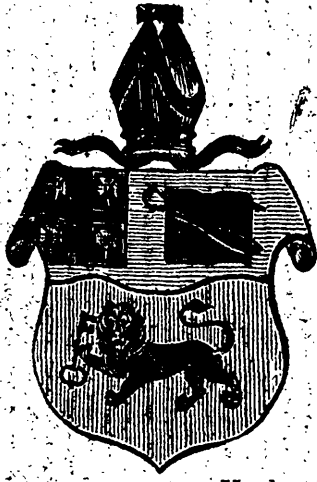


A-1299/5



# 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.

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# THE Quebec Diocesan Gazette

Vol. V, No. 12.

DECEMBER, 1898.

Price Three Cents

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### OUR PICTURE.

We have now kept our promise, and have given to our subscribers throughout the year one or more Pictures in every issue. This has not been done without much labour and expense, so much so, that for the first time our **DIOCESAN GAZETTE** has exceeded in cost all that we have received for it, although all the work that is done in producing it, except the actual printing, is a labour of love. We are anxious however, in spite of the fact that according to the new law we shall, henceforth, have to pay a certain amount for postage, to continue to give to our seventeen hundred subscribers a magazine interesting and artistic, and above all, overflowing with good sound Church teaching, and worth many times the very tiny subscription of twenty-five cents per annum. We would therefore ask those who value our efforts, and who are able to do so to offer us some small addition to their subscription as a donation to our expense fund, in order to enable us to purchase plates for the production of Pictures, &c.

This month's illustration, we think, is as good, if not better, than any that we have hitherto given. Its title is "Christ the Consoler," whose original

is a beautiful painting by Herr Dietrich, a distinguished German Artist, who here most curiously represents our dear Saviour as coming and standing among a number of German peasants of the present day. His Sacred Personality and His flowing Robes contrast strangely with their rude forms and homely faces. Yes! the Lord is here represented as doing visibly what He really does invisibly by His Holy Spirit, He is giving instruction and consolation to the poor, the worn, the weak and the suffering. For around Him we can see the lame, the halt and the blind, the young and the old, the prodigal and the penitent, the toilers and those who can toil no more, all of them deriving life and hope from their calm and radiant King. Especially charming is the little inquiring boy at the Saviour's side, and the little girl too, who rests her pretty head so confidently against the Master's Knee. All are listening attentively and obediently to this Sermon on the Mount. God grant you grace, dear reader, to do likewise!

The plate for this Picture was most kindly lent to us by *Munsey's Magazine*, which for a dollar a year gives its numerous subscribers a vast variety of high class sketches and illustrations.

### The Bishop's Engagements for December.

Friday, December 2nd—Preside at meeting of Church Reading Society, Bishopsthorpe, 11 a.m.

Saturday, December 3rd—Travel to Waterville.

Sunday, December 4th—Confirmation and Holy Communion at Waterville, 10.30 a.m. Confirmation at North Hatley, 3 p.m. Confirmation at Eustis, 7 p.m.

Monday, December 5th—Travel to Lennoxville Hear Students at Bishop's College read and preach, and admit to the College Brotherhood of Readers.

Tuesday, December 6th—Take part in meeting of S. Francis District Association, S. Peter's Hall, Sherbrooke, 2 p.m., and attend Evensong at S. Peter's Church, 8 p.m.

Wednesday, December 7th—Take part in meeting of S. Francis Deanery Board and Lay Helpers' Association, and attend Missionary Meeting in the evening.

Thursday, December 8th—Return to Quebec.

Friday, Dec. 9th—Church Reading Society, Bishopsthorpe, 11 a.m. Hamilton Memorial, Cathedral Church Hall, 4 p.m.

Sunday, December 11th—Celebrate the Holy Communion at Cathedral, 8 a.m. Preach, 11 a.m.

Wednesday, December 15th—Travel to Lennoxville.

Thursday, December 16th—Celebrate the Marriage of Mr. William Morris and Miss M. C. Scarth, and return to Quebec.

Friday, December 17th—Preside at meeting of Church Reading Society, 11 a.m.

Sunday, December 18th—Celebrate the Holy Communion and Preach at S. Peter's, Quebec, 11 a.m.

Tuesday, December 20th—Preside at meeting of Central Board, 4 p.m.

Wednesday, December 21st (S. Thomas, Ap. & M.)—Celebrate the Holy Com-

munion at All Saints' Chapel, 8 a.m. Confirmation at S. Matthew's, Quebec, 10.30 a.m.

Friday, December 23rd—Preside at meeting of Church Reading Society, Bishopsthorpe, 11 a.m.

Sunday, December 25th (Christmas Day)—Celebrate the Holy Communion at Cathedral, 8 a.m. Celebrate the Holy Communion at S. Matthew's Church, Quebec, 10.30 a.m.

Monday, December 26th (S. Stephen, M.)—Celebrate the Holy Communion in Domestic Chapel, 8 a.m.

Tuesday, December 27th (S. John Evan. Ap. & M.)—Celebrate the Holy Communion in Domestic Chapel, 8 a.m.

Wednesday, December 28th (Innocents' Day)—Celebrate the Holy Communion in Domestic Chapel, 8 a.m.

Friday, December 30th—Preside at meeting of Church Reading Society, Bishopsthorpe, 11 a.m.

### THE BISHOP'S MOVEMENTS.

#### Notice to the Clergy.

The Bishop will be glad to hear from any of the Clergy who may have work for him to do in their Parishes. At the present time, besides this month's arrangements, he has engagements as follows:—At S. John, N.B., towards the end of January, at Montreal, towards the end of February, at Montreal again in April, at our Diocesan Synod in Quebec, about the end of May, and at the Public Convocation of Bishop's College, Lennoxville, at the end of June.

The Bishop would also like the Clergy to know that he will in all probability be away on a visit to England from the middle of July to the middle of October.

He will, therefore, not be able to accept any engagements in the Diocese just then. Instead of next Summer, he will (D.V.) visit the Gaspé Coast Parishes during the following winter.

**MEMORIAL**

TO THE LATE

**Robert Hamilton, Esq., D.C.L.**

The man, who serves his country well, is rewarded by his country for his distinguished or gallant services, and the man who promotes his city's welfare is honored by his fellow-citizens, who will set up his statue, and hold his name in everlasting remembrance. Surely then he, who renders inestimable assistance to his Church, is deserving of like honourable recognition and commemoration at the hands of his fellow Churchmen and other friends.

