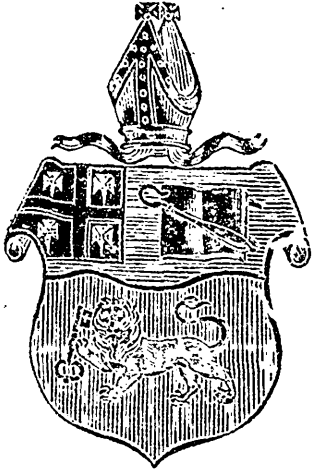


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THE Quebec Diocesan Gazette

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Advent.

On Sunday, November 29th, the Church began another year, and once more it is our duty to prepare for Christmas, by dwelling upon that deep wonder of our Faith, the Incarnation of the Son of God. Thus we shall be helped to commemorate our dear Lord's first coming in great humility. Thus we shall be able to join with all our heart in the Angels' song: "Glory to God in the Highest, on earth peace, good-will towards men." And thus we shall be ready to do what we can in the way of Christmas kindnesses for Jesus Christ's sake.

At the same time our thoughts of the waning year will not allow us to forget altogether the great future Advent, when Christ, our Lord, shall come again, surrounded by His holy Angels, with power and great glory, to judge both the quick and the dead. For we shall realize that every year is bringing us nearer and nearer to our latter end in this world, and that our passage hence is really a great Advent of our Judge to our individual souls. We may, therefore, well say to one another: "Be ye also ready, for in such an hour that ye think not the Son of Man cometh."

The Bishop's Engagements for December.

Tuesday, December 1st.—Attend Meeting of the Quebec Clerical Association at the Rectory, Quebec, at 6.30 p.m.
 Saturday, December 5th.—Go to Lorne, Confirmation at Kingscy Falls in the evening, and return to Danville.

Sunday, December 6th.—Consecration of the Church at Danville, 10.30 a.m. Confirmation at Troutbrook 2.30 p.m. Adult Baptism and Confirmation at Danville, 7 p.m.
 Monday, December 7th.—Go to Sherbrooke.
 Tuesday, December 8th.—Attend Anniversary Meeting of the S. Francis District Association, and Service in the evening.
 Wednesday, December 9th.—Meeting of the Deanery Board and Missionary Meeting in the evening.
 Thursday, December 10th.—Reopening of Lennoxville Church. Celebration of the Holy Communion, 10.45 a.m. Sermon and Evensong, 7.30; and go by night train to Scotstown.
 Friday, December 11th.—Consecration of Canterbury Church, 10.30 a.m. Holy Baptism at Canterbury, 3 p.m. Confirmation at Canterbury, 7 p.m.
 Saturday, December 12th.—Go by curly train to Magog.
 Sunday, December 13th.—Celebration of the Holy Communion at Magog, 8 a.m. Confirmation, 11 a.m. Service at Cherry River, 3 p.m. Sermon at Evensong, 7 p.m. Leave by night train for Sherbrooke.
 Monday, December 14th.—Return to Quebec.
 Tuesday, December 15th.—Preside at Church Society Meeting, 4 p.m.
 Wednesday, December 16th.—Preside at Diocesan Board Meeting at 4 p.m.
 Friday, December 18th.—Leave for S. John, N.B., and Fredericton.
 Saturday, December 19th.—Arrive at S. John, N.B.
 Sunday, December 20th.—Preach at Trinity Church, S. John, N.B. at 11 a.m. and at S. Paul's, S. John, N.B. at 7 p.m.
 Monday, December 21st, (S. Thomas' Day).—Celebrate the Holy Communion at the Cathedral, Fredericton, at 11 a.m. and deliver an Address on the occasion of the unveiling of the Cenotaph with Effigy of the late Metropolitan of Canada (the Right Reverend Dr. Medley) at 3 p.m.
 Tuesday, December 22nd.—Leave for Quebec.

Wednesday, December 23rd. — Arrive at Quebec.

Christmas Day, December 25th.—Celebrate the Holy Communion at the Cathedral at 11 a.m.

Saturday, December 26th.—Leave Quebec for Cookshire.

Sunday, December 27th.—Dedication of Cookshire Church after enlargement.

Monday, December 28th.—(G) to Sherbrooke for Confirmation.

Tuesday, December 29th.—Return to Quebec.

Confirmations.

The Bishop desires to draw attention to the fact that his duty demands that he shall go to England in May, directly after the next session of Synod, and that he cannot be back until early in August, when his first work will be to take the Confirmations on the Gaspé Coast. He would therefore earnestly suggest to those of the Clergy, who have not offered any Candidates for a very long period, that they should seize the opportunity offered by the comparative leisure of our people in the winter, and should make arrangements, whereby the Confirmations shall be able to be held as far as possible before the meeting of Synod. Of course, the Bishop has no desire to hurry the preparation that ought always to be made and therefore, in cases in which a Confirmation in the Spring would be too soon, he will be very glad to make arrangements to pay a visit in the Fall. But engagements for January and February should be asked for and made as soon as possible.

NOTES OF SERMON

PREACHED BY THE

Rev. James Macarthur, M.A.,

AT THE

OPENING SERVICE OF THE

VISITATION OF THE CLERGY

on Tuesday, September 1st, 1896.

1 Cor: XII. 31. "Covet earnestly the best gifts."

Mr. Macarthur said that he had accepted, not without diffidence, the honor proposed to him by the Bishop, of addressing the Clergy of the Diocese on the Eve of the Visitation. He could not speak with any wisdom or experience greater than that of many of them; indeed he felt sure that the conditions incident to their work in such a Diocese must furnish them with an experience in which he could claim no share.

Nevertheless human nature and the souls of men were much the same everywhere, and the task of the Minister of Christ is the same, to reach these souls, to win them and to bring them to the quickening life of the risen Christ.

He hoped he might speak honestly as one who, in the course of his Ministry, had "coveted earnestly the best gifts," and as one who had tried to think out for himself and to be helped by others in discovering what these gifts are.

The words of the text were chosen merely as a motto of the subject. The preceding context had reference to the extraordinary gifts of the Holy Ghost conferred after Baptism in the Apostolic Age and with which we had no longer anything to do. The chapter which followed contained St. Paul's great "Psalm of Love," which was the atmosphere in which all gifts, if they were to be profitable, must be exercised. He desired to speak specially of gifts which we may acquire and which are the best gifts for the work which we are called to do.

1. First among such gifts he would mention *Naturalness, Unaffectedness, Sincerity.*

Nothing so quickly and certainly destroyed influence as the assumption of a character which had no foundation in the inner life. A man could not go through this world wearing a mask. People had to do in their ordinary life with stern and severe realities, anything in the way of a sham or a counterfeit was abhorrent to them, and if once the suspicion, not to say the conviction of unreality, attached itself in their minds to a Clergyman, it put an end to his capability of influencing them for good.

People did test the reasonableness of religion by the life of the man whose duty it was to teach it.

There ought to be a distinct and even a close correspondence between the representation of the Christian religion, which a man made in his teaching, and the practice of that religion in his own life. Of course we must always set before men the standard of the Sermon on the Mount, in which our Lord had so carefully delineated the Christian character, but our teaching should be, in the main, the expression of our own personal strivings to realize that standard. For example he owed his own position in religion in great measure to the

writings of John Henry Newman, from whom he first derived the vision of the Catholic Church, which had become a great power in his life. Newman's sermons had once helped him very much, but one result of his work in the Ministry had been to diminish the help he could derive from them. They were too severe, they did not represent the Christianity of which he had experience in his own life. He would take the sermon on "the Apostolical Christian," in the volume on "Subjects of the Day." Newman's conclusion, in that sermon, was that the type of the Apostolical Christian was best realized in the ascetic life. Newman could preach that doctrine with great sincerity, others could do the same. He could not. It was not the way in which Christianity had appealed to him. Christianity bore different fruits in different lives, and he did not think, as Newman did, that "the humble monk and the holy nun and other regulars" were any more typical of the Apostolical Christian, than the good, unselfish father of a family, or the faithful mother and housewife of a Christian home.

The point he wished to press was that of naturalness in teaching. He could not preach asceticism, because he was not an ascetic. He thought it dangerous to use the expositions or the matter of any man unless you were quite sure that his experience of Christianity had some correspondence in your own life. We shall be safe, if in our teaching "we speak that we do know and testify that which we have seen" and of which we have had experience in our own lives.

2. Another gift, which was among the best, was that of definiteness in our convictions and statements with respect to the means of Grace, and the way of Salvation.

