



The
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DIOCESAN
GAZETTE

Under the sanction of the Bishop.

A
MONTHLY RECORD
OF
CHURCH WORK
IN THE
DIOCESE.

All communications to be made to the
Rev. R. A. PARROCK, B.A.,
BISHOPSTHORPE, QUEBEC CITY.

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THE

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Lent.

*A Pastoral Letter from the Bishop of
the Diocese.*

BISHOPSTHORPE, QUEBEC,
QUINQUAGESIMA, 1895.

MY DEAR FRIENDS,

We are entering upon another Lent : allow me to send to you therefore, through the medium of the *Diocesan Gazette*, the following suggestions, which I know were found to be helpful by many of my numerous Parishioners in England :—

(1) Set apart extra time for prayer and reading your Bible. Watch with your suffering Lord ; keep near to the Cross.

(2) Give some special portion of your time daily to *self-examination*. Ask yourself, again and again, such questions as these :—

(a) Am I truly trying to follow my Saviour Jesus Christ ? Am I trying to grow like Him in *patience*, in *meekness*, in *humility*, in *purity*, in *self-denial*, and in my *conduct towards others* ?

(b) Am I honouring God by a *regular* attendance at His House ? and if so, what is my worship like, when I am there ? Do I honour Him with my *lips* only, or am I *reverent, earnest and devotional* ?

(c) Am I a Communicant ? and if so, am I careful to come to the Holy Communion with a penitent, believing and rejoicing heart ? Do I communicate regularly ?

(d) What is my conduct like in my "home" life, in my "business" life, in my "social" life, and in my "church" life ?

(e) Am I honest ? thoughtful ? useful ? temperate ? pure ? truthful ? liberal minded ? Do I watch over my "temper" ? and am I careful not to say what is *untrue, unjust, or unkind about others* ?

(f) Is the Service of God my *first thought* and the *chief aim* of my life ?

(g) Am I ready to die and meet my God ?

(3) Having found out by the help of God's Holy Spirit, your sins, confess them to God. Take *this* sin and *that* sin and lay it before God, and ask Him to forgive it for Jesus Christ's sake.

(4) Plead before God your Saviour's atoning Sacrifice as the ground of your acceptance with Him. Ask God the Holy Ghost to help and sanctify you.

(5) If you are perplexed with the multitude of your sins and short-comings, do not try to do too much at once ; take what you honestly believe to be your weakest points—say two of them—and strive cheerfully to battle against *them first* ; and when you have overcome them, then you can take others afterwards, but look more at Christ than into your *own* heart.

(6) Resolve to attend the Services of your Church during Lent ; regard them as opportunities which God has put in your way for the strengthening of your spiritual life, and believe that in His House He is waiting to bless and help you.

(7) Try to deny yourself in some luxury, and give the money that you would have spent upon it to some person or object that needs it ; or if your means do not permit you to do this, give up some of your spare time to do some one else a good turn,

(8) Ask God to prepare you for the Holy Communion on Easter Day, so that it may be a glad day to you; ask Him to make it a glad day to others also.

(9) Pray for God's special blessing upon your Clergy, Parish and Congregation, that the indifferent man, by God's grace be aroused, the impenitent converted, the weak strengthened, the backsliders healed, the sick and sorrowful comforted and relieved, and that all bitterness and ill-will may be rooted out.

(10) If in anything you desire a Clergyman's counsel or advice, do not be afraid to speak, for it will be readily and prayerfully given.

Trusting that you will keep this letter before you, and adopt its suggestions, so far as they seem to be suitable to your own particular case,

Believe me, my dear friends,

Yours very sincerely,

A. H. QUEBEC.

Cathedral Notes.

At a recent meeting of the Select Vestry it was resolved that the Cathedral Memorial of the late beloved and lamented Bishop Williams should be a handsome brass Lectern for the reading of the Lessons, with a suitable inscription. Since the meeting was held, Mr. and Mrs. Lobell have written to the Dean, promising towards this memorial \$100. It is to be hoped that a small committee will take this matter in hand at once, so that it may not be very long before the Lectern is set up in its place.

The Cathedral Clergy have just issued a Lenten Pastoral, full of earnest and sound advice. How good it would be if all would do their best to follow it!

The Preachers in Lent will be as follows:—

SUNDAYS.

- First: Morning—The Very Rev. the Dean.
 “ Evening—The Lord Bishop.
 Second: Morning—The Rev. Canon Von Iffland.
 “ Evening—The Very Rev. the Dean.
 Third: Morning—The Rev. H. J. Petry.
 “ Evening—The Lord Bishop.
 Fourth: Morning—The Lord Bishop.
 “ Evening—The Rev. H. J. Petry.

Fifth: Morning—The Rev. Canon Richardson.

“ Evening—The Lord Bishop.

Sixth: Morning—The Lord Bishop.

“ Evening—The Very Rev. the Dean.

On Ash Wednesday morning the Sermon will be preached by the Dean. The Preachers at the Wednesday Evening Services will be as follows:—

Ash Wednesday—The Lord Bishop.

Second “ —The Rev. L. W. Williams.

Third “ —The Rev. E. A. Dunn.

Fourth “ —The Rev. A. J. Balfour

Fifth “ —The Rev. R. A. Parrock.

Sixth “ —The Rev. H. J. Petry.

Seventh “ —The Rev. G. F. Hibbard.

The Sunday Services at the Cathedral are read in the morning and *choral* in the evening. The Week-day Services, except Ash Wednesday morning, are all *choral*. All worshippers are earnestly requested to attend *both* the Sunday Services, and also as many of the Week-day Services as possible. For, if we will but discipline ourselves to the extent of appearing continually before God in our Public Services, while at the same time we adopt some definite plan of prayer and meditation at home, we shall find that the Holy Season of Lent will not pass away without bringing to us and leaving with us a special blessing.

The Lord Bishop's Engagements.

The Bishop hopes to be in town nearly the whole of the month. He will only, in fact, be away for just six days. His engagements, in addition to his above mentioned course of Sermons in the Cathedral, are as follows:—

Sunday, March 3rd—Preach at S. Matthew's, Quebec, 10.30 a.m.

Wednesday, March 6th—Preach at S. Michael's, Bergerville, 8 p.m.

Thursday, March 7th—Give third of course of “Instructions in the Faith,” in the Chapel, Bishopsthorpe, at 11 a.m., and go to Danville to consider the question of the site of the new Church.

Friday, March 8th—Go to Richmond and give the third of a series of Lectures on the “History of the Church of England.”

Saturday, March 9th—Go to Sherbrooke and on by C. P. R. to Agnes, Lake Megantic.

Sunday, March 10th—Confirmation and Holy Communion at Agnes. Preach Afternoon at Ditchfield and Evening at Agnes.

Monday, March 11th—Back to Scotstown for Canterbury and Lingwick, with a view to the erection and removing of their Churches.

Tuesday, March 12th—Back via Lennoxville to Richmond for Evening Confirmation at St. John's, Melbourne.

Wednesday, March 13th—Return to Quebec.

Thursday, March 14th—Give fourth Instruction at Bishopsthorpe 11 a.m.

Sunday, March 17th—Preach and celebrate the Holy Communion at St. Paul's Church, Quebec, 10 30 a.m.

Tuesday, March 19th—Preside at meeting of Central Board 3.30 p.m.

Thursday, March 21st—Give fifth Instruction at Bishopsthorpe 11 a.m.

