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Our Picture.

We are quite sure, that it will be a great pleasure to many of our readers to receive in this issue a Portrait of the Rev. Canon Adams, D.C.L., Principal of Bishop's College, Lennoxville. It is well known, that he has been passing through a long period of sickness, but to the great joy of his numerous friends he is now gradually recovering. We earnestly trust that he may presently be raised up to go on with the work for which he has done so much and which he loves so well.

The Bishop's Engagements for February.

Wednesday, February 1st—Preside at Annual Meeting of the Quebec Church Society 3 p.m.
 Thursday, February 2nd—(Purification of the blessed Virgin Mary)—Celebrate the Holy Communion at All Saints' Chapel at 8 a.m. Preside at Meeting of Central Board 4 p.m.
 Friday, February 3rd—Preside at meeting of Church Reading Society at 11 a.m.
 Sunday, February 5th—Celebrate the Holy Communion and preach at S. Michael's, Bergerville, at 11 a.m.
 Friday, February 10th—Preside at meeting of Church Reading Society, 11 a.m.
 Sunday, February 12th—Celebrate the

Holy Communion at Cathedral, 8 a.m. and preach 11 a.m.
 Tuesday, February 14th—Preside at meeting of Diocesan Board, 4 p.m.
 Wednesday, February 15th—(Ash Wednesday)—Celebrate the Holy Communion at Cathedral, 8 a.m. and travel to Lennoxville.
 Thursday, February 16th—Hear students B. C. L. read and preach.
 Friday, February 17th—Ditto and lecture on the Eucharistic Sacrifice.
 Saturday, February 18th—Return to Quebec.
 Sunday, February 19th—Celebrate the Holy Communion and preach at S. Peter's, Quebec, 10.30 a.m.
 Monday, February 20th—Celebrate the Holy Communion at Bishop's Chapel, 7.30 a.m. Address Communicants' Meeting, Cathedral Church Hall, 8 p.m.
 Wednesday, February 22nd—Celebrate the Holy Communion at Bishop's Chapel, 7.30 a.m.
 Thursday, February 23rd—Go to Montreal.
 Friday, February 24th—(S. Matthias Ap. & M.)—Attend meeting of the Protestant Committee of Education at the Normal School, Montreal.
 Saturday, February 25th—Ditto.
 Sunday, February 26th—Preach in the morning at S. George's Church, Montreal, and in the evening at Christ Church Cathedral.
 Monday, February 27th—Return to Quebec.

ASH WEDNESDAY,

FEBRUARY 15TH.

Welcome, dear feast of Lent : who
loves not thee
He loves not Temperance, or Author-
itative,

But is compos'd of passion.
The Scriptures bid us fast ; the
Church says now :
Give to thy Mother what thou
would'st allow

To ev'ry Corporation.

* * * * *

It's true we cannot reach Christ's
fortieth day ;

Yet to go part of that religious way
Is better than to rest :

We cannot reach the Saviour's puri-
tie ;

Yet are we bid, "Be holy ev'n as
He,"

In both let's do our best.

George Hertel.

Bishop's Lenten Pastoral.*My dear Friends :**The Clergy and Laity of the Diocese of
Quebec.*

I venture to cut out from the Al-
gonia Missionary News the central
portion of our beloved Friend, the
Bishop of Algoma's Pastoral and to
make it my own :

"It is my desire that throughout
the Diocese there should be this
year a determined effort to make
Lent what it ought to be—a sea-
son of real humiliation ; of earnest
meditation upon the precepts and
example of our Lord and of more
complete consecration of self to God
To this end I hope there will be in
every parish and mission : (1) Spe-
cial and suitable service, on week-
days ; (2) additional celebration of
Holy Communion ; (3) a solemn
commemoration of the last sacred
week, with a fitting observance of
Good Friday ; and (4) a persistent
effort throughout the season to re-
alize the missionary obligations
resting on every Christian and on
every congregation, and to foster
in all our people the missionary
spirit.

Our Prayer Book demands this and

more than this. For it says that
the forty days of Lent are to be days
of Fasting or Abstinence ; it gives us
a special penitential Service to be
used on Ash Wednesday, the first day
of Lent, and the Collects, Epistles
and Gospels for the Lenten season
and especially those appointed for
Holy Week and Good Friday are all
of a nature to press upon us our
deep need of faith, repentance, con-
fession of sin, prayer, self-abasement,
self-sacrifice and devotion to our
Saviour Lord.

Do try then, while making some
special rules for your home life, to
adopt the good Bishop of Algoma's
four most practical suggestions, for
thus this holy Lenten season will
prove to be helpful to your own
souls and consequently a blessing to
the souls of others as well as some-
thing attempted and achieved for the
honor and glory of God.

Believe me,

Yours very sincerely in the Lord,

A. H. QUEBEC.

**Additional Opportunities during
Lent.**

As last Lent, so this Lent it has
been determined that in Quebec City
there shall be a Daily Pleading of
Our Dear Lord's Most Holy Sacrifice
for all the graces and blessings
that we so greatly need.

On Sundays the Holy Eucharist
will be offered as usual at our
Churches.

On Mondays at 7.30 a.m. at the
Bishop's Chapel.

On Tuesdays at 7.30 a.m. at S.
Matthew's Church.

On Wednesdays at 7.30 a.m. at
the Bishop's Chapel.

On Thursdays at 10.30 a.m. at
All Saints' Chapel.

On Fridays at 7.30 a.m. at S.
Matthew's Church.

On Saturdays at 7.30 a.m. at the
Bishop's Chapel.

We need not say that all earnest
Communicants will be most wel-
come and helpful at these precious
Services. Admission to the Bishop's
Chapel is by the Front Door of the
Bishop's House, Bishopsthorpe, Que-
bec City.

Church Society.

CENTRAL BOARD.

A stated meeting of the Central Board was held in the Cathedral Hall, 17th January, the Lord Bishop in the chair. A resolution was passed re balance of "Wilberforce Diocesan Missioner Fund," and a Committee appointed to report upon its standing. A letter was received gratefully acknowledging the Board's resolution of sympathy on the death of Mr. R. H. Smith. Letters were received from the Rev. C. B. Washer re Subscription Lists, from Rev. W. G. Faulconer re teacher for Lower Ireland, and from a clergyman re grant in aid of the education of his son, and action taken on each. A letter was also received from the authorities of the Church Hall in reference to renewal and terms of lease. The conditions were accepted with a proviso. The Treasurer submitted his report. He was instructed to keep in a separate account, to be styled the "Robert Hamilton Bequest," the sum received from the Executors of the Hamilton estate for the Mission Fund. A Committee was appointed to confer with the Committee of Synod in preparing a deed concerning the See House. Chancellor Dunbar presented the report of the Committee on "Record of Church Property," and action taken in accordance therewith. The meeting adjourned to January 23rd, when the Secretary, the Rev. A. J. Balfour, submitted the Annual Report for the past year, which, after being considered clause by clause, was adopted and ordered to be presented at the Annual Meeting. Mr. Pope, the Treasurer, also submitted his report, which was in like manner adopted and ordered to be presented at the Annual Meeting. The Secretary was instructed to print in the Annual Report a list of the Parishes and Missions of the Diocese, showing what special offerings were made in aid of the Society's Funds, and where none was made.

