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CHURCH SOCIETY HELPERS.

In our last issue we stated the broad fact that the assessments of the Country Missions now in connection with our Diocesan Board amounted last year to about \$13,000, and that Clergymen's stipends, &c., paid for the same period amounted to about \$28,000, so that \$15,000 were actually expended by our Diocesan Board upon these Parishes over and above the whole amount received in assessments. We did not attempt to shew how the whole of this \$15,000 was made up; those who wish to know have only to examine the Revenue Account of the Diocesan Board, on pages 162-5 in the last Report of the Quebec Church Society. It will there be seen that a good deal of this money consisted of the interest of our own invested funds, and that another large sum came from the rapidly diminishing grant of the great English Missionary Society, the S. P. G., leaving about \$5,000, as having come from the Mission Fund of the Church Society.

It is, of course, this last \$5,000, which all members of the Church of England in this Diocese are deeply concerned to increase; for it is upon the increase of the annual sums raised for the Mission Fund of the Church Society, that we have to depend for the maintenance and growth of our Country Mission Work. We trust, therefore, that on the 29th of September, there was a liberal collection taken up for this Mission Fund. And now, in addition, we have to look forward to our other principal

source of revenue, and that is, to the House to House Collection, which is made already in Quebec City by the Church Helpers Association, and also by kind friends at Sherbrooke, Acton, Barford, Brompton and Windsor, Bury, Compton, Cookshire, Danville, Drummondville, Hatley, Kingsey, Lennoxville, Melbourne, Richmond, Waterville, Frampton, St. George (Beauce), Inverness, Ireland, Leeds, Louiseville, Levis, New Liverpool, Portneuf, Three Rivers, Malbaie, New Carlisle, Peninsula, Sandy Beach, Shigawake. Of our remaining twenty-two Parishes, eleven had Special Offerings in one or more of their Churches, but had no House to House Collection last Fall, while the remaining eleven Parishes, we regret to observe, had neither any Offerings in Church, nor yet any Collections made in the people's homes. With a view therefore to remedying all these inequalities, and with the object of helping each and every Parish to do all that can be done in this most important matter, the Bishop will shortly be sending to every Incumbent fuller and more definite information with regard to our position and immediate needs, and will also be asking those outside Quebec City for the names and addresses of some Ladies in every Parish who may be willing to undertake the House to House Collection for this year. These Ladies, it is proposed to band together into a New Society to be called "The Church Society Helpers of the Diocese of Quebec," and they will receive from the Bishop, from time to

time, such information as to our work and our needs, as will help them materially, when each Fall they make their round for the collection of donations and annual subscriptions. And it is most earnestly trusted that all our Clergy and Church members will do all in their power, by earnest and united cooperation, to shew real appreciation of the great work which is being done for our Parishes, and to bring the whole matter to a great and successful issue.

The Lord Bishop's Engagements for October.

Tuesday, October 1st.—Lecture, &c., at Bishop's College, Lennoxville, and go by C. P. R. evening train to Cookshire, and on to Randboro' to preach at Harvest Thanksgiving.

Wednesday, October 2nd.—Hold Confirmation with Holy Communion at Island Brook; back to Sawyerville for Meeting as to new Parsonage.

Thursday, October 3rd.—Drive to Eaton Corner for Dedication of New Church. Confirmation in afternoon, and Confirmation at Cookshire in the evening.

Friday, October 4th.—Via Lennoxville to Waterville. Lecture on English Church History in the evening.

Saturday, October 5th.—Reception in afternoon. Service with Baptisms, &c., in the evening.

Sunday, October 6th.—Celebrate the Holy Communion and preach at Waterville at 10.30 a.m. Preach at North Hatley at 3 p.m. Preach at Eustis at 7 p.m., and drive back to Waterville.

Monday, October 7th.—Celebration of the Jubilee of the Mission of Waterville. Public Meeting in the evening.

Tuesday, October 8th.—Return to Quebec.

Sunday, October 13th.—Celebrate the Holy Communion at 8 a.m., and preach at the Cathedral at 11 a.m., and assist at the Evening Service.

Sunday, October 20th.—Celebrate the Holy Communion and preach at S. Matthew's, Quebec, at 10.30 a.m. Assist at the Cathedral in the evening.

Saturday, October 26th.—Go by Q. C. R. to East Angus.

Sunday, October 27th.—Confirmation and Holy Communion in the morning at East Angus. Confirmation in the afternoon at Ascot Corner. Confirmation in the evening at Lennoxville Village Church.

Tuesday, October 29th.—Preside at Meeting of Corporation of Bishop's College, Lennoxville, at 10 a.m.

THE PROVINCIAL SYNOD.

The Provincial Synod of the Church of England, for the eastern part of the Dominion of Canada, recently held its sixteenth triennial session, in the city of Montreal. This assembly comprises the nine Dioceses lying between the Atlantic on the east and Rupert's Land on the west, and is composed of two Houses; the Upper House, of Bishops, presided over by His Grace the Archbishop of Ontario; the Lower House, of twelve clerical and twelve lay delegates from each Diocese. Judging from the printed list of members composing the latter body, there seems to have been present a goodly array of legal talent, the names of no less than fourteen Judges and thirteen Q. C.'s appearing on such list. Many questions of grave importance to the well-being and growth of the Church were discussed and all, seemingly, in a very earnest, fair and kindly spirit. Some of these questions, such as marriage and divorce, affecting alike the whole Church, were relegated to the General Synod, which meets next year in Winnipeg, and where every Diocese, between the Atlantic and the Pacific, will be represented. Religious instruction in Day Schools, unanimously and warmly approved of, occupied the Synod's attention for more than a day, and drew forth some able speeches, and a discussion which cannot prove otherwise than helpful and beneficial in its results.

Permission to use the Revised Version of the Scriptures in Church, advocated at length in a

scholarly manner by Professor Clark, of Trinity College, Toronto, met with but little sympathy, if for no other reason than that the initiative in such a matter ill became a small section of the Church, such as was there represented.

The need of the sub-division of some of the Dioceses and of increased Episcopal supervision, expressed by the Lower House, was readily approved of by the Upper House, and is likely to lead to the formation, at no distant day, at the instigation of the Bishops interested, of two new Dioceses, one in Nova Scotia and the other in the Province of Ontario, in addition to that of Ottawa, already well nigh consummated. The Bishop of Algoma, whose protracted illness threatened, at one time, the necessity of his resignation, has happily so far recovered as to justify the hope that his valuable services to the Church may yet be enjoyed for some years to come. With a view of perfecting, if it may be, his recovery, he is to take another six months' leave of absence, his Episcopal duties, the meanwhile, having been assumed by the Bishops of Toronto, Niagara and Huron. Very little was done in the way of defining the relative powers and jurisdiction of the Provincial and General Synods, it being probably thought that time itself would best solve this difficult problem.