In our last issue there was a full and eloquent account of such a man—of one who by his work and influence, as well as by his munificent and large-hearted gifts, has done more than can be counted for the Diocese of Quebec and for the whole Church in Canada. There is not a Mission in our Diocese to which Mr. Robert Hamilton's benefactions have not extended; there is hardly a Clergyman, who has not received of his kindness some personal benefit and there is not a Student of Bishop's College, Lennoxville, past or present, or a boy of Bishop's College School, old or new, who is not indebted to Mr. Robert Hamilton's generous goodness for something, that otherwise he would have been unable to enjoy. No wonder, therefore, that there is a strong and general feeling, that such exceptional goodness and munificence should be thankfully commemorated. And certainly no better Memorial of the greatest benefactor of Bishop's College can be found than the enlargement and improvement of the old House, *i.e.* the College Building, which has long needed skilful, unifying treatment by a few hands.

All lovers of Lennoxville and all admirers of our late Friend's many virtues are asked therefore to look kindly upon this proposition, and also to do their utmost with a view to its successful accomplishment.

Our next article shews that the idea has been gratefully accepted by the Corporation or Governing Body of Bishop's College, and it further appears that a sum of \$4,000 has already been offered by two Friends. There will be great need however of generosity and self-sacrifice generally amongst all Professors and Teachers, and among all Lennoxville Boys and Men, old and new, past and present, as well as among all Friends of the University in Quebec, Montreal, Sherbrooke, Lennoxville and elsewhere, and also among all who may well be expected to contribute to the great general Memorial of the late Robert Hamilton, Esq., *i. e.* Friends and Fellow-Citizens, as well as the Clergy and people of all our Parishes, and also the people of those Districts outside our Diocese, which have been lastingly benefited by the unwearied and abounding munificence of this one good man. This, we repeat, will be necessary, inasmuch as we could not erect a small, mean memorial of so true a Friend, and we shall need for the purpose we have in view a sum of at least \$15,000. Let no one be appalled by the apparent largeness of this amount, but let all our readers determine to unite in doing their very best to render this Memorial a true labour of love, to the honor of our late esteemed and beloved Friend, to the promotion of the higher education of this Province, and above all to the greater honor and glory of the Lord our God.

**Bishop's College, Lennoxville.**

AN IMPORTANT MEETING.

At a meeting of the Corporation of Bishop's College, held at Lennoxville on the 18th of November, 1898, the Lord Bishop having made a communication to the Corporation of an offer from the Hon. Senator Price and himself of the sum of \$2,000 each towards the enlargement and improvement of the College buildings as a fitting Me-

memorial of the late Robert Hamilton, Esq., D.C.L., it was moved by Dr. Heneker, Chancellor of the University, and seconded by William Morris, Esq., "That this Corporation accepts with gratitude the proposal and offer now made by the Bishop and Senator Price, and approves the suggested form of Memorial."

It was then further resolved, "That this Corporation gives its general approval to the sketch plan submitted by Messrs. Cox & Amos," and "That the following gentlemen be appointed a Committee to confer with Mr. Cox as to certain alterations, and to request him to make plans and specifications for that portion of the whole plan, which may be termed 'the Dining Room Improvement':—The Bishop, Archdeacon Roe, the Revs. Dr. Allnatt and Scarth, and Messrs. Balfour, of Montreal, Morris, of Lennoxville, and Robert Campbell, of Quebec (Con- vener).

Hence it is evident that the Corporation of Bishop's College, Lennoxville, accepts with pleasure the proposed form of Memorial, and is already taking tentative steps with a view to its realisation.

### CHURCH SOCIETY.

#### CENTRAL BOARD.

A Stated Meeting of the Central Board was held in the Cathedral Church Hall on the 15th November, under the Presidency of the Lord Bishop. Seventeen members were present. A Report was submitted by the Education Committee, considered and adopted. Applications were received for the Society's acceptance of two school teachers, Miss Harbour, of Cape Cove, and Miss Cunningham, of Bourg Louis, and acquiesced in. A grant was made in aid of School No. 2, Bourg Louis. The Rev. W. A. Gustin qualified for the benefits (in due course) of the Pension Fund. The

Central Board agreed to become responsible for the notarial services rendered in behalf of the Indians' Church at Lake St. John, and ordered payment for the same. The subject of Title Deeds of Church properties, scattered throughout the Diocese, was considered; and a valuable letter from Mr. Meredith, Registrar of the Diocese, read, in which was urged the great importance of having in the Archives a copy of all such deeds with full information touching the same. A Committee, consisting of the Hon. Counsel, was appointed to confer with Mr. Meredith on the subject, and to recommend at a subsequent meeting of the Board such steps as they may deem best to be taken, to attain the desired end; and also, with a view to greater uniformity, to advise to what Corporation it were better that Church properties, for the future, should in trust be deeded.

### Pan-Anglican Conference.

#### REPORT ON THE SUBJECT OF FOREIGN MISSIONS.

(A.) *The Duty of the Church to the Followers of:*—

- (i.) *Ethnic Religions.*
- (ii.) *Judaism.*

Your Committee heartily thank Almighty God that He has kindled throughout our Communion an increasing zeal for the extension of the Kingdom of Christ our Lord, and for the salvation of souls, and that He has so abundantly blessed the efforts which have been made—a blessing granted, we doubt not, to encourage us all to far greater labours, prayers, and self-denial. In the last ten years we note especially the great proofs of the regenerating power of the Holy Spirit, and the fitness of the Gospel for all races, which have been displayed in the newly-opened countries of Africa. Yet we see that zeal in this

cause is still the enthusiasm of a few, and that the Church has yet to be far more fully aroused to recognise, as a necessary and constant element in the spiritual life of the Body and of each member of it, the fulfilment of our Lord's great commission. Our responsibility in this matter is vast and daily increasing, whether we consider the awful fact that there are still so many of our fellow-men unreached by the Gospel; or consider that so little interest has been taken in the evangelisation of the Jewish race, and that so little systematic effort has been made to win the followers of Islam, although there is abundant encouragement from what has been done, and the opportunities now, especially in India, are unique; or whether we look at the great number of points at which Churches of our Communion are in local contact with heathen nations, or at the responsibilities of the British Empire in India and in the new Protectorates in Africa, or at the great fields ripening for harvest in such regions as China and Japan—China, where Western influence seems to be increasingly welcome, and where there are signs that the blood of martyrs has not been shed in vain; Japan, where, from the characteristic independence of the people, a crisis in the history of the Church seems to be imminent, and to call for the utmost care in the higher Christian education, and the training of those who are to hold office in the Church.

Your Committee have entered with some detail into the matters which have been referred to them, but they desire first to draw attention to some general considerations which cover the whole ground.

The first duty of the Church is intercession. The observance of a special day of intercession in connection with the Festival of St. Andrew appears to have led to a considerable increase in the personal offers for missionary work. Your Committee desire to urge

upon the whole Church the urgent duty of making these days of intercession a reality in every diocese and every parish, and they desire to commend for the general private use the admirable noontide missionary prayers drawn up for the use of the Sister Church of America.

