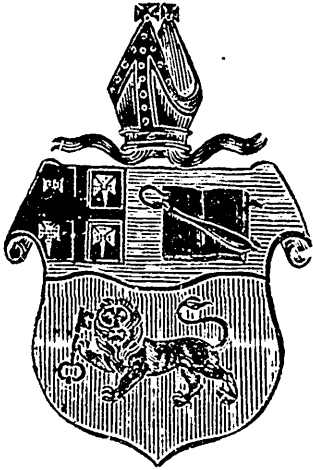


Mrs. W. Pizer, Auditor General, Quebec, Q.



The
Quebec

DIOCESAN

GAZETTE

Under the sanction of the Bishop.

A
MONTHLY RECORD
OF
CHURCH WORK
IN THE
DIOCESE.

All communications to be made to the

Rev. E. A. DUNN, B.A.,

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The Bishop's Engagements for August.

Saturday, August 1st.—Arrive (D. V.) in "La Canadienne" from the Labrador at Gaspé Basin.

Sunday, August 2nd.—Confirmation and Holy Communion at Gaspé Basin; Confirmation at Gaspé South in the afternoon and Confirmation at Sandy Beach in the evening.

Monday August 3rd.—Work at Peninsula and Little Gaspé.

Tuesday, August 4th.—Return to Gaspé Basin.

Wednesday, August 5th.—Go to Sandy Beach.

Thursday, August 6th.—Drive to Point St. Peter, Malbaie for Confirmation.

Friday, August 7th.—Service at Barachois.

Saturday, August 8th.—Go to Corner of the Beach for Service, and over Percé Mountains to Percé.

Sunday, August 9th.—Service at Percé, and in the afternoon at Cape Cove.

Monday, August 10th.—Drive to Grand River and on to Newport for Evening Service.

Tuesday, August 11th.—Drive to Anse aux Gascons for Service, on to Port Daniel to sleep.

Wednesday, August 12th.—Service at Port Daniel and drive on to Shigawake.

Thursday, August 13th.—Service at Shigawake.

Friday, August 14th.—Drive to Hope Town for Service, and on to Paspébiac to sleep.

Sunday, August 16th.—Services at Paspébiac and New Carlisle.

Monday, August 17th.—S. S. "Admiral" to Dalhousie and on to S. John, N. B.

Wednesday, August 19th.—Start for Quebec.

Thursday, August 20th.—Arrive in Quebec.

Saturday, August 22nd.—Travel to Rivière du Loup.

Sunday, August 23rd.—Confirmation and Holy Communion at Rivière du Loup and preach at Cacouna in the evening.

Monday, August 24th.—Return to Quebec.

Tuesday, August 25th to Saturday, August 29th.—Examination &c of Candidates for Holy Orders.

Sunday, August 30th.—Ordination at Cathedral.

Sermon

Preached by the Rev. Professor Allnatt, D. D., of Bishop's College, Lennoxville, at the Ordination of Priests in S. Peter's Sherbrooke, on Sunday, June 7th, 1896.

Let a man so account of us as of the Ministers of Christ, and Stewards of the mysteries of God.—1 Cor. IV. 1.

And Jesus took the loaves; and when He had given thanks He distributed to the disciples, and the disciples to them that were set down.—St. John VI. II.

The first of these passages introduces the conclusion of that section of the Epistle in which St. Paul reproves the Corinthians for their divided state of feeling in relation to those whom they regarded as leaders of religious thought,—some being for Paul, some for Apollos, some for Cephas.

It sets before us the true aspect of the Christian Ministry, for those who would use it as instrumental for the salvation of their souls.

The Greek word translated here "Ministers" simply means "attendants," being in the New Testament generally rendered "officer," as in the case of those sent by the chief priests to arrest Jesus. Its idea is merely that of one acting under the direction of another. The word "Steward" on the other hand has in it the sense of "manager of the household," with the general idea of distributing provisions and other necessities of life.

In the second passage we have an illustration of the truth expressed in the first. We see in the first place Christ Himself, as the source of all Church work and all Church life. In the second place we have a picture of the great truth which is one of the foundation principles in God's dealings with humanity—that, as in earthly things, so God's spiritual gifts are conveyed—His will is made known—growth in grace and knowledge communicated to man—through the agency of his brother-man. "He gave thanks, and distributed to the disciples, and the disciples to them that were set down." As in earthly things, so in spiritual the object no doubt of this arrangement is that of fostering a spirit of unselfishness, of kindly and thoughtful care for one another's welfare, which in fact is the essence of the Christ-life,—of Christianity. It is true that much of needful grace is to be sought in direct and individual communion with Christ through the Spirit. This is absolutely essential to any kind of spiritual life. We need to know Him personally for ourselves, and to realize that we know Him and are known of Him individually, (as well as in a corporate sense as members of His Body);—to experience His love, and "out of His fulness" to draw "grace for grace," in the way of direct and immediate intercourse with Him—face to face,—if one may so say. But this form of communion must ever go hand in hand with that which we attain through the regular use of sacramental ordinances afforded through the instrumentality of, and in concert with, the organized methods of the Church. So in our bodies through the nervous system, every member and organ is always in direct communication with the brain, and depends upon it for sensation and power of operation;

yet also, in subordination to this, it depends immediately on the other members and organs, and its constant and regular communication with these, for its nourishment and well-being. Thus, in the miracle before us, we see—*first*, CHRIST, as the centre of all itude and of all Grace; *secondly*, the APOSTLES (1) His *Officers*, a chosen, constituted, commissioned order, serving under His direction, (2) His *Stewards*, intelligent and responsible dispensers of His mysterious gifts.

