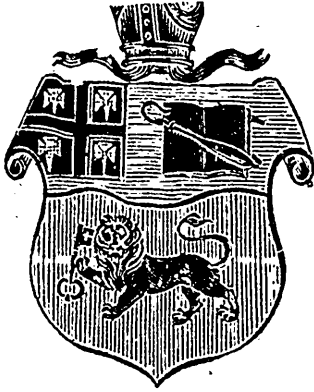


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The Bishop's Engagements for October.

The Bishop is expected back from the Pacific Coast about the 6th of October. Intimation has been received that his presence is needed at Bourg Louis, Kingsey, Coaticook, Robinson, Beebe Plain, Magog and Fitch Bay. He has also, during the month, to deliver some addresses to the Students at Bishop's College. So soon as he knows what his engagements are to be, he will fix the dates and communicate with those directly interested.

Ordination Sermon,

PREACHED IN THE CATHEDRAL, QUEBEC
AUGUST 30th 1896, BY THE REV. JAMES
MACARTHUR, VICAR OF ALL-SAINTS',
SOUTH ACTON, ENGLAND.

Hebrews XI. 27—"He endured as seeing Him
who is invisible."

When we observe a life which far surpasses, in greatness and excellence of attainment, the lives of ordinary men, it may sometimes be profitable for us to ask ourselves the question, "How shall we account for such a life as this, how shall we explain it? What is the source of its power, what is the secret of its greatness?"

There is no doubt a kind of greatness which we may assign to intellectual ascendancy, strength of character, high and

resolute purpose. But the secret of moral and spiritual greatness must be sought elsewhere.

In this familiar chapter of the Epistle to the Hebrews the writer commemorates in glowing language some of the most illustrious of the saints and heroes of Hebrew history. He recalls their achievements, their great acts of obedience, of courage, of self-sacrifice, and he assigns these great and noble deeds to the working in them of the principle of faith—that faith which is belief in God and in His Word—so deep, so strong, so vivid, so realizing, that it becomes in the soul of the man who has it the very substance of things hoped for, the witness and the evidence of things unseen.

One of the greatest of the lives of which he makes mention was that of Moses. It was a life great in its vocation—great, that is, because of the vast importance and difficulty of the work in the world which God intended it to do.

It was the work of gathering together and welding into a nation a scattered multitude of people, enfeebled and demoralized by centuries of slavery. It was the work of cooperating with God in laying the foundations of a national life, which was destined to be not only unique in human history, but which was to shape the human characteristics of Jesus Christ, the Saviour of the world, the second Adam, the new Head of the race of man. It was the work of leading the newly formed nation in the trying conditions which met them at the very outset of their career,

In such a vocation there would be of necessity an extraordinary measure of searching trial.

There would be the trial of *loneliness*, which always comes upon the man who is raised above his fellows, and who has to guide and rule, and judge, and discriminate. There would be the trial of *conscious responsibility* in making momentous decisions without the possibility of consultation with others. There would be the trial of *steadfastness* in standing firm and doing what was right in the face of criticism; and we know how rebellious, unreasonable and hostile that criticism often was. There would be the trial of *patience* occasioned by the thwarting perversity of the people with whom he had to deal.

In his conflict with all these trials Moses bore himself nobly—not indeed without the betrayal from time to time of human weakness, but on the whole victoriously. He rallied from his failures so splendidly that they became the discipline of a higher saintliness and a closer fellowship with God. And he ended his life so well that “his eye was not dim and his natural force was not abated.” And God paid him the singular honour of performing his obsequies in some mysterious manner with His Own Hand. “He buried him in the land of Moab, over against Beth Peor, and no man knoweth his sepulchre unto this day.”

We feel at once that such a life as this must have had its secret; and the inspired writer of the Epistle tells us what that secret was. It was of the nature of a spiritual faculty,—a power of inward sight—“he endured as seeing Him Who is invisible.”

He had, we know, something more than this. At times he experienced manifestations and disclosures of God's Presence which are not permitted to ordinary men—in the Bush, in the Cloud, on the Mount, in the Tabernacle of the Congregation. But it was not these things which sustained his life in the midst of its trials. It was the *habitual sense of the Presence of God*—the consciousness that God was with him every day and all day, in the midst of all circumstances, and that all things came to him by His will and appointment. It was this sense of the Presence of God which, in his youth, swept away all love motives, all selfish clinging to worldly ease, and which made him deliberately to choose rather “to suffer affliction with the

people of God than to enjoy the pleasures of sin for a season.” It was this which sustained him during forty years of uneventful and seemingly aimless waiting in mere common-place toil with the Shepherds of Midian.

It was this which fortified him during the year of struggle with Pharaoh's hardened will; which served him in all the trials of the Exodus and the wanderings—the frequent dangers, the sudden emergencies, the undreamt-of reverses, the distressing consequences of the people's sin.

Deep down in his heart there was the consciousness that God was with him in all these things. He never interpreted them on any theory of chance or accident. He bore up and was strong and patient—not with the strength of ordinary men, but as one who lived every hour of his life as seeing Him who is invisible.

I am here, by the kind invitation of the Bishop, to address myself specially this morning to those who are about to be admitted to Holy Orders in the Church, two of whom are to be ordained to the high functions of the Priesthood, and three to the minor duties of the pastoral office which pertain to the order of Deacons. In both cases the young men who, in a few minutes, will be presented to the Bishop, are about to dedicate themselves with great solemnity to the Service of God in the Sacred Ministry of His Church.

The life of the Ministry, is by no means an easy one in the general case. It may sometimes seem to be so outwardly. It may wear the aspect of ease, of refinement and of dignity. But every faithful Minister of Christ knows very well that *inwardly* the life is one of strenuous conflict, in which, if he is to accomplish God's will and to realize the best possibilities of his calling, he must “endure as seeing Him who is invisible.”

It is a life of conflict with *self*, with the temptations to sensuality, to worldliness and to presumption, the very same temptations with which our Lord contended after He received the Anointing of the Holy Ghost in His Baptism, and which are not unlikely to assail with special severity the man who has received the Holy Ghost for the work of the Ministry.

It is a life of conflict with the world—with habits of thinking and speaking and judging which are not in conformity with the Law of Christ. It is a life of conflict

with the evil one, who constantly engenders in the minds of men the spirit of indifference and even of hatred to the message of truth.

It will be well for you, my dear brethren, if you can have at the outset of your ministry a true conception of the work you are called to do.

Perhaps you may think that the work consists in preaching the Gospel, in teaching the doctrines of the Church, in building men up in the truths of religion, in exercising pastoral oversight, and in being a friend to your people in all the circumstances of their lives. These no doubt, are the *duties* of your office, but there is an *aim*, an *object*, a *divine purpose* in the work of the faithful Clergyman to which these duties are only the means. I can best indicate this, I think, by an illustration.

When St. John the Baptist was preaching on the Banks of the Jordan there were among his hearers a company of young fishermen from the Lake of Galilee. One of them was John the Evangelist, another was Andrew. On a certain day Jesus Himself was there. The eye of the Baptist fell upon Him, and he uttered those wonderful words which have come down to us through the ages with their sweet sound and their precious meaning: "Behold the Lamb of God which taketh away the sins of the world." The two young men, acting on a quick, impulsive instinct, followed Jesus as He walked away. They followed Him to some place of shelter—some little hut or tent which He had pitched for Himself near the river bank, and they abode with Him that day. They were in contact during a long day with His unspeakably attractive Personality; they saw the light in His eyes; they heard the words of Grace which fell from His lips—so sweetly, so tenderly, yet so firmly spoken, and then they felt that they had been in contact with One who could be the life of their souls. One of the two who heard John speak and who followed Jesus was Andrew, Simon Peter's brother. After his companionship with Jesus he acted in a very beautiful way. He sought his brother Simon and brought him to Jesus.