Sunday, March 24th—Preach at St. Peter's Church, Quebec, 7 p.m.

Thursday, March 28th—Give sixth Instruction at Bishopsthorpe, 11 a.m.

Sunday, March 31st—Preach at St. Matthew's Church, Quebec, 10.30 a.m.

CHURCH SOCIETY.

ANNUAL MEETING.

The Annual meeting of the Church Society of the Diocese was held in the Cathedral Church Hall, on Wednesday, February the 6th, the Lord Bishop in the chair.

Those present included the Dean, Rev. H. J. Potry, Rev. Canon Von Iffland, Rev. A. J. Balfour, Rev. I. M. Thompson, Rev. T. Fyles, Rev. R. A. Parrock, Rev. T. Rudd, Rev. Lennox Williams, Rev. E. A. Dunn, Rev. F. B. Norrie, Messrs. Robert Hamilton, Herbert Smith, J. Winfield, C. Judge, John Hamilton, Colonel Geo. White, E. Pope, G. Lampson, D. H. A. Eckhardt, James Dunbar, Q.C., Robert Campbell, Armytage Rhodes, Colonel Forsyth, Capt. Carter, Mr. E. T. D. Chambers, Mr. E. E. Allen Jones, Mr. J. Brooke, Mrs. Hunter Dunn, Mrs. Herbert Smith, Mrs. P. P. Hall, Mrs. Von Iffland, Miss Von Iffland, Miss Newton, Mrs. Pye, Mrs. E. Pope, Mrs. Lennox Williams, Mrs. Torre, Miss Anderson, Miss Helen Anderson, Miss Veasey, Mrs. Colin

Sewell, Mrs. John Hamilton, Miss Elliot, Miss Kennedy, Miss C. Kennedy, Miss Patton, Miss C. Dunn, Miss Parke, Mrs. Staveley, Mrs. Prior (Halifax).

After prayer and the reading and confirmation of the minutes of the last meeting, reports were received and adopted, of the Central Board of the Society, of the Diocesan Board, of the Clergy Trust, of the Saint Francis District Association of the Church Society, and of the Church Helpers' Association, as well as the accounts of the Church Society and of the Clergy Trust, presented by Mr. Edwin Pope, and those of the Diocesan Board by Mr. John Hamilton.

THE CENTRAL BOARD.

The report of the Central Board was the longest and most important of those presented. It shows an increase of \$287.98 in the Society's income from voluntary contributions during 1894, the total amount having been \$7,857.26. Several amounts of \$100 each have been paid out of it during the year towards the construction of Churches and Parsonages, while payments from the Pension Fund to retired Clergymen amounted to \$2,035. Nine widows and five children of clergymen received from the Widows' and Orphans' Fund \$2,650.50 during the year, and sixteen schools received much appreciated assistance. The sales at the Church Depository during the year amounted to \$636.06. Of the \$39,548.64 subscribed to the Bishop Williams Memorial Mission Fund, only about \$3,000 is now unpaid, though much of the third instalment thereof is not due till March 1895. Indebtedness is expressed in the report for the good work done by the Church Helpers' Association. In the paragraph of the report referring to the financial outlook, there is a reference to the extensive changes in the investments of the Society during the past year, new investments having been made to the extent of \$180,000, of which \$150,000 was reinvestment. Owing to reduction of the rate of interest, in this one year there is an immediate loss of \$1,687. The income of the Bishopric Endowment Fund this year fell \$150 below the \$5,000 required, and in 1899 only a revenue of \$4,000 will be yielded. An effort is to be made by a general appeal to increase the capital to a revenue producing point of \$5,000.

The report also touched upon the resignation of the Rev. Canon Richardson as Secretary of the Church Society and the election of Rev. A. J. Balfour, M.A., as his successor. Amongst those whose deaths are noticed in the report are Viscount Monk, a former Governor-General of Canada and life member of the Church Society, Rev. Dr. Ker, W. G. Wente, Esq., and Mrs. Williams.

THE DIOCESAN BOARD.

The report of this Board shows \$26,405.74 paid out in stipends to Missionary Clergy, \$643 for pensions, \$933 for special missionary work, showing a balance of only \$650, which the report states, ought to be at least \$2,000 in order punctually to meet quarterly drafts of the Clergy before the assessments are received in full. The following is the concluding portion of this interesting report:—

“ Besides the reports of the clergy, which contain full and most interesting details of the work which is being carried on in the various Missions of the Diocese, and to which members of the Church are referred, for instances of persevering and successful labour in the midst of many difficulties, your Board would draw pointed attention to a Paper read by the Venerable Archdeacon of Quebec at Sherbrooke in December last, on the expansion of the Church in the S. Francis district, published in the last number of the *Diocesan Gazette*. The account there given of steady, continuous advancement during the last twenty-seven years is most interesting, and shows how greatly blessed the missionary work of that district has been during that period of time.

But while we have reason to thank God for the many proofs of advancement the Diocese presents, we ought not to remain unmindful of one very great need—the need of improvement in the stipends of clergy. It is a matter of painful regret that the want of means should so generally compel the clergy to devote time and energy to the performance of necessary manual labour, which would otherwise be given up to study and other duties of a more spiritual character. When we look around and observe men past the meridian of life still under the necessity of grooming their horses, lighting their fires and preparing their fuel, returning to their homes cold and tired after a winter's

journey in their parishes, and obliged first of all to care for the faithful animal which has carried them through the deep snows, besides attending to other incidental chores, it is obvious that whatever is possible to ameliorate this state of things ought to be attempted. The Church Society, at its last annual meeting, gave expression to its sense of this need by adopting a resolution instructing your Board to take the matter into consideration. The want of means, as the financial statement just read shews, has thus far rendered any practical steps impossible. So soon, however, as the resources of the Diocesan Board are sufficiently increased to permit of it without hindering its necessary work, your Board will count it an obligation of the first importance to improve the scale of stipends. The attainment of this object, it is obvious, rests with the members of the Church everywhere throughout the Diocese, since the necessary increase of funds can only be secured by large contributions to the Mission Fund of the Church Society and additions to the assessments.”

Since the last report, by the formation of Montmorency, Stoneham and Lake Beauport into a separate Mission, the number on the list has been increased to thirty-four, exclusive of the four self-supporting parishes,

The congregations of Sandhill and Johnville together with Milby, which last is a part of the parish of Lennoxville and therefore unconnected with the Board, are served by the Clergy of Bishop's College. They all, however, contribute an annual assessment towards the necessary expenses.

NEW MEMBERS.

The following new members of the Corporation of the Society were elected:

Life Members—Messrs. H. Atkinson, J. S. Fry and E. E. Webb, Rev. E. A. Dunn, Mrs. Torre and Mrs. Hunter Dunn.

Ordinary Members—Rev. Professor Wilkinson, Rev. R. A. Parrock, Rev. G. T. Harding, Rev. T. Rudd, Rev. I. N. Kerr, Mr. Wm. Tofield, Mr. J. S. Dunbar, Mr. J. Brooke, Mr. Russell Hale, Mr. Wm. Elliott, Mr. A. E. Hooks, Mrs. E. T. D. Chambers, Mrs. P. P. Hall, Miss Munro, Miss Forsyth, Miss Annie Tozer, Mrs. Von Iffland, Mrs. P. A. Shaw, Mrs. E. Pope, Mrs. Laurie, Mrs. Teakle, Mrs.