In connection with the Report on the Church's growth, the imputation that she was failing in her duty towards, and losing her hold over the poorer classes, called forth an animated and lengthened debate. The justice of the allegation was denied by many delegates from the Western and the Maritime Dioceses. Speaking in behalf of the Diocese of Quebec, Mr Balfour said that if the charge was well founded, it was one's duty no less than one's wisdom, humbly to acknowledge it, and then seek earnestly to amend the defect, but that whilst all could wish that the Church's growth was more rapid than it is, he was in a position as Secretary of the Church Society and possessed of the needful statistics, to affirm, which he did confidently and thankfully, that never before in the history of the Diocese of Quebec, was the membership of the Church of England greater, the number of Communicants greater, the number of children under religious instruction in Sunday and Day Schools greater, the tract of country covered

by our Missionaries greater, or the amount of contributions towards Home, Foreign and Domestic Missions greater, than at the present time. It was true of the City of Quebec, that whilst twenty-five years ago its non-Roman population numbered some ten or twelve thousand, it stood to-day at only about one-half of these numbers, of whom the greater part were members of the English Church. For the majority of the English poor, he was thankful to say, belonged to her Communion, and these not only received at the hands of the City Clergy special attention, but they were, speaking generally, as regular in their attendance upon the ministrations of the Church as were the rich; and by reason of the free-pew system, which, happily prevailed almost universally throughout the Diocese, the rich and poor sat side by side, and enjoyed an equal welcome and like privileges. With respect to the Diocese at large outside of Quebec he said, that whilst the public statistics showed a decrease in the English population during the last ten years, they showed an increase in the membership of the Church, a fact which was confirmed by the reports of the Clergy. Admitting, he said, that statistics were not always a true index of spiritual life, he could not but adduce, as an evidence of the growth of a right and noble Christian principle, the steady increase that had been going on for years, in the contributions of Church members, not alone for the religious privileges enjoyed by themselves, but, which was a far better test—for religious objects extra-parochial and extra-diocesan, the fruits of which they themselves never expected to see. And in connection with this he evidenced the voluntary relinquishing by the Diocese of the S. P. G. grant of \$4,500 per annum, on the occasion of the Centenary Celebration, and the general effort made to provide a fund, the interest of which was to take its place, and all this without injury to current obligations. This he thought bore testimony to Christian principle and growth. Mr Hamilton pointed out that the fund referred to was the Bishop Williams Memorial Mission Fund, which within three years had grown to \$40,000. Dr. Thorneloe and Chancellor Heneker, of Sherbrooke, testified to the expansion of the Church in the Eastern Townships, and her steady growth in good works and holy influence. All this is most encouraging, and should lead our Clergy and Lay Members to labour hard for the increase of the Lord's Vineyard and for the good of souls.

"The Things which make for Peace."

SERMON PREACHED AT THE OPENING OF
THE PROVINCIAL SYNOD, BY APPOINT-
MENT OF THE ARCHBISHOP OF
THE PROVINCE,
BY THE
VENERABLE HENRY ROE, D.D., D.C.L.,
ARCHDEACON OF QUEBEC.

Let us follow after the things which make for peace and things whereby we may edify one another.—Romans, xiv., 19—R. V.

There is one religious duty, it seems to me, more than any other incumbent upon the Synods of the Church, and which should never be lost sight of in their deliberations—the duty of promoting the unity, peace and concord of the Church and Body of Christ. We may go farther and say that this was the object for which Synods were first called into existence. And speaking now for ourselves, it would be most ungrateful to forget the part which by God's blessing the Synods of our Canadian Church have had in promoting such unity.

When the preacher was suddenly challenged, now many years ago, by his venerated friend, that great saint and statesman, Bishop Field, before Synodical action had been inaugurated in Newfoundland, to state what benefit the Church in the Diocese of Quebec had reaped from her Synods, his answer was, that the chief gain was the decay of party spirit; the growth of a spirit of toleration without any sacrifice of religious principle; a better understanding between the clergy and laity; and in general, a sensible drawing together of the members of the Church in mutual trust and good-will.

The answer, I think, was the right one, and one which applies, I am persuaded, much more widely than to the Diocese of Quebec. Looking back to-day over the thirty-four years which have elapsed since the Church of Canada was first called

to meet in Provincial Synod, we should be blind indeed, if we did not see the growth of such a spirit of unity among us, and if we did not trace it in large measure to the healing influence of the Church's Synodical action.

Several circumstances seem to combine at this juncture in calling our attention to this ever seasonable subject; and the preacher ventures to think he cannot better discharge the duty committed to him than by laying before his brethren some thoughts upon it which have long been in his mind.

1. First, there seems to have broken out upon our Church of late, both in this country and in England, I do not say whether altogether unprovoked, a storm of party spirit, having for its avowed object to consolidate brethren in the Church into parties divided from one another.

Still more lately, in striking contrast with this grievous outburst, a call to prayer for the restoration of the visible unity of the Church of Christ has come to English Christians and English Churchmen from two sources—from the Bishop of Rome, (under whose excommunication our Church has lain for centuries), and from the acknowledged head of the entire Anglican communion, the *Alterius Orbis Papa*, our own Archbishop of Canterbury.

One of these calls to prayer demands our dutiful and glad obedience. The other I have neither time nor desire to discuss, further than to say that we might well answer it by pointing out that it has not been with us a neglected duty, and that our English Prayer Book—the book which has been in intelligent use in their own mother tongue by all English Churchmen for now three hundred and fifty years, is literally saturated with such prayers for religious unity; prayers so Catholic and Christian in their tone and temper, so humble, so filled with the spirit of meekness and self-abasement, that it would seem impossible to add to their perfection. Our mother, at

whose breasts our spiritual life has been fed all these generations, has not merely called on us to pray for unity, peace and concord, but has placed us on our knees before God, and putting the words of prayer in our mouths, has, as it were, compelled us to offer them to Him.

And may we not believe that these prayers have been answered—answered best of all in producing in her children the true spirit of unity;—if not in all her children, yet in thousands and thousands who are now living—obscure, perhaps, taking no part in the controversies of the day, yet humble, lowly, penitent and obedient Christians;—and in vast multitudes who are at rest in the Paradise of God?

Is it not the evident prevalence of this religious mind and temper which has encouraged the Bishop of Rome to venture upon the appeal to us which he has made? And could there be a greater marvel than the spirit in which, after all that is past—the calm and respectful spirit, the forbearing spirit, the spirit of generosity and charity—in which this call from him to prayer for unity, peace and love has been received by the English-speaking Christians of the World?

2. This was a call to prayer, however, for the healing of the great open schisms in the body of Christ, for reconciling National Churches, between whom communion has been long suspended, and for the restoring of the great organized bodies of Protestant Christians to the National Churches from which they have broken away.

But is there not a previous duty so far as we of the Church in England are concerned? Must not the healing of our own internal divisions and dissensions come first? The great open sore of the divisions of Christendom is grievous enough. But for such a Church as ours is, holding the position she does by God's Providence as an acknowledged intermediary in the religious controversies of the day, a position

from which she would be able, if united, to hold out one hand to the rest of the Catholic Church and the other hand to the great separated bodies of her own children—for herself to be, as she is, internally rent and torn, is indeed a grievous, an unspeakable calamity, the cure of which ought surely to be first in our heart, in our prayers and in our endeavors.

3. "Our unhappy divisions" ought to be a heavy weight upon our heart and conscience, first, because they are our own personal sin.

The great open divisions in the visible Church of Christ are not our own sin. If I am a Roman or an Anglican, a Presbyterian or a Methodist, I am in most cases not responsible for my state of separation. That I find myself a member of a Body not in communion with the great majority of Christians in the world may well be a weight upon my heart, but it can be no weight upon my conscience. It is a sin of the fathers which is being heavily visited upon their children, a state of things which every faithful Christian must deeply feel and deplore, but not a sin for which he is personally responsible.

But the internal divisions of the members of our own Church are our own personal sin. All that is sinful in such divisions—for differences of judgment even upon the most important matters are not sinful—all the "envy, strife, wranglings, evil-surmisings that come out of questionings and disputes of words"—all the "bitterness and wrath and anger and clamor and evil-speaking and malice,"—is the sin, not of past ages but of the living men in whose hearts these evil passions are mistaken for a zeal of God.

4. And how bitter are the fruits of our unhappy divisions!

First, there is the sin against the honour of our Lord, that we turn His own Household into a house divided against itself.

Next there is the hindrance they interpose to re-union with our separated brethren, who may well say to us, "Physician, heal thyself," when we appeal to their conscience in behalf of the unity which is certainly after the mind of Christ.