The question of which I am now asking your consideration, is that of the duty devolving on members of Christ's Flock in reference to these Ministers: and their ministrations. And this branch of Christian duty must take a very solemn aspect when we consider it as pictured in the scene to which I have just called your attention, and in relation to the (*now invisible*) directing, over-ruling presence of Christ Himself. Rightly regarded, its effect must be to banish at once any tendency to pride and self-exaltation on the part of the ministers; and also any tendency towards carelessness, indifference, or light esteem of the clerical office, on the part of the people. All boasting is excluded, when the servant regards himself as a simple *attendant*, the humble and unworthy instrument of conveying his Lord's gifts. At the same time—in his words and acts—so far as they represent the purpose for which he was appointed—the servant carries with him (inasmuch as he acts under) the authority of his Lord. Any separate or individual claim for honour must sink into insignificance, when set against the awful majesty of the Master of whose gifts he is the simple bearer, and whose presence and operations alone can impart reality to those gifts which He permits to pass through unworthy hands. The words of Absolution lose all their power and reality, unless the hearer is able to forget the mere Messenger and Agent who utters them, and to bow with hushed spirit before the Unseen Presence; and so listen to the gracious words which the Lord Himself utters in his own authority (as to the paralytic at Capernaum)—"Son, thy sins are forgiven thee." So in Baptism, the eye of faith sees Christ Himself in the same Invisible Presence, doing in reality what the servant does in outward symbol—"embracing" the little one brought to Him "with the Arms of His mercy, giving him

the blessing of eternal life and making him partaker of his everlasting kingdom." Again, in the Sacrament of His Body and Blood,—behind the visible form of the human Celebrant, beyond the outward and visible elements of Bread and Wine—the true communicant can recognise the same Invisible Presence, pronouncing in tones which the heart only hears the blessed words of institution and of gift; and can see the Invisible Hand giving into the depths of the hungering soul the Living Bread which alone can satisfy its cravings.

In all cases the position of the Minister is that of the mere officer,—his individual character a matter of no moment—so far as regards the efficacy of the act of ministration. The treasure is purposely committed to an earthen vessel, "that the excellency of the glory may be of the Lord, and not of men." Thus far he is the mere *Minister*. But there are two forms of ministration in which his individuality must come to the front, in which he is called upon to approve himself as "a workman that needeth not be ashamed, rightly dividing the word of truth," in other words, as a *Steward*, "a faithful and wisesteward." It is all important that both priest and people should take heed to this aspect of the matter. The two forms to which I refer are of course *first* that of public preaching and teaching,—*secondly*, that of private admonition, counsel, visitation, especially of the sick, the sorrowful, the straying, the sinful. In these departments "we are ambassadors for Christ, as though God did intreat you by us." "Knowing the terror of the Lord, we persuade men." Here then we have room for *personal* influence. Here we are more than mere ministers,—we are stewards of mysteries.

Did it ever occur to you to enquire into the true reason why a Clergyman should always preach his own sermons? True, he may on occasions, when he sees it advisable, read to his people the thoughts and opinions of others, being always careful in so doing to acknowledge them as such. But I am now speaking of his preaching, properly so called. Why is it that, with the writings of the best, the most learned, most eloquent, and deeply spiritual of all ages at his command—a plentiful store of matter which he may feel to be so much more excellent and forcible, than anything that he can himself hope to produce,—he is

yet bound (as he certainly *is*), instead of copying from these, to give his hearers the result of his own thoughts and meditations, inferior though he may feel them to be? It is for this reason:—that he is not a mere Reader, but an Ambassador of Christ. It is his office to declare, not only the Truth, but the Truth which has already entered his own being, and become part of his own spiritual life; and issues from his lips weighted with all the nerve-power of the mind which gives it utterance. He must do this, if he would hope to "persuade men." What he says must be the outcome of his own experience,—the offspring of his own heart's strivings.

True, he may, and he *must* (as his Ordination vows require) be "diligent in reading of Holy Scripture, and in such studies as help to the knowledge of the same." It is necessary that he should himself "read, mark, learn, and inwardly digest" the word which he is to in part to others. Thus, though the matter be not in itself new, it acquires a freshness through being assimilated with the life of the individual, and comes from him clothed with that life.

Never then let any man say—"I won't go to Church because I can read a better sermon at home." Setting aside the important consideration that the first and highest motive in going to Church is that of joining with our brethren in the worship of God,—remember that God has a special message for you through the mouth of His special messenger. The question is not whether you like the preacher—whether you admire him—it may be for his own sake, his personal qualities, or for his abilities in the discharge of his duties;—or, on the other hand, whether you are dissatisfied with him,—think his sermons too long or too dry, the truths too trite and oft-repeated, and so forth. Both considerations are equally dangerous (I had almost said fatal) as motives for regard or disregard of a preacher. The true point is—Remember that he stands before you as a Messenger, with the charge—"I have an errand for thee"—to every soul of his flock committed to his care. As in the other ordinances, so in the sermon, Christ stands behind him, and speaks by his mouth. "Whatsoever he be," George Herbert says, "God set him there." Keep this in mind, O brethren of the laity! "God set him

there," and put a word in his mouth,—whoever he may be,—even as in the case of Balaam, aye, and even though he be a Balaam,—a word that has in it the issues of life and death (it may be) for you. God is pleased to send you a gift of priceless treasure, in an earthen vessel. He is pleased "by the foolishness of preaching"—by its unadorned simplicity, independent of all accessories of eloquence or learning or outward grace, "to save them that believe." To quote again from George Herbert—quaint old English, which should be familiar as household words to every English Churchman and Churchwoman:—

"Judge not the preacher: for he is thy judge!
If thou mislike him, thou conceiv'st him not,
God calleth preaching folly,—do not grudge
To pick out treasure from an earthen pot:
The worst speak *Something* good;—if *all* want sense,
God takes the text, and preacheth *Patience*.
He that gets patience, and the blessing that
Preachers conclude with, hath not lost his pains."