Your Committee observe with gratitude to God that a very large number of students in universities and colleges throughout the world have realised so keenly the call to missionary work that they have enrolled themselves in a Student Volunteer Missionary Union, and have taken as their watchword "The Evangelisation of the World in this Generation." A large number of these students are members of the Anglican Communion, and it seems the plain duty of that Communion to provide channels through which such newly-awakened zeal may find outlets in earnest, sound, wise work. The time seems ripe for a forward movement in the missionary campaign, and your Committee trust that one result of this Conference will be to give missionary work a far greater prominence than it has yet assumed in the minds of many Churchmen.

Experience has shown the necessity of strong centres of work, the value of community missions, especially in India, the special work of the universities, in touching the higher intellectual life of non-Christian nations, the value of the work of women, of medical missionaries, of industrial missions, and the importance of realising the principle, "to him that hath shall be given," if a rich harvest is to be reaped. With the accumulated experience of the last century the Church has now a great opportunity to begin a fresh epoch with greater love for the Master and for the souls for whom He shed His blood, and with greater knowledge, than ever before.

The cause of missions is the cause of our Lord Jesus Christ. May this be our aim, as it will be our highest glory, to be

humble instruments in carrying out the loving will of our Heavenly Father: in lowliness of mind, praying for the Divine blessing, and confident in the Divine promises, ministering the Gospel of the Grace of God to the souls that we love: and thus, in promoting the Kingdom of Truth and Righteousness, may we fulfil the sacred mission of the Church of God, by preparing the world for the Second Advent of our Lord.

A. (1.) *The Duty of the Church to the Followers of Ethnic Religions.*

Your Committee have had in view the non-Christian peoples, other than Jews and Mahomedans, in two great groups, those who may be called literate, inasmuch as their creed rests more or less directly on ancient writings, and implies a more or less complete philosophy of life: and the illiterate, whose beliefs and rites are matter of tradition and custom, and are not, as a rule, associated with any instruction in conduct.

We see that Christian zeal for the conversion of the heathen is apt to be dulled, especially in regard to the literate systems, and perhaps in particular to Buddhism, by an exaggerated or false opinion of their excellence. While we thankfully recognise the work of God the Holy Ghost in many glimpses of truth, theological and moral, which appear in these systems, we are bound to assert, first, that no such system as a whole supplies in any adequate degree the truth about God and about man's relation to Him, or presents any sufficient motive for right conduct, or ministers to man any strength higher than his own to aid his weakness; and, secondly, that, apart from any estimate we may form of such systems, it is matter of Divine Revelation that in Jesus Christ alone there is salvation for men, that He has been constituted the Saviour and King of Mankind, and that to Him are due the loyalty and love of every member of our race.

The books in question are known, to all but very few, by extracts only, and a few passages culled from a mass of what is generally puerile, false, or even corrupt or corrupting; they inevitably appear, when translated into language moulded by Christianity, more Christian than they are. Further, such excellent precepts and ideals of conduct as they exhibit are generally vitiated, for those who profess them, by a philosophy, which destroys or paralyses the sense of responsibility.

This appears in the results. These religions have not produced, to any considerable extent, the conduct which they appear calculated to produce: their temples are too often scenes of vice, and the lives of their so-called priests, in some countries at least, too often conspicuous examples of evil. To the mass of the people the contents of their books are almost unknown, unless in the case of certain popular stories, and the practical religion of the masses is unaffected by them. The majority of those who are classed as believers in these literate religions, are worshippers of demons, or of goddesses of small-pox and cholera, and the like; of most it may probably be said with truth, that they have no notion of any supernatural being who is not malignant. Their religion is one of abject fear, not of love or of moral conduct.

Recent attempts to establish in the light of Christianity a purified Hinduism or Buddhism, while they may claim some admiration, cannot be regarded as providing possible substitutes for the Christianity of the Church, based as such schemes are on pantheism or atheism, and denying, as they all do, the Deity of Jesus Christ. Rather they call for our utmost efforts so to establish and equip the visible kingdom of Christ in these lands, that men who are being now detached from the faith of their ancestors may find their home among His people. With this great end in view, while we rejoice over every individual conversion,



and recognise as one great spring of missionary enthusiasm the desire to save the souls with whom we are brought in contact, we would urge upon all who are engaged upon this work the paramount importance of building up the Body of Christ, never losing sight of the great principles of Church order and constitution, and watching with the utmost earnestness over the spiritual growth of those who have been baptised. We offer an earnest caution against the waste of strength in sporadic and unsystematised missions, conducted by some Churchmen apart from the guidance and brotherhood of the Church, whilst we recognise unhesitatingly the loving devotion which deserves to be guided into channels that may permanently enrich the Church of Christ.

Among the illiterate races of the world, those of Africa claim a prominent place. The recent acceptance of Christianity by many tribes of Central Africa constitute at once an encouragement and an appeal; an encouragement, because of the evidence which is forthcoming of the readiness of the evangelised to become themselves evangelists; an appeal, because of the proof which the acceptance of the truth by these tribes affords of the preparedness of kindred tribes for the preaching of the Gospel of our Lord and Saviour Jesus Christ.

We would emphasise the necessity of stronger efforts to bring to the native races those gifts of God which alone can form in them the character necessary to stand against the present inrush of our civilisation, so deadly to the untaught heathen. The present activity of Mohammedanism makes it the more necessary to enter quickly into the doors which are now open in those lands.

Turning to the methods by which the propagation of the Gospel is affected, we thankfully note a rapid increase in the number of women who are giving themselves to the service of the

Missionary Church; a service in which a special and honorable place appears to be reserved, in God's Providence, for such devotion, especially at the present critical point in the Church's growth. Under many forms of national life and custom, it is only by women, that women, on whose influence so much depends, can be reached; and this constitutes a pressing call to the women of our own Communion to offer themselves for this work.

We notice, with like thankfulness, the increased employment of medical missionaries in the mission field, exhibiting as their ministry does the benign character of our Blessed Lord, who went about doing good to the bodies as well as to the souls of the people.

Realising the special dangers which arise from isolation and loneliness, we commend the practice of missionary clergy and laymen going forth two by two; and we believe that, under some circumstances, notably in great centres of work among the heathen, there may be special advantages and safeguards in community life.

If we pass, without further remark, the great function of education as a missionary agency, it is only because its importance and value are obvious and undisputed.

We would emphasise the necessity of a closer acquaintance with the smaller details of custom and life of those to whom the missionaries, men and women, are sent; ignorance of which so often causes unknown and unintended, but none the less real, friction between the workers and both converts and heathen.

Above all there is required personal holiness in all who go into these heathen lands from Christian countries. For while our missionaries tell us that the greatest obstacles to their work, on the side of the heathen themselves, are the tyranny of caste without and the paralysing influence of pantheism within, they agree that a

greater hindrance still is the inconsistent life of too many professing Christians.

