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The Bishop's Engagements for March.

NOTE.—It will be seen that during Lent the Bishop is holding a large number of Services in the Chapel at his House, Bishops-thorpe, Quebec City. He desires to make it known that all who desire to do so, will be most welcome to be present. Admission will be by the Front Door. The object of these frequent Celebrations of the Holy Communion is to maintain in the City of Quebec in conjunction with the City Churches a perpetual stream of intercession. No doubt all worshippers will have special individuals and special objects, for which to plead our Lord's inestimable Sacrifice before God; but, beyond this, with a view to united prayer, we append to the Bishop's Engagements a list of subjects which may well be mentioned on the several days of the week. In this way we may hope and expect by God's blessing to attain to a great and glorious result.

Tuesday, March 2nd.—Travel to Stanfold.
Wednesday, March 2nd Drive to Forestdale for Confirmation and Holy Communion, and return to Stanfold.
Thursday, March 3rd.—Celebrate the Holy Communion at Stanfold and return to Quebec.
Friday, March 4th.—Give second of Course of Meditations at Bishop's Chapel, 10.30 a.m.
Saturday, March 5th.—Celebrate the Holy Communion at Bishop's Chapel, 10.30 a.m.
Sunday, March 6th (2nd in Lent).—S. P. C. K. Bicentenary Sunday.—Celebrate the Holy Communion and preach at S. Matthew's, Quebec, 10.30 a.m., and at Cathedral, 7 p. m.

Monday, March 7th.—Celebrate the Holy Communion at Bishop's Chapel, 7.30 a.m.
Tuesday, March 8th S. P. C. K. Bicentenary —Celebrate the Holy Communion at Cathedral 11 a. m., and attend Thanksgiving Evensong at S. Matthew's Church, 8 p.m.
Wednesday, March 9th.—Celebrate the Holy Communion at Bishop's Chapel 7.30 a.m.
Friday, March 11th.—Give third of Course of Meditations at Bishop's Chapel 10.30 a.m.
Saturday, March 12th—Celebrate the Holy Communion at Bishop's Chapel 10.30 a.m.
Sunday, March 13th (3rd in Lent).—Celebrate the Holy Communion at Cathedral, 8 a.m. Preach at St. Matthew's, 10.30 a.m. and at Cathedral 7. p.m.
Monday, March 14th.—Celebrate the Holy Communion at Bishop's Chapel, 7.30 a.m.
Tuesday, March 15th.—Preside at Meeting of Central Board, 4 p.m. Attend Meeting of Quebec Clerical Association at S. Peter's Rectory, 6.30 p.m.
Wednesday, March 16th.—Celebrate the Holy Communion at Bishop's Chapel, 7.30 a.m.
Thursday, March 17th —Drive to Stoneham for Confirmation and Holy Communion.
Friday, March 18th.—Give fourth of Course of Meditations at Bishop's Chapel, 10.30 a.m.
Saturday, March 19th—Celebrate the Holy Communion at Bishop's Chapel 10.30 a.m.

Sunday, March 20th (4th in Lent).—Celebrate the Holy Communion and preach at St. Matthew's, 10.30 a.m. and preach at Cathedral 7 p. m.

Monday, March 21st.—Celebrate the Holy Communion at Bishop's Chapel 7.30 a.m.

Wednesday, March 23rd.—Celebrate the Holy Communion at Bishop's Chapel, 7.30 a.m.

Friday, March 25th (Annunciation B. V. M).—Celebrate the Holy Communion at All Saints' Chapel, 8 a.m., and give fifth of Course of Meditations at Bishop's Chapel, 10.30 a.m.

Saturday, March 26th.—Celebrate the Holy Communion at Bishop's Chapel, 10.30 a.m.

Sunday, March 27th (5th in Lent).—Celebrate the Holy Communion at Cathedral 8 a.m. Preach at St. Matthew's 10.30 a.m., and at Cathedral 7 p.m.

Monday, March 28th.—Celebrate the Holy Communion at Bishop's Chapel, 7.30 a.m.

Wednesday, March 30th.—Celebrate the Holy Communion at Bishop's Chapel, 7.30 a.m.

Suggested Subjects for Intercession for the Days of the Week.

Reprinted from an Article given in our issue for May, 1894.

We all know that in spiritual things, however well we may work, the result is in Higher Hands. Hence the absolute necessity of frequent and earnest prayer, and especially of definite intercession for the blessing of Almighty God upon those who labour and upon all they do.

We would therefore suggest to those of our readers, who are religiously and devoutly disposed, that they should form the habit of praying daily as follows :—

SUNDAY.—For the Bishop, Clergy and people, and for the work being done throughout the Diocese.

MONDAY.—For a due supply of qualified candidates for Holy Orders : for Students preparing for the Ministry : for Universities and Colleges, especially for Bishop's College, Lennoxville. That the Lord of the Harvest may send forth more labour-

ers into His harvest, and that there may arise for the Diocese a band of men whose hearts God hath touched.

TUESDAY.—For Church Office-bearers and Church-workers : for Members of Synod : for Diocesan and Parochial Helpers, Wardens and others. That they may have zeal and devotion, wisdom and discretion, and that they may serve to the glory of God and the good government of His Church.

WEDNESDAY.—For the Cathedral : For the Dean, the Archdeacon, the Canons, and all Cathedral Office-bearers. That the Cathedral may be a centre of life and worship and work in the Diocese. That its Clergy and Officers may seek to excel to the edifying of the Church, and may so order their ministrations, that all may be made joyful in the Lord's House of Prayer, and the whole Diocese be strengthened in spiritual activities.

THURSDAY.—For Sunday Schools and week-day Religious Instruction : for Confirmation Classes, Bible Classes, Teachers Meetings, Communicants' Meetings, and other unions for edification. That all attending them may grow in grace and may learn the way of God more perfectly, and may adorn the doctrine of God our Saviour in all things.

FRIDAY.—For Missions to the Heathen : for the Board of Missions of the Canadian Church, for Missionary Societies in England and elsewhere, and specially for the Diocesan Board of the Diocese of Quebec, and for the Missionaries sent forth by the Canadian Church. That fit men may go forth ; that hindrances may be removed in the way of progress, and that all nations may be gathered into the one flock under the one Shepherd.

SATURDAY.—For the Clergy appointed to minister on the morrow and for the congregations whom they will serve : for Catechists, Lay-Readers, Sunday School Teachers and others. That the Lord will stand by them and strengthen them,



"The Holy Family."

From a photograph by the Berlin Photographic Company after the painting by C. Müller.

that, by their preaching, the Gospel Message may be fully known ; that utterance may be given them, and that their words may come with power and the Holy Ghost and much assurance.

SUGGESTED FORM OF PRAYER.

O Lord God Almighty, who hast promised to hear the prayers that are offered in Thy Son's Name, grant, I beseech Thee, Thy blessing upon the (*Here insert the object named for the Day*). Grant this, O Merciful Father, through Jesus Christ our Lord. AMEN.

In some places there might be formed a Guild of Intercession, whose members would agree to meet once a week or once a month to offer united intercessions for some or all of the above objects. And on some particular Sunday in the month the members of the Guild might agree to join in the Holy Communion, with the especial object of seeking God's blessing on the workers and their work. We may rest assured, that such continuance in prayer would not be without its comforts and its rewards.

The Holy Family.

