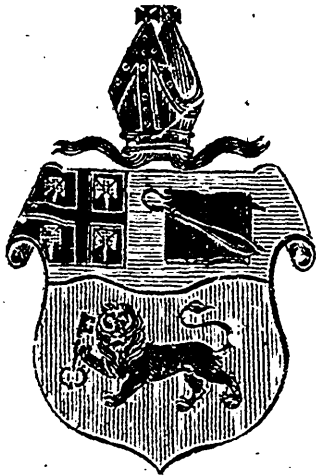


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Quebec DIOCESAN GAZETTE

Under the sanction of the Bishop.

A
MONTHLY RECORD
OF
CHURCH WORK
IN THE
DIOCESE.

All communications to be made to the

Rev. E. A. DUNN, M.A.,

BISHOPSTHORPE, QUEBEC CITY.

Printed and Published for the Lord Bishop,

AT THE

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T H E

Quebec Diocesan Gazette

Vol. IV, No. 11.

NOVEMBER, 1897.

Price Three Cents

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Our Diocesan Gazette.

NEXT YEAR.

No doubt our readers will be glad to know, that, with a view to still further improving our GAZETTE, the Bishop is corresponding with the Editors of one or two Illustrated Church Magazines in England, in order to see, whether it will not be possible next year to localise some one of their Publications. By this we mean, that each month, besides the usual amount of reading matter about our own Diocese, there would be twenty to thirty more pages, which would contain Serial Stories with Illustrations, Sketches of Bishops and Churches, good Articles and much other interesting and useful information, including one or two columns especially adapted to the young. Thus the GAZETTE would not only be more than double its present size, but also far more generally interesting.

At the same time we are determined to keep the Annual Subscription *the same* as before, viz., the small sum of twenty-five cents, although we may be obliged to ask for a few special Donations in order to keep our undertaking from running into debt.

All we ask of our present subscribers is that they should not only renew their own subscriptions next year, but

also should endeavor to interest others who are not already subscribers, and thus extend the usefulness of our Diocesan Church Monthly as a power for good in our Diocese.

The Bishop's Engagements during November.

Monday, November 1st, (All Saints' Day)—Travel from Cookshire to Lennoxville. Address Divinity Students; also go to Milby for Confirmation.

Tuesday, November 2nd—Travel via Smith's Mills to Fitch Bay, for Confirmation.

Wednesday, November 3rd - Confirmation or Lecture at Georgeville.

Thursday, November 4th—Travel to Richmond. Lecture on the Queen's Diamond Jubilee and the Pan-Anglican Conference.

Friday, November 5th—Return to Quebec.

Sunday, November 7th - Celebrate the Holy Communion and Preach Harvest Thanksgiving Sermon at S. Paul's, Quebec, and preach at Cathedral at Evensong.

Tuesday, November 9th—Preside at Meeting of Quebec Clerical Association, at Bishopsthorpe, 6.30 p.m.

Sunday, November 14th—Celebrate the Holy Communion at Cathedral, 8 a.m., and Preach at Mattins. Preach at S. Matthew's, Quebec, at Evensong.

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

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

Friday, November 19th—Travel to S. John, N. B.

Sunday, November 21st—Preach at Holy Trinity Church, S. John, N. B., at Mattins, and Preach at S. Paul's Church, S. John, N. B., at Evensong.

Monday, November 22nd—Travel to Fredericton, N. B.

Thursday, November 25th, (Thanksgiving Day)—Celebrate the Holy Communion at S. Paul's, S. John, N. B., and Preach at Evensong.

Friday, November 26th—Return to Quebec.

Advent Sunday, November 28th—Celebrate the Holy Communion at the Cathedral, 8 a.m., and Preach at Mattins, and assist at Evensong.

Tuesday, November 30th (S. Andrew, Ap. and M.)—Celebrate the Holy Communion at All Saints' Chapel, 8 a.m., and give Address at Evensong.

BISHOP'S COLLEGE SCHOOL, Lennoxville.

Bishop's College School, a Photogravure of which appears in this issue of the DIOCESAN GAZETTE, together with another of the Chapel Choir, has been identified with the University at Bishop's College for the last fifty-two years, but was in existence as a private enterprise, for about eight years previous to the founding of the College in 1845.

A number of English families had settled in the Townships during the early thirties, and, as the want of a good school was badly felt, the Reverend Lucius Doolittle, Rector of Lennoxville, resolved to start such an institution himself. Accordingly we find

that as early as 1838 boys were coming to Lennoxville to be educated.

In 1841 Mr. Edward Chapman came to the school as Mr. Doolittle's Assistant, and he appears to have taken full charge in the following year, and to have remained as Rector until 1845, when the school was taken over by the College as its Junior Department, and Professor H. H. Miles was appointed in his place. There is still living, in the person of the Reverend Thos. Chapman, of Marbleton, one of Mr. Doolittle's first pupils, and the following extract from a letter of that gentleman, in which he describes the first school-house, is of interest :

"The building was some 30 x 45 feet. The first storey contained store-rooms chiefly : the second the school-room and the Rector's study and library, and the roof part, popularly called the "steamboat," was finished off for a dormitory.

There were no bedsteads, only board berths, and the boys lay along each side, feet to head, with only an inch board between.

The only light and ventilation we had came from the two ends of the aforesaid "steamer."

It would be beyond the limits of this necessarily brief note to sketch the history of the School from its primitive state, as described by Mr. Chapman, to the present day, when we occupy a large modern building fitted with every appliance for the safety and comfort of the boys, but one name I cannot pass over, that of the great Rector, the Reverend James Williams, late Bishop of Quebec, who, by his wonderful gifts as a school-master, raised Bishop's College School from its status as a mere local institution to such a position in the educational world as to attract boys from all over Canada and the United States—a position which, we are proud to say, it still occupies.

Dr. Williams was Rector for six years only: he began with eight boys, and when he resigned there were

about one hundred and fifty on the roll. Truly a notable achievement!

The spacious Hall, which is called after the late Bishop, and in which hangs his portrait, will help to keep the memory of this great and noble man green in the hearts of all Lennoxvillians.

Dr. Williams stamped upon Lennoxville the principles of the English Public School, and it has ever been the aim of those in authority to foster the best traditions of those schools, and to keep out those that are objectionable, or unsuited to a new country and to the Canadian temperament.

I have said that the School is not a mere local institution. In point of fact it is very cosmopolitan.

There are Lennoxville boys, whose names can be given, all over Canada, from Gaspé to Victoria, from the Yukon (Inspector Constantine commands the N. W. M. P. in the Klondike region) to Niagara: all over the States, from New York to San Francisco, from Minnesota to the Rio Grande. They are to be found as Missionaries in the far West, in South America and in Africa; while not a few have earned the Empire's gratitude on the battlefield.

That principles of honour, loyalty and devotion to Church and country have been successfully instilled into the hearts and minds of the sons of Lennoxville—these sons themselves—some of them gray-headed men, others mere striplings, beginning their life-battle—are evidence.