A. (11.) *The Duty of the Church to the followers of Judaism.*

On the second sub-head, "Judaism," your Committee have to report as follows :—

It is difficult to ascertain the number of Jews by race and religion now in the several parts of the world. The total number is probably less than ten millions. Of these Europe contains about eight millions, America about one million, Africa about 350,000, Asia about 300,000, and Australia about 20,000. These are rough estimates, but they come in the main from a well-informed quarter. Jerusalem is again a city of the Jews, about two-thirds of its total population of 60,000 being Jews; whereas twenty years ago the proportion was trifling.

In England, which contains from 100,000 to 120,000 Jews, they are chiefly congregated in London. Five parishes in the Deanery of Spitalfields, with a total population of 56,000, have 31,900 Jews.

In the United States, the largest number of Jews is found in New York. Other cities with large Jewish populations are Cincinnati, Philadelphia, Baltimore, New Orleans, Chicago.

Several agencies exist in connection with the Church for the purpose of evangelising this people, viz., the London Society for promoting Christianity amongst the Jews, the Parochial Mission to the Jews' Fund, the East London Mission to the Jews, Jerusalem and the East Mission Fund, and the Society for Promoting Christianity among the Jews, in connection with the American Board of Missions.

There are besides other active agencies carried on by other bodies, or of an undenominational character.

The number of these Missions, and their independent action, lead often to an overlapping of their operations,

which must be both wasteful and hurtful; and Jewish inquirers are apt to wander from one to another without obtaining lasting benefit from any.

The Evangelisation of the Jewish people is beset with special difficulties.

At the outset we are met with the formidable difficulty of finding duly qualified Missionaries. For this work men need to be well acquainted with Jewish modes of thought, and in a large number of cases it is advisable that they should be able to speak in languages with which the Jews are familiar. They have to do with a people who are either strongly imbued with rationalistic views, or deeply attached to their traditional forms drawn, as they hold, from a religion once divinely given.

Again, the consequences of receiving baptism are of the gravest character, the convert being cut off from his family and people as one dead, and cast adrift on the world; severe bodily suffering and loss of goods being sometimes inflicted besides. It is everywhere found that the fear of these terrible results keeps back from baptism many whose life and practice appear to point them out as believers in our Lord; and the necessity of providing in some way for those who have the faith and courage to confess Christ, increases the difficulty of the case.

The evidence at the disposal of your Committee appears to show that the great mass of the poorer Jews know practically nothing of the Old Testament. But it seems clear that the Jews are increasingly willing to listen to Christians who speak to them of the Scriptures of the Old Covenant, and are learning to regard as a great teacher Him who is the theme of the New Testament.

The New Testament, which has been translated into Hebrew and other languages for the use of the Jews, is widely read by them; but the doctrines of the Holy Trinity, and of the Atone-

ment, seem almost insurmountable obstacles in the way of many.

When religious knowledge has spread among the Jews, the breath of the Holy Ghost may come, and the dry bones will live again. Our position with regard to the Jews is specially favourable in this respect, that their Scriptures are our Scriptures, and their God and Father is our God and Father.

It is impossible to doubt that a fairly considerable number of Jews in each year do earnestly and honestly seek baptism, and from such it should not be withheld. But we read the signs of modern times in the ancient prophecies (Isaiah xxvii., 12. Jeremiah iii., 14). "Ye shall be gathered one by one. O, ye children of Israel:" "I will take you one of a city, and two of a family, and I will bring you to Zion."

Medical Missions are carried on in many places with much success.

The Anglican Church appears to be fitted in a special manner to gain the goodwill of the Jews, first, because the English-speaking people show themselves just and kindly towards their race; and also because the liturgical services of the Church are such as to win their attention and admiration, their own worship being of a similar character. The Book of Common Prayer has been translated into Hebrew and circulated among them.

But one of the greatest hindrances which impede the work arises from the strange lack of interest manifested by the Church in the Evangelisation of the Jews. But scant attention is given to their religious needs, and Missions to Jews have shared but little in the rising tide of Evangelistic effort which marks our age.

Yet our Lord gave them precedence and the Gospel is the power of God for salvation to the Jew first.

Why should not similar zeal be shown for the conversion of the Jew as of the Gentile? Why should the

Annual Day of Intercession be held in behalf of the Mohammedan and heathen world only and not also for the salvation of Israel? If this great work were given its true place in the Missionary efforts of the Church we might surely expect that a far richer blessing would descend on her labours than even now is vouchsafed her.

As to the means to be employed, it appears from the evidence that the Jews receive the visits of Gentile Christians more readily than those of Jewish converts to Christianity; while, on the other hand, it is agreed that the latter understand very much better the Jewish mind, and can deal more clearly and effectively with Jewish difficulties. This being so, the Committee can only advise that both agencies should be employed, and that care should be taken to use in each place the kind of agency best adapted to its circumstances.

*(To be continued.)*

#### RESOLUTIONS.

i. That while we heartily thank God for the missionary zeal which He has kindled in our Communion, and for the abundant blessing bestowed on such work as has been done, we recommend that prompt and continuous efforts be made to arouse the Church to recognise as a necessary and constant element in the spiritual life of the Body, and of each member of it, the fulfilment of our Lord's great commission to evangelise all nations.

ii. That the tendency of many English-speaking Christians to entertain an exaggerated opinion of the excellences of Hinduism and Buddhism, and to ignore the fact that Jesus Christ alone has been constituted Saviour and King of Mankind, should be vigorously corrected.

iii. That a more prominent position be assigned to the Evangelisation of the Jews in the intercession and almsgiving of the Church, and that the var-

ious Boards of Missions be requested to take cognisance of this work ; and particularly to see that care be taken for the due training of the Missionary Agents to be employed in the work.

### CATECHISING.

#### CHURCH CATECHISM No. XXV. C.

What does the first Commandment teach ? *To have the great God for our only God.*

And now what is forbidden by the second Commandment ? *To make any graven image to worship it.*

And what is enjoined ? *We must have right thoughts of God.*

How was it that the Israelites wanted to make the Golden Calf ? *Because they had lost sight of their leader.*

What then was their great desire ? *To have something they could see to worship.*

What then was their great fault ? *Caring more for what they could see than for what they could not see.*

Suppose you behave well when your Clergyman or Teacher are looking at you in Church, and badly when they are not looking, what does that shew ? *It shews that we care more for our Clergy and Teachers than for God.*

If you join carefully in the singing and pay no attention to the prayers, what does that shew ? *It shews that we care more for music than for God.*

Why is it wrong to believe in lucky days ? *Because God would not govern the world in that way.*

What does God say of Himself at the end of His Commandment ? *He says that He is a jealous God, i.e., He will not stand a rival.*

What does God mean by saying He visits the sins of the fathers upon the children ? *That children will fall into their parents' faults.*

