

Pages Missing

THE

Quebec Diocesan Gazette

Vol. IV, No. 10.

OCTOBER, 1897.

Price Three Cents

CONTENTS :

<p>The Bishop's Engagements..... 153 The Venerable Archdeacon Roe, D.D., D.C.L 153 Great Truths..... 156 The Pan-Anglican Conference :- ENCYCLICAL LETTER..... 156</p>	<p>The Bishop's Address to Synod..... 165 Ordination in the Cathedral..... 169 Notes 170 In Memoriam 171 District News 171 Postscript..... 176</p>
---	---

The Bishop's Engagements during October.

- Saturday, October 2nd.—Go to Rivière-du-Loup.
- Sunday, October 3rd.—Consecration of Railway Church, Rivière du Loup. Confirmation at Parish Church in the Evening.
- Monday, October 4th.—Return to Quebec.
- Thursday, October 7th.—Travel to East Angus.
- Friday, October 8th.—Confirmation at Ascot 2.30. Confirmation at East Angus 7.30.
- Saturday, October, 9th.—Go to Marbleton, and address Woman's Auxiliary in the Parish Hall.
- Sunday, October 10th.—Confirmation and Holy Communion at East Duds-well. Confirmation at Church of the Good Shepherd. Confirmation at S. Paul's, Marbleton.
- Monday, October 11th.—Go to Sherbrooke and hold Confirmation.
- Tuesday, October 12th.—Go to Magog, and hold Confirmation and go on to Montreal.
- Wednesday, October 13th.—Take part in the Meeting of D. and F. Missionary Board at Montreal.
- Thursday, October 14th.—Take part in Meeting of the House of Bishops and return to Quebec.
- Saturday, October 16th.—Travel to S. George, Beauce.

- Sunday, October 17th.—Confirmation and Holy Communion at S. George. Preach at Cumberland Mills.
- Monday, October 18th (S. Luke, Evangelist)—Preach at Cranbourne, and visit new School, and go on to Frampton.
- Tuesday, October 19th.—Confirmation and Holy Communion at West Frampton. Confirmation at East Frampton.
- Wednesday, October 20th.—Return to Quebec via. S. Anselme.
- Sunday, October 24th.—Celebrate the Holy Communion at Cathedral 8 a.m. Assist at S. Matthew's Church at Morning Service, and at the Cathedral at Evensong.
- Saturday, October 30th.—Travel via., East Angus to Cookshire.
- Sunday, October 31st—Confirmation and Holy Communion at Cookshire. Preach at Johnville and Confirmation at Sandhill.

The Venerable Archdeacon Roe, D.D., D.C.L.

Few more striking figures could be found among the Clergy of the whole Canadian Church than that of our Archdeacon, the Venerable Henry Roe, D.D., whose Portrait we publish this month. Since Dr. Roe's career commenced so many years ago, that it

would be quite impossible for an Editor new to Canada to give even a sketch of his long and useful life and labours, we therefore take leave to reproduce for the benefit of our readers the following account, written in 1889 for *Church Bells* by the late revered Bishop Williams, who knew perhaps better than anyone else the value of the Archdeacon's work for the Church. Our readers will observe that this sketch was written for English not for Canadian readers:—

“The Ven. Henry Roe was born in the year 1820. His father, John Hill Roe, M.D., T.C.D., son of the Reverend Peter Roe, of Tullamore, King's County, Ireland, where the family had resided for centuries, settled in Canada in 1823.

“At the age of fourteen Henry won an open scholarship in McGill College, Montreal, and entered upon his studies there. Two years later, on the opening of Bishop's College at Lennoxville, he removed to that institution, and there completed his course, taking the degree of B.A. when the College was by Royal Charter constituted a University. In the year 1879 the degrees of B.D. and D.D. were conferred upon him by accumulation.

