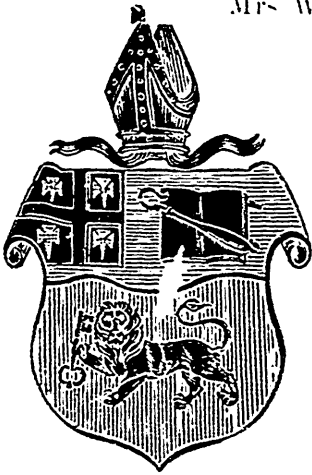


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Quebec DIOCESAN GAZETTE

Under the sanction of the Bishop.

A
MONTHLY RECORD
OF
CHURCH WORK
IN THE
DIOCESE.

All communications to be made to the
Rev. E. A. DUNN, B.A.,
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The Bishop's Engagements for February.

Tuesday, February 2nd.—(Purification B. V. M.)—Celebrate the Holy Communion at All Saints' Chapel, 8 a.m., and attend Meeting of the Quebec Clerical Association at S. Matthew's Rectory, 6.30 p.m.

Wednesday, February 3rd.—Preside at the Annual Meeting of the Church Society at 3 p.m.

Thursday, February 4th.—Preside at Meeting of the Central Board of the Church Society 4 p.m.

Saturday, February 6th.—Go to Montreal.

Sunday, February 7th.—Preach at S. John's Church, Montreal, 11 a.m. Preach at Grace Church, Montreal, 7 p.m.

Monday, February 8th.—Lecture at S. John's, Montreal on the "Origin and position of the Church of England."

Wednesday, February 10th.—Attend Meeting of the D. & F. M. Board. at the Synod Hall, Montreal, 10 a.m.

Thursday, February 11th—Travel to Lennoxville.

Friday, February 12th.—Hear Students read and preach, and give illustrated Lecture at Bishop's College School on a trip to Manitoba, Alberta and British Columbia.

Saturday, February 13th.—Hear Students read and preach, and travel to Melbourne, and lecture on English Church History.

Sunday, February 14th.—Hold Confirmation at S. John's, Melbourne, 10.30 a.m.; and also hold Confirmation at Windsor Mills, 7 p.m.

Monday, February 15th.—Return to Quebec.

Tuesday, February 16th.—Preside at Meeting of Central Board of the Church Society.

Wednesday, February 17th.—Preside at Meeting of the Diocesan Board.

Thursday, February 18th.—Go to Portneuf. Service at Halesboro', 3 p.m. Confirmation at Portneuf, 7.30 p.m.

Friday, February 19th.—Return to Quebec.

Saturday, February 20th.—Go to Sherbrooke.

Sunday, February 21st.—Institute and Induct the Reverend G. W. Dumbell, D.D., to the Rectory of St. Peter's, Sherbrooke, at 11 a.m.

Monday, February 22nd.—Return to Quebec.

Wednesday, February 24th (S. Matthias, Ap. & M.)—Celebrate the Holy Communion at All Saints' Chapel, 8 a.m.

Friday, February 26th.—Attend Meeting of Council of Education, 10 a.m.

Sunday, February 28th.—Celebrate the Holy Communion at Cathedral 8 a.m., preach at 11 and assist at Evensong, 7 p.m.

Holy Trinity Cathedral, Quebec City.

The dictum of a cruel Editor has compressed this sketch of the Cathedral of the Holy Trinity of Quebec into so small a compass, that it is impossible to record other than the chief historical events connected with the grand old edifice, making it a rather disconnected relation.

In 1692 the Recollets, or Frères Mineurs of the order of St. Francis, built their Church and Convent in the Upper Town of Quebec, facing the Parade or Place d'Armes, but, on the capitulation of Canada, in September 1763, the whole property became a possession of the British Crown, and the few Franciscans that remained were permitted to use their properties until the death of Père de Berrey, the last Superior of the order in Canada.

The Recollets generously permitted the Church of England to use their place of worship, as related in the *Quebec Gazette* of May 21st, 1737:—"On Sunday next, Divine Service, according to the use of the Church of England, will be at the Recollets' Church, and continue for the summer season, beginning soon after eleven. The drum will beat each Sunday soon after half an hour past ten, and the Recollets' bell will ring to give notice of the English Service the instant their own is ended."

The Bishop of Nova Scotia, Dr. Charles Inglis, held his primary Visitation at Quebec on 5th August, 1783, in the Recollets' Church, and, before he sailed for Halifax on H.M.S. Weazle, the Clergy of the Church in Canada, eight all told, presented him with an Address. The urgent representations of Bishop Inglis now caused His Majesty, King George III, to erect the Diocese of Quebec, when the Reverend Dr. Jacob Mountain was appointed its first Bishop, and consecrated at Lambeth on July 7th, 1793.

On the 6th September, 1796, the Recollets' Church was destroyed by fire, and that of the Jesuits was used for our Services.

The Cathedral was built by the British Government on the Recollet property, the first stone having been laid on August 28th, 1800, the last one on May 1st, 1804, and the Consecration took place on August 28th of that year, when the Bishop was presented with Letters-Patent of the Cathedral Church and the whole of the property as it now stands, surrounded by the stone wall and iron railing.

On September 8th, 1821, the Parish of Quebec was erected, and the property, on which stands the Rectory, All Saints' Chapel and Church Hall, was patented to the Rector of Quebec by the King, who at the same time decreed that the Cathedral would be used as the Parish Church only until a Parish Church should be built, and that the Episcopal rights and privileges in

the Cathedral were to be reserved and in no wise impaired.

Bishop Mountain died on June 18th, 1825, and lies buried within the Chancel, at the north side of the Altar beneath the monument erected to his memory. The Hon. and Reverend Charles James Stewart, brother of the Earl of Galloway, and one of the Diocesan Clergy, was consecrated his successor at Lambeth on January 1st, 1826.

The Cathedral, down to this time, had no bells, so a subscription was raised and a chime of eight bells, weighing 8,023 pounds, was ordered from the old White Chapel Bell Foundry, London, and arrived during the summer of 1831: their first peal ringing out on October 20th, when Lord Aylmer was sworn in as Administrator of the Government of Lower Canada. On the 14th February, 1836, the Ven. Archdeacon George Jehoshaphat Mountain was consecrated at Lambeth Bishop of Montreal, without any See or jurisdiction, but as Coadjutor to Bishop Stewart, and at the death of the latter in London, in July, 1837, Bishop Mountain took charge of the Diocese of Quebec, but retained the Rectorship of the Parish.

The Diocese of Montreal was erected on July 18th, 1850, and Rev. Dr. Fulford consecrated to that See at Westminster Abbey, when new Letters-Patent appointed Bishop Mountain to the See of Quebec.

Bishop Mountain died on January 6th, 1863, and the Churchmen of the Diocese erected to his memory the beautiful window in the Chancel of the Cathedral. His successor, Rev. James William Williams, M.A., Professor of Belles-lettres of Bishop's College, Lennoxville, was consecrated by the Metropolitan on June 21st, 1863, in the Cathedral at Quebec.

In June, 1888, the Synod instituted the Capitular Body of the Cathedral, composed of Very Reverend R. W. Norman, D.D., Dean of Quebec, Ven. Archdeacon Henry Roe, D.D., and the Reverend Canon A. A. Youffland, M.A., Thomas Richardson, George Thorneloe, M.A., and J. Foster, M.A., with E. J. Meredith, Esq., Registrar of the Diocese.

Bishop Williams died April 20th, 1892, and was succeeded by the Reverend Andrew Hunter Dunn, M.A., Vicar of All Saints', South Acton, England, who was consecrated on September 18th, in Christ Church Cathedral, Montreal.

The exterior of the Cathedral is much the same as it always was, a plain, substantial, rectangular stone edifice, standing in a well-kept "Close," surrounded by those fine old trees which add to the beauty of the environment and remind Englishmen of those sacred buildings in Britain. But the interior, of which a modern picture is presented with this number of the *Diocesan Gazette*, has gone through many vicissitudes.

The Organ of 1804, sold in 1847, still does duty in the Roman Catholic Church at Lotbinière, while its successor was, in 1881, replaced by the present splendid instrument, which has just been improved by the addition of an apparatus for filling the bellows by means of electricity. The high backs of the oaken Pews were lowered, and the ancient three-decker Pulpit replaced by the present one, which has since been transported from its central position, in which it shrouded the Altar of God, to the north side of the Church, thereby ousting the Font from its old place to where it now stands, alas! too much out of the way. The two wooden Reading Desks have disappeared, one to Labrador, and the other to St. Paul's Church, giving way to an exquisite brazen Eagle, placed there on Christmas Day, 1895, in memory of the late Bishop Williams. The front row of Pews on either side of the Nave have been removed, giving space for the stalls of the Lady Choristers, while those of the men and boys rank in front of the stalls of the Clergy, which have been drawn forward somewhat and raised several inches higher; the Choir formerly occupied the gallery in front of the Organ. The ancient chancel stoves, as old as the building, have been removed, and a hot air furnace in the crypt beneath heats the East end of the Church.

