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# Quebec Diocesan Gazette.

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### OUR UNION JACK.

By the very great kindness of Mrs. C. Fessenden, of Hamilton, Ont., we are able this month to offer to our readers a beautiful illustration in colours of "Our Union Jack" and its three components, together with a clear account of the gradual building up of our Flag into its present form. Those who would like to have the illustration and the history of the Flag in a more permanent and lasting shape can obtain it, printed on card in the form of a four-page folder, most suitable for presentation to children as a little gift, highly calculated to instil into their young minds the true spirit of loyalty and patriotism. (Prices: Single copy, 5 cents; 25 copies, \$1.00; per hundred, \$3.00. Address: Mrs. Clementine Fessenden, 254 Macnab St. North, Hamilton, Ont.) School Inspectors, it seems to us, might well recommend a purchase of these cards as a gift to the school children in their several districts.

"From the earliest records weread of such national emblems as banners and ensigns, and all through Holy Writ we have an ever-recurring allusion to them.

In the early centuries, when the Church and not the State was supreme,

we find the cross a prominent figure, and recognized as the highest symbol of dignity and honor. The red cross of St. George—the redresser of wrongs, the protector of women, the model of Christian chivalry—is still the visible sign to us of all that his glorious name would suggest, wherever floats the British flag. And, quartered on many a diocesan coat of arms, especially the Church's own, is this flag of St. George, under whose blood red sign the army of the living God goes forth under Bishops and Clergy to slay that great dragon Sin, and strug in His might to conquer the world for Christ.

Church of Christ! upon thy banner,  
Lo! His passion's awful sign;  
By that seal of His redemption  
Thou art His and He is thine. Alleluia.

Until the year 1606 the red cross was the flag of England, and its subsequent position on the Jack indicates the predominant share the English nation bore in creation of the Union, and the powerful position it now holds in its Councils. It was under this flag England defeated the Armada and became the proud mistress of the sea.

To-day she has five hundred great men-of-war, her merchant navy of forty thousand ships is manned by ten times that number of sailors, and she

possesses half the carrying power of the world. Her Union Jack, which now floats over more than three hundred million people "comes to us as the record of the growth of a great Christian nation, and traces through centuries of adventure and progress the gradual development by the British people of constitutional government over a worldwide empire."

Three years after the union of the two Kingdoms, *i.e.*, in 1606, a new ensign was used by order of James I in which the cross of St. George was blended with the white diagonal cross, on a blue ground, of St. Andrew, patron saint of Scotland. As first in the Union, it occupies the place of honor in the upper quartering nearest the staff. These two crosses combined form what is known as the First Union Jack.

With the union of Ireland with Great Britain on January 1, 1801, came the final addition to our national flag. This was accomplished by blending with the former designs, the red diagonal cross upon a white ground, popularly known as the cross of St. Patrick, and thus forming the Meteor Flag of England. In its invincible red, white and blue, we learn how these sister nations are united by courage to build their realm on the sure foundation of purity and truth.

As Canadians, and "citizens of no mean country in the Greater Britain" we share in the glorious achievements of the Union Jack. "We come of a race that never counted the number of its friends nor the number of its foes when freedom, loyalty, or God was concerned. This is our flag, symbolizing the highest thoughts that have descended from heaven to earth. Ours too, is the Queen whose virtues transmute the sacred principles of loyalty into a personal affection." Ours too, be the daily prayer, God bless our Church, our Queen and Empire, and keep us loyal."

[NOTE.—Extra copies of this month's illustration can be obtained from the Editor at the rate of 20 copies for 25cts., *post free.*]

### THE COLOURS OF THE FLAG.

What is the blue on our flag, boys?  
The waves of the boundless sea,  
Where our vessels ride in their tameless pride  
And the feet of the winds are free:  
From the sun and smiles of the coral isles  
To the ice of the South and North,  
With dauntless tread through tempests dread  
The guardian ships go forth.

What is the white on our flag, boys?  
The honour of our land,  
Which burns in our sight like a beacon light  
And stands while the hills shall stand;  
Yea, dearer than fame is our land's great name,  
And we fight, wherever we be,  
For the mothers and wives that pray for the  
lives  
Of the brave hearts over the sea.

What is the red on our flag, boys?  
The blood of our heroes slain,  
On the burning sands in the wild waste lands  
And the froth of the purple main;  
And it cries to God from the crimsoned sod  
And the crest of the waves outrolled  
That he send us men to fight again  
As our fathers fought of old.

We'll stand by the dear old flag, boys,  
Whatever he said or done,  
Though the shots come fast, as we face the  
blast,  
And the foe be ten to one;—  
Though our only reward be the thrust of a  
sword  
And a bullet in heart or brain,  
What matters one gone, if the flag float on  
And Britain be Lord of the main.

F. G. SCOTT.

### The Bishop's Engagements for January.

Sunday, January 1st—Celebrate the Holy Communion and Preach at S. Paul's, Quebec.

Friday, January 6th (The Epiphany)  
Celebrate the Holy Communion at All Saints' Chapel, 8 a.m. Preside at Meeting of Church Reading Society, Bishopsthorpe, 11 a.m.

Sunday, January 8th—Celebrate the Holy Communion at Cathedral, 8 a.m., and Preach, 11 a.m.

Friday, January 13th—Preside at Meeting of Church Reading Society, Bishopsthorpe, 11 a.m.

Sunday, January 15th—Celebrate the Holy Communion and Preach at S. Matthew's, Quebec, 10.30 a.m.

Tuesday, January 17th—Preside at Meeting of Central Board of Church Society, 4 p.m.  
 Friday, January 20th—Preside at Meeting of Church Reading Society, Bishopsthorpe, 11 a.m.  
 Sunday, January 22nd—Preach at Levis and New Liverpool.  
 Monday, January 23rd—Give Lecture at Levis on the Queen's Jubilee—and leave for S. John, N. B.  
 Tuesday, January 24th—Arrive at S. John, N. B.  
 Wednesday, January 25th (Conversion of S. Paul)—Celebrate the Holy Communion and Preach at S. Paul's, S. John, N. B.  
 Saturday, January 28th—Travel to Fredericton.  
 Sunday, January 29th—Preach at Fredericton Cathedral.  
 Monday, January 30th—Return to S. John, N. B.  
 Tuesday, January 31st—Leave for Quebec.