How did our Lord say we must worship God ? *In spirit and in truth.*

#### CHURCH CATECHISM No. XXVI. C.

What is the first petition in the Lord's prayer ? *Hallowed be thy name.*

What does that mean ? *May thy name be counted holy.*

Now say the third Commandment ? *Thou shalt not take the name of the Lord thy God in vain, etc.*

What are we here forbidden to do ? *To take God's name in vain.*

What then are we bound to do ? *To do all we can towards reverencing God's name.*

And what are we bound to be ? *Very reverent in everything relating to God or Church.*

How can we break this Commandment in the way in which we say our prayers ? *By saying our prayers without thinking.*

How can we break this Commandment as to the way in which we treat our Bible ? *By throwing it about or playing with it.*

How do we break this Commandment in Church ? *By talking, laughing or playing there.*

How do the careless and wicked continually break this Commandment ? *By swearing.*

What is our best plan in this matter ? *To speak simply. (James, v. 12.)*

What does God say of those who break this Commandment ? *They are guilty.*

With which of our members do we commit this sin ? *With the tongue.*

For what purpose are we ever to use our tongues ? *To praise God and to do good to men.*

### How to Arouse the Missionary Spirit.

At the Bishop's recent Visitations numerous suggestions were made with a view to leading our people really to care for the glorious work that is being done by our Missionaries in all parts of the world. Among other things it was agreed that there ought to be a Missionary Department in every Parochial Library, and the Bishop was asked to name, if he could, a list of books, which would be suitable for this purpose. In response then to this suggestion the Bishop has asked us to give the following list, which appears in "The Mission Field" for November. Such an addition as this to a Parish Library must not only interest, but must also do great good :—

PUBLISHED BY S.P.G.

	\$ c.
S.P.G. Picture Book.....	0 75
Bound Copy of <i>Gospel Missionary</i> .....	0 45
“ “ <i>Children of the Church</i> .....	0 22
“ “ <i>Mission Field</i> .....	0 90
Nursery Tea at Streatley Manor House..	0 30

PUBLISHED BY S.P.C.K.

Martyrs and Saints of First Twelve Centuries.....	1 50
Early Christian Missions of Ireland, Scotland and England.....	1 20
Three Martyrs of the Nineteenth Century—Livingstone, Patteson and Gordon.....	1 05
Black and White: Stories of different Missions.....	1 05
Narcissus: Tale of Early Christian Days..	1 05
Light of Melanesia.....	1 05
Attila and His Conquerors.....	1 05
Dick Ralton's Reconciliation: a Tale of Emigrant Life in Canada.....	1 95
The Fairhope Venture: an Emigration Story.....	1 05
The Two Clippers: a Story of Australian Squatter Life.....	1 05
The Fate of the Black Swan: Tale of New Guinea.....	0 90
Path in the Great Waters: Early History of Virginia and Bermuda.....	0 90
Our Maories: New Zealand.....	0 75
Home of the Wolverine: Hunting in Hudson's Bay Territories.....	0 75
Ned Garth: a Tale of the Slave Trade..	0 75
Klatsassan: Missionary Life in British Columbia.....	0 60
Between Two Oceans: about Work on the Panama Canal.....	0 60
Crossing the Ferry: Story of School Life and Emigration.....	0 60
Alone Among the Zulus.....	0 45
The Frontier Fort: Story of Adventure among Canadian Indians.....	0 45
My Two Years in an Indian Mission—Delhi (for Elder Scholars).....	0 45
S. Boniface, English Missionary to S. Germany.....	0 45
Amina: a Tale of the Nestorians, Illustrating Christian Life in a Moslem Country.....	0 30
The Red House by the Rockies: Tale of Riel's Rebellion.....	0 30
Two Years in the Regions of Icebergs: Missionary Experience in Northern Latitudes.....	0 30

	\$ c.
Promadeni: History of Indian Mission among Women.....	0 30
Story of Frank and his Missionary Box..	0 30
Under the Palmyras.....	0 30

PUBLISHED BY DIFFERENT PUBLISHERS.

Heralds of the Cross (Hatchards).....	.....
Trooper and Redskin: about Riel's Rebellion in N.W. Canada (Sampson Low).....	2 55
Life of A.L.O. E. (Hodder & Stoughton)..	2 25
Life of Colonel Meadows Taylor (Blackwood).....	2 25
Pioneers and Founders, by Miss Yonge (Macmillan).....	1 50
In the Fort: Missionary Work in India (Hodder & Stoughton).....	1 20
Tulsipur Fair: Glimpses of Mission Life in N.W. India (R.T.S.).....	1 20
Saguna, by Mrs. Sattbianadhan.....	1 05
Stories from Indian Wigwams, by Egerton Young (C. Kelly).....	1 05
By Canoe and Dog Train, by Egerton Young (C. Kelly).....	1 05
Brahman's Plot: Story of Two Lads in N. India (R.T.S.).....	0 90
Forty-two Years among Red Indians and Eskimo: Bishop Horden's Life (R.T.S.).....	0 75
Bearers of the Lamp of Grace—Biographies of Bishops Whipple and Walker (Skeffington).....	0 75
Indian Gems for the Master's Crown: Missionary Work in N. India (R.T.S.)..	0 60
The Young Emigrant (Thos. Nelson).....	0 45
Old Wang: a Chinese Evangelist (R.T.S.).....	0 45
Women in the Mission Field (Isbister)...	0 45
Heroic in Missions (Isbister).....	0 45

N.B.—The prices given in this list are approximately reckoned to include cost of freight and duty. If the books are obtained through our Quebec Depository by application to the Rev. A. J. Balfour, the usual discount of 10 p. c. will be allowed to our Clergy. Moreover, poor Parishes, that can raise just a few dollars towards the whole cost can obtain, by applying to the Bishop for a proper form of request, a Sundry School Library Grant for the S.P.C.K. Books, direct from England.

### An Old Friend, now a Swedish Missionary to China.

The Rev. F. E. Lund writes under date September 28th: "To-night we leave for Hankow, where we hope to learn the mystery of the great success which, for some time past, has attended the work of the Rev. Mr. Ingle. I feel sure that it will be very instructive to us to see the way in which the work in our large Wuchang district is carried on; and it will be a pleasure to us to meet with some of our old friends, both Chinese and foreign. We intend to stay a week or so and then we return to our respective stations—Lindstrom to Ngan-king and I to Wuhu."

It will be remembered by our readers that, in the summer of 1896, Mr. Lund was a co-worker with the Rev. Ernest King at Waterville, and ministered in their own tongue to his Scandinavian countrymen there and in parts adjacent, where this news of him will be gladly heard.