Then, there is the injury done to the general cause of religion, which is discredited when religious men in the same Church are seen bitterly assailing one another's religious principles, one another's honesty and loyalty to the Church and the truth, and when a general spirit of distrust and suspicion prevails.

Still more deplorable is the alienation of the people from their pastors. Where the spirit of party prevails, any one, no matter how insignificant and unworthy, can arouse suspicion and distrust. It is enough to give the spiritual pastor an obnoxious name, and his influence is spoiled. What words can express the blessing which a true pastor is to his flock when his efforts to draw them daily closer to God in watchfulness and prayer are met by affectionate readiness on their part to avail themselves of his help and counsel in the difficulties of their religious life. But how grievously in hundreds of our parishes are all the pastor's labors marred by the invasion of party spirit! If proof be wanted, you have but to glance through the lives of the most saintly men whom God has given to our Church in this century and read how their loving labors were hindered and thwarted by the spirit of party.

Most of all do I deplore the injury done by party spirit to personal religion, not only in those who yield themselves to its influence, but in the Church in general. The prevalence of party spirit vulgarizes the religious temper, lowers its tone, retards its healthy growth. Personal religion runs low when party spirit prevails. How opposed in every feature are the two portraits drawn by our Lord in the

Beatitudes and by St. Paul in his More Excellent Way to the odious temper and character which party spirit tends to form, when the eye of the soul is turned from its inward watch over the heart, and loyalty to party takes the place of genuine devotion to God!

5. It is of such divisions as these that St. Paul is treating in the section of his Epistle from which my text is taken.

His words apply remarkably, I think, to the religious condition of the Anglican Church everywhere throughout the world and certainly to our own portion of it here in Canada. There were in the Roman Church, then, divisions upon questions of religious principle and duty as there are in the Anglican Church now. There were two parties as strictly defined as the parties which occupy so prominent a place in our Church to-day, parties evidently separated by very marked lines and alienated by very bitter feelings, each party finding it difficult even to acknowledge the other as fellow-Christians. The Apostle devotes a large section of his Epistle to reconciling these alienated brethren, and nothing could be more beautiful than the healing wisdom and tenderness with which he draws them together in mutual forbearance and love.

And how does he proceed? First, he does not deny the importance of the religious principle at issue, nor does he conceal his own view as to which was in the right, but he reminds them that there was something, which both had lost sight of, higher and more important than that question. First there was the great principle of Christian Liberty—liberty of thought and liberty of expressing that thought—liberty as one of our greatest divines has expressed it in a memorable treatise—Liberty of Prophesying. And, next, there was something higher and more sacred than even that—the sacredness of Conscience and the absolute obedience which it rightfully claims.

6. These two principles are his key to resolve the difficulty. Let us now see how he applies them.

First, he calls upon each party to give the other a full recognition, as equally with themselves, the accepted servants of Christ. They had all an equal right, no one more, and no one less, to that standing and all that it involved. Whether upon the matters in controversy a man's principles were erroneous or sound could not affect the fact that the Lord had received him into His Household just as he was, and by so doing had declared that to hold those principles was within his Christian liberty. His brethren had no right to judge him. "Who art thou that judgest another man's servant? To his own Master he standeth or falleth." He reproaches them, not for differing from one another in their religious views, but for allowing such differences to alienate them from one another in love and confidence. One thing, he says, is essential, not to hold the same views, but to "be of the same mind one toward another;" not agreement in opinion, but union in love and trust; "that ye may with one mind and one mouth glorify God, even the Father, of our Lord Jesus Christ."

And next he requires each party to bear in mind that their brethren of the other party, in holding fast by their convictions, acted upon the same sacred motives as themselves, namely, loyalty to conscience. If the Jewish party observed days and refused certain meats, they did so from loyalty to the Lord and to conscience as his voice. "He that regardeth the day regardeth it to the Lord." Again, when the Gentiles refused to give any countenance to these distinctions of days and meats, they did so from the same principle of loyalty to the Lord and to conscience. "He that disregardeth the day, to the Lord he doth disregard it."

The moment you touch conscience, he

says, you touch something infinitely sacred which at all hazards must be obeyed. Even if your brother's conscience is only doubtful, and you overbear the doubt, and lead him to act against it, you do him the greatest wrong,—for "whatsoever is done with a doubting conscience is sin."

7. Now, how far will all this apply to the internal divisions in our own Anglican branch of the Church to-day? It will, I am bold to say, if fairly carried out, not merely mitigate them, it will heal them altogether.

I do not mean that it will bring everyone to be of the same view upon every disputed question of religious truth or religious duty—I do not know that that is desirable—I am sure it is not possible. But, the narrow limits of points really fundamental being once settled, it will compel everyone to recognize the right of everyone else to freedom of thought and freedom of prophesying upon every question that lies beyond those limits; and it will do for us what is beyond everything else needed in the interest of peace,—it will, by the very fact of that freedom being secured, bring us to that "likemindedness one toward another," on which the Apostle insists,—that trust in one another's loyalty to the truth and honesty of purpose, which will enable us, however widely we may be in principle divided, "with one mind and one mouth to glorify God."

8. For here we have reached the real difficulty. It is not being accused of holding wrong views that wounds an honest soul, or of adopting observances that symbolize wrong views. It is the imputing of bad motives, dishonesty, intrigue conscious disloyalty, professing one thing and aiming at another. These miserable slanders it is which fill the honest soul with indignation and render all unity and peace impossible.

But when the right to differ is recognized, then, however widely we may be

severed in our views of truth or duty, it will be easy to believe in one another's honesty, in one another's loyalty to the Church, in one another's loyalty to conscience. Granted that this charitable trust might at times be sorely strained; that one side or the other might go to very exasperating extremes of statement; still, the very fact that each party has the right to hold and defend the views they have adopted, must at once soften the language of controversy, and in time altogether remove it. Brothers could come together to discuss in a friendly way the questions on which they differed, and would then certainly find themselves a great deal closer in thought and feeling than they had imagined, and would part probably each not so absolutely certain that he held the whole truth and his brother no part of it.

9. But now comes the question, How far may we carry out consistently with loyalty to Christ and his Church this toleration of diversity of opinion and liberty of prophesying?

First, is such toleration right in itself, and, if right, what are its limits?

Plainly the principle is here sanctioned by St. Paul. He insists that both parties should be free to hold and teach their several opinions, though he declares one to be mistaken; and not that only, but, what strains the principle of toleration much more, free to carry out those opinions in the ritual and outward observances of the Church, before the eyes of their fellow-Christians to whom such observances gave great offence.

Here the principle of liberty is sanctioned, must we not say, by the Holy Ghost Himself, "who spake by the prophets?"

10. That there are limits to such toleration is undeniable, since we are to "contend earnestly for the faith once for all delivered;" and "if any man come to us and bring not that faith" with him, we

are forbidden "so much as to receive him into our houses."

What, then, are the limits? The answer is simple and decisive. The limits have been laid down authoritatively within the last decade of years by the entire Anglican Communion, as voiced by the Lambeth Conference. In the Basis of Reunion formulated by the Anglican Church and held out as an olive branch to all who profess and call themselves Christians, she proposes that outside the Four Necessary Things, religious opinion and ritual shall be free; and in particular, that the Nicene Creed shall be accepted as the sufficient statement of the Christian Faith.

Now here one remark is necessary:—These Articles of Union are not a compromise. Nor are they a new scheme of religion framed by the Anglican Church. They are simply the old religion of Christians from the beginning. The Anglican Church in proposing them did not mean to sacrifice one iota of the Faith of the Gospel. What she meant to say was this: 'The one Catholic Church of Christ has never required her members to believe more than is laid down in the Nicene Creed. What is now proposed is simply a reunion upon the basis of the old faith once delivered, which has been held universally from the beginning. We believe it to be the mind of the Holy Ghost that no greater burden than these necessary things should be imposed upon the consciences of men.'