**CHURCH SOCIETY.**

**CENTRAL BOARD.**

A Stated Meeting of the Central Board was held in the Cathedral Church Hall, on December 20th; sixteen members were present and the Lord Bishop in the chair. Reports were submitted by the Treasurer and the Secretary. A petition was received from the Rev. J. Prout in the interest of a School in a poor district on one of the Magdalen Islands and acceded to by the Board; and the Secretary was instructed to advise Mr. Prout to apply for Government aid from the Poor Municipality Fund. A letter of thanks was read, from the Rev. E. K. Wilson, for the Society's past aid to the School in Marbleton, at the same time informing the Society that such aid would no longer be solicited. An expression of thanks was received

from the Rev. J. B. Debbage for the renewal of the Society's grant to School No. 2, Bourg Louis. The term of the Society's lease of the Church Hall for purposes of meeting being about to expire, it was resolved to renew it for a period of six months if possible; and a committee was appointed to confer with the Bishop as to a location, whether in the Cathedral Church Hall or elsewhere, for the meetings of the Society and its committees. The Secretary read a Resolution passed at a meeting of those interested in starting a memorial to the late Dr. Robert Hamilton, of Hamwood, requesting the Central Board of the Church Society to appoint an Executive Committee and a Secretary for the "Robert Hamilton Memorial Fund." The Lord Bishop informed the Board that at the meeting above referred to Mr. J. C. More, Manager of the Merchants Bank of Canada, had been nominated Hon. Treasurer of the Fund and had kindly accepted the office. The Rev. A. J. Balfour was elected Hon. Secretary; and the following gentlemen chosen members of the Executive Committee:—the Lord Bishop, Chairman; the Archdeacon of Quebec, the Dean and Canons of the Cathedral, the Rural Deans of the Diocese, the Rectors of Quebec and Sherbrooke, the Hon. E. J. Price, Chancellor Heneker, Chancellor Dunbar, Col. J. Bell Forsyth, Captain Carter, Col. White, Messrs. J. C. More (Treasurer), E. E. Webb, R. Campbell, E. Pope, A. Rhodes, G. W. Parmelee, G. E. Allen Jones, W. Price, Ainsley Young and Wm. Morris.

The death of Mr. R. H. Smith, for nearly forty years a member of this Board and for thirty years one of the Vice-Presidents of the Society, was marked by a resolution expressive of the high esteem in which he was held and of appreciation of the very valuable services which he had throughout this long period so willingly and generously rendered to the Church.

Messrs. Hamilton, White and Jones were appointed a committee to co-operate with the Bishop in making arrangements for the Anniversary Meeting. A Committee was also appointed to review the Clerical Reports prior to their publication. The Lord Bishop formally intimated to the Board that the late Dr. Robert Hamilton had by his will bequeathed to the Mission Fund of the Society \$45,000 together with the unexpended portion of his annual tithe, which amounted to about \$11,000, or \$56,000 in all, less succession Duty. And also that he had bequeathed to the Quebec Church Society \$10,000 to be held in trust for the benefit of S. Matthews' Church. A fitting resolution was passed expressive of the Society's grateful appreciation of these munificent bequests, and thankfully accepting the trusts imposed. The Lord Bishop as President, and the Rev. A. J. Balfour as Secretary, were duly authorized to execute a Deed of Trust between the Society and the Executors and Trustees of Estate, late Robert Hamilton, Esq., to receive and grant a discharge for the sums of money referred to.

#### ANNIVERSARY MEETING.

It is indeed a pleasure to be able to inform our readers that the Right Rev. Dr. Dumoulin, Lord Bishop of Niagara, has most kindly promised to speak at the Anniversary Meeting of our Church Society, which will be held, it is hoped, in the Tara Hall on Monday evening, March 6th, at eight o'clock. The Bishop, who will be staying with our Bishop, has also promised to preach at S. Matthew's Church, Quebec, on Sunday morning, March 5th, and at the Cathedral at Evensong.

"Have you not mistaken the pew, sir?" said a lady to a stranger, as he entered her pew. "I beg pardon," replied the intruder, rising to go out, "I fear I have—I took it for a Christian's!"

### The Robert Hamilton Bequest AND The Robert Hamilton Memorial.

On the last day of the old year the Bishop was permitted to receive for the Church Society's Mission Fund, from the Estate of our late Friend and Benefactor, (1) a sum of \$45,000, and (2) the amount of Mr. Robert Hamilton's tithe that happened to be unexpended at the time of his decease, viz., about \$11,000. The Bishop, at the same time, took for the Church Society towards the endowment of the Rectory of S. Matthew's Church, Quebec, a sum of \$10,000. And he further took for Bishop's College, Lennoxville, \$25,000, the College having received \$20,000 of the \$45,000 intended for it two years ago. The Bishop further took, as Attorney for the Bishop of Montreal, \$10,000 towards Missionary work in the Gatineau District, and as Attorney for the Bishop of Ottawa, \$10,000 for that Diocese. These gifts, including \$10,000 mentioned in the Will, but given before Mr. Hamilton's decease towards the endowment of Hawkesbury, in the Diocese of Ottawa, and including the \$20,000 already given to Bishop's College, Lennoxville, amount to the generous sum of \$141,000.

There is, in fact, only one cause for regret, and that is that by the law of this Province all these glorious gifts for religious and educational objects are subject to ten per cent duty payable to the Provincial Government; so that, excepting the \$10,000 for Hawkesbury and \$20,000 for Bishop's College, which were given during life, ten per cent or one-tenth of all the remaining gifts had to be paid into the Provincial Exchequer, whereas in the Province of Ontario all such bequests go to their various objects duty free.

But all this does not in the least affect the fact that in the late Mr. Robert Hamilton we have a noble example, an example calling — according to our measure — not only for humble imita-

tion, but also for the deepest and truest gratitude.

To this end, as we intimated in our last issue, it is intended to raise a united and general Memorial of our late Friend by improving and enlarging the Arts Building of Bishop's College, Lennoxville. Already a representative meeting has been held in the city of Quebec and preliminaries have been arranged. Moreover, the particular form of the Memorial agreed upon at that meeting has been gratefully approved and accepted by the Corporation of Bishop's College, and the Executive Committee of the Robert Hamilton Memorial Fund has been duly chosen, as was appointed, by the Central Board of the Quebec Church Society. In a few days it is expected this Committee will be called together, and then there will be adopted all the literature and illustrations which it is proposed to circulate: and it will also be agreed in what manner the friends and admirers and beneficiaries of the late Mr. Robert Hamilton, and also those who are supporters of Bishop's College and School, and those who are interested in higher education shall be approached with a view to a great united act of gratitude as well as to a solid addition to the means and opportunities of promoting Education in this Province.

We need not say that the DIOCESAN GAZETTE is a well-wisher of such a really grand and useful project as this, and that its Editor and staff will consider it an honor as well as a duty to be of service, if it may be so, to such a good cause.

**S. P. C. K.**

The Rev. H. Gomery, who has been appointed, by the House of Bishops of this Province, the Canadian Agent of the S.P.C.K., is once more visiting our Diocese, and is spending this month speaking and preaching at different places in the interests of our people and of the Society he represents. This

year, Mr. Gomery's itinerary, which we give below, is entirely in the S. Francis District. We trust that in every Parish a hearty welcome will be extended to him, and that our people will both give generously to the Society's Funds and also take advantage of the opportunity of obtaining, on the Lecturer's recommendation, a store of good, sound Church literature.

