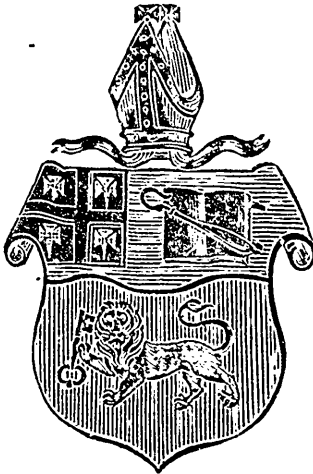


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Quebec
 DIOCESAN
 GAZETTE

Under the sanction of the Bishop.

A
 MONTHLY RECORD
 OF
 CHURCH WORK
 IN THE
 DIOCESE.

All communications to be made to the
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7-97

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The Bishop's Engagements for May.

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| <p>Sunday, May 1st.—(S. Philip and S. James.) Celebrate the Holy Communion at Cathedral 8 a.m., and preach at Evensong.</p> <p>Tuesday, May 3rd.—Preside at Meeting of Diocesan Board 4 p.m.</p> <p>Wednesday, May 4th.—Celebrate the Holy Communion at Bishop's Chapel 7.30 a.m. Confirmation, All Saints' Chapel, 3.30 p.m.</p> <p>Thursday, May 5th.—Go to Stanfold, and preach at Evensong.</p> <p>Friday, May 6th.—Celebrate the Holy Communion at Stanfold. Travel to Magog via Sherbrooke and hold Confirmation.</p> <p>Saturday, May 7th.—Travel via Sherbrooke to Coaticook.</p> <p>Sunday, May 8th.—Confirmation and Holy Communion at Coaticook. Afternoon Service at North Coaticook. Confirmation at Dixville in the Evening.</p> <p>Monday, May 9th.—Lecture on the Jubilee and Pan-Anglican Conference at Dixville, and return to Quebec.</p> <p>Wednesday, May 11th.—Celebrate the Holy Communion at Bishop's Chapel 7.30 a.m., and attend S. P. C. K. Evensong at Cathedral 8 p.m.</p> | <p>Thursday, May 12th.—Preside at S. P. C. K. Meeting at S. Matthew's Parish Room 8 p.m.</p> <p>Sunday, May 15th.—Celebrate the Holy Communion and preach at Cathedral 11 a.m.</p> <p>Tuesday, May 17th.—Preside at Meeting of Central Board of Church Society 4 p.m.</p> <p>Wednesday, May 18th.—Celebrate the Holy Communion at Bishop's Chapel 7.30 a.m. Preside at Meeting of Diocesan Board 4 p.m.</p> <p>Thursday, May 19th (Ascension Day)—Celebrate the Holy Communion at Cathedral 11 a.m.</p> <p>Friday, May 20th.—Travel to Ottawa.</p> <p>Sunday, May 22nd.—Preach at Ottawa in behalf of Domestic Missions.</p> <p>Monday, May 23rd.—Return to Quebec.</p> <p>Wednesday, May 25th.—Celebrate the Holy Communion at Bishop's Chapel 7.30 a.m.</p> <p>Saturday, May 28th.—Travel to Three Rivers and Consecrate Burial Ground.</p> <p>Sunday, May 29th.—Confirmation and Holy Communion at Three Rivers and preach at Radnor Forges at Evensong.</p> <p>Monday, May 30th.—Travel to Grand Mère and preach at Evensong.</p> <p>Tuesday, May 31st.—Return to Quebec.</p> |
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DIOCESAN CHANGES.

At the Diocesan Board Meeting held on Friday, April 15th, the Bishop nominated :—

- The Rev. R. C. Tambs to Waterville.
- The Rev. Ernest King to Melbourne.
- The Rev. W. J. Curran to Durhar..
- The Rev. D. Horner to Sandy Beach.
- The Rev. G. T. Harding to Rivière-du-Loup.
- The Rev. G. G. Nicolls to Fitch Bay.
- The Rev. R. W. E. Wright to Magog.
- The Rev. G. F. Hibbard to East and West Frampton.

and all these nominations were concurred in by the Diocesan Board. At the same meeting it was agreed that Stoneham should again form part of the Mission of Valcartier and that the Reverend E. A. Dunn, Rector of S. Paul's, Quebec, should minister in addition at Montmorency and Lake Beauport. The prayers of the faithful are asked, that these appointments may all be for the greater Glory of God.

OUR LORD'S RESURRECTION

OUR PICTURE.

Easter Sermons and Easter Songs have once more brought before us the great Foundation Fact of our most Holy Faith, and now, we, being risen with Christ, and, by virtue of our Easter Communion, continuing in Him, are once more renewing our Christian work and warfare, seeking those things, which are above, where Christ sitteth at the Right Hand of God.

It is in order that we may press this most important matter upon all our readers, that we give this month a beautiful Picture of the first recorded appearance of our risen Lord, on the world's first Easter day, to S. Mary Magdalene at the door of the Sepulchre. This Picture has been most kindly lent to us by Frank Wootten, Esq., the Editor of the "Canadian Churchman."

We are pleased to observe that this Newspaper has united with itself another Church Paper, the "Church Evangelist," and that the two combined have become *the one* Periodical on Church lines, apart from Party, for our Ecclesiastical Province. And, therefore, while we are glad to know from our constantly increasing circulation that our people in our own Diocese are getting to value more and more our own DIOCESAN GAZETTE, which is indeed the Bishop's official organ of communication with his Clergy and with the Lay members of our Church, yet we think there will be some of our readers who would like to take, in addition to our GAZETTE, the "Canadian Churchman," which contains a great variety of interesting and helpful reading, and is often enriched by beautiful illustrations. A letter addressed F. Wootten, Esq., Box 2640, Toronto, and enclosing a dollar for a year's subscription, will receive immediate attention.

Holy Table or Altar.

It is curious how certain members of our Church cling to one of these terms, while some will only use the other; when, if the matter were only rightly understood, all might gladly use both, seeing that the two names really mean the same thing. This we can see from the fact that the Jewish Altar is, in the Old Testament, called the "Table of the Lord," while the heathen Altars are in the New Testament called the "Tables of Devils." In both cases there is the idea of the Deity worshipped feeding on what is offered. As the Queen's Table is that from which the Queen eats, so the Lord's Table is that from which the Lord our God accepts what is thereon offered; and this is all that is expressed by the term "Altar." For it is quite a mistake to imagine that the term "Altar" implies, as some would suggest, a claim to repeat upon it the Offering of our Lord and Saviour Jesus

Christ upon the Cross. Indeed, we ought to remember that the Cross was not an Altar in the strict sense of the term, but was simply the Instrument, by means of which the Great Sacrifice was slain, and corresponds, therefore, rather to the knife with which the Jew, who offered a sacrifice, slew the victim that he was presenting. It is a fact, often forgotten, that the Jewish sacrifices, which typified the inestimable Sacrifice of our Lord Jesus Christ, were, so to speak, compound acts, and that the strictly priestly part of them was not the slaying of the victim, but the offering of the blood, which is the life. Indeed the victims were only *slain* by the *Priest*, when he was offering sacrifice for his own sin or for the sin of the nation he represented. In all other cases, the lay worshipper who brought the sacrifice slew it himself. It was not until this had been done, that the use of the Altar began, for the Altar was not used for the slaying of the victim, but for the offering unto God of its surrendered life and for the consumption of the body of the victim as the food of God, of which, in certain sacrifices, God allowed the worshipper to partake, in token of reconciliation with Himself.