Christmas is now long past, but thoughts on the Holy Family can never be unseasonable. Here in our Sacred Picture for this month, which we are enabled to shew by the kindness of Frank Munsey, Esq., we have brought before us, after a noble painting by C. Müller, a lovely Landscape exhibiting a turn in the course of some mighty river, and in the foreground the lowly Virgin with the Christ-Child on her knee and her Protector Joseph standing o'er them, drawing the attention of the placid Mother and Holy Babe to Heavenly Music, which is represented as coming from an Angelic lyre.

It is a beautiful conception, setting forth how perfect holiness may be expected to rejoice in heavenly har-

mony and restful calm. May we, in our families follow (even if it be afar off) the lofty pattern here set forth, trusting that we too may be permitted to catch the sounds of Angelic Voices and to wait in contented stillness on the will of God.

Lenten Gems.

Do not regulate your Communion by your life, but your life by your frequent Communion.—*Fenelon*.

Temptation is the opportunity for us to repair our former wrong doing. It gives us a chance to show our sincerity, and to reverse our former wrong choice.—*Rt. Rev. A. C. A. Hall, Bishop of Vermont*.

It is no use making resolutions generally against our sins. It is no use intending generally to resist the temptations to sin which may visit us. We must fight our temptations as they come, one by one.—*Dean Church*.

The one only sin which is beyond the reach of absolution—the one only sin which the precious Blood cannot absolve—is the sin that is not repented of : that is the sole and only sin that shall not be washed as white as snow.—*Manning*.

Fast, that you may give to the poor what you deny yourself : condemn luxuries, or, at times, even comforts, that you may give ; give up, from time to time, enjoyments ; think what luxuries you may abandon ; what superfluities you may part with ; what habitual self-indulgence, if so be, you may break off ; how you may diminish your expenses about self, and enlarge your charity to your brethren, and in them "lend unto the Lord." Relinquish what you wish, and practise what you wish not ; make it your object so to do, in order to school yourselves and have the habit of self-denial.—*E. B. Pusey*.

The Psalms.

A paper read by the Reverend Louis C. Wurtel, of Acton, Que., before the Clergy of the Rural Deanery of Richmond, at their meeting held at Drummondville, October 13th, 1897, revised and corrected.

In II. Sam. xxii., 1 and 2, we have the words "Now these be the last words of David. David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, said: The Spirit of the Lord spoke by me, and His word was on my tongue."

King David then himself claimed inspiration, and the sweet Psalmist of Israel must have penned many a Psalm. He must have set the tunes and appointed both the singers and the instruments of music. Thus he was serviceable to the Jews in their religious exercises.

It is no wonder that this book is denominated "The Psalms of David," for he composed by far the greater part of them.

Of the Psalms attributed to other authors, Moses was the author of one, Solomon of two, Asaph of twelve, the sons of Korah of eleven, Ethan of one, and Ezra, no doubt, composed the first two and several in the fifth division or Book of the Psalms,

These sacred songs were sung in the Jewish Services and accompanied by musical instruments.

The right of the Psalter to a place in the Sacred Canon has never been disputed. The Psalms are often alluded to in the Old Testament; and in the New they are often quoted by the Apostles S. Peter and S. Paul, and even by our Lord himself, thus confirming us in the fact of their inspiration.

Above all other portions of Holy Writ, the Book of Psalms is the one that, from the first, the Christian Church has made most use of, and in our branch of the Catholic Church, the Psalms are ordered to be read through

once every month, that is, twelve times in the course of the year.

The wisdom of this command is evident from the fact that by the frequent perusal of these sacred songs the faithful Churchman becomes imbued with the godly tenor of them, and it matters not in what condition a Christian may be, nor what may be the state of his feelings, he will be sure to find in the Psalms some portion suitable to his case, as if it were specially written for himself. This is a wonderful fact which surely displays the hand of God in their composition.

There are five divisions, called books, in the Psalter: -

The first, from Psalm I to XLI inclusive; the second, from XLII to LXII inclusive; the third, from LXIII to LXXXIX inclusive; the fourth, from XC to CVI inclusive, and the fifth containing the last forty-four Psalms.

The first, second and third books end with "Amen and Amen"; the fourth with "Amen, Hallelujah", and the fifth with "Hallelujah".

No doubt these books were compiled by different persons and at different times.

As regards the first book, there can be no doubt but that King David himself was the compiler of it, with the exception of the first two Psalms, which were prefixed by Ezra, the Scribe, when he arranged the Psalms into one volume.

This first book must have been compiled about the time King David brought the Ark from Kirjathjearim to Jerusalem, about the year 1040 B.C.

The second book was probably compiled about forty years afterwards by King Solomon, after the building of the Temple, about the year 1000 B.C.

We learn from I. Kings iv., 32, that he was a true poet, and so he would be naturally inclined to add another book of Praise to the one already in use in the assemblies for the worship of the Most High.

We read : " And he spoke 3000 proverbs and his songs were 1005."

But who might be the compiler of the third book, if it was not King Jehoshaphat, of Judah ?

He was one of the best and most distinguished of the Kings of Judah. He reigned from B. C. 914 to 889. Therefore this book was compiled 100 years after the second book, that is about B. C. 900.

Let us see why we should take King Jehoshaphat as the compiler of the third book.

He succeeded his pious father, Asa, in whose steps he walked without turning aside.

During his reign there occurred, as we know, a reformation in the religion of the people ; for we read in II Chronicles XVII, that King Jehoshaphat appointed a commission consisting of five Princes, nine Levites and two Priests to go through the cities of Judah, carrying the Book of the Law with them and giving instruction to the people.

Also, in II Chronicles XX, we find that when the Moabites, Ammonites and Edomites invaded Judah, and when King Jehoshaphat had consulted with the people, he appointed singers unto the Lord, that should praise the Beauty of Holiness, as they went out before the army, and to say " Praise the Lord, for His mercy endureth for ever."

And when they began to sing, the Lord set ambushments and the enemies were smitten, for they stood up one against the other and destroyed themselves. And then the Jews, with King Jehoshaphat in the forefront of them, returned to Jerusalem with Psalteries and Harps and Trumpets into the House of the Lord. Hence he seems to have been the compiler of the third book.

The fourth book would naturally fall to good King Hezekiah.

In Proverbs XXXV, 1, we read : " These are the Proverbs of Solomon

which the men of Hezekiah, King of Judah, copied out."

King Hezekiah then made a compilation of Proverbs, and why should he not have done the same thing with the Psalms, especially as we find in II Chronicles XXIX and XXX, that during the solemn revival of God's Ordinances, which had been neglected, he set the Levites in the House of the Lord with Cymbals, with Psalteries and with Harps, according to the commandment of David and of Gad, the King's seer, and of Nathan, the Prophet, for so was the commandment of the Lord by His prophets. This evidences the great interest King Hezekiah had in the Services of the Temple, and he is believed to have compiled the fourth book about 175 years after the appearance of the third, for Hezekiah reigned from B. C. 726 to 697.

I think it is generally accepted that Ezra the Scribe put the last finishing touch to the Book of Psalms, when he closed the Sacred Canon of the Old Testament Scriptures. Therefore the last or fifth Book must be ascribed to him.

In recapitulation then, the first Book of Psalms was compiled by King David ; the second by King Solomon ; the third by King Jehoshaphat ; the fourth by King Hezekiah, and the fifth by Ezra the Scribe. But from what sources were these books compiled ? It is to be remembered that Samuel, the Prophet, collected together those that during his time had the gift of prophecy and formed three schools of them—one was located at Ramah, a second at Gilgal, and a third at Jericho.