Murray Kennedy, Mrs. Harold Kennedy, Mrs. T. A. Young, Miss Bennett, Miss Newton, Mr. Basil Carter, Mr. E. Clearihue, Mr. Fred. Judge, Mr. C. J. Piggott, Mr. John S. Sharples, Mr. E. Nally, Mr. W. Hamilton, jr., Mr. John Richardson and Mrs. Winfield.

ELECTION OF OFFICERS.

Moved by Mr. W. H. A. Eckhardt, seconded by Mr. A. Rhodes:—That the following gentlemen be re-elected Vice-Presidents for the ensuing year:—Messrs. Robert Hamilton, D.C.L., R. H. Smith, R. W. Heneker, D.C.L., the Right Rev. the Lord Bishop of Niagara, the Ven. Archdeacon Roe, D.D., the Hon. George Irvine, D.C.L., Messrs. Geo. Veasey, Edwin A. Jones, James Patton, jr., James Dunbar, Q.C., Col. J. Bell Forsyth, Mr. Geo. Lampson, B.A., and Mr. John Hamilton.

Moved by Rev. Lennox Williams, seconded by Col. Forsyth:—That the following gentlemen be elected to serve on the Central Board for the ensuing year.—Messrs. C. Judge, W. H. Carter, H. J. Pratter, R. Campbell, E. Pope, J. C. More, G. R. White, John Burstall, sr., T. A. Young, E. H. Wade, W. H. A. Eckhardt, J. Winfield, H. Atkinson, E. E. Webb, W. Price, A. Rhodes, J. Laird, jr., G. W. Parmelee, Judge Andrews, Wm. Tofield, J. Brooke, Russell Hale, G. A. Jones, and J. S. Dunbar.

Moved by Mr. G. Lampson, seconded by Canon Von Iffland:—That the following gentlemen be elected to serve on the Diocesan board:—Rev. Canon Richardson, Very Rev. Dean Norman, Rev. I. M. Thompson, Messrs. R. Hamilton, W. H. Carter and C. Judge.

Moved by Mr. W. H. Carter, seconded by Mr. John Hamilton:—That the following gentlemen be elected members of the Clergy Trust Committee:—Revs. T. S. Chapman, Canon Von Iffland, Felix Boyle, Canon Richardson, Lennox W. Williams, Very Rev. Dean Norman, Rev. A. J. Balfour, Messrs. R. Hamilton, C. Judge, Geo. Veasey, R. H. Smith, John Hamilton, John Burstall and Edwin Pope.

Several notices of amendments to by-laws were given, and an exceedingly interesting and successful meeting was brought to a close shortly after five o'clock.

CENTRAL BOARD.

A meeting of the Central Board, presided over by the Lord Bishop and attended by sixteen members, was held on the 19th of February. The report of the Finance Committee, recommending a grant of \$100 toward a new Church at Barachois, in the Mission of Malbaie, Gaspé; and a grant of \$50 towards a Mission Chapel and Parish Room, at Eaton Corner, in the Mission of Cookshire, was approved of. An application from the Rev. I. M. Thompson for a special grant, though without his knowledge, in favour of a certain Clergyman, the Board felt unable to accede to.

The Bishop communicated to the Board the opinion of one of the Hon. Counsel regarding the management and use of the bequest of \$3,000 which had been made to the late Bishop, by Mrs. Porteous, for the benefit of the Blind. The Board learned with much regret that, owing to his manifold other duties, now exceptionally heavy, Judge Andrews would be unable to serve on the Central Board, and recorded its gratitude for the aid which that gentleman kindly proffered in any indirect way possible. Mr. Balfour, after six years of such service, resigned the management of the Church Depository, the added duties involved in the Secretaryship of the Church Society dictating the necessity. Mr. Balfour was asked to retain the office until a suitable successor could be found to take his place.

A committee, consisting of Mr. Hamilton, Mr. Judge and Mr. Balfour, was appointed to aid the Bishop in making arrangements for the Anniversary Service and Meeting to be held in the course the next two months.

S. Matthew's Church, Quebec.

The New Font and Baptistry, which have been recently placed in this Church, as a memorial of the late Bishop Williams, were solemnly set apart and dedicated to the Glory of God, on Thursday, February 21st, by the Lord Bishop of the Diocese. The Service commenced at 8 p.m. The Bishop wore his scarlet robes and was attended by his Chaplain, the Rev. R. A. Parrock, carrying the Pastoral Staff. The other Clergy present were the Ven. Archdeacon Roe, the Rev. Lennox Williams (rector), the Rev. F. B. Norrie,

(curate), and the Revds. J. B. Debbage, H. J. Petry, A. A. Von Iffland, A. J. Balfour, L. V. Larivière, G. F. Hibbard and E. A. Dunn.

The Processional Hymn was No. 215 (A. and M.), during the singing of which the Clergy proceeded to the Chancel. Then the Bishop, standing at the Chancel Steps, and attended by his Chaplain and the Archdeacon, addressed the Rector and Wardens of the Church and said:—

“I am come hither at your desire, let the Petition for the Dedication of your Font and Baptistery now be read.”

Thereupon the Senior Church-Warden (John Hamilton, Esq.,) read the following petition:—

To the Right Reverend Andrew Hunter, Bishop of Quebec:—We, the Rector and Wardens, representing the Congregation of this Church, have caused a Font and Baptistery to be erected for the Service of God, and the administration of the Sacrament of Holy Baptism, in memory of our late Father in God, the Right Reverend James William Williams, D.D., Fourth Bishop of Quebec, and our desire is that they may be set apart from all common and profane uses and dedicated to the Honour of God by your Prayers and Ministry according to the customs of the Holy Catholic Church.

The Bishop accepted the petition with the words: “Brethren, this being your desire, we will now proceed to the Act of Dedication,” and turning towards the Holy Table, offered the introductory prayers. The eighty-fourth psalm was then sung, after which the Bishop delivered the following address:—

“Every Bible reader knows, my dear friends, with what order, with what reverence and with what precision the great God’s chosen people of old were wont to consecrate, to dedicate, to set apart from all ordinary and profane uses, not only their Place of Worship, their Tabernacle or Temple, but also all those things which were destined to be used in the Services of God’s House.

All this you can prove for yourselves from the Old Testament; and you can also read in the New Testament how our blessed Saviour, both at the beginning and at the close of His public ministry, was to be found vindicating the honor of His Father’s House, and driving forth all that was of a nature to offend. It is no wonder therefore that our Lord’s first followers taught and acted upon the same principle: and, indeed, an exclamation, which we find in all the early Liturgies of

the Church, viz.: “Holy Things for Holy Persons!” meaning that the Consecrated Elements are intended for a prepared people—this indicates the feeling, the spirit of the first days. It is true that it was not until the year 313 that the Emperor Constantine the Great agreed with his Coadjutor, the Emperor Licinius, that the Christians should be allowed to worship without persecution, and should be permitted consequently to build Churches. But, as soon as this permission was granted and Churches began to rise in all parts of the Roman Empire, these Buildings were always consecrated, *i. e.* solemnly set apart by the Bishops simply and solely for the sacred worship of the Church. And this was the case not only as regards the Buildings, but also as regards all the necessary adjuncts of Divine Worship: Fonts, Bells and Sacramental Vessels, and indeed all the Ornaments of the Church were only used after they had been duly dedicated,—set apart for God’s Service and Praise.