Ah that is it! The act of Andrew's describes to us, as no words can describe it, the work of the Christian Ministry. It is first of all to find Him Who is the Life of

the soul, to be in contact with Him, to know Him, and then to bring men to Him, to find each man his own brother, and to bring him to Jesus.

The work of the Ministry is not only to teach men about Christ. It is not only to tell them what He did and what He taught. It is not only to draw beautiful thrilling pictures of His incomparable and sublime example. It is to bring men to Him. For our Master is not one who came to this world and lived and taught and died, and disappeared as other men do. He is One Who lives and Who is alive for evermore. He is One who is in incessant communication with the souls of men. He is One who not only can teach and guide and comfort by His Holy Spirit, but who can pour His life into men's Souls by His Sacraments. And what we Ministers of Christ are called to do is to bring men into contact and union with Him Who is the Source of Life.

How are you to do this my brethren? That is an all important question. You cannot do it by your preaching alone. There is a kind of preaching which is acceptable, attractive; it meets the popular taste; but it does not always reach men's souls. It does not renew them. It does not make them one whit better in their lives. Why? Because it does not bring them into contact with the Living Christ. Do not set your hearts upon being popular preachers. Do not desire to say striking, original, brilliant things in your Sermons. You might possibly get a Congregation in that way but you might not do much with them after you had got them. Your work might be a pitiful failure as it always must be if you do not bring your people to the Living Christ.

Neither can you bring men to Christ by your Services alone. It is the Sacred Duty of every Priest to make his Church Services, as far as he can, hearty, reverent and beautiful. For this reason he should use all possible aids—the aids of music, of a trained and cultivated voice, of distinct and intelligent reading and speaking, avoiding the venter of professional elocution. But it is quite possible to please the senses of a Congregation and even to excite their emotions without drawing them to the Living Christ.

No more can you do it by pastoral intercourse only. The value of this will depend very greatly on your own Spiritual State. How are you to do it?

O I should like to commend to you a Sermon of the late John Henry Newman, preached in his Anglican days and for which I can truly say I am more grateful than for any single composition which I have read in the course of my ministry. It is in his volume of University Sermons, and its title is "Personal Influence the means of propagating the Truth." He is trying to discover the human means by which the Gospel obtained its hold on the world when everything was strongly opposed to it. And he comes to the conclusion that it was not accomplished by the gift of miracles, or even by the moral excellence of the truth itself, but by the influence direct and indirect of the lives of those who were commissioned to teach it. "*The silent conduct of a conscientious man is a continual witness to the truth.*"

Now, if your conduct is to be influential in the Ministry, there are certain things which you will need, they are all summed up, I think, in the word *endurance*.

You will have a great deal to endure, and you must endure it patiently, cheerfully, manfully, without petulance, and without discouragement. For example—you may have to endure the *denial of respect*. You are not to suppose that men will respect you all at once, or pay much heed to your teaching or opinions, or even esteem you "for your work's sake" as St Paul exhorts them to do.

You will have to endure the trial of *loneliness of mind*. There may be no kind relatives or sympathetic friends to speak to you about your work where you go, you may not know what to think about the influence it is exciting, and there may be no outward results to help you to estimate it.

You may have to endure the trial of *unkindness and opposition*, for you must remember that an earnest life is a constant rebuke and irritation to worldly people.

Believe me, my brethren, the endurance which you exercise in your conflict with such trials will prove the great strength of your ministry.

I have one or two counsels to offer you, before I close.

1. Try from year to year, by a stated effort, to recall the influences of your ordination Day. Stir up the gift that is in you by the remembrance of what God may enable you to feel to-day. You have had

great privileges this week in the generous and loving attention with which the Bishop has devoted himself to you every day. Try to remember the many helpful things he has said to you. In some neighbourhoods there are Embertide societies of the Clergy, for meditation and devotion on the Ordination Vows. If you have not such a help as that, then read over before God alone your vows on each anniversary of your Ordination. Ask yourselves whether you have been faithful to your calling us "patterns to the flock of Christ." Begin this practice at once and persevere in it, and you will find it a source of power in your ministry.

2. Make a practice of invoking Christ's Presence in all your ministerial acts. Try to become conscious of it before you go to Church. You will often have to say the Services when very few are present. Do not suffer yourselves to be careless or wanting in reverence in such circumstances, otherwise you may wound souls and cause them to stumble, and you will forfeit your own sense of the Unseen Presence.

When you go to visit, try to take Christ's Presence along with you. Your character will disclose itself quickly in your visits, and people are very observant and read it at once. Human nature is frail. The ministerial Commission does not remove its infirmities; it only ensures the enabling Grace of God to those who seek it. Pray then that you may be fortified against the dangers incident to this part of your work.

In your study, in the work of preparation for preaching—strive to have with you the Presence of Christ. Ask Him to give you a vision of souls—to bring up in your minds the circumstances and the wants of those to whom it is your duty to speak, and to give you a word that may be helpful to them.

3. Finally, let us recur to the example of the great man, of whom we have been thinking. With all his burdens, his disappointments, his fears, his perplexities he knew always what he must do. "He went in before the Lord to speak with Him." Do you, brethren, resolve this day to do the same? If you do so you may hope to have something not only of the endurance in trial, of which he is so great a pattern, but something also of his influence, his attractiveness, his suasion with

the souls of men; for it is said that, after Moses had been speaking with God, although he knew it not, "his face shone."

England's Agreement with, and Rome's Divergence from the Primitive Church.

Transubstantiation. Not taught by the Church of England now.—Not taught by Pope Gelasius I., 492.—Not taught generally in England till after 800.—Not made an article of Faith in the Roman Church till 1215.

Marriage of the Clergy. Not finally forbidden in the Church of England till the Council of Westminster, 1102.—Allowed in the Church of England now.—Forbidden in the Church of Rome.

Communion in one kind. Forbidden by Pope Gelasius I., 492.—Forbidden by Pope Julius, 920.—Forbidden by the Council of Clermont, 1095.—Not the custom in England till the 12th century at the earliest.—Ordered for Roman Catholics in the Council of Constance, 1415.

Marriage with Deceased Wife's Sister. Forbidden by Gregory in his instructions to S. Augustine.—Allowed now by special dispensation in the Roman Communion.—Not allowed in the Church of England.

Doctrine of the Immaculate Conception of the Blessed Virgin. Not taught by S. Anselm, Archbishop of Canterbury, in the 11th century.—Affirmed as an article of Faith for Roman Catholics, 1854.

Indulgences. The present Roman doctrine and practice unknown in the early Church.—Bishop Fisher, 1535, says, "There was no use of Indulgences for the first twelve centuries, they began after the people were affrighted with the torments of Purgatory."—Not taught by the Church of England.—Made an article of Faith for Roman Catholics in Pius IV.'s Creed, 1563.

The Roman practice of Confession. Unknown in the early Church.—Not the

practice in the Anglo-Saxon Church, wherein Confession to a priest was voluntary.—A Lateran Council and a Canon of Trent make it compulsory for Roman Catholics at least once a year.—The Church of England allows it, but does not make it compulsory.

Invocation of Saints. The Church of England condemns the Romish Doctrine.—The modern Liguorian system is nowhere to be found practised in the early Church.—Some prayers may be found in old Saxon times which may seem like the modern Roman doctrine, but such fearful teaching as that "all God's gifts of the HOLY SPIRIT come to us only through Mary," or that "scarcely any souls come to JESUS save through Mary," is nowhere to be found in the pages of S. Bede and others of his age.

Supremacy. Though gradually brought into subjection to the Pope, English Churchmen before the Reformation often appealed from the Pope to a General Council. Now the Romans hold the Pope of Rome to be superior to a Council, and to the whole Church.

Hints to Communicants.

IV. THANKSGIVING.

We shall lose much benefit, and we shall deprive God of much of the honour due to Him if Thanksgiving is neglected after our Communion.