The high arched Ceiling, so beautifully tessellated, is made, not as many suppose of plaster, but entirely of wood, and is supported by eight pillars of pitch pine with an outer white pine casing. The ceiling and pillars are white, and the walls are of a light yellow sandstone color. The divisional lines in the ceiling and the edgings of the arches are of cable pattern, and in the Chancel are gilded. The semi-circular spaces on the Chancel walls and over the window are cerulean blue dotted with golden stars. On the walls to

the south of the Altar, inside the oaken railing, are the Ten Commandments written on two large panels, having broad gilt cable borders reaching to the base of the cornice on a level with the top of the window frame; in the lower portion of one is a marble Tablet to the memory of Bishop Stewart. On the north side are two similar panels, one containing the Apostles' Creed and the other the Lord's Prayer, and the lower portions hold marble Monuments of Bishop Jacob Mountain and the Reverend George Vernon Houseman, second Rector of the Parish. Outside the railing, on the south side is the Bishop's Throne in oak, emblazoned with the Arms of the Diocese, and opposite to it is a similar structure which formerly held the Font, placed there in 1831; above these hang respectively the old regimental and Queen's colors of H. M. 69th Regiment, deposited in the Cathedral on June 22nd, 1870, with the usual ceremonies, after the regiment had been presented with a new stand of colors by H. R. H. Prince Arthur, Duke of Connaught, on its return from repelling the Fenian invasion on the Huntingdon Frontier.

There are twenty-seven marble monuments and five brass plates on the walls of the Church, and nine of the windows are beautiful memorials to departed members of the Congregation. The Duke of Richmond, Governor-in-Chief of North America, lies buried beneath the Chancel, and a brass plate in the floor marks the spot.

The organ is situated in the western gallery over the main entrance, and on either side of it are two small galleries formerly used by the children of the Charitable Institutions attached to the Cathedral.

In the centre of the north gallery is the Governor-General's pew with the Royal Arms on its front. The Church resembles St. Martin's in the Fields, London, from which the plans were chiefly taken.

The Communion Plate was the special gift of King George III, and consists of ten massive pieces of solid silver exquisitely engraved and embossed with the Royal Arms, and those of the Diocese, and two heavy solid silver Candlesticks likewise embossed.

A prominent event in the annals of the Diocese was the celebration of its Centenary in the Cathedral on June 1st, 1893, which was participated in by the Bishops

of New York, Nova Scotia, Ontario, Niagara and Quebec, with a large number of Clergy. An eloquent sermon by Right Reverend Dr. Potter, Bishop of New York, and the impressive music of the Choir were notable features of that fine Cathedral Choral Service, when the surpliced Choir, abolished fifty years ago, was again revived.

Another splendid Service, a full account of which is given in this Number of the *Gazette*, took place in the Cathedral on January 6th, when Canon George Thorneloe, D.D., Rector of Sherbrooke, was consecrated Lord Bishop of Algoma.

The Rev. Thos. Adams, D.C.L., Principal of Bishop's College, Lennoxville, has been appointed to fill the Canonry rendered vacant by Dr. Thorneloe's Consecration.

So ends a very condensed sketch of our grand old Cathedral and a short relation of the principal events connected therewith.—*Floreat animo et fide.*

C. WURTELE.

Great Truths.

WHAT WE MUST BELIEVE.

What must I BELIEVE in order to become a member of the Church? The answer is given in the Catechism. "Believe all the Articles of the Christian Faith" as contained in the Apostles' Creed. This is all that is required. These articles are the fundamentals of the Faith. The Church rests upon them. If a man accepts these declarations, he accepts the whole Gospel of Christ. The Church, in the Creed, has culled out and put, in a concise form, all the essentials of the Christian Faith. "Believe on the Lord Jesus Christ and thou shalt be saved." The Apostles' Creed is the definite expression of this belief. Read it carefully as here presented, and see how grandly and clearly it is expressed.

"I believe in God the Father Almighty, Maker of heaven and earth:

"And in Jesus Christ His only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell, The third day He rose again from the dead; He ascended into heaven

and sitteth on the right hand of God the Father Almighty: From thence He shall come to judge the quick and the dead.

"I believe in the Holy Ghost; the Holy Catholic Church, the Communion of Saints; the Forgiveness of sins; the Resurrection of the Body; and the Life everlasting. Amen."

This is all the Creed the Church possesses. The second, or Nicene Creed, which is in the Service for the Holy Communion, is simply an enlargement of the Apostles' Creed and contains nothing different.

Sometimes three articles of the Creed are not fully understood. 'Let us briefly define them. "HE DESCENDED INTO HELL," or "Hades." This refers to the time between the death of Christ and His resurrection. He went into the place of departed spirits. It is inserted to testify to the reality of His death: for death consists in the separation of soul and body. These were truly separated. For as to His body, it was buried: as to His soul and spirit, He descended into hell. The word "hell" here simply means the abode of the departed, and has no reference to the place of torment. Our Lord Himself said that, when He died, He would meet the soul of the Robber in Paradise—the happy side of the world of souls.

"THE HOLY CATHOLIC CHURCH" means The Holy Church Universal—The Christian Church throughout the world, as well as in Paradise and Heaven. The word Catholic means universal. It must not be confounded with the term "Roman Catholic," which is local.

"THE COMMUNION OF SAINTS."—Saint is the original name for Christian. It really means "holy person." Men become Saints or Christians by being baptized, when they are made "members of Christ, children of God and inheritors of the Kingdom of Heaven." Since they are members of Christ they are members one of another. Hence by the Communion of Saints, as the poet sings, we mean:

Angels and living Saints and dead
But one Communion make,
All join in Christ, their living Head,
And of His love partake.

Prayer for the Suffering Armenian Christians.

Since the sufferings of our Armenian fellow-Christians still continue, the Bishop thinks there are many who may be glad to join, in Church or in their family or private devotions, in the following Prayer, which is being used at the present time in many parts of the world :

ALMIGHTY God, and most merciful Father, whose everlasting love is towards all mankind, and who hast commanded us to make intercession for all men : we earnestly and specially beseech Thee on behalf of the Armenian portion of Thy baptized Ploek, and all other Christian People now in the City of Constantinople and other parts of the Turkish Dominions, that Thou wouldest be pleased to look down with pity upon them in this their hour of tribulation, and of their extreme danger and suffering ; stretch forth Thy right hand with power to save them from their enemies, pardon whatsoever Thou hast seen amiss, maintain them steadfast in the Faith, comfort them in their sorrows, and speedily help and deliver them out of all their afflictions ; for the sake of Jesus Christ our blessed Lord and Saviour.

AMEN.

Consecration of the Reverend Canon Thorneloe, D.D.

The grand old English Cathedral of Quebec, which has witnessed so many splendid ceremonies since the opening years of the present century, was the scene, on the morning of the Epiphany, January 6th, of a magnificent ecclesiastical function, when in the presence of a crowded congregation, and one of the largest assemblages of Bishops and Priests ever seen in the sacred edifice, the Reverend Canon Thorneloe, D.D., D.C.L., was consecrated to be the third Bishop of Algoma. Almost every seat in the Cathedral was occupied. A large and efficient surpliced Choir, together with the Ladies' Choir, rendered the musical portion of the Service in a manner worthy of the Cathedrals of England. Nearly forty Clergy were present at the ceremony, including all those of this City and district, the majority of the Priests of the Diocese, and, amongst others, the Venerable Archdeacons Mills and

Evans, Chaplains to the Bishop of Montreal; the Very Reverend Dean Carmichael, Prolocutor of the Lower House of the Provincial Synod; the Rev. J. G. Bayliss, Registrar; the Reverend James Boydell, representing the Diocese of Algoma; the Venerable Archdeacon Roe, D.D.; the Very Reverend Dean Norman, D.D.; the Reverend Canons Von Iffland, Richardson and Foster, the Reverend Principal Adams, D.C.L., and the Reverend Geo. Dumbell, Rector-elect of Sherbrooke. The Bishops present were the Right Reverend the Lord Bishop of Montreal, the Right Reverend the Lord Bishop of Nova Scotia, the Right Reverend the Lord Bishop of Ottawa, the Right Reverend the Lord Bishop of Fredericton, the Right Reverend Bishop Sullivan, the Lord Bishop of Quebec, and, of course, Bishop-elect Thorneloe. It is, therefore, unnecessary to relate that the procession of Choir, Clergy and Bishops was an exceedingly large and imposing one. During its entry into the Church, and while the processionists were being seated, the Hymn "The Church's One foundation" was sung. Immediately following the Processional Hymn came the Ante Communion Service, which was taken by the Lord Bishop of Quebec with the Collect for the Epiphany, and the special Collect, Epistle and Gospel from the Consecration Service, which were read respectively by Bishop Sullivan and the Bishop of Nova Scotia. The Holy Communion Service was sung to the setting of Tours in F, with the exception of the Nicene Creed, for which Merbecke was used, and the whole was admirably rendered by the Choir. Then came the singing of Hymn 352 "Christ is gone up," which immediately preceded the Sermon.

The Right Reverend Dr. Sullivan, who was the preacher, took for his text St. Matthew ii. 10., "When they saw the star they rejoiced with exceeding great joy."