It is dangerous, brethren, to neglect attendance on ministrations thus Christ-appointed:—it is dangerous to withhold your reverent attention when you are present, and the voice of Christ's messenger is sounding in your ear;—it is dangerous to allow yourselves to judge or criticise the manner or form of the message. St. Paul says "It is required in stewards that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self, * * * but he that judgeth me is the Lord. Therefore judge nothing before the time, till the Lord cometh." The one serious consideration for each man is—the use he is called upon to make of this ministry of preaching,—to render it effective for his own benefit and that of others.

In conclusion let us glance at some of those forms of duty which the view of the Christian Ministry may suggest as necessarily arising out of it.

First, then, use the ministrations thus offered,—use them faithfully, diligently, thankfully. Supposing one of the multitude were to have refused to take his share of the bread and fish from the hand of the apostle charged to provide him

with it,—say from Judas,—and to have said that he would rather receive it from another,—from Peter or John,—or (perhaps) directly from the Lord Himself;—would he have had any right to complain, if, for want of the rejected gift, he had fainted on his homeward way? And so the Church, acting under her Lord's commission, has appointed those officers through whose hands shall pass to each of her members his or her portion of meat in due season, and those ministrations which are to be the means of its communication. Hence it is one of the foremost duties of the Christian life to seek the appointed portion in the appointed manner. Nor have you any right to expect a supply of spiritual sustenance and growth in grace, unless you seek it in this appointed way. And this, as well in the public ministrations of the sanctuary, as in the form of private counsel and direction, which your appointed Parish Priest is commissioned to impart. Go to him with your difficulties, your doubts, your sorrows. Be assured of finding in him one whose heartfelt sympathy and ready attention will always meet your approaches to him. You will find that he values the privilege of being made use of in this way perhaps almost more highly than any other privilege he possesses. And be assured too that whatever you may confide to him will be treated as a sacred trust. You may speak to him freely and fully, as to no other; knowing that he is bound by a solemn obligation to keep your counsel inviolate. Not even a court of justice can demand the revelation of anything thus confided to him. It is important that this should be clearly known—that it is not only the Roman Church and the seal of confession to which this privilege is attached, but that it extends to all spiritual communications made to a Clergyman.

Secondly, do your part in PROVIDING for the ministrations of religion. This is a point on which Scripture is very plain. "They who wait at the altar are partakers with the altar. Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel." Hence what is contributed to this object is to be regarded as the payment of a debt, not as a gift.

Thirdly, ENCOURAGE your Clergyman. You often hear the expression "strengthen" such a one's "hands,"—referring to Moses's friends, Aaron and Hur, who, while

that great mediator was praying with uplifted hands for Israel's victory in the conflict then raging below, supported him by holding up his hands when they began to droop with fatigue, and so kept up the cheering spectacle in view of the contending army. And so every member of the congregation should seek for opportunities of strengthening the hands of the parish-priest,—remembering his many cares, anxieties, difficulties,—more and heavier than any of you, my lay brethren, can know or realize. One way of thus encouraging your Clergyman, and perhaps the best of all, and within the power of everyone, is by carrying out our first rule, and using his ministrations, faithfully, diligently; showing that they are of use to you, that you set a value upon them.

Fourthly.—Do something more than this, —HELP him,—look out for opportunities of giving him real, active, direct help. Make up your mind's that, beyond the faithful performance of the ordinary duties of life, you are bound to do some work with a special view to the advancement of God's glory, and the good of His Church,—some work wherein you may take your part in carrying out our Lord's farewell charge to His whole Church "Preach the Gospel to (evangelize) every creature"—"Make disciples of all nations." For, remember,—all Christ's people, and not the Clergy only, are called upon to be, in some sense, "fishers of men." At all events, count every week a lost week in which some special work of this kind has not been done,—a helping hand given to your pastor in some branch of Church work.

Lastly.—PRAY for him. This is a kind of help of which even a St. Paul feels himself to be in need, and for which he thinks it necessary to ask. "Praying*** for me, that utterance may be given to me," and so forth. No one can tell how much of a Clergyman's success, how much of his usefulness, depends upon the help his people give him by their prayers, I say then, brethren, have your regular time allotted—once a week—twice a week—every day,—according as your opportunities seem to permit (only let it be regular) for offering up a sincere, heart-felt prayer for your pastor and his work.

Once again, brethren, let me beg you,—remember your responsibilities for your Clergyman's success and prosperity! If he

seems to fail in any respect, consider whether a portion of the fault does not lie at your door, and is not a result of some negligence or some failure on your part. There is no class of men which is visited with such general and such severe criticism as that of the Clergy; no class of men of whom so much is expected, and for whose short-comings so little allowance is made. To a certain extent that is perhaps justifiable. People have a right to demand that the hands which bear the vessels of the sanctuary shall be clean. To a certain extent it is gratifying. High expectations testify to some general measure of high attainment. But, does not the question occur to any such would-be critic—"Have I done my share towards bringing about the result for the failure of which I am making complaint? For—until I have done this share (if even then), have I the right to judge another man's servant? Rather seek in this, as in other things, to carry out the golden precept—"Bear ye one another's burdens, and so fulfill the LAW OF CHRIST."