The one *true* Altar, therefore, is not the Cross; it is rather the Holy Table, at which our Lord first offered Himself up for us all on the night before He suffered, and the counterpart is (1) that Heavenly Place where our Lord stands as the Lamb that has been slain, continually offering, representing and pleading the Life He once laid down, and (2) the Holy Table, which is, as Bishop Jeremy Taylor says, a copy of the Celestial Altar—the Holy Table, where we, at our Lord's bidding, do on earth what He is doing in Heaven, where we join *i.e.* in the perpetual offering, representing and pleading of His Sacrifice, and where the Great God allows us to partake of that which is to Him a sweet smelling savour, even of the one eternal Sacrifice of His Dear Son. Hence it

follows that, while we use the term Holy Table or Altar, we have all of us much to do besides receiving the Body and Blood of Christ to our soul's health, for we have also to offer, present and plead that infinite and all-holy Sacrifice, through which alone we can hope to obtain forgiveness, assistance and peace.

CATECHISING.

CHURCH CATECHISM No. XV. C.

When our Lord had shewn Himself alive after His Resurrection for forty days, what did He do? *He ascended into Heaven.*

And what do we say of Him now? *He sitteth, etc.*

Who saw our Lord ascend into heaven? *His Apostles.*

Where did the Ascension take place? *On the way towards Bethany.*

Give a text which tells of our Lord's sitting at the Right Hand of God the Father? *This man, after He had offered one sacrifice for our sins for ever, sat down at the Right Hand of God. Heb. x. 12.*

What does the text call our Lord? *A n. m.*

Why is it important to know that our Lord has gone up as Man into Heaven? *Because we are thereby assured that we also shall go to Heaven.*

Give some reasons why our Lord went up into Heaven? (1) *That we might follow Him.* (2) *That our hearts might be fixed there.* (3) *That He might send us blessings.* (4) *That He might prepare a place for us.*

What do we mean when we say He is at the Right Hand of God the Father Almighty? *He is in the highest, the most honourable position.*

What is He doing for us up in Heaven? *He is interceding for us.*

What does that mean? *He is pleading His own Sacrifice.*

When we pray, what does Jesus do? *He intercedes for us.*

Why is it good for us to know this? *Because it encourages us.*

What should we often ask Jesus to do for us? *To intercede for us.*

Why? *Because, when He intercedes for us, all must be well.*

CHURCH CATECHISM No. XVI. C.

Where is our Lord Jesus Christ now? *In Heaven.*

What is He doing? *He is interceding for us.*

When will He come back visibly to this world? *At the last day.*

What is He coming to do? *To judge the quick and dead.*

Who are the quick? *The living.*

What will happen to the dead when they hear the Voice of the Son of God? *They will rise again and stand before Him alive.*

How is a record kept of our lives? *By God Himself.*

Who will be our Judge? *Our Saviour.*

Give a passage of Scripture which tells us how we shall be judged? *We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 2. Cor. V. 10.*

In what way will this judgment be more perfect than any earthly judgment? *Because the Judge will know all our circumstances.*

Who will deserve punishment? *All people.*

How is it that some will escape punishment? *Because they have believed in Christ and are consequently able to benefit by the Ransom that has been paid for them.*

What is the Ransom? *The Offering and Sacrifice of Jesus Christ.*

If therefore we love Him and believe in Him and act accordingly what will be the result? *He will pardon us.*

Do we know when He will come? *No.*

What is therefore our duty? *Our duty is to watch.*

In what way does our Lord continually come invisibly? *In the Holy Communion.*

Pan-Anglican Conference.

REPORT ON REFORMATION MOVEMENTS ON THE CONTINENT OF EUROPE AND ELSEWHERE.

The Committee feels that the utterances of the last two Lambeth Conferences have so fully stated the attitude of our Communion towards

the Reformation movements on the Continent of Europe and elsewhere, as to make its re-statement needless. Founded as they were upon established principles and distinct convictions which cannot change, there is no need to lay again the foundation of the argument, but only to refer to that which has been already laid down.

We have carefully considered, in the light of the latest and fullest information within our reach, the condition of the various movements of Reform; and, for the purpose of greater clearness, take up these considerations generally in the order, and according to the completeness, of their organization.

(a.) *The Old Catholic Church in Germany.*

We are justified in expressing our belief that this movement is growing in strength and influence. The very grave loss, which came in the death of their first Bishop, has been in great part made good by the consecration of Bishop Weber, long well known as Professor of Philosophy, who resides at Bonn. It is reported to us as now numbering about 96 congregations, with 56,000 adherents, ministered to by 56 Priests.

It has founded, and in part endowed a Theological Seminary at Bonn, in which it is training its own Clergy and also a school for boys in the same town; and is, we believe, growing in power, from the adhesion and co-operation more and more of women who at first stood aloof, and by the gathering in more and more of children for instruction.

Its last Synod, largely attended, was held on the day after the Consecration at Carlsruhe of the largest and most impressive Church which it has built.

(b.) *The Christian Catholic Church of Switzerland.*

Whilst not rapidly advancing, because in part at least of difficulties growing out of its relation to the

State, this Church, called by a name dear to the people before the Reformation, is holding its own, and deepening its hold.

It has one Bishop, Dr. Eduard Herzog, with 58 Clergymen and about 50,000 adherents. The Church in Lucerne has been consecrated since the last Conference, and is held in joint occupation by the congregations of the Christian Catholic Church in Switzerland, and the Episcopal Church in America.

Recognised as these two Communities have been by the Bishops in Conference in 1888, the Committee has recommended a reassertion of our confidence and sympathy, in a resolution appended to this report.

(c.) *The Mexican Episcopal Church.*

Much the same thing may be said now about the Mexican Episcopal Church. No longer misunderstood to be a Mission from the Episcopal Church in America to Mexico, it is now fully organised under the presiding Bishop of the Church in America (who has as his Episcopal Commissary "the Bishop of New Mexico and Arizona,") with its governing Synod, and its liturgical worship entirely in accord with the standards of the English and American "Books of Common Prayer." We recommend that the Conference should thankfully recognise the healthiness of its development, and the hopefulness of its present condition. It has 9 Priests, all but two of whom are Mexicans, and five Mexican Deacons; 27 congregations, with 1,300 adherents, of whom 658 are Communicants; 11 parish schools, a school for boys, an orphanage for girls, and a Theological school, all under the immediate care of the Reverend Henry Forrester, an American Priest, representing the Provisional Bishop.

(d.) *Latin Churches.*

1. *Spain.*—The only other religious reformation movement having its own Episcopal head, as well as its Synod

and its formularies of Worship and Doctrine, is in Spain; it has a Bishop and 10 Clergymen. It is estimated to have 1,170 Communicants, and not less than 3,000 adherents.

2. *Portugal.*—The movement in Portugal, which is closely allied with that in Spain, has 5 Clergymen, and about 338 Communicants.

3. *Italy.*—The Reformation movement in Italy has its Bishop elect, a Synod, liturgy, ritual, and constitution of its own, with 12 congregations, and is reported to us as having 7 Clergymen, and about 1,000 Communicants. Episcopal acts for this community have been discharged from time to time by Bishop Herzog.

4. *France.*—The movement in France is, we understand, now under the Archbishop of Utrecht.

(e.) *Austria.*

The movement in Austria is distinguished by the great success which has attended it in the part of North Bohemia bordering on Saxony, where its progress has been rapid and sustained. It is estimated to number about 12,000 adherents, and has a Diocesan Administrator who is its Bishop-elect, with 8 congregations and 8 Clergymen.