He began by eloquently setting forth the cause of Foreign Missions, and by answering, in a most convincing manner, the many objections which are raised against the inception and maintenance of Missionary work. Then, after pressing the equal necessity of doing Home Mission work, he concluded as follows :

"But, to-day, brethren, argument is scarcely needed in favor of the close and intimate connection in which Home and

Foreign Missions are bound up together in the bundle of the Church's corporate life. The solemnities of the hour furnish ample illustration. Surely it is somewhat more than a happy coincidence, nay, may we not call it a directly divine providence, nay even more a special inspiration of the Holy Ghost that the Church has been led to select for the commissioning of a Chief Pastor to care for the sheep of Christ's flock, who are scattered abroad over a wide field in this fair Dominion, the very day on which the first and earliest Epiphany was vouchsafed to the representatives of races, dwelling in what were then "the uttermost ends of the earth!" Brethren, I ask on his behalf your fervent prayers, your deepest sympathies, your most generous support. He will need them sorely. Some years since England despatched one of her bravest sons to Egypt to maintain her supremacy there against the countless hosts of the followers of the Mahdi, and then, pursuing a cowardly hesitating policy, left him there unsupported, to fall a prey to his enemies, thereby writing a bar sinister on her Esentecheon which no time can ever obliterate. Brethren, I beseech you, and through you the Church at large, to hold up the hands of him who, today, in obedience to a divine call, goes forth from these walls to take up the heavy burden of the administration of your Missionary Diocese of Algoma. It would be a cruelty and injustice to leave him there unsupported. I speak that whereof I know when I say that the ordinary labors, cares and anxieties attendant on the episcopal supervision of such a jurisdiction, weighty though they be, are trifles light as air compared with the utter heart-sickness that comes of seeing doors opening for the building up of the Church of Christ, but no means of entering them—fields whitening for the harvest, and no laborers to gather the golden grain—nay, hearing strong men, with tears running down their cheeks, begging for the Church's ministrations for themselves and their children, only to receive the chilling reply, 'I cannot.'

But, my brother, I would not discourage you. God forbid. The call you have obeyed is a divine one. You did not seek it. It comes to you from the assembled Church, only after solemn and silent prayer for the guidance of the Holy Ghost. And you obeyed it, not hastily, as a prize to be

grasped at, but after deep searchings of heart, and earnest and frequent asking, 'Lord what will Thou have me to do?' Doubt not, therefore, that you are to-day treading the path of duty, and dismiss the fears and questionings that intrude themselves. The path before you will not be one strewn with flowers,—you would not have it so if you could, difficulties and discouragements will confront you, trying your faith, testing your patience, tempting you at times, not merely to despondency, but almost to despair, but 'be strong and of a good courage.' Friends may seem to fail you, the Church's tender care may cool, 'may cease towards the child she bare,' but God will take your very disappointments, and in the secret alchemy of His good providence transmute them into stepping stones, lifting you individually into a more perfect resignation to His will. Therefore, while working 'for the edifying of the Body of Christ,' 'Rest in the Lord, and wait patiently for Him,' for "they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

Directly after the sermon the Lord Bishop of Montreal, (acting under a commission received from His Grace the Lord Archbishop of Ontario,) took his seat in the face of the congregation, and the two presenting Bishops (the Bishops of Fredericton and Ottawa) presented the Bishop-elect in the form prescribed in the Consecration Service, as follows:—"Most Reverend Father in God, we present unto you this godly and well learned man to be ordained and consecrated Bishop." The necessary oaths of allegiance and of due obedience to the Archbishop of the Province had been previously taken by the Bishop-elect according to the Canon, and consequently the acting Metropolitan simply called for the record of the election of the Reverend Canon Thorneloe, D.D., at the recent special session of the Provincial Synod, and this record of election was read by the Very Reverend the Dean of Montreal, Prolocutor of the Lower House. This done, the acting Metropolitan addressed the congregation, calling upon them to join in prayer, and saying:—"Brethren, it is written in the Gospel of Saint Luke, that our Saviour Christ continued the whole night in prayer before he

did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, that the Disciples, who were at Antioch, did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us, therefore, following the example of our Saviour Christ, and His Apostles, first fall to prayer, before we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him."

The Litany was then sung by the Reverend E. A. Dunn, B.A., Chaplain to the Bishop of Quebec, with a suffrage in behalf of the Bishop-elect, the concluding prayer, to be found in the Consecration Service, being taken by the acting Metropolitan. And now, Bishop Bond, sitting again in his chair with the other Bishops standing around him and the people all standing, questioned the Bishop-elect in the form prescribed, and offered a special prayer that he might have strength and power to perform all his sacred promises.

At this point (the people still standing), Mr. Bishop played an interlude on the organ, and the Bishop-elect put on the rest of the Episcopal habit, and then, all except the Bishops kneeling down, the *Veni Creator Spiritus* was sung, and further prayer offered, after which, while the choir and people still knelt, the acting Metropolitan and other Bishops stood over the Bishop-elect and laid their hands upon his head, the acting Metropolitan pronouncing the words:—

"Receive the Holy Ghost, for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the Grace of God which is given thee by this Imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and sobriety."

The acting Metropolitan then delivered a Bible into the hands of the newly consecrated Bishop, and addressed him, still kneeling, in the form prescribed.

The Bishops then returned to their former places, the Offertory was begun, and Hymn 79, "As with gladness men of old," was sung. This was followed by the usual order for the Holy Communion, with only this deviation, viz., that towards the end of the Service and immediately before

the Blessing, there was offered another special prayer for the newly consecrated Bishop. After the Blessing, the closing Processional Hymn was Hymn 179, "To the Name of our Salvation."

Immediately after the dispersion of the vast congregation, the Clergy of the Diocese, still robed in their surplices, reassembled in the Cathedral and grouped themselves at the East end before the Altar. They were joined presently by the Bishop of Algoma, who was led in by the Bishop of Quebec, the Archdeacon and the Rev. G. H. Parker, Rector of Compton. The Archdeacon then read and presented to the Bishop of Algoma an Address from his brethren, the Clergy of the Diocese. The Address had been beautifully illuminated by the Reverend Arthur Jarvis, Rector of Napanee, Ont., Archdeacon Roe's son-in-law, and grand-nephew of the first Bishop of Quebec. It ran as follows:—

"To the Right Reverend George, by Divine Permission, Missionary Bishop of Algoma."

REVEREND FATHER IN GOD,—Called by the voice of the Canadian Church, amid singular manifestations of approval and confidence from every quarter, to be her Missionary Bishop, you have to-day been consecrated to that high dignity and grave responsibility. Your place for the future in the Church's warfare is to be among those chosen sons of hers whom the Lord makes Princes in all lands and whose work is to win for Him an ever-enlarging territory. And now that the hour of removing to your new home has come, we, your brother Priests, are unwilling to suffer you to go forth from among us without some words of affectionate farewell. We desire to express to you our sense of the loss which your departure will be to the Diocese, a loss felt more keenly by those of us who have been in constant familiar intercourse with you, and to whom you have been, to some for many years, our guide, philosopher and friend. Our sorrow in parting with you is tempered by the assurance that the whole Church is a gainer through your advancement to a sphere in which the gifts intrusted to you,—gifts of counsel and prudence, gifts of lucid teaching and loving pastoral care, gifts of wisdom in organization and eloquence in speech,—will find larger and more influential scope,

We recall with joy in this hour of separation how delightful our intercourse with you in the goodly fellowship of the Presbyterate has ever been, an intercourse extended over two and twenty years; and we place on record the fact that during those many years your brother Priests have one and all felt for you an ever-deepening trust and affection. Your humility and gentleness, your brotherly sympathy and ever-ready help, your devotion and self-sacrifice in the Lord's work, spending and being spent, have formed an example of inestimable value, and will remain to us a cherished and fragrant memory. We will follow you in your future life with our love, our sympathy and our prayers, and in those prayers we will not forget those dear ones who go out with you and whom we also love in the Lord. And now we ask our Bishop to place upon your breast, over your heart, where He whom our gift recalls is ever enshrined, this Pectoral Cross,—“Magni Amoris Pignus Parvum”—to be the outward sign and pledge to those to whom you are sent, that in your future Bishopric of Souls, as in the past, you will ‘seek to know nothing save Jesus Christ and Him crucified,’ and will ‘glory in nothing save in the Cross of our Lord Jesus Christ.’ Grace be with thee, Brother. Amen!”

At the close of the Address, the Reverend G. H. Parker, with whom the presentation originated, and who had undertaken all the labour and research connected with the manufacture of the testimonial, handed to the Bishop of Quebec a beautiful Pectoral Cross. This the Bishop hung round the Bishop of Algoma's neck with the appropriate words, “*In hoc Signo vinces.*”

Bishop Thorneloe made a most suitable and touching reply, as follows:

“My dear brothers in Christ Jesus—dearer to me than words can tell—never dearer than now as I take leave of you, how can I adequately express to you what I feel at this moment? How can I thank you for your most loving, your too kind Address; for this costly, beautiful and significant gift; and, above all, for all that you have been to me during the years that are past? Indeed I can do little more than lift up my heart to God in gratitude for the priceless blessing of your friendship, which has been such as is rarely enjoyed even by Clergymen.

I do thank God; and I thank you my brethren. The beautiful words of the Address you have presented to me, although I dare not accept them as an accurate description of myself or of my life, will be to me a reminder of what a true Pastor ought to be.

And whatever of truth there is in the words of praise you have used towards me, I feel persuaded must have come in no small degree from your example; from the unity of feeling and the loving brotherly kindness which have so long been a tradition among the Clergy of Quebec.

It will be no small comfort to me in my future work to recall your assurance that you will “ever follow me with your love, your sympathy and your prayers.” And should I ever grow despondent amid the hardships of my new sphere of labour, this silent preacher, this beautiful Cross will remind me not only of your love for me, but of a love that passes human comprehension, and will warn me that the way to success and happiness lies through trial and self-sacrifice, and that, as a follower of the crucified Lord, I must be ready to endure hardship.