“He was ordained Deacon in 1852 and Priest in 1853 by Bishop G. J. Mountain of Quebec, and worked in a country Mission for two years; after which he was called to take charge of the Parish of St. Matthew's in the city of Quebec—a charge which he held for thirteen years, when he resigned it to undertake the resuscitation of the defunct Mission of Melbourne and Richmond, an important centre of the English part of Lower Canada. Here he served for six years; after which he was appointed Harrold Professor of Theology in Bishop's College, Lennoxville.

“He was appointed in 1864 Examining Chaplain to the Bishop of Quebec. In 1888 he was appointed the first Archdeacon of Quebec; and during

the Bishop's attendance at the Lambeth Conference, and subsequent residence in the south of France, he was made Commissary for the administration of the Diocese in the Bishop's absence. In the year 1873 he was nominated by the House of Bishops, with four others, to the Provincial Synod of Canada, for election to the Bishopric of Algoma.

“Archdeacon Roe is a prolific writer, and many of his writings and sermons have been published: the most remarkable of them being (1) a pamphlet on the Organization of the Synod, with special reference to the co-ordinate powers of the Bishop, the Clergy, and the Laity, in the Synod's legislation, published by request of the Bishop and Clergy of Quebec; (2) a volume on the Roman Controversy; (3) an instructive paper on the Reading of the Clergy; and (4) a very valuable report on the place and functions of Lay Helpers in the Church.

“The Archdeacon's natural talent for the acquisition of knowledge is unusual, and for the cultivation of this talent he was fortunate in the guidance of the late Rev. Dr. Nicolls, Principal of Bishop's College—an Israelite indeed, in whom there was no guile—the thoroughness of whose character, moral, spiritual, and intellectual, never failed to be an inspiring influence in all his pupils—an influence deepened, in this case, and fructified by thirteen years of close intercourse and co-operation with the saintly Bishop Mountain. No less remarkable is Dr. Roe's faculty for organization and administration, as evinced by the fact that he took charge, at different times, of two Missions which had collapsed, and in each instance brought them into so healthy a condition that they were self-supporting in three years—a result, indeed, which was no doubt facilitated by the indefatigability and devotedness of his pastoral ministrations. On more than one occasion, also, Dr. Roe's readiness to

undertake, and ability to do, the laborious and not always pleasant work of raising endowments has been of great and much-needed financial service to Bishop's College.

"All this activity notwithstanding, he is both well read in the old theology, and also fully abreast with the learning of later times and well informed respecting the results of contemporary research—a conjunction which comes not merely from the vigour of his intellect, but from the happy balance of his disposition. Eager and intense in all his ways, he has been throughout life at once a man of study and a man of action. An insatiate reader, he has burnt incessantly the midnight oil, even when immersed in parochial work; and in his later years, when study has become his profession, the practical element of his nature energises continually in the opening up and organizing of new Missions and Parishes, wherever a population to be dealt with can be found within reach of the College where he resides, and in the manifold scope of his Archidiaconal activities.

"His preaching is what from the foregoing narrative one might expect—fervent in spirit, and full of matter—stimulating, inspiring, instructive. In his present position he is an invaluable power in the Diocese, the candidates for Holy Orders in which do not come, for the most part, out of a literary atmosphere, and who need, before all else, a thorough grounding in the text of the books they study. This, Dr. Roe, by the natural bent of his mind, as well as by his conviction of its necessity, is pre-eminently qualified to give. Indeed, from his own facility in remembering all the details of his reading, he is apt to expect more in this way than the average man can be made to yield, and to be thought in consequence too exacting. The pastoral instruction of the candidates is not his particular duty. But the students work under him in

his missionary work before spoken of, and in so doing receive, under his direction and supervision, a practical training of great value for their future usefulness; whilst by the high ideal of the Christian priesthood, the devotedness, the consecration it implies, which in their contact with him they find continually assumed, inculcated, and exemplified, their conscience respecting their own vocation cannot fail to be either convicted or elevated.

"In the organization of the Diocese, which has been gradually progressing since the constitution of the Synod in 1850, Dr. Roe's hand has been everywhere felt; and in the Provincial Synod, though not a frequent, or at least not a lengthy speaker, his influential suggestions come in commonly at critical points with decisive effect. The full and lucid accounts of the more important incidents in the history of the Canadian Church which have appeared from time to time during many years in the *Guardian* have proceeded from Dr. Roe's facile pen."