Almost without exception the old Lennoxville boys that are known to the writer, and he is personally acquainted with all those who date from the year 1873, and with many of previous years, stand high in the esteem of their fellow citizens. May we dare alter Wren's Epitaph in order to say of the school and her children.

"Si testimonium requiris, circumspice,"

H. J. H. PETRY.

CATECHISING.

This month we commence a third set of Catechisings, going through the Catechism from the beginning on a still larger scale than in either of the preceding sets. We know from letters received that some of our readers are finding these weekly Catechisings very useful and we hope that the interest taken in them will be maintained.

N. B.—Answers that are incomplete will be found in the Church Catechism.

THE CHURCH CATECHISM No. I. C.

How many Names have all children? *Two.*
What are they called? *Christian Name and Surname.*

How did you get your Surname? *From our father.*

What is your other Name called? *Our Christian Name.*

Why is it called your Christian Name? *Because it was given when we were christened and because it is our name in the Christian family.*

Of what therefore do our Christian Names remind us? *Of what God has done for us and of what we have to do for Him.*

What kind of children, *c. g.*, does God wish you to be? *Good children.*

Give a text which shews that Jesus knows you by Name? *He calleth His sheep by name and leadeth them out.*

Whose words are these? *The words of Jesus Christ.*

When you were baptized, what was agreed when you were signed with the sign of the Cross? *That we would not be ashamed to confess the Faith of Christ crucified, but that we would manfully fight under His banner, against sin, the world, and the Devil, and would continue Christ's faithful soldier and servant unto our Life's end.*

When a good servant hears his Master's voice telling him to do something what does he do? *He does it at once.*

If the Master tells one of his servants to tell other servants what they are to do, what then? *They do it at once.*

What duty does this press upon you? *Obedience to Jesus Christ and to His messengers.*

Who gave you your Christian Name? *My Godfathers and Godmothers, etc.*

How many Sponsors ought we to have? *Three.*

What ought they to do for us, as we grow up? *They ought to help us to grow up in the right way.*

THE CHURCH CATECHISM No. II. C.

What do you say you were made in your Baptism? *A Member of Christ, etc.*

What do you mean by a member? *A part or limb.*

From what is the idea obtained? *From the body with its various limbs.*

Can the body live with a limb cut off? *Yes.*

Can a limb live when it is cut off? *No.*

What is the Body of Christ generally called? *The Church.*

Who is the Head of this Body? *Our Lord Jesus Christ.*

Who are the Members of this Body? *All Christian people.*

How were they made so? *By being baptized.*

Give Scripture proof of this? *By one Spirit are we all baptized into one Body. (i Cor. xii. 13.)*

What would a body be without its head? *It would be dead.*

What would the Body of Christ be without its Head? *It would be dead.*

What does our head do for our body? *It thinks, and feels, and speaks.*

What does Christ do for His Body? *He thinks, and feels, and guides.*

Have our different members all the same duty to perform? *No.*

What does this shew? *That we have different duties in the Church.*

If one member of our body is hurt, what is the result? *The other members suffer with it.*

What does this shew? *That we have an effect upon each other.*

CHURCH CATECHISM No. III. C.

Besides being made in your Baptism a Member of Christ, what else were you made? *A Child of God.*

Give Scripture proof of this? *Ye are all the Children of God by faith in Christ Jesus, for as many of you, as have been baptized into Christ, have put on Christ.*

In what way were you a child of God before you were baptized? *By Creation.*

In what new way did you become a Child of God at your Baptism? *By Redemption.*

And if you then became in an especial way God's Child, what kind of Child are you? *An adopted Child.*

When children are adopted into a family, what is the result? *They become like those who adopt them.*

Since then you are adopted into God's family, what is the result? *We are made like unto God.*

What does your earthly father do for you? *He feeds and protects us.*

If you ask him for anything, will he give it to you? *Yes, if it is good for us.*

Why does he act in this way? *Because he loves us.*

How do you try to please your father? *By loving and obeying him.*

What then does your Heavenly Father do for you? *He feeds and protects us.*

Tell me some ways in which He does this? *By giving health, and sunshine, and rain.*

What is His promise to prayer? *That He will hear and answer us.*

Why does He not give us always exactly what we expect? *Because it would not be good for us.*

Why does our Father do all this for us? *Because He loves us.*

How must you try and please Him? *We must love and obey Him.*

CHURCH CATECHISM No. IV. C.

Besides being made a Member of Christ and a Child of God, what else were you made in your Baptism? *An Inheritor of the Kingdom of Heaven.*

What is an inheritor? *One who has an inheritance.*

What is an heir? *One who stands to receive a possession.*

If an heir behaves badly, what may be the result to him? *He may lose it.*

And now what is our inheritance? *God's Kingdom.*

How did we become inheritors? *By our Baptism.*

Give Scripture proof of this? *Except a man*

be born of water and of the Spirit, he cannot enter into the Kingdom of God.

If we make good use of the privileges, which we have already, what will be the result? *We shall receive greater privileges.*

But, if we abuse our privileges, what will be the result? *We shall be cast out of God's Kingdom.*

What do we generally call God's Kingdom? *The Church.*

Into what three parts is this Kingdom divided? *The Church Militant, the Church Expectant, and the Church Triumphant.*

In which part are we now? *The Church Militant.*

Name one or two Parables, which shew that in the Church there are good and bad members? *The Parable of the Dragnet, and the Parable of the Tares.*

Who only of the members of the Church Militant will be admitted to the Church Expectant? *Those who love and obey their King.*

And when will these be admitted to be members of the Church Triumphant? *After the Judgment.*

PURITY.

The following Report on the subject of Purity was unanimously adopted by the Lambeth Conference of 1883, and was again commended by the Conference of this year to the Clergy and Laity of the Church:

We speak as those who are deeply conscious of their responsibility before God for the words which they utter upon a subject of tremendous moment.

Knowing as we do know, how sins of impurity are not only a grave public scandal, but are also festering beneath the surface, and eating into the life of multitudes in all classes and in all lands, we cannot keep silence, although we dare not utter all that we know.

We are constrained, as Bishops of the Church of God, to lift up the standard of a high and pure morality, and we call upon all, whether of our own Communion or not, in the name of God our common Father, to rally round this standard. Especially do we press

upon those, on whom lies the responsibility of the cure of souls, to face the question, and to ask themselves what they are doing, or can do, to protect their flocks from the deadly ravages of sensual sin.

We believe that, although the public conscience is in some degree awakened, and the self-sacrificing efforts of those who have laboured to this end have not been wholly in vain, yet the awful magnitude of the evil is but imperfectly realised.

We are not blind to the danger of dealing publicly with the subject of impurity. We dread the effect, especially upon the young, of any increased familiarity with the details of sin. Notwithstanding we hold that the time has come when the Church must speak with no uncertain voice.

We solemnly declare that a life of purity is alone worthy of a being created in the image of God.

We declare that for Christians the obligation to purity rests upon the sanctity of the body, which is the "Temple of the Holy Ghost."

We declare that a life of chastity for the unmarried is not only possible, but is commanded by God.

We declare that there is no difference between man and woman in the sinfulness of sins of unchastity.