And you, my young brethren, who are now about to be invested with the Holy Order on behalf of which these good offices are solicited, after having served your time in the lower and preparatory function—may God speed you in the great work which lies before you! And may His Spirit who is to day to be shed upon you in power from on high—abide with you for ever,—and enable you for that great work; that like your Master you may know your sheep, and be known of them, known as shepherds, feeding the Flock, not as hirelings, feeding yourselves; so that in the end you may with joy give a good account of your charge to the great Shepherd and Bishop of Souls!

Essential Features of the History of our Church.

CHAPTER VI. MISREPRESENTATIONS CONCERNING THE CHURCH.

It is simply not true to say,
That Henry VIII. created a new Church.
That Queen Elizabeth created a new Church.

That the Church of England is a new Church about three hundred years old.

That she dates her origin from Henry VIII. or Queen Elizabeth, and that her Orders are not valid.

That she was created by the State.

That she was created by Act of Parliament.

That she is not identical with the Pre-Reformation Church.

That she separated from the Catholic Church.

That in refusing and getting rid of the encroachments of Rome she separated from the Catholic Church.

That the Roman Communion is by itself the Catholic Church.

That Cathedrals and endowments were taken from Roman Catholics and handed over to the Church of England.

That she rejects the living voice of the Universal Church by her appeal to the Primitive Church.

That she has rejected any part of the Catholic faith as set forth by any true General Council.

That she teaches heresy in the Prayer Book.

That she teaches anything contrary to the universally accepted traditions of the Church.

That any necessary gift or grace of God can be had in any part of the Church which cannot be obtained in her.

That her Clergy in England are one and all paid by the State.

That any of her emoluments, endowments, or stipends in England are extracted from the pockets of rate-payers.

That she teaches any one single doctrine to be received as necessary for salvation, which could possibly justify any soul in leaving her and joining the Roman Church or any of the modern Sects.

Which Method tends most to the Salvation of Souls?

"I suppose every one who builds, or helps to build, or endow, or support a Church, will have as his chief interest, after the glory of the Lord Jesus, the salvation of immortal souls. The only way the Church of Christ can do any good for souls is to bring them to Christ. Now, is it most for the glory of God and the salvation of souls that the Churches should be closed for the greater part of the week, and the outside public only admitted to a small portion of the sittings provided, or

that the whole should be free, open and unappropriated? What is most for the good of immortal souls? Just see the hundreds and thousands of Churches in this great country! I know some Churches which I have never seen open in all my life. There is one Chapel near Grosvenor Square, London; when I pass it on Sunday morning it is never open, for the Service does not commence until late. That is one of the difficulties of fashionable Christianity. As for opening it on week-days, it might be said nobody would make use of it if it were opened. That is nothing to the point, for they should have the opportunity at all events. The open doors would be a standing rebuke to them if they were constantly passing them by; and then if they were in trouble they might have an answer that would truly satisfy their hearts, and open up a grander and deeper vision of spiritual things than they had ever had before. So I think it would be for the good of the people, as well as for the glory of God, that the Church doors should stand open. Just picture to yourselves the change it would make. I know that numbers of tired persons would go and sit down for a few minutes. And a Christian caretaker, whose heart was filled with the Holy Ghost, might be the means of bringing many of these tired ones to the rest that remains for the people of God; and so, on the whole, I am sure that it would be for the good of souls that our Churches should be constantly open, and when they are open for Divine Service, that the seats should be free and unappropriated."

"I am sure if the church were entirely free there would be fresh scope for the operations of Christ's Holy Spirit in the hearts of those who use the Church, and it would increase the love of the people for the Church if they felt it was entirely open to them without distinction."

Letter from the Old Country.

Hints to Communicants.

II.—PREPARATION FOR THE HOLY COMMUNION.

Before coming to the Holy Communion each one should spend a certain time in self-examination, confession of Sins and Prayer. "Let a man examine him-

self, and so let him eat of that Bread and drink of that Cup."—1 Cor. xi, 28.

1. Some days beforehand examine your life in secret before God. Thursday, the day of the Institution of the Holy Communion, and Friday, the Death-day of our Lord are most suitable. Ask yourself if you have kept *each* of the Ten Commandments, looking at their full meaning.

2. Then confess your sins to God, one by one, and ask for Mercy and Forgiveness. Say Psalm li; applying each verse to your own case.

N. B.—The Prayer Book, in the Office for the Holy Communion, gives the following instruction to those who have fallen into sin, and, having been careless about spiritual things, wish for advice and comfort: its words are as follows:—

"And because it is requisite that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience: therefore if there be any of you, who, by this means, cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word, he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

Your Parish Priest is willing to give every opportunity to those who wish to avail themselves of this invitation. Go to him without any hesitation—his only desire is to help you to lead a Christian life.

The Invitation from the Book of Common Prayer (quoted above) speaks of "*Absolution*." The form of Absolution given in the Prayer Book for private use by any Priest of the Church is to be found in the Office for the Visitation of the Sick. So that after the comfort and "advice" is given, these words convey God's Pardon to the penitent sinner:—

"Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve

thee from all thy sins. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

"You may believe, most certainly, that these are the words of the Lord Jesus Christ himself, and you may come with joy to the Holy Communion, sure that your past sins are forgiven." *There* you will receive strength to fight more bravely against your temptations, and to live more perfectly to the honour and glory of God.

CHANGES

IN THE Church of England Population OF THE Diocese of Quebec.

A careful study of the Census of 1881 shews that in that year the Church of England population of the Diocese was 26982, while according to the Census of 1891 the total was 26130. This gives a decrease of 852. But, since the loss during the ten years in Quebec City was 798, and in Quebec County 351 or taken together amounted to 1149, it is evident that in the Diocese of Quebec generally, outside Quebec City and County, there was a slight increase in the Church of England population, amounting to 297.