11. Now, a moment's thought will show that a result of the greatest importance follows from these facts. If I have given a faithful account of what the Anglican Church meant to do, does not her action bind us, who are already fellow-members in that Church, to accept the same as the true criterion of what is necessary and what is not necessary, what is free and what is binding for union and brotherhood among ourselves?

If my fellow-churchman honestly accepts the four Articles, have I any right to demand more of him? Or have I any right to limit (for this, of course, is implied in the sufficiency of the Nicene Creed) his Christian liberty of holding and maintaining whatever opinions outside that creed or as interpretations of it, commend themselves to him as Scriptural and Catholic?

12. The bearing and importance of this position might be shown at large did time permit; but let me take as an illustration one crucial question—the question which lies at the root of most, if not all, the internal divisions of the Anglican communion in our day—the doctrine of the Holy Eucharist.

The second of the Articles of Union binds all who accept it to agree that outside the Nicene Creed, all questions in controversy among Christians shall cease to be regarded as upon matters fundamental and shall be accounted within the limits of free thought. Now, the Holy Eucharist is not so much as mentioned in the Creed. It will follow that it will be open to all Christians who come into this union to hold and teach what theories most commend themselves to them respecting the presence of Christ in the Eucharist.

Now, the rest of Christendom has not yet accepted this basis of union; the Anglican Church has. She has done more than accept it; she has propounded it; she is herself the author of it. Does it not, then, follow that it is now open to members of our own Church to hold without reproach any theory upon the Presence which they may be persuaded is true? (The Clergy, of course, are now bound to reject one theory.) And why is it not as absurd now within the Anglican Church as it would be if the whole of Christendom were united on this basis, for us to reproach one another as Romanizers on the one hand, or as un-Catholic on the

other, because we may be convinced that one particular theory is Scriptural, and because we use our liberty to teach it? By issuing the Basis of Union we have declared our conviction that its adoption would heal the divisions on doctrine of the Church Universal. Must not then its real acceptance by our own Church, when we come to understand what we have done, heal the bitter controversies among Anglican Christians on this great and mysterious subject?

Supposing, *per impossibile*, that the Roman Church in the United States should agree to our basis of re-union, and that the Lutheran, Presbyterian and Methodist bodies, accepting the Episcopate, should together with it come into organic union with our sister Church there, what would be the situation? Those bodies, so long as they remained separate organizations, would be free to continue to hold and teach each its own present doctrine upon the Eucharist, only not now as Catholic Dogma, the denial of which is heresy. In that case, how could it be heresy for any member of any one body to embrace as an opinion to his mind certainly true, the doctrine held and taught in any other of the organically united bodies? It is evident that in such case reproaches of treason for adopting and maintaining any of those particular theories would be absurd, inasmuch as they had been ruled out as dogmas, and had been declared as matters of opinion, all within the region of free thought.

I must here guard myself against being understood to say or think that the propounding of the Four Articles of Union by our Church made anything lawful or unlawful for us to hold in the Church of England, which was not so before. The fact is, it has always been within the rights of members of the Church of England to hold any opinion they were convinced was true respecting the presence of Christ in the Eucharist. The exception is that

the Clergy, not the Laity, are required to reject the theory of Transubstantiation.

But even Transubstantiation is declared by our greatest and most representative divine, Hooker, to be a theory which might be held very harmlessly provided it were not made an Article of Faith, but were placed within the limits of free speculation. "Why do we vainly trouble ourselves" says this great divine, † "with such fierce contentions, whether by consubstantiation or else by transubstantiation the sacrament itself be first possessed with Christ or no? A thing which can neither further nor hinder us howsoever it stand." The Puritans were offended at this saying, and reminded him that many of the Fathers of the Reformation had laid down their lives as a protest against this error which he made so light of. But Hooker silenced them by quoting the words of one of the most distinguished of those martyrs, John Frith, speaking in the name of them all. Here are Frith's words: ‡ "Well, said they, dost thou not think that His very natural Body, Flesh, Blood and Bone, is contained under the sacrament and there present without all figure or similitude? No, said I, I do not so think. Notwithstanding I would not that any should count that I make my saying, which is the negative, any Article of Faith. For even as I say that you ought not to make any necessary article of the faith of your part which is the affirmative, so I say again that we make no necessary article of the faith of our part, but leave it indifferent for all men to judge therein as God shall open his heart, and no side to condemn or despise the other, but to nourish in all things brotherly love, and one to bear another's infirmity." What could be more beautiful or more Christian in its spirit than these words of the martyr Frith? Nor

could I in any words of mine better express the rule of judgment by which we ourselves should, in all matters outside the essentials of the Christian Faith, think and speak of our brethren who differ from us in matters of religious controversy: "No side to condemn or despise the other, but to nourish in all things brotherly love, and one to bear another's infirmity."

Some of my hearers, I can quite believe, may repudiate even vehemently the statement that our Church leaves it open for her children to reject or adopt any one of the theories held on the Eucharistic Presence. I would ask them to weigh well the words of two divines whose names they will receive with respect. The Rev. Dr. Carry, in the remarkable series of letters upon Re-union, with which he closed his labors for the Church on earth, speaks as follows: "The sacraments are 'agenda,' things to be done, rather than 'credenda,' things to be believed. I earnestly maintain that opinions, however true, on this question should not be made conditions of Church Union. So long as the Creed is not denied and the prescription of Christ is reverently observed in the Celebration, nothing more should be insisted on as necessary to the union of Churches, or the communion of individual Christians. Under God's good Spirit nothing will ever unite us but simply holding fast to the positive institution of Christ, and allowing each other in all else the amplest liberty of opinion and teaching."

A theologian of much greater name, one of the greatest, wisest, noblest divines of this or any other century, the late Dean Church, speaking of Professor Mozley's "Primitive Doctrine of Baptismal Regeneration," writes as follows: * "It is greatly to be regretted that our friends (that is, the High Church party)

† Book V., ch. 67.6.

‡ Quoted in Keble's note to Hooker as above from Fox's Book of Martyrs, Vol. II, p. 1034,5.

* Life and Letters of Dean Church, pp. 145,6.

should have stood out for so much dogmatic certainty and should have drawn so narrowly the limits of thinking. In the Middle Ages, and much more in the Early Times of the Church there was infinitely more free speculation than seems compatible with Church views now. I think it must be we who are in the wrong." And in a letter to Prof. Mozley himself he says: "I am glad you have brought out so strongly the two-sided character of all our means of knowing, and the fact that what we know in religious matters is but the tendency to know. The idea of perfect and absolute knowledge which is involved in so much that is said and taught on all sides becomes daily more and more unendurable to me."

So much, then, seems certain, that questions in dispute between parties in our communion lie outside the limits of what the Church has ruled to be the Christian Faith, and within the limits of freedom of thought and liberty of prophesying.

If so, all reasonable ground for bitterness of feeling, mutual reproaches and accusations of disloyalty is taken away. The doctrines for which either side contends can never pass over from what they are now declared to be, matters of opinion, and become articles of faith. One or the other view may seem to have strong probabilities in its favor,—in the judgment of those maintaining it, probabilities amounting to actual certainty. To those on the other side it may seem demonstrably false. The Church taught by St. Paul, makes this appeal: While you never can surrender your right of maintaining what you are convinced is truth in any question, your right of defending it, of teaching it zealously, make it a principle of your religious life to be equally ready to stand up for your brother, who takes a view seemingly opposite, to have the same right. It is conscience that is touched when this sacred liberty

is invaded; and where war is made upon conscience there never can be true peace.

"Let us therefore, follow after the things which make for peace."