ANNUAL MEETING.

The Annual Meeting of the Church Society was held in the Cathedral Church Hall on Wednesday, 1st February, at three o'clock, under the Presidency of the Lord Bishop. The

several reports presented were all of an encouraging nature and gave evidence of good work being done throughout the Diocese. Gradually but steadily is the Church lengthening her cords and strengthening her stakes. A few years ago the prospect of the withdrawal of the S. P. G. grant (\$4,500) by the end of the current year, coupled with a marked decline in revenue from invested capital, seemed quite alarming; but thanks to the generous gifts and noble bequests of some members of the Church her Mission work will not be curtailed or allowed to suffer. His Lordship communicated to the Society the pleasing intelligence that His Excellency the Governor-General, like his predecessors in office, members of the Church of England, had been graciously pleased to become Patron of the Society, and a Life Member thereof. Three others were elected Life Members, and several ordinary members, of the Corporation. The Vice-Presidents and general working staff were re-elected and the officers thanked for their services.

ANNIVERSARY MEETING.

The Public Meeting which it is usual to hold in the interests of the Church Society during the holy season of Lent, but which was omitted last year for lack of speakers, will D.V., take place at the Tara Hall on Monday evening, March 6th. At this meeting addresses will be delivered by the Right Rev. Dr. Dumoulin, Lord Bishop of Niagara, and by the Hon. H. T. Duffy, Minister of Public Works.

The doors will be open at half-past seven and the chair will be taken by the Lord Bishop of the Diocese at eight o'clock.

Much that is interesting has occurred during the last two years. It is earnestly hoped that all members of the Church of England in and around Quebec City, as well as others who may be interested in the progress of Christian work will endeavor to be present.

The Robert Hamilton Memorial.

Among other pleasing incidents arising under the above head, the Bishop has received the following from an old and respected Quebec

merchant: "I will thank you to enter my name for \$100 towards the Robert Hamilton Memorial Fund. I have many pleasing reminiscences of my business intercourse of nearly fifty years with the late Mr. Hamilton, and I gladly avail myself of the present opportunity to offer this small tribute to his memory."

How could a fellow-citizen better express his reverent remembrance of an old friend?

Labrador Mission.

The Editor desires to acknowledge with grateful thanks the following contributions that have been already sent to him to help to meet the deficiency of about \$250, likely to arise on this year's working of the Mission, owing (1) to the loss of Mr. Robert Hamilton's kind and handsome subscription, and (2) to the giving up the Quebec City Conversazione or any other method of raising money indirectly for the sustentation of the work.

A Friend of the Mission.....	\$20.00
Miss Robina Hamilton.....	10.00
Miss Lang.....	.50
Miss Annie Barnes.....	.50

Further offerings will be most thankfully received, especially from those who feel that God's work should be supported by direct giving rather than by any method in which pleasure is offered to the giver in order to induce him to part with his money.

Cathedral Branch of the Ministering Children's League.

ANNUAL MEETING.

The Annual Meeting of the Cathedral Branch of the M.C.L. was held on Holy Innocents Day, (Monday, 28th December, 1898). In the unavoidable absence of the Dean the Rev. E. G. May presided. The Annual Reports of the Secretary and Treasurer were read, shewing that the Branch had been actively employed in furthering the objects of the League, having during the past year voted \$15.00 to Labrador, and \$15 to Magdalen Islands Missions; book-markers were also made by the members of the League and given to the Montmorency and Lake Beauport

Missions. On the 6th of January, several Members of the League, accompanied by the late Rev. T. H. Lloyd, (whose demise the League deeply regrets) drove out to Stoneham to assist in decorating the Christmas Tree, for which a large number of the gifts had been contributed by the Cathedral Branch. In February a cassock and surplice were given to the Finlay Asylum for the use of the Clergy holding Service in that Institution.

Towards the close of the year the League Bed in Jeffrey Hale's Hospital was occupied by Thomas Miller, six years of age, suffering from brain disease, who died on the 9th of January; during his illness he was frequently visited by members of the League. Assistance was also given to an invalid to spend a short time at the Murray Bay Convalescent Home. Two dollars were given to Rev. Mr. French in Aspidine, Algoma, with which to buy presents for the Christmas Tree there.

The sale was held April the 23th., and realized \$61.02. The election of officers for the ensuing year resulted as follows:—Hon. President, Mrs. Hunter Dunn; President, Miss Justine Sewell; Vice-President, Miss Bishop; Treasurer, Miss Young; Secretary, Miss Staveley; Asst.-Secretary, Miss Ryland.

ELSIE STAVELEY,
Secretary.

A True Cathedral.

Towards the end of January our Bishop spent a very happy Sunday in the City of Fredericton and found there as regards its Cathedral, in full working order, the zeal, which he has been endeavoring to set before the good people of Quebec.

The Cathedral is under the management of the Bishop, who is assisted by the Dean and Canons, and by a small Lay Council composed of earnest Church friends. Those who regard the Cathedral as their peculiar place of worship support the Services by the envelope system, and offerings are of course made by the other worshippers at all Services. All the seats in the Sacred Building are free, and arrangements are made with the Rector of Fredericton Parish Church whereby the Cathedral Evensong on

Sundays is held at a different hour to the Parish Church Service. Thus, while there was a fair number of Communicants at the early Service at eight o'clock and a good Congregation at the Morning Service, at Evening Service the Cathedral was full and the Service, without being choral, was happy and hearty. And all this because it was evident that the Fredericton people generally felt that they were welcome at their Cathedral, and consequently they were all there, high, low, rich and poor, one with another, joining in the prayers and praises of God's House, and knit into one by the fact that they had one centre of worship, dearly loved by them all, brothers and sisters in Christ and children of the one Father and the pure and holy God.

Fredericton Churchmen are not so numerous, and, financially, are less capable than those of Quebec, and their Cathedral has only about \$1,500 a year arising from endowment. With this help, the Clergy receive larger stipends than in Quebec, so that here we have proof that, with unity of spirit, large endowments are not absolutely necessary for the adoption of the true Cathedral idea. We may still hope, therefore, that some day we shall be able to have in our Cathedral of the Holy Trinity the centre of our worship in the old City of Quebec.

A Church Club.