It was only natural therefore, when, after a reign of nearly thirty years, your late revered Bishop was taken to his rest—it was only natural that, quite apart from the Bishop Williams’ Memorial Fund, which has been received from the whole Diocese, and which has exceeded our utmost expectations—it was only natural that in many places there should be also local Memorials. And, consequently, here and there it has been a great joy to me to meet with such Memorials of the late dear Bishop in our country Churches. Only last Sunday, *e. g.* at Bishop’s College Chapel, Lennoxville, it was my privilege to dedicate three Windows—one in memory of Bishop George J. Mountain, the Founder of the College—a second in memory of Dr. Nicolls, the first Principal, and the third, which has been given by one of our ablest and most devoted Laymen, in memory of your late Bishop, who was formerly, as many of you are aware, a most successful Rector of Bishop’s College School. And, if this is so, it was certain, was it not, that *here*, where the late Bishop loved to worship as a private Christian, and where he often gave a great deal of valuable help, and where, moreover, his son, the Rector of this Church, is most deservedly beloved by all—it was certain, I say, that here there would be a very special Memorial indeed. And nothing, as it seems to me, could have been better chosen than the very beautiful and handsome Font which you ask me to dedicate to-night.

Let us then, dear friends, as we now proceed towards the Baptistery,—let us all join in expressing our deepest feelings in the words of one of our beautiful Hymns; and I hope, whenever you sing in this Place the third verse of this Hymn:

We love the sacred Font,
For there the Holy Dove
To pour is ever wont
His blessing from above.

I hope whenever you sing this beautiful verse, and indeed whenever you are present in this Church at the administration of the Holy Sacrament of Baptism, I trust you will be reminded of him, who, whether you think of him as an educator of youth, or whether you regard him as a Christian friend, or whether you consider him as a Bishop of the Church, was certainly, by God's grace, a burning and shining light, a loving brother to you all, and a faithful and wise ruler, living and working in all things to the glory and praise of God."

Hymn 242 was then sung, the Wardens, the Choir and Clergy proceeding to the Font near the Western Entrance of the Church. Here the Bishop, attended by his Chaplain and the Archdeacon, entered the Baptistery, and the Hymn being ended, offered the special Prayers of Dedication and Commemoration. Hymn 502 was then sung, after which the Bishop administered the Sacrament of Holy Baptism to three infants. As the Choir and Clergy returned to the Chancel, Bishop Walsham Howe's Hymn, "O'er the shoreless waste of waters," was sung, after which the Venerable Archdeacon Roe delivered the eloquent and impressive Sermon which we print in this issue. After the presentation of the Offerings, which were devoted to defraying the expense of placing the Font in position, the Bishop pronounced the Benediction, and the beautiful Service concluded by the singing of Hymn 437 as a final Processional.

On Friday morning there was a celebration of the Holy Eucharist in connection with the Dedication, at which the Lord Bishop of the Diocese was Celebrant, assisted by his Chaplain and the Rector of the Parish.

The Baptistery, which encloses an area of about 10 feet square, is placed at the west end of the Church, filling up the space between the west window and the vestry wall. It is surrounded on two sides by a rail of polished oak supported on polished brass standards. The floor within the rail is of enamel mosaic,

there is a flight of three steps in polished Blanc-veine marble, the top pace having a field of enamel mosaic with border, and irregular coloured field. The octagon Font is set directly at the angle of the top step. It is executed entirely of the best selected English alabaster, the bowl being enclosed by eight small columns with carved capitals, and a continuous frieze of carving around the top of the bowl; the four angle panels contain sculptured figure subjects executed in white Parian marble, the subjects being "Naaman" a type of the Sacrament of Christian Baptism from the old Testament, "the Baptism of our Lord by S. John the Baptist," and "the healing of the impotent man at the Pool of Bethesda," similar types from the New Testament, and "the Baptism of the Ethiopian Eunuch by S. Philip." The four alternate flat panels contain the following symbols: 1. The double Trinity. 2. The Greek Symbols of our Lord. 3. The sacred Monogram. 4. The Maltese Cross; all carved in the alabaster in relief, within circles. The bowl is supported by a central octagon shaft, and base all of alabaster: the shaft is surrounded by eight polished columns of fine Devonshire marble, surmounted by carved alabaster capitals, and resting upon turned alabaster bases.

Upon the base is carved the following inscription: "To the glory of God, and in memory of James William, fourth Bishop of Quebec, 1863-1892."

The whole work has been executed by Messrs. J. & R. Lamb, of Carmine street, New York, from special designs furnished by Mr. C. R. Lamb.

It is intended to add to the Font a suitable cover, probably of carved oak, and also to treat the enclosing walls of the Baptistery with a special design in keeping with the structure.

LENTEN SERVICES.—During Lent, until Holy Week, Daily Mattins will be at 7.30 a.m., except on March 25th.

Courses of Sermons or Addresses will be delivered on the following subjects:

Sundays—"The Chain of Our Sins."

Wednesdays, at 10.30 a.m.—Types of Our Lord: Adam, Noah, Isaac, Joseph.

Wednesdays, at 8 p.m.—Titles of Our Lord in the Gospel according to S. John: "I am the Bread of Life"; "I am the Light of the World"; "I am the Door"; "I am the Good Shepherd"; "I am the Vine"; "I am the Way, the Truth, and the Life."

Fridays, at 8 p.m.—The Beatitudes.

On the Feast of the Annunciation of the B. V. M. (March 25th) there will be a Celebration of the Holy Eucharist at 7.30 a.m., Mattins and Reading at 10.30 a.m., Evensong and Address at 5 p.m.

The Lord Bishop of the Diocese will preach at the Morning Service on the first and fifth Sundays in Lent, and also administer the Apostolic Rite of Confirmation in the afternoon of Palm Sunday.

A Prince of the Church of England.

Sermon preached on the 21st February, 1895, at the dedication of the Font and Baptistry erected in St. Matthew's, Quebec, as a Memorial of the Right Rev. James William Williams, D.D., late Lord Bishop of Quebec.

BY THE VENERABLE HENRY ROE, D.D.,
ARCHDEACON OF QUEBEC.

PSALM 45, 16 R.V.—“Instead of thy Fathers shall be thy children, whom thou shalt make Princes in all the earth.”

We are met this evening for a twofold purpose,—first, to offer and present to God the new Baptistry and Font which has been placed in this Church, and secondly, to make a solemn act of commemoration of that great Bishop, that great Prince of the Church, whose Memorial—as we hope, to the end of time—the beautiful structure is to be.

“Instead of thy Fathers shall be thy children.”

“*Instead of thy Fathers.* Our Fathers-in-God, when they have served their own generation, are taken each to his rest. But the fertility of our Mother never fails. “Instead of thy Fathers shall be thy children.” Bishop Jacob Mountain is succeeded by Bishop Charles Stewart, and Bishop Charles Stewart again by Bishop George Mountain. That eminent servant of God in his turn is called away, and at once a son is found worthy to succeed even him—the great Bishop whom we commemorate to-day.—“Instead of thy Fathers shall be thy children, whom thou mayest make Princes in all the earth.” These are the Church's Princes

in all the earth,—the Bishops of the Catholic Church of Christ. They sit on thrones, as our Lord promised, as the successors of the Apostles, judging the twelve tribes of the Israel of God, the Church and kingdom of Jesus Christ.

Our mother, the Church of England, cannot complain of “a miscarrying womb and dry breasts.” She too, more abundantly indeed than any other Branch of the Church of Christ, has her own sons whom she has “made Princes,” literally “in all lands.”