Fathers and brethren, is it impossible that anything can be done of a practical nature on the lines laid down by the Apostle to heal our unhappy, our most injurious divisions? Is it impossible to bring together representative men from both sides to arrange for a truce of God in these matters in our Canadian Church; a truce in which each side shall be absolutely free to hold and teach its own views of Divine Truth, and yet stand pledged to maintain inviolate the same liberty to the other side? A truce under which both parties shall be free to work for God each in its own way and on its own lines, without reproaches from the other side?

Surely, we have all points of agreement infinitely transcending our differences; and when we come together to seek peace these must come out. We all agree in holding with all our heart and soul the whole Christian Faith as our Church has ruled it, and of how small importance is everything else after that. We all agree, too, in 'the transcendent importance of the spiritual and unearthly side of religion,' and are united, if we could but give one another credit for it, in 'aspiration after Divine affections and longings after God.'

Would it not be a good day, a day ever to be remembered in the annals of this Synod, if on it even the first steps were taken towards such a blessed peace; a day on which it was finally determined by some means to put an end to the fratricidal war which has so long been wasting our portion of the Church of God,—and never to rest until a way was found for us all for the future, of whatever mind we be, with freedom of conscience and brotherly love "to dwell together in unity"?

NEW SCHEME OF BIBLE STUDY FOR PROTESTANT SCHOOLS AUTHORIZED
BY THE PROTESTANT COMMITTEE.

TO TAKE EFFECT SEPTEMBER, 1895.

Class.	New Testament Stories.	Old Testament Stories.	Memorized Matter.
Grade I	Events connected with birth of Christ. Luke i., ii., 7. — Visit of Shepherds, Luke ii., 8-20. — Visit of Magi. Matt. ii., 1-12. — Flight into Egypt. Matt. ii., 13-23. — Jesus and the Doctors. Luke ii., 41-52. — Baptism. Luke iii., 15-23, Matt. iii., 1-17. — Death and Burial. John xix. — Resurrection and Ascension. John xx., and Acts i., 3-12.	Outlines of chief events to the end of the life of Joseph.	The Lord's Prayer. The Beatitudes. Six special texts, viz.: Psl. iv., S. Psl. li., 10, 11, Matt. xi., 28, John iii., 16-17.
Grade II.	As in previous year together with the Circumcision and Presentation of Jesus. Luke ii., 21-38. — Preparation at Nazareth. Luke xi., 51-52. — Choice of Apostles. Luke vi., 12-19. — Imprisonment of the Baptist. Mark vi., 17-20. — Death of the Baptist. Mark vi., 21-29. — Supper at Bethany, John xii., 2-8. — Entry into Jerusalem. Mark xi., 1-12.	Outline of chief events to the death of Joshua.	The Lord's Prayer. The Beatitudes. The Apostles' Creed. Six special texts, viz.: Psl. xix., 12-14, Prov. iii., 5, Matt. xi., 29, John x., 14, John xiv., 15.
Grade III.	As in previous year together with Temptation. Luke iv., 1-13. — First Passover of Ministry, John ii., 13-25; iii., 1-21. — Peter's Confession. Matt. xvi., 13-20. — Transfiguration. Matt. xvii., 1-13. — Sending out the Seventy, Luke x., 1-16. — Feast of Dedication. John x., 23-42. — Paschal Supper. John xiii., 1-35. — Garden of Gethsemane. Matt. xxvi., 36-46. — Betrayal. Matt. xxvi., 47-56. — Trial. John xviii. — Appearances after Resurrection. John xx. Matt. xxviii., 16-20. Luke xxiv., 13-35. — Pentecost. Acts ii.	Outline of chief events to the end of the Judges.	The Ten Commandments and Mark xv.
Grade IV.	Life and Words of Christ.		
Model Grade II.		Old Testament History complete.	Matthew vi.
Academy Gr. I. & II.	Gospels and Acts of Apostles.		Selections to be made by the teacher.

Intercession in behalf of Sunday School Work.

Under the sanction of the Archbishops of Canterbury and York, the Church of England Sunday School Institute in England has suggested that Sunday and Monday, October 20th and 21st, should be observed as days of Intercession in behalf of our Sunday Schools and Sunday School Work. The Archbishop of Ontario has accepted the suggestion, and has expressed a hope that there may be some observance of one or both these days in all our Dioceses, so that the Church in Canada may unite with the Church of England throughout the World in seeking God's blessing upon this important branch of our Common Work.

Our Bishop therefore asks the Clergy to bring this subject before their Congregations on Sunday, the 20th instant, and also to add some suitable Collects or Prayers either in the course of Service or at the close of the Sermon and before the Blessing.

It would also be very suitable to bring the matter before the children themselves in Sunday School and to offer special intercession. And in some places it may be feasible on Monday, the 21st instant, to hold some Special Social Gathering of the Children and their Parents, dwelling for a portion of the time with Prayer and Singing upon the blessings which are assured to those who are brought up in God's faith and fear. The following Prayers are suitable, and the Bishop authorizes them for use in the Diocese of Quebec :

Most merciful Father, we beseech Thee to send upon Thy Servants, who teach our children, Thy heavenly blessing; that they may be clothed with righteousness, and that Thy Word, spoken by their mouths, may have such good success, that it may never be spoken in vain. Grant also that our children may have grace to hear and receive what they shall deliver

out of Thy most Holy Word or agreeable to the same, as the means of their salvation; that in all their words and deeds they may seek Thy Glory and the increase of Thy Kingdom; through Jesus Christ our Lord. *Amen.*

Almighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto Thy Divine Majesty: we make our humble supplications unto Thee for the children of our Sunday Schools. Let Thy Fatherly Hand, we beseech Thee, ever be over them; let Thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of Thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with Thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate our children in their Baptisms by Thy Holy Spirit, to receive them for Thine own children by adoption and to incorporate them into Thy Holy Church. And humbly we beseech Thee to grant, that they being dead unto sin and living unto righteousness, and being buried with Christ in His Death, may crucify the old man, and utterly abolish the whole body of sin; and that, as they have been made partakers of the Death of Thy Son, they may also be partakers of His Resurrection, so that finally, with the residue of Thy Holy Church, they may be inheritors of Thine Everlasting Kingdom, through Jesus Christ our Lord. *Amen.*

NOTES.

ALL SUBSCRIPTIONS to the *Diocesan Gazette* for the current year, if not already paid, should be sent in immediately. Those, who receive their *Gazette* through their Clergymen, should hand their subscriptions to them, while those who receive the *Gazette* direct should remit to the Editor.

The Rev. Douglas Steele, of the Diocese of Huron, who had been appointed to the Chaplaincy of Grosse Isle Quarantine Station for the summer months, was compelled by serious illness to resign towards the end of August.

During the month of September this post has been filled by the Rev. H. S. Fuller, whose Mission of Portneuf was left in charge of the Rev. John Prout.

This month the Chaplaincy is to be held by the Rev. S. Riopel, of Valcartier. In his absence from home his work will be taken by the Rev. John Prout.

If any of our readers have spare numbers of the *Gazette* for September 1894 or August 1895, which they do not want, and will return them to us, we shall be glad to allow full value for them.

The Quebec Church Helpers' Association held their Annual Sale of Work in the Cathedral Church Hall on Wednesday, September 25th. We understand that they realized about \$230.

We are very glad to welcome in exchange for the *Diocesan Gazette* a magazine entitled "*Our Church Monthly*," edited by the Rev. W. J. Ancient, and published at Springhill, N. S. Besides many bright sensible articles, it contains much interesting news of the Church work in the Diocese of Nova Scotia.

For want of space we are compelled to hold over to our next issue, an account of the Sunday School Conference held at Magog on September 24th, a short description of Cap-à-l'Aigle by a Summer Visitor, and a list of additional subscriptions towards the Compton College Debt Fund.