- January 1st—Danville, Richmond.
- “ 2nd—Melbourne.
- “ 3rd—South Durham, Kirkdale.
- “ 4th—Kingsey, Sydenham Place.
- “ 5th—Acton Vale.
- “ 6th—Drummondville.
- “ 7th—Coaticook, St. Stephen's.
- “ 8th— “ Christ Church, Dixville.
- “ 9th—Perryboro, Stanhope.
- “ 10th—Barnston, Way's Mills.
- “ 11th—Beebe Plain, Stanstead.
- “ 12th—Georgeville, Fitch Bay.
- “ 13th—Ayer's Flat, Hatley.
- “ 14th—Compton.
- “ 15th—Waterville.
- “ 16th—North Hatley, Eustis.
- “ 17th—Lennoxville. (Joint Meeting of College and Parish.)
- “ 18th—Windsor Mills.
- “ 20th—Magog.
- “ 21st—Cookshire.
- “ 22nd—Accompanying Rural Dean Robertson to all his appointments.
- “ 23rd, 24th—Bury. Preach or address Rural Deanery.
- “ 25th—Scotstown.
- “ 26th—Megantic.
- “ 27th, 28th—Sawyerville.
- “ 29th—Marbleton and other Churches.
- “ 30th—East Angus.

**Our Missionary and Educational Work on the Canadian Labrador.**

While we in Quebec are enjoying our Christmas and New Year's reunions, or sitting and reading in all

the brightness and comfort of our well warmed homes, our missionary and educational work in the country is ever going on: and this work cannot be done without much loving labour and real self-sacrifice. And of all our wide, sparsely inhabited districts there is none more extensive or more difficult as a matter of travel than our Canadian Labrador.

On this wild, rocky, icebound Coast, during this winter time, we have at work no less than eight regular licensed agents, *i.e.*, the Rev. George Pye, B.A., in Priest's Orders; Messrs. Felix Boyle and Charles Rothera, both of them Graduates of Bishop's College, Lennoxville; Mr. Willis, who has acted as Lay Reader and School-master at different points on the Coast for twelve or fourteen years; Mr. Owen Chevalier, who has acted for years as Pilot and who, this winter, is teaching school at Old Fort; Mr. Dare, who is gathering the little ones of Bras-d'or to learn the elements of a religious as well as secular education. And besides all these there are two honorary Lay Readers, Mr. Thos. Bobbitt and Mr. Organ, Fishermen, respected by their neighbours, leading the Services of God's House and reading Sermons sent down to them by the Bishop. These last receive no stipend, the rest have their modest livelihood partly or wholly in return for the work they are doing for Christ.

And how are the funds provided for all this? The following is an account of the receipts for last year: -

The Fishermen themselves.....	\$	200	00
The S. P. G. in England about....		725	00
The Colonial and Continental Church Society.....		95	40
Cathedral Branch, Ministering Children's League.....		15	00
All Saints', South Acton (Guild of Intercession).....		74	80
S. Paul's Church, Quebec.....		6	97
Hon. E. J. Price.....		200	00
The late Robert Hamilton, Esq....		75	00
Other Donations and Subscriptions .....		39	01
Conversazione at Church Hall....		162	10
<b>Total.....</b>		<b>\$1,594</b>	<b>28</b>

Now all this money we spent except about \$20; and now, in the present year, we cannot have a renewal of Mr. Robert Hamilton's grand subscription of \$75 for the first half of last year, nor do we feel that we can organise another *Conversazione*, pleasant as the occasion was, bringing us, including some very kind donations, \$162.10.

Here then we foresee a shortage of over \$200, which we hope will be covered for this year in the following way. We trust, *viz.*, that, as our readers gather what we are trying to do in the way of giving the ministrations of religion and the blessings of education on this most difficult Coast, and as they think of the willing labours and self-sacrifices of those, who are actually engaged in this arduous work, they will, many of them, send to the Editor, the Rev. E. A. Dunn, Bishops-thorpe, Quebec, a kind donation towards this Labrador Fund; and we also hope that some of our congregations, that are more advantageously placed, will be led to send a collection. In this way, with the prayers of the faithful, this grand work, which began in a small way in good Bishop Mountain's time, and was bravely continued by the revered Bishop Williams, and which has developed and grown greatly during the last six years to considerable dimensions, will still be supported, and will go on and prosper to the glory of God and the blessing and edification of souls.

## "TRUE TO TRUST."

STORY FOR OLD AND YOUNG.

### CHAPTER I.

"I should like to see those driving clouds steady a bit," said honest Dick Cables, as he leaned over the wall at the end of the Shorecliffe. "Sally's father might be home to-night, and 'twill be dangerous steering through the Black-dogs. We ought to have a lighthouse

hereabouts ; and I daresay we shall, when a man-of-war is wrecked on their ugly snouts some winter's night. But if other folk don't give us a lighthouse, we must make one for ourselves as best we can. I'll remind Sally about the light ; " and so saying, honest Dick Cables shut up his glass, and took his way to the top of the cliff, on which stood the cottage of Andrew Randall, as true a seaman, and as honest a man, as ever stood upon the deck of any craft, be it great or small.

Andrew's family consisted of his aged mother, seventy years old ; and of a daughter, Sally ; and an orphan niece, Mary, whose father had been drowned under Andrew's own eyes, when the sloop that Andrew commanded was lost, with all hands, except himself, off these same Black-dogs, in a tremendous south-west gale.

As long as Andrew Randall had bit, or sup, or roof, he meant Mary to share them ; she was to him, in all points, as his own child.

Sally had the advantage of her cousin in appearance ; she was the beauty of the village, and had as much admiration as would have been good for herself, and Mary, put together. Like many another girl, she was not improved by it : and more than once she gave herself airs, and showed a spirit which sorely tried honest Dick Cables, to whom she was engaged.

And, in truth, had it not been that Dick was himself the best-looking young man in the village, and had it not been that (as she herself said) there was not a girl within ten miles round who would not have given the eyes out of her head to have him, Sally Randall would have thrown him off many a time when he begged her to change these foolish ways.

More than once Dick Cables had reason to fear that Sally could not be altogether depended upon ; but love is blind to many things ; and the young man always, even against his better judgment, made some excuse, or other, for her. Had it not

been for this, the intended match must have been broken off long ago. Dick Cables knew well that life was made up of serious things ; and that a woman who was not to be depended on would make at best but a poor partner ; still he kept always hoping that she would improve ; and what between hopes and his excuses, things had gone on smoothly enough for the settling of the wedding-day, which was to be about two months after the return of Sally's father.