When he first came to London he had been told by leading men that the most successful Clergymen were those who took a somewhat extreme line. Experience had taught him the truth of this. He regretted it, because he disliked extremes, and he thought them inconsistent with the great and distinctive position of the English Church in Christendom. But, if there was success in extremes, it is because they secure definiteness in teaching, and that is a paramount need. People want to be quite sure that they have in their Clergyman

one who has in his own mind a definite system of doctrine about which he has no sort of doubt, and upon which he is relying implicitly for his own soul's progress and salvation.

A good many years ago, the question was discussed in the *Guardian*, whether the Church could recognize the Salvation Army as a Missionary agency and co-operate with it. The correspondence betrayed a great deal of indefiniteness in the minds of many of the Clergy. It was impossible to co-operate with a society whose teaching was so different from that of the Church as to the way in which the life of Grace was begun, continued and perfected. The Salvation Army taught that the life of Grace was begun in emotion. The Church taught that it was begun by incorporation, in Baptism, with the renewed human nature of Jesus Christ. The Salvation Army taught that that life was continued by conscious experience. The Church taught that it was continued by Sacramental communications of the life of Christ to the soul, which is done very largely apart from consciousness. The Salvation Army taught that it was perfected by exultant and rapturous assurance. The Church taught that it was perfected by the gradual extinction of the old nature by the new, through abiding in Christ, the second Adam, in whom humanity received its perfection.

3. Another excellent gift was the faculty and the habit of appreciating the religious position of others. Much friction was occasioned in religion by the ignorance on the part of many people of any position except their own. Aspects of truth appeal with different force to different minds. To himself the Catholic Church, with its unbroken succession of Ministers, its continuous teaching, its Sacramentaries and Liturgies, linking together in a golden chain the devotions of the Saints of all ages, was everything. But he knew good and intellectual men, (some of them in the Church of England,) who did not feel like that at all, and who thought that modern societies of Christians were as legitimate as the great historical society, because they believed that Christ intended that His followers should organize themselves from age to age as seemed most expedient. In such men he could often see the best fruits of the Holy Spirit. Their Theology was

defective, but God did for them, somehow or other the very same thing as He did for those who knew more of the meaning of the Incarnation.

The preacher then drew a picture of the high value of geniality and sympathy in the work of the Ministry.

In conclusion he spoke of confidence. It had been said lately over the grave of a Great Leader, "Above the changing fortunes of his party, he moved as untroubled as the stars in their orbits. He was never elated by success; never disheartened by temporary disaster or failure—of ultimate success he was always certain."

It ought to be the same with the Christian Minister. He should know that if, with a single heart, he was a fellow-worker with Christ, victory was certain. Christ was on the Throne, and he had promised to draw all men unto Him through the power of his Cross. Let them have Hope therefore, which was not only an anchor of the Soul, holding it fast to Christ amid the vicissitudes of Ministerial experience, but a sweet adornment of the Christian life, like the water-lily which, when the stream was lowest, or the flood highest, was always abreast of the river, crowning it with a coronal of ornament and grace.

In Memoriam.

EDWARD WHITE, ARCHBISHOP OF CANTERBURY.

If I might dare to ask my time and place of death,

Where, how, I, sinful man, should draw my latest breath,

Should I not humbly ask for such an end as this—

Partaken first the Feast of Eucharistic bliss,
"When midst the trembling cries of sinfulness confest,

Midst words of absolution, pass away to rest?
To know the shock of Death upon my bended knees,

To pass away in worship if my God so please,
What better, happier lot than in the House of Prayer,

To ask for pardon, peace, and asking, find them there?

To Primate as to peasant comes alike the end

When, wheresoever, God His awful call shall send;

"Thy work on earth for Me and for thyself is done,

Thy work's reward, whatever it may be, is won."

As soon the crozier falls, the mitred brow grows pale,

Each under-shepherd has to tread Death's misty vale;

Only the Cross of Christ endures, and what it wrought,

Graces and Gifts which our Chief Shepherd hardly bought.

"Work while 'tis called to-day," saith Christ, "whate'er thy place.

Lowly or lofty, in My Church's Home of Grace,

You, through My Precious Blood, the greatest as the least,

I call, I crown, as King, I vest as Priest."

W. C. D. in *Church Times*.

A Message from the Dead.

THE LATE ARCHBISHOP OF CANTERBURY'S ANSWER TO THE POPE.

(Letter to the Times from one of the Archbishop's Sons.)

"SIR,—I venture to enclose for publication some paragraphs written by my father, the late Archbishop of Canterbury, very shortly before his death.

"On Saturday, the 10th October, the day following his passage from Ireland, he travelled with my mother from Carlisle to Chester on his way to Hawarden.

"In the train he wrote the first draft of the document; my mother copied it out for him, and on the Sunday morning, after the early Service, he put his last corrections to it, shortly after which he left the house to walk to the Morning Service.

"It is possible that later additions and corrections were to have been made: but I have felt it a duty to publish exactly, as it was left, the last public pronouncement that came from his pen.

"I beg to remain, very faithfully yours,

ARTHUR C. BENSON.

THE LATE ARCHBISHOP'S LAST WORDS.

"Some letters, which I receive, expect (I believe mistakenly) that positiveness or assertion may still have an effect on some, who mistook the kindness of a personage for the thawing of the frozen Church

policy to which he is committed. If there remain any such, after the strong disavowals that have been made, they ought not to be thrown over, they are the very persons to be treated with tenderness.

"I write these words to say that a statement will shortly appear, which may, I hope, comfort any who think it is required. Infallibility has, happily, this time ventured on reasons. But the subject of Orders, as needful to a perfectly constituted Church, has been as jealously scrutinised in England as by Rome, and with much more knowledge of facts. Authorities of theirs have till lately, at any rate, taught mere ludicrous fables about English Orders, and the late Papal document exhibits ignorances, of which their own scholars and critics are as well aware as we. The result of scrutiny with that fuller knowledge was, and is, to establish that our Holy Orders are identical with those of the whole Catholic Church. They are in origin, continuity, matter, form, intention, and all that belongs to them, identical accordingly with those of the Church of Rome, except in the one modern point of subjection to the Pope, on which point at the Reformation we deliberately resumed our ancient concurrence with the whole Catholic world besides. There is not a break anywhere in our Orders, Sacraments, Creeds, Scriptures, Spiritual Gifts, in all that compacts and frames the 'holiness' of the 'one Catholic Apostolic Church' of the ages.

"And, as it would be an evil unfaithfulness to saddle with foreign allegiance the gifts that we derive from Christ, so now this remarkable challenge, with its accompanying offers, undoubtedly moves Churchmen to consider what we are exposed to through our unworthy separations, to be really in love with unity at home as well as abroad, not to be deceived by pretensions to unity and assertions, which have historically created the widest and deepest of all separations, but to draw closer together in faith, firmness, and forbearance."

The Provincial Synod.

The election of a Chief Pastor for the Missionary Diocese of Algoma is, in itself, a matter of such general interest to the Church in Canada, and of such special interest to members of the Church in our own Diocese, in view of the choice made,

that we make no apology for supplying our readers with a brief account of the proceedings of the recent Session of the Provincial Synod held in the City of Montreal on the 11th, 12th and 13th days of November.

After Divine Service in Christ Church Cathedral, which consisted of Litany and Holy Communion, the preacher being the Rev. Canon Spencer, the newly appointed General Secretary of the D. & F. M. S., and which, notwithstanding the heavy downpour of rain, was attended by a large congregation, the Synod assembled at 2.30 p.m. in the new buildings of the Montreal Diocesan College, on University street.

The Archbishop of Ontario, as Metropolitan, attended by all the other Bishops of the Ecclesiastical Province, having opened the meeting with Prayer and announced that the proceedings of the Synod would be confined to the election of a Bishop of Algoma, and other matters relating to that Diocese, besides referring in apt terms to the loss sustained by the Church in the death of the late Archbishop of Canterbury, withdrew to the room appointed for the sittings of the Upper House.

The chief proceedings of the Lower House during this day, after calling the rolls of Clergy and Laity, and the appointment of officers, were the reading of a special report on the Diocese of Algoma, presented by Bishop Sullivan, at which the Upper House consented to be present, and the consideration of a message from the Upper House relating to the Episcopal Endowment Fund of Algoma.

This message gave rise to prolonged discussions, which were not brought to a close till after the election of a Bishop had been made and a conference had been held with the Upper House, when it was finally decided that the stipend of the Bishop of Algoma should be \$3,000 per annum, the difference between this amount and the interest of the Endowment Fund to be made up by the Algoma Mission Fund.

The second day of the Session was occupied till about noon with routine work, reading, amending and confirming the minutes of the previous day, as well as the consideration of certain proposals bearing upon the provision to be made for the support of the future Bishop, which were suspended on receipt of a message from the

Upper House, transmitting the names of the Venerable Archdeacon Brigstocke, of St. John, New Brunswick, the Reverend Canon Thorneloe, of Sherbrooke, and the Venerable Archdeacon Mills, of Montreal, as nominees for the See of Algoma.