How great is the dignity of these Princes of the kingdom of God!

How great the honour of lovingly co-operating with them in the extension of that kingdom.

How great our happiness to-day, Brethren, who are able to look back over the entire rule of that Prince of the Church whose Memorial we are here to dedicate, and to find that from first to last, in our heart and in our life, we were always loyal to him, always true!

I propose to speak to you to-night, first upon the appropriateness of this Memorial to its object, and secondly upon the claims upon our love and gratitude of the reverend Father in God to whose memory it is erected.

I.—And, first, I beg to offer my own hearty congratulations to the reverend clergy of this Church and to its faithful laity, upon the erection of the beautiful memorial which so satisfactorily completes the furniture of this noble House of God.

I feel that this is not so much a Parochial as a Diocesan occasion. St. Matthew's Church, for its architectural beauty and for the corresponding richness of its furniture and decorations, has long been one of the chiefest glories of our Diocese. And now this Font is something again for the whole Diocese to be proud of and thankful for. Every Church cannot have all its furniture rich and costly. For one Church to have one Instrument of Divine Service which is a treasure, and another another, ought surely to be a common joy to the whole Christian Brotherhood.

Until now St. Matthew's was incomplete. Every thoughtful person must have felt the incongruity of the old Font to its surroundings.

It was a Font, indeed, very dear to many and to myself also. And it was a gift in its day, considering the plainness of the Church that then was, quite sufficiently costly, and handsome; a gift, moreover, considering the means of the giver, very precious and very self-denying.

I remember well the fine old English Churchman who gave it, a holy and humble man of heart, one of the very best type of religious men whom our Mother, the Church of England, produces.

What a picture it was to see him and his aged partner walking to the Cathedral together every Sunday! What an air of reverence there was about them, of Christian dignity becoming the sacred day, and the PRESENCE which they were going to present themselves before!

Around that old Font many hallowed associations gathered. In it the preacher during his thirteen years of service here, in it others, whose shoe's latchet he is not worthy to unloose, admitted many a soul into the company of God's elect people: Bishop George Mountain, — "endowed with all the virtues under Heaven,"* — his son Armine, the very pattern of Christian self-denial, — George Hamilton, so beautifully gentle and modest, and his uncle Charles, who never can be named in this Church without sentiments of the most grateful affection; — and finally our greatly loved Father-in-God, whom we are commemorating to-night — all these ministered many a time at the old Font, and were the honoured instruments of admitting, through its water, into fellowship with Christ, a very army of those sweet innocents of whom our Saviour tells us that "of such is the Kingdom of Heaven."

But the plain and simple Church which that old Font adorned and served so well, has passed away and has been replaced by this glorious struc... And now at length the old Font is in its turn displaced by one the richness, grace and beauty of which will in the

future help to express something of the dignity of the mystery by which our children are admitted into a state of salvation "by the washing of regeneration and renewing of the Holy Ghost."

This, then, Brethern, is what you have chosen as your Memorial to your late beloved Bishop.

II.—And what shall we say of its appropriateness?

First the costliness and beauty of the Baptistery and its Font constitute it evidently a worthy expression of what you wish to express,—a great love and a great gratitude.

And it is still more appropriate because in it the same element prevails as in our great Diocesan Memorial,—the element of usefulness,—of utility as distinguished from mere ornamentation. It corresponds in this respect to the simplicity and self-repression of the great Bishop's character. The Font was needed; and it was something on which for its own sake, as well as for his sake, loving hearts could spend their money lavishly without a scruple.

But there is a third consideration which shows the Baptistery to be peculiarly suitable as a Memorial of the beloved Bishop, and that is because it embodies and exhibits an abiding testimony to the spiritual efficacy of the sacrament of Baptism, a firm belief in which lay at the root of all his teaching.

The Baptismal Font ought evidently to hold the same relative position in the material Church, which the Holy Sacrament itself does in the Christian Religion. Because in our Baptism we are incorporated into the Body of Christ; because in it we are born again and made children of God; because in it we receive remission of sins and the gift of the Holy Ghost; —therefore everything about the Baptismal act,—and in particular the richness, dignity and beauty of the Font, should, so far as possible, correspond to the greatness of these gifts.

And how unspeakable is that greatness!

"What sparkles in that lucid flood
Is water by gross mortals eyed;
But seen by faith, 'tis Blood
Out of a dear Friend's side.

* The line on Bishop Berkeley was applied to Bishop Mountain by the present Venerable Presiding Bishop of the American Church. See Bishop Mountain's Memoir, page 413.

"A few calm words of Faith and Prayer,
A few bright drops of holy dew,
Shall work a wonder there
Earth's charmers never knew."

The spiritual efficacy of Baptism, the certainty that in it we are regenerated to God and engrafted into Christ, Bishop Williams, like all the Bishops of this Diocese who went before him, was never weary of inculcating. You, Brethren, in the testimony you bear to-day to the dignity of this Holy Mystery by your erection and dedication to its use of this beautiful work of art, are but setting your seal to the witness borne by our reverend Fathers from the beginning.

Time would fail me to set this witness of theirs before you with any fullness. I can, however, exhibit the proof of it, quite sufficiently, in a very few words.

I will quote for you one short paragraph each from the writings of Bishop George Mountain, the founder of this Church, and of Bishop Williams, whom the new Font commemorates.

In his charge to the Clergy in 1851, Bishop Mountain speaks thus:—

"In my last Charge I stated that I did not conceive it possible, with any safety to our consciences or in any commonly honest use of words, to minister in the Forms of the Church of England, if we do not hold that the term Regeneration applies in a full and distinct and unqualified sense to the effect of Baptism."

And then he adds these words, —word, overwhelming in their severity, coming as they do from so gentle a man:—

"Those persons (he says) who hold it objectionable to apply the word regeneration to Baptism have so evidently no proper place in the Church of England that we can only wish them as speedily as possible withdrawn from it." *

Now, how agrees with this the teaching of Bishop Williams?

You who knew him intimately as your Bishop, we who were admitted to the innermost confidence of his heart, some of us for the entire twenty-nine years of his Episcopate, do not need testimonies from his writings. We know

* Bishop Mountain's Charge, 1851, pages 14 and 17.

from his own mouth that the great truth of our regeneration and engrafting into Christ in Holy Baptism, lay at the root of all his teaching. His duty as a Bishop brought him into almost unbroken contact with the young; and hence their Baptismal standing in Christ, was continually upon his lips and charged home upon their hearts with unwearied iteration.

You shall have, however, from his writings, one extract which will suffice.

I have had in my hands while preparing this address, a manuscript Sermon of Bishop Williams, a sermon which he evidently preached many times and in many places; its wording revised by him over and over again, to make it more precise, pointed, and unequivocal; the paper on which it is written, falling to pieces from use.

This venerable document will, I hope, be printed and placed in all your hands as a permanent part of this day's Memorial. If this is done, you will find that the sermon is, from end to end, a luminous statement and triumphant defence of the Church's doctrine of Baptismal grace. From that Sermon, I now quote one sentence which will make clear what was the revered Bishop's teaching on this fundamental point. His words are these:—

"So soon as the Baptism is complete, according to our use the minister says: 'Seeing now that this person is by Baptism Regenerate.' There can be no question at all, then, that our Church holds and inculcates Baptismal Regeneration."