### Work in Japan.

#### A LETTER FROM BISHOP AWDRY.

In a letter received lately by our Bishop, Bishop Awdry of Tokyo, who was with us in Quebec a little more than a year ago, gives the following interesting account of what, in spite of many hindrances, has been already done, in the way of providing Christian literature for the people under his charge:

"A revised translation of the Psalms for Liturgical use, printed for singing, is in the printers' hands. The first edition of it must be at a loss, but Bishop McKim (American) and I have put down each 50 yen=25 dollars gold, and with that assistance the first edition can be floated. If it takes, as I hope it will, after-editions will pay for themselves, but the important thing is to get it and at

once in all our own Mission Stations. When it is once in use in a Church, new members of the congregation will buy it. We cannot expect any considerable sale outside our own Church, as others do not use the Psalms liturgically in the vernacular. You will, I am sure, agree with me that one of the most valuable things of all is that our people should come to know their Psalms in such a way, that the phrases from them will come back readily to mind for use in their own private prayers.

Then again the translation of Moberly's Bampton Lectures which, I hoped, would have been ready for printing soon after my return last year, after having hung fire for a year through the translator's many kinds of pressing work, is now nearly ready for the printer. Six of the eight lectures are in my hands: four are now revised, and the last two are promised by the end of the year. Towards the publication of this, the S. P. C. K. kindly gives £30, which will, I hope, meet that expense, but I am personally 200 yen=(100 gold dollars) out of pocket for the translation, and it is not a book that will sell widely for many years to come in Japan.

A Commentary on the Epistles to Timothy, by Archdeacon Shaw, a Canadian, and one of our oldest and best Missionaries, is ready for the press, but the S. P. C. K. cannot undertake Commentaries, of which it cannot examine every word; and this is written for Japanese, in Japanese. It would be a great expenditure of time and labour, that could be better used, to translate it all into English, with a view to getting a grant. This book may very likely get a considerable sale in due time, but there will be a good deal of initial outlay.

I also have the short introductory volume of a book on the Prayer Book written, but not yet translated or even revised; and a series of 'Short Chapters on great subjects:' (e. g., 'God One or

Many,' 'The Nature of God,' 'Sin,' 'Forgiveness of Sin,' 'Immortality,' 'The Resurrection of Jesus Christ,' 'The Trinity,' 'The Bible,' 'Faith,' 'Death,' 'The Resurrection of the Body,' 'Prayer,' 'Baptism,'--but the Chapter on the 'Holy Eucharist,' is not yet done) by the young Japanese who is my teacher and interpreter-- are written and put aside for further consideration.

I mention all this because our literary work on distinctive Church lines was that which I put before your good people as needing support when I was with you last year, and in which they seemed disposed to take a warm interest. We shall have to do these things in any case, out of the Missionaries' pockets if not from elsewhere, but the iron is hot just now, and our Church, small as it is in Japan, is felt I think to be the advancing Church, so that I want to strike *now*, and we can move but slowly, if we are to do it all out of our savings.

As an illustration of ours being the advancing Church I may mention that on All Saints' Day I dedicated a Church in one of the growing suburbs of Tokyo, which we had just bought from the Presbyterians, to their great satisfaction, as they were giving up work in the place. It has been made into quite a nice little Church, and a grand old leaning pine tree on the open ground just in front of it makes the place well known, so that people can be easily directed to it, and will serve as shade for open air preachings in summer. We have *no* actual members of our own Church there, but between seventy and eighty Japanese came to listen the night before last, and last night, through pelting rain, half a gale and deep mud, there were twenty."

As we reflect how glad we should be if our people here would procure for themselves at the S. P. C. K. Depot on St. John Street, pointed Psalters, so that they might be able to join in the singing

of the Psalms, and how delighted we should be if our people would read such books as Moberly's Bampton Lectures or a good Commentary on the Epistles, or an Introduction to the Book of Common Prayer, or any good solid work on Dogmatic Theology, we may well rejoice that the Japanese converts are thus hungry for the things of God.

When Bishop Awdry was here, we, some of us, agreed to contribute certain sums for three years towards this difficult work of providing Christian literature, and at the present moment Miss Carter is making the collection for the second year. If any of our readers desire to add to this collection, their offering will be thankfully received by Miss Carter, 25, Mount Carmel Street, Quebec City.

### OUR FIRST NEED

We would call attention to a recent publication at Tokyo, *i.e.*, a paper contributed to the April number of a Japanese periodical, called "The Far East," an exponent of Japanese thoughts and affairs. The writer, a Mr. Goro Takahashi, is a man of evident intelligence, and has studied his subject, "Christianity in Japan, past, present and future," with care. He begins with a reference to the Christianity of S. Francis Xavier, and urges that its overthrow was "extremely detrimental to the progress of the people, belating them three hundred years in their march of civilization, both materially and intellectually."

He then views the re-introduction of Christianity after the Revolution of 1868, making an interesting digression on the failure of Buddhism to raise the moral standard of the people during its three centuries of undisturbed possession. "In truth," he says, "our Buddhism, quite Helen-like, has paralysed the conscience of every man by tolerating sins

and vices; nay, sanctioning and even encouraging sins and vices, itself playing and dallying with them." "The people of Japan were naturally very pious, as innumerable temples and idols testify everywhere. The former Christians or martyrs repeatedly cried out 'We miserable sinners,' 'Christ died for our sins,' etc., as their letters abundantly prove. It was because of this that their consciences were roused by the burning words of Christ, and kept awake by means of contrition and confession. But, during the long supremacy of Buddhism, the idea of sin has been asleep, just as in China, and it is very difficult to wake the stupefied conscience. Where there is little or no idea of sin, Christianity progresses but slowly, because the people profess indifferentism, and practise expediency, thus putting truth and right out of consideration. I say this is the main cause which retards the march of the Christian religion, the sense of sin, so to speak, is a lost sense to us, we distinguish with difficulty between sin and crime, which two in reality we designate by one and the same word."

This evidence is most remarkable, setting forth as it does, that it is the lack of the sense of sin, which makes the Japanese unwilling and unlikely to listen to the Gospel Message. And it is just this same lack of the sense of sin, amongst ourselves, which causes us to be so languid and perfunctory in our own religious duties and so unwilling to sacrifice ourselves, in order to send the Good Message to those who have not yet had our own most precious opportunities.

### Important Truths, No. III.

Our Union with Christ In the Eucharist.