Previous however to the announcement of these names, the Prolocutor called upon the Synod to unite with him in prayer to Almighty God that He would vouchsafe to them the guidance of His Holy Spirit in the work they were engaged in and direct them to an issue in accordance with His Holy Will. After which the Lower House proceeded to vote by ballot, and on the reassembling of the Synod after recess, at 2.30 p.m., the scrutineers reported as the result, that 85 Clerical votes had been cast, of which 43 were necessary to a choice, and that Canon Thorneloe had received 26, Archdeacon Mills 19, Archdeacon Brigstocke 9, the rest of the ballots, 31, being nays and blanks.

The Lay vote cast was 51, necessary to a choice 26, of these 17 were cast for Archdeacon Mills, 15 for Canon Thorneloe, and 5 for Archdeacon Brigstocke, the remaining ballots being blanks. There was consequently no election. Owing to the large number of blanks, which indicated on the part of those who cast them a desire for a wider field of choice, the Lower House sent a request to the Upper House for additional names. This request was complied with, and about half-past four the following names came down to be ballotted for, together with the three already nominated, viz., the Reverend E. P. Crawford, of Halifax; the Reverend J. C. Farthing, of Woodstock; the Reverend L. W. Williams, of Quebec; and the Reverend Professor Worrell, of Kingston.

As the result of the second Ballot, the scrutineers reported as follows:

	Clerical vote.	Lay vote.
Number of Ballots cast.....	85	50
Necessary to a choice.....	43	26
Reverend Canon Thorneloe	26	13
Archdeacon Mills.....	18	15
Reverend E. P. Crawford....	12	3
Reverend Professor Worrell.	10	10
Reverend J. C. Farthing....	6	4
Reverend L. W. Williams....	3	3
Archdeacon Brigstocke.....	1	0
Number of Blanks.....	9	2

There was consequently no election, and the Lower House proceeded at once to vote again.

The result of the third Ballot was as follows:

	Clerical vote.	Lay vote.
Number of Ballots cast.....	81	48
Necessary to a choice.....	41	25
Reverend Canon Thorneloe	30	17
Archdeacon Mills.....	20	17
Reverend Professor Worrell.	10	12
Reverend E. P. Crawford....	8	1
Reverend J. C. Farthing....	4	0
Reverend L. W. Williams....	2	1
Number of Blanks.....	7	0

The fourth Ballot, which was immediately proceeded with, was as follows:

	Clerical vote.	Lay vote.
Number of Ballots cast.....	85	47
Necessary to a choice.....	43	24
Reverend Canon Thorneloe	37	20
Archdeacon Mills.....	20	17
Reverend Professor Worrell.	12	10
Reverend J. C. Farthing....	3	0
Reverend E. P. Crawford....	2	0
Reverend L. W. Williams....	2	0
Archdeacon Brigstocke.....	1	0
Number of Blanks.....	8	0

No candidate having received the requisite number of votes, and six o'clock, the hour of adjournment, having arrived, it was decided to take another vote at 8 p.m.

This was the fifth and last Ballot, and resulted as follows:

	Clerical vote.	Lay vote.
Number of Ballots cast.....	75	45
Necessary to a choice.....	38	23
Reverend Canon Thorneloe.	44	27
Archdeacon Mills.....	18	14
Reverend Professor Worrell.	3	3
Reverend L. W. Williams....	2	0
Reverend E. P. Crawford....	1	0
Reverend J. C. Farthing....	1	0
Number of Blanks.....	6	1

Canon Thorneloe was consequently elected Bishop of Algoma.

Immediately on the announcement of this happy result, the Synod spontaneously lifted up their voices in thanksgiving by

singing the Doxology, and the Prolocutor offered up a brief but impressive prayer, acknowledging God's mercy and goodness in guiding the Synod to the end attained and supplicating the Divine Aid in behalf of the Bishop-elect. He then, in solemn and feeling terms, addressing Canon Thorneloe, said: "As Prolocutor of this Synod, I beg to announce to you, that after its solemn deliberations, led by the Spirit of Heaven, and carried on with every manifestation of sincerity, you have been elected to the vacant Diocese of Algoma as its Bishop. I hope and trust that the same hand which has guided us in your election may lead you to seek the responsibility of its acceptance, and, I need scarcely add, that the gracious influence of God may rest on you to-night and forever."

The Bishop-elect, who was deeply moved, said in reply: "Mr. Prolocutor, my dear brethren of the Clergy and Laity—I am sure that you will feel with me that this is a critical moment in my life and in the history of the Church, not only in Algoma, but in the Dominion of Canada, and you will understand that it has not been possible for me to pass through the ordeal, through which I have been passing this day without profoundly weighing the responsibility that might be laid upon me in the issue to which these proceedings might lead. I think you will understand me when I say, that, with all the pondering and all the lifting up of my heart to Almighty God, to enable me to see my duty if such an issue should result, I have been unable, owing to the overwhelming sense of my own shortcomings, physical, mental and spiritual, for the arduous and responsible position to which you have been, by the grace and guidance of Almighty God, led to elect me, to decide whether it was my duty or not to accept this position, and I therefore crave your indulgence to allow me a few hours to consult with my own heart, with friends who know me better than I know myself, and, above all, with Him whose guidance we have been seeking, without whose guidance it would be presumption on my part to seek to come to a decision. I beg for a few hours to enable me to realize what my duty really is, and I ask all of you to grant me your prayers for the guiding power of the Holy Spirit, that I may be led to avoid a decision which would be alike disastrous to myself

and to the Church. I thank you, sir, for the kind words you have spoken, and I thank the Synod for the kind way they have acted throughout the election, and especially at the announcement of its issue."

This closed the second day's session of the Synod.

On the reassembling of the Synod next day Canon Thorneloe stated that, though it would be painful to him to sever his connection with the people and the surroundings, amid which his lot had been cast for so many years, yet he believed it was his duty to undertake the arduous duties and responsibilities, to which in the Providence of God he had been called.

He was then conducted by the Prolocutor and presented to the Upper House as the Bishop-elect of Algoma and warmly welcomed by the Metropolitan. Subsequently the Bishop of Niagara brought the Bishop-elect a message from the Upper House requesting him to take a seat with their Lordships.

The main question which occupied the Synod till prorogation was embodied in a message from the Upper House, asking the concurrence of the Lower House in the opinion that the time had arrived when the Missionary Diocese of Algoma should be invested with all necessary powers to constitute itself a self-governing Diocese.

As this proposal did not approve itself to a majority of the Lower House, an open conference with the Upper House was requested. This was agreed to and the subject discussed at some length, after which the members of the Upper House withdrew. The Lower House then adopted the following resolution:

"That the message from the Upper House be not concurred in on the grounds (1) that the Committee on Canons appointed at the last Session (1895) to consider this question had not reported; and (2) that, in the opinion of the Lower House, the time had not yet arrived for conferring the power proposed to be given.

This important question is therefore postponed till the ordinary triennial session of the Provincial Synod in 1898.

One other matter of moment was dealt with. The Synod having taken into consideration the position of the Mission Fund of Algoma, which is not in a satisfactory condition, came to the conclusion that it would be most unfair to allow the new Bishop

op to enter upon his duties, without some distinct assurance of support for his work, and therefore recommended that, until the next regular meeting of the Provincial Synod, the Dioceses composing the Ecclesiastical Province of Canada be requested to continue the payment to the Mission Fund of Algoma of the amounts hitherto paid by them to the Episcopal Stipend.

The Upper House concurred in this resolution, shortly after which the Synod was prorogued, the Archbishop pronouncing the Benediction, and the Synod singing the Doxology.

Thus came to a close one of the happiest and most satisfactory Sessions the Provincial Synod has ever held.

The tone of the Synod throughout was admirable, though divergences of opinion existed, as is only natural and right, yet all seemed of one mind as to the object to be furthered, and even with respect to the manner of carrying them out a truly considerate and conciliatory spirit seemed to animate every one. And in the main purpose for which the Synod was called together—the election of a Chief Pastor for our Missionary Diocese, we of this Diocese who know Canon Thorneloe, who know his sterling qualities of head and heart, the prudence and sound judgment which has ever characterized his pastoral and private life, the abundance of his labours in which his capacity for work, and powers for organization have borne such fruitful results in Parish and Diocese, his conciliatory, yet firm temper and his inexhaustible fount of sympathy. We, while fully conscious of the loss his departure from amongst us will be, can only bid him God speed in the high office to which he has been called, and in the important field of his enlarged work. We pray that as he has undertaken high and difficult duties in obedience to the Divine call, so he may be strengthened and upheld in their discharge more and more by that Holy Spirit which worketh in us to do above that we are able, to the glory and praise of God.