(f.) *The Work in Brazil.*

The work in Brazil is on a somewhat different footing from the other movements we have been considering.

It was undertaken by the American Church Missionary Society, which is a recognised auxiliary of the Board of Missions of the Church in America. The Clergy who minister there are under the direction of the Bishops of Virginia and West Virginia. There are many evidences of growth, and of development on the orderly lines of Catholic usage and law. The Bishop of the Falkland Islands, who recently visited the congregations in Brazil, was most favourably impressed by the devotion of the Clergy (7 in number) and the interest of the people, and ex-

presses his belief that the work is good, and is preparing the way for still greater good.

Having regard to the probable spread of these movements of reform, we venture to say that, as a condition for recognition or inter-communion, there should be satisfactory evidence that the Bodies applying are sound and clear as touching the fundamental verities of the Christian faith, and that the Offices for the administration of the Sacraments are in accord with our own liturgical standards.

WILLIAM CROSWELL DOANE,
Bishop of Albany,
Chairman.

RESOLUTIONS ADOPTED BY THE
CONFERENCE.

i. That in accordance with the sentiments expressed by the Bishops who met in the last Conference, we regard it as our duty to maintain and promote friendly relations with the Old Catholic Community in Germany, and with the Christian Catholic Church in Switzerland, assuring them of our sympathy, of our thankfulness to God who has held them steadfast in their efforts for the preservation of the Primitive Faith and Order, and Who, through all discouragements, difficulties, and temptations, has given them the assurance of His blessing, in the maintenance of their principles, in the enlargement of their congregations, and in the increase of their Churches. We continue the offer of the religious privileges by which the Clergy and faithful Laity may be admitted to Holy Communion on the same conditions as our own Communicants.

ii. That we renew the expression of hope for a more formal relation with the Old Catholics in Austria, when their organisation shall have been made more complete.

iii. That we recognise thankfully the movement for the formation of an autonomous Church in Mexico, or-

ganised upon the primitive lines of administration, and having a Liturgy and Book of Offices approved by the presiding Bishop of the Church in the United States and his Advisory Committee as being framed after the primitive forms of worship.

iv. That we express our sympathy with the Reformation movement in Brazil, and trust that it may develop in accordance with sound principles.

v. That we repeat the expressions of sympathy (contained in the Report of the Lambeth Conference of 1888) with the brave and earnest men of France, Italy, Spain, and Portugal who have been driven to free themselves from the burden of unlawful term of Communion imposed by the Church of Rome; and continue to watch these movements with deep and anxious interest, praying that they may be blessed and guided by Almighty God.

vi. That we recommend to the Archbishop of Canterbury and the Primates and Presiding Bishops of other Churches in Communion with the Church of England, the appointment of at least one representative of each Church to attend the International Congress which is to meet in Vienna on August 30th, 1897; and we express the hope that there may be a revival of such Conferences as those held at Bonn in 1874 and 1875, to which representatives may be invited and appointed from the Church of England and the Churches in Communion with her.

CHURCH SOCIETY.

CENTRAL BOARD.

A stated meeting of the Central Board was held in the Cathedral Hall on the 19th of April. In the absence of the Lord Bishop, Dr. Dunbar, Vice-President, was called to the chair. Reports from the Committee of Education and of Finance were read and considered clause by clause. Grants were

made in aid of fourteen Schools, and the Secretary was instructed to obtain fuller information regarding some others that sought help. An "Outfit" grant of \$75 was made to a young Clergyman. An application for a grant in aid of the erection of a new Church on Melbourne Ridge was considered—action deferred. The Secretary presented a report *re*: Bonds deposited in the Society's safes; and the Treasurer submitted his customary financial statement. A communication was received from Mr. T. H. Dunn, of Quebec, making the very generous offer to increase Louiseville Endowment Fund (now \$3,000) to \$10,000 on certain specified conditions. The gift was gratefully accepted on the terms indicated. The Secretary was instructed to communicate with the Widows on the Pension List, touching the W. & O. By-Law as lately enacted, and to prepare, on the lines of the new By-Law, two Certificates for the Board's consideration.

S. P. C. K. Bicentenary.

No Churchman needs now to be told that this faithful hand-maid of the Church, the S. P. C. K., entered upon its Bicentenary on March 8th, 1898. In compliance with the request of its President, the Archbishop of Canterbury, and its one hundred and thirty Episcopal Vice-Presidents, the event was duly commemorated in probably every English Cathedral throughout the world, and, during the Octave, in the majority of Churches even to the remotest confines of the Mission field. It is safe to say that there is no Diocese within the Anglican Communion, and even but few individual Parishes or Missions, towards which the S. P. C. K. has not extended a helping hand. Wide as is the British Empire, the boundaries of the Anglo-Catholic Church are even more extended: from the round world therefore there have gone up to God hymns of praise and thanksgiving for His numerous gifts

bestowed during the past two hundred years through the agency of this Society, and earnest prayers for His continued blessing upon the varied good works of its members.

Fittingly, in most cases, thank-offerings have accompanied the voice of praise. The offering from the Diocese of Quebec may appear small—it is, compared with the benefactions received—yet considering the financial condition of our people, and the numerous other appeals made upon their charity month by month, and considering also, that an offering of \$170.00 was made last year for this same object, we feel sure that the present thank-offering will be gratefully received by that venerable Society, and that by God's blessing it will be made fruitful in the good gifts which it will carry to souls unknown, but perhaps to be known some day.

MEMO OF OFFERINGS.

Quebec—Cathedral.....	\$ 79 98
S. Matthew's	50 00
S. Michael's	18 80
S. Paul's.....	11 10
S. Peter's.....	5 00
Trinity... ..	3 09
Agnes.....	1 94
Barford—Dixville.....	1 51
Perryboro'.....	1 26
Stanhope.....	45
Bishop's College, Lennoxville.....	14 75
Bourg Louis.....	1 15
Cape Cove.....	7 30
Perce	2 45
Coaticook—St. Stephen's	3 69
Christ Church.....	97
Compton—S. James'	1 25
Danville—S. Augustine's.....	7 13
Drummondville.....	3 00
Durham—Kirkdale.....	57
East Angus.....	2 00
Ascot Corner	1 00
Fitch Bay.....	1 30
Georgeville	48
Forestdale	3 10
Frampton—East.....	1 15
West.....	2 60

Gaspé Basin	2 00
Gaspé South.....	2 50
York.....	1 31
Hatley—S. James'.....	5 00
Hereford.....	3 22
Ireland—Upper.....	2 10
Lower.....	2 82
Thetford.....	1 00
Kinnear's Mills.....	93
Kingsey—S. Paul's.....	2 76
Christ Church.....	1 70
Christ Church (Spoon- Pond).....	5 00
Leeds.....	4 00
Lennoxville—S George's.....	6 05
Levis—Holy Trinity.....	2 00
New Liverpool.....	6 05
Magdalen Islands	4 36
Magog.....	5 48
Malbaie.....	1 55
Corner Beach.....	1 17
Barachois	25
Melbourne.....	1 00
Milby.....	1 30
New Carlisle.....	2 00
Paspebiac.....	3 00
Pepetowa	1 00
Peninsula	3 07
Little Gaspé.....	1 54
Portneuf	1 50
Halesboro'.....	50
Rivière du Loup.....	2 53
Sandy Beach.....	1 29
Shigawake.....	1 57
Port Daniel.....	1 76
L'Anse aux Gascons.....	1 45
Stanstead—Christ Church.....	1 90
Beebe Plain.....	2 80
S. George—Beauce.....	79
S. Ursule.....	75
Valcartier.....	2 00
Waterville—S. John's.....	3 90
North Hatley.....	96
Eustis	56
Windsor—S. George's.....	7 91
Brompton.....	4 09
Total.....	\$335 38

I hereby acknowledge to have received, in behalf of the S. P. C. K. the foregoing "Bicentenary thank-offerings." I have also received the following subscriptions from members of the Society :—

The Bishop of Quebec.....	\$24 30
Very Reverend Dean Norman.....	5 00
Reverend L. W. Williams.....	10 00
John Hamilton Esq.....	10 00
Anon.....	10 00
Quebec Church Society	10 00
Total.....	\$69 30

A. J. BALFOUR,
Sec. S. P. C. K.

Quebec, April 2, 1898.

