to read the Bishop's letter, published on page 126 in our July Number, and to co-operate in making large and generous offerings for the Mission Fund of the Church Society on Sunday, October 2nd, and also in assisting the Church Society Helpers, i. e., the ladies, who so kindly collect in the homes of our people, to accomplish something very special this year.

The illness of the Rev. Canon Adams, Principal of Bishop's College, Lennoxville, has cast quite a gloom over the whole of his wide circle of friends and acquaintances. We are very thankful to hear he is slowly improving, but it is very evident that he must have a considerable period of rest. Meantime we shall all best shew our true sympathy by doing all we can during his enforced absence to continue and advance the efficiency of Bishop's College.

DISTRICT NEWS.

LITTLE METIS.

There have been as usual a large number of Church people at this popular summer resort. The Bishop of Fredericton has been there for three or four weeks, visiting those who are spending the summer there. At the request of the Church people he held Services in the large music room at Astle's Hotel, most kindly placed at his disposal by the proprietor. At the Celebrations of the Holy Communion at half-past seven, the Communicants varied from eleven to fourteen. At the Services the numbers present varied from about eighty to one hundred and fifty.

On one Sunday the Rev. A. J. Balfour, of S. Peter's, Quebec, was present and assisted, and later on the Church people were gladdened by the presence and preaching of the Bishop of Huron.

The Services were very hearty and the singing good. Mrs. Hall, the well-known Church worker of Quebec, was the Organist.

NEW CARLISLE.

The Rev. E. B. Husband reports:

The visit of the Bishop of the Diocese to this Parish was of more than ordinary interest and importance this year, owing to the fact that the Clergy of the Rural Deanery of Gaspé had been summoned to meet for a Visitation and Conference on August 17th and 18th.

His Lordship arrived at Hopetown, from Shigawake, in time for morning Service August 14th, when he preached on the subject of Missions, graphically illustrating the power of the Gospel on the native mind, through the earnest Christian life of David Livingstone and others. In the afternoon the Bishop preached at Paspébiac on the "Awful Consequences of War," and again in the evening at New Carlisle on the "Queen's Jubilee." It is needless to say that his Lordship was listened to with deep attention by large congregations in each Church.

On Monday, August 15th, the Bishop lectured at Paspébiac on the "Reunion of Christendom; and then on the 17th and 18th there was held the Bishop's Visitation and a Ruridecanal Conference, the proceedings of which are reported in another column.

MALBAIE.

The Rev. G. R. Walters writes :

On Thursday afternoon, July 28th, quite unexpectedly "S. S. Canadienne" dropped anchor off Point S. Peter, and a few minutes later a boat was seen leaving her, in which was seated the Lord Bishop, the Revs. James Hepburn and George Pye, who, on arriving at the Beach, were met by the Rev. G. R. Walters, and all went at once to his house. It was noticed that his Lordship was looking quite well after his visitation tour on the Labrador. The interval from Thursday to Sunday seemed none too long for the Bishop, who was busy all day long over his letters, many to read and answer, besides going over the papers of the Candidate for Ordination, the Rev. G. Pye, and having several quiet talks with him in private, no doubt bearing on his future life and work.

The Ordination, which took place on Sunday morning, is reported fully in another column.

In the afternoon, Mr. Collas kindly sent a carriage to convey the Bishop to Barachois, Mr. Hepburn being driven by

the Incumbent. Here again was a display of much good feeling towards the Chief Pastor of the Diocese: Trees planted on the approach to the Church, flags and flowers offering their brightest welcome, and best of all, the Church edifice packed, so that many were unable to gain entrance, a simple hearty Service, and an earnest Sermon from the Bishop on the "Horrors of War," depicting the carnage of battle, the suffering, misery, ruin, and attendant evils, and horrors of warfare, and advocating the adjustment of the difficulties between contending nations by arbitration. There being no time to return to Point S. Peter, Mr. William Ross kindly offered the Bishop tea at his house, after which came the return drive to Malbaie for Confirmation Service at 7 p.m. Here again the Church was filled to overflowing. Twenty-two Candidates were confirmed, to whom the Bishop gave one of the most impressive Addresses, setting forth the nature of Confirmation, and the Candidates' definite membership with the Church of England, exhorting parents to be watchful over the spiritual training of their children, to come themselves and bring their children with them to the Table of the Lord. Instead of a formal Sermon, the Bishop, by request, gave a most charming and interesting reminiscence of what he saw in London at the Queen's Jubilee. This simply captivated all present, and will be long remembered. In closing his Lordship repeated the words of Victoria when informed that she was Queen, viz., "I will be good," with her request to the Archbishop of Canterbury, "And now your Grace will please to pray for me," the two things showing the absolute need of giving our own will to the Lord, and at the same time the need there is that we should depend entirely upon our God.

During the Offertory, Hymn 360 was sung to the tune of the National Anthem, and at its close one verse of "God Save

the Queen," rendered in a most hearty manner by all present. The yearly visit of our good Bishop to our Missions is most helpful and profitable to both Minister and people alike, inspiring those with confidence to venture to Church, who find at other times the winter too cold, and the summer too hot, and the road too long. Thus ended one of the most enjoyable Sabbaths of Services in the history of this Mission.

Special thanks are due to all who so kindly sent flowers for the decoration of the Church, as well as to Mrs. Collas, Mrs. Hocquard, Miss Walters and others who helped to arrange them, producing altogether a most beautiful effect.

Owing to a mistake in a telegram, the Bishop had to leave most hurriedly, breakfasting at 6.30 a.m. on Monday morning, being driven by Mr. James Vibert through Corner of the Beach, unable to remain there for a Service; and so, amid the brightest of August weather, his Lordship said good-bye, and proceeded on his way over the Mountains to Percé for Confirmation there on Monday morning.