The persons composing these communities were called the Sons of the Prophets. No doubt their time was employed in teaching divine things ; for the word to prophesy has a comprehensive meaning. It indicates not only the act of foretelling future events ; but also of explaining Holy Scripture and of singing songs of praise to God.

For instance, when Samuel anointed

Saul to be King over Israel he said to him (1 Samuel X, 5): "And it shall come to pass when thou art come thither to the city, that thou shalt meet a company of Prophets coming down from the high place, with a Psaltery and a Tabret, and a Pipe and a Harp before them."

So, in these communities, the Prophets must have lived together, worked for their food, studied theology, taught the Sacred Scriptures, and, in their devotions, sung Divine Songs and Hymns, or Psalms.

For this purpose each community must have had its own collection of Psalms, and the compilers of the five Books of Psalms must have appropriated these collections: thus we discern the reason why some of the Psalms are repeated in part or in whole. We find *e.g.* that in the Bible version Psalm XIV is the same as Psalm LIII, and that Psalm XL from verse 13, is identical with Psalm LXX, and then Psalm CVIII has its first five verses the same as the latter part of Psalm LVIII.

In the collections of these schools were Psalms that were in the previous Books of the Psaltery, and, consequently, when a Book was added, these would naturally be the same. And, although David was the compiler of only the first book, yet he wrote many other Psalms which he did not place in that book; and these Psalms of his were collected by later compilers and placed with other Psalms from the pens of other Poets in these later Books, and it is on that account we say the Psalms were for the most part written by King David. The whole of the Psalms, as we have them now, have been accepted as having been prepared under the direction or inspiration of the Holy Spirit of God, and have been used as coming from God, first, by the chosen people of Old, and in later days by the whole Church of Christ.

And the Psalms are so full of help

both to the individual and also in the worship of the congregation that we may all most truly join in saying: "Thanks be to God for His unspeakable Gift."

On Singing in Church.

Those, who have never really considered what are the true objects of Church singing, are apt to fall into great mistakes. In our Communion Service, *e.g.* there are certain passages which, according to our Rubrics, are appointed to "be sung or said," *i.e.* either to be sung to some Solemn Church Melody or to be said on a single Note, for this is the well known meaning of the term "say." This is so, with regard to the "Nicene Creed" and the "Gloria i. Excelsis," and the same may be said with reference to the "Sanctus," the Song of the Angels, owing to immemorial custom. All this points to the need there is of the assistance of the Choir for this the Christ-ordained Divine Service of the Church. And it is a happy fact, that in most of our Country Churches the Choir and Organist always stay in their places and lead the people by singing a simple setting of the Sanctus and Gloria, and generally, although not always, the whole Congregation stays until all depart with the Blessing. Occasionally however, when all do not stay, we hear some one say, after attendance at such a Service, "What a pity, that there was such beautiful music, when so many of the people were gone!" But for whom, let us ask, is all that beautiful singing? Surely, not for the people, but for God! And once our Choir members all come to know, that, owing to those musical gifts, which the great God has bestowed upon them, they are actually permitted, nay expected, by virtue of their office, to unite in working hard and practising carefully, so that they may offer the very best and highest, of which their Choir is capable, unto God Himself, then they will cease to care,

whether their holy effort is made with a thousand present or with only one or more. For they will feel they are singing for the honor and glory of God, and not to be admired or complimented by man.

And there is also another point to which often in Parish Churches too little attention is paid. One great object of our Church Music is that we shall be elevated by it, carried away, drawn nearer to God. And with a view to this end, we may say that there are two distinct kinds of Church Music—the one difficult, the other easy—the one consisting of the noble conceptions of great Masters and Composers, the other simple and, as we term it, congregational. Now, with a good Choir of earnest Christian workers, who are at the same time skilled musicians, giving the very highest, noblest sacred music, in the best and most perfect manner, there will be many in the Congregation who, although they do not open their lips, will yet lift up their hearts, and, being touched, as it were, by a live coal from the Altar of God, they will be so impressed, that they will really be helped to turn unto their Lord and to lead, to please Him, a high and holy and religious life. But the ordinary Parish Church Choir has not the high gifts, which are necessary for this lofty result, and in this case it is always well to remember, that it is really much easier for people to carry themselves away by uniting with all their heart and voice in simple, earnest flowing Hymns, than it is for them to be carried away by any attempts at more difficult music, which will at best be only poorly rendered and haltingly performed. Only let the Clergy and all others, who have any choice in what shall and what shall not be sung, make it all a matter of prayer, and ask to be shewn what is most likely to be best for the people who attend the Church, and then they will be sure to choose Church music, that the people them-

selves can easily join in and enjoy: and this will prove to be, more than all else, for the honor and glory of God.

Farm Help.

The Reverend J. F. Renaud, the Immigration Chaplain at Montreal, and the Superintendent of the Andrew's Home, has recently written to our Bishop to the effect that if there are any farmers in our Diocese, who desire farm-help, he would be very glad to hear from them. Mr. Renaud's object is to place young labourers, who may arrive from England, with our Church of England farmers. Those of our readers, who are looking out for help during the coming season, might do well to write and state their needs and the wages they offer to the Reverend J. F. Renaud, 46 Belmont Park, Montreal.

Portraits of the Clergy.

The Bishop's request for a Cabinet Portrait of his Clergy has already borne a certain amount of fruit, and the Bishop now has before him the Portraits of the Very Reverend the Dean, the Venerable Archdeacon Roe, the Reverends Canon Richardson, J. Kempe, G. H. Parker, T. Blaylock, J. B. Debbage, G. G. Nicolls and H. S. Fuller. The Bishop hopes that gradually he may be permitted to possess the Portraits of all the Clergy—the Presbytery of the Diocese of Quebec.

The S. P. C. K. Bicentenary.

In our last issue we gave an account of the very strong claim which the S. P. C. K. has upon the generosity of our people. And now we very earnestly trust that on the first Sunday in this month, all our Churches from the Cathedral in Quebec to the remotest country Chapel in the Diocese will give to their people the opportunity of making their Thank-offering

in behalf of the Society's funds. And we here repeat the invitation we gave in our last issue to all our Quebec City Congregations to unite as well, on Tuesday, the 8th instant, in the morning at eleven at the Cathedral for the Holy Communion with a Sermon by the Reverend Dr. Dumbell, Rector of Sherbrooke, and in the evening at eight for a Thanksgiving Evensong with another Sermon by the same eminent Preacher.

What the Archbishops of Canterbury and York think of the S. P. C. K., and what they desire that we should do is evident from a letter recently issued by them as follows :

'We desire to bring to the notice of Church people the needs and claims of the Society for Promoting Christian knowledge. It was founded on March 8th, 1698, and it will therefore be 200 years old on March 8th, 1898. Its work for the Church has been in times past, and is at the present moment, of great value. It was the first Society to care for the religious education of the poor, the first to send Missionaries to India, the first to circulate wholesome literature both at home and abroad, the first to undertake the translation of the Bible and Prayer-book into foreign languages. The Society for the Propagation of the Gospel in 1801, and the National Society in 1811, were both offshoots from this Society, when the work became too large for the one committee to manage.