A Request.

Readers of the *Diocesan Gazette* would confer a favour by sending promptly to the Rev. Ernest King, Waterville, Q., any facts they know or can learn and convey to him, about the former name or names of Waterville, its first settlers, first shopkeepers, millers, smiths or other early in-

habitants, and particularly any circumstances connected with the building of S. John's Church, and the work in this Mission Station of the late Rev. Dr. C. P. Reid and other Clergymen, such as the first baptism and marriage in the Church, the time of setting apart and first using the burial-ground, and the date of their consecration, &c., &c.—this information to be used for the Jubilee Celebration, October 6, 7 and 8, to which all interested are invited.

Ordination of the Rev. E. A. Dunn, B.A.

On Sunday, September 22nd (Fifteenth after Trinity), at an Ordination held in the Cathedral Church, the Bishop admitted his eldest son, the Rev. E. A. Dunn, Curate in charge of S. Paul's, Quebec City, to the Holy Order of Priesthood. Morning Prayer had been said at ten o'clock, in order that the Ordination Service including the Holy Communion and commencing at eleven should not be overlong. After the opening Hymn a thoughtful and instructive sermon was preached by the Ven. Archdeacon Brigstocke, Rector of Trinity Church, St. John, N. B., who took for his Text, 2 Cor. v. 20. "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."

Of all the different aspects of the office and work of Christian Ministers, he thought none was more comprehensive than that of an ambassador, sent forth as the duly accredited Messenger of Christ and his Church, and bearing God's message of love and reconciliation.

In order to show that the claims of Ministers to such work were no arrogant pretensions, the preacher dwelt first on the Christian Ministry as a Divine Institution, proving its Divine Origin from Holy Scripture, and declaring that, although, during the last three centuries, both the fact of a Christian Ministry ever having been formed, and its form had been disputed, yet the claims of the Church of England on the validity of her Orders were as strong as the claims for the elements used in

the Holy Sacraments of Baptism and the Lord's Supper.

And then, secondly, the preacher spoke briefly of the message of the Christian Ambassador, affirming strongly that it was the "Old, Old Story" of "Jesus Christ and Him crucified," the "Life and Light of men," "He that was dead and is alive for evermore."

He condemned so-called topical and sensational sermons and urged the preaching of the "Gospel once delivered to the Saints," adding that there was also a need of Faith in both preacher and hearers.

He concluded by giving the Candidate for the Priesthood some friendly encouragement and advice, urging upon him to remember that although his high calling was appalling in its responsibilities, yet it was magnificent in its reward.

During the Hymn which followed the Sermon, the Bishop, preceded by the Rev. J. N. Hunter, B.A., acting as his Chaplain, moved from his Throne to his Chair in the Sanctuary, and the Candidate was duly presented by the Very Rev. the Dean of Quebec, acting for the Ven. Archdeacon Roc. After the presentation the Bishop sang the Litany with the special suffrage in behalf of the Candidate. A third Hymn now introduced the Service of Holy Communion with the Bishop as Celebrant, the Rev. H. J. Petry as Epistoller and the Rev. R. H. Cole as Gospeller. At the close of the Gospel, the Bishop resumed his seat in front of the Holy Table and delivered the Solemn Address, with the questions that follow; and then, after a brief period of silent prayer for the Candidate, the *Veni Creator* was sung in alternate lines by the Bishop and Choir. This led with Solemn Prayer to the actual Laying on of Hands in which the Bishop was assisted by the four present Clergy in Priest's Orders. And then, immediately following upon the Solemn Commission to preach the Word of God and to minister the Holy Sacraments, the Nicene Creed was sung to Merbecke's well known old Setting, while the *Sanctus* and *Gloria in Excelsis* were sung to Music by Tours. The Service, as in the Cathedrals of England, was choral throughout, closing with the *Nunc Dimittis*, and the musical portion of the Service was well

rendered by Mr. E. A. Bishop and his admirably trained Choir.

Three Candidates had been already ordained Deacons, and on the following Sunday the Rev. J. N. Hunter, of whose Ordination we hope to tell in our next issue, was Ordained Priest at S. Peter's Church, Sherbrooke. The occasion in Quebec was one of great interest not only to the Rev. E. A. Dunn and his family, but also to the members of the Cathedral, to whom he has ministered gratuitously on Sundays and Week-days for a year. The solemnity of the Service was enhanced by the fact, that in and through it, a father commissioned a son to labour in the Vineyard of our Common Master.

The Reunion of Christendom.

A PASTORAL LETTER FROM THE ARCH-BISHOP OF CANTERBURY.

Lambeth, August 30th, 1895.

MY REVEREND BRETHREN, AND BRETHREN OF THE LAITY,

'The Bishops, upon a recent occasion, requested the Archbishops to address you on two subjects upon which their views were practically unanimous. These subjects were, first, a certain friendly advance made from a foreign Church to the people of England without reference or regard to the Church of England; and, secondly, the recent appearance within our Church of certain foreign usages and forms of devotion. An intermediate occasion arose in my own diocese which called for some notice of these subjects. And I now, in obedience to the request of the Bishops give closer and further considered expression to my deliberate judgment.

'A desire for sympathy among classes for harmony among nations, above all for reunion in Christendom, is a characteristic of our time. We recognise the fact. We cannot fail to find in it a call to renewed faith in the mission of the Church, and to more strenuous labour for the realisation of Christ's bequest of peace.

'We therefore commend this call to the candid thought and prayers of "all who love the Lord Jesus in uncorruptness." We know that our divisions are a chief obstacle to the progress of His Gospel. And

we accept the many expressions of anxiety to be delivered from them as a sign among us of God's purpose at the present time.

'The official letter of the Bishops of the Anglican Communion, assembled in Conference at Lambeth in 1878, already suggested "the Observance throughout our Communion of a Season of Prayer for the Unity of Christendom," as well as intercession for the enlargement of Christ's kingdom. The Lambeth Conference of 1888 "commended this matter of Reunion to the special prayers of all Christian people, both within and (so far as it might rightly do so) without our Communion," in preparation for opportunities of further action. Similar desires have been expressed by Eastern Churches. Conferences have been held between leading men of various communities. Almost all the Christian bodies known among us, including the Roman Communion, have, by their heads, requested that prayers should be offered this last Whitsuntide for grace to attain to so great a consummation.

'In thankfulness to the One Spirit for these manifold signs of His operation, the whole Christian Church will consider both the duty of continued movement towards this Divine end, and will also mark all forms of action likely to hinder or invalidate such movement. Peril there would be to us in any haste which would sacrifice part of our trust, and in any narrowness which would limit our vision of Christendom.

'The expansion in late years of our knowledge of the religious spirit and work of the past, the revived and cultivated love of primitive order, and the enthusiasm for repairing failure or carelessness in the acknowledgment of things divine have yielded happy results; and yet we cannot conceal from ourselves that owing to the attractiveness of appearances (rather than of realities) some things have been introduced among us which find no true place in the religious life of the English Church. Evidence of this appears in the introduction of manuals for teaching and of observances which do not even halt at mediævalism, but merely reproduce modern Roman innovations in ritual and doctrine.

'On the other hand, while the stern love of truth is still our inheritance from our fathers of the Reformation, there is some danger lest we should forget that every

age does and ought to shed new lights on truth. To refuse to admit such light, and its inherent warmth is to forfeit the power of seeing things as they are and to lose the vigour of growth. It is in fact to limit ourselves finally to a conventional use of hard formulas.

'The aspiration after Unity, if it be intelligent, is a vast one. It cannot limit itself to restoring what is pictured of past outward unity. It must take account of Eastern Churches, of non-episcopal Reformed Churches and bodies, on the Continent, at home, and among the multiplying populations of the new world, as well as of the Christianising of Asia and Africa under extraordinarily varying conditions.