Archdeacon Roe on the S. P. C. K.

On Low Sunday we were favoured at Windsor Mills with the Reverend H. Gomery's first visit as Agent of the S. P. C. K. Six weeks previously, on the Venerable Society's 200th Anniversary, we had Mr. Fyles with us, who interested our people very much in the Society's history and work. The thank-offering for the Society on that occasion amounted to \$12, to which some six dollars were now added. Mr. Gomery's three addresses were able and attractive, and there can be no doubt that his work will be useful to the Canadian Church, if not of much pecuniary value to the Venerable Society. This however is, we suppose, what the Society principally aims at in its experiment of a Canadian Agent. I am surprised to be told that most of our own people, as well as our separated brethren, are quite unaware that the Church of England has a Bible Society of her own. Mr. Gomery will do good, if he opens the eyes of the Protestant public to the fact that we had a Bible Society effectively at work for more than one hundred years before the British and Foreign Bible Society was organized. I am told that quite lately one of the supporters of this latter Society, on it being made plain to him that the Church of England had a Society of her own for providing her people with Bibles, said,—“Well, if the Church of England does circulate Bibles, she does not print them herself; they have to buy them from the Bible Society.” His discomfiture may be imagined when it was explained to him that the printing of Bibles is a monopoly in England, and that the Bible Society itself has to buy its Bibles from the Universities who hold this monopoly. The Bible Society prints no Bibles, it only buys and sells them.

If Mr. Gomery opens the eyes of our people to the immense work which the S. P. C. K. is doing in every department of wholesome literature, he will deserve our gratitude.
H. R.

THE DIOCESE OF QUEBEC, 1863-1892

In our last issue we endeavored to lay down in a few brief words the leading lines of the truly marvellous work performed by the Right Rev. George Jehoshaphat Mountain, the third Bishop of Quebec. The space at our disposal forbade us to attempt to say a single word concerning the Bishop's heroic conduct during the ravages of the ship fever and on other like occasions, or concerning the grand influence of his truly holy personality. Suffice it to say that, when at

ed by the late Bishop. Such an one was the Right Rev. James William Williams, who had been until now, for some six years, a most successful Rector of Bishop's College School, Lennoxville.

The following epitome of his twenty-nine years' work as Bishop, coming as it does from the pen of his friend and coadjutor, the Ven. Archdeacon Roe, admirably sums up what we should desire to say, but what of ourselves we could not express at all adequately:—

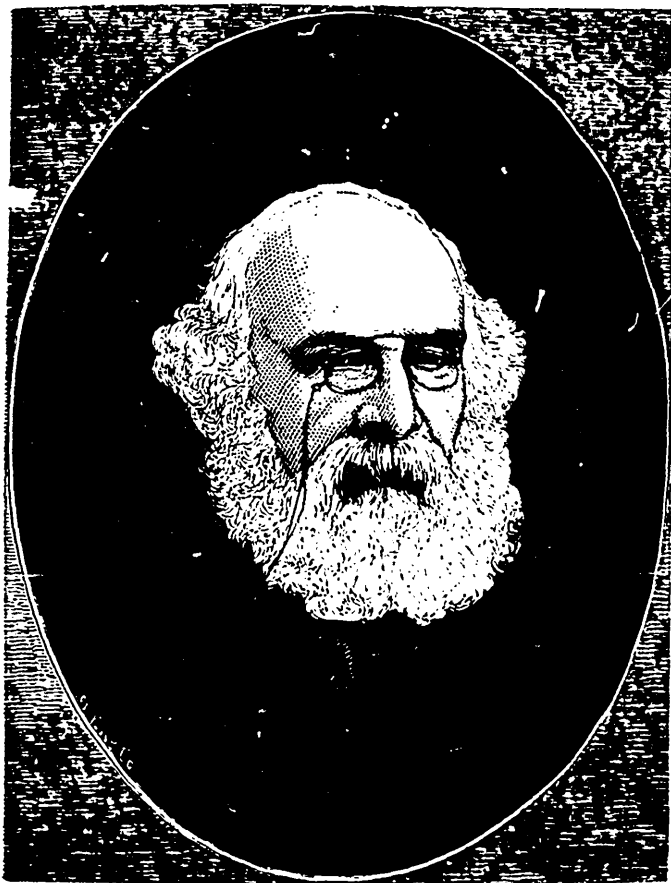
“During the twenty-nine years under review, the Diocese has lost largely by emigration, and the city of Quebec, which



A CANADIAN COUNTRY CHURCH AND PARSONAGE.

length he finished the work that God gave him to do and passed away full of years to the happy Paradise of Rest, it seemed as though the loss to his Diocese was quite irreparable. And it was now moreover that the Synodical system, which Bishop Mountain had himself obtained, was first to be brought into action, as the method of choosing for the Diocese his successor. And this choice fell, as we are told, in a most unexpected and yet in a most providential manner on one, who proved himself to be eminently fitted for the great work of consolidating the plans, which had been so well and wisely found-

may be said, if we except Sherbrooke, to be the only place of any wealth in the Diocese, has been, especially in Church population, very materially weakened in numbers and in wealth. At the beginning of this period, even in Quebec itself, there was not one self-supporting Parish. Bishop Mountain had been Rector of Quebec to the last, and had spent the whole of his salary as Rector, some \$3,000, in augmenting the incomes of the city Clergy. Thus, by his death, the city parishes lost and had to make good to the clergy at once \$3,000 a year. Outside the city of Quebec there were then



RIGHT REV. JAMES WILLIAM WILLIAMS, D.D., D.C.L.,
FOURTH BISHOP OF QUEBEC.

A SCENE OF WINTER WIDENESS ON THE LABRADOR.



thirty-four Missions, the Clergy of which did not receive on an average a hundred dollars a year from their own people, the bulk of their income being derived from the Society for the Propagation of the Gospel.

Under the wise guidance of the Bishop and the Diocesan Board, thirteen of the thirty-four Missions have become self-supporting Parishes; the remainder pay on an average one half of the stipends of their Clergy; besides this, eleven new missions have been established. * All this time, the annual grant of the S. P. G.

Perhaps the most satisfactory feature of this rapid growth is, that under it the salaries of the Clergy, not promised but paid, have increased from a dead level of one hundred pounds sterling to a scale of from \$600 to \$850 per annum, graded according to term of service. Sixty new Churches and twenty-nine new Parsonages have been built. Local Endowments for thirty-five Parishes, which now amount to \$113,000, have been founded. A Pension Fund for aged and infirm Clergy, begun twenty-five years ago, on the twenty-fifth Anniversary of the Church Society, at



A CANADIAN HOMESTEAD.

has been gradually reduced, until now a scheme has been proposed by the Diocesan Board and accepted by the Society by which the Diocese voluntarily relinquishes the whole S. P. G. grant at the close of the year 1899.