Why should not the good old City of Quebec have a Church Club? Such clubs have become common in the U.S.A., and quite lately one has been formed in the Diocese of Maryland, with its headquarters in the City of Baltimore. The following brief account of its formation, taken from the *Baltimore Sun*, gives some little idea of its methods and objects :-

"A few days ago a number of prominent lay members of the Protestant Episcopal Church in Baltimore met at the Hotel Rennert, and organized the Churchmen's Club of the Diocese of Maryland. The club will be a social and fraternal one, its objects being to break down congregationalism and parochialism and to encourage com-

panionship among members of the Church.

In order to assist in the organisation of the club there were present by invitation Robert Treat Paine, of the Boston Churchmen's Club; Judge John H. Stiness, of the Providence Churchmen's Club, and Francis Lewis, of the Philadelphia Churchmen's Club. The visitors, at a collation served before the business meeting of the seventy-five or more laymen present, explained the purpose and objects of their respective clubs, the distinctive features of each and the methods of keeping alive the interest in the organisation.

"After the collation the laymen present formed their club. Its chief feature will be its social meetings, and indeed its constitution will be broad enough to take in any plans looking to the encouragement of fraternal feelings among its members. Its dues will be \$5 a year. It was decided that the organisation should have a president, two vice-presidents, secretary, treasurer, executive committee of four members, and a club council, to consist of the club officers and the executive committee. The annual meeting will be held on the second Thursday of November."

If in order to a due recognition of the Fatherhood of God, it is necessary that there shall be a practical belief in the brotherhood of man, and if these Church Clubs afford opportunities of exhibitions of true fraternity, then there is certainly room for such a club among the Churchmen of Quebec.

Centenary of the C. M. S.

Last year we were keeping the Bicentenary of the S.P.C.K., a Society which with the S. P. G. has indeed done more than we can count for the Church of England in older Canada. Now, on the second Sunday in April next there will be kept with much prayer and thanksgiving the Centenary of another great Missionary Society, the C. M. S. Seeing that the S. P. G. was founded more parti-

cularly with the object of giving to the English settlers in all parts of our Colonial Empire a continuation of their Church privileges, the C. M. S. was founded with a view more especially of preaching the Gospel to the heathen. And truly the Society has been permitted to accomplish in its hundred years a most blessed and marvellous work, so that the difference of the position of aggressive missionary work in 1799 and 1899 is striking indeed. Our duty obliges us in the Diocese of Quebec to give what assistance we can regularly and steadily to the S. P. G., which has been indeed our own nursing Mother; but although this is so, the Bishop most earnestly trusts that in all our parishes the wonderful work of the C. M. S. among the heathen will be brought before our people on the occasion of its Centenary on Sunday, April 9th, or on the following Sunday, and he will be glad indeed if in every parish a collection can be made. To show that we practically sympathize with this truly great and noble work.

Missionary Boxes. An Offer

At several of the Bishop's Visitations, which were held in the different Rural Deaneries during the latter half of last year, it was urged by different Clergymen that an attempt should be made to do more for Missions of raising money outside the two stated Collections which follow the Epiphany and Ascensiontide appeals. And it was earnestly suggested over and over again that much might be done by adopting, as in England, a system of Parochial Missionary Associations, whose members should take from their Clergyman Missionary Boxes, to be called in and opened and the contents recorded at an annual meeting. With this object in view the Bishop has obtained from the Domestic and Foreign Missionary Board a thousand Pyramid Boxes, with special printing upon them, so that they may be used for the collection of Missionary money (1) for Domestic Missions, (2) for Foreign Missions, (3) for the Diocese of Algoma, (4) for any two of these objects together, (5) for all three together.

The Bishop now invites those of the Clergy who are eager further to promote the Missionary cause to apply to the Rev. E. A. Dunn, Bishopsthorpe, Quebec, for any number of these Boxes that they think they can induce their people to take. And he begs that the Clergy, on receiving these Boxes, which will be sent at once on application, will immediately take means for their distribution, taking care to keep a list of the Boxholders, so as to be able at the close of the year to call all the Boxes in and to send the money with an accompanying list of names and amounts to Armitage Rhodes, Esq., Benmore, Bergerville, P.Q., who has succeeded George Lampson, Esq., as Diocesan Hon. Secretary and Treasurer for the Domestic and Foreign Missionary Board.

CHURCH CHOIRS

AND

Congregational Singing.

We have received from a correspondent the following communication on the important question of the relation of choir to congregation, with a view to its being discussed in our columns. We shall be glad to publish any letters on this subject from our readers, provided they are concise and to the point and are accompanied by the name and address of the sender (not necessarily for publication) as a guarantee of good faith. We trust that we may thus be instrumental in raising the tone in many of our Churches of the Worship of Almighty God.

"The congregation have actually been allowed to sing two hymns and this is Christmas Day!" Such was the remark of a member of the congregation of one of the Churches of our Diocese after the morning service and it was said with such a feeling of disappointment and sadness, that I thought it would be a good motto with which to start a discussion in the Diocesan Gazette on the question, 'Is it right in the sight of God to debar the congregation from joining in the canticles and other portions of the Service on the great Festivals of the Church?' The choir for six weeks previously have been prac-

tising and learning new music for these special occasions and as a rule the music chosen has been written for choirs consisting of the full complement of voices to sustain all the parts with a fine organ accompaniment, the effect of which should be so beautiful as to uplift the souls of the congregation who are worshipping. But this effect is not generally obtained in the ordinary country and town Church; this difficult rendering is an effort; the parts are ill sustained, perhaps the Clergyman himself already overtired has to take a solo; there is anxiety on the part of both organist and choir to get through without a break, and by the time it is ended there is a feeling of relief on the part of the choir as well as of the congregation, who during the singing have to remain dumb. On these special days the Psalms are sung, and the congregation, excepting those who are musical, cannot join in this exceptional departure. However, patience will be rewarded at last. We have not been able to join in singing Canticles or Psalms, but now at any rate we can sing a Hymn, when instead, "The Anthem" strikes a knell into our hearts. Once more the choir have it all their own way, and the congregation only listen. It may be well sung, it may be badly sung, but our voices are not wanted. At last it is a relief before the sermon to hear the congregation for the first time heartily unite in a hymn, for now there is life in the building instead of the apathy that has been cold enough to be felt. That we do not want to and cannot do without a choir, nor a choir without a leader we all know, and we fully appreciate the hard work and sacrifice of time on the part of a voluntary choir and recognize their ambition to render, by an extra effort in the Church music on Festivals, higher worship to God, but at the same time we feel that the ordinary worshippers have also their obligations to fulfil, from which they are entirely debarred by this extra effort. How much more elevating to the true spirit of worship would it be for Choir and Congregation to unite in one of the many yet beautiful and simple renderings of the Canticles, to sing the Psalms every Sunday, to substitute a suit-

able Hymn for the Anthem, and to have, instead of a cold and lifeless service, one which is a perfect outpouring of the soul in praise! The choir may keep their four festivals on a special day appointed during the week, when the Congregation may have the privilege of listening to their well-directed efforts, but let not the Church Festivals be turned into cold and lifeless concerts.