With mingled thoughts—partly about how Sally would turn out, and partly about the safety of her father, should he be sufficiently near home to meet the rising gale in the neighbourhood of the Black-dogs—Dick Cables took his way up Shorecliffe steep, to tell Sally of his thoughts about her father ; and I daresay, if the truth were known, to tell her some of his loving thoughts about herself ; for Dick Cables believed in love felt, and acted, and spoken too.

" Sally must be careful about the light to-night, if ever she has been," said the young man to himself : " her father's life may depend upon it, and so may our marriage too ; for if the *Little Nell* goes on the Black-dogs, all the property is gone in her, and with her ; and it may be many a long day before we can be married. Let me see," said Dick, running up some figures in his mind ; " she has in her the gains of four fishing seasons, and the £200 my grandmother left me, and £100 I raised on the house, and garden, and paddock : and never a one but Sally had I in my mind when I scraped all this together. Well, to say nothing of precious life, 'twould be a pity to lose all this for want of a light."

Thus thinking, Dick trudged up the cliff, and soon found himself at Andrew Randall's cottage. The young man had half expected to see Sally coming out to meet him. On nearing the house he had whistled one of Sally's favourite tunes, and that, loud enough for her to hear ;



but no light foot came tripping forth at the sound ; and the young man's heart sank within him as he remembered that he had seen Mr. Blanchard, the commercial traveller, in the village that morning ; and could Sally have gone out for a stroll with him, or could he be then in the house ?

Mr. Alfred Blanchard was the traveller for a rope and canvas house. Dick Cables had done business with him, and had no liking for himself, his talk, his way of doing business, or anything else. The canvas he had sold for the *Little Nell* had proved none of the best ; and the talk he brought down to their simple parts from London was none of the best either. Moreover, he had with him an easy, jaunty way, that wasn't quite in Dick's line. Besides a'l this, he had contrived to make himself more at home at Sally's house than his position as a passing commercial traveller at all entitled him to do ; and this house was now precisely the very last place Dick wished to see him in.

But it was precisely there that Mr. Blanchard was. Here he was, standing with his back to the fire, for all the world as if he were at home. And there was Sally talking to him, and the old grandmother sitting by, exactly as if it were to Mr. Alfred Blanchard, and not to Dick Cables, that the young woman was to be married ; and as if old Mrs. Randall were his grandmother already, and the house and everything his own.

Dick Cables' blood boiled at this untoward sight ; but he was a man of great self-restraint, so he contented himself with coldly returning Mr. Alfred's familiar nod, and asking Sally to come out, and speak with him, for a moment.

"Say out what you have to say, old fellow," called out Mr. Blanchard, in a very free-and-easy tone of voice ; "We're all friends here ; needn't trouble about any secrets. I am quite one of the family : eh Sal ?"

A very little more of this kind of talk would in all probability have been more than Dick Cables could have borne ; he contented himself, however, with saying to the intruder, "Mr. Blanchard, it will be better for you not to meddle with other people's business. I must speak alone."

"Aw, aw : I can't consent to any hole and cornerings," said Mr. Blanchard, with a most provoking smile ; as much as to say, I have the power of preventing her speaking to you at all, if I like. "Pon word they're not the thing."

"Sally," said her intended husband, holding in his anger as well as he could, "'tis for you, and not for this man, to settle whether you wish to speak alone with me, or not."

Mr. Alfred Blanchard would, if he had thought it prudent so to do, have shown his displeasure at being simply called "a man ;" a glance, however, at the chest and arms of Dick Cables made him silent. He knew that he must come off second best, if he came too close to the fist which he now saw clenched, for Dick was getting terribly in earnest. The possible danger of his intended father-in-law, the cool neglect with which he was being treated by his intended wife, was stirring his spirit ; and it was better that he should not be provoked.

And, in truth, Sally's conduct was enough to account for very strong feeling on the part of Dick Cables.

Silly girl as she was, she was taken with the easy manner, the pleasant talk, and usual compliments of her town visitor. Alas, she was like *...* too many a foolish young woman, listening to smooth words from those who are not capable of brave deeds ; making more of a little outward show than of real honest worth. Sally Randall was flattered by being taken notice of by one who was somewhat above her in station ; and now, she was mortified that Dick should, in his homely seafaring

dress, seem to have any authority with her.

She was not long in letting poor Dick know her mind,—not in words, but in what cut his honest heart more keenly than any words,—by a scornful kind of way, and taking no notice of what he said ; and so she kept on talking to Mr. Blanchard, who, with his back to the fire, looked at Dick Cables as much as to say, “ Here I am ; and while I am here, it is no use for you to say a word.”

At last Dick Cables’ patience was exhausted ; and clenching his fist, he turned and left the room, telling Sally that she would be sorry for all this. “ There’s life, it may be, hanging on what I have to say,” said the young man ; “ but may be even that doesn’t trouble you, when you have soft words to listen to,—they won’t do much when the winds are howling” ; and with three or four strides Dick was lost to view. It needed little persuasion on Mr. Blanchard’s part to induce Sally Randall to stroll with him across the fields as far as Bothwick ; especially as she had an aunt and some young cousins living there, to whom she was very willing to exhibit Mr. Blanchard as an admirer. Accordingly, she put on her things, and went off there, going by the side garden gate, for she was afraid if she went out the front way she might meet Dick Cables lingering outside.

And had she taken that way she must have come across him, for he was lingering there, waiting for Mr. Blanchard to take his departure, and hoping that then Sally would be willing to listen to reason.

*(To be continued.)*

## **The Church of Jesus Christ**

NECESSARILY MISSIONARY.

This or something like this was the title of the first of six Papers which the Bishop arranged should be read at his seven Ruridecanal Visitations. Any

one of these papers, written as they were by seven different Priests of the Diocese of Quebec, might well appear in our columns and would prove most helpful to our readers, if we only had the space.

But instead of attempting the impossible, we give in the briefest possible form, what seems to us to be the idea underlying each of these seven papers—all of them widely different and possessing originality and excellence of their own—and yet all of them exhibiting that blessed unity, which we should expect to find and do find, thank God, in the Holy Catholic Church.

First of all the Rev. E. B. Husband, at New Carlisle, shewed carefully from Holy Scripture, that the Church of Christ is in a very deep and true sense His Body, to which the Apostles and those who have succeeded them are to unite all men by Holy Baptism, and in which they are to nourish all men in the Holy Communion, so that the whole Body, deriving its Life from the Living Head, may be Holy, Catholic and Apostolic, and, in the very nature of the case, Missionary, reaching to all nations and kindred and people and tongues, in all generations of mankind, till Christ the Lord shall come again to take account with His servants and make up His Jewels.