* The eleven new Missions were Barnston, Brompton, Barford, East Angus, Fitch Bay, Magog, Peninsula, Randboro', St. John's Melbourn, Waterville, and Scotstown with Lake Megantic. Stanstead and Durham were also really new Missions, inasmuch as they had been both closed and destitute of stipend and were taken up afresh under Bishop Williams.

Bishop Williams' suggestion, as a thank-offering for the many blessings which had accrued to the Diocese through the Society, already has a capital of \$50,000, under which pensions varying from \$400 to \$600 per annum, according to length of service, are now being paid. A fund has been established for helping the Clergy to educate their children. The Widows' and Orphans' Fund now pays the widows of the Clergy in the Diocese \$400 a year, and their orphans, up to four, \$50 a year each. The Endowment of Bishop's College has been about doubled, almost

exclusively from contributions within the Diocese.

Still more satisfactory is it that, side by side with this splendid provision for the material prosperity of the Diocese has grown the Missionary spirit, nearly \$4,000 being sent out of this poor Diocese to help in the Missionary work of the Church year by year."

We might go on to say something of Bishop Williams' method of working his Diocese, of his Visitations of the Clergy at Bishop's College, Lennoxville, of the organization of the Quebec Cathedral Chapter in 1888, of the formation of the Woman's Auxiliary and of the Church Helpers' Association, of his promotion of Parochial Missions, of his preaching and educational labours, and above all of his personal character and influence. But all this, grand and lovely as it is, is well known to nearly all our readers, and we must forbear. And in doing so we will simply offer, in order to illustrate our subject, four Pictures. (1) A Portrait of the Bishop. (2) A Scene of Winter Wildness on one of the great inlets on the Labrador. (3) A Canadian Homestead, as we see them in almost all our Parishes; and (4) a Canadian Country Church and Parsonage, the ideal at which we aim, wherever there are enough families, even partially to support a Clergyman, so that the Lord's people may have at any rate one Service on every Lord's day, and may also have in God's Priest, living amongst them, one who will be their helpful friend not only in their day of trouble or sickness, but also in their seasons of prosperity and joy.

Labrador Mission.

Extract from a letter to the Bishop from Harrington Harbour.

February 25th, 1898.

"MY REVEREND AND DEAR SIR,—I take the pleasure of writing you these few lines to say that we are well and enjoying good

health. And I must also say that we are delighted with our little Church. Many thanks to you and other kind friends for giving us such a beautiful, and I hope it may be a blessing to Harrington. We are having Services all winter by Mr. Willis, and we enjoy them very much. We are looking forward for the time to see you again next summer."

Bishop Westcott, on the Sacraments.

(1) Whereas the ethnic religions were symbolic, and Judaism was typical, Christianity is sacramental. The seen is revealed in its Divine relation to the unseen.

(2) The object of Sacraments ordained by God is generally to establish and perfect that personal relation between man and God in Christ, which is eternal life. By His appointment they are means and channels through which He conveys the blessing signified.

(3) He who works in the Sacraments is God in Christ through the Holy Spirit. We can best conceive of the action as personal, as though God worked directly through the Sacrament on each occasion.

(4) It follows that we must carefully distinguish the *sacramentum*, the visible act, and the *res sacramenti*, the invisible spiritual reality, which are connected by a certain likeness.

(5) For natural life, two things are necessary, the original gift of life and the support of life. The gift of life is wholly independent of the recipient himself; the support of life requires for its efficacy his co-operation. The Sacraments of the Gospel deal with the spiritual antitypes (archetypes) of these two. In Baptism life in Christ is given; in Holy Communion life is supported; with both forgiveness, which is essential to Divine fellowship, is connected according to the circumstances in each case.

(6) The relation of the Divine blessing in the Sacraments to the human condition is illustrated by the relation of Baptism to Confirmation, which, according to early usage, are parts of one Sacrament. In Baptism, God gives freely, through the sacramental burial and rising again, the blessing of life in Christ, by the ministry of any one who uses the appointed form and matter; in Confirmation, through the laying on of hands by the appointed minister, He bestows the gifts of the Holy Spirit in answer to the confession of personal faith.

(7) Generally we must observe the difference between the propositions: 'The personal realisation of the virtue of the Sacraments is ordinarily dependent on the fulfilment of certain conditions;' and 'The virtue of the Sacraments comes from the fulfilment of certain conditions.' The whole virtue comes from God alone. Man does nothing to create or cause the blessing. He can, however, hinder it. His due co-operation is required that it may be effective.

Cathedral Sewing Guild.

The Annual Meeting of the Cathedral Sewing Guild was held on Friday, 15th April. The following report was read:—

SEVENTEENTH ANNUAL REPORT CATHEDRAL SEWING GUILD.

The Secretary Treasurer begs to submit herewith the accounts for the past year, which show a balance at credit of \$333.95.

In addition to this we hold investments amounting to \$750.

This year has been very quiet and uneventful, with a steady, though slow approach towards our mark of \$3,000 for an Endowment Fund for the Church Hall.

Our Annual Sale took place early in December, and though the number of articles offered was comparatively small, the result was satisfactory. The Guild would be very glad to add to its working members and hopes that many will join during the coming year.

MABEL WEBB,
Sec.-Treas. C. S. G.

March 1st, 1898.

The following Ladies were elected officers for the year:—

Hon. President, Mrs. Hunter Dunn.
Hon. Vice-President, Mrs. T. H. Lloyd.

President, Miss Boswell.

Ist Vice-President, Miss Anderson.
2nd Vice-President, Mrs. J. Dunbar.
Secretary-Treasurer, Mrs. E. E. Webb.

Assistant Secretary-Treasurer, Miss L. Healey.

Committee—Miss Dean, Miss Stevenson, Miss Henry, Mrs. Stain, Mrs. F. Wurtele, Mrs. Ahern.

OUR BISHOP'S SUCCESSOR

at South Acton, England, appointed

Bishop of Bombay.

Many of our readers will be interested to know that the Reverend James MacArthur, M.A., who was selected by Dr. Temple, Archbishop of Canterbury, when he was Bishop of London, to be the successor of the present Bishop of Quebec and to carry on the work founded by Dr. Dunn at South Acton, London, England, has been offered by the Crown the Bishopric of Bombay and has accepted it. The Bishop-elect is known to many in Quebec and at Sherbrooke and Lennoxville, for he spent some weeks amongst us, when he was paying a visit to the Lord Bishop in the fall of 1896, and he quite captivated many of the Clergy of the Diocese, assembled for their biennial Visitation at Bishop's College, by his clearness of vision and by his highly spiritual tone. Thus it has turned out that both the first and second Vicars of the great Parish of All Saints', South Acton, have been called to important places in the Anglican Episcopate, and now it remains to be seen whether the third Vicar, who, according to custom in England, when his predecessor has been chosen for preferment by the Crown, will be appointed by the Crown, will also, after a few years spent at South Acton, become a Bishop.

NOTES.

The Reverend H. Gomery, the recently appointed Canadian Agent of the S. P. C. K., is at present visiting some of the Parishes of our Diocese, addressing meetings and preaching sermons in aid of the Society. He is expected in Quebec City on the 10th of May, and, after staying two or three days, he will proceed Eastward to spend the next month in the Diocese of Fredericton. We are pleased to see that our Secretary, the Reverend A. J. Balfour, has already received Bicentenary offerings amounting to \$335.38,

while there are still twelve more Parishes to be heard from. Another pleasing fact is the short list of Annual Subscriptions amounting to \$69.30. Any of our readers, who wish to do so, may help the Society by sending subscriptions to the Reverend A. J. Balfour, Quebec City. We hope in our next issue to publish some report of Mr. Gomery's visits, and also to give the total results for our Diocese of the Bicentenary Offerings, Collections at Mr. Gomery's meetings and Annual Subscriptions.