A MEMBER OF THE CONGREGATION.

Are You Confirmed?

It is greatly to be feared that to this question a great many of our people, perhaps of our readers, would have to answer "No"! For, if we have in round numbers 20,000 members of our Church in this Diocese, since a generation passes away every thirty years, there should be nearly seven hundred of our people confirmed every year.

Now the actual numbers confirmed for the years ending Easter, 1895, 678 were 534, 679, 396 and 605; or an average of 554 per annum. There are some therefore, who are neglecting and losing this great privilege. For, as the late Archbishop of Canterbury says very beautifully: "No thread of Language and History is more distinct than that which connects Christ's promise of the coming of the Paraclete to be an Indwelling Power in all His chosen ones, with the institution of the Laying on of Hands of the Apostles." Confirmation is, in fact, the complement of Baptism. For, according to Holy Scripture and early Christian tradition, it is by Baptism that men become members of Christ, children of God and inheritors of the Kingdom of Heaven. But something more is needed; for we are all called in Apostolic language to be "Priests" and "Stewards" of the manifold grace of God, "having gifts differing according to the grace which is given to us." And to furnish the Christian for the performance of these duties is the office of God the Holy Ghost no less than to engraft him into the Body of Christ; and the Rite which was specially ordained for this end is that of Confirmation or the Laying on of Hands. We would, therefore, entreat those of our read-

ers who are not confirmed to speak to their Clergyman so that they may be carefully prepared and receive this great help and blessing at no distant day.

Important Truths, No. V.

The Teaching of the Apostle S. Paul with regard to the Holy Communion.

First of all, the Apostle teaches that, when men feast upon a Sacrifice, they acknowledge that the sacrifice and its benefits (if there are any) are thus signed and sealed to them. And this being so, the Apostle urges that we cannot possibly be partakers at the Lord's Table and also at the Table of Demons. And he also teaches that the Cup of Blessing, which Christians in S. Paul's days were always constantly blessing, is the Communion, i. e., the joint partaking of the Blood of Christ, so that the partakers are made one with Him and with each other, and further, that the Bread broken and set apart, as Our Lord commanded, is the Communion, i. e., the joint participation in the Body of Christ, so that those, who worthily participate, are renewed in their union with Christ, their living Head, and with all their brother men, nay, with the whole Body of Christ existing in this world and in the world of souls. And in the next verse the Apostle still further emphasizes the fact, that, by our thus "communicating" and renewing our union with Christ our Head, we also renew and continue a certain wondrous union with each other. "For," says S. Paul, "we being many are (thus) one Bread and one Body (even the Body of Christ), because we are all partakers of this one Bread." But besides these most important and glorious lessons, we are here taught by the Apostle incidentally that the Bread is Bread, and yet that this Holy Sacrament is a mystery of wondrous power.

And we have exactly the same teaching in the very next chapter, for there S. Paul urges upon the Corinthians, in burning, earnest words, that they must not come carelessly, and tells them that "who-soever shall eat this Bread and drink this Cup of the Lord unworthily,

shall be guilty of the Body and Blood of the Lord." And then after urging that, with a view to a due approach, there must be self-examination, the Apostle adds as his reason that "he that eateth and drinketh unworthily, eateth and drinketh to himself condemnation, because he does not discern, because he does not set apart as holy the Body of the Lord." Thus, the Apostle speaks of the elements as being bread and wine to the very end, i. e., after consecration, as well as before, and yet he urges that he who partakes of this holy food carelessly, is guilty of the Body and Blood of the Lord, and indeed eateth and drinketh to his own condemnation, because he sets at nought the inward grace, because he does not discern or count as holy the Body of the Lord. Hence we are taught a lesson of deep reverence for our Saviour, truly present in His most holy mysteries, and ready to be represented or offered, and beneficially appropriated by the eye of faith.

At the same time we shall do well to observe that the mode of our Lord's Presence is in Holy Scripture left open, it is not revealed. He is the wisest man, therefore, who keeps closest to the very words of Scripture, never attempting to define what God has not defined, but trusting that we, who now see through a glass darkly, and who now only know in part, shall at length be permitted to see our dear Lord face to face, and to know Him, even as we are known.—Extract from the Bishop's primary charge, 1894.

From Canon XVIII. (A. D. 1603.)

When in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed: testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the World, in whom alone all the mercies, graces and promises of God to mankind, for this life and the life to come, are fully and wholly comprised.

**A Prayer to be used by all the
Baptised Members of
Christ's Body.**

Gracious Father, we humbly beseech
Thee for Thy Holy Catholic
Church.

Fill it with all truth and all peace.
Where it is corrupt, purge it ;
Where it is in error, correct it ;
Where it is superstitious, rectify it ;
Where anything is amiss, reform it ;
Where it is right, strengthen and con-
firm it ;
Where it is in want, furnish it ;
Where it is divided and rent asunder
make up the breaches of it ;
O Thou Holy One of Israel. Amen.

Early Communion.

Its value is thus beautifully ex-
pressed by the late Canon Liddon :

"A Christian of the first or se-
cond century would not have under-
stood a Sunday in which, whatever
else might be done, the Holy Com-
munion was omitted ; and this great
duty is best complied with as early
in the day as possible, when the na-
tural powers of the mind have been
lately refreshed by sleep, when as
yet the world has not taken the
bloom of the soul's first self dedica-
tion to God, when thought and feel-
ing and purpose are still bright and
fresh and unembarrassed ; then is the
time for those, who would reap the
full harvest of grace, to approach the
Altar. It is quite a different thing
in the middle of the day ; even when
serious efforts are made to com-
municate reverently. Those who be-
gin their Sunday with the Holy
Communion know one of the deepest
meanings of that promise. "They
that seek me early shall find me."

"TRUE TO TRUST."

STORY FOR OLD AND YOUNG.

CHAPTER II.

Dick Cables waited and waited, but
no sign of the girl ; and at last, in
despair, he crept round to the win-
dow, looked in, and saw neither Sally
nor Mr. Blanchard,—none but old
Granny, sitting and warming her-
self by the fire.

Dick went in again to know what
all this meant, and where the birds
had flown. Granny could tell him
but little ; she did not attend much,
she said, to what young folks were
about, but she heard the gentleman
and Sally say they were going to
Bothwick.