'Its work at present in making grants of its books to poor Parishes and Church schools is of extreme importance. Its Training Colleges, for Schoolmistresses at Tottenham, and for Lay Workers at Stepney, are most satisfactorily conducted. It largely assists the building of Sunday schools and Mission rooms in England and Wales. It has helped liberally towards the permanent endowment of fifty-four Colonial and Missionary Sees. The money which it gives towards Church-building in the Colonies helps to provide

our settlers with places of worship. Its care for emigrants on the high seas, the help it gives to medical missions, its efforts to train up a native Clergy, are all worthy of liberal support. But at present its income is altogether insufficient for its growing work.

'We cordially recommend the Society to the liberality of Church people, and we trust that its Bicentenary may bring to it additional friends and supporters.

'F. CANTUAR.
WILLELM : EBOR.'

University Intelligence

BISHOP'S COLLEGE AND SCHOOL, LEN-
NOXVILLE.

After some delay the Chapel is now again being used. The Stalls and other woodwork give general satisfaction. Temporary electric lights have been placed in the Chapel pending the arrival of the Standards, two of which, those near the Altar, are already in place. It is hoped that the Bishops' Thrones will be surmounted by canopies, and also that there will be distinctive Stalls for the Chancellor and Vice-Chancellor. The woodwork on the western wall is very effective and forms a suitable background for the Stalls of the Professors. Septuagesima Sunday saw the return of the Congregation to the Chapel.

The Gymnasium is finished on the outside, but something has to be done to the heating apparatus before the building can be used.

The Bishop's visit took place on February 10th and 11th. His Lordship's Lectures on "Vocation" were listened to with much interest and profit by the Divinity Students and Professors.

On February 16th, a visit was paid to the Institution by the Reverend R. L. Paddock, Organizing Secretary of the Church Students' Missionary Association. Mr. Paddock met the Committee of the Missionary Union, at 1 P.M., addressed a meeting of the Students at 2.30, gave an

address at Evensong at 5.30, and spent the evening in discussing Missionary topics and in urging the systematic study of Missionary Work and History. It is hoped that Mr. Paddock's visit will make a permanent mark in quickening our interest in Mission Work.

The Committee on Extension of the College has met more than once. Plans for a new building to contain rooms for eighteen students, and, possibly, other College rooms and a Professor's house have been discussed. The final decision remains with the Easter-tide meeting of Corporation.

A proposal to enlarge the Dining Hall and the classical Professor's Class-room will also then be dealt with.

Members of the school and its staff gave a very interesting and successful musical and dramatic entertainment on February 19th, in aid of several school objects.

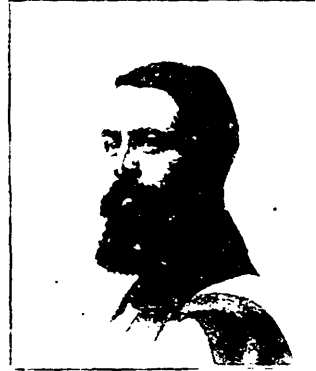
On one or two occasions the excessive snowfalls and storms have balked the enterprise of the School Mission: but three school-houses are, as a rule, being served from the College: Haskell Hill, Monton Hill, and Belvedere.

Anglican Orders.

The following declaration of the Moscow Clerical Academy, a peculiarly representative body of the Holy Eastern Church, comes opportunely in view of the recent remarks against us by Cardinal Vaughan: "The historical reality of the apostolical succession in the English Church is a fact proved beyond all possibility of doubt; it is to be unhesitatingly acknowledged that the consecration of Archbishop Parker is certain and unquestionable; all the pretences which have been raised against his consecration and against Anglican consecrations fail before the bar of criticism. The present Anglican ceremony of Ordination corresponds to every demand of orthodoxy, and all ordinations administered in conformity to this ordination rite must be acknowledged as real and valid."

The Seats of the Mighty AND The Great North West.

Such were the Titles of two immensely interesting Lectures lately delivered at Cedar Rapids, Iowa, by the Rector—our good friend the Reverend Dr. T. E. Green, who, with so much acceptance, occupied our Cathedral Pulpit last Summer.



Rev. Thos. E. Green, S. T. D.

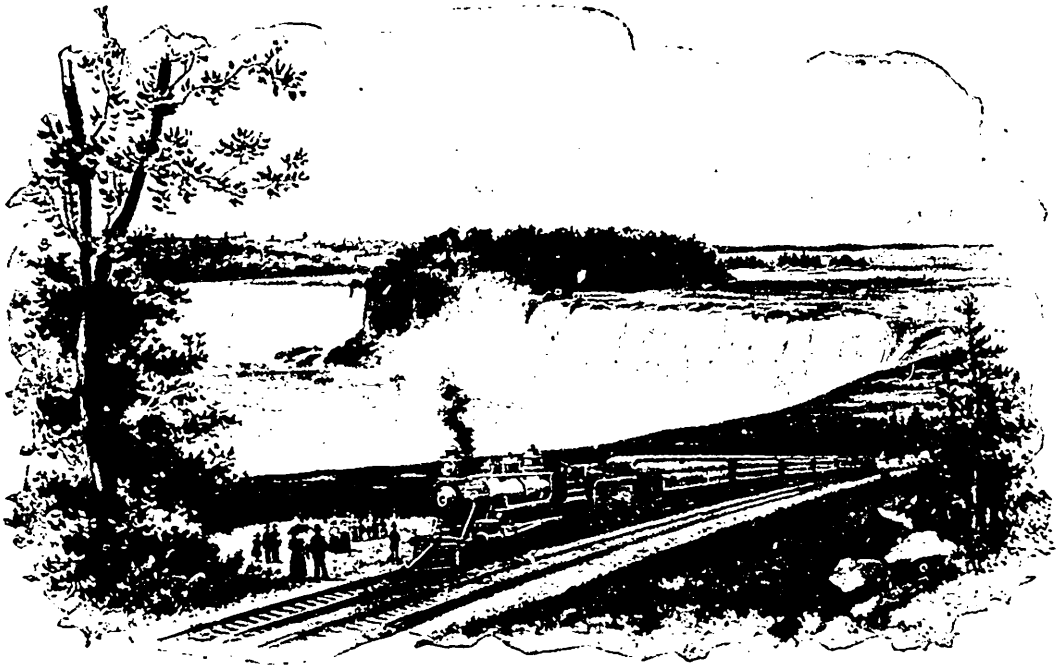
The following is a brief illustrated Syllabus of the first:

We can imagine the darkened Room, the enthusiastic audience and the



All Aboard

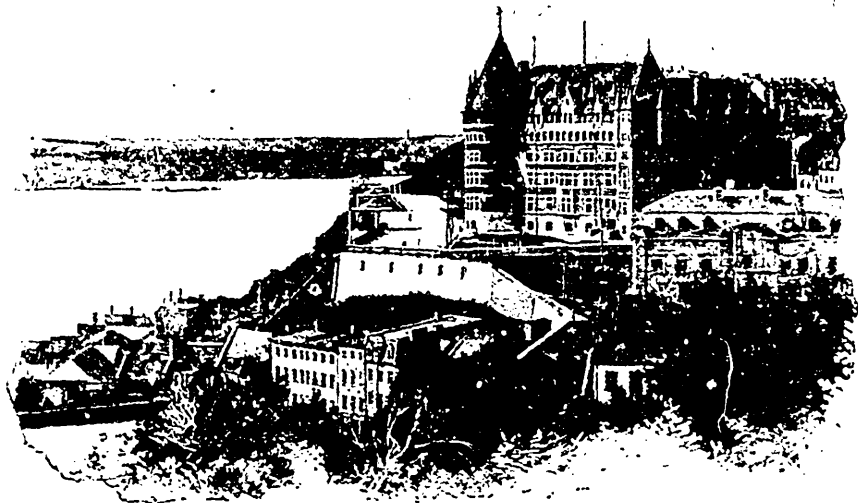
beautiful Dissolving Views, beginning with the smart uniformed Conductor's "All Aboard" at Chicago,



AT FALLS VIEW.