May God grant you all His choicest blessings and reward you for all your love and devotion. I shall prize your gift and your words beyond measure.”

The Archdeacon then asked the newly ordained Bishop to give his brethren his first blessing, which he did very solemnly and touchingly, all the Clergy kneeling before him. So ended one of the most impressive and beautiful functions ever witnessed in the fine old Cathedral of Quebec.

The sacred edifice was filled again at 8 o'clock with a large congregation for Festival Evensong with Sermon by the newly consecrated Bishop. The Service was bright and hearty throughout, the musical portion of the Service being especially noteworthy and highly creditable, both to the able and painstaking Organist, Mr. Bishop, and to the Choir, which was a large one. The Processional Hymn was “Onward Christian Soldiers,” and like all the others was admirably rendered. The Psalms for the day were chanted very regularly, and the *Magnificat* and *Nunc Dimittis* by Trimnel in “D” were sung with much taste. The masterpiece, however, was the Anthem. It was Stainer's beautiful one, “I Desired Wisdom,” and was sung in a manner which no one present had ever heard equalled.

The trio by the ladies was especially noteworthy, the dramatic accompaniment being well brought out by Mr. Bishop. At the conclusion of the Service Lemmen's Pontifical March was played by Mr. Bishop in magnificent style. The first part of the Service was taken by the Reverend F. G. Scott and the second by the Reverend E. A. Dunn. The Right Reverend Dr. Courtney, Lord Bishop of Nova Scotia, read the first lesson, and the Right Reverend Charles Hamilton, Lord Bishop of Ottawa, the second.

The Offertory after the Sermon was devoted to the Mission Fund of Algoma, and the Benediction was pronounced by the Right Reverend Bishop Bond.

The Right Reverend Dr. Thorneloe took for his text Ephesians iii, 8.

"Unto me who am less than the least of all saints is this grace given."

"The Festival of the Epiphany," he said, "is rich in glorious and hopeful suggestions. It shews us the whole world bathed in the sunlight of God's love. It brings to every child of man, however steeped in sin or lost in the wilderness of this world, an offer of divine mercy—a Saviour and an eternal home! The Sun of Righteousness, which at Christmas rises with healing in his wings, at Epiphany is high in the heavens, spreading His bright beams far and wide over the horizon, and giving promise of full noontide of spiritual blessing, when the knowledge of the Lord shall flood the earth as the waters cover the sea. From age to age, in the fulfilment of this promise, the Church of Christ, divinely organized, the shrine of His Holy Spirit designed and commissioned to shew forth Christ's death before God and man, has pressed out into all lands—obedient to her Master's command, and eager to fulfil His purpose that none should perish. And though at times, through human frailty and wilfulness, her progress has been retarded and her spirit chilled, yet her missionary character and divine commission have continually re-asserted themselves, as they are doing so marvellously to-day, sending her forth with renewed vigour against the strongholds of Satan—"conquering and to conquer." S. Paul was identified with the earliest conflicts and victories of the Church. The grand conception of the saving of the world under God by human agency, possessed, absorb-

ed, even consumed him—impelling him to efforts and to sacrifices almost unequalled in the annals of mankind. In writing the text, he stood, as it were, face to face with this conception as it effected himself. He, unworthy as he was, by reason of his past sad history, and by reason of his many shortcomings, of physique, temperament, and spiritual character, had yet been specially called to a part in the great work, had been blessed with unspeakable revelations to fit him for it, and had been conscious of his Lord's personal interest in himself—as, for example, when the Lord beckoned him into new fields of labour, or stood beside him in moments of special peril. Above all, he was conscious that all these proofs of divine favour had been summed up in an abiding gift of grace, which, amplified as he sought and needed it, made him sufficient for the tasks and trials assigned him, whatever and however grievous those tasks and trials might be. And as he thought over these things, realizing his own unspeakable unworthiness and the glorious power entrusted him by God, he cried out, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Two feelings are evidently struggling for mastery in the Apostle's mind. First, there is the thought of his own insufficiency. And we, who in this latter age are called to a share of the Apostolic Office and responsibility, must of necessity share also in this feeling of the great Apostle of the Gentiles! It has been with no little searching of heart that I have pondered, during these few past weeks of preparation, the nature and extent of the tasks and difficulties awaiting me. (1) There is the physical strain of constant journeyings through the length and breadth of a territory more than 48,000 square miles in extent. And, notwithstanding the increased facilities of travel by rail and boat, I can realize that, if I am to penetrate into all the ramifications of settlement to right and left of the great lines of travel this, will still involve some weariness. (2) Then there is the mental strain to be put upon me, not merely in the discharge of the duties of ministering and teaching incidental to my Office, but in the administration of diocesan affairs, and in the upbuilding, upon the solid foundations so-well

laid by my two distinguished predecessors in office, of the structure of diocesan organization. And here again I realize there awaits me no easy task. (3) But, thirdly, there is the spiritual strain to be encountered as I discharge the responsible duties of a Father in God to my Diocese; to the increasing body of Clergy; and to the laity, settlers and natives, scattered through this vast extent of country; the due appreciation of their personal character; of the difficulties contended against in special cases; of the efforts made under such difficulties; the patience to be extended to all; the justice to be done to all—the loving encouragement to be given to all—in short, the inspiration which, like living water, should flow forth from my life to refresh and to enrich the lives of those over whom I exercise my Office. All this, to say nothing of sterner things—surely this is no trifling matter. (4) But specially I had pondered the financial strain which, in a Missionary Diocese, so largely dependent upon outside aid, must always be great. Under this head one finds it natural to ask grave questions. (a) Can Algoma do more for herself in the near future? (b) Will the English Societies generously treat her as a special case and postpone the withdrawal of their grants? (c) Will the Canadian Church, freed now by the splendid efforts of my predecessor in office from all responsibility respecting the episcopal stipend, give more largely—say the sum thus set free—towards the Algoma Mission Fund? (d) Will it be necessary still for the Bishop of Algoma to leave his more legitimate work in the Diocese and at short intervals canvass the country as a solicitor of funds? Whatever may be thought about the English contributors, and we know how generously they always respond to deserving appeals, two great sources surely must be developed: (1) Algoma herself; (2) The older Dioceses of the Province of Canada. And it is for the zeal, wisdom, tact, and perseverance required for such work that the Bishop specially needs to pray. This part of the strain has been, and will still most likely be the weightiest part of the Bishop's burden, calling at once for grace from on high, and for the help and counsel of his brethren. Such are some of the matters I have been pondering, and is it any wonder if I have at times

been ready to cry, "Who is sufficient for these things?" And why should the call have come to me, who am "less than the least of all saints"?

But S. Paul did not, and we must not leave the matter here. After all, when we look into the text, and compare it with parallel passages, we shall find, I think, the Apostle was more concerned with the grace given unto him than with his own unworthiness to receive it. He almost seems to think his weakness an evidence of fitness, since he thus exemplifies God's method by choosing the weak things of the world to confound the things that are mighty. Certainly there is no foolish de-rying of his own powers. That were unworthy of a Christian soldier. He simply reckons himself worth whatever God makes him. Capable of little or nothing himself, he can yet do all that is required of him through Christ strengthening him. There is no gift or faculty in his constitution, however humble and commonplace, which cannot be glorified and made instrumental in splendid work, if it be wholly consecrated to God's service. So it is always. What is needed is not that we should deery our gifts; still less that we should exaggerate them; but that we should lay them at God's feet, asking Him, who gave them to use them, to make them glorious by making them fruitful with His blessing.

And so in my preparation for what this day brings to me I have tried most of all to realize the sufficiency of God's grace pledged to all who seek it aright, and now specially given to me for the work laid upon me. I have tried to grasp the truth of the reality of this grace as a power in life; how it can supplement all kinds of deficiencies, physical and mental as well as spiritual. Yes, how even indifferant abilities in such matters as finances God can supplement out of the marvellous resources of His grace—so that work we could never do alone somehow gets itself done, when with God's grace upon us we do our best, without thought of self, as His instruments and for His glory. For I verily believe that this grace of God shews itself not so much in great unction of manner or special glibness of moving speech as in the quickening of all the instincts and faculties of the man, and in the adjust-

ment of him to his environment, so that in whatever way he works for God his work is freer from slips and faults, nobler and more powerful for good, than it could otherwise have been.

And so I take courage from the text, and I look forward to my work with hope. For it is not I who am to do this great work, but God who has chosen me as His instrument. Because He has chosen me, I may count upon Him. And because He has chosen me, the least of all saints, His will be the glory of whatever is achieved by me among the isolated settlers and natives of the vast Diocese of Algoma over which I am placed. Only may I ever remember that not even high Office and God's own great gift of grace will shield me from the consequences of unfaithfulness to my trust. Woe to me and woe to my work if I suffer my exaltation or the kind things said of me at this time to breed in me pride or disregard of those means of grace upon which all alike depend so largely for their souls' health and vigour—specially that Blessed Sacrament of Christ's Body and Blood, in which we plead continually the one only Sacrifice for the sins of the world, and through which the Lord Himself deigns to feed us unto immortality.

Therefore, holy brethren, cease not, as you labour for Algoma, and give to Algoma, and pray for Algoma, also to pray for Algoma's Bishop, that he may be found faithful."