1. Thank God in Church *immediately* after the Celebration.

2. Thank Him on the evening of the same day in your own private prayers.

3. Thank Him by a better life, more Faith, brighter Hope, more Love. Imitate the Holy Jesus, Whose Body you are joined to through the Holy Sacraments.

4. Thank Him also by a greater watchfulness against sin in your daily life.

5. Come as often as possible to the other Services, both on Week-days and on Sundays, to worship and pray.

6. Take up some work for God, some "Church Work." Speak for God at home and at your work. Imitate the Saints of God in these things.

7. Be more diligent (1) in reading the Bible every day, (2) in your private prayers.

8. Never forget that the Bishop's Blessing in CHRIST'S name at your Confirmation will most certainly be fulfilled in your case, and that *you will increase in the Holy Spirit more and more.*

9. Never be satisfied with yourself. Trust your SAVIOUR *alone* for all your Spiritual strength and success in fulfilling your Baptismal and Confirmation Vows.

The Canons of the Church of England.

In our April issue we gave some account of the framing of the Canons of the Church of England by our Convocations in the time of James I in 1603. And we also quoted as a specimen of those Good Rules, Canon XVIII, concerning the reverence and attention to be used within the Church in time of Divine Service. Now, therefore, in order that all people may have the opportunity of knowing something of the Rules of their own Church, we give this month, Canons XIII, XIV and XV, as follows:—

CANON XIII.—All manner of persons within the Church of England shall from henceforth celebrate and keep the Lord's Day, commonly called Sunday, and other Holy-days according to God's holy will and pleasure, and the orders of the Church of England prescribed in that behalf; that is, in hearing the Word of God read and taught; in private and public prayers; in acknowledging their offences to God, and amendment of the same; in reconciling themselves charitably to their neighbors, where displeasure hath been; in oftentimes receiving the Communion of the Body and Blood of

Christ; in visiting of the poor and sick; using all godly and sober conversation.

CANON XIV.—The Common Prayer shall be said or sung distinctly and reverently upon such days as are appointed to be kept holy by the Book of Common Prayer, and their Eves, and at convenient and usual times of those days, and in such place of every Church as the Bishop of the diocese, or Ecclesiastical Ordinary of the place shall think meet for the largeness or straitness of the same, so as the people may be most edified. All Ministers likewise shall observe the Orders, Rites, and Ceremonies prescribed in the Book of Common Prayer, as well in reading the Holy Scriptures, and saying of Prayers as in administration of the Sacraments, without either diminishing in regard of preaching, or in any other respect, or adding anything in the matter or form thereof.

CANON XV.—The Litany shall be said or sung when, and as it is set down in the Book of Common Prayer, by the Parsons, Vicars, Ministers or Curates, in all Cathedral, Collegiate, Parish Churches and Chapels, in some convenient place, according to the discretion of the Bishop of the diocese or Ecclesiastical Ordinary of the place. And that we may speak more particularly, upon Wednesdays and Fridays weekly, though they be not Holy-days, the Minister, at the accustomed hours of Service, shall resort to the Church and Chapel, and, warning being given to the people by tolling of a bell, shall say the Litany prescribed in the Book of Common Prayer: whereunto we wish every householder dwelling within half a mile of the Church to come, or send one at least of his household, fit to join with the Minister in prayer.

And these Canons must, of course, be read in connexion with the last two paragraphs of the Chapter in our Prayer Book, "Concerning the Service of the Church," which also forms part of the

Law of our Church, and is not a matter of choice, but of obligation. These paragraphs are as follows:—

“And all Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause.

“And the Curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish Church or Chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.”

The Reality of Worship

When the day comes that men believe honestly and thoroughly in God the Father, and Jesus Christ, His Beloved Son, our Saviour, and the eternal Life which is given to those who in faith seek for it, there will be two uses for money: first in the worship of God, second in help to man. When the day comes that Christians truly love God, and their neighbors as themselves, there will be no limit to the beauty of worship and the true charity of helping our fellow men. The loss of faith and love has been seen in the barren accessories of the secular worship of the last century. The modern day offering of religion is hardly to be distinguished from the lecture platform. A bare building, no distinctive religious dress, no altar, secular songs and hymns, cheapness, meagreness, poverty, not only in detail, but in the whole act of worship, not worthy of the worship of the God we serve. There is a true dignity, a true reverence, a real greatness in true worship. In every place where these things are recovered, where, so far as we are able, we can set forth the glorious beauty and

dignity of true worship, we are helping forward the cause of Christ and His glorious Gospel, we are leading men from the things of earth to the things of Heaven. It is the business of all Christians to see that the worship of God shall be, so far as possible, of that glorious order which pertains in the unseen regions of the heavenly kingdom, in which they dwell even here. It is the business of all Christians, for the sake of mankind, to see that the beauty of holiness reigns in the worship of God. Everything which cheapens, lowers or degrades religion, is against religion, and is playing into the hands of the forces of unbelief and heresy. Never be afraid of God's House being too beautiful or too glorious; rather be afraid of a poverty-stricken aspect, which lowers men's conception of the Everlasting Gospel.—*Parish Notes.*

The Modern Spirit.

We are not as a Church, opposed to what is called “the modern spirit.” We love the truth for truth's sake, but we do not abandon “Catholic tradition” merely because the “modern spirit” is opposed to us, and we will not bow down humbly at the feet of even learned men of this nineteenth century, when *e. g.*, questions of fact come up in reading the Scriptures.

We respect the opinions of thoughtful men in every age, but we think that the men who lived within two hundred years of the holy Apostles knew quite as much as we do about the Old and New Testaments. When facts are related, they know best who live nearest the period of their occurrence; and we believe that the early Christian fathers took the greatest possible care to preserve whatever facts were delivered to them by their predecessors, and to hand them down to the generations succeeding.—*Rev. T. W. Punnett in the Churchman.*

The General Synod of the Church of England in Canada.

The General Synod of the Church of England in Canada met in Winnipeg on September 2nd, under the presidency of the Lord Archbishop of Rupert's Land, Primate of all Canada; the Very Rev. the Dean of Montreal, being Prolocutor of the Lower House. Seventeen Bishops appeared, robed, at the opening Service. The Sermon, needless to say an able and eloquent one, was preached by the Right Rev. the Lord Bishop of Nova Scotia. To quote the words of a Western correspondent: "No one who attended the Synod could fail to be struck with the splendid aggregation of mental and spiritual strength that was in evidence." Those who took part in its proceedings, and many others also, can look back with great satisfaction to the grand schedule of work that was carried through and to the fine spirit which prevailed the whole assembly.

An entire absence of anything like party spirit, sterling loyalty to the Mother Church in England, and at the same time to the interests of the Church in the Dominion characterised the whole debate. The business of the Synod included much, of course, which, space at our disposal, will not permit of being noted here. Only some of the more important subjects can be alluded to: and these, in substance, we cull from the Press.

The Venerable Missionary Societies of England, which through long years have done so much to foster the Church in this and other lands, had signified their intention of gradually withdrawing their aid from the Church in Canada. This step, so far at least as it affected our great Western Missionary Dioceses, was deplored by the Synod; and both houses concurred in memorializing the S.P.G., and the C.M.S., before acting upon this decision, to send a delegation to inquire

into the real state and urgent needs of these jurisdictions.

An effort was made to induce the General Synod to authorize the publication of a special edition of the Book of Common Prayer, which would be more suitable for Canada. This proposition met with but little favour, and was defeated. The majority evidently felt that apart from the beauty and grandeur of our present Liturgy, there was something inspiring in the thought that we and our brethren, the world over, were offering up to God a worship in the very same words, and these words hallowed by age; and that when any alteration is made in the Prayer Book or addition thereto, the initiative should be taken by the Mother Church. It was also proposed to have a special Hymnal for the Church of England in Canada. This matter was referred to a Committee to report upon at next session. One of the most important questions before the assembly was that of an appellate Tribunal. It was decided that the Court of Appeal shall consist of all the Bishops who have the right to sit in the General Synod, and five assessors: the President of the Court to be the Primate, or, in his absence, the Metropolitan next to him in seniority, or, in the absence of all these, the Bishop elected by those present.