Ad Clerum.

The Bishop authorises the following prayer for God's blessing upon the Bishop-elect of Algoma, to be used in our Churches until the Epiphany, January 6th, 1897 :—

“O God, the Pastor and Ruler of Thy faithful children, look down in mercy on Thy servant whom Thou hast chosen to be Bishop of the Missionary Diocese of Algoma, and evermore guide, defend, comfort, sanctify and save him; and I grant him by Thy grace so to advance in work and good example that he may, with the flock committed to him, attain to everlasting life, through Jesus Christ our Lord. Amen.”

Church Society.

CENTRAL BOARD.

A special meeting of the Central Board was held on November 17th, presided over by the Lord Bishop. After the minutes of the previous meeting were read and confirmed, the Reports of the Education and Depository Committee, and the Finance Committee were in turn presented and considered clause by clause. Six duly qualified teachers were accepted for schools aided by the Church Society, and grants in favor of schools at St. Ursule and at Bourg Louis renewed. Grants of books from the Church Depository were made in furtherance of Missionary work in Labrador and in Stanstead. Four applications for grants in aid of the erection of new Churches, and one in behalf of a new Parsonage, were submitted. The Treasurer having reported no money at the credit of the General Fund, the Board was unable to make grants towards these objects. In view, however, of the Consecration of the Churches at Canterbury and at Danville having been fixed for the early part of December, in the hope that, ere that date, the customary grant would have been forthcoming to remove indebtedness, a grant was promised in each case of \$100, so soon as funds were in hand.

The Treasurer submitted his Report, which was received. Applications from the Rev. C. E. Bishop and the Rev. J. W. C. Prout, for participation in the benefits of the W. & O. and Pension Funds, were read and accepted (the former conditionally) and their names ordered to be enrolled on the List. A letter of thanks, for a grant received, was read from the Reverend W. Barton. The Secretary was requested to ask A. N. Worthington Esq., M. D., of Sherbrooke, if he would kindly act as one of the Society's Medical Examiners for the Eastern Townships.

The Secretary read the opinion of the Honourable Council *re*: Cookshire Endowment Fund, and the depreciation of revenue from its investment. A committee, consisting of the Reverend Canon Von Iffland and the Treasurers of the Diocesan Board and the Church Society, was named to enquire into the loss of revenue from this Fund, and to recommend such steps as they may think desirable to be taken in the matter.

Woman's Auxiliary.

The Monthly Meetings of this Association, which were discontinued during the Summer, have been re-opened with a very fair attendance.

A Quarterly Meeting was held on Thursday, October 22nd; owing to the unavoidable absence of the President, Mrs. E. Sewell presided. After the opening Service and the reading of the Minutes, reports were read from some of the Diocesan Officers.

Several letters were read thanking the Members for Resolutions passed at the Annual Meeting, also one from the Reverend A. Norquay, gratefully acknowledging \$20.00 sent him to help to complete a church at Frenchman's Head, Diocese of Rupert's Land. The Corresponding Secretary reported that new branches had been formed at Shigawake and Kirkdale, and that the Rev. I. N. Kerr hoped that another would shortly be organized on the Labrador. Letters were read from Mrs. Dunn, regretting that absence from town prevented her attending the Meeting, and enclosing a notice of the Meeting of the Provincial Board of Management in Toronto, on November 12th, and from Miss Patterson, Lady Missionary in Japan, giving a graphic account of work there. Appeals were read from the Reverend T. A. Teitlebaum, asking for furnishings for the Cottage Hospital at Salt coats, Diocese of Qu'Appelle, and from the Reverend J. Willemar, begging for money to complete a church for coal-miners at Union, British Columbia; this appeal was strongly recommended by the Provincial Corresponding-Secretary, but, as there was no money to vote to either of these deserving objects, the Representatives were asked to lay them before the Branches, in the hope that

some of them might be able to contribute towards the hospital or Church.

Offerings were then taken.

It was agreed to send this year, as usual, \$50.00 to the Indian Home, Peigan Reserve, and \$100.00 for the salary of the Lady Teacher, on the Sarcee Reserve. The subject of the Thank offering was discussed.

As the election of officers to serve on the Provincial Board of Management had been omitted at the Annual Meeting, it was agreed to appoint them at this meeting. The result of the ballot shewed as follows: Delegates, Mrs. Thorneloe, Miss Edith Carter, Mrs. E. Sewell. Substitutes, Mrs. Carpenter, Mrs. E. Joly de Lotbinière and Miss McCord.

The Meeting closed with prayer.

On Wednesday, November 4th, a meeting was held in the Church Hall, for the purpose of hearing from Miss Leslie and Miss Rose, accounts of Zenana work in India and China. About 150 persons were present.

The Dean of Quebec presided and introduced the ladies. Miss Leslie, who is a Missionary to the Chinese, amongst whom she has worked for five years, gave a most touching account of the sad lot of these poor little women, whose life from their birth to the grave seems to be one of misery. Miss Rose also spoke, but only for a few minutes, as she intended giving a lecture on Monday, November 9th. This meeting was held in the Church Hall, at 8 p. m., and was very largely attended, some 400 being present, many had to stand throughout the lecture, and others to leave, the hall being full to overflowing. Miss Rose most graphically described the work amongst the women in the Zenanas in India, and illustrated her lecture by most beautiful lantern slides.

Miss Leslie and Miss Rose gave addresses in many of the parishes in or near Quebec, and also in several of the Sunday and day schools, and could not have failed in enlisting the sympathies of every man, woman and child who heard them tell of the sad lot of women of India and China.

EDITH CARTER,

Dioc. Rec. Secy.,

Quebec, Nov. 19th, 1896.

W. A.

Visitation of the Clergy and Conference.

SUMMARY OF PAPERS AND DISCUSSIONS.

At the Afternoon Session on Wednesday, September 3rd, the subject for consideration was:—"The best methods of retaining and edifying the confirmed, who have become Communicants." The discussion of this subject was introduced, as at the Morning Session, by prepared Papers and Addresses.

Paper by the Rev. G. T. Harding:—

"How to retain and edify," or how so to retain our Communicants, that they shall be built up in the Christian life. That is the proposition before us.

Two divisions of the subject are suggested to me.—That which directly relates to the worker; and That which relates to his work.

1. In regard to the first division some warning will be appropriate. We are too apt I fear to leave God out of our calculations regarding our work. In our devotions we acknowledge the power of His spirit; but in practice we often forget that He is the worker, and that we are but instruments, though honoured with the title of "Co-workers."

I would not here say that we should not adopt plans, form projects, devise schemes. Still less would I suggest, that we should not have a fervent zeal in the work of our Ministry. Indeed I do not see how we can be awake to the preciousness of the "Deposit" committed to us, "by the laying on of hands," without being "zealously affected." Of course, too, God means us to use natural wisdom, prudence, foresight and so forth, under the guidance of the Holy Spirit. But we are constantly in danger of forgetting that these things, though in some degree evidences that "God is working in us," are not what accomplishes the great results that are brought about in His Kingdom. These results we may never see, or may not recognize them when they come; that is, may not be able to trace any connection between them and our efforts. As the cannon ball, which to an ignorant observer may seem a force irresistible, is, again and again, tossed into the air like a plaything by the yielding water which it strikes, and does not sink into the deep

until all its force is utterly spent: so it is frequently found to be in a spiritual sense affecting our subject; and Holy Scripture is full of warnings of the fact.

In the Old Testament we have in Joshua, Ezra and Nehemiah instances of men, in whose time wonderful works were wrought and yet in each case the slightest examination shews that the great things performed by these men was the natural result or fruition of all the burden and toil, borne so nobly by their immediate predecessors.

We may say in fact in each case: "Other men laboured, and ye are entered into their labours." From such examples as these we learn that the work of God is carried on by God Himself; that it is always under His direct control and guidance, and that what man does, and the outward manifestations of power and zeal seen in him as a co-worker, are not what brings about the result. The first essential then for the worker, is: realize the presence of God in the work; in other words: Have faith in God.

(2) But another thing may be here deduced: Have hope in God.

For, although there is warning, there is also comfort, in the lessons of the past.

Results invariably follow faithful work, done for God, and it is true that, "In due season we shall reap if we faint not."

Although Moses brought Israel only to the border of the promised land, and although they to the last, in his eyes, might seem little changed; and while, had he seen their conduct at Jordan, at Jericho and at many other places where great results were accomplished, he might not have been able to trace any connection between what he saw and the work he had done in training the people. Yet I am sure that Joshua, in his humility, would have said when he viewed their conduct, had the matter been suggested to him: "This, under God, is the result of Moses' work."