Immediately after this Service a Reception, most kindly arranged by the Church Helpers' Association, was given at the Cathedral Church Hall in honour of the new Bishop. Here many gathered together to congratulate him and he met with a tremendous ovation. All the Bishops present had something kind and encouraging to say to their new episcopal brother, and both the Clergy and the laity present entered heartily into the spirit of the occasion. The Lord Bishop of Quebec naturally seized the opportunity to thank the visiting Bishops and Clergy for their attendance and Mr. E. A. Bishop and the Choir for their splendid musical services during the day. Bishop Bond spoke earnestly of the missionary character of the work in Algoma, and Bishop Sullivan, who was as happy as ever in his remarks, expressed his pleasure at seeing Dr.

Thorneloe elected as his successor, and knew no one to whom he would more willingly resign the reins of government, which he disliked to relinquish after fourteen years' service. It had been for some time taken for granted that anyone and anything was good enough for Algoma. Now he was glad to see that this had been changed, as Dr. Thorneloe's selection proved. When the Right Reverend Charles Hamilton, D.D., Lord Bishop of Ottawa, mounted the platform, there was tremendous applause, which did not subside for some time. His Lordship said that he had always found an inspiration when he came to Quebec and looked upon its people, and thought that this might furnish an excellent hint to Dr. Thorneloe. The other speakers had mentioned the troubles that Dr. Thorneloe would have to face in his new Diocese, but none of them had seen fit to mention the joys of the Episcopate, for they were many and real. It was true that he would have many trials, but he would find a Clergy solidly united to back him. He advised him to avoid entertaining the idea that he was about to enter upon a mendicant Episcopacy. The Bishop of Nova Scotia made a capital address, highly laudatory of Dr. Thorneloe, and referred to the work of the House of Bishops, to which he welcomed the new Bishop. He spoke also of the perfect unity and good will which prevailed in the House, and then alluded in most kind terms to the late Bishop of Algoma, Dr. Sullivan. When Bishop Thorneloe was called upon to speak, he appeared deeply affected and only spoke slowly and with difficulty. First he expressed his thanks to all who had contributed to the brightness of the Services, and then he likewise extended his gratitude to all who had spoken so kindly and encouragingly to him since his appointment. He was fully aware of how much they overestimated his ability and good qualities, but they did so fully believing in their estimate. The Bishop took a kindly farewell of his audience and hastily left the platform.

After the singing of the Doxology, most of those present partook of light refreshment and did not finally disperse until after half-past eleven. Thus was brought to a close a most happy as well as a most solemn day, and a day that will ever be memorable to the two Dioceses of Algoma and Quebec.

On the following Sunday, Jan. 10th, Bishop Thorneloe preached his farewell sermons, in the morning to his congregation of S. Peter's, Sherbrooke, and in the evening in the Church of the Advent, East Sherbrooke. At both Services there were immense congregations, and the Bishop spoke with great warmth and much depth of feeling.

On Monday evening an informal reception was given to the Bishop and Mrs. Thorneloe, and all those, who were able, availed themselves of this last opportunity to shew their esteem for their beloved Pastor and bid him farewell. The Church Hall, where the reception was held, was completely filled, and standing room was at a premium. Among those on the platform were Rev. Dr. Williams, Pastor of the Methodist Church; Rev. W. Shearer, of S. Andrew's Presbyterian Church; Rev. Frank Day, of the Congregational Church, and a large number of our own Clergy of the St. Francis District. The Bishop was presented with a purse containing \$400 from the congregation of S. Peter's Church, accompanied by a grand engrossed Address, which was read by Dr. Hencker, Chancellor of the University of Bishop's College, as follows :

To the Right Reverend George Thorneloe,
D.D., D.C.L., Bishop of Algoma :

Address of the vestry and congregation
of S. Peter's Church, Sherbrooke, Que.,
January, 1897.

"May it please Your Lordship,—The vestry and congregation of S. Peter's, in this City, desire to offer you their warm congratulations on your elevation to the Episcopate and your Consecration, on the sixth instant, the Feast of the Epiphany, after election by the two Houses of this Ecclesiastical Province. Your former parishioners as well as many friends, both clerical and lay, in this section of the Eastern Townships, though suffering from the loss of your active personal sympathy and friendship, and your zeal and devotion to the welfare of the Church, yet believe that separation does not necessarily imply forgetfulness.

They will ever hold you in affectionate remembrance for your many virtues and your successful ministrations amongst them ; and they venture to hope that you

will, on your part, bear them in mind, and continue to maintain that interest in the spiritual welfare of the Eastern Townships, which must be strong in you from the fact that you yourself were trained in Bishop's College for your work in the Church ; that your entire ministerial life has been passed in these Townships, firstly in the Parish of Stanstead and afterwards in the Parish of S. Peter's, Sherbrooke ; and that your ministrations have proved eminently successful, alike honorable to yourself as well as beneficial to the people. Your former parishioners have also good reason to believe that your work in Sherbrooke has been appreciated by other Christian Bodies, who, though not members of the Church of England, are full of Christian zeal and piety. That you may have a successful career in your new and arduous field of labor, is the earnest desire, hope and expectation of your old friends here ; and many a prayer will be offered up on your behalf and on that of your Diocese ; that the blessed Gospel of the Lord Jesus Christ may come home to the people, to the extension of the Church's influence and the glory of God's Name. The work and zealous devotion of Mrs. Thorneloe and her sister, Miss Fuller, will also remain as a bright shining lamp amongst the people of this Parish : and many an earnest prayer will continue to be offered up for the welfare of your entire family. Your kind acceptance of the small offering of your friends, which accompanies this Address, will greatly gratify them ; and while leaving the use of the money to your own discretion, they very respectfully suggest that the funds may be employed in the purchase of such Insignia of your high Office as e.g., "the proper Episcopal Vestments" and an "Episcopal ring." The surplus, if any, may be expended in the purchase of such standard theological works as you may desire to add to your library.

That you may long be spared and have strength to carry on the great work to which your future life will be devoted, is the sincere hope and heartfelt prayer of Your Lordship's most sincere and affectionate friends."

On behalf of the congregation,

H. R. FRASER,

J. A. READY,

Wardens.

Bishop Thorneloe was deeply moved by this grand token of esteem and affection, and in reply spoke very slowly and tenderly. He reviewed all the marks of esteem he had witnessed since his elevation to the high Office he had been called upon in the providence of God to fill. He would never forget the many happy years spent among his old parishioners of S. Peter's. He had ministered to them in the days of their sorrow, and he had had the happiness to participate in their joys. The numerous ties of true friendship, that brought them closer together during all these years, he could not enumerate, and would ever look back upon Sherbrooke as a place where a host of faithful friends took an interest in his welfare. He paid a tribute to Dr. Heneker, who presented the Address, and he did not like to say in his presence how much he revered and respected him. He thanked his brethren of the Clergy, who had been for so many years his faithful collaborators, and who were present in such large numbers, for their kindness in coming to say farewell, and he would especially mention his faithful friend Archdeacon Roe, as well as Prof. Searth and Rev. G. H. Parker, of whom he said that he owed them debts of gratitude for all their kindnesses to him. He was rejoiced to see present members of the great Roman Catholic Church as well as large numbers from the various denominations outside of his own Church. This gave him much pleasure, for, while he had ever firmly upheld and taught the doctrine of the English Branch of the Church, he was happy to find that he had done so in such a manner as not to alienate or hurt the feelings of those who differed from him, and he would welcome with joy the day when they all would be one—which must eventually come. He welcomed with pleasure the clerical gentlemen of other denominations, and thanked one and all for the kind wishes expressed in the Address. He expressed the hope that they would continue to shew their regard for him by taking a deeper interest in the Diocese of Algoma, and told of a workingman in the Parish who had given him five dollars to be used in his new field of labor. The Bishop closed what many are pleased to call his most eloquent address with a hearty wish for the welfare and happiness of all present, assuring all that he never would forget, in his new home, the many kind and true friends he

had left behind, not only in the City of Sherbrooke, but in the whole District of Saint Francis.

Church Society.

CENTRAL BOARD.

A Stated Meeting of the Central Board, presided over by the Lord Bishop, was held in the Church Hall on January 19th. After the minutes of the previous meeting were read and confirmed, Rev. A. J. Balfour, Secretary of the Society, submitted the Annual Report for the year 1896, which was read through, considered clause by clause, slightly amended and ordered to be presented at the Annual Meeting of the Church Society on February 3rd proximo. The Report, on the whole, was a favourable one: for, although it exhibited a slight falling off in voluntary contributions in behalf of the Society's several Funds, amounting in the aggregate to \$375.00, it revealed the fact that in the District of St. Francis, where the decline chiefly occurred, there had been a very large increase over 1895 in the amount raised and expended for general Church purposes. The increase is apparently about \$8,000.00. In the same District, the offerings towards objects outside of our own Diocese exceed the previous years by more than \$500.00. The returns from the City of Quebec, per offertory and *ordinary* subscriptions, are slightly in excess of those of 1895.

The Deanery of Megantic has done well; and the Deanery of Gaspe, in spite of poor harvest returns, from land and sea, has done nobly.

Bearing in mind that during the same year, the authorities of Lennoxville University acknowledge to have received from Churhmen in the Diocese, in addition to Mr. Robert Hamilton's generous gift of \$20,000, no less than \$15,000, in behalf of their Jubilee Fund (in part to be paid by instalments), the general work of the Church may be characterized as progressive and hopeful—so far as material things lead to a right judgment.