Shortly after the above account was written, the Archdeacon resigned his office at Bishop's College to accept the arduous post of General Missionary Agent of the See, a position which entailed the duty of seeking out all the destitute and neglected spots in the Diocese, and seeing that they were supplied with ministrations. After effectually performing this difficult task for three years he again assumed Parish work and became Missionary-in-charge of Brompton and Windsor Mills, where he now resides.

In addition to those of his writings and sermons mentioned above, we recall amongst others of more modern date: (1) The Jubilee Memoir of the Church Society. (2) the Story of the First Hundred Years of the Diocese of Quebec, (3) the Sermon preached before the Provincial Synod in Montreal in 1892 on "Party Spirit in the Church," (4) the Sermon preached

at the Benediction of the Ottawa Cathedral on "The Cathedral System," besides some excellent "In Memoriam" Notices of Bishop Williams and of many of our leading Clergy and Laity.

The most valuable of his writings, however, is undoubtedly his lately published pamphlet in defence of the validity of Anglican Orders. This work has elicited the warmest eulogiums from the highest authorities in England as well as in the United States and Canada.

His thirty-four years work as "Own Correspondent" of the *Guardian*, the leading Church Newspaper in England, has been invaluable. Indeed, what part of his work has not? To use the words of another: "He has ever been taking up hard duties and doing them; attacking mountains of difficulty, and conquering them."

Great Truths.

THE RELATION OF THE CHURCH TO OTHER RELIGIOUS BODIES.

"It is evident to all men diligently reading the Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church--Bishops, Priests and Deacons." It is the bounden duty of the Church to preserve that ministry which she has received. She therefore says: "No man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in this Church, or suffered to execute any of the said functions, except he be called, tried, and examined and admitted thereto according to the form which she has prescribed or hath had Episcopal Consecration or Ordination," *i. e.*, by a Bishop in rightful succession from the Apostles. This explains why ministers of other religious bodies, though devout men, are not invited to preach in her pulpits nor administer the Sacraments. At the same time she admits to the Holy Communion all

baptized persons, who have been properly confirmed, and are religiously and devoutly disposed, coming in the proper way. Her voice is ever pleading with her children that they may have that love which will say, "Grace be with all them that love our Lord Jesus Christ in sincerity."

ENCYCLICAL LETTER.

FROM THE BISHOPS ASSEMBLED AT THE PAN ANGLICAN CONFERENCE.

To the Faithful in Christ Jesus,
Greeting -

We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, 191 in number, all having superintendence over Dioceses, or lawfully commissioned to exercise Episcopal Functions therein, assembled from divers parts of the earth at Lambeth Palace, in the year of our Lord, 1897, under the presidency of the Most Rev. Frederick, by Divine Providence Archbishop of Canterbury, Primate of all England, and Metropolitan, after receiving in Westminster Abbey the Blessed Sacrament of the Lord's Body and Blood, and uniting in prayer for the guidance of the Holy Spirit, have taken into consideration various questions which have been submitted to us affecting the welfare of God's people and the condition of the Church in divers parts of the world.

We have made these matters the subject of careful and serious deliberation during the month past, both in general conference and in committees specially appointed to consider the several questions, and we now commend to the faithful the conclusions at which we have arrived.

We have appended to this letter two sets of documents--the one containing the formal resolutions of the Conference, and the other the reports of the several committees. We desire you to bear in mind that the Conference

is responsible for the first alone. The reports of committees can be taken to represent the mind of the Conference in so far as they are affirmed or directly adopted in the resolutions. But we have thought good to print these reports, believing that they will offer fruitful matter for consideration.

We begin with the questions which affect moral conduct, inasmuch as moral conduct is made by our Lord the test of the religious life.

TEMPERANCE.