So far, then, as your Memorial implies a great dignity in the Holy Sacrament of Baptism, and faith in its spiritual efficacy its appropriateness is abundantly established.

II. I turn to the second division of my discourse. The beloved Bishop has been now for three years gathered to his fathers. At this distance of time from our great bereavement we are able more calmly to estimate his claims upon our gratitude and our love. What are these claims? What were those qualities in him and in his work which render the commemoration of to-day reasonable?

Let me try, as concisely as possible, to set them forth:—

1. And I think that every one competent to form a judgment will agree with me in placing

first the quality of *Justice* which held such absolute sway in his character and life. All who ever knew him had an inward conviction that he was absolutely just, and that from this principle nothing could make him swerve. The principle of justice and not policy was his rule of judgment and action. Every one who was ever placed under him knew that on the strength and fairness of his judicial mind he could absolutely rely. Hence all were willing to accept his decisions without debate.

This quality alone would not perhaps have made him the great School-master that he was at first, and later on the great Bishop, but it was undoubtedly the main ingredient in his success as a ruler of men.

Nor let it be thought that in a sermon from a Christian pulpit some more religious or spiritual quality ought to be placed first. In the Blessed God Himself there is no higher attribute than that He is just. It is that on which we most of all rely in putting our whole trust in Him in this mixed and tangled world. And it was his profound conviction that God was a just God which made justice to Bishop Williams what it was,—the very corner stone of his religious character.

2. And next, as closely allied to this quality of justness, ought to be placed his *wisdom*. A distinguished Prelate said to the preacher many years ago, that the Bishop of Quebec was the wisest man he ever knew.

Now, by wisdom, I mean the Statesmaulike qualities of his mind,—all that assemblage of fine qualities which we commonly include under the word Statesmanship:—

Largeness of grasp in estimating the importance or unimportance of things: Calmness of mind, and freedom from excitement, enabling him to come rapidly to a decision which every one soon saw to be the best: Quietness and confidence in carrying out his decisions: An instinctive sense of the best way to meet difficulties or to avoid them: His great power of silence.

The practical value of his wisdom and statesmanship was not confined to his own Diocese. That one so wise had for twenty-nine years his seat in the House of Bishops, must have been of great value to the whole Canadian Church.

This wisdom too, was a religious quality in

our revered Bishop. It was certainly the "wisdom which cometh from above," the wisdom which has its throne in the bosom of "the only wise God."

3. And as also allied to these, we must place his *simplicity* of character, and the absence in him of self-consciousness, his absolute freedom from self-assertion.

4. And together with this, there was a remarkable *power of winning the affection* as well as the confidence of all who knew him at all intimately, remarkable, because he was so free from affectionateness or sweetness of manner. It was their preception of the reality and sincerity of everything about him, and of the genuineness of his sympathy to which so little outward expression was given, which made men love him. "For personal charm," writes one, "I never expect again to meet any one like the Bishop. How I did love and admire him!"

5. But with all this singular absence of self-assertion, there was a *dignity and gravity* about the great Bishop with which no one would ever venture to take liberties. There was a flash of his eye when his sense of wrong was aroused before which men quailed. Not to boys only, equally to men, his severity was felt to be terrible. He seldom rebuked men in the presence of others; but when he felt called upon to do so, the rebuke was never forgotten.

6. His *social qualities*,—always a power in the government of men,—greatly added to his influence. These he cultivated as a gift from God to be used in His service.

His genial playfulness in the social circle, his charming conversational powers, his fine scholarship, literary culture and extensive reading made him a delightful companion in the social intercourse of private life: all this always so manifestly under the control of a religious heart and mind that men of the world were drawn to look with favour upon personal religion so adorned and beautified.

7. To speak of the great Bishop as a *Theologian* takes one into the highest region of all.

Here again the fine judicial qualities of his mind come out. He studied out for himself all the great doctrines of Theology and all the

burning questions of the day, and made up his own mind upon them.

The result was that he was a strong and decided churchman. Without one particle of party spirit indeed, with the largest spirit of charity for those who differed from him, but still distinctively a *churchman*.

His great sermon preached before the Synod which elected him Bishop was an elaborate defence of Apostolic succession, as essential to a valid ministry. His second charge to his clergy was an equally elaborate exposition of the doctrine of the Holy Eucharist. In the sermon from which I have already quoted he has defended with masterly power Baptismal Regeneration as the teaching of Scripture and of the Church of England. That sermon was one of a course on the distinctive teaching of our Church.

His outspoken plainness in declaring what he believed to be the truth, joined with his large and generous recognition of the right of other Schools of Thought to toleration in the Church, had its outcome in that blessed peace,—that 'truce of God,' which began in this Diocese with his accession—and God grant that it may never be broken!

8. As a *preacher*, where he was best known he was most valued. In his own Cathedral Church especially, his sermons were a power for good. They were edifying sermons, thoughtful, convincing; characterized throughout by sweet reasonableness. There was in them an utter absence of aiming at rhetorical effect. But the beauty of his language, his felicitous choice of words to express the exact shade of meaning he desired to bring out, and the clearness and ease with which he reasoned out his theme, made his sermons very attractive, especially to the intelligent and more cultured of his hearers.

The Bishop possessed a singular power of compressing a thought or conclusion into one brief pithy sentence, which fastened itself in the hearer's mind and found a convincing place in his memory. This was a never-failing feature of his addresses to those he was about to confirm, and his illustrations on these occasions were often of great beauty and force. No one who heard it will ever forget his telling

in Bishop's College Chapel to a Confirmation class of the boys of Bishop's College School the story of the Colonel's Wife and the Gentleman's Psalm: the Fifteenth Psalm which the wife of the colonel of one of our regiments, when challenged to define a gentleman, recited as the most perfect embodiment in words of the character of the finest type of gentleman. The fine scorn expressed in the flash of his eye and the emotional tones of his voice, as he brought out the several points of the story, the beauty of his own citation of the Psalm, and the practical application of it all to the fine class of young gentlemen then before him, was impressive to the last degree.

The preaching of the revered Bishop, most people would have said, was too intellectual for the uneducated classes; and yet his sermons and addresses, usually unwritten in the country, were warmly appreciated in the most backward parts of the Diocese, as in Labrador and the Magdalen Islands.

But time warns me to draw these remarks to a close.

His success as Bishop of Quebec is universally acknowledged. The growth made by the Diocese during his Episcopate, in both temporal and spiritual things, in expansion, solidity and permanence, is something, that cannot, so far as I know, be paralleled. In this success, the Bishop's own personal character, his meekness of wisdom, his fatherly kindness, his large hearted charity, his devotion to his high office, formed a large element.

His manliness, the massiveness of his mind, his absolute freedom from selfseeking and the love of money, his large heartedness in giving, won for him the unlimited confidence and cooperation of the laity.

Nor did they love and trust him simply as the noble leader of a great cause, the head of a great historic Church. They recognized him as "the Shepherd and Bishop of their souls." And when they came to die, they wanted their Bishop, when he could be had, to pray with them and to comfort their dying bed.

No Bishop, it is safe to say, ever more thoroughly possessed the hearts of his Clergy. He won their confidence by his confidence in them and his sympathy with them. This is the secret of the faithful loyalty with which

the clergy of our Diocese have cleaved to it notwithstanding strong material attractions inviting them elsewhere. They could not bear to leave their Bishop.