ROCK OF AGES.



CHATEAU FRONTENAC.



CAPE TRINITY.

and exhibiting in order all the more important features on the Road, rendered doubly interesting by Dr. Green's brilliant suggestions, and especially the "stop" at Falls View, Niagara, and the account of the visit paid to "the Rock of Ages," and all the wonders of those mighty rapids, Niagara Falls. Then came the happy trip across the Lake to Toronto, the Canadian Chicago with its handsome St. James' Cathedral and other Public Buildings. But, in July heat, Town must yield to Country, and even the Queen City will less thrill the heart than the Thousand Islands the summer Fairy land—the Venice of the nineteenth Century, which, with glorious River Scenery and the exciting Rapids of Lachine, would lead to the Metropolis of Canada—Montreal. Here again the Lions would soon be left behind, and presently new



Noon-Tide Meal.

Montreal would yield to old Quebec, with its frowning Citadel, the very spot where Wolfe and Montcalm—brave leaders—bled and died, the finest Hotel in Canada—the Chateau Frontenac, the Roman Catholic Cathedral—the Basilica, the Break-neck Stairs and Sous-le-Cap, our English Cathedral and Montmorency Falls.

And now there would be a grand portrayal of an Excursion, fair indeed, on, on, o'er the S. Lawrence Mighty Flood, passing the beautiful Island of Orleans, and many a quaint French Village and populous Town, with calls at the scenic watering places—Murray Bay, Rivière-du-Loup and Tadousac; and then the threading of the deep, romantic Saguenay, passing all too soon Capes Trinity and Eternity, and also Ha! Ha! Bay, and so at length arriving at the secluded old-world City of Chicoutimi.

And now at length there came the jour-

ney West, with health revived and thoughts supplied, with "Duty" done and friendships won—by Boat and Train, in fine and rain, with man at wheel and noon-tide meal, the welcome Home, no more to roam; and so the Curtain fell; and all was well: and many said, how well he read; three cheers for *him* and Mrs. Green: "and now we know, what's down below, we'll be on deck for old Quebec, and trip that way some happy day, and sing with the immortal Bard:

"I pray you, let us satisfy our eyes
With the memorials and the things of fame
That do renew this City."

Shakespeare. Twelfth Night, iii. 3. 21.

Two Climates. A Contrast.

The following is an extract from the Parish Magazine of a friend in England, the Reverend W. Pryke, the Rector of Marwood, North Devon:—"January, 1898, will long be remembered for the exceptional mildness of the weather. Roses were in bloom about the middle of the month! There has been no frost. Wild strawberries, of large size and good flavour, have been gathered. Thrushes and blackbirds have been found sitting upon their eggs."

And we, on the other hand, are enjoying our bright bracing winter with an occasional blizzard bringing us many feet of snow, with a thermometer dipping down from ten to thirty degrees below zero and with a grand Ice Road across the mighty St. Lawrence, from our City of Quebec to the City of Lewis on the opposite shore.

Pan-Anglican Conference.

NOTE:—We earnestly trust that many of our readers will give the closest attention to these Articles. We have already given: (1) The Encyclical Letter of the Bishops; (2) The Report on Purity; (3) The Report on the Organization of the Anglican Communion. And now we give the

Report on Religious Communities within the Church.

In accordance with what we understand to have been the wish of the Conference in appointing a Committee,

we have regarded the terms of reference as including not only Brotherhoods and Sisterhoods, but also Deaconesses, and we report accordingly as follows :

A

We recognise with thankfulness to Almighty God the manifold tokens of His blessing upon the revival of Religious Communities in our branch of the Church Catholic.

We are thankful, moreover, for the increasing readiness which such Communities have manifested to be brought into closer union with the Episcopate, and to receive counsel from their Bishops.

We desire to secure to Communities all reasonable freedom of organisation and development. Such freedom is essential to the due exercise of special gifts. However important may be the work which is done for the Church by Brotherhoods and Sisterhoods, their primary motive is personal devotion to our Lord; and the development of the spiritual life is the power upon which the best active work depends. All liberty, however, must be so regulated as to ensure the maintenance of the Faith, and the order and discipline of the Church, together with a due recognition of family claims and of the rights of individual members of a Community.

It is obvious that such a revival could not but be attended with a certain amount of difficulty and even of danger.

1. Among the points of difficulty not the least serious have been the problems connected with the vows or obligations undertaken by the members of each Community. In view of the fact that we propose to ask the Conference to allow us full time for consultation with Heads of Communities, both of men and of women, we deliberately abstain from entering now into details about such questions as the following:—In what circumstances are these obligations to be regarded

as permanent? With what sanction should they be undertaken? By what authority, if any, may dispensation or release be given? We must, however, express our profound sense of the need of care in imposing as well as in undertaking such vows or obligations, and our opinion that there ought in all cases to be some provision, however safeguarded, affording means of release in case of necessity.

2. Every Priest ministering to a religious community should be licensed for that purpose by the Diocesan Bishop.

In the case of Communities of men in Holy Orders care must be taken that there is no interference on the part of the Community with the canonical obedience which each Clergyman owes to the Bishop of the Diocese in which he ministers.

3. Right relations to the Episcopate involve some well-defined powers of Visitation; the consideration of what these powers should be, we reserve for our future report.

B

We hail with thankfulness the revival of the ancient Office of Deaconess, and note the increasing recognition of its value to the Church. No full statistical information is at present available as to the progress which has been made, or as to the variety of usage in different branches of our Communion. We have reason to expect that we shall have this information in a complete form before the preparation of our further report. In the meantime, it is our duty to call attention to certain principles, the neglect of which may easily injure and retard an organisation which we believe to be capable, by the blessing of God, of doing incalculable good.

1. Care should be taken to prevent the application, within the limits of our Communion, of the term "Deaconess" to any woman other than one who has, in accordance with primitive usage, been duly set apart to her

Office by the Bishop himself. Half a century ago, when the official service of women in the Church was unrecognised, the ancient term Deaconess was frequently adopted, both within and without our Communion, as a convenient title by Christian women given to good works, who did not thereby claim any position in the Church similar to that which belonged to the Deaconess of early days. If, however, the revival of the Office is to be encouraged and its importance recognised, the accurate use of its title must be carefully guarded.

2. Women thus set apart must first have been carefully trained, and tested as to their fitness for the Office, and their purpose to devote their lives to its high calling. There are questions respecting the necessary qualifications for the Office, the manner of setting apart a Deaconess, the nature of the specific obligations she assumes, and the form of licence she should hold, which will be considered in our subsequent report. It will be necessary to deal also with the question of the rules to be observed when a Deaconess removes to another Diocese from that in which she was set apart.

3. Experience has already shown the possibility and the advantage of encouraging the development of Deaconess life and work upon two somewhat different lines—

- (a.) The Community life, corresponding more or less closely to that of a Sisterhood whose members are not Deaconesses; and
- (b.) The system of individual work under the Bishop's licence, without necessary connection with any Community in the stricter sense of the word.