So again, every Bible student now would probably admit that, humanly speaking, but for the toil and zeal of the old prophets who despaired and lamented, Ezra and Nehemiah would never have had any work to do, nor perhaps have been so much as named in Holy Scripture. In reality, the projectile whose force was spent in Jeremiah, sank into the deep during the captivity.

Here there is encouragement in that all faithful work is acknowledged and blessed by God.

We must, therefore, have zeal; we must be diligent and circumspect; we must use our natural gifts; but withal, we must have faith and hope, so as not to be discouraged if good results, which are surely on the way, do not come as and when we desire or expect; so as even to be constant if we are not permitted to see them, or if, through the feebleness of our faculties, we cannot recognize them when they come.

(3). But in order to secure and strengthen this state of mind, intercourse with God is necessary.

A gift has been imparted to the worker through the "laying-on of hands," but this gift must be "Stirred up"; it is a dormant thing otherwise. Without such stirring of it up, the recipient of it may still be zealous, energetic, hard-working, prudent about matters, skilful, and in many ways effective as a worker. He may secure a personal following, may bring in converts and make them communicants; in a word, may establish what is called a flourishing state of things. And, of course, the Sacraments under the ministrations of such a one will have their own, God-given, efficacy. But yet, notwithstanding, or in spite of all, there may be no real edification associated directly with this man's work. I conceive that to edify we must not only "Keep" what was communicated to us, but must not "Neglect the gift," and must "Stir it up."

And personal intercourse with Him, who, by means of the "Imposition of hands," confers the gift, can alone enable us to stir it up and make it effective for edification. "Our sufficiency is of God; who maketh us able ministers." To this end, of course, devotion, meditation, prayer, supplication are necessary; and upon this point suggestions without end might be made.

On another occasion, in the hearing of some of my brethren, I suggested private prayer and meditation in the Church, as one means of personal intercourse with God. It will always be found to do us good, on an ordinary week-day—at the Font, at the Litany Desk, at the Lectern, at the Prayer Desk, at the Pulpit, and at the Altar—to stand and kneel, as we are accustomed to do in the way of routine on Sundays, and then and there, alone

with God in God's House, to try and call to mind the people, their needs, the Service, our defects therein, and all the solemn things connected with our work.

This is, of course, only one means towards the desired end. The main point, however, to be insisted upon, is that there must be devotion. For, how can we urge upon others systematic devotion, if we do not ourselves cultivate it? How can we understand and deal with the difficulties of others if we do not know our own? How can we give what we have not? How can we edify, if we are not ourselves being edified?

II. As regards the second division of the subject,—that which relates to the Clergyman's work,—two points may be noticed: "what is private and personal," and "what is public and general."

(1) We all agree that personal contact and intercourse with God's people, privately, is a very important part of the Clergyman's work. The chief difficulty is how to accomplish anything in the matter. As a rule, to influence individuals by personal contact we must be constantly within reach of them; we must see them often, we must have them under our eye, and, I may add, must be a good deal under their eye; so that the influence of our personality may be frequently felt. Perhaps, indeed, more may often be effected by the quiet influence of the personality, than by the more active running after individuals and constantly talking to them, however good that may be. For the mere fact that one man,—*"A man of God,"*—a man by profession, on the side of God, is dwelling in a community (if he have not an evil reputation) is, of itself, a continual call to the careless and wicked, and a strong moving influence.

But such individual work, in the majority of our Parishes, is, on account of the scattered condition of the people, very difficult to accomplish, and perhaps may never become really effective until Clergymen have less ground to go over.

Let us however do what we can under the circumstances which God has given. We must visit our people; must have quiet talks with individuals, when opportunities arise; and we must try to make all with whom we come in contact feel that we wish to be their friend. But yet, at the same time, we must not be too

familiar with any: must avoid levity of manner, and the loss of that "gravity," which St. Paul says the Priest of God should have. Sick visiting, of course, and ministrations in all kinds of trouble, should be regarded as among our chief duties; and this much, at any rate, we can do; and no work will tend more to the retention and edification of Communicants.

(2.) Then there is that which is public and general. Here, among a multitude of other things, preaching of course has its place. This, in my opinion, should be plain, simple, practical, thoughtful. The sentimental and the ornate, as well as the sensational and exciting kind of preaching should be avoided as a snare. Most Clergymen, should as a rule, write their sermons, as this tends to greater accuracy of thought. But an effort should be made, also, to get into the way of talking to the people in a quiet way upon some subject (not necessarily from the Bible, but)—say, a collect, a phrase or a word of a collect, a doctrine or practice of the Church, a ceremony of the Prayer Book, a religious duty, or something connected with the daily life.

Of course, too, there are times when the preaching should be of a more moving and solemn character, though still not sensational. But regarding this the best plan is to follow the Prayer Book. The Clergyman should endeavour, by careful thought and prayer upon the subject, to get himself into thorough harmony with the Church's system of teaching her seasons; that, if I may so express it, his mood will vary with the Church's mood, and he will be seen by his people to be under the spell of the season: to have the joy of the Festival, and the, at least, solemn gravity appropriate to some of the other times.

One other thing should be noticed here, and that is the need of patience in dealings with our people. They require and have a claim for a good deal of patience at our hands, as we at theirs. Although anger is not only justifiable, at times, but even commendable and effective, yet, "Not soon angry," as we all know, is an Apostolic precept for the Priesthood. And patience often wins when nothing else will: for, generally speaking, things come round to suit our purpose if we learn to quietly wait.

Then there is conduct in the Service. A good general motto here is,—“Attend to

—be very careful in attending to—the small things.” Those are just the things which many Clergymen are apt to neglect, and thereby habits of carelessness are formed which may follow one through life, and are sure to be detrimental to the work of the Ministry. For one thing in this connection, a careful study of the Rubrics should be made by every Clergyman, and a strict observance of them should be the practice.

We are not at liberty to vary things as we please, for the Church herself, in speaking of ceremonies, says:

“The wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God for the appointment of the order pertaineth not to private men; therefore, no man ought to take in hand, nor presume, to appoint or to alter any public or common order of Christ's Church, except he be lawfully called and authorized thereto.” We should remember, too, that that the gift of God, received by us as individuals at ordination according to measure, dwells in the Church as a body in all its plenitude; and that, therefore, our small measure of judgment, regarding the utility of a ceremony and such like things, cannot be equal to that of the Church.

There are many other things of importance which there is not even time to mention in this paper; but one point more I should like, in conclusion, merely to allude to.

After all, it is not so much what is done after, as what has been done before Confirmation, that will tell in the end. In fact, what is needed is not one but several generations of work, in order to secure permanent results. We need to have children under a strong control, and good Church influence, in the day schools and through parents, and then to get their children and their grandchildren in the same way. Then, from that third generation, we may expect to reap some durable fruit. We have not had the past generation, and we can hardly be said to have more than touched the present generation. That we shall get the new and the following ones in the effective way required, is a thing to be hoped and prayed for, but one which, to say the least, is still uncertain. Let us remember, however, that the matter is in God's hands, and that to do with patience and faith the smaller things which now lie

in our path, may lead by His Providence, in perhaps the near future, to our being entrusted with larger and more hopeful things.

Address by the Reverend Canon Thorne-
loe :

"In retaining and edifying the newly confirmed, as in all other aims, the methods employed must depend largely for their success on those who employ them. If we know what we want and really want it, the best method of getting it will soon be found. If we want what we want with the earnestness and purpose which characterize the business man, we shall soon achieve our ends. With this in mind let us look into our subject. Its wording is significant.

(1.) First it speaks of retaining the young Communicants and thus reminds us of the great danger there is of losing them,—nay of the fact that we *do* lose far too large a proportion of those who are brought to Confirmation and Holy Communion.

The causes of this may not be far to seek. There are of course the three great obstacles to progressive spiritual living (1) The natural depravity of the human heart, (2) The worldly influences of frivolous, selfish society, (3) The subtle working of the great enemy of souls. All these are of course set specially in array against the young Communicant. But he need not fall before them, if only he be properly supported. That so many do fall is, I fear, largely because they are not properly supported in their early communicant life.

Is it not true—I am speaking to myself rather than to others—that we are guilty of neglecting the young just after their Confirmation and first Communion—that is, just at the time when most support is needed.

The time of life at which Confirmation takes place is a very critical time. The young are fast maturing. Their faculties are ripening and beginning to reach out with ambitious desire into various fields of enterprise. They are just wakening to the attractiveness of the world or to the possibility of winning the world's rewards. But their judgment is imperfect. They sorely lack wisdom and experience. And, as they press out into the untried ways of the world, they are in grave peril of being led astray. Such a period of life must

need special safeguards. If instead of supplying such safeguards we relax our efforts, the result can hardly be other than disappointing. In order that we may see the newly confirmed continue Christ's faithful soldiers and servants, we must support them, till their religious habits are fixed, by the influences of truly Christian precept and example.