We would draw attention to the fact that since the Season of Lent three of the week-day Celebrations of the Holy Communion in the City of Quebec have been continued, viz: at the Bishop's Chapel at the Bishop's House, Esplanade, on Wednesdays at 7.30 a.m., at S. Matthew's Church on Thursdays at 7.30 a.m., and at All Saints' Chapel in the Cathedral Precincts on Thursdays at 10.30 a.m. We need not say that Worshippers from all or any of our Churches, as well as Visitors to Quebec, are welcome to attend these Services.

The Annual Meeting of our Diocesan Branch of the W. A. is to be held in Quebec on Wednesday, May 25th, commencing with a Celebration of the Holy Communion at 9.30 a.m., at All Saints' Chapel.

The S. P. C. K. Depository in Quebec has once more changed its quarters, and has been moved to Mr. T. J. Moore's Upper Town Store, 148 St. John Street.

The great importance attributed by the Bishops to the Collections for Domestic and Foreign Missions is shewn by the fact that the House of Bishops has this year appointed special Preachers for some of our great Cities. For instance, on Sunday, the 22nd instant, the Bishop of Fredericton will be preaching at Halifax, the Dean of Montreal at S. John, N. B., the Bishop of Ottawa at Montreal, the Bishop of Quebec at Ottawa, and the Bishop of Huron at Toronto. Next year a different set of Cities will be chosen. It is hoped in this way to stir up new interest in the Domestic and Foreign Missionary cause, and it is also trusted that in all the Parishes of our Ecclesiastical Province earnest Sermons will be preached by the Clergy on Sunday, the 22nd instant, in behalf of our Domestic Missions in Algoma, and the West and North-West of Canada.

We understand that Miss Hedges, who is now teaching French and Music at Compton Ladies' College, is anxious to obtain a holiday engagement during the Summer Holidays, from the middle of July to the beginning of September, on mutual terms. Music, French, German, etc. Certificates and testimonials on application. Address Miss Hedges, Compton Ladies' College, P. Q.

IN MEMORIAM.

EDWARD LEMESURIER SEWELL.

Entered into Rest, at Quebec, on Wednesday,
March 30th, 1898.

The Church in general, and the Cathedral in particular, have sustained a great loss in the death of Mr. Edward Sewell, who was highly esteemed by all who knew him. After a long illness, borne with singular patience and resignation, he has been called away in the prime of life to the unseen world. His family were a sort of ideal representation of unity and affection. No doubt, as he had lived laborious days, he looked forward to much comfort and happiness in his later years. But these natural anticipations were blighted, and it was God's will that he should be tried in the discipline of sickness and pain, and by a death which to human eyes seemed premature. Mr. Sewell had not only a loving wife and family, but a host of friends to whom he was endeared by his noble integrity, his amiable disposition and his social qualities. To his afflicted widow and children we respectfully tender our sincere sympathy and our hope that they may be enabled by Divine grace to bear their sore trial.

MRS. SIMPSON.

Tidings reached us a few days ago of the death, in the city of Cleveland, Ohio, U. S. A., of Mrs. Simpson, widow of the late Reverend J. E. F. Simpson, in his lifetime a clergyman in this Diocese. Mr. Simpson died in the year 1849 whilst, apparently, in charge of S. Paul's Church in the city of Quebec; and Mrs. Simpson has been in receipt of a pension from the Widows and Orphans' Fund of the Diocese, from that date to the time of her death, or close upon half a century. Having left Canada a great many years ago, she was unknown by sight or even by name to all but a few now living in Quebec.

DISTRICT NEWS.

BARFORD.

The Rev. G. H. A. Murray reports:—

Dixville.—The interior of St. Guthbert's Church is much improved by the addition of two coats of alabastine on the walls and a new strip of matting up the aisle, the cost of which was defrayed by the Ladies' Guild. The attendance at the special Holy Week Services was above the average. On Easter Eve the Church was tastefully decorated with rare and beautiful pot plants and vases of cut flowers, and in every respect the Easter Services surpassed the record of any previous year.

The annual Vestry Meeting passed off satisfactorily. Messrs. C. Gill and R. C. Baldwin were elected Church-Wardens; Messrs. Samuel Swailes and M. J. Beaton, Sidesmen, and Mr. W. H. Cowhard, Delegate to the Deanery Board, Sherbrooke. It was decided to introduce the envelope system of raising funds for parochial purposes.

Stanhope.—My thanks are due to Mr. W. H. Moor, student of Bishop's College, for his valuable assistance on Good Friday and Easter Day. With his help I was enabled to give St. Paul's Congregation two Easter Services, both of which were exceptionally well-attended and heartily participated in. This Church was also decorated in a fitting and seemly manner.

Perryboro'.—Both the Lenten and Holy Week Services were attended by good congregations. Mr. Moor officiated at the Service on Holy Thursday evening and on Good Friday morning, and helped the choir to prepare for Easter. At 7.30 a.m., Easter Day, there was full Morning Service and a Celebration of the Holy Communion and eighteen communicated.

The Vestry Meeting was held Monday, April 18th. The Church-Wardens' report showed a balance on the right side. Mr. R. Hobson was elected People's Warden and Mr. A. J. Betts re-elected Incumbent's Warden. Mr. E. A. Birch was appointed delegate to the Deanery Board, Sherbrooke.

Easter offerings:—Dixville.....\$ 8 19
Stanhope..... 5 73
Perryboro'..... 5 50

Total.....\$19 42

STANSTEAD AND BEEBE PLAIN.

The Rev. W. T. Forsythe reports:—

Christ Church, Stanstead.—Holy Week was ushered in with appropriate Services on Palm Sunday. There was a Choral Celebration with Sermon at 11 a.m., and Evensong and Sermon at 3.30 p.m. Every day during the week there was Mattins and Evensong with address, at which the Story of the Cross was sung. Evensong was said at 4.30 and 7.30 on alternate days. On Tuesday and Thursday there was a Celebration of the Holy Communion. On Good Friday, in addition to Mattins and Ante-Communion with address at 10 a.m., and Evensong and address at 7.30 p.m., the Litany was said and an address delivered at 8 a.m., and an abbreviated Service of the "Three Hours Agony" held from 2 to 4.30 p.m. a Passion Sunday and Palm Sunday the "Reproaches" were sung as an anthem at morning Service. On Thursday evening, after Evensong, the Stations of the Cross and other scenes of the Passion were shown by means of Lantern Light, proving a most impressive occasion.

On Easter Day (which, in point of weather, was a typical Easter), there was an early Celebration of the Holy Communion at 7 o'clock, when there were fifteen Communicants. Mattins and Choral Celebration followed at 11 a.m. The music of the Communion Office was Merbecke's setting. An anthem and appropriate hymns were also sung. The Sermon was preached by the Rector. There were thirty-five Communicants. At Evensong, Magnificat and Nunc Dimittis were sung to Simple's setting in E flat, as well as an anthem by the same composer. The Sermon was preached by the Rev. F. G. Vial. Great credit is due to the choir, who, although reduced in numbers from last year, practised most faithfully and sang most creditably. This credit and praise must also be shared by the two organists. The total number who made their Easter Communion was sixty-one. At the Easter Vestry Meeting our finances were found in an encouraging condition. Our debt was reduced by \$300 during the past year, making it now \$800. Messrs. Rainbach and Channell are the Wardens for the coming year.