"And have they gone?" "Yes, Dick
with a look partly of anger and part-
ly of anxiety across his face. "I did
not see them pass down the road."

"They went out the side gate a
walking together," said Granny.

"And when will they be home?"
asked Dick.

"They saw' nought about it," an-
swered the old woman. "Young
folks be stranger now than they were
in my young days ; they go out and
come in as they like."

"Can't you depend upon her com-
ing in before dark?" asked Dick,
with a very anxious look upon his
face.

"I can't do anything," answered
the old woman : "Sal will do what
she likes, and go where she likes, and
stay where she likes, too."

There was evidently no more to be
got out of old Granny ; and that,
simply because there was no more in
her to get, so Dick Cables took his
departure, and after he had walked a
short way, sat himself down on the
trunk of a fallen tree.

Again the young man looked anx-
iously out at sea, and once or twice
he cast his eyes in the direction of
Bothwick also. From sea to sky,
and then from sky to sea again, Dick
Cables looked for full half an hour,
stopping between each look, and pon-
dering as though he had some great
difficulty to settle. At last he rose,
and now he had apparently made up
his mind.

"The wind will not settle down,"
said he : "it will be a wild night,
and if the Little Nell is driven in,
and there is no light, there will be
death and wreck before the morning.
They are depending on Sally for a
light : if father is at the wheel (for
Dick always called the skipper "fath-
er," as he was going to marry his
daughter,—'twas only doing it a
little bit before hand, he used to
say).—if father is at the wheel all
will go well : but we must make
sure of the light—and — and," said
Dick, wiping the hot drops from his
brow, "Sally cannot be depended
on."

"She is not true to trust," said Dick Cables. "Aye, 'tis the bitter truth; I've fought against it long, but I can fight against it no more. She knows that the little Nell may come in at any time now; she knows that when the nights are dark, the light in the cottage window means life; she knows she is depended upon to put it there, and see that it is kept burning; and now, though her own father's life may be at stake, she is off with a stranger. And how can I depend on her being home in time to put up the light; and, even if she does, with her turned head, how can I make sure of her keeping it in? Yes;" said the young man, as his own prospects also passed before him—"and what lies before me? How can I depend on her? perhaps at the moment I am doing so, she'll fail me;" and he wiped the big drops off his forehead. "Of all things," continued Dick, "a woman must be dependable.—true to trust. She cannot be handsome of herself, nor clever, but she can be true to trust; and the woman who is true to trust will give her husband no heartaches; his heart trusteth in her," says the Scriptures.—and I fear mine never can in Sally. What good is her beautiful face, and what her clever ways, if I can't be sure of her in everything?"—then Dick Cables clenched both his fists together and, after a great struggle with himself, said, "I fear she'll make no wife for me. I can't chance happiness.—life is too long for chancing all that makes it happy: days and days, and weeks and weeks and months and months, and never to be sure; never to be able to come together, after all. And now about to-night: the little Nell may be in,—something tells me she will be, and I must make sure about the light."

The thought of Granny for a moment flashed across Dick Cables' mind; only, however, to be dismissed at once. No reliance could be put on her: she was too old to watch a whole night.

There was one of whom Dick knew—but he felt as though he could scarce apply to her. This was Mary Randall, Sally's cousin. Mary was plainer than Sally; she did not say so much, and Dick felt that he had not made as much of her as she deserved. He had always considered

her as almost nothing when her cousin was by, and now he felt ashamed to apply to her in his hour of need, and this more especially when he could only do so by casting a slur on Sally.

Moreover, she was now away. The Rectory was three miles off, and she had been there the last three months, and this long time's absence made Dick feel still more loth to apply to her. But life was precious, and gales will not rise and fall as we wish them; and one thing he knew about Mary—and that was that—she could be depended upon.

"If I could get her," said Dick Cables, "the light is sure to burn all night. If she will undertake the trust, she will be true to it. I'll go for her. If Sally comes home, she'll be none the worse for such a companion through a wild night."

Now, it was simply because she was true to her trust and could be depended upon unreservedly that Mary Randall had been at the Rectory for the last three months.

The Rector's only child was ill,—very ill, and needed continual and careful watching; and seeking for some one with whom she could share her labour of nursing, and upon whom she could implicitly rely. Mrs. Jordan pitched upon Mary, whose character she knew well.

Upon the fact of Mary Randall's being true to her trust hung Emily Jordan's little life. Let her be neglected one night,—allowed to take one small chill,—have the temperature of her room lowered by neglect of the fire, and the life, now feebly struggling to remain in the delicate frame, must perish. But day by day and night by night Mrs. Jordan and Mary were found true to their task, and in another month's time it was hoped that Emily would be safe.

Great was Mrs. Jordan's consternation, therefore, when Dick Cables, having arrived in a light cart, told that lady that he wanted Mary away for that night.

"How can I let her go?" said Mrs. Jordan, "I put such entire dependence upon her; and upon the trustworthiness of those around her my only child's life depends."

"'Tis for the very dependence I want her," said Dick Cables. "There's life at stake in another quarter too to-night, if I'm not deceived. Her uncle's boat is coming

home,—she may be in to-night; and if he doesn't see the light he looks for in his cottage window, it may cost him his life."

"But he has his daughter to look after it."

"Even if he has," said Dick, trying not to expose Sally more than he could help. "Two are better than one. I must have Mary to-night."

"It is right that she should go," said the Rector. "Her uncle has been a father to her: his claims are before ours. I'll sit up to-night, and Mary will come back to us again. Thank you, my child, for all you have done for us; God be with you in your watching to-night, and in all the many watchings of life which you will have to keep. She, who has been faithful in watching a sick child, will be faithful in watching for the lives and property of grown-up men: those who are faithful in little can be trusted well with more."

That night Sally Randall did not return to the cottage on the top of the cliff. That night the wind blew and the sea arose. That night there were anxious hearts on board the *Little Nell*. That night a light was put in the cottage window, and by it sat an old woman who dozed in her chair; and up and down the room paced a weary girl,—weary with long previous watching over the sick, not daring to sit down lest she should fall asleep,—holding on her sleepless eyelids the lives of the crew of the *Little Nell*: all her nerves being strung up to answer this unexpected pull upon her strength—true, right nobly true, to trust.

The night of which we speak was an eventful one for each of the persons we have just now mentioned.

(To be continued.)

Pan-Anglican Conference.

REPORT ON FOREIGN MISSIONS.— (Continued.)

B. Development of Native Churches.

(a.) Organization.—The Church in India has attained to a considerable degree of organization, both by the development of the episcopate, and by the formation of diocesan and other councils; yet it must be admitted that the native portion of

the Church has not yet reached an adequate consciousness of corporate life. There are as yet no Bishops of Indian race. So far as pastoral work is concerned, the development of the Indian ministry in most cases keeps pace with the growth of the Christian community. But the number of ordained native missionaries directly engaged in evangelising their own countrymen is small.