Secondly, the Rev. Dr. Dumbell, at Sherbrooke, while deeply deploring the Church’s broken unity, gave, in stirring, eloquent periods, a full and striking account of the One Body of Christ, which, of necessity, must be Missionary in the sense of reaching out to and absorbing ever new and diverse members, imparting to them the Divine Life of the Head, and nourishing them with the precious Body and Blood of Christ, until they shall be meet to rise to the higher life of Paradise and Heaven.

Thirdly, the Rev. Roland Fothergill, at Richmond, shewed, from descriptions given by our Lord and His Apostles concerning His Church, that the chief need

for all men is that they should be really united to Christ, the true living Head of the Body, and continue in union with Him by the action of His Holy Spirit, giving them—more and more in a deep mystery the God-Man's Nature, through the appointed channels of grace, which are therefore necessary and helpful to all, who approach with faith. Hence, the unity, continuity, Catholicity, Sacraments, Ministry of the Church, facts which make it clear that the Church should be Missionary, in order to the increase of the Body to all the world.

Fourthly, the Rev. Rural Dean Thompson, at Leeds, gave a vivid account of the gradual preparation which the Great God made for the coming of our Saviour and the foundation of His Church, and shewed very clearly (a) From our Blessed Lord's great Commission to His Apostles: (1) To go to all the nations; (2) To preach the Gospel to every creature; (3) to be witnesses to their Master's inestimable Sacrifice and glorious Resurrection. (b.) From His promise of Power from on High for the carrying out of these wondrous purposes, that the whole idea of the Church of Christ is necessarily Missionary from the beginning, and that we, who have been admitted to this great Salvation, are consequently bound, to fulfil these great Commissions, looking for the help of the same Holy Spirit, thus extending our Master's Kingdom and expecting others to do the same.

Fifthly, the Rev. A. E. Whatham, at Coaticook, after shewing that the Church of Jesus Christ was intended to extend to the whole world, discussed the nature of its foundation, which he shewed to have been laid by our Lord, not on St. Peter alone but all the Apostles. So that we should expect the Church to consist of National Churches, united only in Apostolic Fellowship and Doctrine. And then, in connection with the fact that the actual foundation of the Church took place on the great Day of Pentecost,

Mr. Whatham raised the interesting question of what was the exact value of the Baptism and other ministrations offered during our Lord's Public Ministry before the great outpouring of the Holy Ghost. He further shewed that, as originally constituted, the Church was intended to be one, visible and exclusive, and that consequently it is a very great and imperative duty to extend her borders. In other words—that the Church is, in her very nature—Missionary.

Sixthly, The Rev. W. A. Adeock, at Cookshire, portrayed the sad condition of the heathen world, when the Church was founded, and shewed, moreover, how the empire of ancient Rome, the philosophy of ancient Greece and the wandering propensities of the one monotheistic people, i.e., the Jews all comprised and made that opportune season, which is spoken of in revelation as being the fulness of time. Following this, Mr. Adeock gave a full and interesting account of the personal work of our Lord and His first Servants, exhibiting especially, the founding of the Church with its initiatory Rite of Holy Baptism and its continuous Rite for edification, i.e., the Holy Communion. And since these blessings are for all the world to accept and profit by, it was shewn the underlying character or idea was in the very nature of the ever aggressive, unselfish, Missionary.

Lastly, the Rev. F. G. Scott, at Quebec, contended that the term "Christ's Body," when applied to the Church, ought to be taken in a more literal sense than it usually is. He suggested that the various forms of life,—the cell-life, the organic life and the controlling life-force in our Lord's pre-resurrection Body, were by His Ascension glorified and expanded, until, now, through the Sacraments they infuse the whole Church and unite it in a corporal unity.

It is satisfactory to note that the attendance of the Clergy at this Visitation has

been far in excess of anything that has been achieved on former occasions. The results, in fact, are as follows :--

	Total Number.	Number Attending.
Gaspé .....	9	6.
Shebrooke.....	11	10.
Richmond .....	7	7.
Leeds.....	10	7.
Coaticook .....	8	8.
Cookshire.....	9	8.
Quebec .....	16	14.
Totals.....	70	60

Thus, on former occasions, only 50 and 52 attended; on this occasion, 60. And the ten absences were, except in one or two instances, absolutely unavoidable.

**Pan-Anglican Conference.**

**REPORT ON FOREIGN MISSIONS.**  
(Continued.)

A. (iii.) *The Duty of the Church to the Followers of Islam.*

(A) Islam is distinct from both Judaism and heathen Religions, and needs special attention and treatment. Your Committee would base the claims of Islam on the Missionary energy of the Church on the following considerations:

(1) *The Number and Distribution of Professed Mohammedans.*

The total population of the World is estimated at 1,500,000,000, of these one-seventh are Mohammedans, distributed as follows:

In Europe - - -	5,750,000
In Asia and the Eastern Archipelago - - -	160,000,000
In Africa - - -	40,000,000
In Australasia - - -	25,000

More than one-fourth of these are citizens of the British Empire, the Mohammedan portion of the population of India alone being returned at the last census as 57,321,161, and therefore have a special claim on the charity of their more favoured fellow subjects

(2) *The Character of Islam.*

The amount of truth contained in Islam, such as the doctrine of the Unity, Personality and Sovereignty of God, and some good habits inculcated, such as the habit of Worship, and Temperance in certain matters, may be used as a foundation on which to build the super-structure of Christian Truth.

(B) With regard to what has been done, and what is now being done, the Committee would call special attention to the inadequacy of our efforts.

Until the present century very little systematic spiritual effort appears to have been made to convert Mohammedans.

As regards the work of the present century there have been the efforts of magnificent pioneers, but we need something more: we need continuous and systematic work such as has been begun in the Diocese of Lahore, and some other parts of India, and which has already borne considerable fruit.

The attention of the Committee has been called to the following special works already undertaken:

- (1) The temporarily suspended work in Constantinople;
- (2) The educational and other work in Egypt, Palestine, and the adjacent countries;
- (3) The pioneer work in Persia and Arabia;
- (4) The work in India, especially in the Punjab, and in Madras;
- (5) And last, but not least, the effort of the Bible Societies to circulate the Bible among Mohammedans.

(C) The opportunities of the present time.

(1) Never since the Crusades has the attention of Western Christendom been so forcibly directed to Islam and its followers as at present.

(2) The optimistic view of Islam lately held by many Christians has been effectually destroyed by the history of the Armenian massacres.

(3) The toleration which follows in the wake of civilisation generally, and especially in the British Empire, has reduced very considerably the danger to the life and liberty of those who make efforts to convert Mohammedans to Christianity. As has been pointed out by an eminent writer, India is the place where Christian and Mohammedan can meet most fairly with a prospect of mutual understanding. This rare opportunity involves a corresponding obligation which the Church should not be slow to recognise.