For some years there has been a strong and a growing feeling among members of the Church, here as in England, that the raising of money for Church purposes by bazaars, tea-parties and such like methods, was derogatory to the dignity of the Church and the honour of God; and accordingly a strong effort was made to get the Synod's condemnation of such practices. This matter provoked a lively discussion, and resulted in a strong assertion as to the fact of *giving*, and *proportional giving*, being not only a duty, but a religious act, a part of Divine worship, and, in the Bible, enjoined, equally with Prayer and the singing of Hymns, as a part of

our religious Service. And therefore it was hoped that all methods of raising money for the Church, other than by direct offerings, would be but provisional and temporary arrangements, to be done away with as soon as possible. The question of erecting a new ecclesiastical province in Ontario was duly considered, and was relegated to a committee, who would act in accordance with the wishes of the Dioceses concerned. The important question of Church re-union was taken up and discussed, at length, on the lines of the Lambeth Conference of 1888 and the General Synod of Canada of 1893. The Sermon of the Lord Bishop of Nova Scotia, at the opening Service, and another eloquent and telling Sermon by the Dean of Montreal on Sunday, September 6th, gave the key note, and many able addresses were delivered, both by the Clergy and Laity, on the same subject. The main contention throughout was a re-union on the lines of the Primitive Church. A strong resolution was passed, and a committee was appointed to deal with the whole question. Religious education in the public schools was another burning question which absorbed much time and attention. But one opinion prevailed, viz., that religious and moral instruction should be an essential accompaniment of the intellectual training of our children. A committee was appointed to deal with the subject, and to secure as near an ideal system as possible.

The missionary work of the Church (may not the *whole* work of the Church be so characterized?) was a subject which naturally claimed much earnest attention. An important Canon was introduced in reference to this work.

The labour question took up a good deal of time, and evoked some splendid speeches.

A resolution, introduced by Professor Clark, of Toronto, having for its object the permissive use of the Revised Ver-

sion of the Holy Scriptures in Church, in certain cases, was lost by a very small majority. Dr. Clark's speeches on this subject were full of erudition and elicited much sympathy. It was decided, after much debate, that the General Synod shall meet once in six years; but power was given to the Primate to call special meetings in the interval, if circumstances of sufficient importance demand the same.

Nothing could have exceeded the kindness and princely hospitality extended to the Bishops and delegates by the citizens of Winnipeg, and notably by the Mayor and Corporation.

ORDINATION.

On Sunday, August 30th, an Ordination Service was held by the Lord Bishop of the Diocese in the Cathedral of the Holy Trinity, Quebec.

Two candidates, the Reverends C. E. Bishop and J. W. Prout were admitted to the Holy Order of the Priesthood, and Messrs. Barton, Almond and Dickson were ordained Deacons. All the candidates were presented by the Dean of Quebec, who, in the absence of the Archdeacon, had conducted the examination. The Sermon, an earnest and instructive one, was preached by the Rev. James Macarthur, Vicar of South Acton, England, and successor to the Bishop in that important parish. The Service, which was Choral throughout, was effectively rendered by the Cathedral Choir, the men and boys being vested in Surplices; and the Litany in the Ordination Service was chanted by the Rev. E. A. Dunn. There were many Communicants, and the whole Service was solemn and impressive.

Recent Appointments.

The Rev. I. N. Kerr, B.A., for three years Missionary on the coast of Labrador, has been appointed to the Mission of Herford from November 1st. The Rev. C. E. Bishop, B.A., to be Missionary in charge on the Labrador, and the Rev. J. Almond, B.A., assistant Missionary; the Rev. J. N. Hunter, Missionary at Lake Megantic; the

Rev. J. W. Prout, Missionary in charge of the Magdalen Islands, and the Rev. Stanley Dickson, B.A., assistant Missionary; the Rev. W. Barton B.A., assistant, in the Parish of Upper Ireland and parts adjacent.

Church Society.

CENTRAL BOARD.

A meeting of the Central Board was held on September 15th, attended by thirteen members.—Mr. John Hamilton, one of the Vice-Presidents, in the chair. After the reading and confirmation of the minutes of previous meeting, a Report was presented by the Finance Committee. In response to applications, *outfit* grants were made to two young clergymen, in each case of \$75. Owing to the low state of the General Fund, the amount was reduced from \$100 (of late, customary) to \$75; and at this latter figure it has been fixed, until further notice. Applications were received for aid towards the erection of two new Churches, one at North Hatley, the other at Canterbury. The Treasurer having reported no funds available, the consideration of these applications had to be postponed. Similar applications are about to be sent in from other districts: it is therefore much to be hoped that the *General Fund*, from which aid is voted towards such objects, may receive liberal offerings from the faithful this autumn, when the Church Society Collectors make their appeal.

A grant of \$35 was made to a clergyman in behalf of his son's education at Bishop's College. This grant carries with it one of like amount from Dr. Robert Hamilton. The Treasurer of the Church Society submitted his report of investments paid in, and made, since last meeting. Letters of thanks, for grants made to seven clergymen, were received and read. Two clergymen qualified for the Pension Fund. A question, having reference to the schools in Bourg Louis, was referred to the Education Committee.

A letter from the Rev. A. H. Robertson, having reference to the Cookshire Endowment Fund, was read and submitted to the Hon. Counsel for an opinion on the question involved therein. Permission was asked, on behalf of the Committee on the Bishopric Endowment Fund, to present a Report at the next meeting.

DIOCESAN BOARD.

At the last meeting of the Diocesan Board, held on the 21st August, the Rev. J. Prout, who for the past year has been assisting the Rev. Jno. N. Hunter at the Magdalen Islands, was appointed to the charge of that Mission. The Rev. Jno. N. Hunter will undertake Missionary work in another part of the Diocese, which is not in connection with the Board. The Rev. C. E. Bishop, also was appointed to the charge of Labrador, the Rev. I. N. Kerr taking another Missionary District in the Eastern Townships.

The Bishop having decided to place a clergyman at Lake Megantic, and provide for his stipend without aid from the Board, the assessment of Lingwick, the congregation consenting, was raised \$50. And, in consideration of assistance to be given by an additional clergyman for the Parish of New Ireland, and the Mission of Leeds, Theford Mines, has agreed to an assessment of \$150, Adderley \$50, and Beattie's Settlement an increase of \$10.

A deputation, consisting of Canon Thorneloe and Rev. A. H. Robertson, at the request of the clergyman, was appointed to report on the financial condition of Ascot Corner.

Quebec Diocesan Lay Helpers' Association.

Under the above caption, our readers will have seen, in the June issue of this Magazine, a scheme set forth for organized Church work on the part of the Laity. The plan is similar to the one in operation in the City of London, where many thousands of devout laymen, under the Bishop's sanction, are co-operating with the Clergy, in all ways open to them. Not alone in London, but in other cities in England, where branch Associations have been formed, a very great, though not unlooked-for, blessing has resulted to the Church since their inception. One natural rule of the Association is, that, at certain intervals, and on the same day, the members, wherever at work, should unite in receiving the Holy Communion, and should, in that highest act of Christian

worship, specially supplicate God's blessing upon their work and the work of all similarly engaged. This is surely well; for the aim and end of all our efforts should be simply God's glory, and apart from Him we can do no good thing.