The Board resolved to recommend the present Vice-Presidents, and members of the Central Board, for re-election at the Annual Meeting.

A report from the Education and Depository Committee was presented and adopted, and some letters read and considered.

IN MEMORIAM.

WILLIAM RAE.

The funeral of the late Mr. William Rae, whose sudden death on Sunday, December 27th, we announced in our last issue, took place in Montreal on the following Thursday afternoon, the Solemn Burial Service being conducted by the Very Reverend Dean Norman, and the Reverend Canon Ellegood, Rector of S. James' Church. Synchronising with the Funeral, a Memorial Service was held in Quebec Cathedral, at which there was a large attendance, notwithstanding the fact that many of Mr. Rae's friends had gone to Montreal for the actual interment. It was very pleasant to see French and English, Roman Catholics, English Church people, Presbyterians and Methodists, all uniting in testifying their love and respect for our late fellow-citizen. At half-past two the bell ceased tolling and Mr. E. A. Bishop began to play a very quiet and appropriate Voluntary, while the Lord Bishop entered the sacred building preceded by nine of the City Clergy. In the absence of the Very Reverend the Dean at the funeral in Montreal, the Reverend Lennox Williams, B.A., Rector of S. Matthew's Church, and the Reverend H. J. Petry, M.A., occupied respectively the Dean and Archdeacon's stalls, and the Reverend H. J. Petry opened the Solemn Service by reading the appointed Sentences. The Bishop then announced the ninetieth Psalm, which was rendered to an appropriate chant by the efficient Choir, after which the Lesson was impressively read by the Reverend Isaac Thompson, Rector of Levis. At this point Stainer's Anthem "What are these which are Arrayed in White Robes and Whence Came They," was given most effectively and tenderly by the Choir, and then the Reverend F. G. Scott, M.A., Assistant at S. Matthew's Church, led the Choir in the monotoning of the two Anthems of the Burial Service, while the Bishop himself said the Committal which comes between them. This done, the Reverend A. J. Balfour, M.A., Rector of St. Peter's Church, said the Lesser Litany and the Lord's Prayer, and the Reverend Canon Richardson, M.A., and the Reverend E. J. Etherington, M.A., Rector of Trinity Church, said the two following prayers, leaving the Grace to be said by the Bishop, who now called for Hymn 499, "On the Resurrection

Morning." Immediately after the singing of this Hymn the Bishop gave the following Address :

S. John xi 23. Thy brother shall rise again.
1 S. John iv 7. Every one, that loveth, is born of God and knoweth God.

"Thy brother shall rise again." Thus spake the Holy Jesus unto the sorrowing sister Martha, with a view to helping her faith; and thus our dear Lord declared, not that her brother Lazarus should be immediately raised from the grave where they had laid him, but that he should have his portion in the great future Resurrection of the Just.

And Martha, as we all know, being a religious Jewess, accepted the dictum of the Great Master, and said, "I know that my brother shall rise again in the Resurrection at the last Day." Blessed knowledge, to which our Lord set His seal, by accepting it as true and by declaring Himself to be the Resurrection and the Life. *i. e.* the wondrous Source of all glorious Resurrection and of all true and divine Life. And then, in His unutterable love, He added these wonderful words, "Whoso hath died, believing in Me, shall still live, and whosoever is still alive and continues to believe in Me, shall never die." And, in accordance with this glorious declaration, if we turn to the first Epistle of the same Evangelist S. John, we find the Apostle saying there, "We know that we have passed from death unto life, because we love the brethren."

The Apostle shews moreover that this is a practical matter, for he adds that we must not love in word or in tongue, but in deed and in truth, and he says further that he, who out of love to God loves his fellowman, is born of God and knoweth God, and that if we believe in the Name of Jesus Christ and love one another, we dwell, we abide, we continue in Him and He in us, and His love is thus perfected in us, so that we may have boldness in the day of Judgment.

Now all this, without any exaggeration, is a photograph, is a perfect representation of him, whom to-day we all mourn; for he was one, "par excellence," who looked quietly, simply, unpretendingly to the God, whom he could not see, and in order to shew, to prove his love and adoration for that great, unseen God, he was one who took every opportunity of exhibiting a real, true and practical love for his brother whom he could see.

I need not attempt to prove this, my dear brothers, for you, most of you, know far better than I can, that what I say is true, and for this once therefore I heartily wish that it had been possible for some one else to be addressing you from this place to-day. I feel bound however just to set before you what I have been told, and it amounts to this, viz., that the influence of Mr. Wm. Rae in Lower Town was earnest and loving, and powerful for good, and I would affectionately urge upon you, if you know that this is true, now that he is removed, to do what in you lies to continue and render permanent his noble work.

And beyond this, there are just two or three points which I myself was permitted to observe, and which now I should like to name.

And, first of all, I should like to remind you that our dear friend was a true lover of sacred music. One of my sons said to me only yesterday, "It was quite remarkable to notice how Mr. Rae always stayed at the close of the Evening Service on Sundays here in the Cathedral, and turning round and looking up always listened to the closing Voluntary that was being played on the organ to its very end." Yes! his loving soul actually feasted upon the sacred theme, and there is no doubt that, whenever sacred music thus appeals to our innermost being, it is a mighty and blessed influence for good, and, on the other hand, to have no soul for the pure, sweet, sacred music of the Church is, to say the least of it, a very great and grievous loss.

And now, I must tell you how, last Monday afternoon, when I was conferring with the Board of Concurrence with regard to the appointment of a new Rector to Sherbrooke, I had occasion to say that I had received a telegram stating that a very strong letter (written on Saturday by Mr. William Rae) was lying in Quebec, in favor of the Clergyman, who was eventually elected. One of the members of the Board of Concurrence, whom you all know very well, Dr. Heneker, interposed and said, "You will be grieved to hear that Mr. Rae has been taken from us: he passed away yesterday, Sunday!" For a moment I hardly knew where I was, or how to go on; but the thought that our dear brother must have spent one of his last hours in trying to do a kindness for a friend, and at the same time to promote the welfare of an important Parish solaced me; for it was an instance

of his love towards man, an instance, among thousands, by which he shewed the truth and reality of his love towards God.

And now, lastly. I feel bound to say that from conversations which at different times I was privileged to hold with our departed friend, and from what I heard of his conduct on this and that public occasion, and indeed from his perfect urbanity and happy *bonhomie*, which were absolutely free from all artificial veneration, nay, from the very smile on his face and from the unsullied truth, which shone out of his eyes, there was plainly nothing of narrowness, nothing of that bitter obstinacy or wicked cursedness, which in fallen man means to have its own way, even although there may be no inward conviction with regard to the value and importance of the matter in hand or the question in dispute. But, on the contrary, there was always a broad and loving desire to do good to all around him, and withal a vigorous, firm and pushing determination to accomplish that good, and a perfect readiness for a great deal of personal self-sacrifice, in order to reach the desired end.

Of such a man as this, therefore, of whom, I fear, we must say, "it is hardly probable that we shall see his like amongst us here again," of such a man as this, who shewed his love towards God, by his practical, loving, generous actions and words with reference to his fellowmen, of such a man as this, while I join with you in sincere and tender sympathy for those who are now so sadly bereaved, of such a man as this I feel that I can say to you to-day, as I look forward to the Resurrection of the Just, exactly what our blessed Saviour said to Martha of old concerning Lazarus who was dead, viz., this "Thy brother, your brother, yea our dear brother now departed—he, at that grand and glorious day, shall rise again!"

At the close of the Address, the grand Pentecostal Hymn 210 "Holy, Heavenly Love," was sung with much earnestness, and then, after a concluding prayer and the Benediction by the Bishop, the Cathedral Organist gave one of his grand renderings of the "Dead March in Saul"—all standing and passing away with its last solemn strains. It was altogether a bright and happy Christian occasion, although naturally many are deeply grieved at their severe loss and all are full of the deepest sympathy for those who are so sadly bereaved.

At the Morning Service in the Cathedral, on Sunday, January 3rd, the Dean referred to Mr. Rae's death in most feeling terms. He said, "I do not often in this place allude to those whom God in His wisdom sees fit to remove from earth. But there are exceptions, and I cannot refrain to-day from expressing my sorrow and my deep sense of the great loss which this entire community and this Church have sustained by the death of Mr. William Rae. He was a true friend to this Cathedral, and my opinion of him was aptly set forth in the words which I spoke when the sad news of his death reached me, viz., that his liberality was only equalled by his wisdom and his calm judgment. Only four days before his decease, I received a kind letter from him enclosing a donation for the poor, which I placed in the Offertory-plate on Christmas Day. He knew that his days were numbered, and with characteristic good sense he made preparation for the end. I was not surprised by the event itself, for I had noticed a change for the worse, but the awful suddenness of his departure, while it affords a solemn warning to us, must have been a dreadful shock to those who loved him best. The Funeral was largely attended by representative persons in Montreal and, as most of us had not the opportunity of taking part in this the last tribute to his memory, I thought that it would be appropriate to hold a short Memorial Service in this Cathedral, which, in my absence, the Lord Bishop kindly undertook to conduct, and which, I am glad to say, was well attended and appreciated. By Mr. Rae's death, Quebec loses a good, honourable and valuable citizen, the Church a faithful and loyal member, the poor a most generous benefactor, and I myself a sincere friend of many years' standing. His name, as long as we live, will never be forgotten, and I pray that God may comfort those on whom this blow will most heavily fall."