Intemperance still continues to be one of the chief hindrances to religion in the great mass of our people. There are many excellent societies engaged in the conflict with it, but they need steady and resolute perseverance to effect any serious improvement. It is important to lay stress on the essential condition of permanent success in this work—namely, that it should be taken up in a religious spirit as part of Christian devotion to the Lord.

PURITY.

We desire to repeat, with most earnest emphasis, what was said on the subject of purity by the last Conference, and we reprint herewith the report which that conference unanimously adopted. We know the deadly nature of the sin of impurity, the fearful hold it has on those who have once yielded, and the fearful strength of the temptation. The need for calling attention to this is greatly increased at present by the difficulties that hamper all attempts to deal with the frightful diseases which everywhere attend it. We recognize the duty of checking the spread of such diseases, but we recognize also the terrible possibility that the means used for this purpose may lower the moral standard, and so, in the end, foster the evil in the very endeavour to uproot it. We are convinced that the root of all such evil is in the sin itself, and that nothing will in the end prove effectual against it which does not from the

very first teach the Christian law that the sin is a degradation to those who fall into it, whether men or women, and that purity is within reach of every Christian who, trusting in the grace of God, fights the battle of his baptismal vow.

SANCTITY OF MARRIAGE.

The maintenance of the dignity and sanctity of marriage lies at the root of social purity, and therefore of the safety and sacredness of the family and the home. The foundation of its holy security and honor is the precept of our Lord. "What, therefore, God hath joined together let not man put asunder." We utter our most earnest words of warning against the lightness with which the life-long vow of marriage is often taken; against the looseness with which those who enter into this holy state often regard its obligations; and against the frequency and facility of recourse to the courts of law for the dissolution of this most solemn bond. The full consideration, however, of this matter it has been impossible to undertake on this occasion.

INDUSTRIAL PROBLEMS.

The industrial problems of the present day present themselves under the double aspect of justice between man and man and sympathy with human needs. It is widely thought in some classes that the present working of our industries is unjust to the employed and unduly favorable to the employer. It is obviously not possible for us to enter upon the consideration of such a question in detail; but we think it our duty to press the great principle of the brotherhood of man, and to urge the importance of bringing that principle to bear on all the relations between those who are connected by the tie of a common employment. Obedience to this law of brotherhood would ultimately in all probability prevent many of the mischiefs which attend our present system. Upon this

aspect of the industrial problems, wise and helpful counsels will be found in the report.

The other aspect of these problems concerns those classes of the community who are, above all others, commended by our Lord to the loving care of His disciples, the poor. It is undeniable that poverty is so far from being regarded as a hindrance to the acceptance of the Gospel, that it is, on the contrary, the rich as such who are warned that they will find serious difficulty in entering the Kingdom of Heaven. Still the poor have temptations and troubles from which the rich are comparatively free. To give help in such temptations and to lessen these troubles is one of the special duties of the Christian. Of all the duties that our Lord has imposed on us, none can be said to stand higher than this; but while it is one of the most imperative, it is also one of the most difficult. It is certain that no permanent good can be done to those who find the daily struggle for subsistence very severe, unless they themselves will join in the work. But the perpetual temptation of their lives is to throw off their burdens and expect to obtain aid without any exertion on their own part. Many, perhaps the great majority, rise above this temptation and live brave lives of dependence on their own persevering labour. But many sink in the effort and give up all true, manly hope. It is character that they need. They need inspiration. They need to have hope brought to them; they need to be roused to a belief in their power by the help of God to live on higher principles. It is when men of this class are fighting their own battle, against their own weakness, that they can best be aided by thoughtful sympathy and friendly help. But besides these there are not a few who are caught, as it were, in some overpowering current of trouble which they cannot deal with. Such are those who

longing to find it. The difficulty of helping these is well known, and requires most careful study. And, lastly, there are many who are physically unable to maintain themselves; sometimes from congenital weakness, sometimes from accident or disease, sometimes, and, indeed, most often, from old age. To instil Christian principle into the great body of Churchmen, to press on them the duty of not only being ready to give and glad to communicate, but of giving their time, their trouble, their careful thought, to the discovery of the best mode of helping individual cases of need, is the task which our Master gives us. We warmly commend to all Christian people the report of our committee on this subject.