Isolated work may be good; *organized* work is infinitely better. The Quebec Diocesan Lay Helpers' Association is intended to include all communicants who do, or are willing to do, anything to further the interests of the Church—i. e. Church-Wardens, Sidesmen, Sunday School Teachers, Church Society Collectors, members of the choir, Woman's Auxiliary, Guild, &c. On September 27th, and ere this number will appear, our readers will have had this subject brought before them by their respective Clergymen, and all Lay Helpers, especially, will have received an invitation to the Holy Eucharist, on October 4th. It is fondly hoped that on this day all Church workers throughout the Diocese will unite in receiving the Holy Communion, with the special intention above referred to.

ST. CLEMENT'S MISSION, LABRADOR.

The Lord Bishop's Second Visitation of the Canadian Labrador.

BY THE

Rev. James Hepburn, M.A., Chaplain.

It was my privilege two years ago to accompany the Lord Bishop of Quebec on his visit to Gaspé and the Coast of Labrador. And it was my pleasure to be permitted to go again this year.

We left Quebec City on the afternoon of Thursday, July 9th, and steamed down the river, everything smiling around. Rising next morning we found ourselves passing Rimouski, and all day long we feasted our eyes on the landscape. The broad river, as it opened out into the great Gulf of St. Lawrence, showed signs of commercial activity and life, vessels of every size meeting us from time to time, and as night crept over us we recognised

the S. S. "Ottoman," as she was nearing her destination. Early next morning we were passing the romantic region of Cap Rosier and Ship Head, and we sat down to breakfast with the dropping of the anchor in the lovely harbour of Gaspé Basin, so peacefully nestling in the bosom of the mighty hills. Here Saturday and Sunday were spent. As there was no special work required of the Bishop, he remained with Mr. Richmond, preaching for him at three Services to large and responsive congregations; and meantime I took a leisurely walk of three miles to Sandy Beach, to pay a visit to an old friend, the Rev. G. T. Harding, whom I relieved at two Services, and then returned to our Boat to sleep.

At 9.30 p. m. we started for the Labrador Shore. The evening was lovely and the water smooth. Next morning we were in fog off the West Point of Anticosti, but after a while the fog vanished, so that we were able to land at English Bay, the headquarters of the Chocolate King, Mr. Menier, the present owner of the Island. His building operations are conceived on a large scale, and it is to be hoped that success will crown his efforts, though there is much to damp his ardour. Finding an English family of nine sons, the two youngest not baptized, the Bishop at once walked to the cottage and performed for them the Sacred Office. The same evening we anchored at Mingau, a perfect harbour, and were in the midst of old friends.

The following morning we went back to Sheldrake, the wind not suffering us to land the previous day, and we had a royal reception from the chief man of the place, an old resident of nearly fifty years, Mr. Philip Touzel. There were arches adorned with bunting and ribbons very gay, and the motto: "Welcome to my Lord." Guns were fired steadily from the beach to the house, and a large musical box played its merry tune in honour of the guest. It was pleasant to find Roman Catholic neighbours vying with the others in their endeavours to shew respect.

A short run of six miles brought us to Thunder River, where we met our good Missionary, the Rev. I. N. Kerr, who has spent four years on the Coast most profitably and happily, the marks of his faithful, painstaking labours being seen all along the line of 400 miles of coast. Here we had a delightful Service, two being confirmed.

The journey was continued at once as far as Long Point, Mingan, where a nice little graveyard was consecrated for the burial of the dead, some of whom had already been laid there to their rest. This Service in the open air, surrounded by those whose loved ones were thus resting beneath the sod, was very touching, the Bishop's kindly words of sympathy affecting them deeply. Then followed a Confirmation Service in the house of Mrs. Hamilton, the room being quite filled, and half a dozen men and women were confirmed. It was most impressive.

And now, after partaking of Mrs. Hamilton's most kindly proffered hospitality we went on board our boat, and in the morning after a very comfortable night, we arrived in the harbour of Natashquan. It would occupy too much space to narrate what took place daily during the three weeks that we spent together on the Coast, and it would be difficult, indeed, to present the daily round of duty in the fresh and interesting light in which it actually appeared to us. When on shore with the people, there never was a moment lost. Many of the visits were hurried, because of the short time at our disposal in consequence of the late start of the "Canadienne"; yet we may say that no place was passed over. The Services were ever fresh and impressive, whether there was one person confirmed or many. On board the steamer, we were comfortable and happy, with daily Mattins and Evensong, as our Church requires of her Clergy, either in the Cabin or on the open deck. And the readings and conversations together were profitable in the extreme. We read *c. g.*, three vols. of "The Life of Dr Pusey," by Canon Liddon, a work which, besides being a biography is also a theological treatise. We also made a study of a series of most thoughtful and scholarly addresses on the Eucharist Sacrifice by the Rev. G. R. Pryme, of Plymouth, England, and of another very interesting volume on the same subject by the Rev. Allan Whitworth. Spencer Jones on Catechizing, Sermons by the late Dr. Forbes, Bishop of Brechin, and some minor works, were also very profitable and so was the review which we made together of our beloved Book of Common Prayer, which we read with a considerable amount of comment from cover to cover. My memory dwells upon this with peculiar

fondness and thankfulness, and I am sure it must have its result. The Episcopal acts were somewhat varied: there were 44 Confirmed in all, making with 56 on the occasion of the Bishop's visit two years ago exactly one hundred Candidates added to the Communion of the Church on the Labrador. Surely this speaks of work and progress. Five children were baptized; the Lay Reader of Harrington Harbour was married; one graveyard was consecrated; and the lovely new Church at Mutton Bay, the centre of the Mission, was duly Consecrated on July the 23rd. Mr. Kerr is deserving of great praise for this last work, which must have taxed him heavily. It is in good ecclesiastical taste, an object of beauty from the sea, and it will seat one hundred comfortably and probably half of its cost in money and labour was met by the people themselves. Mr Kerr has moreover made all arrangements for the building of a second Church at Harrington Harbour next year.

And now, before concluding, I must say a word about the three Sundays spent on the Coast, for they were particularly bright and happy. The first was at Harrington. This is a large settlement, but unfortunately a few years ago, owing to various causes, the people were divided into two sections, the larger portion leaving the Church of their forefathers for Presbyterianism. However we had the house, which is serving as a temporary Church, filled at each of our three Services, and in the morning as many as twenty-five Communicants. The afternoon catechizing of the children in the presence of parents and friends was a great success. We were most kindly entertained here on shore, as we were two years ago by Mr. Daniel Bobbitt.

The second Sunday was spent at Blanc Sablon, our Eastern limit, at the entrance to the Straits of Belle Isle. Captain Blandford received us with open arms and made us very welcome. Landing late on Saturday, Mr. Kerr and I proposed to walk to the West Bay, Anseau Claire to give notice of the Services next day, but Captain Blandford kindly saved us this trouble by sending us in his little Tug. Sunday morning dawned bright and beautiful. The people had assembled in force by ten o'clock. A large store had been swept and adorned with bunting. Three Services were held, with congregations ranging from 125 to 200. Here we had the great

advantage of an organ, played moreover by the skilful hands of Mr. T. Morel. The lustiness therefore with which the crowd of men and boys carried out the well known Chants and Hymns, sweeping all before them, was thrilling. The largest class of Candidates was here—fifteen—one woman walking six miles to be present for the Sacred Rite, and a very large proportion remained for the Holy Communion. This was a day to make any one glad. It was a day after the Bishop's own heart, a day of favour and usefulness, a day to be remembered. Captain Blandford contemplates building a Church here out of gratitude to God for His blessing upon his work and in the interests of the people he employs.

The next Saturday evening we had returned as far as Natashquan, on Tuesday leaving behind us with regret Mr. Kerr, who was to follow us up the Coast with his Mission Boat.

On Sunday morning we had a very quiet Service on shore with a congregation of three (including a youth confirmed two weeks before) and all received the Holy Communion. This was in striking contrast to the previous Sunday; but it was very earnest. This was our last Service on the Coast. After dinner we moved on sixty miles and anchored in a very charming harbour, Puffin Bay.