It is a great pleasure to us to be enabled to offer to all our readers a portrait of our deceased friend, and we are sure that very many will be glad indeed to possess this pleasing memento of one whose boundless generosity and great warmth of heart was felt from one end to the other of this vast Diocese.

NOTES.

The Editor will be glad if those, whose subscriptions for 1896 are still unpaid, will send them in at once, and he will also welcome subscriptions for 1897. He begs to thank those who, acting on the suggestion contained in the January Editorial, have sent subscriptions of 50 cts. instead of 25 cts., and hopes that others will follow their example, in order to help the GAZETTE, without running into debt, to give a Picture with every Number.

We would remind all our Clergy and people of the special collection on Quinquagesima Sunday, February 28th, for the General Fund of the Church Society. The Central Board was compelled at the end of last year to postpone making grants from this Fund, because there was no money in hand. It is hoped therefore that all will make an effort to increase the amount of the Quinquagesima Collections and thus prevent a like contingency this year.

The Lord Bishop of the Diocese has appointed the Reverend Thomas Adams, D.C.L., Principal of Bishop's College, Lennoxville, to the Cathedral Canonry, vacant by the resignation of the Right Reverend Dr. Thorneloe, Bishop of Algoma. We tender our hearty congratulations both to Dr. Adams and to Bishop's College.

The Reverend T. H. Lloyd, M.A., who, for about two years, has been in charge of the Mission of Vankleek Hill, in the Diocese of Ottawa, has been appointed Assistant at the Cathedral, in succession to the Reverend H. J. Petry, M.A., whose resignation takes effect at the end of this month. Mr. Lloyd was formerly a student at Bishop's College and subsequently a Master at Bishop's College School.

On Tuesday, January 12th, the Reverend R. J. Fothergill was instituted and inducted into the old Crown Rectory of Drummondville. The Service was conducted for the Bishop by the Reverend James Hepburn, M.A., Rural Dean of Richmond.

The Venerable Archdeacon Phair and the Reverend Canon Rogers visited Quebec City towards the end of last month, in behalf of the Missionary Work in the Diocese of Rupert's Land. During their stay they preached Sermons and addressed Meetings, the Archdeacon advocating the cause of the Indians, amongst whom he has devotedly laboured for thirty-four

years, and Canon Rogers speaking in the interests of the colonists and settlers, who are sparsely scattered on the Prairies of Manitoba.

Mr. Fred. C. Wurtele, of Quebec, who has most kindly written the article on our Cathedral, published in this Number, still has left a few copies of his History of the Cathedral, as well as Photographs of the Interior and of the Cathedral Plate, of which he will be glad to dispose.

Quebec Clerical Library.

In addition to the Grant of £10 worth of books, promised to the Clerical Library by the Associates of the late Dr. Bray, the Librarian is in a position to announce two further gifts. First, the Society for Promoting Christian Knowledge have voted a grant of £10, and now the Reverend Canon Richardson, whose generosity in this matter is unbounded, has promised us another donation of \$50. The Committee, therefore, will be called upon almost immediately to decide what books shall be purchased with this total amount of £30. Members of the Library or others, who are interested, are welcome to send to the Sub-Librarian, the Rev. E. A. Dunn, any suggested names of new books, in order that they may be submitted to the next meeting of the Committee.

DISTRICT NEWS.

WATERVILLE.

A very interesting Service in the Swedish tongue, conducted by the Rev. A. Andren, B.A., was held in S. John's Church, Waterville, on the Festival of the Nativity, at six o'clock in the morning. In spite of the earliness of the hour and the coldness of the weather between fifty and sixty assembled to join heartily in the Service. The Church was prettily decorated, and every window was illuminated by an array of candles.

Worship at the breaking of the dawn has a peculiarly solemnizing effect. To notice the figures and colours of the pictured windows gradually come out in clearer and clearer distinctness, as the artificial light from within—strong though it was—yield-

ed to the power of "the greater light that rules the day," had something magically striking in its effect upon the beholder.

MELBOURNE.

The Ladies' Guild of St. John's Church met at Mrs. Major Mathias' on Thursday evening, January 7th. About forty of the congregation and friends were present, among them the Reverend and Mrs. Horner, of Kirkdale. A very pleasant evening was spent in different kinds of games and music. About nine o'clock all present assembled in the large drawing room for tea, when the Major arose from his seat and said: Dear friends—I am asked, on behalf of the parishioners of St. John's, to perform a very pleasant duty to-night, and that is to read this short Address and present to our Incumbent these tokens of our esteem for the valuable work he has done amongst us in our Parish. The Address is as follows:

"Reverend and Dear Sir:—We, the parishioners of St. John's, The Ridge and Lisgar, together with friends, have great pleasure in presenting you this Fur Coat and Clock in appreciation of your unwearied services amongst us during the past two years and nine months. We hope, Reverend Sir, that you will find this coat to be a comfort to you in your many cold drives through the winter. We earnestly pray that God's blessing may ever rest upon you and the work you have done so well in our midst. We remain, Reverend and Dear Sir, your faithful parishioners and friends." Signed on behalf of the congregation, MAJOR FREDERICK MATHIAS, Minister's Warden, Mr. ALFRED BURELL, People's Warden.

The Reverend W. J. Curran replied as follows:—"Major Mathias, parishioners and friends: I cannot find words to express my feelings this evening. You speak too highly of my work, I feel that I have not been as faithful in my work as I ought to have been. I can only say that I have been trying to do my duty, which has been done very imperfectly, but I have always found willing help from you. The work here is yours, and you have done this work faithfully. I thank you all from the bottom of my heart for the words you have so kindly spoken this evening concerning myself and my work. I trust that the love which binds us so close will ever continue to grow, and in the future we shall be able to

do more than we have done in the past." Tea and cake was then served, and a very enjoyable evening was brought to a close by singing "God Save the Queen."

S. GEORGE, BEAUCE.

The Reverend H. S. Harte writes:—

The Mission of S. George, Beauce, though perhaps but little known to the majority of Church people in the Diocese, is nevertheless a not unimportant field of labour. From Cranbourne on the one hand to Moose River on the other it comprises a stretch of country sixty miles in length. There are Churches at Cranbourne, Cumberland and S. George; School-houses at Marlow and Moose River. The Churches in the two first named places have been built some sixty years.

Weekly Services are held in S. George and Cumberland, fortnightly ones at Cranbourne and Marlow, and a monthly one at Moose River.

There are about two hundred and fifty baptized members of the Church in this Mission. Cumberland and Moose River are growing centres, and the Church is steadily increasing in these places. In the other places but little growth is possible, owing to the fact that the surrounding population consists wholly of French Roman Catholics.

At Cumberland a Church School has been in operation for some few years, and supplies a much felt want. Under the able care of Miss Mina Hughes, our Teacher this year, we predict for the school increased prosperity.

Attached to the Church at S. George there is a valuable Glebe of 120 arpents, a generous gift to the Mission forty years ago by Mr. Wm. Poyer, the first Churchman who made this section of country his home. The location of this land, being the only vacant land adjacent to the village—makes it a most desirable property for sub-dividing into village lots, which it is proposed to do this coming Summer, the proceeds of the sale to form an Endowment for the benefit of the Mission.

The need of a Parsonage has been felt for some time, owing to the impossibility of renting a suitable house for the resident Clergyman convenient to the Church. Plans for one, to cost about one thousand dollars, have been

prepared, a fair start has been made in the way of subscribers in money towards the erecting of the same, and expectations are entertained of seeing a building, suitable to the needs of the Mission, completed by the coming Autumn.

The DIOCESAN GAZETTE, with its monthly budget of Church news, has many friends in the Mission, and in the coming year will become a welcome guest in many new homes.

BOURG LOUIS.

The Reverend J. B. Debbage reports:—

An aged couple, regular attendants of the Church here, were called to their rest in the last month of the old year. The wife, Mrs. John Gray, Senr., died on December 23rd, and was buried on Christmas Day. The husband died on the twenty-ninth and was buried on New Year's Day. She was aged seventy-two years and he eighty-five. Mrs. Gray left a request that Hymn 224 A. M. should be sung at her funeral, and that 240 should be sung at her husband's, who, she said, would soon follow her. There was a very large attendance at both funerals of both Protestants and Roman Catholics.

MAGOG.

The Reverend R. C. Tambs reports:—

The Evening Service at S. Luke's on Sunday, November 27th, was rendered particularly impressive by the Baptism of two young men in view of Confirmation.

On Saturday, December 12th, our indefatigable Bishop, travelling through the night, arrived at an early hour at Edgemere, the pleasant and hospitable residence of Mr. W. T. Whitehead, manager of the Magog Cotton Mills and Print Works. In the afternoon his Lordship administered Confirmation privately to one of our elderly and respected residents, Mr. Thomas Rexford, whose young daughter, on a former occasion, received the same blessing on her dying bed.

The next day, Sunday, was full of blessed work. There was an early Celebration of the Holy Communion, when thirty-one communicated. At 11 A.M. the Church was full, and an impressive Service was held, when eighteen persons received the "Laying on of hands." In the afternoon the Bishop preached at Cherry River and held out great encouragement to the congregation in the way of assured financial assistance, should they decide to build a Church, which he felt they very much needed.