Easter Offering, \$34.12; Lenten Offerings, \$62.03.

All Saints' Church, Beebe Plain.—Mattins

and Evensong were said on Palm Sunday, and Sermon preached at both Services by the Rev. F. G. Vial. Evensong was said and address given every day (except Saturday) during the week. On Good Friday there was Mattins and Sermon at 10.30 a.m., with, however, a lamentably small congregation, but in the evening the Church was crowded, when, after Evensong, the Stations of the Cross, etc., were shown by Lantern light.

On Easter Day the Services were early Communion at 8.30, Mattins and Sermon by the Rev. F. G. Vial at 10.30 a.m., and Evensong and Sermon by the Rector at 7 p.m. The number of Communicants was eleven, and the Congregation at Mattins was large. At the Vestry Meeting this congregation was found to be virtually free from debt, and new horse sheds had been erected during the year. The Wardens for the coming year are Messrs. S. Heath and W. E. Monroe.

Easter Offering, \$7.15.

In addition to the afternoon Services in Marlow School House on Palm Sunday and Easter Day, there was special Service on Wednesday evening in Holy Week, with Illustrated "Stations of the Cross" and other scenes from the Passion.

The collections at the Services at this School-House from September, 1897, to March 31st, 1898, amounted to \$22.04.

On Tuesday and Thursday evenings in Easter Week, special Services with Illustrated "Stations of the Cross," etc., were held in Judd's Mills and Moulton School-House with large congregations.

Our thanks are due to my Assistant, the Rev. F. G. Vial, for his invaluable help, without which I could not have accomplished the various Services of Lent and Easter.

NOTICES FOR MAY.

Christ Church, Stanstead. — Sunday Services 11 a.m. and 7.30 p.m. Holy Communion, May 1st, 15th, 11 a.m.; 8th and 22nd, 8 a.m.

Wednesday evenings, May 4th, 11th and 25th, Services at 7.30 p.m.

ASCENSION DAY—May 19th—Holy Communion 7 a.m. Mattins and Holy Communion 10 a.m.

Festal Evensong will be held either on Wednesday evening preceding or Friday evening following Ascension Day at eight o'clock, when it is hoped that we shall have

the pleasure of having with us Bishop Hall, of Vermont, who will preach.

All Saints' Church, Beche Plain.—Sunday Services — 10.30 a.m. and 7.30 p.m. Holy Communion, May 8th, 10.30 a.m.; May 29th, 8.30 a.m.

ASCENSION DAY—May 19th—Holy Communion 8.30 a.m.; Evensong and Address 7.30 p.m.

Marlow School-House. — Every Sunday at 2.30 p.m.

Judd's Mills. — Tuesday evenings, May 10th and 24th, at 7.30 p.m.

Moulton Neighbourhood.—Tuesday evenings, May 3rd, 17th and 31st, at 7.30 p.m.

WATERVILLE.

The Reverend E. A. W. King reports:—

The three Churches of this Mission were all decorated for Easter with great taste and to an unusual extent with potted and cut flowers. A white pulpit-hanging, having a gold-coloured foliated cruciform design beautifully embroidered upon it, was sent from Boston by a sister of Mr. C. N. Martin for Christ Church, Eustis, and was used for the first time on Easter Day. The attendance at the Lord's Table was good, especially in North Hatley, where on the Octave, Low Sunday, eighteen out of twenty-three persons communicated—a far larger number than ever before in this Church, except when summer visitors are present.

The Wardens chosen at the Vestry Meetings are: Messrs Wiggett, Hodgson, Springs, Dearborn, Martin and Wheeler; the sidesmen Messrs Somerville, Brodien, Campbell, Murphy and Kinder.

FITCH BAY AND GEORGEVILLE.

The Reverend R. W. E. Wright reports:

The Lenten Services in this Mission, on the whole, have been well attended. During Holy Week the Reverend Dr. Wright, of S. John the Evangelist Church, Montreal, gave a course of Special Devotional Addresses on the "Seven Words."

The 10th of April was an ideal Easter Day, and the Services were all bright and hearty and attendance very good indeed.

At Georgeville the Church was very prettily decorated with flowers, and a new Dossal—the gift of a friend—together with a new pair of beautiful Brass Altar Vases, given by the Children's Guild, added very much to the beauty of the Altar.

S. Matthias' Church, Fitch Bay, was tastefully decorated with Easter lilies and other flowers, and the Services were particularly bright. At the Evening Service Mrs. R. W. E. Wright sang Paul Rodney's "Cavalary" during the offertory.

The Vestry Meetings at both places shewed that the year had been a successful one financially, and that most of the old standing debts have been paid off during the year and Assessments paid without great delay,

In Fitch Bay Messrs. P. E. Sheldon and B. H. Rider were re-elected Wardens, and in Georgeville Messrs. W. Partington and B. West were chosen for the ensuing year.

During the Winter the Children's Guild at Georgeville have given several successful "Socials" and applied the proceeds towards Church improvements, etc.

On the 13th of March one of our oldest Church-women, Mrs. Geo. W. Sheldon, (mother of our Warden in Fitch Bay) after a long and painful illness was called to her rest.

WINDSOR MILLS AND BROMPTON.

The Venerable Archdeacon Roe reports: On the 29th and 30th of March, the Lord Bishop visited this Mission and confirmed in both the Churches. On Tuesday, the 29th, the Bishop came to Windsor Mills by the afternoon train and was met by the Archdeacon, and also by Rural Dean Hepburn, Rector of Richmond, and Reverend W. J. Curran, Incumbent of Melbourne. The Confirmation in St. George's, Windsor, was held in the evening of the same day, when ten persons received the Apostolic Rite. Of these four were adults of mature years, all married. One of our young people was prevented from being present by the memorable flood which a few days before had carried off one bridge. The Church was well filled, the Service delightful and in every way encouraging.

The next morning the Archdeacon, accompanied by the visiting Clergy, drove the Bishop up the S. Francis on the Windsor side to opposite the Brompton Church, where the Messrs. Ward kindly ferried the whole party over and back in their boats. In Christ Church four were confirmed, one married person and three young people. The Service was devotional and thoroughly enjoyed by the people. That the Bishop's addresses were instructive

and helpful and much appreciated need not be said.

All the newly confirmed (except one young girl who was kept at home by the roads, and who would have been present if it had been possible) received their first Communion on Easter day. The number communicating in both the Churches on that Queen of Festivals was much larger than had ever been known. At the early Celebration in S. George's, 39 communicated and 32 at Christ Church, Brompton. One who had been kept back on Easter Day and communicated on Low Sunday raised the Windsor list to 49, making 72 in the Mission on that day.

The musical part of the Service in S. George's on Easter Day was good and hearty. There was an anthem, for which much preparation had been made; and the Easter Hymns were sung with great spirit. Altogether, the Easter Services were both hearty and devotional. The Choir was composed of seven young men together with a supplementary Choir of Ladies. A great deal of time had been devoted throughout the Lenten Season to Choir practice, and the result was such as to make one thankful.

RICHMOND.

The Lenten Season through which we have just passed has been one of peace and quietness. Services have been held in the Chapel Wednesdays and Fridays. During Holy Week we have had three Services daily with an average attendance of fifty. On Good Friday, in addition to these, there was full Morning Service with a Celebration of the Holy Communion.