"To those who believe in Christ," writes Bishop Harold Browne, "to those who come to Him believing, He in some manner above our comprehension so com-

municates Himself in the Holy Communion, so joins them to Himself by an ineffable union, that they may be truly said to be one with Him and He with them, to dwell in Him and He in them, and to live by Him, even as He liveth by the Father." Yea! we are here taught that great central truth of our Faith, which has been so sadly forgotten and overlooked. We are here taught viz., that "the faithful Christian lives by union with the glorified Divine Humanity of his living Lord." Yes! "Christ, who is one with the Father by His Godhead, becomes one with His disciples by His Manhood." And therefore we ought not to be surprised to learn, that "Christ our Lord supports, sustains and feeds the spiritual life, which He has created in us, by a means of a union, which is ineffable, and to be comprehended only by the devout and reverent soul." All this is one chief fruit of the Incarnation. And although faith is an essential instrument, whereby we receive the blessing, yet the blessing itself is this; that we have not a distant, but a present Saviour, a Saviour who gives to us in His own Mystery His most precious Body and Blood to be our Spiritual Food, "so that in spirit we may be again and again truly joined to our great Lord and Head, so that our whole spiritual man may be sustained and nourished by Him, so that by His life we may live also, and so that by His might and power our weakness may be upheld and strengthened."—(Extract from the Bishop's Primary Charge, 1894.)

### A Welcome in and about Church.

A man, having been frozen out of one Church, went to another, but as no one welcomed him there, he turned round and himself welcomed another stranger, who exclaimed, "At last I have found the right place." So both were helped. On coming out of Church, if you see a



stranger looking wistfully for recognition, grasp him by the hand, and don't pass him by, if he is a little shabby. How differently people shake hands! Let us put our mind and heart into it when we shake hands. Shake hands with a man as you would if he were bringing business into your office.—Let us not wait for opportunities; let us seek them.—Alertness, readiness, is the great thing. Be ready, and when your opportunity comes, you will recognise it and use it.—But pray use discretion; avoid sudden hand-shaking with some people who are not readily approachable. Do not offend them by precipitancy.—It is a great thing to have a happy way of creating and using opportunities.

#### News from the Labrador.

The Rev. George Pye, the Missionary in charge, writes to the Bishop that he has succeeded in making the following arrangements for the welfare of his people for the year 1898-9. First of all, as to Services, Mr. Percy Boyle, B.A., is taking Services at Harrington Harbour, Mr. Organ at Mutton Bay, Mr. Charles Rothera, B.A., at Tabatière, and Mr. Willis at St. Paul's River; and as to school teaching, Messrs. Boyle, Rothera and Willis are also keeping school at Harrington, Tabatière and St. Paul's River, and in addition Mr. Owen Chevalier is teaching at Old Fort and Mr. George Hobbs at Bradore. This last teacher is being paid by the Rev. George Pye himself out of his tenth. And while all this work is going on, Mr. Pye travels up and down this rocky Coast, visiting the above and many other Stations, holding Services and celebrating the Holy Eucharist and administering the Holy Food for the strengthening and refreshing of poor hungry souls.

In the same letter Mr. George Pye offers in behalf of the people earnest thanks to the Provincial Government for

sending fifty barrels of flour to help the poorest people over the winter, and also thanks to the Quebec Church Society for the Prayers and Hymns recently sent down for distribution and for use at the several Services.

Surely some of our readers will sometimes pray for those who are doing all this good work.

#### Advent, Christmas and New Year.

Our readers are already no doubt having Advent thoughts suggested to them by their Clergy—thoughts concerning the great future coming of our Lord—thoughts with regard to our own individual latter end. And they are also being reminded that our chief duty during Advent is to fix our gaze more intently on the great central mystery of our Faith—the Incarnation of the Son of God—the taking of our Nature by the second Person of the Holy Trinity, the Eternal Son of God.

We earnestly trust that our meditations and reflections during this Holy Season may enable us to enjoy a truly happy helpful Christmas, in which we shall, as it were, welcome our dear Infant Saviour Jesus Christ, the new born King. And then, accepting the high and holy and inestimable Gift, we trust that in true and heartfelt repentance all our readers will be able to leave all things evil behind them with the dead year, and to enter upon a holy and heavenly New Year, remembering day by day that we have a Father who loves us, a Saviour who died and rose again for us, and a Holy Spirit who sanctifies us and all the elect people of God.

#### Almanacks—1899.

"The Churchman's Almanack" (S. P. C. K.) for 1899, in various forms, may now be obtained at the Church Depository, Mr. T. J. Moore's Store, 148, St. John Street, Quebec; or on application to the Rev. A. J. Balfour, Secretary.

	c.
Sheet Almanacks, single copies...	5
Prayer Desk.....	15
Booklets, small, 2 mo. paper....	3
"    interleaved, cloth.....	12
"    8 vo. paper.....	5
"    interleaved, cloth.....	25
Pocket Book, morocco, elastic bound.....	45
Remembrancer, Clergyman's Official Diary.....	45

Since the demand for Almanacks varies from year to year, sometimes to the extent of one hundred or more, and those left unsold at the end of the year are a dead loss. The Clergy will recognize the necessity on the Secretary's part of so pricing them individually as on the whole to suffer as little loss as possible. The Sheet Almanack, itself attractive in colour, design and matter, suspended on the wall of a sitting-room, would serve as a constant reminder, instructor, and object Church-lesson; and therefore, for distribution amongst one's Parishioners, seems to commend itself. If the Clergy, as has been asked of some of them, would in due time inform the Secretary (Mr. Balfour) of the probable number they would like for this purpose, he would supply them at a cost of three cents each. The present stock of these, based on the number sold in late years, is limited; but even now an extra supply could be obtained, per post, if orders for the same were sent at once to the Secretary; and he would be pleased to attend to this or any such like commission.

### THE BISHOP'S VISITATIONS

AT

### Coaticook, Cookshire and Quebec

These Visitations have all been duly held, and although we have received no special report of their proceedings, we have heard enough to assure us that they were all happy, helpful occasions.

One event, however, occurred at the opening of the Quebec Visitation, which must be recorded, and that was the unanimous election by the Clergy of the Rev. Lennox Williams, M.A., Rector of St. Matthew's, Quebec City, to be their Rural Dean. We tender our respectful congratulations both to Mr. Williams and the Deanery; it was indeed a good choice!

Next month we hope to give a brief idea or

epitome of each of the seven papers written on the first subject discussed at these Visitations, viz., the Church founded by our Lord Jesus Christ, in its nature, Missionary. We believe that these articles will prove to be of special interest.

### IMPORTANT NOTICE.

#### TO SUBSCRIBERS.

All subscriptions to the DIOCESAN GAZETTE for the year just passing away, which are not already paid, should be sent in *at once*.

Unless notice to the contrary is received, it is taken for granted that all old subscribers wish to continue for another year. The Editor will be glad to receive Renewals for 1899 as soon as possible.

Will not each of our old friends endeavour to increase our circulation by inducing someone else to become a subscriber or by ordering a second copy to be sent to some friend of theirs, and thus cooperate with us in making a success of the QUEBEC DIOCESAN GAZETTE for 1899.