And if we turn to look at the numbers belonging to all the various Protestant Bodies apart from the Church of England, we find that in 1881 the number was 39,524 and in 1891 it was 35,690; so that there was a decrease of 3,834: and since the loss in Quebec City was 857, and in Quebec County 223 or in all 1080, the loss in the rest of the Diocese was 2,754. Hence it appears that during the ten years the total decrease in the number of those who are not Roman Catholics was 4,686 out of a total 66,506 or about 7 per cent: *i. e.* less than 1 per cent per annum, and the loss outside Quebec City and County was only 2,457 or considerably under 1 per cent in ten years. We trust and believe

that, when the next Census is taken, although there may still be some further decrease in the English population of the Diocese, it will not be so large as in the previous ten years, and that the Church of England population will, owing to the zeal and devotion of our Clergy and people, and under the Divine blessing, shew a very marked increase.

Ad Clerum.

Those of the Clergy of the Diocese, who have not yet replied to the Bishop's invitation to be present next month at his Biennial Visitation at Bishop's College, Lennoxville, should do so as soon as possible, in order that the number to be provided for may be known and arrangements made for their reception. These replies are to be addressed to the Bishop's Chaplain, the Rev. E. A. Dunn, Bishopsthorpe, Quebec.

Quebec Clerical Library.

In addition to the books, announced in our June Number, as added to the Library through the kindness of the Rev. Canon Richardson, the following work has also been presented by him and is entered on the Catalogue, as follows: Manning, Life of Cardinal (2 Vols.)—PERCELL.

Another of the missing books of the old Library has been discovered and returned, viz:

Laud, Life of Archbishop. LE BAS

Members of the Library should note these books in their copies of the Catalogue.

University Intelligence.

BISHOP'S COLLEGE, LENNOXVILLE.

The Convocation of the College and the closing of the School this year, were particularly satisfactory.

Since its Jubilee celebrated with so much *clat* here last summer, the College and School seem to have started on an era of increased prosperity, and both promise to be before the public even more prominently than before.

Convocation Week began its proceedings on Sunday, June 21st. At the morning Service the Principal gave his Valedictory Sermon in the Chapel. This Service was followed by the Office of Holy Baptism, when the Rev. H. J. Petry, B. A., of Quebec, administered the sacred Rite to the infant daughters of the Head Master and of Mr. Brockington respectively. In the evening a united Service of the Parish and College was held in St. George's Church, when a Sermon was preached by the Rev. W. Robinson, of Bradford Yorkshire, Organizing Secretary of the S. P. C. K., for the North of England, who has been visiting Canada. The sermon was an admirable summary of the work of the S. P. C. K., shewing how that Society has striven to combat and remove three discords: (1) That between man and man—by its Mission work in England, striving to allay political strife and to bridge over the differences between capital and labor and to further Christian emigration; (2) that between man and himself,—by its Christian evidence publications, striving to remove the causes of scepticism; (3) that between man and God,—by its publications of Bibles, Prayer Books and devotional works, and by promoting the founding of Bishoprics and the endowment and aid of Colleges.

On Monday evening, June 22nd, an old Student of the College, the Rev. G. Abbott Smith, of St. James' Church, Montreal preached before the representatives of the University. The Sermon was one of the exercises for the B. D. Degree. There was also a very successful Concert on Monday Evening, given in Bishop Williams' Hall by the boys of the Chess Club.

Tuesday, June 23rd, witnessed the Annual Cricket Match between Past and Present, the Old Boys proving victorious by 4 wickets and 44 runs.

Wednesday, June 24th, (Nativity of St. John the Baptist) began with a Celebra-

tion of the Holy Communion at 7.15 a.m., followed by Mattins at 8.45. During the later morning and afternoon, the School Athletic Sports attracted a large gathering of interested spectators. Members of Convocation reluctantly left these Isthmian games to assemble for their business meeting, at which degrees were passed for those who had qualified for the same. A report was given of the conference of representatives of Church Universities, held in Montreal, on June 18th, to consult as to the practicability of a union for Degrees in Arts, analogous to the actual union which now exists for Degrees in Divinity. The proceedings of the Executive of Convocation were confirmed, and Sir Henry Joly de Lotbinière was re-elected as non-official member of that Board.

In the evening, the Boys' dance, one of the most enjoyable events of the whole year, was held in the Bishop Williams' Hall. The hall was prettily decorated, and the dance was one of the best and jolliest on record. The guests were received by Mrs. H. J. Hamilton Petry, wife of the headmaster, who also presented the prizes won in the School Sports.

On Thursday morning, Mattins was read at 7, followed by a Celebration of the Holy Communion. At 9.30 the Annual Meeting of the Alma Mater Society took place with Archdeacon Roe, D.D., in the chair. The following officers were elected for the ensuing year: President, G. H. Balfour, Esq., of Montreal; Vice-Presidents, G. R. Hooper, Esq., Montreal; and the Rev. Canon Thorneloe, D.C.L., Sherbrooke. Committee: E. G. Joly de Lotbinière, Quebec; Rev. R. Hewton, Lachine; Rev. Prof. Parrock, Lennoxville; Secretary-Treasurer, Ernest B. Cochrane, Esq., Lennoxville. At 11 the Convocation Service took place, consisting of Choral Celebration of the Holy Communion and Sermon. Those taking part in the service were; The

Lord Bishop of Quebec, Celebrant, attended by his Chaplain, the Rev. E. A. Dunn, B.A., the Rev. W. Robinson, Organizing Secretary of S. P. C. K., Gospeller, the Ven. Archdeacon Roe, Epistoller, and the Rev. Principal Adams, Deacon. The Preacher was the Rev. John Ker, D.D., Rector of Grace Church, Montreal, whose Sermon was scholarly and very suitable for the occasion.