We declare that on the man, in his God-given strength of manhood, rests the main responsibility.

We declare that no one known to be living an immoral life ought to be received in Christian society.

We solemnly protest against all lowering of the sanctity of marriage.

We would remind all whom our voice may reach that the wrath of God, alike in Holy Scripture and in the history of the world, has been revealed against the nations which have transgressed the law of purity; and we solemnly record our conviction that, wherever marriage is dishonoured and sins of the flesh are lightly regarded, the home life will be destroyed, and the

nation itself will, sooner or later, decay and perish.

We, on our part, as Bishops of the Church of God, satisfied as to the gravity of this matter, and feeling that nothing short of general action on the part of all Christian people will avail to arrest the evil, determine to confer with the Clergy and Faithful Laity of our several Dioceses as to the wisest steps to be taken for the accomplishment of the weighty enterprise to which God is calling us.

We believe that we may profitably deliberate upon such questions as the following :

1. How best to bring about a general reformation of manners, and to enforce a higher moral tone in the matter of purity

2. How especially to guard the sanctity of marriage, and to create a healthier public opinion upon the subject, and to this end, how best to make the celebration of Holy Matrimony as reverent and impressive as possible.

3. How most wisely to deal with this difficult and delicate question as regards our children, our homes, our schools, and other places of education.

4. How best to strengthen the hands of those who are striving in the Army, the Navy, and other public services, to create and maintain a high standard of purity.

5. How best to provide safeguards for those who, from inability to marry, or from other circumstances of their lives, are exposed to special temptation.

6. How best to bind together, and to encourage by the sense of union, all who desire to help, or to be helped, in the battle against impurity.

7. How best to purify art and literature, and to repress all that is immodest in language, manners and dress.

8. How best to enforce or amend the laws framed to guard the innocent, to punish the guilty, to rescue the fallen, to suppress the haunts of vice,

and to remove temptation from our thoroughfares.

We thank God for the readiness, and even enthusiasm, with which the movement in favour of purity has been welcomed by young men of every class. There is a generosity and chivalry among the young which is seldom appealed to in vain ; while large numbers are deeply thankful for every aid in the desperate battle against the sins of the flesh.

Once more, as witnesses for God, we would speak to all whom our voice may reach. "Be strong in the Lord, and in the power of his might." Live pure lives. Speak pure words. Think pure thoughts. Shun and abhor all that is not of perfect modesty. Guard with all jealousy the weak and the young. Above all, pray for the sanctifying grace of the Holy Spirit of God, 'that your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ.'

Christianity in Japan.

We have lately been welcoming in Quebec City, on his way home from the Lambeth Conference to his Diocese, the Right Reverend Wm. Awdry, D.D., Lord Bishop of Osaka, in Japan, a country lying, as we all know, to the West of Canada, across the Pacific Ocean ; and his visit has aroused in all, who had the great privilege of hearing him, a new interest in that great and progressive nation. The Bishop preached on Sunday, October 24th, in the morning at S. Matthew's Church, and in the evening at the Cathedral, and then at four o'clock on Monday afternoon he addressed a crowded meeting in the Church Hall. He described in detail the methods, by which Japan was attaining its greatness, and shewed how the Japanese have lately changed their laws, so that Foreigners (English and Americans *e.g.*) are no longer permitted to hold public positions,

which are now entirely held by their own people. Their great aim is to make everything thoroughly Japanese, even to the extent of disliking an English-educated Jap.

At the same time the Japanese are not above learning all they can from other nations. They have been sending every year one hundred and eighty of their best blood to be trained in all kinds of subjects, as in Manufactures, Politics, Education, etc., and they have shown themselves ready to adopt whatever methods appear to be working most efficiently. In Elementary Education, *e. g.*, they have adapted the Educational system of Germany to Japan, thus producing for themselves a system which, Bishop Awdry described as "complete and efficient."

Ten years ago Foreign Professors were to be found on the staff of all their great Educational Institutions; now their Professors are all Natives, though sometimes it is found that a Japanese is employing a Foreigner to help him with his work. A similar change, the Bishop said, was taking place as regards the Officers of the Steamships and Railways. In fact, as soon as the Japanese learn how to do anything in the best way, they say to the Foreigner, "Thank you, we are very much obliged to you, but we do not need your assistance any longer," so that they may be summed up in the words, "intensely National and Patriotic."

The moral of all this is that within a few short years the Japanese will expect entirely to manage their own Church. Already there are nearly as many Japanese, ordained Priests and Deacons, as there are English and Americans. Very soon the home-born Clergy will be in a majority, and it will certainly not be long before they will begin to elect for their Bishops their own people. How important then it is that we, while we have the opportunity, should thoroughly

imbue them with Christian Principles, and teach them the Faith as it was "once for all delivered to the Saints," so that when they have a Native Church, they may respect History as we do and not fall away into Schism.

At the close of the Meeting there was a Collection taken in the room to help forward the great work, which is being done by Bishop Awdry and his Clergy, which, besides liberal promises for the next three years, amounted to the sum of \$115.

The Noble Words of a Noble Bishop.

While lately we have had the Bishop of Osaka, Japan, with us in Quebec, our Bishop has received some most interesting notes of progress from good Bishop Reeve, of Mackenzie River, who, in addressing his Clergy and people on the "Three Years' Enterprise of the Church Missionary Society," says: It is one with which we are in full sympathy, and we trust its results will be so great, and so far reaching as to extend even to the Arctic regions. We ourselves are urged to move forward. Let us see to it that we do, not only in our work, but in ourselves, in our own spiritual life. Let us be more vigilant and diligent, more careful and prayerful, more hopeful, trustful and faithful. Let our aspirations be:—

- "More holiness give me, more strivings within;
- "More patience in suffering, more sorrow for sin;
- "More faith in my Saviour, more sense of His care;
- "More joy in His service, more purpose in prayer.
- "More gratitude give me, more trust in the Lord;
- "More zeal for His glory, more hope in His word;
- "More fit for the kingdom, more used would I be;
- "More blessed and holy, more, Saviour, like Thee."

Thus shall we be better fitted for our work, and have more joy in it.

Thus shall we be able to make full proof of our ministry, and be "examples of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

We need constant supplies of grace, for we have to encounter many adversaries. But we have no reason to be dismayed or discouraged. We are on the winning side. Ultimate victory is certain. Are we underran- ned? Let us do double duty until more help arrives. Are we isolated? Let us draw nearer to our Master, and seek to enjoy more of His Presence. Are we weak? Let us lean more upon God, that we may be "strong in the Lord, and in the power of His might." Are we perplexed? Let us seek the aid and guidance of the Holy Spirit. Have we "Fightings and fears, within, without"? "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness."

"Onward then in battle move,
"More than conquerors ye shall prove,
"Though opposed by many a foe,
"Onward, brethren, onward go."

"May the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

These are grand inspiring words. May we all have grace to follow them to the glory and praise of God.

UNIVERSITY INTELLIGENCE.

Bishop's College Jottings.

Entry of Students in all twenty-four; total enrolled sixty-six; of these sixteen are in the Divinity Faculty, and fifty in Arts Faculty.