On Tuesday morning, August 4th, we again visited Mingan and then steamed out to sea, and after another call at English Bay, Anticosti, we crossed to the Gaspé Coast, and in the evening we were comfortably housed at Point St. Peter, Gaspé, with an old friend, the Rev. G. R. Walters, delighted with our trip, but also glad to be again within measurable distance of home.

Next morning we drove to a new Church (eight miles) for Confirmation, a glorious drive facing Percé Mountains. After lunch Mr. Walters drove me to see his Church at Malbaie, of which he is naturally very proud, for it is a gem. I do not know where there is another country Church to compare with it. Indeed I opened my eyes in wonder at many of its finishings and furnishings.

And now presently the news came that the S. S. "Admiral" was in sight and so I hastened on board with a view to my re-

turn, leaving the Bishop to continue his Gaspé visitation by himself.

I need not say that we owe a word of thanks and praise to the Commander, Captain and Crew of the D. S. S. "Canadienne." Commander Wakeham is eminently the right man in the right place. It is pleasant to see how his word is taken for law everywhere. Every man feels instinctively that what is ruled is just. Dr. Wakeham is also a skilful physician, and his services are greatly sought after. He certainly shewed us exceedingly great kindness and consideration. Captain Belanger, too, is a most skilful seaman; he has served nineteen years without an accident, and is worthy of all respect and confidence and a better behaved body of men than are his officers and crew can, we feel sure, nowhere be found. They all did for us their very best and did it well.

University and School of Bishop's College, Lennoxville.

The September meeting of the Corporation took place at the Church Hall, Quebec, September 23rd. In the absence of the Bishop, Principal Adams was voted to the chair. There were also present: R. W. Heneker, Esq., D.C.L., (Chancellor), the Very Revd. Dean Norman, D.D., (Vice Chancellor), Robert Hamilton, Esq., D.C.L., John Hamilton, Esq., M.A., R. Campbell Esq., M.A., E. N. Robinson, Esq., of Granby, and the Rev. Prof. Parrock, B.A., who acted as Secretary. Various matters connected with the regular management of the several parts of the Institution were presented in the form of reports. The Principal read his report of the close of the 51st session and the beginning of the 52nd. As regards the Jubilee Fund, it was stated that at least \$1,000 was urgently required in order to enable the Corporation to claim the grant of \$5,000 promised conditionally by the English S. P. C. K. The Principal's report drew attention to the need of providing facilities for the training of teachers for the Province, especially those in the Eastern Townships, so that the work of the Normal School might be supplemented. The report also emphasised the need of an organist and choir trainer, who should develop the musical powers of the students and boys. One of

the most pleasing features of this report, as of that of the Head Master, H. T. H. Petry, Esq., was the satisfactory increase reported in both departments; an increase of nearly twenty-five per cent being reported in both departments. The combined entry of College and School being upwards of fifty, probably the highest on record. In the College the number of students is 54, of whom 44 are resident. The College totals for successive years, of which the present is the fourth, are as follows:—1893, 31 students; 1894, 40 students; 1895, 44 students; 1896 up to present date, 54. There are at least 31 new boys in the school and twenty students in the College. There are 77 boys in the school already and others are expected. A free tuition of \$50 a year, renewable for the whole Arts Course in College on certain conditions, was voted to Mr. C. A. Pope, of the Quebec High School, pupil of T. Ainslie Young, Esq., M.A. Besides this school, and Bishop College School, pupils have been received in the College from Montreal Collegiate Institute, Principal T. W. Tucker, Esq., M.A., the Montreal High School, Principal Rev. E. I. Rexford, M.A., from the Sherbrooke Academy, Principal M. T. H. Keller, St. Francis College and School, Principal W. J. H. Dresser, B.A. In the Divinity Faculty graduates of Bishop's College and of Trinity, Toronto, have been received. In the School, G. Scott, Esq., B.A., of Toronto University, has been appointed to an Assistant-Mastership. Re: question of supplying increased accommodation in College in students' rooms, for enlarged dining-hall and lecture-rooms, was urgently brought before the Corporation. In view of this and other important business which could not be completed, the Corporation on its rising adjourned to meet in Lennoxville as early as possible in October, at the call of the Vice-President, the Lord Bishop of Quebec.

Notes.

All subscriptions to the DIOCESAN GAZETTE for the current year, if not already paid, should be sent in immediately. Those who receive their GAZETTE through their Clergymen, should hand their subscriptions to them, while those who receive the GAZETTE direct should remit to the Editor.

On August 30th, at Winnipeg, Dean Grisdale of that city was consecrated Bishop of Qu'Appelle, in succession to the late Dr. Burn. The Primate was the Consecrator. The other Bishops who took part in the act of Consecration were the Bishops of Montreal, Toronto, Ottawa, Saskatchewan, Calgary, Mackenzie River, Niagara and New Westminster.

Dr. Sullivan, since 1882 Bishop of Algoma, has resigned his See, and has accepted the Rectorship of St. James Cathedral, Toronto. Much of the time during the past five years, the Bishop's strength had proved quite unequal to the physical strain, and the constant anxiety which the oversight of that wide and ill-supported missionary jurisdiction has imposed. Under medical advice, the Bishop has been compelled to spend a portion of each year abroad. His resignation yet awaits the acceptance of the Provincial Synod, but there is every evidence of an understanding that it will be accepted, for the Bishop is to be inducted into his new charge on October 1st. A special meeting of the Provincial Synod has been summoned to meet in Montreal on November 12th, to elect a successor to the See of Algoma.

The annual sale of the Church Helpers' Association of Quebec took place on September 16th, on the grounds of St. Matthew's Rectory, and netted \$177. There was a large and attractive display of flowers, fruit, vegetables, and handiwork of all kinds.

The Bishop of Quebec held his Biennial Visitation at Bishop's College, Lennoxville, on the 1st, 2nd and 3rd of September. During these days the Clergy of the Diocese were his Lordship's guests. Fifty-three of our own men were present; and, in addition thereto, a few Clergymen from other Dioceses, and some Divinity Students. At the opening Service, the address was delivered by the Rev. James Macarthur, of London, England. The second day was spent in Conference; and the last was a "Quiet Day," conducted by the Right Reverend the Bishop of Vermont. A synopsis of Mr. Macarthur's address, and of the several papers, read at the Conference, will appear in this Magazine later.

The Rev. I. N. Kerr, for four years the zealous and successful missionary on the coast of Labrador, has come up to assume charge, in November, of the Mission of Hereford. In the meantime he is filling the post of Chaplain at Grosse Isle, the Quarantine Station.

Next year the English Church will celebrate the 1300th anniversary of the baptism of the first English King by St. Augustine. The Dean and Chapter of Canterbury still hold land, in Essex, given by King Ethelbert of Kent, which has been in their uninterrupted possession since 597.

It is a pretty safe index of the quality of churchmanship a man or woman possesses, when every interest in life is put ahead of the church.

It is not an infrequent thing to hear that one has time enough for everything except Church work—time enough for every duty except that which God asks them to fulfil by virtue of what He is and has done for them.

There is a manifest unreasonableness in this. Next to the duties that are incident to one's home life, and which must have full attention, there should always stand the willingness and readiness to give some time and thought for the life of the Church.

There are always duties awaiting every member who will offer his or her service.

It ought to be the aim of every Church to find some phase of the parish life with which every communicant can be identified. Worship is the chief factor in religious life, but worship is not all, and they who content themselves in the two short hours of worship on Sunday and think no more of the Church until the next week, are manifestly wanting in those elements which make a healthy and strong parish. The rector can do some things. He cannot do everything. Work can be offered for all who will cheerfully accept it.—*Selected.*

THE RULES OF THE CHURCH.—As the Apostles passed away, other men, no matter by what name distinguished, whether overseers, bishops, or presbyters, succeeded them in their higher functions of governing the Church and ordaining ministers. It is beyond contradiction that this one Church of the Pentecost was everywhere Episcopal, and so continued from generation to generation. Every branch which grew out of this Divine root partook of the

powers and promises of the Parent Tree. As years rolled on, the Christian world was covered by Episcopal government, which continued with almost unchallenged prominence and in unbroken line for 1500 years.