At the conclusion of the Service, dinner was partaken of by a great many of the Clergy and Visitors in the large Dining Hall.

The Public Convocation began at three o'clock. R. W. Hencker, Esq., D.C.L., Chancellor of the University, was in the chair. With him on the platform were the Bishop of Quebec, Archdeacon Roe, Canons Foster and Thorneloe, the Rev. J. Ker, D.D., A. D. Nicolls, Esq., Registrar; Hon. H. Aylmer, (Richmond) and Hon. J. G. Robertson, (Sherbrooke). The Rev. W. Robinson, the Rev. E. A. Dunn, Bishop's Chaplain, Dr. G. T. Ross, H. J. H. Petry, M.A., Headmaster of the School; the Professors of the College, and others. The Bishop Williams' Hall was crowded to the doors, and the proceedings were, as usual, of an interesting character.

The Chancellor opened the Meeting with an address, in which he reviewed the events of the past year and spoke cheerfully of the present position and future prospects of the College. The progress of the Jubilee Fund was referred to and also the need of Endowments.

His Lordship the Bishop of Quebec followed with an able speech, reviewing at some length the work of the College in the past, emphasizing its increased prosperity at the present time and the liberal donations which the University had lately received. He spoke particularly of the fact that the school was not set apart entirely for those of the Church of England, but was non-sectarian. He referred too to the grand work the S. P. C. K.

had done in Canada for the Church and Education, and concluded an entertaining address amid great applause.

The Principal's Report stated that the general results of the work of the College had been satisfactory. Forty-five students were reported in the College, and ten in the Divinity Faculty, who were all graduates. Thirty-three were in Arts, of whom twenty-seven were fully matriculated. Only four had graduated this year, one taking Classical Honors. The new Calendar contained not only a reference, the Report said, to the work of the College, and School, and Medical Faculty, but also an account of the Dental College of Quebec, recently affiliated, and of the Dominion College of Music, also recently affiliated. A proposal from a Ladies' College in Ontario had been declined with regret. The work of special faculties had been satisfactory. The number of students was the largest on record in both the faculties of Arts and Divinity and the same might be said of the Medical Faculty in Montreal. It was his impression, the Principal said, that in no year of recent times had there been better work and general conduct on the part of the students, and of all the members of the Institution than in the present year. He had noted with pleasure that some of their recent Graduates had done well in teaching and were taking the headships of important local Schools. The Missionary Work of the College had been well illustrated by the labours of the Revs. I. N. Kerr and C. E. Bishop on the Labrador. He could not close without some reference to the Jubilee Fund. A year ago that day it consisted of less than \$1,000. Till December 2nd, 1895, its proportions were slender. Then Mr. R. Hamilton, D.C.L., of Quebec, gave it an impetus by an offer of \$20,000 on condition that \$10,000 was subscribed before the 31st of July, 1896. The condition had been complied with by June 3rd. Besides that, two subscriptions of \$5,000 had been

given by Mr. J. H. R. Molson, of Montreal, and Hon. E. J. Price, Quebec. The S. P. C. K., had promised a like sum on condition that certain Professorships were fully endowed. To place the condition of the Jubilee Fund in a nutshell, he would say that they now had \$41,000 certain. There was besides about \$14,000 in the air, but \$5,000 of this was dependent on their obtaining \$5,000 more which was not yet in the air. In a few words, there were \$41,000 obtained, \$14,000 in the air and \$5,000 that must be obtained.

The Chancellor was then called upon to confer the degrees, a duty which he performed amid enthusiastic applause. The conferring of the dental degrees and those of Archdeacon Roe and Rev. G. Abbott Smith brought out prolonged applause.

The following is a list of the degrees conferred, and of the College and School Prizes:—

DEGREES.

D. C. L. (*honoris causa*.)—Ven. Archdeacon Roe, D. D.

B. D.—The Rev. G. Abbott Smith, M. A. M. A. (*in course*)—The Rev. M. O. Smith, B. A., B. D. H. D. Hamilton, B. A., M. D. R. E. Howe, B. A.

D. D. S.—E. B. Ibbotson, J. S. Ibbotson, H. J. S. Nichol, J. E. Maufette, T. D' A. Tansey, R. L. Watson, E. C. Mart, H. G. McConnell, W. J. Kerr.

B. A. (*ad eundem*.)—A. A. Brockington, B. A., London.

B. A. (*in course*.)—W. E. Thorneloe, 2nd class Classical Honours. B. A. Planche, option (Math and Science) 2nd class. W. G. M. Robertson, option (Math. and History) 2nd class. H. P. Boyle, option (Classics and Mod. Lang.) 2nd class.

SCHOLARSHIPS, PRIZES, etc.

DIVINITY FACULTY.

Haensel Prize (Reading in Chapel)—W. Barton, B. A.

Dr. Allnatt's Prize for Hebrew—G. Pye, B. A.

Dr. Allnatt's Prizes for sermons—(1) B. Watson, B. A. (2) W. A. Gustin, B. A.

Notes.

The Editor would call the special attention this month of all contributors to the *Diocesan Gazette* to the notice in the Postscript that he wishes to receive all items of news, &c., by August 15th, instead of the usual day, August 20th. This is required in order that he may have the September Number published and mailed by Saturday, August 29th.

On Sunday, July 5th, the Rev. E. J. Etherington, B.A., of Wycliffe College, Toronto, was instituted and inducted by the Bishop to the Temporal and Spiritual Rights of the Rectory of Trinity Church, Quebec. We congratulate Mr. Etherington upon his new appointment and heartily welcome him amongst us as one of the Clergy of the Diocese, and we trust that he and his Parish may both be much blessed in their new relations one to the other.