The following appointments have been made: Lecturer in Science. R. N. Hudspeth, Esq., M.A., (Trinity College, Toronto); Lecturer in Economical Science, Logic, etc., L. R. Holme, Esq., B.A., Jesus College, Cambridge, (Hul-

sean prizeman in University of Cambridge).

An Ordination Service was held in S. George's Church, Lennoxville on September 29th, when Mr. B. Watson, Assistant Master in the School, was ordained Deacon. Reverend Professor Wilkinson preached the Sermon.

A Concert was held on October 11th, when Miss Amy Dumbell and Miss Scarth sang admirably. Proceeds for the Mission.

Mission work has been resumed at Belvidere and at Moulton Hill. The Principal visited the former on October 4th, and the latter on October 11th.

An important Corporation Meeting was held on September 23rd, when schemes for the development of the College were discussed, and the whole question referred to a representative committee.

This Committee met in Quebec on Thursday, October 25th, and resolved that it was not advisable to move the Divinity Faculty to Quebec, and also recommended to the Corporation that an Architect be asked to visit Lennoxville and draw a plan to remodel the buildings in such a way as to give such increased accommodation as the Corporation considers sufficient.

Bishop's College School.

Bishop's College School has opened for the work of the year with eighty-eight boys on the roll. One or two more are expected by the Headmaster before Christmas.

The new appointments on the School Staff are:

Mr. Percy Davies, London University, as Assistant Resident Master, Music Master and Organist.

Mr. L. R. Holme, B.A., Jesus College, Cambridge, as Assistant Master.

The Reverend B. Watson, B.A., Bishop's College, as Assistant Resident Master.

Mr. R. N. Hudspeth, M.A., has returned to the School after two years of

Art study in Paris. Mr. Hudspeth will take, as formerly, the Senior Classes in Mathematics and Science.

The Choir had their Annual Outing to Compton on October 5th. It was as usual most enjoyable. The Harvest Service was bright and well rendered. The Sermon by Dr. Dumbell was one to be remembered, and the bounteous hospitality of the Rector and Mrs. Parker was greatly appreciated by the boys.

The effect of having a regular Organist and Choirmaster is already quite noticeable, and it is fortunate that so many of the boys have good voices, and are enthusiastic about their duties as Choristers.

At the Annual Meeting of the School Missionary Society the following officers were elected:—

Patron—R. W. Heneker, Esq., D.C.L.

President—The Headmaster.

Vice-President—W. Gordon.

Secretary-Treasurer—B. Stevens.

Committee—H. Pattee, S. Laing and E. Anderson.

NOTES.

ERRATUM.—In our last issue there was a misprint in the Lambeth Encyclical Letter. On page 162, right hand column, nine lines from the bottom, instead of "whole Catholic Community," read "Old Catholic Community."

Thursday, November 25th, has been appointed throughout the Dominion of Canada, as the Day of Thanksgiving to Almighty God for the Harvest and other mercies. Let us not forget on that day the direction of the Psalmist:—"Ascribe unto the Lord the honour due unto His Name, bring an offering, and come into His courts."

The Bishop earnestly calls the attention of all the Clergy and people of the Diocese to the annual Intercession for Foreign Missions. The day appointed

for this purpose throughout the whole Anglican Communion is Monday, November 28th, the Eve of S. Andrew's Day, or any day of the week in which that Festival falls, i. e., any day from November 28th to December 4th, and the Bishop trusts that all the Clergy of the Diocese will, on one of those days, use, in their Parishes, the special Prayers and Intercessions, authorized by the Provincial Synod.

We hear that the post of Matron of the Female Orphan Asylum in Quebec, which has been so ably filled for two years by Miss Brooke, will, owing to her resignation, become vacant on February 1st, 1898. It is possible that some of the Clergy or other readers of the GAZETTE may know of a lady who would be both suitable and willing to undertake the position. For further particulars application should be made by letter to the Honorary Secretary, Mrs. Colin Sewell, 68, S. Louis Street, Quebec City.

We have been asked by the Reverend W. G. Faulconer, Rector of Upper Ireland, to state, that during his stay in England his address is, care of Mr. Boyton, 14, Brunswick Square, London, W. C., but that all communications about the work of the Parish of Ireland should be addressed to the Reverend W. Bart. n, Clapham, Megantic, P. Q.

On Thursday evening, October 28th, (S. Simon and S. Jude) the annual Harvest Thanksgiving Service was held at S. Peter's Church, Quebec. The Reverend L. W. Williams preached the Sermon, and the Rector, the Reverend A. J. Balfour, was assisted by the Reverend T. H. Lloyd and the Reverend E. A. Dunn. The whole Service was Choral, and was well rendered by the Organist and Choir, and the Sacred Edifice was tastefully decorated with the fruits of the earth.

The Harvest Festival at S. Paul's Church, Quebec, is to be held on Sunday, November 7th. The Sermon will be preached by the Lord Bishop of the Diocese.

Rural Deanery of Quebec.

Report of the Conference held at
Lower Ireland on August
17th and 18th, 1897.

In spite of the inclemency of the weather on Tuesday evening, August 17th, Christ Church, Lower Ireland was well filled for the opening Service of the Conference of the Rural Deanery of Quebec. The impressive Sermon preached by the Reverend Rural Dean Thompson, together with the Service which was bright and hearty throughout, formed an excellent preparation for the proceedings that were to follow.

Wednesday was such a day as would naturally keep farmers at home during such a busy season, but about fifty were present for the Celebration of the Holy Communion at 10 a.m., at which the Archdeacon was Celebrant, and the attendance increased as the day advanced.

At 11 a.m., the Archdeacon having been requested by the Rural Dean to preside in his stead, the Conference was opened with Hymn and Prayer. The Clergy present were the Venerable Archdeacon Roe, the Reverend Rural Dean Thompson, the Reverends T. Fyles, W. G. Faulconer, J. Rothera, H. A. Dickson, and Wm. Barton.

After a brief opening Address, in which the Archdeacon touchingly gave expression to the pleasure afforded him of visiting once more his first field of labour, the Reverend W. G. Faulconer was called upon to read his paper on "Baptismal Regeneration," which bore the marks of deep thought and wide research. The writer first gave a condensed statement of the teaching of Holy Scripture on Baptismal Regeneration, and next showed how perfectly the Church's voice on the subject, as expressed in the Catechism, the Baptismal Services and the Articles of the Christian Faith, harmonizes with this teaching.

Mr. Faulconer was followed by Rural Dean Thompson with a prepared Address on the same subject. He dealt chiefly with some of the commonest objections to Baptismal Regeneration, shewing from analogy the reasonableness and consistency of the Church's doctrine. The question dealt with in the paper was then thrown open for general discussion, in which the Venerable Archdeacon Roe and the Reverend Messrs. Rothera and Dickson took part.