The highest and most sacred element of all in our grateful remembrance of him still remains,—the depth and reality of his personal religion. This is something too sacred for many words. But this much may be said: that notwithstanding his shrinking from the exhibition of his own religious feelings, we all, among whom he went in and out, knew that, in his inner life, he “walked with God.”

“I never,” writes one qualified to speak, “I never heard him utter a prayer in public or in private, but that I felt that his mind and heart were in full accord with the words spoken.”

Then came the last scene of all. By the whole example of his life,—his humility, his candour, his inflexible love of truth, his generous disdain for everything like meanness, his affectionate kindness of heart, his thorough devotion to the cause of Christ,—he had taught us how to live; and now in his death he taught us how to die. The story of that death, with all its pathetic details, is still fresh in all our hearts. It was a dying becoming a Christian Bishop,—brave, calm, submissive, illumined by the tenderest affection, by love and faith and religious hope.

Yes, his memory will live for ever, not in this Memorial of yours beautiful and worthy as it is,—but in the hearts of all good men. “Mark the perfect man and behold the upright, for the end of that man is peace.”

University Intelligence.

BISHOP'S COLLEGE, LENNOXVILLE.

Dr. Adams reports:—

The Professors and Students returned to work after the vacation, and lectures were resumed on Tuesday, January 22nd. One new student entered, Mr. Callis, son of the Rector of South Hylton, Durham. Another old student returned, thus making the number the same as in Michaelmas Term, two of the last terms' students having dropped off. During the vacation both the College and School Missions were attended to. Prof. Wilkinson being helped by Mr. Mundy, and the Principal by Messrs. Barley, Brock-

ington, Auden and J. H. C. Wilson, an old boy and Whilom student. Four stations were kept open while work was temporarily suspended at Albert Hall, Capelton and at Howard Mines.

During the vacation Prof. Allnatt, D.D., was called to England by the death of his venerable father, the Rev. F. J. Allnatt, Vicar of Grinsdale, Dio. Carlisle.

The Principal paid a most interesting visit to New York, Boston, Concord and Montreal. The Synod of Montreal was in Session, and Dr. Adams having been admitted to a seat in the House was permitted to give a verbal report on the state of Bishop's College, which was well received. A cordial resolution was passed appointing a deputation to represent the Synod of Montreal at the approaching Jubilee of the Institution in June next.

The chief event since Term began has been the visit of the Bishop, who worked very hard in the College, from Thursday, February 14, at 9 a. m., till Sunday, February 17, at 1.30 p. m. Several of the Clergy attended the Lectures on the Canons, ancient and modern of the Church, on the Constitution and Canons of the Provincial Synod, and on the Rules, Regulations and Canons of the Diocese of Quebec. The Bishop addressed the boys of the School on their share in Mission work on Saturday; also during his visit a goodly number of the Divinity Students gave before the Bishop specimens of their reading and preaching. His Lordship preached in the Chapel on Sunday, at the 9.45 Service, on the History and Devotional use of the Bible, after celebrating the Holy Communion at 7.30 a. m. Three beautiful memorial windows have been placed in the Chapel. The Eastern window, given by Mrs. Nicolls, in memory of her father, the Founder of the College, Bishop Mountain, represents: (1) Ecce Homo. (2) The Crucifixion. (3) The Resurrection. The next window on the South side of the Chapel is given by R. W. Heneker, Esq., D.C.L., in memory of Bishop Williams; it represents: (1) The Ascension. (2) The Descent of the Holy Ghost; while the Northern window represents: (1) The Last Supper. (2) The Agony in the Garden. This window is in memory of Dr. Nicolls, the first Principal of Bishop's College, and is given by the Lennoxville Ladies' Guild. These Windows have all been executed by Messrs. Spence & Sons, of Montreal, and are a standing proof of the immense advance that has been recently made in the Art of Painted Glass.

Obituary.

SAMUEL TAYLOR.

We regret to record the death of Mr. Samuel Taylor, of Cookshire, who entered into rest on Friday, February the 8th. He was a nephew of the first Incumbent of the Mission of Eaton, the Rev. Jonathan Taylor, and his father, Mr. Ezra Taylor, was a most earnest and loyal churchman. He himself seems to have inherited all the virtues of his family, and to the last, notwithstanding bodily infirmities, he was a regular worshipper and communicant in his Parish Church. His good example and quiet influence will be much missed, and we may well pray for a succession of such true and earnest Christians in our midst.

District News.

SANDY BEACH.

The Rev. Geo. T. Harding reports :—

The weather lately has been exceptionally trying in this district. For two weeks there has been hardly any cessation of snow-fall, fences are covered and the roads almost impassable. On two successive Sundays, in consequence, our congregations were next to nothing, and in many other ways our work has been much interfered with. The usual winter Bible Classes at the Parsonage and Barachois School House are going on and the interest in them increasing. The attendance at Barachois, thus far, averages between forty and fifty, and many of the young people are ordering Bibles through me, which indicates a desire to take part in—perhaps to prepare for our studies in the Holy Scriptures.

I have lately started a singing class at the same school-house, which promises to be a successful venture. A large number are being instructed to sing by note, and many others attend to listen. This is a pleasant and innocent way of spending an evening, and seems to be very attractive to the people, who, as I hope, will be benefitted in many ways, besides helping to make our services better by learning to sing correctly.

I am now holding a week-night service, once a fortnight, at a small school house at Douglstown. It is in the midst of a Roman Catholic population, but there are a few

Church of England families, who find it very difficult to attend church, and some others; and, although the attendance is small, I enjoy this service very much, as there seems to be a strong devotional spirit among those who come to it, and an earnest desire to have it. I cannot say much yet about results, but feel that they will be generally good, and more than that have the consciousness that I am giving of the Church's good things to those who know how to appreciate them; and this is quite enough in the way of inducement. So I hope the Service will be continued now as a permanent part of my work.

MALBAIE.

The Rev. G. R. Walters writes :—

Two very successful public Tens were held in this Mission during the month of January.

The first, at Barachois, was held for the purpose of securing funds with which to pay a debt incurred upon the work of the new church there, and to help provide suitable furnishings for the interior when completed.

Over two hundred persons sat down, and did ample justice to a very bountiful Tea. I must thank Mrs. John McCallum, for a great deal of interest taken in providing this tea. Indeed I am afraid most of the heavy work fell upon the members of the McCallum and Robertson families. However, to all who helped, I am sure, my thanks are due and given. The proceeds amounted to \$81.

The second tea was held in a store kindly lent us by Mr. Philip Vibert (Church-Warden), at Corner Beach, who thereby put himself to much inconvenience and trouble.

The two hundred and fifty persons (perhaps more) who partook of tea, I feel justified in saying, were all well pleased with the abundance of good things provided.

After the tea the ladies of the Sewing Guild, held a sale of useful and fancy articles, the result of their patient work since early in the fall of last year. The Guild's interest was centered in the purchase of a new organ for St. Luke's Church. I cannot refrain from thanking them all for their interest thus taken, and especially Miss Jane Carter, who is spending this Winter at Corner Beach.

To Miss Carter is due much praise for her kind and ungrudging labour, in helping in many ways to make the evening so successful. I am sure all feel amply repaid for their painstaking, as the proceeds of the evening, (including the amount from sale of a fancy cushion given by Miss Minnie Vibert towards the same object), amounted to \$140. Thus we are now enabled to order our much talked of (but much more sorely needed) new organ. I may say that fully seven tenths of those present at our Teas here are of the Roman Catholic faith.