Here it is, I fear, that we are at fault. We pay a great deal of attention to the very young. But once we bring them to Confirmation and Holy Communion we feel relieved and relax our efforts as though the great end of our striving had been achieved. We need not wonder there is a serious falling away when we do so little, comparatively speaking, to hold the young Communicants steadfast.

(2.) Again the wording of our subject on the Agenda paper is significant, because it calls our attention to the necessity of system.

We are asked for *methods*, and thus reminded that no haphazard dealings with souls will answer. This is a well recognized fact, and to-day hosts of organizations exist in the Church to employ and hold all classes. I can hardly be expected to give an opinion as to which are best: Communicants' Classes; Bible Classes; S. Andrew's Brotherhood; Guilds, etc.; all have their value.

A Parish nowadays is hardly complete without something of the kind. But no organization or methods will of themselves suffice. It is vain to seek some magical system or society for remedying all evils and enabling a poor worker to do good work. The chief element in all methods is the man who employs it. Machinery is of course necessary. But it is possible to place too exclusive a reliance upon it. We do not so much need newer and better methods, or machinery, as judgment and ability and earnestness, to use what we do to best advantage. A good workman can do good work even with poor tools. No one can mould and fashion a soul for God by a mere receipt. With all methods, there must be the method of the true man, who studies individual character, considers circumstances and deals with people according to their varying situation and temperaments, trying to interest, sympathizing with them, and using the gifts of naturalness, patience and charity which

were so admirably referred to in the Chapel last night.

(3.) And yet again in the third place the wording of our subject is significant, because it asks not merely for methods, but for the *best methods*.

There are many good methods of dealing with young Communicants, which, though they are more or less successful, are not wholly satisfactory—not the best methods. The Church, we are here reminded, should not be satisfied with any, but the best. Many methods succeed for a while, but do not produce lasting results. Sectarian methods are often of this kind. We must not be carried away by them. The best methods are those suggested by God Himself. The great method of God for retaining and edifying all classes is the Catholic Church. And all our methods must at least be in accordance with the Church's principles and divinely ordered practices. Surely, if we value the Church's ways and present them rightly to others,—her systematic use of Holy Scripture and the Sacraments, her regular order of worship, daily, weekly, her special Offices, her system of Holy Seasons; regarding all as methods approved and blessed of God—we shall be doing more than we realize to hold and to edify young Communicants. They will thus be brought under the influence of our Blessed Lord Himself.

But even here it is not merely a question of method, but also of the man. As Christ was and is the animating power of the Church, so in an unspeakably lesser way He has made our ministry depend upon ourselves. What we *are* gives power to what we *do*. Sometimes we see and admire a great and successful worker, and we eagerly imitate his methods. But we find that "we cannot do all he does without *being* all that he is." The power of a holy life, it has been well said, makes up for many deficiencies. And it is true, there is no better method, than the method which the Church, following God Himself, prescribes of "living a sober, righteous, and Godly life."

These papers were followed by a general Discussion of the subject. The following is a brief summary of what was said:—

Reverend Dr. Adams spoke of the honour of having present with them a representative of the Mother Church in England in the person of the Rev. James Macarthur, and of the Protestant Epis-

copal Church of the U.S., in the Right Reverend Dr. Hall, Bishop of Vermont. He was not sure that we were utilizing all the spiritual energy which inherently exists in our own Church and her methods. We must not forget that there is a priesthood of the whole body of the Church. Just as soon as the sevenfold gifts of the Holy Spirit are received in Confirmation—if not before—those who have been confirmed should be Christian workers. In reference to instruction he realized what Bishop Hall had said, namely: that the Clergy must teach the teachers. We surely want, and ought to get more help than we do from *men*. Much might result perhaps from an extension of the Diaconate. At all events all the male members of the congregation should feel that the responsibility for success in the Parish does not all rest with the Clergyman. The Laity must be made to feel their own responsibilities and to use them. Even children can do some of the lighter work, whilst of course the Priest of the Parish alone can perform the heavier, higher and chief duties. In fact the whole Church in a Parish should be considered, and should act, as a combined society of co-workers serving God hopefully. Hope is the anchor of the soul. It is also the magnet of the soul. We perish, but our work remains.

Reverend W. T. Forsythe said the words of our Blessed Lord "Other men laboured and ye are entered into their labours," illustrated his own experience in the Parish of Stanstead in a general way. Yet any definite knowledge of the true relation in which he stood to his people individually was wanting to him. He was ignorant of what was in their hearts about matters in which he was supposed to be useful to them, namely, in their spiritual trials and difficulties. Hence he could not be as useful to them as he ought to be in preaching to them. The closer therefore their spiritual intercourse with their people, the better. He thought that Holy Communion should be made much of to the young. As to the difficulty of securing fellow-workers for the spiritual welfare of others he had tried the Brotherhood of St. Andrew with good results.

Reverend Jas. Macarthur being called upon by the Right Reverend Chairman rose and thanked His Lordship for the kind allusions he had made to himself, and then said the difficulty of retaining Com-

municants in regular and continuous attendance was felt by all. It was as great where the Church was vigorous as elsewhere. This was indeed a great problem. It depended not so much on methods as on the magnetism of the individual, and yet methods were valuable and especially the best. In South Acton they had a roll of 700 or 800 Communicants, and about 100 coming up for Confirmation every year. They found the plan adopted by Bishop Dunn, of sending a letter to every family or individual every month, was a great means of keeping all the Communicants in touch with the Clergy. These letters were often answered and showed reasons for doing or not doing what is implied by the sending and receiving of them. They needed to be carefully written and then would be found most helpful. They should be short and to the point, and likely to touch the conscience. Another method was to give instructions in Advent and Lent, when we ask Communicants to remain after the special Services, for we might thus perhaps obtain a salutary influence over some who have become careless. A third method was to have monthly meetings of all the body of Communicants. Again we might get many Communicants together in connection with some special occasions, as for example a Service of intercession for the Labrador Mission or something else of a more business-like character, and so have an opportunity of saying what might be useful to them. In some way there must be some kind of personal dealing with Communicants in order to retain them. We must not be too much depressed by our people's not coming to us on matters of conscience as often as we may think they ought, nor blame ourselves nor be distressed on this point, for they might be getting all the help they needed in the ordinary means of grace.

Mr. Macarthur concluded by speaking of the high standard of intellectual attainments which he had observed at their gathering, and of the great helpfulness that had been imparted by the papers, addresses and discussions.

The Lord Bishop hereupon drew attention to the "Quiet Day" to be held on the morrow, and expressed his hope that, through it, all would find they had risen a step or two on the spiritual ladder.

The Right Reverend Bishop Hall here said a few words about the distinction

between the exercises of a Quiet Day and of a day given up to a conference such as that now coming to a close. To-day we had been consulting with one another and amid all growing into one another's lines with a sense of the sacredness of the matter. To-morrow would be given up to devotions. The day should be kept as free as possible from conversation, and His Lordship asked that the rule of silence should be observed with a reasonable strictness. The time should be devoted chiefly to prayer, self-examination and meditation. The addresses to be delivered would be suggestive. They were not prepared to be admired, but to be useful to all personally.

The Right Reverend Chairman now gave an admirable summary of the afternoon's proceedings. He was personally thankful for the contributions that had been made to the common good. They had first of all heard four carefully prepared papers and addresses. Mr. Harding had dealt devoutly with that essential characteristic in all our work, our trust in God. Some were more Western than Eastern and *vice versa* in their religious life, some more active than contemplative and the reverse, but, for all, there must exist the conviction that good results come not through our own power, but by the Holy Spirit. Mr. Harding's suggestion that the Clergyman should go into his own Church on frequent occasions, and there hold personal communion with God was truly a most valuable recommendation.

Mr. Searth had told them how to keep in touch with the young, and that the relations which arise in connection with Confirmation should be sustained afterwards. Our chief successes were not connected with preaching, and we had great need to think of the danger of fluency and the smallness of its results. His Lordship here alluded to the use of special prayers for Communicants and referred to the small manual of "Plain Family Prayers" which had been issued through the *Quebec Diocesan Gazette*, and he here took occasion to say that if the Clergy would only try and increase the circulation of the *Gazette* it could be made much more useful to the whole Diocese.

Dr. Thorneloe had told them they must know what they wanted and desire to do it in earnest, and then the right methods would come to them, seeing that "the plan

is the man." In this connection the Bishop earnestly recommended that all our societies should be our own.—simple Church of England societies—and that by means of these we could do for ourselves quite as much good as by societies of any other character.