When the allotted time had been exhausted, the Clergy with a few friends repaired to Mr. Chas. Ward's, where lunch had been prepared, and at 2 p.m. all re-assembled for the afternoon session. This was opened with a paper by the Reverend W. Barton on "The Laying on of Hands." The writer pointed out first from Holy Scripture that by the Imposition of Hands, blessings and spiritual gifts have in all ages been conveyed. He next showed that after the Apostles had received instructions from their Lord concerning His Church, and had on the day of Pentecost received the Holy Spirit to guide them, they laid their hands on those who had been baptized, as recorded in the eighth and nineteenth chapters of the Acts of the Apostles; and that in the sixth chapter of the Epistle to the Hebrews, the Laying on of Hands is enumerated as one of the foundation principles of Christianity. He next pointed out how the rite of Confirmation, as set forth in the Prayer Book, and practised in the Church of England, is the same as that of the early Church; those of the highest order of the Ministry praying, and laying their hands upon those who have been baptized, that they may receive the Holy Ghost.

The Reverend T. W. Fyles spoke of the helpfulness of a careful preparation for Confirmation, at so critical a period in the lives of young people, apart from the blessings conveyed by the Rite itself.

The Reverend H. A. Dickson spoke of the importance of Confirmation in itself and of the gifts conveyed through that appointed channel, apart from the accidental benefits to be derived therefrom.

Mr. Fred. Wood then cited cases in which Confirmation has been recognized as having produced beneficial changes in individual lives, and as marking the turning point for many who had been seriously impressed by careful preparation, by the ceremony, and by being brought face to face with their obligations at a time when impressions for good or evil are most easily made.

Rural Dean Thompson next showed how Confirmation, like Baptism and other Christian institutions had a corresponding ceremonial in the Jewish Church, when at twelve years of age, the Jewish children went to Jerusalem and were admitted to the privileges of full membership in the Jewish Church.

Mr. Barton pointed out the importance of the open Christian profession made by the person confirmed; and the Archdeacon, in closing the discussion, briefly stated the position Confirmation had held in the Church for fifteen hundred years, during which it was universally practised, and at the end of that time was only given up by those who had cut themselves adrift from the only source from which it could be had, the highest Order of the Ministry.

The Reverend H. A. Dickson next read a paper entitled "How to continue the Growth of the Spiritual Life after Confirmation." He pointed out some of the difficulties, laying down that there was no one method to be adopted by all and for all owing to the widely differing spiritual conditions of both Clergy and people; this fact making it necessary for the Christian Spiritual Guide to study the spiritual condition of each member of his flock, with a view to learning the best special treatment to be applied to

each, and in order to be able to detect the difference between the true spiritual life and its many imitations. He emphasized the importance of giving the same kind of attention to individuals that the careful physician bestows upon his patients, he cautioned against being too easily satisfied with apparent signs of success; and recommended that a high standard of spiritual life be kept constantly before them; that they be quietly urged to use the appointed means of grace; and that ample scope be provided for the exercise of their powers, lest they languish through inactivity.

Mr. Rothera then read a paper on the same subject, but treated from the position of the individual seeking nourishment for his own life. He compared the spiritual life with life in the vegetable kingdom, and pointed out how in each case healthy growth is gradual and continuous, how decay sets in when growth ceases, and how in each case that which sustains life must be sought from without, and be conveyed through the natural channels.

The Reverend T. W. Fyles spoke of the necessity of keeping the soul in union with God by prayer.

The Reverend W. G. Faulconer pointed out the importance of listening to God through His written message to man; and Mr. Robert Kerr spoke of the importance of hearkening to God's communications to us through the voice of conscience.

Rural Dean Thompson followed with a few suggestive words, showing how the use of grace is a means of grace, and how if our lives are to become Christ-like, we must live as it were "at the feet of Jesus."

After thanking the Archdeacon for being present, and all who had contributed towards the interest of the Conference for the part they had taken, the afternoon session was closed.

In the evening at 7 o'clock about two hundred and fifty people assembled

for a Missionary Meeting. After the opening exercises the Reverend T. W. Fyles gave an interesting sketch of the origin, growth and immense present extent of the Missionary Work of the S. P. C. K. He gave a somewhat full account of three of the seven branches of that Society's Work, its Book Work, its Emigration Work and its direct Mission work. He also spoke of the extent of the work yet to be accomplished in the Domestic and Foreign Mission fields, and the share we should take as Christians seeking to bring others into the fold, as subjects of our Sovereign interested in raising the moral standard of our people, and as members of our homes and parishes careful for the welfare of those we love.

The Venerable Archdeacon followed with a bright encouraging account of the progress of Christianity, showing how civilization has been overtaken by the Christian religion which has become its fore-runner, how the little band of Christians, of the time when Christ foretold the triumph of His Church, has swelled in number until it embraces four hundred million of the earth's population; and how new fields are continually being possessed in lands of darkness.

After giving an outline of the wonderful work that has been, and is being accomplished, he reminded those who were present that apart from what has been done, much yet remains, and that every Christian, by virtue of his Baptism, is a Missionary and should realize that the command "Go ye into all the world and preach the Gospel to every creature" remains until it has been completely carried out; and that we, in Canada have, in addition to our obligations to work in the field at large, a special duty towards the territories of our great West, that those who have gone out from our Christian homes may with our help be enabled to enjoy the ministrations of their Church. And he concluded with an earnest appeal to mothers to give their sons for the Mission Work.

The next speaker, the Reverend H. A. Dickson, in pointing out what we owe to our religion, compared our present condition with what it would have been had we been without Christianity, and drew a picture of what the social and moral life of a community would be if deprived for a few years of all religious services; and concluded with an appeal for more marks of appreciation, and greater efforts to assist what has been so helpful to ourselves.

Mr. Faulconer followed with a bright account of African Mission Work, and soul inspiring zeal and self-denial that should call for active cooperation from those enjoying the comforts of happy homes removed from the dangers of those fields of labour.

Rural Dean Thompson then spoke of the duty of Christians to be witnesses for Christ in their homes, in their dioceses and in the world; how our giving should be systematic and self-denying, and how we should by our consistency day by day be doing a quiet Mission Work among those with whom we associate, and concluded with well chosen words of counsel to the young whose lives were yet before them.

With the conclusion of the Missionary Meeting a day's programme was brought to a close which was very profitable and interesting throughout.

H. A. D.,
Sec. Pro Tem.

Letter from the Labrador.

To the Editor of the QUEBEC DIOCESAN GAZETTE.

ST. CLEMENT'S MISSION,
Labrador, Sept. 20, 1897.

Dear Sir:

The DIOCESAN GAZETTE is before me, and I am resolved to write a short letter from this Rock Girt Coast, hoping it will not prove uninteresting to your readers.

Accompanied by two Lady School Teachers, Miss Marion Travers and Miss Lillian Almond, and also by the

Reverend George Pye, B.A., I sailed from Gaspé on September 10th, on board the "Lizzie Lindsay."

We rounded Shiphead the morning of the 17th, and arrived at the South West Point of Anticosti at 4.20 in the afternoon; there we parted with a very genial passenger, Mr. W. B. Dawson, Engineer of Tidal Survey. We all went on shore, and the ladies were more than delighted to find lovely flowers, and to be presented each with a bouquet by Miss Pope.