The boys of the Cathedral Choir and of the Male Orphan Asylum had their Annual Pic-Nic to Lake St. Joseph on July 24th. The kindness of many friends combined with fine weather contributed to its complete success, and all spent an enjoyable day.

The Rev. James Macarthur, Vicar of All Saints, South Acton, England, accompanied by Mrs. Macarthur, sailed from Liverpool on board the R.M.S. "Mongolian," on Thursday, July 30th. They are expected to arrive in Quebec about August 8th, and will be the guests of the Bishop. Mr. Macarthur has promised to preach on September 1st at the opening Service of the Bishop's Visitation of his Clergy at Lennoxville.

During the month of July the Rev. R. A. Parrock has been Chaplain of St. James' Church, Cacouna, and Master of the Clergy House of Rest. The number of Clergy staying at the House of Rest has not been large. The following have partaken of its hospitality for periods varying from two days to three weeks:—The Rev. Thos. L. Aborn, B.D., Church School, Toronto, Rev. Benj. P. Lewis, Iberville, P. Q., Rev. John Kemp, B.D., Leeds Village, P. Q., and Rev. F. J. B. Allnatt, D.D., of Bishop's College, Lennoxville. The Chaplain for this month is the Rev. G. F. Hibbard, B.A.

In our last issue we announced that four pupils from Compton Ladies' College had presented themselves for the University A. A. Examinations. We are glad now to be able to add that they all passed, two of them with high marks, and that one, Miss Mary Brooks, stood at the head of all examined throughout the Province of Quebec, obtaining 92 per cent. of full marks. The College is certainly meeting with great success and is gaining in the good opinion of the public. Its prospects for the coming year are excellent.

We understand that the Rectory of St. James' Cathedral, Toronto, has been offered to the Rt. Rev. Edward Sullivan, D.D., Lord Bishop of Algoma, and that it is probable that he will resign his Bishopric and accept this new appointment.

DISTRICT NEWS.

STONEHAM.

The Rev. G. F. Hibbard writes:—

For some time past efforts have been made to restore the Church in this Mission, and although much has been accomplished by the help of various friends, and our Church building is now in a thorough state of repair, there still remains something to be done in decorating and furnishing. The walls, ceiling, Vestry, and Rood Screen ought to be suitably coloured, the Chancel carpeted and a new Prayer Desk supplied. To succeed in doing this we need and ask for outside aid, but before it is given we shall be asked no doubt what the Congregation have done for themselves towards the restoration of their Church. They have paid for the labour of shingling the Church; hewn and drawn the beams for the floor and brought from Quebec the boards and other material used by the carpenters in rebuilding the interior. At present they are restoring the dilapidated Graveyard and bringing logs to be sawed for new material to repair the fence. To make the interior of our Church both pretty and churchlike we need only from \$30.00 to \$35.00, but even so small a sum cannot be raised within the Mission itself where the people are very poor and we are constrained to ask the assistance of kind friends who desire to see the Church fabrics of the Diocese preserved and made beautiful and meet for the Worship of the Most High.

LENNOXVILLE.

The Rev. A. C. Scarth reports:—

The contract for the extension of St. Georges' Church, Lennoxville according to the plans of Messrs Clift and Pope Architects, has been awarded to Messrs D. G. Loomis & Sons, Sherbrooke. The work will be proceeded with immediately.

A peal of Harrington's tubular bells (now so much used in England) has been given

by the Misses Mackenzie, of Langdon Hill, Lennoxville, to be placed in the new tower. It is hoped that this generous donation may be an inducement to others to give either a memorial window, or in some other way to contribute to the adornment of God's House.

UPPER IRELAND.

The Rev. W. G. Faulconer reports:—

The beautiful stained glass window, executed by the well known artist, Mr. Spence, was in its place in the Chancel of S. Peter's Church, Black Lake on Sunday, July 12th. It was erected to the glory of God by the Ladies' Guild, the President at the time the money was devoted to this purpose being Mrs. Penhale.

This little band of Church workers, has never numbered more than nine members (this number includes all who could possibly be members) yet it has completely furnished the interior of the Church with Pews, Organ, carpets, matting, &c., the latest gift being the Window.

All the members of the Guild regret losing Mrs. Penhale who is leaving Black Lake. They however welcome the return of a former member, Mrs. Evans, who is skilled in the art of embroidery; and visions of chaste Altar Frontals &c., gladden the future.

The window is ready to be dedicated by our Bishop who will be gladly welcomed on his return from Labrador.

The several congregations of this large Parish are repairing the Rectory at Maple Grove.

NEW CARLISLE.

The Rev. Edgar B. Husband writes:—

I am glad to be able to report that the Church at New Carlisle will shortly be completed. Contracts have been let for the Spire and Interior. Work on the Spire has already commenced. Towards this object the S. Andrew's Guild have been working hard since February last, and their labours were crowned with success on July 9th when a successful sale of work was held in the Town Hall, which realized about \$180, a sum far exceeding their expectations. Our thanks are specially due to Mrs. J. L. Smith, and Miss E. Murison who presided over the Tables, and also to Mrs. W. L. Kempfer who took charge of the Refreshments, and to all for the energetic way in which they worked.

MAGOG.