(4) The growth of a spirit of dissatisfaction with Islam is now showing itself among Mohammedans in parts both of Europe and of Asia.

(5) The abolition of the legal status of slavery in parts of Eastern and Western Africa sets slaves free from the necessity of professing the religion of their masters.

(6) Some recent political events in Africa have tended to lower the military prestige of Mohammedanism in that country.

(D) The methods to be employed.

The Committee would call the attention of those concerned in this work to the following points:—

(1) That one of the chief needs of the present time is clear, accurate, reasonable statements of positive Christian truth, especially with regard to the Nature of God, the Holy Trinity in Unity, the Divine Sonship of Christ, the Character of God, the balance of Moral Attributes in God, the essential character of morality, the nature of sin, the need of Atonement and Holiness.

(2) That it is essential that there should be on the part of Missionaries a thorough and patient study of Mohammedanism, also a knowledge of Arabic; that they must show absolute fairness in dealing with the doctrines of Islam, and the character of Mohammed; and that care should be taken not to lose sight of the points of contact between

Christianity and Islam, whilst discussing the points of difference.

(3) That Missionaries should, as a rule, not be sent singly, in order to avoid those false charges against their moral character which are a favourite weapon of attack.

(4) That those who undertake this work should, as a rule, be men who have received a special training for it, and should be exclusively set apart for it.

(E) The direction which our efforts might most profitably take.

It is to be noted under this head—

(1) That there are special opportunities for such work at the present time in the Dioceses of Lahore, Lucknow, Eastern and Western Equatorial Africa, and Zanzibar; particularly in the cities of Delhi and Hyderabad, and among the Hausa people of the Central Sudan. It is very desirable that these districts and places should be effectively occupied.

(2) That more use might be made of such helps as are provided in this country and America and elsewhere, especially by the Indian Institute at Oxford, for the training of men to be employed in such work.

#### *v. Development of Native Churches.*

In considering the "Development of Native Churches," your Committee have had before them an exceedingly wide and difficult subject, and in seeking to learn the facts have listened to statements about the present condition of the work from Bishops in the countries where the question is of importance, and have also had short summaries of the facts placed before them by the same Bishops.

It seems to them that the method of the development of a native Church is greatly modified by the political and social state of the country in which such a Church is planted, and also by the question whether the native race is one which is already decadent and

likely to pass away in the near future, or a race of strong vitality, which is likely to maintain itself, or even to expand.

The subject regarded from the side of race seems naturally to be divided into four heads :—

1. Races diminishing, or that will be absorbed in white races, as the Maoris of New Zealand, and the Indians of North America.

2. Races which will continue numerically vastly in excess, though white races exist among them as a dominant minority, without absorption or amalgamation, as in India, Equatorial Africa, and some of the Pacific Islands.

3. Races wholly distinct and existing side by side, where both are expanding and not amalgamating, as in South Africa.

4. Races independent and likely to work out their own development and to form independent National Churches, as in Japan and China.

Under the first head the facts reported from New Zealand show that while a native ministry exists ministering to the Maoris, it does so under the constitution of the Church of the Province of New Zealand. There is, therefore, no need for the separate organisation of a Maori Church.

Similar evidence has been given as to the Indians of North America. Though they are vastly more numerous than the tribes of New Zealand, and, perhaps not diminishing markedly in numbers, and though there is among them, as among the Maoris, a native ministry, the facts seem to show that a separate Indian Church will not permanently maintain itself apart from the Church of the white race.

In India, Africa, Japan, and China, however, though the political and social circumstances are different in each case, we may ultimately expect to see, as the result of missionary labours, autonomous Churches supported and governed in whole or in part by the native races of these countries. As the

problem arising in each country is a separate one, and as it is impossible to give in detail all the facts as presented to us, we have tried to summarise in each case the main facts and to indicate where development is evident. In doing this we have had regard to the development of the Church in its organisation, and the establishment of a native ministry in self support, inspirational character, and in self-extension. If, in any case, a Church is developing in all these directions, we ought to have good hope that it will become at no distant day an independent Church, bound to us by no other bonds than the one Faith and one Communion in the Church Catholic.

RESOLUTIONS.

i. That in view (1) of the success which has already attended faithful work among the Mohammedans, (2) of the opportunity offered at the present time for more vigorous efforts, especially in India and in the Hausa district, and (3) of the need of special training for the work it is desirable—

(A) That men be urged to offer themselves with a view to preparation by special study for Mission Work among Mohammedans.

(B) That attention be called to the importance of creating or maintaining strong centres for work amongst Mohammedans, as, for instance, in the cities of Delhi, Lucknow, and Hyderabad (Deccan), and elsewhere.

ii. That while we feel that there is much to encourage us in what has been done, and is now in progress, for the establishment and development of Native Churches, we consider it to be of the utmost importance that from the very beginning the idea that the Church is their own and not a foreign Church should be impressed upon converts, and that a due share of the management and financial support of the Church should be theirs from the first. But we hold that the power of independent

action, which is closely connected with the establishment of a native episcopate, ought not, as a rule, to be confided to Native Churches until they are also financially independent.

iii. That it is important that, so far as possible, the Church should be adapted to local circumstances, and the people brought to feel in all ways that no burdens in the way of foreign customs are laid upon them, and nothing is required of them but what is of the essence of the Faith, and belongs to the due order of the Catholic Church.

iv. That while the converts should be encouraged to seek independence of foreign financial aid, and to look forward to complete independence, care should be taken to impress upon them the necessity of holding the Catholic Faith in its integrity, and of maintaining at all times that union with the great body of the Church which will strengthen the life of the young Church, and prevent any departure from Catholic and Apostolic unity, whether through heresy or through schism.

v. That due care should be taken to make the Diocese the centre of unity, so that, while there may be contained in the same area under one Bishop various races and languages necessitating many modes of administration, nothing shall be allowed to obscure the fact that the many races form but one Church.

vi. That Bishops and Clergy engaged in Missionary work should give to those of their flock who may travel to other countries letters of commendation in each case, to persons who will interest themselves in the spiritual welfare of such travellers.