'The Roman Communion in which Western Christendom once found Unity has not proved itself capable of retaining its hold on nations which were all its own.

'At this moment it invites the English people into reunion with itself, in apparent unconsciousness of the position and history of the English Church. It parades before us modes of worship and rewards of worship the most repugnant to Teutonic Christendom and to nations which have become readers of the Bible. For the unquestioned kindness which now invites our common prayers, already gladly offered, we are thankful. All Christian Churches must rejoice in the manifestation of a spirit of love. The tenderness of unfeigned Christian charity can never be wasted. But this happy change of tone, and the transparent sincerity of the appeal, make the inadequacy of its conception of Unity more patent. Recognition might have lent a meaning to the mention of reunion. But, otherwise, what is called reunion would not only be our farewell to all other Christian races, all other Churches; but we are to begin by forgetting our own Church, by setting aside truth regained through severe sacrifice, cherished as our very life, and believed by us to be the necessary foundation of all union. Union solid and permanent can be based only on the common acknowledgment of truth.

'On the other hand, History appears to be forcing upon the Anglican Communion an unsought position, an overwhelming duty from which it had hitherto shrunk. It has no need to state or to apologise for this. Thinkers, not of its own fold, have boldly foreshadowed the obligation which

must lie upon it towards the divided Churches of East and West.

'By its Apostolic creed and constitution, by the primitive Scriptural standards of its doctrine and ritual, by its living Catholicity and sober freedom, by its existence rooted in the past, and on the whole identified with education and with progress, by its absolute abstention from foreign political action, by its immediate and intense responsibilities for the Christianity of its spreading and multiplying race and of its subject races, it seems not uncertainly marked by God to bring the parted Churches of Christ to a better understanding and closer fellowship.

'We know that the unique position and character of the English Church cannot be without drawbacks. Its distinct blessings are not such as tempt to self-assertion. We recognise them as providential gifts and quite historical developments. They are encompassed with difficulties and obscurities as yet impenetrable to our sight and effort. But we may not be faithless to them. The blessings themselves are solid realities, which demand the thoughtful contemplation of its sons, and a readiness still to follow the same divine leading which "hitherto hath helped us."

'The immediate duties of Churchmen, and particularly of Clergymen, are plain:—

1. To preserve in purity and in loyalty the faith and practice which characterised our primitive Catholic and Scriptural Reformation—a renewal in which the Church and family and individual claim their part—a renewal which courts above everything the examination of its principles. 2. To avoid all that can cause confusion or weakness by either excess or defect. 3. To grow stronger in prayer that the Lord of the Church would interpret to us His own Prayer, that we all may be one in the Oneness of Father and Son, and the Father Himself answer and fulfil it.

'If it is not yet given us to realise the full force of the prayer, or in our minds to reconcile the assurance of its efficacy with our visible conditions, it is none the less our supreme and perfect hope that at last "the Peace of God shall rule in all our hearts, to the which also we are all called in One Body." We steadfastly pray the prayer. We commit ourselves "to him that is able to do exceeding abundantly above all that we ask or think."

'I remain your faithful Brother and Servant in the Lord,

'EDW. CANTUAR.'

Church Society.

CENTRAL BOARD.

The Stated Meeting of the Central Board was held in the Cathedral Church Hall, Quebec, on September 17th. Reports of the Finance and Land Committees were presented, considered and adopted. Grants were made of \$50 towards a small Church on Entry Island (Magdalen Islands); \$100 towards a new Parsonage at St. John's, Melbourne; and \$200 towards "Outfits" of Clergymen entering upon Missionary work in the Diocese.

The Treasurer's Report, submitted at the same meeting, spoke of \$30,000 on hand awaiting investment, and of the great difficulty of placing it at once securely and profitably—the interest on first-class mortgages at present being so very low. Six letters of thanks, for grants made by the Society for educational and other objects, were read. An application from the Incumbent and Church-Wardens of Scotstown, for permission to sell the site of the old Church and apply the proceeds towards the purchase of another in a more convenient place, was referred to the Land Committee. Fourteen Clergymen, whose payments towards the W. & O. Fund were not made in due time (May 1st), were allowed by Resolution of the Board, to pass as qualified.

After authorizing certain payments, the Board adjourned, to meet again on the 19th of November, unless specially summoned earlier.

A Visit to the Quarantine Station at Grosse Isle.

Just because Grosse Isle, about thirty miles below Quebec on the St. Lawrence, is the Quarantine Station, the place and its surroundings are associated in most people's minds with the infectious diseases, which it is wisely the desire of the Government to exclude from our fair Dominion. But, by the mercy of God, we have been spared this year anything of the nature of a visitation or epidemic, and conse-

quently the cases of sickness arriving in the S. Lawrence have been comparatively few. A few weeks ago, the Bishop, hearing that his Chaplain there was ill and unfit for duty, paid the Islands a Sunday visit. Saturday afternoon, August 24th, was the appointed day for going down, but a stiff breeze from the East, blowing up against the outgoing tide proved too much for the sturdy little S. S. "Challenger," and obliged her to turn her head towards Quebec and land her twenty or thirty passengers for the night. After an early Celebration in the private Episcopal Chapel, the Bishop made another start the next morning, Sunday, August 25th—a most lovely day. Morning Prayer was said on board, with a most attentive and responsive Congregation, and Grosse Isle was reached exactly at noon. All were soon on shore, and a few minutes' walk brought several of the party to the well placed and beautiful residence of the Medical Superintendent, Dr. Montizambert. Here the Bishop was received with proverbial hospitality by the whole family, and spent, it need not be said, a quiet, restful, happy day. During the afternoon all the English-speaking people resorted to Church for Evening Prayer, at the close of which the Bishop preached. The responding with the singing of the Chants and Hymns was all most hearty, and it was really a good and profitable hour. During his visit, too, the Bishop inspected all the appliances which are ready any day and every day for the stamping out of any visitation of dangerous disease. There are now, thanks to the able representations of the Superintendent, suitable receiving houses, for first, second and third-class passengers, who may arrive in an infected Ocean Steamer, and whom, although not themselves stricken with disease, it may be prudent to detain for a few days for the safety of our cities and centres of population. Attached there are baths and other necessary appliances, and close by there are large houses with the most approved steam machinery for the disinfection of all bedding and clothing, not to mention a chemical laboratory where the doctors apply tests and discern germs, &c. And more than half a mile distant stands a well appointed hospital for the reception of the sick, while here and there

are dotted the houses of the three Doctors and of the necessarily numerous staff. Certainly every citizen should be thankful to know how well and thoroughly every arrangement has been made, and how fully all that is needful is ready to be carried out without interfering unduly with the liberty and comfort of those, who, although not actually sick themselves, have yet on board ship been in close contact with infectious disease, and must therefore be detained a little for the safety of the country to which they are coming. It may be said, too, without fear of contradiction, that as a "Locale" for a Quarantine Station, Grosse Isle has so many special advantages, that its position, shape and qualifications make up quite an ideal.

But after all the great charm of the Islands is its lovely scenery, including handsome distant mountains, grand river prospects, and the finest variety of sylvan beauty that can be imagined. There are also grand rocks to brighten by their contrast of color and texture, the sunny sweetness of the fine old trees and luxuriant shrubs, so that the Bishop most heartily agrees with a young lad, who had been taken off the S. S. "Labrador," and detained for twenty-four hours on his way up to Quebec, when instead of being annoyed or vexed in any way, he said, "No one need mind, for really it is a beautiful island!"