The Rev. R. C. Tambs reports:—

Dr. Robillard has kindly placed at the disposal of the Silver Cross Dispensary of the King's Daughters a suitable room, off his drug store, free of rent, and the following sums have been received through Mrs. William Whitehead towards the same object:—Mr. A. F. Gault of Montreal, \$20.00; Mr. J. S. Bond of Boston, \$5.00; Mr. T. H. Brown of Montreal, \$3.00; Mrs. Jack of Montreal, \$2.00. Also received, a gentleman's dressing gown from Mrs. Janet Taylor. On Sunday July 12th, at the afternoon meeting of the King's Daughters three additional members were admitted to the Order.

On Dominion Day the "Lady of the Lake" ran a happy and successful excursion to Newport and back (sixty miles) under the auspices of the Ladies' Guild.

Much sympathy is felt with Mr. and Mrs. Appleton in their recent loss by scarlet fever of their bright little son Percy, aged six years. The sympathy is the deeper inasmuch as they are newcomers and had lost five little ones in England, so that they are now left with one little daughter.

Two marriages of prominent interest took place, on the 15th and 20th of July respectively:—Miss Helen Ruthven Johnson to Mr. Edward Fraser of Sherbrooke and Miss Edith Emily Hall to Mr. Harry Lawrence Perchard. At the former the Rev. Canon Thorneloe D. C. L. of Sherbrooke performed the ceremony assisted by the Incumbent. On both occasions the Church was beautifully decorated and the Service largely attended.

It is a cause of general satisfaction to our Church community that Mr. J. R. Wilcox, who has shown so much interest and ability in the development of musical taste and talent since he came to Magog, has most kindly accepted the leadership of St. Luke's Choir.

BURY.

The new Chancel Window of St. Paul's Church, Bury, erected to the memory of the late Mrs. Richardson was dedicated on Wednesday evening, July 1st, advantage being taken of the presence in the Mission of the donor, the Rev. Canon Richardson. The Rural Dean, the Rev. Canon Foster, officiated, assisted by the Revs. W. A. Adcock, A. H. Moore, and the Incumbent. A suitable Service was used, printed copies

being distributed among the Congregation. The Rev. G. H. Parker had been announced to deliver an address, but was prevented by indisposition, and his place was taken at the last moment by the Rural Dean and the Incumbent, who spoke of the fitness of "such a gift for beautifying the House of God, and also dwelt upon the life of the deceased lady, commemorated by the new Window. At the close of the addresses the Te Deum was sung, and the Benediction was pronounced by the Rural Dean.

At the base of the window is the following inscription: "To the Glory of God and in memory of Charlotte Elizabeth, wife of Rev. Canon Richardson, formerly Incumbent of this Parish, who entered into rest June 17th, 1894."

Canon Richardson delighted and benefited his old parishioners by staying about a month with them, and gave further token of his interest in the place by presenting a pair of fine brass vases for the Altar of St. Paul's Church.

Another addition to the furniture of the Chancel of this Church is a handsome brass Alms Dish, purchased with money kindly offered by the late Mr. Lemuel Pope, not long before his lamented death.

WATERVILLE.

The Rev. G. Hammarskold, General Missionary to the Swedes in the United States, who recently visited and ministered to his countrymen in and about Sherbrooke, has secured for them a continuance of similar ministrations through the Rev. F. Edward Lund of the same nationality.

Mr. Lund has been a Congregational Minister to the Chinese in their own tongue for eight years and was asked to be a Superintendent of that religious body's Mission Stations in China. But for some time, and especially in the course of the past year, Mr. Lund has been recognizing more and more the claims of an Apostolic and National Christianity, and of the Historic Episcopate, and about three months ago he was confirmed by Bishop Potter, of New York, and is now a Candidate for Holy Orders, and he is destined for renewed Missionary work under the jurisdiction of Bishop Graves in China.

Mr. Lund has his headquarters in Waterville, where the greatest number of the Swedes of these parts are living, and he holds Swedish Services in St. John's

Church, in which he and his countrymen are heartily welcomed, and where they are delighted to worship God and hear His Word in their own mother-tongue.

NORTH HATLEY.

Mr. and Mrs. Edw. Sprigings invited the scholars and teachers of the North Hatley Sunday School to a happy gathering on their promises in the afternoon of Dominion Day. Fine weather, games of all sorts, and tea under the trees, with a whole-hearted hospitality, combined to make the time pass quickly and enjoyably. The young people, through the Rev. E. A. W. King, voiced their hearty appreciation of the generous reception accorded them by their kind host and hostess, and on departing cheered them lustily.

INDIAN MISSION.

There was a royal time the other night at Pointe Bleue, Lake St. John, upon the occasion of the home-coming with his Bride, of Mr. Kirkpatrick, the respected agent of the Hudson Bay Company, and Warden of the little Indian Church. A large number of friends met them at Roberval upon their arrival by train from Chicoutimi after their ascent of the Saguenay. After dining at Mr. B. A. Scott's, the party was driven to the home of Mr. and Mrs. Kirkpatrick at Pointe Bleue, where the Indians upon the Reserve turned out in full force to welcome them with discharges of musketry, bon fires, etc. The fetes were kept up the following day, when the Bridgroom entertained the whole of the Indians at a *macouchan* or big feast. There was also a war dance, and the whole place around was decorated with flags, etc.

POSTSCRIPT.

The Editor begs to acknowledge the following subscriptions for 1896:—Rev. C. C. Waller, Valcartier, (1); Rev. D. Horner, (5); Rev. G. H. A. Murray, (13); Very Rev. Dean Norman, (1); Mrs. Wright, Montreal, (1); Rev. E. J. Etherington, (1); Rev. L. C. Wurtelo, (12); Mrs. Warner, Quebec, (1).

Also the following for 1895:—Rev. W. F. Forsythe, (22); Rev. L. C. Wurtelo, (12).

All items of News, &c., intended for the September Number should reach us on or before August 15th.

THE
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