S. GEORGE, BEAUCE.

The Rev. H. S. Harte writes:

The work of this Parish has not made any remarkable history during the past few months, nevertheless we trust that its life has not been an unimportant one, and the good accomplished, we hope, will in due season bring its reward.

Our new Church at Dennistown, Maine, work upon which was begun early in May, is nearing completion, and its Consecration in the coming autumn is being eagerly looked forward to by our little flock there. Mr. Phillip Callis, of the Brotherhood of Lay-Readers of Bishop's College, is spending his second summer in the Mission, and is keeping up a series of regular Sunday and Week-day Services.

During July our people at Cumberland Mills improved the Church there by put-

ting a new roof thereon, and through the kindness of the Church Helpers, Robt. Hamilton, Esq., and the Hon. E. J. Price, we were enabled to thoroughly renovate the inside and paint the outside of the same.

On Wednesday evening, August 3rd, we held our second Annual Concert in aid of the Parsonage, the proceeds of which amounted to the sum of \$70.30. Our thanks are due to the Rev. W. T. Forsythe, of Stanstead, for kindly bringing his Magic Lantern, and therewith contributing much to the interest of the entertainment; to the Rev. E. A. Dunn, for the loan of a number of lantern slides; to Miss Winfield Hatch, of Quebec, to Mrs. Wilson and Mr. Leonard Prideaux, of Black Lake, as well as other local friends, for assistance given in presenting a pleasant evening's programme; to Mrs. Wm. Pozer and the Misses Annie and Lillie Pozer, for their untiring and indefatigable efforts in every way to make the entertainment a success, and to Mrs. John Pozer, for the kind loan of her piano.

During the second half of August, and the first part of September, we are, with the kind permission of the Bishop, enjoying a much needed rest. In the interval our Parochial duties are being looked after by Messrs. W. R. Hibbard, B.A., and J. S. Brewer, B.A., of Bishop's College, Lennoxville.

GEORGEVILLE.

On the evening of August 2nd an outdoor fête took place in Mr. Bullock's grove, under the auspices of the Children's Guild. The band was in attendance, and its music was enjoyed, while many Chinese lanterns hanging from the trees made the scene a very pretty one. There was a good attendance, and the picture presented was animated, while a satisfactory sum was realized from the sale of refreshments.

The aforementioned Guild has lately

presented to the Church two dozen new Prayer Books and a dozen Hymn Books, a gift much appreciated by the congregation.

FITCH BAY.

A pleasant evening was spent in Mr. Seymour's Hall on Thursday evening, August 4th, when, in spite of somewhat unpropitious weather, rendering the proposed outdoor amusements, etc., impossible, there was quite a goodly gathering of members of the congregation and their friends. A portion of the sum necessary to meet a small but pressing claim was gathered in.

MAGOG.

The Rev. R. W. E. Wright writes:

Owing to extensive repairs to the Parsonage, the Incumbent only moved in about the first week in July, but the delay has been well repaid. The house has been thoroughly repaired, painted and papered throughout and the outside painted, a new coal furnace, bath and electric light put in besides minor improvements, and the house is one that the Parish should indeed be proud of. The total cost of repairs is in the neighborhood of \$500.00, part of which has been already paid off, and the rest we hope to get rid of by next Easter.

On June 2nd the Masons, about fifty strong, held their annual parade to S. Luke's Church: there was an overflowing congregation present and a bright, hearty Service was rendered.

The "Envelope System" has been revived and the financial outlook seems most promising. It is hoped that all members of the congregation will bring themselves to adopt this systematic plan of giving.

Mr. Hackwell having been obliged, owing to press of other business, to resign his position as Clergyman's Warden, the Incumbent has appointed Mr. W. T. Whitehead to fill the position for the balance of the year.

On Tuesday evening, July 19th, an entertainment was given in the Town Hall for the benefit of the Silver Cross Dispensary Circle of the King's Daughters. It proved very successful, and the proceeds will be used in purchasing articles for the use of sick persons.

On Tuesday, August 16th, another entertainment was given in the Town Hall under the auspices of the Ladies of the Church, and a very excellent programme was given, after which refreshments were served. The amount realized will go towards the Parsonage Repair Fund.

SERVICES AT S. LUKE'S CHURCH.

Holy Communion 1st and 3rd Sundays in month at 11 a.m., other Sundays at 8 a.m.

Matins every Sunday 11 a.m.

Evensong every Sunday 7 p.m.

Friday evening 7.30 with short Address.

SERVICES AT CHERRY RIVER on Sunday afternoons at 3 o'clock.

MELBOURNE.

The Rev. Ernest A. Willoughby King writes:

A pretty new Church 44 by 22 feet with porch and tower 8 by 8 and nearly 40 feet high was begun on June 15th and opened for use on August 30th, 1898, on Melbourne Ridge. Particulars in next issue, (D.V.)

POSTSCRIPT.

The Editor begs to acknowledge the following additional subscriptions received for 1898:

Rev. J. Hepburn (29), Rev. G. R. Walters (41), Rev. A. J. Balfour (16), Mr. G. H. Dunn, Mr. H. C. Dunn, England, Miss Ross, Mr. Benj. Turner, Quebec, Mrs. Wright, Montreal, Rev. J. Almond, Mrs. Daniel Bobbit, Harrington, Mr. John Vibert, Long Point of Mingan, Mrs. Herring, Nelsonville.

Also for 1897:—Mr. John Bobbitt, Harrington.

Also for 1899:—Mr. Benj. Turner, Rev. J. Almond.

All items of news, &c., intended for the October Number, should reach us on or before September 20th.