A boy of four asked his aunt one Sunday to tell him why God was so fond of five cent pieces. He explained that he had noticed on Sunday mornings people asked for a five cent piece, and that, as they took it to Church, he supposed they gave it to God

### **The First Missionary of the Canadian Church for Japan.**

We gladly reprint the following notice from the South Tokyo Quarterly Diocesan Magazine:—

“ The Reverend J. G. Waller, with Mrs. Waller and their four children, sailed for Canada on July the 30th, on a well-earned furlough after nearly eight years' service in Japan. Mr. Waller, as our readers know, was the first Missionary of the Canadian Church to be sent into the foreign mission-field, and no one, who is at all acquainted with the course of his life and with his labours for CHRIST in Japan, can fail to acknowledge that the Church has been most fully justified and fortunate in the choice of its first Missionary. An able and wise theologian endowed with a strong physique and a fine spirit of perseverance, he has succeeded in the face of more than ordinary difficulties in establishing, in one of the most antagonistic cities of the Empire and a very hotbed of Buddhist opposition, a firm centre of Christian influence, and has gathered around him a band of loyal and well-trained workers. In the town of Nagano itself he has been enabled recently to crown his work by the opening of a small but handsome Church, the first building of brick in that part of the country, and destined, we believe, to be in the future the permanent centre of an ever-widening circle of Christian effort in this portion of God's Field. It is needless to say that in every work undertaken for CHRIST he has ever found a most sympathetic and ready helper in Mrs. Waller. The respect and affection, which they have both won for themselves among all classes, was amply shown by the demonstration which took place on their departure from Nagano, and in which an almost equal share was taken by the non-Christian part of the community. We trust that a year's stay in their native country may fully

restore Mrs. Waller to health and strength, and we can assure them of a warm welcome from both Missionaries and converts on their return."

**GIVING TOO MUCH**

Bishop Whipple says that Bishop Clarkson loved to tell this story: "A devout colored preacher, whose heart was aglow with missionary zeal, gave notice to his congregation, that in the evening an offering would be taken for Missions, and asked for liberal gifts. A selfish well-to-do man in his congregation said to him before the service, "Yer gwine to kill dis Church ef yer goes on saying give: give: No church can stan' it. Yer gwine to kill it." After the sermon the colored minister said to the people: "Brother Jones told me I was gwine to kill dis here Church ef I kep' a asking yer to give: but my brethren, churches doesn't die dat way. Ef anybody knows of a church dat died, 'cause its been givin' too much to the Lord, I'll be very much obliged ef my brother will tell me whar dat church is, for I'se gwine to visit it, and I'll climb on the walls of dat church, under de light of de moon, and cry, 'Blessed am de dead dat die in de Lord.'" *The Church News.*

**A Reverie.**

Only a manger cold and bare.  
 Only a Maiden mild,  
 Only some shepherds kneeling there,  
 Watching a little Child.  
 And yet that Maiden's arms enfold  
 The King of Heaven above,  
 And in the Christ Child we behold  
 The Lord of Life and Love.

Only an Altar high and fair,  
 Only a white-robed Priest,  
 Only Christ's children kneeling there  
 Keeping the Christian's Feast.  
 And yet beneath the outward sign  
 The inward Grace is given,  
 His Presence, Who is Lord Divine  
 And King of Earth and Heaven.

**Important Truths, No. IV.**

The Institution of the Lord's Supper.

Our Lord's great and holy mystery was instituted, as we all know, at the Paschal Feast. In this Feast the Jews were expected to feed upon their sacrificed Lamb, which pre-figured the true Lamb—the Lamb of God. And none could continue in covenant with God and receive His help and blessing, except those who obeyed His Commandment by presenting and sprinkling the Blood of their Paschal Lamb upon God's Altar, and by feeding upon their sacrificed victim. It was upon such an occasion as this, and when Our Blessed Lord, the true Paschal Lamb, was about to give Himself up once for all to be slain upon the Cross for the sins of the whole world, that He was pleased Himself to offer this Holy Mystery, and also to ordain that, instead of His followers feeding upon the body of the Paschal Lamb, which had been for ages a vivid type of Himself, the true Lamb, they should hereafter present, and feed upon Bread and Wine duly set apart and consecrated—Bread and Wine, of which our Lord Himself said, "This is My Body, This is My Blood." It was as much as to say, "It has hitherto been necessary, that you should offer and feed upon the sacrificed Lamb or perish. Now and henceforth it is equally necessary that you should offer and feed upon this Bread and this Cup of the new Covenant — of the new Agreement of God with Man, and that thus you should offer and feed upon, and so be renewed in your union with the true Lamb, sacrificed for you, for the strengthening and refreshing of your souls, so that your sinful bodies shall be made clean by His Body, and your souls washed through His most precious Blood." And this command, we know, was understood by those who heard it just in this way, so much so, that the Apostles began at once to pres-



ent and set apart or consecrate this Bread and Wine at their daily and weekly gatherings, and we read of three thousand souls that were gathered into Christ's Church or Family by Holy Baptism, on the ensuing day of Pentecost, that, having been baptized for the remission of their sins, with, no doubt, the laying on of the Apostles' hands for the gifts of the Holy Ghost, they all continued steadfastly in the breaking of the Bread, i.e., in the Holy Communion of the Body and Blood of Christ. Thus, this Bread and Wine after consecration, while retaining their natural substances "would seem to be something more than they were before, or, in other words, it would seem that, by virtue of due consecration, an unspeakable something arises by the overshadowing of the Holy Ghost." "But this is something which cannot be defined," as Canon Mason well says, "in the language of human schools, for it is Bread and Wine; and yet, without any change of substance, it is consecrated to be after a heavenly manner the precious Body and Blood of Christ, so that we ought to be able to say *ex animo* and unhesitatingly of the sacred Food after consecration, either 'This is the Sacrament or sign of Christ's Body,' or 'This is Christ's Body,' and of the Wine, 'This is the Sacrament or sign of Christ's Blood, or 'This is Christ's Blood.'" Not that the wicked in receiving these consecrated Elements are able to be profitable partakers at this Holy Feast, for "although they do carnally and visibly press with their teeth the Sacrament of the Body and Blood of Christ, yet, in no wise are they partakers of Christ, but rather, to their condemnation, do eat and drink the sign or sacrament of so great a thing" for "the means whereby the Body and Blood of Christ is received and eaten," i.e., profitably partaken "in the Supper, is faith."

Thus, we are led from the accounts of

the Institution which have come down to us, to believe that, while there is no change of substance, there is, by virtue of the consecration, a true and real Presence of our Saviour's precious Body and Blood, ready to be beneficially appropriated by every faithful soul, but to the wicked, for lack of faith, actually hurtful. [Extract from the Bishop's Primary Charge, 1894.]

### Friday Mornings.

The Bishop, who is still holding his Readings at Bishopsthorpe on Friday mornings, is no longer taking any one work continuously, but is giving to his audience certain brief, important works, each occupying a single occasion and all likely to be very helpful to those who participate.

### IN MEMORIAM

**Robert Herbert Smith.**

Entered into Rest at Quebec, on Sunday, December 11th, 1898.

The citizens of Quebec in general have experienced deep and sincere regret at the decease of the above mentioned most estimable gentleman. Of late, from declining health, he had been unable to take an active part in the affairs of the Cathedral of the Holy Trinity, but he was ever a true friend to it, and a firm and loyal member of the Church of England. No man stood higher in the estimation of his many friends for his probity and unswerving sense of honour. All, whether Church people or no, must sympathise with his sorrowing family. But these last have the inestimable comfort of knowing that he died in peace with all men, with a sure trust in his Saviour's merits and the hope of a happy resurrection to eternal life.