THE POSITION OF THOSE WHO HAVE BROKEN THE CONTINITY OF THE CHURCH.—It is not a question of individual souls and individual salvation. God may save in a thousand ways we wot not of, but it is a question of the existence of various bodies or societies as distinct Churches, or as true branches of the One Church of the Living God, which so many of them account themselves to be. On what grounds do they claim this high position? Can uninspired man found or make a true Church of God and endue it with all needed Pentecostal gifts? True, some founders of religious sects have been men of high character, piety, and zeal, influenced by the best motives, surrounded by a following of good and earnest men and women; and the zeal and fidelity with which they began their work have been faithfully carried on with much success during after years. But can all this be a substitute for the manifold gifts of Pentecost, or can this make them part of that Divine Corporation on which such marvellous power was bestowed? Can any fidelity in the path of their own choosing secure to them the promise of stability or perpetuity? Can it convey to them a share in that divine succession of ministers which began with Christ and His Apostles, and has continued ever since in God's true Church? In a word, can all their earnestness and faithfulness, mingled of necessity with some grave errors in the faith, give them a share in those great and precious promises which, fifteen or sixteen hundred years before they came into existence, were given to and constituted the one undivided body, the Holy Catholic Church?—**LORD NELSON.**

There was once an old Indian, a strange, savage-looking fellow. If you met him in the swamp you would like to have your rifle handy. This fellow came and stood before me, and said, "Missionary, once my hair was as black as a crow's wing, now it is getting white. Gray hairs here and grandchildren in the wigwam tell me that I am getting to be an old man. I never heard before of such things as you told me to-day. I am so glad I have not died before hearing this wonderful story. Stay as long as you can, and when you have to go away come back soon, for I have grandchildren; I have gray hairs, and may not live many winters more; come back soon."

And he turned away as though he would go to his place; but he soon again faced me and said, "Missionary, you said just now 'Our Father.' That is very sweet to us."

Then he said, "May I say more?"

"Yes, say on."

"You say our Father—He is your Father?"

"Yes."

"Does it mean He is my Father—poor Indian's Father?"

"Yes, your Father."

"Your Father, missionary's Father, Indian's Father?"

"Yes."

"Then we are brothers?"

"Yes," I said, "we are brothers."

"Ah," said he, "it does seem to me that you, my white brethren, with that great Book and its wonderful story, have been a long time coming to tell it to your red brother of the woods."

That is the question which the weary, waiting, longing pagan millions of earth's nations are asking us—why we, with the Bible, should be so long coming with its wondrous story.—*Selects*.

DISTRICT NEWS.

MA GOG.

The Rev. R. C. Tambs reports:

On August 25th we had our annual Sunday School excursion. The weather was lovely and the "Lady of the Lake" steamed proudly with her bright and happy crowd amid Memphremagog's delightful scenery. At Tuck's Landing, we were joined by the Boys' Brass Band of Knowlton, sixteen in number, and having with them, as their leader, their enthusiastic Rector, the Rev. Percy Chambers, M.A. Their spirited music met with lively appreciation, and they were accorded a hearty vote of thanks with cheers. We were happy in having on board Bishop Niles, of New Hampshire, and the Rev. J. W. Garland, of South Stukely.

On Sunday evening, August 30th, we were favoured with an excellent sermon by the Rev. H. Gomery, agent of the Bible Society.

On September 5th, the Rev. F. E. Lund, by invitation, made us a visit from Waterville, prior to his departure for New York, and kindly gave us an exceedingly interesting lecture on the peculiarities of the Chinese and his eight years missionary work among them.

Mr. Lund is a Swede, of goodly presence, and in the costume of a Chinese gentleman, makes a fine looking celestial. The following morning he addressed the scholars of the model school, and interested them very much by giving them an account of child life in China. This visit to Magog of a Scandinavian pastor was an occasion of peculiar gladness to our two Danish families here.

At the September devotional meeting of the King's Daughters, two members were admitted, and the interest of the occasion was enhanced by the presence and assistance

of Miss Edith Jack, of St. Martin's, Montreal, who was instrumental in extending the Order to this place.

Sister Flora, of Ottawa, recently made us another visit, and renewed the interest of her friends here, in the orphanage work carried on in Canada by the "Sisters of the Church."

Collected for Bible Society by Miss Annie Willows, \$9.35.

Received, for Silver Cross Dispensary, from the Hochelega mills, one web of sheeting and one web of cotton.

From September 11th to 15th, five little children were baptised at St. Luke's.

PENINSULA AND LITTLE GASPE.

The Rev. N. M. Bayne writes:—

The Lord Bishop made his annual visit to this Mission on the 6th of August. Commander Wakeham landed him at Grand Grève from the cruiser "La Canadienne," and in the evening, after dinner at Mr. Dolbel's, he came to St. Peter's, Little Gaspé, where a full church was waiting for Divine worship.

The Service which followed was most impressive. Eleven candidates were confirmed, nine of whom were adults, and two of these over eighty years of age. Very touching indeed it was, to see these snowy-headed and trembling children of God come forward whilst there was yet opportunity to receive God's Spirit and Blessing in "the Laying on of Hands." His Lordship's words to them, and to the whole congregation, were such as should never be forgotten,—being so full of wise counsel and strong encouragement to "Fight the good fight of faith."

Next morning a congregation of about eighty assembled in St. Matthew's, Peninsula, where a characteristically hearty Service followed. Two young candidates from the North-West Bay, eight miles distant, were confirmed here. Afterwards there was a celebration of the Lord's Supper, when fifty-five of those present partook of the Blessed Body and Blood of the Saviour.

When dinner was over, in the newly completed parsonage, of which his Lordship highly approved, giving praise to the Mission for its effort and good work, Mr. Louis Annett, with a crew of willing young fellows, took him across the Bay to meet the Rector of Gaspé Basin. Thus his Lordship passed part of two days, to us very pleasant and, I believe, truly profitable.

The Rev. H. A. Brooke, who was the first *resident* clergyman here, spent the greater part of the month of July amongst us. His visit was much enjoyed by everybody, and we trust the change has done his health permanent good.

The Services of the last two Sundays in August and the first in September were very kindly taken by the Rev. A. C. Ascah, a native of this place. This enabled me to take a pleasant ho'day and be present at the Biennial Visitation of the Clergy at Bishop's College. Mr. Ascah had just resigned his Mission in Terrebonne, in the Diocese of Montreal, and now has gone to labour in Moosonee, among the Cree Indians about Hudson Bay. His youngest brother has gone from us also, to study for the Ministry, and so be able to undertake like good work.

Whilst absent on my holiday, the congregation at Peninsula began to reshingle the Church, which it much needed. The work is now completed, and when it shall have been painted, the Church will have a roof good for many years. Inside, however, a very great deal must be done; as the building, when erected, was only roughly made fit for immediate use, and nothing has since been done to it, save the addition of the chancel. We trust however to have it done, and made more fit for the worship of God. Labour, and the provision of lumber, will be cheerfully forthcoming; but the very difficult part is, to raise the amount of cash needed. This is especially the case, since, although the fishery was fairly good, men have found it hard to get work, and the crops are fully one-third below the average. Any assistance towards finishing the Church from kind friends who have helped us before, or from others, will be most acceptable.

LABRADOR.

LIST OF SUBSCRIBERS TO ST. CLEMENT'S CHURCH, MUTTON BAY.