(b.) Self-Support.—In some parts there has been a marked increase in contributions for religious purposes, but the Church as a whole is very backward in this respect. This is due in part to a mistaken policy in the early development of missions in India.

(c.) Spiritual Character.—There are many earnest and faithful Christians, lay as well as clerical, who with their families, are lights among the heathen. But it must be acknowledged that too often there is a deficiency in energy, moral courage, and power of initiative; and that caste still grievously exercises its baneful influences. These defects, however, are to a large extent counter-balanced by fruitfulness in the milder graces of gentleness, patience, sobriety and meekness.

(d.) Self-Extension.—With some bright exceptions, especially in parts of Southern India and Ceylon, there is a want of definite effort for self-extension originating in the Church itself.

Africa.

(a.) Organization.—In Africa south of the Zambezi, the Church possesses a provincial organization in Dioceses lying north of the Zambezi, e. g., Equatorial Africa and Sierra Leone, the Churches are still in direct connection with Canterbury, and possess local constitutions approved by the Archbishop of Canterbury. In the Missionary Jurisdiction of Cape Palmas and parts adjacent, which embraces the Republic of Liberia, there is an organization under the fostering care of the American Episcopal Church and having an African Bishop with full powers at its head and a staff of workers made up almost entirely of Africans. The idea of establishing Churches self-supporting, self-extending, and self-governing, is steadily kept in view. In addition to the Bishop of Cape Palmas of the American Episcopal Church,

two African Assistant Bishops have been consecrated in recent years, and have rendered valuable assistance to the Church in the Yoruba Country. The appointment of native Assistant Bishops would appear to be an important step towards the realization of full native control. In West Africa, and, to a certain extent, in Central Africa, the native clergy commonly hold more or less independent cures; in South Africa they are very seldom placed in positions of entire responsibility. The idea of corporate life needs enforcement to prevent a spirit of congregationalism.

(b.) *Self Support.*—In South Africa considerable financial support is still received from English Societies. In Zanzibar, with the exception of some voluntary help on the part of the native Christians in building churches mission houses, etc., the Mission is supported by grants from England. In West Africa, the Churches in Sierra Leone, in Lagos, and in the Delta of the Niger are self-supporting, with the exception of the support of the Bishops; while in the interior, the Churches are aided by annual but diminishing grants. In Liberia the work is almost entirely supported by the American Church, but increasing local contributions are also made towards it. In Uganda, so far as the native Church is concerned, and apart from the salaries and expenses of the foreign missionaries, the work is entirely independent of extraneous aid.

(c.) *Spiritual Character.*—In Uganda the standard of Christian life is high—very high as contrasted with the standards of the heathen. In South and West Africa the lives of the clergy and of many of the laity afford much encouragement and hope as to the future of the African Churches.

(d.) *Self-Extension.*—In Uganda a strong missionary spirit is the distinguishing feature of the Church; in the West of Africa greater missionary vigour is to be desired.

Your Committee would recommend the adoption on the part of the Conference of a resolution expressive of its deep sense of the evils resulting from the present condition of the drink traffic on the West Coast of Africa, and of the hindrance which it presents not only to the development of native Churches, but also to

the acceptance of Christianity by heathen tribes.

South Pacific Islands.

The Mission of the Anglican Communion in the South Pacific, excluding New Zealand and New Guinea, is confined to Melanesia, and to work in Fiji, not, however, among the Fijians, but among the imported labourers from other islands. In Melanesia the native clergy are about equal in number to the white clergy, and take their place among their white brethren on equal terms. This Mission has distinguished itself by determining to work, as far as possible, through the natives themselves from the very beginning.

Spiritual Character.—A very high level of spiritual character has been developed in almost all the groups included in Melanesia.

Self-Extension.—The native ministry, however, is not yet supported by the native Church, but the first steps to obtain this object have been taken. The Melanesians have shown marked missionary zeal as evidenced by the number of teachers and clergy who have been sent to islands inhabited by totally distinct races.

The Committee have heard with thankfulness that the Mission to New Guinea is about to be revived by the Australian Church under the leadership of a Missionary Bishop.

China and Japan.

In China and Japan we meet questions of a different class. Both are the homes of strong and vigorous races, entirely independent of the white races politically, and with a keen sense of nationality.

In Japan, the English and American Missions have united to form one Japanese Church called Nippon Sei Ko Kwai, having its own constitution and canons, though as yet presided over by the English and American Bishops. There is a strong body of Japanese clergy, and self-support is being pressed upon the converts, but the prospect of financial independence is still distant. It is, however, only a question of time when the Church in Japan will become self-governing and self-supporting.

The Christians of the Nippon Sei Ko Kwai are drawn chiefly from the middle classes, the highest and low-

est strata being as yet very little touched. That the upper classes should come in slowly and one by one is not surprising, for since their old religions have lost their hold upon them they are very generally agnostics, and their circumstances lead them to look at Christian doctrine in a purely critical and utilitarian spirit. Meanwhile the influences which Christianity exercises on those who do accept it, is seen in the very large extent to which they are to be found in minor posts of public trust, as judges of small districts, heads of local police, etc., where strength and uprightness of character are especially required. Though disappointments are frequent among others, especially as regards purity of life, the clergy have proved themselves to be men of stability and high Christian character. From the first the Church has recognized its missionary duty, and it has instituted funds, though not on a very large scale, for extension, both in Japan itself and in the newly-acquired Island of Formosa.

In China, there is a considerable number of native clergy, who are counted by their Bishops most zealous and faithful men, and the number of Christians is steadily increasing, in spite of much persecution and the hostility of the literary and ruling classes. Self-support advances slowly owing to the poverty of the people, but it is steadily worked for in all the Missions: and the stability of the Chinese character assures us that the work will be permanent, and that a strong Chinese Church will be formed in the future. The first step has been taken this year in the coming together of the English and American Bishops in conference at Shanghai, for union among the various Missions must naturally precede the establishment of a National Church.

(To be continued.)

Three Useful Books.

It is with much pleasure that we announce, that, among the new publications of the Venerable Society for Promoting Christian Knowledge in London, England, there are three little works from the pen of our Bishop.

The first, entitled "Holy Thoughts for Quiet Moments," is a series of

brief Meditations on the Great Truths of our most Holy Faith, arranged for every day for a month. Already two large editions of this work, published by Messrs. Sutton & Co., London, have been entirely sold, so that it was out of print. Now, therefore, it appears in a new and more convenient form as an S. P. C. K. Book. It is especially intended for the use of those who, owing to sickness or some other good cause, are prevented from taking part in the daily Services of God's House and especially for those invalids and others, who are not equal to a great deal of reading or much continuous thought; and to many such it has been found to be of great service and comfort.