Mr. Parker thought we lacked influence, because we did not know our young people well enough, nor they us; that our sermons were too much like a bow drawn at a venture, or like quack medicines meant to cure all, whereas there was great need of more individual dealing and spiritual communication. From time to time it would be a good thing to induce all the Congregation to stay in Church till the whole of the Office for Holy Communion had been said.

As to the extension of the Diaconate which had been spoken of, His Lordship said experience had shown it difficult to be carried out in actual practice, because five out of every six candidates were sure to wish to be admitted to the priesthood also. In reference to all that had been said, much importance lay in giving everyone some work to do and also in training our people to work usefully.

This brought the afternoon Session to a termination, but we must not conclude without a word of thanks to our painstaking Recording-Secretary, the Reverend E. A. W. King, to whom we owe a great debt of gratitude for rendering such a careful account of all that was said and done at the Conference.

At the Evening Service of the same day, Wednesday, September 2nd, the Bishop delivered to the Clergy his Charge, which we published in our last issue.

The following day, Thursday, was entirely given up to Devotional exercises and addresses, conducted by the Bishop of Vermont, and we need not say that this formed a very suitable and helpful close to what was throughout a truly happy and profitable occasion.

Consecration of the Bishop Elect of Algoma.

His Grace the Lord Archbishop of Ontario has commissioned the Right Reverend the Lord Bishop of Montreal to take his place at the Consecration of the Reverend Canon

Thorneloe, the Bishop elect of Algoma, and has arranged that it shall take place at the Cathedral, Quebec, on the Epiphany, January 6th, 1897. Bishop Bond will be assisted by three or four other Bishops, and it is hoped that there will be a very large attendance of the Clergy of the Diocese as well as others *v. g.*, some of the Clergy from Algoma, and Laymen of Quebec and neighbouring Dioceses.

Notes.

TO ALL SUBSCRIBERS—Now is the time to renew your Subscriptions for 1897, and to recommend the *Gazette* to any of your friends who do not already take it. Unless notice is sent to the contrary it will be taken for granted that all subscriptions are to be continued.

We hope to make the *Gazette* more attractive next year by presenting with each Number some picture. This will entirely depend upon the circulation being increased by some three or four hundred. But, at any rate, we will present to all our regular Subscribers with the January Number, a full page portrait of the Bishop.

We are prepared to mail the *Gazette* DIRECT to any Names and Addresses, which are sent to us, accompanied by subscriptions before December 15th. And it must be understood that in the case of fresh names arising after the new Address List has been printed, the *Gazette* will have to be sent through the Clergy as heretofore.

The Rev. H. J. Petry, M.A., who has laboured faithfully in many different places in the Diocese of Quebec since the year 1858, has resigned his position of Assistant at the Cathedral, and has applied for his Pension. His resignation will take effect at the end of February. We trust that he may long be spared to enjoy his well-earned rest.

On Tuesday, November 24th, the Lord Bishop of Quebec lectured in the Cathedral Church Hall on his Trip through the Rocky Mountains and his visit to Victoria, illustrating all the chief points of interest by Lantern

Pictures, kindly lent for the occasion by the C. P. R. The proceeds, amounting to \$48.00, were devoted towards the Bishop's Labrador Fund.

A new edition of the "Family Prayers," which were published in the *Diocesan Gazette* for January, 1896, is about to be issued, printed in a little larger type. Any suggestions on the part of the Clergy for their improvement, will be welcomed. Letters on this subject should be addressed to the Reverend E. A. Dunn, Bishopsthorpe, Quebec.

DISTRICT NEWS.

EAST ANGUS.

The Reverend W. A. Adcock reports that the Harvest Thanksgiving Services at Christ Church, East Angus, and at Ascot Corner, were held respectively on September 17th and 18th. The Preachers were the Reverend A. H. Robertson and the Reverend H. E. Wright. The Churches were beautifully decorated with the fruits of the earth. Both Services were well attended and were followed by Harvest Home Suppers, kindly arranged by the Ladies, in the first case at the Town Hall, East Angus, and in the second in the Trustees' Hall, Ascot.

On October 2nd, a visit was paid to East Angus by the Reverend H. Gomery, the travelling Bible agent. He remained over Sunday, October 4th, and preached at two Services.

A Memorial Service was held in Christ Church, on Sunday evening, October 18th, in honour of the memory of the late Archbishop of Canterbury.

SHERBROOKE.

The Annual Meeting of the Lay Helpers in this Parish was held on Tuesday, October the 27th.

The day's proceedings were opened by a Celebration of the Holy Communion at 8 o'clock in the morning, when about twenty-five communicated.

At 3 o'clock in the afternoon a meeting was held to consider woman's work in the Church. After prayer, the Reverend Canon Thorne

gave an exceedingly able address upon woman's place, opportunity and capabilities for doing lasting and noble work for the Church.

A short discussion on this subject ensued.

An excellent paper was then read by Miss P. Wilson on "What a woman may do for Christ and His Church."

A second paper on "Bible Class work among young women" was read by Miss F. L. Cowling. This paper contained many excellent and practical suggestions, and was the thought and work of one, who not only has studied the Bible, but has loved to study it.

The afternoon session was followed by Evensong said in St. Peter's Church at 5.30

Another session of a general character was held in the evening at 7.30.

After the opening Prayers, the Rector commenced by calling attention to the two ways—the devotional and practical—in which each layman should work: (1) showing the duty of worship and referring to certain causes which affect adversely the attendance of our people at Church; and (2) dwelling on the many opportunities afforded in the Parish for practical efforts.

Church Finances, especially Endowment and the "proposed new Church" Funds, were then ably treated in a paper read by Mr. J. A. Ready. Mr. Ready's paper was excellent and all the more practical in that his experience as Church-warden of St. Peter's enabled him to show what is lacking in our present system and how the defects could be remedied.

"Lay work in the Church" was the next subject, and it certainly was a great pleasure to listen to the two admirable papers read by Mr. J. Price, of Sherbrooke, and J. A. Wilson, student of Bishop's College, Lennoxville, and the eloquent speech of Dr. Heneker. The work of the last General Synod was the subject of Dr. Heneker's address. Various laymen, notably Messrs. Lawrence and Farwell, took part in the discussion.

The evening's work was brought to a close by a short paper read by the Curate, showing the missionary work done in this Parish during the past year.

On the whole our annual meeting was successful and inspiring.

MALBAIE.

On Friday evening, October 22nd, the children of the Sunday School, in the Mission, were entertained at Tea by Mrs. Walters, in the Church Hall at Malbaie.

The weather was far from suitable for such an event, being a pouring rain-storm the whole day, and the roads deep with mud; this kept many little ones living at a distance from attending; a fair number, however, gathered, and once in the Hall, they seemed to forget the rain outside.

Various games were indulged in before Tea, and several scrambles for sweets. At half-past five Tea was served, soon after which all were ready for the Magic Lantern, shown by the Reverend G. R. Walters. Twenty-five views, illustrating the life of David, from each of which a good lesson was enforced, were thrown upon the sheet, interspersed with suitable hymns. These were sung from the sheet, and were accompanied on the Harmonium by Miss Caulfield. Following these, came slides of a different character, which evidently the youngsters much appreciated, judging from the hearty laughter with which they greeted them.

The singing of "God Save the Queen," brought the pleasant evening to a close soon after nine o'clock, when fortunately the rain had ceased.

The thanks of the children are due to Mrs. Colias, of Malbaie, for kindly sending to the Hall, for the occasion, a large bag of sweets.

The Incumbent of Malbaie also wishes to acknowledge in the *Gazette*, the kind gift of (\$10) ten dollars, from the Church Helpers' Association in Quebec, towards the purchase of a Bell for St. Paul's Church, at Barachois, which is much needed, and once obtained will be much appreciated.

MAGOG.

October 7th dates the licensing of Mr. Ben Verity as Lay Reader by the Bishop of the

Diocese, a step gladdening to the Incumbent and gratifying to the parishioners.

On Sunday, October 18th, the sanctuary of St. Luke's was draped with violet and black, and special hymns were sung and an appropriate sermon preached. "In Memoriam" of the late Archbishop of Canterbury.

Since this Sunday was a time of intercession for God's blessing upon Lay Helpers' work, and also the festival of St. Luke the physician, it was very suitable that we happened to have the assistance of Dr. Codd, licensed Lay-reader of Fitch Bay.

Offertory for the Mission Fund of the Church Society, \$17.

We have had occasion lately to appreciate the existence and value of the New Protestant Hospital at Sherbrooke. The beneficiary from our Missionary is full of gratitude for the careful treatment he received, and the unremitting kindness he met with, while there. He speaks with particular warmth of the daily attention of the Clergy.