R. W. N.

**Walter Herbert Denning Elliott.**

Walter Herbert Denning Elliott, son of William Elliott, Esq., of Quebec, and brother of Dr. C. E. Elliott and Mr. Geo. W. Elliott, entered into rest

after a brief illness of eight days and at the promising age of 22 years, on Holy Innocents' Day, 1898. Mr. Elliott received his early education at Bishop's College School, Lennoxville. Having chosen dentistry for his profession he first studied with Dr. Ross, the well-known Dental Surgeon of Quebec, and then proceeded to the Mc-Gill Dental College, Montreal, whence he expected to graduate next spring. The conscientious spirit which strongly characterized Mr. Elliott's childhood and youth, developed with years into an intelligent devoutness and a humble yet brave witnessing for all that is good and noble. A regular and most reverent communicant, a cheerful Christian of kind and gentle demeanor, his influence was always on the right side. Though unobtrusive, he delighted to render any service that lay in his power. As Assistant Organist of St. Peter's Church, and teacher in the Sunday School, he was esteemed by the whole congregation and loved by the children. Some of the aged poor of the parish called him their sunbeam, went as he was, from time to time, to brighten their homes with flowers of his own culture, and with words of friendship and good cheer. The high appreciation in which he was held by his Professors, and the affectionate regard entertained for him by his fellow-students, is evidenced by the kind resolutions of sympathy passed by these bodies on hearing of his sudden departure. Mr. Elliott had a bright prospect before him, had his life on earth been prolonged, and much comfort and help was anticipated from a life thus well begun. God, in His wisdom, has seen fit to order events otherwise; and who, that knew him, can say ought else than "It is well." When, in his last illness, it became evident to his medical advisers that the best chance of prolonging his life lay in a critical, surgical operation, he exhibited singular calmness and resignation. He requested only time to make his Will and

to receive the strength and consolation of the Blessed Sacrament, and then he was at once ready to commit himself with perfect confidence into God's Hands, whatever the result might be. He survived the operation but twenty-four hours. The funeral service took place in St. Peter's, and was one of more than ordinary impressiveness. Hymns, favorites of his own, were sung, and the Psalm chanted; the customary portion of Scripture was read by the Lord Bishop, and the remainder of the Service taken by the Rev. A. J. Balfour, the Rector, the "Dead March," at the close, being kindly played by his old master, Mr. E. A. Bishop, Organist of the Cathedral. The fact that the sacred edifice did not afford sitting accommodation for all who were present testified to the sympathy of the public with the bereaved, and their respect for a life (thus far) brief, but noble. The Church of Christ sympathizes indeed with those who mourn, and yet has no sorrow for death, which follows an earthly life thus consecrated and well spent. She has but a paean of victory and hymn of praise to offer when a faithful soldier of the Cross wins his crown.

A. J. B.

St. Peter's Rectory,  
New Year's Day, 1899.

## DISTRICT NEWS.

### THETFORD MINES.

The Rev. W. A. Gustin writes:—

I wish hereby to thank the Church Society, the Church Helpers' Association and the Women's Guild of St. Matthew's Church, Quebec, for helping us to furnish our Church, which, though built for several years, needed a good many things for the use and comfort of Clergy and people. I wish, also, to express my thanks to the members of the congregation of St. John's Church, and especially to our Roman Catholic friends for so kindly responding to our appeal for funds.

Two ladies of the congregation, the one a Methodist and the other a Presbyterian, consented to make a canvass of the village, and their success was beyond my fondest hope. It may be well to mention our presents and other acquisitions in detail:—Through the Rev. A. J. Balfour we received a supply of Prayer and Hymn Books from the Church Society. St. Matthew's Guild presented us with a full set of Linen for the Holy Communion, and also made for us a beautiful Altar Cloth, towards which we were only able to give \$5. From the Church Helpers we procured a set of Communion Vessels with Cruets, towards which we contributed \$10. We were also able to get, through a friend in Montreal, a carpet for the Chancel, matting for the aisle and a door mat, at wholesale prices. With the little remaining money we hope to obtain an Alms-bason and a large Hymn Book for the Organ.

The Church still needs a suitable Font, which we trust will not be long wanting.

Unfortunately we have lost, by removal, several of our constant church-goers. This fact, with the great amount of sickness in Thetford during the past Autumn, has made our congregation noticeably smaller.

It is, with much pleasure that we welcome among us Miss Boyle, of Frampton, who is a great assistance in the musical part of the Services.

It may not be out of place here to acknowledge with thanks a grant of Prayer and Hymn Books, contributed from the Church Society, for St. Matthew's Church, Beattie's Settlement.

N.B.—The Rev. W. A. Gustin is, we are sorry to hear, just about leaving Thetford, Black Lake and Kinnear's Mills, and is going to be Assistant to the Rev. Canon Burke, Belleville, Ont. We wish him Godspeed.

#### FRAMPTON.

The Rev. G. F. Hibbard writes:—

Since my appointment to this Mission, the good hearted people have

found endless opportunities of shewing us how kindly they treat their Clergyman. We are especially grateful for the kindness shewn towards us by the last Incumbent, the Rev F. Boyle, who still resides within the Mission, to our great comfort and assistance.

Our Parsonage, a fairly large and well built house, which was unfinished and rendered almost uninhabitable, owing to its having been vacant for over seven years, has been made most attractive and comfortable. The whole house has been clapboarded and entirely over-hauled inside and out and would not be recognised as the same building by anyone who had seen it a few months ago. Some of the money was raised in the Mission and many of the men gave their labour freely, but we are greatly indebted to the valuable assistance generously given by people of Quebec, and Dr. Heneker and Mrs. Reid of Sherbrooke. There still remains more to be done to render the work quite complete, but we are very thankful for the great deal already accomplished.

The Christmas Services were well attended, especially the 8 a.m. Communion Service, which was enjoyed by many of our oldest people who came out in spite of all difficulties. The Churches were beautifully decorated, but the musical parts of the Services were impaired by the need of new organs. The increasing kindness of everyone causes us to look forward to a bright year in 1899.

#### STANSTEAD AND BEEBE PLAIN.

With sincere regret we record the departure of the Rev. W. T. Foisythe, who has undertaken work in the neighboring Diocese of Vermont. Beebe Plain, which has for the last few years had the care of a resident Assistant, will now, once more, receive its Services and Ministrations entirely from the new Rector of Stanstead.

#### POSTSCRIPT.

Lack of space prevents us from acknowledging subscriptions received during the past month. They shall be inserted in our next issue.

All items of news, &c., intended for the February Number, should reach us on or before January 21st.