Upon this distinction we ask leave to report more fully hereafter, but we are anxious not to seem to discourage either of two systems, both of which appear to us to have been already blessed of God. It must, however, be understood that, under whatever form

of organisation, a Deaconess holds of necessity a direct and personal relation to her Diocesan Bishop.

4. It is, in our opinion, eminently desirable to promote a closer approach to uniformity in the manner of setting apart and licensing Deaconesses in the various Dioceses of our Communion. Upon this point also we hope to speak more fully hereafter.

C.

In matters temporal connected with Religious Communities the following principles should be maintained:—

- (1) That before Episcopal recognition is given to any Community holding trust property the trust deeds be submitted to and approved by a competent legal authority appointed by the Bishop, and that the trust deed be such as to secure as far as may be that the property be not diverted from its purpose in connection with the Church.
- (2) That provision be made for the disposal of property in the event of the dissolution of the Community or the withdrawal of an individual member.

W. OXON,
Chairman.

Resolutions.

The foregoing Report of Committee having been read and considered by the whole Conference, the following Resolutions were adopted:—

i. That this Conference recognises with thankfulness the revival alike of Brotherhoods and Sisterhoods and of the Office of Deaconess in our branch of the Church, and commends to the attention of the Church the Report of the Committee appointed to consider the Relation of Religious Communities to the Episcopate.

ii. In view of the importance of the further development and wise direction of such Communities, the Conference requests the Committee to continue its labours, and to present a further Report to his Grace the Archbishop of Canterbury, in July 1898.

Hence it may be expected that within another year, there will be upon this important subject a further Report.

S. Francis District.

LAY HELPERS' ASSOCIATION.

At the recent annual Sherbrooke Meeting of S. Francis District Lay Helpers' Association, held at S. Peter's Church Hall, on Wednesday afternoon, December 8th, Mr. H. D. Lawrence was elected Honorary Secretary for the coming year.

At the Bishop's suggestion and with the consent of the Rural Dean of S. Francis, the new Secretary, when issuing the invitations for the next annual meeting, will send to every Clergyman a simple Form with (1) space for the names of all the Lay Helpers assisting in their Parish work; (2) space for the number of Lay Helpers who joined in the Holy Communion in their own Church, as Lay Helpers, on the first or second Sunday in October, with a view to seeking God's blessing upon the Lay work being done in the Diocese; (3) space for enumeration of any Services or Meetings for Lay Helpers held during the year; (4) space for remarks on the condition and hopes of Lay help in each Parish; (5) space for suggestions with a view to the improvement of Lay help, (a) in the Parish, (b) in the Diocese.

We have been requested by the Bishop to give these particulars, so that the Clergy may know early in the year that this Form will be issued, and may have consequently little or no trouble in filling it up when it comes.

CHURCH SOCIETY.

CENTRAL BOARD.

A meeting of the Central Board was held on February 10th, when the several Committees of the Board for the current year were elected, viz: the Finance, the

Education, the Depository, and the Land and Investment Committees. The Honorary Counsel and the Auditors, who have now for many years given gratuitously such valuable services to the Society, were re-elected. Tuesday, in the third week of each month fixed by By-Law, was settled upon as the day for the stated meetings of the Board. A letter was read from the Reverend C. B. Washer expressing the thanks of himself and people for the Society's grant of \$100 towards the erection of St. Thomas' Church in Bury. An application was received from the Reverend H. S. Harte for the renewal of the Society's grant in aid of the new Parsonage at St. George, the grant having lapsed because not claimed within one year. The request was acceded to. An application was received from the Reverend F. J. Boyle for a retiring allowance from the Pension Fund, age and infirmities, not unnatural after forty-five years of labour in an extensive mission field, rendering him no longer equal to the arduous duties which the interests of the Church demand. The consideration of the application was deferred until the following week.

February 15th: — A Stated meeting of the Board was held this day, under the presidency of the Lord Bishop. The application of the Reverend F. J. Boyle for a retiring allowance was considered and acceded to, and the Secretary was instructed to see Mr. Boyle (at that time in the city), and to request him to procure from one of the Society's Medical Examiners a certificate of health, in accordance with the requirements of By-Law.

The Secretary read a report of the Education and Depository Committee. A small grant of Prayer and Hymn Books was made in behalf of the Church at Thetford Mines. The Board felt unable to accede to the application of the Reverend E. U. Brun for a grant in aid of School at St. Ursule, the conditions concerning their grants not being complied with, and the number of pupils on the roll being

only three. The action of the Depository Committee in reference to the local management of the Church Depository was heartily endorsed by the Central Board, and the Secretary was instructed to carry out the new arrangements in accordance with the terms and conditions embodied in a letter read by him. More explicit information will be given later.

Association of Church Helpers.

ANNUAL MEETING.

The seventh Annual Meeting of the Church Helpers' Association was held in the Cathedral Church Hall on Wednesday, January 19th, at 2:30 p. m.

There were twenty-five members present.

The President opened the meeting with prayer, and after the minutes of the last Annual Meeting had been read and confirmed, the reports of the Secretary and Treasurer were read.

Moved by Mrs. Forsyth, seconded by Miss Phillips. —That the reports of the Secretary and Treasurer be adopted and printed as usual.

After the business of the meeting had been transacted, the following members were elected by ballot: —

President—Mrs. Colin Sewell.

Secretary—Mrs. Patterson Hall.

Assistant-Secretary—Miss Mabel Sewell.

Treasurer—Miss E. Patton.

Vice-Presidents—Cathedral, Mrs. J. C. More; St. Matthew's, Mrs. Carter; St. Michael's, Mrs. Forsyth; St. Peter's, Mrs. Elliott; St. Paul's, Miss Kennedy.

Committee—Mrs. E. Sewell, Mrs. Winfield, Mrs. Holloway, Mrs. G. R. White, Miss Phillips, Miss Boswell.

Advisory Committee—Captain Carter, J. Hamilton, Esq., J. C. More, Esq.

Auditor—J. C. More, Esq.

The Patron is the Lord Bishop of Quebec and the Honorary President is Mrs. A. Hunter Dunn.

SEVENTH ANNUAL REPORT, ASSOCIATION OF CHURCH HELPERS.

We have not much to report for the last year: the work of our Association has gone on quietly and steadily, and we trust that its usefulness has been felt and appreciated throughout the Diocese. We have had many letters of thanks and encouragement from well-wishers in the different parishes, where it has been our privilege to render assistance. The committee and general meetings have been held as usual: the former, monthly, except in July and August, and the latter in May and October. We would like to see a larger number of members attend these meetings and show an interest in the work being done.

The collection for the Church Society in this district and neighborhood was again undertaken by some of our members.

The Annual Sale was held in the Church Hall on the 22nd September, also a supplementary sale a little later on: the amount realized was \$208.02. In the month of October, a letter having been received from a lady who had spent the summer on the Labrador coast, stating that poverty and sickness prevailed there, it was decided that during the winter articles of clothing should be collected to send in a bale to the Rev. J. Almond, St. Clement's Mission, Mutton Bay, by the first schooner in the spring; \$50 were also set aside to be spent on blankets and flannel underwear. The money collected a year ago to purchase a boat for the Magdalen Islands Mission has been returned to us by His Lordship the Bishop of Quebec, it having been found unnecessary to furnish one. The amount is \$60.