Easter Sunday was an ideal day. There were two Celebrations of the Holy Communion, one at 8 a.m., the second at the Morning Service, with eighty-three Communicants in all. A Children's Service was held in the afternoon, and the evening Service was well attended, several people from the neighbouring Churches being present. The Chancel, Font and Pulpit were profusely decorated with plants and cut flowers, and the bright sunlight shining through the handsome new Memorial Window, lately presented to the Church by Mrs. C. P. Cleveland, had a most pleasing effect. The singing was especially good; the Choir having been under the

able leadership of Mr. C. P. Green for some time; whilst the rendering of the Solo "The Holy City," by Mr. C. P. Green, junr., of Brockville, Ont., both morning and evening, was beautiful in the extreme and much appreciated. The Offertories at the daily Services were devoted to the purchase of a Chalice Veil. The materials for this were obtained from Quebec, and Miss F. Gouin kindly undertook the embroidery work; nor could it have been placed in more skillful hands, as Miss Gouin is one of those who were successful in gaining the Bronze Medal and Diploma at the Chicago World's Fair for Fancy Work.

On Easter Monday Evening the Annual Vestry Meeting was held in the basement of the Church, the Rector, the Reverend James Hepburn, in the chair. The meeting was well attended, and several of our principal Lady helpers were present. The Financial Report of the past year read by Mr. Spier, and the Cemetery Report read by Mr. Mappin were both adopted as being very satisfactory. The Wardens having signified their wish to retire from office, the election of Officers resulted as follows:—Rector's Warden, Mr. T. N. Newell; People's Warden, Dr. Howard Lyster; Sidesmen, Messrs. J. Brookes, Morton Cleveland, T. Harper and J. Reay, Mr. Mappin being re-elected Cemetery Warden. Great satisfaction was expressed that the Church debt had been reduced below one thousand dollars, whereupon one of the oldest and most faithful members of the Church, Mr. Philip Lyster, proposed that a new subscription list be opened to try and wipe out the balance in the next two years.

It would be well here to pause and review our financial standing, and compare it with what it was nine or ten years ago. Then we had a Church debt of about \$4,000, a Church that was in very poor condition, a rented house in Melbourne, not at all suitable for a Clergyman and very inconvenient, and several hundred dollars worth of Law Suits. To-day we have a good substantial Church, and a Rectory that will compare favorably with any in the Townships, the whole valued at \$13,000, all fully insured, and no Law Suits. Truly we have cause to be very thankful. With the exception of two handsome donations of \$100.00 each, one from the Hon. E. J. Price and the other from Mr. Robert Hamilton, both of Quebec, the money

has all been subscribed by our own Church people. To the Ladies in a great measure this success is due, owing to their untiring and ceaseless efforts to formulate some new good scheme when other schemes were not successful.

Mr. Lyster with his usual generosity headed the new subscription list with a handsome sum, which was quickly followed by a similar donation from another good member of the Congregation. The Rector informed the Vestry that two other members were willing to give the same amount and the list was also signed by others present. A Committee was formed to visit all members of the Church to ask for donations, and so it is to be hoped, that with the Ladies' valuable aid we shall enter the year 1900 with a Church free from debt, and duly consecrated. In spite of the fact that within the last few years we have lost both by death and removal a great number of loyal and staunch supporters of the Church, we are determined to go on and we trust that our united efforts may eventually be crowned with success.

SANDY BEACH.

The Reverend G. T. Harding writes:—

I was much pleased and encouraged by the attendance at the Lenten Services this year. The Congregations on Ash Wednesday and Good Friday were larger than the average Sunday gatherings, and at the other week-day Services they continued good throughout the season. But Easter Day was, I consider, a notable day in the history of the Mission. There were two celebrations of the Holy Communion, at which ninety-two, in all, communicated, of whom thirty-nine came to the early Celebration. This is the largest number on one day during my incumbency. There was a very large Congregation at the eleven o'clock Service, and a good Congregation again at the evening Service, at both of which there was much reverence and heartiness. The Easter Offering was \$6.68.

On the following day an unusually large number attended the Vestry Meeting, all of whom came early, in order to be present at the Easter Monday Service with which our Annual Meetings are always opened.

The old Wardens, who have served for many years, were reappointed, namely: Clergyman's Warden, Mr. Wm. Alexander, and People's Warden, Capt. Robert Pye.

I am expecting shortly to leave this Mission, having been called by the Lord Bishop to take up other work, and I am very sad at being obliged to say good-bye to the people here, whom I have learned to love, and from whom I have received many kindnesses. I pray that God's blessing may rest upon them all, every one.

MAGOG.

The Reverend R. C. Tambs writes :—

The Members of our W. A. have met on Wednesday afternoons during Lent for needle work, making quilts, etc., for their annual bale to be sent off soon to the Indians of the far West.

We had largely attended Services at S. Luke's Church on Easter Day—good music, and seventy-four Communicants. In the afternoon many were present at a diagram Lecture on Bible History, and at the evening Service three young people were baptized in view of Confirmation on May 6th. The Easter Offering was \$28.11, for which the Incumbent tenders to the Congregation his appreciative thanks.

On the evening of Easter Tuesday we were greatly shocked at the announcement that our Church-Warden, Mr. James Shedrick, was dead. It seems that about four o'clock in the afternoon in lifting a ladder he ruptured a ligament in connection with the heart, and at seven he was dead. Mr. Shedrick had been resident in Magog twenty years; during that period he had become well known, and, as known, so respected. He was a man of quiet life, a good neighbour, a sound adviser and a useful citizen, and had served on the town Council. He was a fair type of an Anglican Churchman—undemonstrative—consistent. He was confirmed in 1887 under the ministry of the Reverend J. Hepburn. From that date he proved himself a devoted Church helper, most of the time filling faithfully and well the office of Church-Warden. S. Luke's Church suffers a great loss in his decease. The writer feels his death very deeply. For nine years continuously he has proved himself a right-hand

man, always thoughtfully kind, always true. On Easter Day he was very happy, he was very pleased with the Services, he was particularly gratified with the large number of Communicants—the largest he thought we had ever had. Yes, he was fond of his Church, happy in his religion, glad in his God.

Deep sympathy is felt for the bereaved, especially for the widowed partner of his life, so suddenly overwhelmed in sorrow.

At the funeral a floral cross, prepared in Montreal and said to be the loveliest thing of the kind ever seen in Magog, stood on a pedestal at the foot of the coffin, with a card attached — “Our Faithful Church-Warden.”

The annual Vestry Meeting, postponed on account of the Incumbent's absence, owing to the serious illness of his mother, is now further postponed on account of Mr. Shedrick's death.

On the Sunday after Easter we were privileged to listen to three excellent sermons from the Reverend Professor Parrock, M.A., of Bishop's College, Lennoxville,—two at St. Luke's and one at Cherry River.

POSTSCRIPT.

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

Mr. D. A. Cumberland, Miss Chapman, Mr. Brown, Miss A. Louch, Miss Coombe (6), Quebec, Mr. R. T. Walker, Lennoxville, Reverend I. N. Kerr (2), Mr. Thos Morell, Blanc Sablon, Reverend W. G. Lyster, Reverend R. J. Fothergill (2), Mr. James Tuzo, Percé, Reverend C. B. Washer, Reverend Canon Pollard, Ottawa, Reverend Canon Ellegood, Montreal, Mrs. Sharples, Quebec.

Also for 1897 :—Mr. W. D. B. Scott, Mingan, Mr. Ths. Morrell, Mrs. Sharples, Miss Pentland, Quebec.

Also for 1899 :—Reverend I. N. Kerr, Mrs. Sharples.

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

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