At 5.30 the anchor was weighed and the good ship headed for the West Point with a fair wind; but, alas, when we had sailed briskly for about thirty miles, the wind changed and we became the sport of a north-west gale, and when at 10.30 the Captain's voice was heard "helm to lee." the cabin was all confusion—table, chairs, valises were waltzing around, and the land-lovers wrestling with Jonah. The sea was breaking over the deck, and, as luck would have it, the sky-light of the cabin was unhooked, and so a sea came over the ship and landed in my berth. Half awake I was thinking myself happy for being a passenger and not a sailor. Once more I thought I was a Freshman at old Bishop's, and the graved faced seniors were giving me my midnight bath.

Mr. Pye acted as ridiculously as a man could, in the top berth on the starboard side, out of the spray's reach, for he laughed at his brother's calamity. The ladies under the circumstances behaved nicely. They seemed to enjoy the whole scene, but of course were sorry for me, yet I am half inclined to think the wave that floated me out of my berth caused some mirth behind the screen. However on the morning of the 18th, at 7.30, anchor was cast in Malbaie Harbour. The teachers were brought on deck to see Perce Rock in the distance and behold their native land once more. We remained in the harbour until the morning of the 19th, when at eight o'clock,

with a strong south breeze, we started wing to wing, and reached English Bay, Anticosti, at six o'clock in the evening. Leaving English Bay in the night we were becalmed outside Mingan Islands the entire day of the 20th. A light wind springing up in the night, the ship moved on, and on the morning of the 21st we landed at Mingan, Labrador.

Thus began, continued and ended a very enjoyable trip, with the exception of the midnight bath.

Mr. Pye walked to St. John's River and spent two days, holding a Service every evening, and then returned to Long Point for Sunday Service.

I proceeded to Shelldrake, where I was very kindly received by Mr. Touzel. After spending Sunday there I tramped to Long Point, thus working the first forty miles of the Mission.

The Missionary is always very kindly received by the Agents of C. R. C. and LeBoutillier Bros.

At Mingan Mr. Scott, the Hudson's Bay Agent, is exceedingly kind and hospitable, and we always feel more fit for work after a few days' rest with him.

Mrs. Hamilton, of Long Point, never wearies working for her Church, and ever welcomes the Church's workers, and so our life here on the Coast is a very happy one.

Yours truly,

J. ALMOND,
Missionary.

Wedding Bells.

We have to record two or three Weddings of general interest to the Diocese, which have taken place during the past few weeks:—

ROE-VIAL.—On Tuesday, October 19th, at All Saints' Church, Beebe Plain, by the Reverend W. T. Forsythe, Rector of Stanstead and Beebe Plain, assisted by the Reverend Frank Vial, B.A., Curate of the parish, brother of the Bride, the Venerable Henry Roe, D.D., D.C.L., Archdeacon of Quebec, to Alexia Agnes,

younger daughter of the late Reverend W. S. Vial, Incumbent of Montmorenci, Diocese of Quebec.

PROUT-RIOPEL. On Thursday, October 21st, at Valcartier, by the Right Reverend Lord Bishop of Quebec, assisted by the Reverend T. H. Lloyd, M.A., the Reverend J. W. C. Prout, Missionary in charge of the Magdalen Islands, to Ada Margaret, eldest daughter of the Reverend S. Riopel, M.D., of Valcartier.

MACKENZIE-BADGELEY. On Thursday, September 23rd, at Los Angeles, Cal., by the Reverend Dr. Trew, the Reverend D. F. Mackenzie, Rector of the Church of the Advent, Los Angeles, and third son of the late Captain John Mackenzie, to Edith, second daughter of the late Reverend Charles Badgeley, and granddaughter of the late Reverend Dr. Nicolls, the first Principal of Bishop's College, Lennoxville.

We are glad to have this opportunity of offering in every case our hearty congratulations.

Algoma.

RECEIPTS AND PROMISES IN QUEBEC.

The Lord Bishop of Algoma in a recent letter gives the following as being the kind and generous results of his appeals in Quebec last May.

At the Cathedral :

Cards each year for 3 years	\$100.00	
Special for this year.....	15.00	
Total for three years..		\$315.00

At S. Matthew's Church :

Cards each year for 3 years.	\$ 61.00	
Special offerings.	21.69	
Total for three years.		204.69

Grand Total \$519.69

This is indeed very good, considering that the Bishop could not do what the Reverend Canon Rogers, of Winnipeg, does, could not call *i. e.* at the Offices and Banks in Lower Town.

IN MEMORIAM.

RICHARD HAWLEY WILFORD.

On Tuesday evening, October 12th, at Cookshire, Richard Hawley Wilford, of Island Brook, passed into the Rest of

Paradise at the age of sixty-eight years. Although feeling somewhat ill he kept at his work until the Saturday previous, and his sudden death has caused a feeling of deep grief throughout the entire community. Mr. Wilford lived in Cookshire and was for seventeen years Postmaster at that place before he moved to Island Brook, and since he has lived here he has been Postmaster and Secretary-Treasurer of the municipality. He was connected with the building of Christ Church, Island Brook, and has been for many years one of the Wardens. His work has always been done in such a quietly faithful way, that few realized how large a place he really filled. He was deeply and universally respected, and all who knew him must feel that in him there was more than an average amount of that patience, earnestness and self-sacrifice, which will win, at the last, the welcome sentence, "Well done good and faithful servant, enter thou into the joy of thy Lord."

A. H. M.

DISTRICT NEWS.

WATERVILLE.

The gift of a Font for the Church of St Barnabas, North Hatley, and of a triplet Chancel Window to Christ Church, Eustis, will (D. V.) be noticed in the next issue of the GAZETTE.

MALBAIE.

The Reverend G. R. Walters reports:— Harvest Thanksgiving Services were held in St. Peter's Church at Malbaie on Thursday, October 20th.

The Holy Communion was celebrated at the eleven o'clock Service, and Evensong with Sermon was at seven o'clock. At this Service quite a good congregation was present, the singing of the Harvest Hymns being very hearty. Thanks to Mrs. Collas, Mrs. and Miss Walters, the Church was prettily decorated.

Before the Altar stood a large sheaf of grain; the Pulpit, Lectern and Prayer Desk were decked with grain, flowers and fruits. On the Chancel steps, and at the base of Lectern, were arranged vege-

tables of various kinds with ears of barley, all of which, pleasing to the eye, marked, as referred to in the Sermon, the season through which we have passed, each proaching to us lessons, if we will but learn them, that the harvest is God's gift to us, and not the result of man's cleverness and energy, illustrating man's dependence upon God, and God's kindness and goodness in providing these fruits of the earth for the use of man.

The harvest along the Coast has been a fairly good one this season. The fishing during the early part of the summer was exceptionally good, but since the month of September set in, continual high winds and rough seas have prevailed, doing at times much damage to boats, etc., so that little fish has latterly been caught, and the low prices prevailing for codfish will, I am afraid, be the cause of many poor persons faring but badly during the coming winter.

MAGOG.