The second work "Our Church Manual," is a system of suggestions for prayers and devotions to be used at home and in Church. This little Manual was compiled in its original form for the use of Communicants at South Acton, England, the Bishop's old Parish. It contains, besides the office used at Communicants' Meetings, a collection of prayers suited to the various wants of individuals and helps towards public and private devotion. It will be found useful for distribution in Parishes, especially where there is a Monthly Meeting for the Communicant Body, with a view to continuance and growth.

The third work, "Our Only Hope," is a reprint of the little book which the Bishop always gives to those whom he confirms, with only a slight alteration of the Title Page, so that now anyone can purchase the Book and present it to any friend who is a Communicant. It contains our Communion Service just as it is used in our Churches, with a number of helpful notes and suggestions, and it will be found to be of great assistance to all who wish to come acceptably to the Table of the Lord—to the Altar of our God.

These Books are published respectively at eighteen pence and six pence, and they can all be obtained at about twice this number of cents, or rather less, at the S. P. C. K. Depository: S. John Street, Quebec City.

DISTRICT NEWS.

LAKE BEAUFORT.

In order that the Congregation in this Mission might have the privilege

of coming to their Christmas Communion on Christmas Day itself, the experiment was tried, and with great success of having a Service at 8 a. m. Twenty-seven people turned out, some coming four or five miles, and there were twenty-two Communicants. During the winter, monthly social gatherings are being held in the School-house, and are greatly appreciated. On Wednesday, January 11th, some Members of the Cathedral Branch, Ministering Children's League and other friends drove out from Town and assisted in providing a Christmas Tree for the young people of the Mission. Two matters of another sort are making sure, but rather slow progress, viz., a collection of money towards a New Organ for the Church and the building of a Horse Shed. During the Season of Lent, Services are to be held every Sunday instead of only fortnightly. May these more frequent opportunities of public worship be earnestly used and lead to a bright and happy Easter.

MONTMORENCY.

During the winter the attendance at the Church Service in this Mission has been about the same the same as usual. The most encouraging part of the children was provided on January the work here is the Sunday School, which is held every Sunday and is well attended. A Christmas Tree for the children was provided on January 25th in the Montmorency Club Room, which was most kindly lent for the occasion.

We are greatly indebted to the Day School Teacher, Miss C. Moore, sister of our friend the Rev. A. H. Moore, of Sawyerville for her great help both in playing the organ at our Services and in teaching the Sunday School. Lent with its warnings and privileges is approaching. May we all receive from it the greatest possible spiritual benefit.

MELROUSE.

The Rev. E. A. W. King reports:—

The Rev. H. Gomery, Travelling Agent of the S. P. C. K., visited both Churches in this Mission on Monday, January 2nd. The attendance and offertories were very small, but the value to the Church at large and to the several parishes in which Mr. Gomery's addresses are delivered is not to be measured. Let us thank God, by numbers nor by money's value alone, but much more by the

spirit which shall be stirred up even in a few through the conveyance of fruit-bearing facts about the missionary organizations of the Church of England and their marvellous work and by emphasizing the much-forgotten truth, that as the new two-cent postage stamp cleverly conveys in small compass a good idea of the extent of the British Dominions, so does it also well illustrate how along with the English flag has England's National Church gone too in the work of her venerable Missionary Societies, such as the S. P. C. K., as well as by the extension of the Episcopate through their agency and in many other ways.

NEW CARLISLE AND PASPEBIAC.

The Rev. E. B. Husband reports:—

Christmas Day this year dawned bright and clear, whilst we were also favoured with splendid roads. So, that there appeared to be nothing to keep anyone away from joining in this great Christmas Festival. On Christmas Eve service was held in S. James' Church, Hopetown, with a fair attendance. Christmas morning there was a Celebration of the Holy Communion at 9 a.m. in S. Andrew's Church, New Carlisle, at which thirty-seven communicated.

At 11 there was Morning Prayer with Holy Communion at S. Peter's Church, Paspébiac. The large congregation present joined most heartily in the service, while twenty remained to partake of the Sacred Feast. The Church was very tastefully decorated, and did great credit to those who had so kindly undertaken the work.

At 3 in the afternoon there was a Christmas Service in New Carlisle, about 80 children being present. After shortened Evensong the Rector gave them a short address on The Incarnation, and all united most heartily in Christmas Carols.

Evening Prayer was held in the same Church at 7, when there was a large congregation present. Carols were sung before and after the Sermon, and the spirit of hearty earnest worship was there. Let us hope that this spirit may remain and be increased among us.

PENINSULA AND LITTLE GASPE.

The Rev. N. M. Bayne writes:—
The Christmas season found us with the work of completing the Penin-

sula Church well begun. The walls are being ceiled with pine put on in narrow boards running diagonally in bays. These are to be oiled and varnished, which, when the windows and pillars have been trimmed and stained dark, will give the whole a very cheerful and comfortable, as well as appropriate appearance. Notwithstanding the incomplete and disordered condition of the Church we had a brilliant, hearty Service on Christmas night, the choir singing, in addition to the usual beautiful hymns, the anthem "Rejoice Greatly, O Daughter of Zion."

On Friday afternoon, December 23rd, the Peninsula children with the teachers of the Sunday School and day school met at the Parsonage and enjoyed a very happy tea together, which was provided and prepared by Mrs. Bayne. The evening was made very bright, particularly for the little ones, by the traditional Christmas Tree laden with presents, which were distributed by the every-joy-bringing Santa Claus. Part of this happy affair consisted in the presentation of a dozen heavily plated silver knives and forks to Mrs. Louis Amett from the congregation, as a token of their appreciation of her unfailing able discharge of her duty as organist and choir leader. Mrs. Bayne and myself were also much delighted with the gift of an excellent eight-day clock from the members of the Ladies' Guild, which was accompanied by a kind and gratifying address.

Little Gaspé Church was very prettily decorated with evergreens and appropriate mottoes in white letters on a red ground. On Christmas morning there was a bright service here with a Celebration of the Holy Communion. Here also the congregation has been practically mindful of those who labour to make beautiful the praise of our public worship. After the service Miss Price and Miss Gavey were each presented in the Vestry with a purse containing five dollars, in recognition of their faithful services in the choir.

On this very day, as if to set forth and emphasize the sad and awful side of the life of Him in whose Incarnation all were rejoicing, Mr. Robert Ascah, an old and respected member of Peninsula Church, was smitten with a stroke, from which he died on

December 31st, just as the year was expiring. He will be missed not only among his relatives, but in the Church and neighborhood. His family are all grown up: the eldest son, a graduate of the Montreal Diocesan College, labours among the Cree Indians in the Diocese of Moosonee, two others ably carry on his work on the homestead, whilst the youngest is studying at McGill with a view also to Holy Orders.