On Monday, August 26th, the Bishop, who had also had his twenty-four hours, not of detention—but of happy change, having joined early with his people in the Holy Communion, after breakfast bade his friends adieu, and with the help of the S. S. "Challenger," and of a trim little yacht doing duty at the Station, made his way over in company with the kind medical Superintendent and some of his circle to S. Thomas, and thence took the I. C. R. back to Quebec.

An Impressive Moment.

The following reminiscence was given by Colonel Eyre at a meeting at Brixton.

The Colonel, who had served with the Rifle Brigade, remarked that one of the most solemn moments he ever experienced was the night before the attack on the Redan, September, 8th, 1855.

They were all sitting in their tent when the order came from the General to their Colonel.—“The English will attack the Redan to-morrow at ten o'clock, and the Rifle Brigade will cover the front.” They said little, but thought much, for they knew what they had to do.

In the evening another order was laid on the table from the divisional clergyman, which said—“The Holy Communion will be administered at twelve o'clock to-night to any who may like to attend.” They assembled subsequently in a most solemn manner to receive the Holy Communion, and it was the most impressive moment he ever remembered. Then they went to the trenches, and ten officers and one hundred and fifty men were killed and wounded.

In Memoriam.

HENRY HOPPER MILES.

There recently passed away from our midst in the City of Montreal, at the advanced age of seventy-seven years, Henry Hopper Miles, LL.D., D.C.L., one of Canada's most distinguished Historians. In 1845 he held the post of Professor of Mathematics and Philosophy at Bishop's College, Lennoxville, and he was Vice-Principal for twenty-one years.

In 1866 he resigned this important trust in order to assume the responsible position of secretary to the English Branch of the Educational Department of the Province of Quebec.

To those of our readers, whose memories can go back to the early days of Bishop's College, this notice of Dr. Miles' death will no doubt bring sundry recollections.

Entered into rest on the morning of Tuesday, August 27th, at New Liverpool, CLARA TORRANCE WADE, aged nineteen.

It has pleased God to take to a better life Clara Wade, one of the young Communicants of the Cathedral. She was loving and beloved in her home, and was her mother's right hand. She was a regular Church-member, a devout attendant at the Sunday Bible Class, and very assiduous in helping at the weekly meetings of the Ministering Children's League. Her tender and patient care of the little ones at these gatherings won our hearts, and seemed to

point to her, as one who might hereafter enjoy the holy and happy, but yet responsible, task of nurturing her own little ones for the service of Him who so preeminently loved the young. But it pleased Him, who always knows what is best, to raise her to a higher place in Paradise, to remove her from future cares and troubles, and give her restful employment with the Blessed beyond the veil. When those whom she loves and who love her, have crossed the dark river, they will meet the Saviour, and with Him her, on the other side.

DISTRICT NEWS.

NEW CARLISLE AND PASPEBIAC.

The Rev. Edgar B. Husband reports:—

We have been favoured this summer more than usual with visitors. Besides His Lordship and Mrs. Dunn, we have had the pleasure of entertaining Archdeacon Roe and Canon Richardson. The Archdeacon kindly officiated in Hopetown and New Carlisle. At both places there were large congregations, and his stirring addresses will, I hope, be long remembered.

Canon Richardson, who has been staying at the Rectory for a few weeks, and whose health, we trust, has been benefited by the bracing air of the coast, also assisted, while he was here, in New Carlisle and Paspebiac, and preached eloquent and impressive Sermons, which have been much appreciated by both congregations, many expressing the hope that they may have the pleasure of listening to him again.

During the Vacation, too, Mr. Thomas Donnelly has kindly given us his assistance, enabling more Services to be held. The attendance at these Services has been good, thus testifying to the appreciation of his work.

The new Church has made much progress, the outside has been thoroughly painted, and now the workmen have begun to ceil the inside of the roof.

Through the kindness of the Congregation of S. Matthew's Church, Quebec, we have been enabled to order a Stone Font for the Church from Robert Reid, of Montreal, which we hope to receive this Fall, and which, I am sure, will be one of the chief ornaments in our Church. We much appreciate the kindness of

the Rector and Church-Wardens of S. Matthew's, in presenting us with such a handsome gift.

On Sunday, August 29th, the Sunday-School children were entertained by their teachers and friends in a field kindly lent by Judge Tremblay. First a short Service was held in the Church, after which all marched in order to the field, where games were indulged in. After Tea, races were held, and prizes, kindly given by Canon Richardson, were presented to the successful competitors. At 7.30 P. M. all returned home, seemingly thoroughly satisfied with their treat.

On September 3rd, there was laid to rest one of our oldest inhabitants, James Flowers, aged eighty-three. Until the last two years he was always a regular attendant at his Church and a frequent Communicant. He passed away suddenly after a long illness, patiently borne.

Quite a gloom was cast over the Parish of Paspebiac, on September 3rd, when Ann Eliza Murray, aged fifty-three, quietly passed away. She was laid to rest in S. Peter's Church yard, on September 5th, amid universal regret. She was a member of the Woman's Auxiliary and much beloved by all for her beautiful disposition. She was indeed a kind loving mother and affectionate wife. She leaves her husband and son behind to mourn her loss. They have, as was shown by her large funeral, the deep widespread sympathy of the whole community.

In July a very successful sale of work was held in Hopetown School-House, in behalf of the New Church, when about \$46 was realized. In the evening there was a Magic Lantern Entertainment, at which some songs were well rendered by friends from New Carlisle and Paspebiac. Great credit is due to the few in this Parish, who worked hard to bring their first entertainment to such a successful issue.

FITCH BAY AND GEORGEVILLE.

The Lord Bishop of the Diocese visited this Mission on September 7th, arriving about noon after a drive of five miles from the nearest station, Smith's Mills.

In the evening an "at Home," from 8 to 10, was held at the Parsonage, and about thirty of

the parishioners had the pleasure of meeting the Bishop, and spent a couple of hours in music and conversation.

On Sunday, September 8th, His Lordship took the Celebration of the Holy Communion in S. Matthias' Church, Fitch Bay, at 8 A.M. and was assisted by the Incumbent, the Rev. R. W. E. Wright. About 10 A.M. he left for the five mile drive to Georgeville, where a very earnest and hearty Service was held,—the Church being very tastefully decorated,—and His Lordship confirmed six Candidates.

In the afternoon the Bishop visited and confirmed a poor woman who was too ill to be present at the Service, and at 7 o'clock the same evening he held a Confirmation at Fitch Bay, where again the Service was most bright and hearty, and the Church filled to overflowing. Three adults were baptized and eight confirmed.

On Monday morning the Incumbent drove His Lordship to Ayer's Flats, nine miles away, where, after meeting the Rev. A. Stevens and the Rev. A. E. Whatham, the newly appointed Missionary at Ways Mills, he took the train for Montreal to attend the Provincial Synod.

S. Matthias' Church, Fitch Bay, has lately been presented with a beautiful carved Altar, the gift of our faithful Lay Reader, Dr. H. R. Codd.

RIVIERE DU LOUP.

We have received from the Rev. G. G. Nicolls an addition to his interesting report published in our last issue. Mr. Nicolls wishes to record his grateful thanks to the Lord Bishop of Huron for his presence at Rivière du Loup during August and part of September, and for his great kindness in preaching for him on Sundays, August 4th and 25th. He also adds that all the Candidates, confirmed on August 15th, made their first Communion at the Celebration on the following morning.

Postscript.

The Editor begs to acknowledge the following additional subscriptions received for 1895:—

Rev. J. Prout (1), Mr. E. T. Dunn (1), Mr. Chalk, Montreal (1), Mrs. J. S. Fry, Quebec (1), Mrs. Hunter Dunn (15), Mrs. Bignell, Quebec (1), Rev. H. A. Brooke (4), Mr. Eglinton, Stoneham (1).

All items of news, &c., intended for the November Number should reach us on or before October 20th.