Mr. E. Pope, Treasurer for the Diocese of Quebec, of the Colonial and Continental Society, England, having received 30 Testaments for distribution in the Diocese, has asked our Association to take charge of them. We have

consented to do so, and we will dispose of them as occasion arises.

We are again indebted to His Lordship the Bishop of Quebec for his generous donation of \$25 ; also to Mrs. Eno for her annual gift of \$5, and Agnes Brown, England, for \$4.86.

HELEN A. SEWELL,

C. M. HALL, Secretary.
President.

REPORT OF EXECUTIVE COMMITTEE.

March—\$20 towards solid silver Altar Vessels for Church at Kinnear's Mills, that Mission having raised \$10 towards purchase ; Stole to Rev. A. H. Moore, Sawyerville ; \$20 towards expenses of student to work in Staustead during the illness of the Rector.

April—\$20 to a Clergyman to help in defraying expenses of illness in his family.

General Meeting—\$10 to St. George's, Beauce, for a force pump for Parsonage ; \$2.82 towards Altar Cloth and Fair Linen for a new Church at New Carlisle, the congregation raising \$20 ; \$20 towards a Bell for St. John's Church, Melbourne ; Surplice and Stole for Mission Church at Cherry River.

August—\$18 for a fur coat for a student who was going to do lay work in the Magdalen Islands during the winter.

October—General meeting. \$48 towards renovating the interior of St. Matthew's Church, Peninsula ; \$25 to the Indian Church at Pointe Bleue, for repairs ; \$50 to buy blankets and flannel underwear to be sent to St. Clement's Mission, Labrador.

January—\$20 to defray expenses of illness in a Clergyman's family.

HELEN A. SEWELL,

C. M. HALL, Secretary.
President.

The Treasurer's statement showed the total receipts to have been \$694.79, including a balance of \$210.34 from the previous year. The expenditure was \$364.98, leaving a balance in hand of \$329.81.

The Labrador Mission.

The Reverend George Pye, in a letter under date December 17th, 1897, from S. Paul's River, which is near to the further end of the Canadian Labrador, writes to the Bishop as follows :

MY LORD, I have a sad account to give you of my first Missionary work on this coast. When I arrived at this settlement there was a contagious disease spreading among the children, and it increased until it became a really deadly sickness and carried off nine of our people in a few weeks.

I tended them as well as I could, but it seemed that any, who took cold during their sickness, were at once beyond recovery, for they passed away, as a matter of course, and quite suddenly.

The disease was a kind of diphtheria, and I believe that it was diphtheria, although some of the people think otherwise.

With the exception of this epidemic I have enjoyed my first few months on the Coast, and I like the work and life among these good-living people very much.

The sickness is over for the present, and I trust that the Almighty will not permit it to break out again. It is very hard, alas ! to induce some of the people to clean and fumigate their houses.

Mrs. George Nother met with the greatest loss : her husband and three children were taken. She was suffering from another ailment at the time, and out of her mind besides.

I held two services every Sunday at this Station until the ice enabled me to do otherwise. Since then I have been going to Old Fort Bay and Salmon Bay on alternate Sundays, and teaching school as well. I am going to the extreme end of the Mission, in the Straits of Belle-Isle, after Christmas. I was unable to go before on account of the sickness. The people all seem to be well supplied with provisions in this part of the Mission, and some have done well with their seal fishing.

I have not seen the Reverend J. Almond since we separated at Mingan last Fall. We came down from that point in different schooners, as the vessel on which he sailed was calling at all the stations and not coming far below Mutton Bay, and the one on which I sailed only touched at a few points,—Harrington, Mutton Bay, Old Post, St. Augustine, — before she reached this place. I hope to see Mr. Almond by the middle of January, and I long for the time to come, so that I may once more be able to receive the "Bread of Life," something I have missed very much since we separated, as I am at present only a Deacon. I wish you all a Merry Christmas and a Happy New Year.

We have also received from the Reverend C. E. Bishop, late Missionary on the Labrador, the following account of the money raised for the building of Christ Church, Harrington Harbour:—

FINANCIAL STATEMENT.

Receipts.

From People of Harrington.....	\$	258	26
“ S. P. C. K.		97	29
“ Church Society of Quebec ...		50	00
“ Friends in Quebec		832	25
“ “ in Sherbrooke.....		85	50
“ “ in Lennoxville.....		20	85
“ Various sources.....		37	70
	\$	1,381	76

Payments.

Peters, as per bill.....	\$	580	00
Captain Blais.....		191	20
Carpenters :			
Work	\$	180	00
Board		60	00
Conveyance		8	00
		248	00
Labour by people		100	00
Painting		20	00
Extra Materials and Sundries.....		25	28
Windows.....		75	00
Furniture, etc.:			
Lamps.....	\$	3	60
Bell.....		37	00
Stove and pipes.....		16	15
Altar cloth		16	00
Carpet.....		33	45
		106	20
Insurance		16	00
Balance in hand towards repainting the Church.....		20	08
	\$	1,381	76

Contributions towards the erection of Christ Church, Harrington Harbour, Labrador, 1897.

From the people of Harrington Harbour.—Daniel Bobbitt, \$20.00; Wm. and J. Bobbitt, \$10.00 each; B. Simms, \$7.00; F. Jones, J. Rowsell, \$5.00 each; J. Jones, \$3.00. (Wolf Bay—G. Jones, Sr., \$2.00; G. Jones, Jr., F. and R. Jones, 50 cents each.) Alex. Anderson, R. Smerage, R. Moulton and J. Matthews, \$1.00 each; Master J. Cox, 10 cents; 100 days' labour, \$100.00; boarding carpenters by S. Cox, Daniel, Wm. and J. Bobbitt, B. Simms, F. and J. Jones, J. Cains and J. Rowsell, \$60.00. Towards Church bell,—Collected by Mrs. Daniel Bobbitt, \$2.25; Sunday School children, \$1.00; Easter Offertory at Mutton Bay, by Reverend J. Almond, \$3.18; "C.E." of Christ Church, \$3.00; Mrs. Simms, \$1.00; a friend, \$1.35; Master J. Cox, 20 cents; Master Frank Jones, 10 cents; Offer-tories at Harrington, \$12.08; extra materials, \$6.50.—Total received in the Mission, \$258.26.

(2.) From the S. P. C. K. \$97.20.

(3.) From the Church Society of Quebec, \$50.00

(4.) From friends in Quebec:—Hon. E. J. Price, \$550.00; R. Hamilton, Esq., \$100.00; The Lord Bishop of Quebec, \$40.00; John Hamilton, \$15.00; Miss Hamilton, Dobell Beckett & Co., Colonel Forsyth, \$10.00 each; Joseph Winfield, \$7.00; Miss I. Hamilton, Wm. Price, T. H. Dunn, Miss Walker. Miss Laurie, Weston Hunt & Son, H. B. Patton, Reverend Lennox Williams, J. L. Welch, \$5.00 each; E. J. Hale, \$4.00; H. G. Goodday and E. Jones, \$3.00 each; W. B. Rogers, Dr. Dunbar, Geo. Irvine, R. Campbell, J. C. More, Canon Richardson, Very Rev. Dean Norman, E. L. Sewell, E. E. Webb and A. Ahern, \$2.00 each; Reverend H. Petry, H. M. Price, J. S. Fry, H. & M. Kennedy, E. H. Wade, E. H. Taylor, Capt. Carter, Reverend I. M. Thompson, Reverend E. J. Etherington, A. Veasey, \$1.00 each. Subscriptions of less than \$1.00, \$4.25 — Total in Quebec, \$832.25.