NEWPORT.

The Rev. A. H. Moore reports.—

We began another year of work in this Mission with many things to stir us to both thankfulness and encouragement. Before the cold weather came, the outbuildings of the Parsonage were clapboarded and painted at a cost of about \$40.00. Our anxiety about getting the funds to meet this expense was shortlived, as Mr. R. Elliott undertook the work of making a collection, and not only wiped out this item but secured over \$30.00 to apply to another purpose. Thus, through his energy and the help of many kind friends, who gave either work or material, we have accomplished a much needed improvement free of debt.

The Ladies' Guilds of Randboro and Island Brook are working away faithfully. The former held its last meeting at the home of Mrs. E. R. French, when a pleasant afternoon of work was spent. The last meeting of the Island Brook Guild was held at the home of the President, Mrs. G. French, and some twenty women assembled for work. The members of both Guilds, to the number of twenty-five, met at the Parsonage a few months since, when the Incumbent spoke of W. A. work, and it is hoped that we may soon have a Branch in this Mission. Our main hindrance is the distance our people live one from the other.

While speaking of parochial gatherings we remember with pleasure the gathering of the Sunday School children of the Mission during the Christmas season at Sawyerville. Tea was served for upwards of sixty children. A short programme of recitations and singing, followed by distribution of the gifts from a well laden Christmas Tree closed a pleasant evening. We have recently received from the

S. P. C. K. 90 volumes for our Sunday School library valued at \$35.00. These books will be much appreciated.

The Incumbent had the pleasure, on Christmas Eve, of presenting an easy chair to Mr. A. B. Jones, Randboro' from some members of that congregation. Mr. Jones has been for many years a most unselfish worker as Church Warden, Lay Delegate and in every possible way for the Randboro' Church. He is now an invalid, but his faithful help is in no wise forgotten.

At Learned Plain we welcome Miss V. Bowen back from California to her old post as organist.

Christ Church, Island Brook has been the scene of five weddings during the past twelve months.

Our Churches were tastefully decorated for the Christmas Services. These Services were well attended, some people driving nine and ten miles to be present.

The Incumbent has reason to know that in England some at least do not wait until they know all about a missionary's work before wishing to help in it. He was lately the recipient of a lot of illustrated text cards for distribution from a good lady in England, and among them one package printed in Eskimo. Although he has been asked by people in this Diocese where Newport Mission is, he does not need to inform the readers of the Diocesan Gazette that he had no use for these.

POSTSCRIPT.

The Editor begs to acknowledge the following subscriptions and donations for 1899:—

Mr. Robert Campbell, Mr. Edward Taylor, Mrs. Mountain, Mr. Henry Smith, Mr. J. Pratten (2), "Christmas Offering," Hon. Judge Andrews (3), Mr. J. Richardson, Mrs. Pruneau, Miss Elliot, Mr. Wm. Cercoran, Miss E. Patton, Mr. Judd, Mrs. Herbert Smith (2), Miss Carter (2), Miss R. Hamilton, Mrs. E. Sewell, Rev. Canon Richardson (2), Miss Austin, Mrs. J. Hamilton, Mrs. Coffin, Miss A. Barnes, Rev. J. Almond, Mrs. Staveley, Mr. Geo. Lampson (2), Mr. J. C. More, Dr. Dunbar, Mrs. Morrit, Mrs. J. Kennedy, Quebec City, Mr. Wm.

Chartres, Mr. Geo. Smith, Mrs. L. Jewell, Lake Beauport, Mr. G. F. C. Caffin, Mr. D. P. Barrie, Lennoxville, Mrs. D. Prozer, S. George (2), Mr. J. Penhale, Black Lake, Rev. J. B. Dehbage (10), Mrs. B. Walker, Mrs. J. Hill, Mrs. W. Le Brocq, River du Loup, Rev. L. C. Wurtele (9), Rev. F. Boyle (2), Rev. J. P. Richmond (2), Rev. F. W. Pyles (2), Rev. E. A. W. King (14), Mrs. R. M. Bernard, Danville, Rev. H. Gomery, Mrs. F. Atkinson, Etchemin, Rev. A. H. Moore (2), Miss Irvine, Bergerville (25), Mr. Fred Ahier, Port Daniel E., Rev. A. A. Bryant, Rev. F. G. Hibbard (8), Mr. E. S. Orr, Cookshire; Mrs. F. Matthias, Melbourne; Rev. W. G. Lyster (13), Mr. James Tuzo, Perce (7), Rev. W. A. Adcock (14), Mrs. Stevens, Windsor Mills (11), Mrs. Mansbridge, Ulverton, Rev. C. B. Washer (6), Rev. J. de Moulpied (2), Mr. A. Ritchie, Lewis (10), Mr. W. P. Bower, Mr. Chalk, Mrs. Leach, Montreal, Rev. G. W. Dumbell (50), Mrs. Buchanan, Lake Edward, Mrs. J. F. O'Neill, Bedford (2), Rev. W. J. Curran (3), Rev. H. A. Dickson (6), Miss Atwood, Grand Mere (13), Mrs. Marsden, Mrs. Tibbetts, Montmorency; Rev. R. Mathers, Rev. G. G. Nicolls (16), Mrs. Alex. Blair, Chicoutimi, Rev. S. S. Sykes (18), Miss Riopel, Valcartier (7), Rev. R. J. Pothergill (13), Rev. G. H. A. Murray (8).

Also for 1900:—Mr. Robert Campbell (2 years), Mr. D. P. Barrie.

Also for 1898:—Mr. Robert Campbell, Mrs. Mountain, Hon. Judge Andrews (3), Mrs. K. Fraser, Mrs. E. Sewell, Mrs. J. McLimont, The Lord Bishop (88), Dr. Dunbar, Mrs. Proctor, Quebec; Mr. Geo. Smith, Lake Beauport; Mrs. McCord, Mrs. Marsden, Montmorency; Mr. G. F. C. Caffin, Rev. L. C. Wurtele (13), Rev. J. P. Richmond, Rev. E. A. W. King (3), Mrs. F. Atkinson, Rev. A. H. Moore (2), Mrs. T. D. Lasell, Bishop's Crossing; Rev. H. S. Harte, Rev. A. Stevens (14), Rev. W. A. Adcock (2), Col. Forrest, S. Joseph; Mr. Chalk, Rev. J. Rothera (22), Rev. W. J. Curran (14), Rev. R. C. Tambs (80), Miss E. Riopel (3), Rev. A. H. Robertson (33).

Also for 1897.—Mrs. K. Fraser.

All items of news, etc., intended for the March Number, should reach us on or before February 22nd.