In the evening his Lordship again officiated at Mr. Luke's, and in the course of his sermon said a word in high praise of the singing—a well merited compliment to our choir leader, Mr. J. R. Wilcox. At 10.30 P. M. his Lordship took the train en route for Quebec, apparently well pleased with his visit.

On December 14th our Woman's Auxiliary packed off for the Black River Indian Mission, Man., a barrel and two boxes of quilts, clothing, preserves, &c., for Christmas.

The Parish has been overshadowed of late by several deaths. Among them, that of Mr. Amos Messervey, who, a year ago last June, at the advanced age of eighty-three, travelled six miles to receive the blessing of Confirmation. From that time he used constantly with his Bible and treasured as most precious the little book, "Our Only Hope," given him on that occasion by the Bishop. I might mention also the case of a young man of nineteen, who, though not generally supposed to have been possessed of religious tendencies, was found at his death to have carried constantly on his person and used, a little Prayer Book that was given him from the Christmas Tree a year ago.

Sunday, December 20th, was a very sad day indeed, being marked by the largest and most affecting funeral that Magog has perhaps ever known. It was the funeral of two most excellent of our young people, who had been drowned while skating, Annie Cain, aged seventeen, and James Mills, sixteen. The cortege, with its two hearses one immediately behind the other, was led by the Memphremagog Brass Band, moving to the slow and solemn strains of the "Dead March," together with a large number, in order, of Good Templars in their regalia. In the Church the two coffins were placed side by side in front of the delicately draped Chancel, and there tenderly covered with the numerous offerings of affection—emblems of heavenly love and blessedness, woven of choicest flowers. Every inch of standing room was occupied by the followers, including Vestry and Sanctuary, and outside the building were hundreds besides, and all were mourners, the stoutest hearts being moved to tears. The hymns sung were, "O let him whose sorrow," "There is a happy home," and "On the resurrection morning." James Mills was known as a kind, thoroughly honest boy, and was regarded by his overseer with special interest as a lad of fine promise. The blow to his home, especially to his parents, is unspeakably severe, as time had scarcely begun to ameliorate the anguish caused by the decease of their daughter Annie—a fine young woman of eighteen, who won the hearts of all and of whom it was said that her very face was a benediction. Annie Cain may be spoken of in similar terms. Like Annie Mills, too, she was a winning Sunday School teacher.

Though the youngest but one in a family of brothers and sisters, she mothered the home with an ability beyond her years. Ever sweet and gentle, she was their constant sunshine, and though occupied with many household responsibilities, she was ever alive with kindly thoughtfulness for others. When found through the fatal aperture, she was standing erect a little below the surface with her companion recumbent at her feet, her face sweetly upturned. It was a picture of the wonted attitude of her soul—the instinct of prayer. In her we have lost a jewel from our congregation, and long will it be ere the name of dear Annie Cain will be mentioned among us without a feeling of emotion. In the Valley View Cemetery lie three graves side by side, which will be visited by many with tender interest. They are those of Annie Mills, with her brother Jimmie on her left and Annie Cain on her right.

Our annual Christmas Tree Festival, in connection with the Sunday School, came off in the Town Hall on Christmas Eve and was well attended, but subdued in its mirthfulness, owing to the sadness of recent events. I have much pleasure in acknowledging the receipt of \$10.00 from a gentleman of the congregation for the purchase of toys, &c., for the children of families in lowly circumstances.

Our Church decorations this Christmas were uncommonly effective, thanks to the ladies of the Sanctuary Circle, who attended to the Chancel, and to our Danish friends, Messrs. Fritz and Hans Wenning, who decorated the Nave.

Stimulated by our M. P.'s kind offer to provide what he termed the "sinews of war" (oysters), the ladies of the Guild gave a supper on New Year's night, in the Court room, supplemented by a bright, picturesque entertainment in the Town Hall overhead, arranged by Mrs. Marshal Cummins, who was able to draw largely upon a rich store of East Indian draperies and ornaments for the occasion. Proceeds \$30.00.

At Cherry River we had a most animated Christmas Tree gathering. The school-house was crowded to its utmost capacity, and of programme and presents it seemed as if there would be no end. Three of our favorite musicians from Magog, the Misses Maud and Mabel Young, and Mr. Bowles (organ, violin and cornet) furnished a fine little orchestra for the occasion. The Incumbent and his sister came off joyfully with a twelve dollar envelope and a bouncing turkey, to say nothing of other expressions of good will.

Mr. Fred. Gustin, of the Brotherhood of Readers, B.C.L., while en route for College after Christmas Vacation, kindly took a Service at McDermott's and at Cherry River with marked interest to his hearers.

Special offertories—S. P. C. K. . . \$10.00
Foreign Missions. 10.00

DUDSWELL.

The Reverend E. K. Wilson writes:—

Although Christmas now lingers but as a memory, yet, as it is a pleasant memory to many in our parochial circle, I trust, Mr. Editor and public in general, that you may kindly listen to a brief account of our Christmas doings.

Santa Claus was kept busy in Dudswell during the Christmas week, being obliged to be present at no less than four Christmas Trees; however we stood sponsor for but two of them, the first of these being held in the Academy Hall on the evening of December the 23rd, under the active superintendence of our two Sunday School teachers at the Church of the Good Shepherd, Mrs. Osgood and Mrs. Coleman, and passed off with that success and harmony which is characteristic of this congregation. An excellent programme, consisting of dialogues, recitations and singing, followed by the distribution of the fruit of the Christmas Tree, brought to a close a pleasant evening.

The following evening, December 24th, the congregation of S. Paul's Church held their Christmas Tree in the Town Hall, and it was a success indeed. The close attention and hearty applause, which greeted each of the youthful entertainers, showed no flagging of interest from the opening remarks until, at the close of a very realistic Christmas Frolic, Santa Claus (Mr. Hall) introduced "the Tree." None of the little ones were forgotten, and many others too (the Incumbent and family included) had occasion to know that kind friends had not neglected them.

It is a source of great pleasure to me to record that neither of our congregations forgot the good services of their respective Organists, Miss Embury and Miss Hart, the appreciation of their faithful services being manifested most practically by a substantial gift of the most useful of all commodities.

POSTSCRIPT.

The Editor begs to acknowledge the following additional subscriptions received for 1897 :

Reverend F. G. Scott, Mr. H. C. Dunn, Mrs. G. G. Stuart, Mr. A. J. Teakle,

Mr. Jno. Richardson, Mr. G. H. Henderson, Miss F. Sharpe (4), Miss Annie Magee, Miss M. C. Dunn (2), Mr. Holiwell, Miss Sheppard, Mrs. Bignell, Mrs. Meredith, Mrs. W. Ray, Miss Austin, Mrs. Rivers, Mr. F. C. Wurtele, Mr. Morrill, Mrs. Redmond, Mrs. Turcotte, Mrs. Torre, Mrs. Anderson, Mrs. Dunbar, Mrs. Boswell, Mrs. Geo. Parke, Mr. Ed. Taylor, Mr. A. Veasey, Mrs. P. P. Hall, Mr. Judd, Miss Lucy Roberts, Miss Laird, Mrs. Hill, Quebec, Reverend Canon Foster (2), Mr. A. S. Jackson, S. John's, Newfoundland, Reverend Wm. Barton (2), Reverend James Hepburn (20), Reverend A. H. Moore (11), Mr. Henry Little, Lower Ireland (2), Mr. J. McWilliams, Father Point, Reverend C. B. Washer (6), Reverend H. A. Dickson (8), Mrs. H. M. Price, Montmorency Falls, Mrs. Fluhman, Roberval, Reverend G. H. Parker (6), Mrs. Arthur Boyle, Gaspé South (2), Dr. R. W. Heneker, Sherbrooke (4), Mr. E. S. Orr, Cookshire, Mrs. Pennoyer, Lingwick, Reverend G. H. A. Murray (22), Mr. Fred. Ahier, Port Daniel, Mr. Alex. Duplain, Ste. Anne de Beaupré, Reverend E. K. Wilson (9), Mrs. Miles, Mrs. Burton, Milby, Miss May Burton, Mrs. L. P. Farrell, St. Johnsbury, Vt., U.S.A., Reverend G. W. Dumbell, D.D., Right Reverend Lord Bishop of Ottawa, Reverend C. H. Brooks, Lachine, Miss Vial, New York, U.S.A., Mr. E. P. House, Ohio, U.S.A., Venerable Archdeacon Mills, W. F. Bowers, Montreal, Mrs. P. Roe, Niagara (3), Mrs. H. W. Dalton, Miss Burstall, England, Mr. H. J. Praton, Quebec (2).

Also for 1895:—Mr. W. J. Ashe, Lennoxville.

Also the following for 1896 :

Mr. A. J. Teakle, Miss M. C. Dunn (2), Mr. Holiwell, Miss Sheppard, Mrs. Bignell, Mrs. Meredith, Mrs. Rivers, Mrs. Anderson, Mrs. Dunbar, Mrs. Torre, Mrs. G. H. Dunn, Mrs. Boswell, Mrs. Geo. Parke, Mrs. Hill, Quebec, Reverend A. H. Moore, Mr. W. J. Ashe, Reverend A. H. Robertson (48), Mr. Alex. Duplain.

Also for 1898 and 1899:—Mr. A. J. Teakle.

Extra copies of this or of the January Number of the *Gazette*, with their pictures, can be obtained from the Editor, price three cents per copy.

All items of news, &c., intended for the March Number, should reach us on or before February 18th.