### DISTRICT NEWS.

#### ST. GEORGE, BEAUCE.

The Rev. H. S. Harte writes:—

A brief history of Emmanuel Mission, Dennistown, Somerset County, Maine, may prove of interest to the readers of the DIOCESAN GAZETTE, particularly as a proposal has been made to the Diocesan Board to add the same to the Mission of St. George, Beauce.

It was in answer to a request to visit a family in this vicinity, to administer the Sacrament of Holy Baptism to some children who had been deprived of this sacred ordinance in their infancy, that on January 20th, 1897, the Incumbent of St. George, Beauce, crossed the boundary line and held the first Service in connection with this work in the home of Mr. James Wilson, Dennistown, a gentleman who, in years gone by, was a resident of our Canadian Parish.

The Macedonian cry never appealed more strongly to anyone than did it on this occasion to God's Minister, for within a few miles were some twelve families, in whole or part, members of the Church, destitute for years of her Services and the Blessed Sacraments, and to a great extent without any religious instructions whatever. Four miles away lay the town of Jackman, suffering much in the same way, and, though possessing a large Congregational Church, only having regular Services for about six months of the year, and those generally conducted by a College Student.

The want was an irresistible appeal and so a monthly week-day Service was inaugurated during the following months, ending in a visit from Bishop Neely in May, 1897, who was so impressed with the needs of the locality, that he placed in the hands of the Priest in charge sufficient money with which to secure the services of a resident Lay Reader during three months of the summer. The Bishop, upon this visit, administered the Apostolic Rite of Confirmation to a class of eight Candidates.

Starting with the first Sunday in July, 1897, in Dennistown, and the third Sunday in the same month in Jackman, regular Sunday and Week-Evening Services were held in both places until the end of September, in which much interest was taken and from which much good, we believe, was derived.

On the twenty-first of October, 1897, the Bishop of Maine, with an impressive Service, laid the corner-stone of our proposed Church and celebrated the Holy Eucharist in a tent, erected upon what was then known as the Church lot, this lot of land being the generous gift of a new member of our Mission. At this Service the Bishop confirmed a class of nine Candidates, ranging in age from fourteen to fifty-six years.

During the succeeding winter more

or less regular Services were held, as a rule, on one Sunday each month, besides which we were privileged in having a Lay Reader resident in the Mission for a month at Christmas and for ten days at Easter, thus enabling us, for the first time, to appropriately keep in this locality these great festivals of the Church.

Early in May 1898 work was begun on our Church building, and on Thanksgiving Day 1898 we opened it for the worship of the Most High. We had hoped for the presence of Bishop Neely on the opening day, that he might formally consecrate our little building to its holy use; but, owing to the lateness of the season and the general inclemency of the weather, we have had to postpone this act until the end of May 1899.

The Church is a neat Gothic structure 27 x 45 feet, with a tower 11 x 11 feet, fifty-five feet high, on the North-East corner, in which is hung a sweet sounding 32-inch Blymer bell. It has cost with simple furnishings about fifteen hundred dollars.

The building contains many loving gifts from many loving hearts, the majority of them being received by the Priest in charge from unknown friends, who were led to give of what they had by the appeal of so great an opening for Domestic Missionary work.

This work in the Diocese of Maine has been a labor of love for the writer, and he rejoices to-day at the work God has accomplished through his humble ministrations, at the harvest ready waiting. In less than two years, twenty-three souls, one-half of whom have been adults, have been regenerated by the waters of Holy Baptism, seventeen have had outpoured upon them the seven-fold gifts of God's Holy Spirit, and a number of others are awaiting the Bishop's next visit that they may be even also blest. The Holy Eucharist, during these months, has spoken to souls hitherto destitute of the One all-prevailing Sacrifice of

Calvary, and has fed hungry souls with the Bread of Life.

We have named our Church Emmanuel. The name has been chosen because of its meaning. "God is with us." He began the work, and by His grace and blessing it is being carried on to the glory of His name and to the spreading abroad of the knowledge of His Kingdom the Church.

#### HEREFORD.

The Rev. C. E. Bishop writes:—

On November 5th and 6th the Lord Bishop visited this Mission. At All Saints' Church, Hereford, which was beautifully decorated for the occasion—chiefly by Mr. and Mrs. Sweet, Mr. Owens and Mr. Penn—the Bishop on Saturday evening preached a Harvest Thanksgiving Sermon. On Sunday morning, in spite of the inclemency of the weather, a large congregation assembled at All Saints' Church, to worship God and to witness the Apostolic Rite of Confirmation. Fourteen Candidates were presented to the Bishop, seven of whom are heads of families, and three of them recently baptized. The Confirmation was followed by the Celebration of the Holy Eucharist, when all the Candidates received their First Communion. His Lordship's earnest and instructive addresses will long be remembered by all those present. The Bishop also spoke of the growth of the Hereford congregation, the work of the choir and other improvements, which His Lordship was glad to see, and he urged upon all to persevere in doing their best, to the honor and glory of God.

At 3 p.m. His Lordship preached at Colebrook, on the "Love of God." In the evening, after kindly baptizing our infant daughter, the Bishop gave a most interesting and instructive address to a crowded and appreciative congregation in our Chapel at West Stewartstown, on the "Diamond Jubilee of Queen Victoria." After

this, the third Service of the day, including twenty miles driving, the Bishop was driven to Norton Mills, a further distance of fourteen miles, in time to take the 1.13 a.m. express to Quebec. Thus ended a "Red Letter" day, which has given a new impetus to the work of the Church in this Mission.

During the year past there have been twenty-four Baptisms, five of which were adults. Though the work has been one of ups and downs, there is great cause of thanksgiving to God for what is, on the whole, a healthy increase of a very permanent character.

I wish to thank all who have so kindly endeavoured to assist in the work in every way possible, especially the Church Wardens at Hereford, Canaan and West Stewartstown, as well as the organists and choirs of the different places in the Mission. We also very much appreciate the personal kindnesses we have received.

#### POSTSCRIPT.

The Editor begs to acknowledge the following additional subscriptions received for 1898:—

Rev. E. J. Etherington, Mrs. W. Price, Miss Foote, Mrs. Aylwin, Quebec, Capt. Smith, Halifax (2), Mrs. Ryland, Banport, Rev. W. G. Faulconer, Mr. J. McWilliams, Father Point, Mrs. R. Ross, S. George, Rev. A. H. Moore (4).

Also for 1897:—Rev. E. J. Etherington, Miss Foote.

Also for 1899:—Capt. Smith (2), Miss Jones, Mr. Wentworth Petry, Mr. Arthur Vessey, Mrs. Aylwin, Quebec, Mr. A. S. D. Van Barneveld, Magdalen Islands, Mr. J. McWilliams, Mr. Philip Gaudin, House Harbour, Mrs. H. Roe (4), Rev. H. E. Wright, Lachine Locks.

All items of news, &c., intended for the January Number, should reach us on or before December 24th.

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