The Rev. I. N. Kerr reports:—

Quebec—Hon. E. J. Price, \$200; Dr. R. Hamilton, \$100; Bishop of Quebec, \$25; Mr. J. Hamilton, \$20; Miss I. Hamilton, \$10; Hor. R. R. Dobell, \$10; Miss Walker, \$10; Mr. A. Rhodes, \$10; Mr. J. Rhodes, \$10; Mrs. Laurie, \$10; the Dean of Quebec, Mrs. W. W. Scott, Mrs. Torre, Mrs. W. S. Anderson, Rev. L. W. Williams, Messrs. W. Bur-

stall, E. J. Hale, R. Turner, G. Irvine, W. Rae, E. Pope, R. H. Smith, E. E. Webb, W. Macpherson, Dunn & Co., a Friend, each \$5; Mrs. Bell Irvine, \$3; Colonel and Mrs. Forsyth, \$5; Rev. Canon Von Inland, Rev. H. J. Petry, Capt. Carter, Mrs. Boswell, Mrs. Montizambert, Mr. Billett, Mr. T. Machin, S. C. and G. R. W., each \$2; Mrs. Hale, \$1; Mr. E. Lemesurier, \$1; Mrs. H. Ready, \$1; others Friends, \$7—total in City of Quebec, \$528.00. *Sherbrooke*—Mrs. Reid, \$15; Dr. Thorneloe, \$2; Rev. H. E. Wright, \$1. *Lennoxville*—Dr. Adams, \$5; Rev. A. C. Searth, \$2; Prof. Wilkinson, \$1; Mr. A. D. Nicolls, \$2. *Newfoundland*—Captain S. Blandford, \$10—total, \$38.00. *In the Mission*—Mr. T. Bobbitt (Warden), \$40; Mr. W. Buffitt, \$25; Mrs. Robertson, \$20; Mr. T. Bobbitt, Sen., \$15; Mr. J. Brown, \$12; Mr. T. Yam, \$10; Mr. T. Bobbitt, \$7; Mr. G. (Organ, \$6; Mrs. W. Buffitt, Mrs. T. Bobbitt, Mrs. Brown, Messrs. T. Buffitt (Warden) G. Mansbridge, W. D. Bobbitt, T. Rogers, Collas, Robin & Co, each \$5; Mr. J. Green, \$3; Mr. T. Green, \$3; Mr. W. Brown, \$3; Mr. S. J. Robertson, \$2.50; Mrs. Robertson, \$1; Mr. D. Bobbitt, \$1; Mr. G. Moraney, \$1; Mr. G. Gaudin, \$1; Mr. Bichard, \$0.63—total in Mission, \$191.13. Total subscriptions, \$757.13.

FINANCIAL STATEMENT.

Dr.

To Subscriptions in Mission—Cash,	
\$191.13; Labour, \$190.....	\$381 13
“ Subscriptions outside.....	566 00
“ Grant S. P. C. K.....	121 87
“ Church Society.....	100 00
“ Value of material unused.....	13 56
	\$1182 56

Cr.

By Carpenters.....	\$315 04
“ Labour given.....	190 00
“ Material as per account.....	563 26
“ Twenty seats.....	101 00
“ Discount on Newfoundland note..	2 00
“ Balance on hand.....	6 26
	\$1182 56

MAPLE GROVE.

The Rev. Mr. Faulconer writes:—

A very pretty wedding took place in Holy Trinity Church on the 8th of September, the contracting parties being Mr. Herbert Cross,

eldest son of Mr. Wm. Cross, of Maple Grove, and Miss Maria Wood, daughter of our Lay Reader Mr. Fred. Wood, of Woodside. The bridesmaids were Miss Edna Cross and Miss Laura Wood, and the groomsmen Mr. James Ward and Mr. Duncan Stewart, of Inverness. The Church was decorated with flowers and plants, the altar itself being surmounted by a floral cross and vases of cut flowers. The marriage Hymn and the Wedding March, played by Mrs. Faulconer, contributed at once to the solemnity and joyful character of the Service. It is to us a matter of no little consolation and delight that the newly married couple are to remain in our midst, for they have both been active members of the Diocesan Lay Helpers' Association, and ever helpful in the choir.

Lower Island.—A very successful entertainment has been given here, under the auspices of the "Women's Guild," having for its object the raising of funds wherewith to make some external repairs on the Church. Miss Moffat, with her usual organizing ability, had provided an excellent programme. Amongst the contributors we were pleased to see Mr. Rothera, son of the Incumbent of Leeds. Indeed we are ever indebted to our kind friends in Leeds, Inverness, and other adjacent parts, for their patronage and assistance given on such occasions.

It was a matter of especial pleasure to us all to have amongst us, even for a very brief visit, the Rev. I. N. Kerr, recently from Labrador.

MAGDALEN ISLANDS.

The Rev. J. N. Hunter, in view of his approaching removal to another Mission sends for publication the following parochial statistics and memo. of moneys raised and expended in building and repairs:

Receipts—Magdalen Islands, \$150.98; Sherbrooke, \$109.25; City of Quebec, \$223.00; S. P. C. K., \$75—Total \$567.23.

Expenditure—Entry Island, Maclean (builder), \$150; Leslie, \$40.38; Geddes, \$2.25; Buck, \$2.75; stove \$6.00; Assistant's salary, \$118.75. For Parsonage—Geo. Maclaren (furniture), \$54.80; Lueke & Mitchell, \$30; L. A. Bayley, \$23.50; J. D. Buck, \$6.37; Leslie (freight), \$3.75; stoves, \$27.50. Fencing—A. S. D. Van Barneveldt (wire), \$10.00; P. Gaudin, \$3.40; H. Clarke (posts), \$2.00.

Value of property of present Incumbent, to be left with the Mission, \$26.50—Total \$507.95. The balance, \$59.28, is held in part to meet \$75 still due the builder when contract is completed.

The following are some of the material improvements secured during the present Missionary's two years Incumbency:—(1) Establishment of a second Clergyman; (2) erection of a new Church on Entry Island; (3) Parsonage re fitted and re-furnished; (4) new sills, and lamps for Church at Grindstone; (5) graveyards on Grindstone, and Entry Islands newly fenced; (6) Church at Grosse Isle painted outside. Arrears collected from Grosse Isle, \$22.50; from Grindstone, \$9.50; \$20.00 paid to Neil Macphail on account of old debt of \$30.00; and to Howard Macphail, \$12.50, long overdue. To crown all, the assessments have been raised as follows:—Grindstone, from \$50 to \$75; Grosse Isle, \$30 to \$60; Entry Island \$10 to \$20; Bryan Island, from nil to \$10—Total \$90 to \$165.

Communicants Roll—Grosse Isle, 26, Bryan 2; Amherst, 1; Entry, 14; Grindstone, 49—Total 95.

Total Number of Adherents—Grosse Isle, 285 (average Congregation 90; Grindstone, 140 (average 55); Entry Islands, 80 (average 10); Bryan, 30; Amherst 10 souls.

Sunday Services held—Grosse Isle, 42; Grindstone, 49; Entry, 25; Amherst, 4; Bryan, 4. In addition to Sunday Services, Week-day Services have been held on these and other Islands—the whole involving a distance of 4000 miles travelled.

Corrigenda.

Archdeacon Roe requests readers of his *Memorials of Anse aux Gascons* to correct the following misprints in their copies of our September number:—(1) For "Chigonac" read "Chigozac"; (2) On page 150, line 17, erase "Christians"; (3) Line 30 for "this Church" read "their Church"; (4) Line 11 of second column, for "furnished" read "finished"; (5) Same column, substitute J. for I. in the initials of Messrs. Harvey, Lloyd, and Norwood; (6), Page 151, 1st column, line 26, for "have seen," read "has seen."

POSTSCRIPT.

All items of news, &c., intended for the November number should be addressed to the Editor, Bishopsthorpe, Quebec, and should be sent in on or before October 19th.

THE
QUEBEC MORNING CHRONICLE

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