Sunday, October 25th—Harvest Thanksgiving, appropriate decorations, large congregations, hearty Services, good singing two Celebrations, the second choral, excellent sermon by Reverend J. Hepburn, M.A., formerly Incumbent for eleven years. At the Evening Service, an impressive adult Baptism, and a sweet Offertory sol. ("Calvary,") by Miss Mand Webster, of Utica Conservatory of Music. Morning Offertory for Pension Fund, \$8.00. In afternoon, Service conducted by Mr. Hepburn at Cherry River.

Monday evening, October 26th.—Harvest Home Supper, Guild room and Parsonage full and alive with music and sociability. \$23.00 to Guild Funds.

EUSTIS AND CAPELTON.

In Eustis village a new Church was opened by the Lord Bishop of Quebec, on Thursday evening, November 5th.

It has been built to meet the long felt need of people living in Eustis and Capelton, and on The Hill, and is beautifully situated on the main road, near the Eustis Company's office on the Capelton side.

Ever since the mines were started, about thirty years ago, the Services of the Church

of England have been continuously maintained by the Clergy of Lennoxville Parish and College, or the Missionaries at Waterville.

On this account it is, no doubt, and as some recognition of such free-will missionary work, that there has been a good-hearted general response on the part of the people to the recent appeal for help, according to their means, towards the erection of the new Church.

The granting by the Eustis Mining Company of the site chosen by Mr. King and the building committee, and the good offices of the superintendent, Mr. John Blue, have essentially contributed towards those results, in which there is now so much cause for congratulation and thankfulness.

The auspicious event of opening the new Church was attended with the inauspicious circumstances of rainy weather and very bad roads. The Church was well filled, notwithstanding, and the spirit of all seemed to indicate their confidence in the gracious promise—"They that sow in tears shall reap in joy." Such a hopeful spirit and such an unexpectedly large attendance augured well for the future. The Lord Bishop of the Diocese arrived at Capelton about four o'clock. He was met by the Missionary in charge, Reverend Ernest A. W. King, Mr. G. N. Martin, Church-warden, and Mr. Elkins. On the way to Mr. Martin's house, the new building was entered and examined by His Lordship, who expressed himself much pleased with its well chosen site and good proportions, also with the promising capabilities of its unfinished interior. The Bishop and Mr. and Mrs. King had tea at Mrs. Martin's, while other visitors were received with a like hospitality by Mr. and Mrs. Odell, Mr. and Mrs. Robert Vear, and Mr. and Mrs. Gilkerson.

The Service began about half-past seven. A suitable processional was followed by the shortened form of Evening Prayer said by Reverend Ernest King. The first Lesson—1 Kings VIII 22 to 62—was read by Reverend Dr. Adams, and the second—Heb. x, 19 to 26—by Rev. Prof. Scarth. By the Bishop's consent a special prayer for miners and others engaged in dangerous occupations was used after the third collect.

After the second Hymn, the Bishop offered appropriate prayers of a dedicatory charac-

ter. Another Hymn was sung and then the Bishop gave an admirable and practical address from Psalm xxvi, 8—"Lord, I have loved the habitation of Thy house and the place where Thine honour dwelleth." He was glad at heart that the people of Eustis and Capelton had been doing what was done of old in the setting up of the Tabernacle and in the building of the first and second Temples. The Feast of Dedication appointed in the days of Judas Maccabeus was still kept in the days of our Lord and had been honoured by His presence thereat. His chosen Apostles, who were sent into all the world, were at first compelled to worship with their early converts in caves and dens of the earth. Later on, in the days of Constantine the Great, freedom of worship was granted, and Churches began to be built, but not for preaching and teaching so much as for worship. His Lordship alluded to the interesting local history which had been referred to, and to the appropriateness of the name "Christ Church." He recalled the hearty and devout Services which had been held in the school-house. They were right, however, to wish for, and to erect a building more suitable for worship. Mr. Martin, the Church-warden, had especially earned the hearty thanks of all concerned. The end in view was the saving of souls and the building of them up into a spiritual temple, and in order to do this his hearers should all dedicate themselves to the service of God.

SANDY BEACH.

The Reverend G. T. Harding writes:—

Two worthy members of our Congregation here have lately been removed by death, and it seems to me appropriate to say a few words *In Memoriam*.

Mrs. Patrick Donovan (*née* Alexander), a daughter of one of the early settlers of Sandy Beach, died on Sunday, October 18th. She was a most devout Church-woman. For some years she had not been able to attend Church, but was always to be seen at any private Celebration of the Holy Communion in her neighbourhood; and very frequently, of late, I had given her the Sacrament in her own house. Her attachment to her Prayer Book, of which she had a most intelligent knowl-

edge, seemed to me remarkable. Nearly always, when I went to see her, it was in her hands, or lying open near her on the table, and I cannot help feeling that the Prayer Book itself, without help from other devotional books, was, through the grace of Our Lord, the means of "bringing her peace at the last."

On the following Sunday, October 25th, Mr. Edward Price died at the very advanced age of 91 years. He was one of the early settlers of Little Gaspé, where most of his life had been spent, though of late years he lived with his married daughter in this neighbourhood. His constitution must have been most remarkable. Except in his limbs and hearing, there seemed to be no failing of health even up to the last; no sickness, no pain, sight good, mind clear and steady as ever, and his countenance the picture of health—I had almost said of youth: so he died, and no name could be given to the cause of his death. He was a good Churchman, had periodically received the Holy Communion from me, and, for the last time, a few days before his death.

WATERVILLE.

Extensive repairs and improvements have been made in St. John's Church, namely, two sides clapboarded over felt paper, four buttresses added on each side, chimney and steps raised and repaired, new floor laid, walls and ceiling sheathed over the old plastering in ash and basswood, new doors, new windows of gothic shape, filled with lead frames and Cathedral tinted glass with ornamental borders and central emblems of the Holy Spirit, of the four Evangelists and of the Episcopal and Pastoral offices. The chancel triplet has long had a beautiful picture of the Good Shepherd in memory of the builders of this Church in 1845, Reverend C. P. Reid being then the Missionary. The vestry has been moved to the corner on the right of the entrance, seats for the choir, prayer-desk and pulpit are put in their customary places. In the Church-yard and grave-yard grading has been done.

Much credit is due to all concerned in these most satisfactory changes for the better.

POSTSCRIPT.

The Editor begs to acknowledge the following additional subscriptions received for 1896:—

Mr. H. R. Goodday, Mrs. Ed. Sewell, Mrs. Drum, Mrs. St. G. Boswell, Mrs. Billingsley, Mrs. J. Hamilton, Hon. Judge Andrews, Miss Lloyd, Mrs. Holloway, Mr. S. J. Shaw, Miss Pentland, Mr. A. K. Austin, Miss Bowen, Mrs. Hale, Miss Gregor, Miss Lemesurier, Mrs. W. D. Campbell, Mr. Ernest Wurtele, Mrs. Champion, Mrs. W. W. Scott, Mrs. Mountain, Mr. Edwin Jones, Mrs. Herring, Mr. Cumberland, Mrs. Ed. Joly de Lotbinière, Quebec, Rev. C. B. Washer, Mr. T. W. Ward, Stanhope, Q., Mr. John Hope, Lennoxville, Q., Mr. G. W. Forrest, Waterloo, Q., Mrs. Margaret Robertson, Pointe Bleue, Lake St. John, Q., Rev. Professor Wilkinson (6), Rev. R. J. Fothergill (4), Rev. J. P. Richmond (8), Venerable Archdeacon Roe (2).

Also the following for 1897:—

Mrs. Drum, Mrs. St. G. Boswell, Mrs. Billingsley, Mrs. J. Hamilton, Hon. Judge Andrews, Miss Lloyd, Mr. S. J. Shaw, Mr. Henry Smith, Mr. A. K. Austin, Miss Bowen, Mrs. Hale, Mrs. W. D. Campbell, Mr. Ernest Wurtele, Mrs. Champion, Mrs. W. W. Scott, Mrs. Mountain, Mr. Edwin Jones, Mrs. Herring, Mrs. W. S. Sewell, Mr. Cumberland, Mrs. Ed. Joly de Lotbinière, Mr. F. C. Wurtele, Quebec, T. W. Ward, Mr. John Hope, Mr. Van Barneveld, Magdalen Islands, Q., Mrs. Mathias, Upper Melbourne, Q., Rev. Professor Wilkinson (4), Venerable Archdeacon Roe (8), Mrs. D. P. Barrie, Birchtown, Rev. J. B. Debbage (4).

Also Mrs. D. P. Barrie for 1898 and Mr. T. W. Ward for 1898 and 1899.

All items of news, &c., intended for the January Number, should reach us on or before December 19th.

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