From friends in Sherbrooke:—Dr. Heneker, \$20.00; Mrs. C. P. Reid, \$15.00; H. Elkins and Wm. Farwell, \$10.00 each; Judge White, \$5.00; H. B. Fraser, I. Wood, F. J. Austin, \$2.00 each; G. A. LeBaron, J. O. Duncan, H. C. Wilson, \$3.00 each; E. Farwell, E. Edgell, F. Thomson, \$1.00 each. Subscriptions of less than \$1.00, \$7.50.—Total \$85.50.

(6.) From friends at Lennoxville : - Canon Adams, \$5.00 ; A. D. Nicolls, \$2.00 ; C. Wiggett, C. S. Henry, A. Winter, Mrs. Povey, C. S. White, W. W. Baker, Mr. Ready, Reverend B. G. Wilkinson and R. A. Parrock, \$1.00 each. Subscriptions of less than \$1.00, \$4.85.--Total 20.85.

(7.) From various sources : Reverend I. N. Kerr, Shigawake, \$6.00 ; Reverend R. C. Tambs, Magog, \$3.00 ; All Saints' Church Offertory, Winnipeg, \$2.20 ; Reverend D. Horner, Durham, \$1.00 ; Gardner Stevens, Windsor Mills, \$1.00. Friends and subscriptions less than \$1.00, \$3.00. Friends in Montreal, \$21.50.—Total, \$37.70.

Free Seats in Church.

AND

The Growth of Church Life

WITH A

Special Reference to Quebec Cathedral.

There can be no doubt whatever that one great reason for the phenomenal growth of Church Life in England has been the proclaiming of the freedom of Worship in a vast proportion of its old Parish Churches. And, even in the case of new Churches that are without endowment, while there are instances of blessing and prosperity under a system of pew rents, it is found in the vast majority of cases, that more is achieved, and thus the apparent spiritual welfare as well as the financial result is greater, where the seats are free and where the worshippers get to understand that the Stipends of their Clergy, the ordinary expenses of their Church, as well as all the Charities and Missionary efforts undertaken by the Congregation have to be made up from the voluntary Offerings, that are made in Church : together with such Donations and Subscriptions as may be given towards special objects. But the glorious result, of which we are speaking, has, after all, been especially attributable to what has been accomplished in the old English Cathedrals. Fifty years ago there was simply a profunctorious round of Cathedral Services ; very few worshippers at-

tended, and the Services were looked upon as a mere matter of form. But with the introduction of "Sunday Evening Services for the people," with a most perfect and devotional rendering of the Evensong of the Church, with burning Sermons, glorious Anthems, glowing Hymns, and, above all, ALL SEATS FREE, there soon came a change. From tens the numbers grew to hundreds ; and now the hundreds have become thousands, of whom many would tell you that they knew little of God and took very slight part in Public Worship, until they were led, by the fact that the *seats were free* and a hearty Christian welcome assured, to join in some of these Cathedral "Sunday Evening Services for the people", but that *now*, having been confirmed, they approach Our Dear Lord in the blessed Sacrament of His most precious Body and Blood every Lord's Day morning at their Parish Churches, while they are still to be found in the great Cathedral Congregation a night.

Now, why can this not be so, in its measure, in Quebec ! So long ago as November, 1893, it was agreed at a great Public Meeting of the Cathedral Congregation, (1) That on Sunday mornings Worshippers might take any seats, which they might find vacant, as soon as the Organ Voluntary begins ; and (2) that if, at the ensuing Easter Vestry, a resolution to that effect should be carried, and if the Pewholders would sign a declaration setting forth that they would gladly give up their right to their sittings at the Sunday Evening Services, it would be most desirable that for these Services all the Seats in our Cathedral should be *Free*. Surely, then, after more than four years, it will not be too soon to get this most important matter decided at the coming Easter Vestry ; and, surely, there will be found some, who will be eager to enable our Cathedral to do a larger, wider, deeper work than it can possibly do under its present circumstances. Nay, there

will be some, we trust, who, knowing that many people are now kept from taking part in our Cathedral Worship by the feeling that they have no seat of their own, and by the fact that others might ask them to move from their seat if they attempted to come, will propose and press upon their fellow-worshippers this salutary change. For in this way, and in this way alone, it is possible for all our English-speaking people to know that they will meet with a kindly and hearty welcome within our Cathedral walls, and thus alone can our Cathedral become a very centre of thanksgiving and praise for worshippers of widely differing opinions and feelings, all drawn together to the House of the Lord to meet their Father and their God.

For the sake, therefore, of the Cathedral itself, and much more for the sake of many, who at present are deterred for various reasons from taking part in its Services, we trust that we may be permitted to hear after Easter that at all the Sunday Evening Services all the Seats in our Cathedral are free.

NOTES.

AD CLERUM. The Bishop trusts that all the Clergy will remember to make use of the special Prayer and Thanksgiving which he has authorized to be added to the Church Services on March 6th or 13th in connection with the Bicentenary of the S. P. C. K. These Prayers will be found in our February issue.

We have not yet received any detailed report of the proceedings of the Annual Meeting of the Church Society, which was held last month. No doubt some account will be given after the Special General Meeting, which the Lord Bishop has been asked to call at an early date. We are able, however, to record that Mrs John Hamilton, of Quebec, and W. A. Dunn, Esq., of Pembroke College, Cambridge, were added to the Roll of Life Members, and that the Reverend T. H. Lloyd was elected an Ordinary Member. Considering that any Communicant who subscribes \$2.00 per annum is eligible for election, and that any of the Clergy, who are qualifying by annual payments for the benefits of the W. and O. Pension Fund, can be elected without any further subscription, we are surprised that more applications for membership are not sent in.

It is no exaggeration to say that all Quebec was both charmed and benefited by the truly grand representation which Sir Squire Bancroft gave, on February 17th, of Charles Dickens' well-known story "A Christmas Carol." Such an event ought to leave us all more ready to give pleasure to others and to be kind to those in need. Our thanks are due

to the Hon. R. R. Dobell for bringing within our reach so rich a literary Feast. The proceeds of the evening, which, we understand, were upwards of \$100. were divided equally between the Jeffery Hale Hospital and the Hotel-Dieu du Sacré-Cœur.

DISTRICT NEWS

[Owing to the Blizzard which was raging in Quebec and the surrounding district for nearly four days (February 20th to 24th), we were quite cut off from all communications by mail, and, consequently, have not received our usual items of District News. -Ed. Q. D. G.]

SANDY BEACH.

We are very glad to hear from this Mission of the good attendance of the people at the Holy Communion. Taking the past year as an example, there were, on Easter Day, seventy-four Communicants, on Ascension Day twenty-five, on Whitsunday thirty-seven, on a Sunday near Michaelmas sixty-five, on Thanksgiving Day forty-five, on Christmas Day sixty-two, with a few on the following Sunday, and twenty-eight on the Epiphany. Now we do not exactly know what may be the number of families or of Communicants in the Mission; but when it is remembered that four years ago the utmost limit for any one Service was forty-eight Communicants and forty-five was considered a large number for the Festivals of Christmas or Easter, it will be seen that, despite a slight decrease of population, there has been great growth in this matter of Communion; and although the ideal of every Communicant coming to the Holy Feast every Lord's Day, as did the early Christians, has not yet been reached, yet there is much for which to thank God and take courage.

POSTSCRIPT.

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

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