The Reverend R. C. Tambs reports:—

Lay Helpers' Sunday, October 3rd, was marked by both our Lay Readers assisting in the Services. At the Morning Service Mr. Day read the Lessons and Mr. Verity read before the Sermon the paper, which appeared in a past number of the GAZETTE, on the Lay Helpers' Association of the District of St. Francis, and in the evening Mr. Verity read the Lessons, and Mr. Day, before the Sermon, read a short and appropriate Address which he had prepared for the occasion.

The Communicants at the early and mid-day Celebrations together numbered fifty-three. It was disappointing that there were not more. It will be a blessed thing when we can count upon our Communicants rising loyally to the idea of Diocesan Eucharistic observance with special intention.

On Sunday, October 10th, six adults were baptized at St. Luke's, including two heads of families. The Pan-Anglican Encyclical was read at the Morning Service and was listened to throughout with marked attention and interest.

On September 25th, the "Needle Circle" of the King's Daughters gave their pupils an afternoon treat. The children's hearts like the weather were all sunshine. After games on the Parsonage green, thirty-

three prettily dressed little girls sat down to a feast prepared for them in the Guild Room, where they presented a picture that delighted the lady visitors who were fortunate enough to be present. Their patch work, which they intend to make up into quilts for Indian children in the West, was inspected with much interest.

On September 27th and 30th, St. Luke's Church saw two of the fairest maidens of the vicinity wedded: Miss Mary Whittier, of Orford, to Mr. Joseph Field of Bolton, and Miss Mary Orietta Cass, of the McConnell neighbourhood, to Mr. Archie Bacon, of the same locality.

On Tuesday, October 12th, His Lordship the Bishop of the Diocese dedicated our new Chancel Windows and confirmed five Candidates, among whom was a good woman of interesting intelligence, aged seventy-one years.

With the eighteen in December and the nineteen in April, this makes forty-two confirmed in ten months—the majority of them adults.

The windows are the work of Messrs. Spence and Sons, of Montreal, and give entire satisfaction. The central one is a beautiful representation of the Good Shepherd caring for the least of His flock.

Sunday School Sunday, October 17th, was observed, but not as successfully as might have been had the notice thereof come earlier to hand. Such rallying days as this and Lay Helpers' Sunday, etc., are calculated to be great stimulants to the life and work of the Church.

On October 19th the King's Daughters gave a Harvest Supper in aid of the work of our Woman's Auxiliary.

The Incumbent has great satisfaction in being able to say that during the summer, and to the present time, there has been a Celebration of the Holy Communion, either early or at the mid-day Service every Sunday.

Within the last few days four of our families have been stricken with grief, three by the death in each of a little child, in one case the third and in another the fourth sad experience of the kind, and the fourth family by the sudden decease of the father who had only just lately arrived from England.

The Treasurer of the Silver Cross Dispensary received a donation of \$5.00 from Mrs. Horrick, prior to her departure for New York.

NEWPORT.

The Reverend A. H. Moore reports :—

Several interesting events have occurred in this Mission since my last writing. To go no farther back, one is glad to remember the very pleasant Social given by the Ladies at Mr. H. H. Hunt's house in Sawyerville, August 26th, when \$32.50 was raised for the Parsonage.

At Island Brook the Ladies' Guild has further beautified the Church by putting tinted Cathedral glass in all the windows, and so faithfully have they worked, that at the last meeting, held at Mrs. H. Learned's, the President, Mrs. Geo. French, reported a balance still in the treasury after all accounts were paid. The Bishop during his recent visit said that this Church had, since his last visit, changed from being one of the most dilapidated to one of the prettiest Churches in the Diocese.

A stained glass (Memorial) window has just been placed in the Chancel of S. Matthew's Church, Randboro'. The subject is "The Good Shepherd." The window was provided for in the will of the late Mrs. Richard Parker and is in memory of her father and mother, Mr. and Mrs. Asher Jones. The work was done by Spence and Sons of Montreal, and the window is in every respect "a thing of beauty."

The Lord Bishop of the Diocese visited us on the 18th and 19th of September, and spent two busy days here. On the morning of the 18th I met his Lordship at Cookshire, where he took the deed of a private Cemetery from Mr. Richard Parker, and other necessary business was attended to, in the matter of transferring to the Clergy Trust Fund a bequest of \$450, in accordance with the will of the late Mrs. Parker. Thence we drove to Sawyerville, where we spent a few hours at the Parsonage, with which the Bishop seemed much pleased. After calling on a few people, we drove to Island Brook for Evensong at 8 p.m., when his Lordship gave a most helpful address on preparation for Holy Communion.

The Service on the following morning was most interesting. The Bishop baptized the infant daughter of Mr. and Mrs. H. N. Stevenson, three Candidates received the Sacramental Rite of Confirmation, and the Holy Communion was administered to some twenty-five Communicants. The Church was quite full, and the Bishop's

vigorous addresses were listened to with intense earnestness.

His Lordship addressed a large Congregation in the Hall at Sawyerville at 4 p.m.; and at 7 p.m., at S. Matthew's Church, Randboro' (where, notwithstanding the rain, a well filled Church awaited us,) six Candidates were confirmed and the new Memorial Window dedicated. Monday morning we were off for Angus, twelve miles distant, before six o'clock, and after a drive through rain and mud the Bishop took the Quebec train at 8 a.m. His visit was a great blessing and help. We trust that the signs of growth noticed by him here may, to some extent, be indicative of that unseen growth in things eternal. That his unselfish work and earnest words stimulate this true growth we all certainly feel.

The Reverend Rural Dean Robertson was the preacher at our hearty Thanksgiving Harvest Service on October 1st, at S. Matthew's Church. The decorations were very pretty, especially the arrangement of prepared autumn leaves made at home by two ladies of the Congregation.

When returning from the last meeting of the Ladies' Guild of this Church, held at the home of Mrs. Wm. Loveland, I was asked to perform the pleasant duty of accepting for S. Matthew's Church a beautiful polished brass Alms Dish, the gift of Mrs. George Hurd and Miss Laura Hodge.

I am sorry to have to turn from these interesting items to speak of the loss, for a time at least, of some of our efficient helpers. Miss Vivian Bowen, the willing Organist of Learned Plain, has gone to San Francisco, Cal., for a year or two, and we miss her much. Mrs. E. R. French, President of the Randboro' Ladies' Guild, has spent the summer at Scotstown, where Mr. French has charge of the large mills; but we hope to have them back with us again before long.

STANSTEAD AND BEEBE PLAIN.

The Reverend W. T. Forsythe reports—
The Angel of death has entered three of our homes during the past month and saddened the hearts of many.

Captain John Clarke died at his home at Griffin on Sunday, September 26th, after a very short illness. A Scotchman and a Presbyterian he yet allied himself virtual-

ly with the Church for several years. He was instrumental in establishing Church Services at the Narrows and Marlow School-houses, and for a while in Griffin Union Church. The Funeral Service was held in the Union Church on Tuesday, September 28th, and was largely attended by members of the Masonic fraternity, military corps and the public generally.

Fred Brown died, aged 22 years, at Griffin, after a long illness, on the same day, and was buried on the same day as Captain Clarke. He was for some time a regular attendant at All Saints' Church and Sunday School, and was baptized a short time before his death. He was a universal favorite with all, a loving, dutiful son, and a hard working conscientious boy.