M.

The following are extracts from acknowledgments of Dorcas Work (Extradiocesan) :

1. From the Missionary of Black River Mission, for two barrels.... "The goods you sent me reached me the other day all safe and in good order. The preserves were all right. I cannot find words enough to tell you how grateful I feel for the kindness you have shown to me. Three months more will be one year since I came to Black River Mission and I am happy to inform you that the Lord has prospered me ; we have improved the Mission to a large extent.

The Indians have done their part well in helping me in the work. I am getting on very well with them as I understand their nature and their language ; I ought to, for I am an Indian myself, a half-breed. I always tell the Indians how good Providence has been to them in the help they receive from Christian friends. In behalf of the Indians, I thank you and the Woman's Auxiliary of Quebec for your kindness in assisting me as you do in our Lord's Vineyard, and the Lord bless you, each and all of you.

2. From the mother of a destitute Indian family for a box of things : "I will drop you a few lines to tell you how happy I was to have a kind lady that would take such pains to write to our minister and to send us the things, which came so good for us, for we needed them very much, and every thing was just the fit, for we are a large family. I can say that there is always some good kind heart God sends to some poor folks such as us..... Excuse me for writing you such a poor letter, I cannot help it, to thank you so much for

the things ; it pleased me, so will God bless you for your kindness."

3. From a Kilburn sister for a parcel for Canadian Orphanage. "... Convey our most grateful thanks to the ladies who have made and sent us so many nice things. You cannot think what pleasure the parcel gave us, and I think we admired each garment as we unfolded it more than the last. The pinafores are liked immensely, they are such a good, sensible shape and size and such pretty prints."

The Offertory for Foreign Missions amounted to \$5.33.

Good use is being made of the Guild Room recently finished over the kitchen and shed of the Parsonage. Here the Ladies' Guild meets every alternate Thursday, sometimes giving a social in the evening. On Saturday afternoon, it is open for the Girl's Friendly, and three evenings in the week, Monday, Wednesday and Saturday, for St. Luke's Young Men's Institute, just started.

BARFORD.

The past month was one of unusual interest in this Mission, on account of : (1) A meeting of the sub-deanery : (2) A visit from the Bishop—Six of the clergy of the Southern sub-deanery of St. Francis, including Rev. Thos. Bell, of Island Pond, Vt., who is an honorary member, met at Dixville, on the 4th and 5th. There was a public service in the Church on Monday evening, in which the visiting clergy took part ; the sermon—a masterly and eloquent one—was preached by the Rev. Thos. Bell.

On Tuesday, at 8 a.m., there was a Celebration of the Holy Communion ; and at 9.30, the office of Morning Prayer was read. The rest of the day was spent in study, discussion, &c., at the Parsonage.

On Tuesday evening, there was a Missionary Meeting at St. Paul's Church, Stauhope, at which the Rev. Chas. H. Brooks, of Barnston, gave a graphic and interesting account of the Armenians and Turks, arising out of his experience as a Missionary among them, while the Rev. Canon Foster, M.A., of Coaticook, in eloquent words, told the beautiful story of the planting of Christianity in the British Isles, up to the year A.D. 597. Despite the

very severe weather, there was a good congregation, all of whom were deeply interested in the remarks of both speakers.

The Bishop of the Diocese spent the 12th and 13th in this Mission. His Lordship was met by the Incumbent at Coaticook, 9 a.m., Tuesday, and conveyed to Perryboro' for a Service at 11 o'clock, at which he baptized one adult, who, with another member of the congregation and his daughter, received "the laying on of hands." At this point in the service, the Bishop delivered his first address, after which came the Communion Service, followed by a second address. The Service was bright and hearty, thirty, out of about forty persons, present, some of whom were children, received the Holy Eucharist, and the Bishop's earnest, practical words on this occasion will not soon be forgotten.

After lunch and a pleasant visit to Mr. Perry's, whose hospitality has become a byword, the journey to Dixville was made without any interruption, save the calling for a few minutes at the Church Warden's house.

At 7.30 p.m., the Bishop gave a very interesting and instructive lecture on some incidents in Early English Church History, at St. Cuthbert's Church, during which he showed clearly that the Church in England had always resisted as far as she could the encroachments of Rome, and had shaken herself free from them when she was able, always preserving her own identity.

At 11 o'clock next morning, His Lordship preached and celebrated the Holy Communion at St. Lawrence's (known as Dr. Ward's) Church.

After a most hospitable reception at Dr. Ward's, the journey to Stanhope was proceeded with, at which place a few calls were made, and a stop for tea with Mr. S. A. Baldwin, who is always delighted to entertain the clergy and their friends.

Next came a Service at St. Paul's Church, at 7.30 p.m. After the baptism of an adult, the Bishop gave an earnest and heart stirring account of the progress Christianity has made in the world.

The good congregations assembled at each place were delighted to have their Chief Pastor among them, and listened to his loving words

with rapt attention. Such visits are bright spots in the life of a country clergyman.

Leaving Dixville by the early train Thursday morning, the Bishop proceeded to Bishop's College, Lennoxville, to lecture to the students.

INVERNESS.

The Rev. Isaac Thompson, Rector of Levis, paid a visit to this Mission on the 3rd of February, and held morning Service at Campbell's Corner, and administered the Holy Communion to forty members; the Church was crowded, and Mr. Thompson preached an eloquent sermon; he held the Congregation spell-bound for an hour. In the afternoon, at 3 o'clock he preached at St. Stephen's from the text. Eccles. 1-7. "All the rivers run into the sea," addressed principally to the young people: a strikingly impressive address, which was listened to with rapt attention, he drove over to Leeds after Service and preached there in the evening. His visit was very much appreciated by the Incumbent of Inverness and his family, and by the whole Mission.

Postscript.

Annual Subscriptions for 1895 have been received from the following:—

Rev. E. King (3), Rev. T. L. Ball (10), Rev. J. B. Debbage (3), Rev. T. W. Fyles (1), Rev. G. G. Nicolls (23), Rev. J. S. Sykes (9), Rev. P. Roe (11), Rev. F. Boyle (4), Rev. J. Hepburn (20), Rev. L. W. Williams (23), Rev. F. Boyle (7), Rev. L. V. Larivière (1), Rev. A. T. Rudd (12), Rev. A. J. Balfour (15), Rev. A. A. Von Iffland (23), Rev. H. J. Petry (1), Mr. W. H. A. Eckhardt (37), Miss E. Atkinson, New Liverpool (3), Mr. Anderson, Levis (13), Mrs. H. Price, Montmorency (1), Miss Hepburn, Montmorency (1), Mr. Harold McLean, Windsor Mills (10), Mrs. H. Smith, Quebec (1), Miss Austin, Quebec (1), Miss E. Boomer, Quebec (1), Mrs. Staveley, Quebec (1), Mr. W. Corcoran, Quebec (1), Mrs. Sewell, sr., Quebec (1), Mr. Smith, Quebec (1), Miss A. Nowland, Boston (1), Rev. C. B. Washer (8).

We have received a letter from the Rev. R. C. Tams suggesting that we should publish the results of the special offertories throughout the Diocese. We propose next month to print the return of the Epiphany Appeal. The incumbents, who have not yet done so, should send these in at once to the Hon. Treasurer, Geo. Lampson, Esq., Quebec.

All contributions intended for our next issue should reach us on or before March 21st. Matter for the press should be written on one side of the paper only.



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