Mrs. Maloney died at Beebe Plain on September 28th, after some years of suffering. She was in the years of health and strength a faithful Church attendant, and a regular Communicant. She was a devoted mother to her children who mourn their loss.

Our Harvest Thanksgiving Service was held in Christ Church on Tuesday evening, October 12th. The Church was simply but appropriately decorated. The Service was fully choral. Our faithful friend, Mr. A. Dorey, kindly acted as Organist, and efficiently and ably conducted the musical part of the Service. Reverend A. Bryant, of White River Junction, Vt., preached an able and forcible Sermon based on S. Matt. x. 8. The Service was sung by Reverend W. T. Forsythe, and Reverend A. Crone, of Newport, Vt., was present and read the Lessons.

Before the Service a Harvest Supper was served in the Town Hall, by which \$25 was netted toward Church purposes.

On the following evening, Wednesday, October 13th, a Thanksgiving Service was held in All Saints' Church, which was very prettily decorated. The Service was the same as on the previous evening with the exception that the responses were said. The Choir was augmented by several of the Christ Church Choir. There was a good congregation present. The Sermon by Reverend A. Bryant, based on Isaiah, LVI. 7, was a very instructive and earnest one. The Service was conducted by the Rector and Reverend A. Crone.

On Tuesday morning, October 19th, the Venerable Archdeacon Roe was married in All Saints' Church to Miss Vial, sister of our Curate, who for some weeks has been

staying here and rendering great help in our Choir. The marriage was very quiet, only the wedding party being present. It was followed by a Celebration of the Holy Eucharist, thus carrying out the directions of the Rubric. Our hearty congratulations and best wishes are extended to the newly wedded couple.

NOTICES FOR NOVEMBER.

Christ Church.—Every Sunday at 11 a.m. and 7.30 p. m.

Holy Communion, November 7th, 21st, 28th (Advent Sunday) 11 a.m. November 14th 8 a.m.

Holy Days.—November 1st, All Saints' Day, 7.30 a.m., Holy Communion. 10 a.m., Mattins and Holy Communion. 7.30 p.m., Evensong and Address.

November 30th, S. Andrew's Day, Anniversary of S. Andrew's Brotherhood, 7 a.m., Holy Communion. 7.30 p.m., Evensong and Address.

Wednesday, November 10th, 17th and 24th, Evensong and Address, 7.30 p.m.

All Saints' Church.—Every Sunday 10.30 a.m. and 7 p. m.

Holy Communion, November 14th, at 10.30 a.m.

Marlow.—Every Sunday, at 2.30 p.m.

RIVIERE-DU-LOUP.

The Reverend G. G. Nicolls writes:

The 16th Sunday after Trinity, October 3rd, was a notable one in the history of this Mission. Our Bishop spent the day with us, and the weather was bright and beautiful to welcome him. The Services both in the morning and evening were in the building hitherto called "the Mission Church," which to-day was consecrated as the Church of S. Michael and All Angels.

The impressive, though brief Service of Consecration was followed immediately by the Celebration of the Holy Communion, at which his Lordship gave us a most admirably clear and telling Sermon; setting forth the meaning of, and the necessity for the Consecration of Churches. It was "Lay Helpers' Sunday," and a goodly number of the parish workers and others received the Blessed Sacrament of our Lord's Body and Blood; the male and female Communicants being nearly equally divided.

After Evensong at 7 p.m.—in the same Church—one adult received the Sacrament-

al Rite of Confirmation; and the Bishop gave, as his custom is, two Addresses, eloquent by their very simplicity; and yet entralling in their interest, and calculated to be of the very highest help and benefit.

Bearing in mind our very limited resources here, the music was excellent; and the Organist and Choir contributed very largely to the brightness, joy, and heartiness, which, we hope and believe, characterized the Services throughout.

The Church was quite full in the morning; and the evening congregation was large.

The decorations were chiefly on and about the Altar, which was a mass of flowers, mostly white, arranged with the greatest taste: so much so that they attracted the particular notice of his Lordship. Some fine plants in bloom also adorned the steps leading to the Chancel. The offerings were for the Mission Fund of the Church Society, and the total was exceedingly satisfactory for a congregation such as ours.

When we remember the deeply discouraging—apparently almost hopeless—condition of things here four years ago, we may well give thanks that the Church is free of the last penny of debt, really our own, consecrated and secured to the Mission we may hope for ever.

EAST ANGLUS.

The Reverend W. A. Adcock reports:—

I take this opportunity of chronicling some of the doings of the Mission during the past few months. We are in possession of a new Library consisting of some sixty dollars worth of good books from the S. P. C. K. The Sunday School is doing good work, the interest and attendance is increasing, and every Sunday each class devotes its offertory to Foreign Missions. The Annual Sunday School Pic-Nic this year was a marked success in several ways. Many of the parents and members of the Congregation availed themselves of the opportunity which all seemed thoroughly to enjoy; quite a procession of vehicles accompanied us to a favourite spot at Linden; the day was lovely, and one to be remembered.

The Harvest Service was held on October 1st. The Church was very prettily and tastefully decorated, the Service was well

attended, and the singing was hearty and congregational. Immediately after the Service in Church we adjourned to the Town Hall, where the Harvest Home Supper was served by a staff of ladies who had well provided of the fat of the land. It was a splendid success.

We had the pleasure of having the Lord Bishop with us on October 7th and 8th for Confirmation. The Service was very profitable, and six persons received the Apostolic Rite.

At Ascot the work seems to be improving all round. The men are certainly taking an active part, judging from their attendance at Church and general interest. Considerable work has been done in the way of grading and putting things in order, planting of trees, etc.; much more needs doing. A new Dossal, Retable and Altar platform have been placed in the Sanctuary, which make a marked improvement. The Bishop of the Diocese was with us here on the 8th and held a Confirmation Service at which ten persons received the Apostolic Rite. The Harvest Service was held on the 15th instant. The ladies spared no pains to make the Church look beautiful; the Congregation was very large. The Harvest Home was held after the Service in the Foresters' Hall, when one hundred sat down to supper.

POSTSCRIPT.

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

Miss Clapham, Mrs. Wm. Price, Mrs. Shehyn, Quebec, Hon. Judge McDonald, Brockville, Mr. Chas. A. Patterson, Peninsula, Gaspé, Mr. James Cassidy, Entry, Magdalen Islands, Mrs. Skillen, Wheatland, Mr. Thos. Aulis, Well's River, Vt., Mr. John Robinson, Mr. John Johnson, Mr. Joseph Bothwell, Forestdale, Reverend A. H. Moore (8), Reverend Dr. Magill, Newport, R. I. (2).

Also for 1896:—Miss Clapham, Mrs. Shehyn, Mr. A. Chibald Clarke, Grosse Isle, Magdalen Islands.

Also for 1898:—Miss Clapham, Mr. Barrow, Quebec, Reverend John Prout, Reverend Dr. Magill (2).

All items of news, etc., intended for the December Number, should reach us on or before November 20th.

THE
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