INTERNATIONAL ARBITRATION.

There is nothing which more tends to promote general employment and consequently genuine comfort among the people than the maintenance of peace among the nations of mankind. But besides and above all considerations of material comfort, stands the value of peace itself as the great characteristic of the Kingdom of our Lord, the word which heralded His entrance into the world, the title which specially distinguishes Him from all earthly princes. There can be no question that the influence of the Christian Church can do more for this than any other that can be named. Without denying that there are just wars and that we cannot prevent their recurrence entirely, yet we are convinced that there are other and better ways of settling the quarrels of nations than by fighting. War is a horrible evil, followed usually by consequences worse than itself. Arbitration in place of war saves the honor of the nations concerned, and yet determines the question at issue with completeness. War brutalizes, even while it gives opportunity for the finest heroism. Arbitration leaves behind it a generous sense of passions restrained and justice sought for. The Church of Christ can

never have any doubt for which of the two modes of determining national quarrels it ought to strive.

We pass from moral questions to ecclesiastical, and first to those which may be called internal.

THE ORGANIZATION OF THE ANGLICAN COMMUNION.

Every meeting of the Lambeth Conference deepens the feeling of the unity which originally made the Conference possible, and now gives increasing value to its deliberations. There are differences of opinion amongst us, but the sense of belonging to one body, subject to one Master, striving toward one great aim, grows stronger as the meetings are repeated. In order to maintain and still further develop this unity of feeling we desire first to secure steady and rapid intercourse between all the branches of the Anglican Communion, for it is certain that through mutual knowledge is the only sure basis of all real unity of life. As one step towards this we propose to form a central consultative body for supplying information and advice. This body must win its way to general recognition by the services which it may be able to render to the working of the Church. It can have no other than a moral authority, which will be developed out of its action. We have left the formation of it to the Archbishop of Canterbury, who already finds himself called on to do very much of what is proposed to be done by this council. Beyond this point we have not thought it wise to go. But we desire to encourage the natural and spontaneous formation of provinces, so that no Bishop may be left to act absolutely alone, and we think it desirable that, in accordance with the ancient custom of the Western Church, the metropolitans of these provinces should be known as Archbishops, recommending, however, that such titles should not be assumed without previous communication to the other Bishops of the Communion, with a view to general

recognition. We think it would be well for the further consolidation of all provincial action that every Bishop at his consecration should take the oath of canonical obedience to his own metropolitan, and that every Bishop, consecrated in England under the Queen's mandate for service abroad, should make a solemn declaration that he will pay all due honour and deference to the Archbishop of Canterbury, and will respect and maintain the spiritual rights and privileges of the Church of England and of all Churches in communion with her.

RELIGIOUS COMMUNITIES.

On the subject of religious communities we do not consider it to be yet possible to give advice which can be treated as final. We believe that such communities are capable of rendering great services to the Church, and have indeed already done so. But we think more regulation is needed if they are to be worked in thorough harmony with the general work of the Church as a whole. What form such regulation should take requires much further consideration. Meanwhile we express our strong sense of the care that ought to be taken in making sure that no one undertakes the obligations of community life without having, as far as human judgment can ascertain it, a real vocation from God. Whether God means a particular person to live in this particular way is the preliminary question to be determined by the person who asks to be admitted into a community, and by the authority of the community that admits that person. We have requested the committee to continue its labors, and we commend the report to the attention of the Church.

THE CRITICAL STUDY OF THE BIBLE.

We pass on to the consideration of the standards of all our teaching, the Bible and the Book of Common Prayer. The critical study of the Bible by competent scholars is essential to the

maintenance in the Church of a healthy faith. That faith is already in serious danger which refuses to face questions that may be raised, either on the authority or the genuineness of any part of the Scriptures that have come down to us. Such refusal creates painful suspicion in the minds of many whom we have to teach, and will weaken the strength of our own conviction of the truth that God has revealed to us. A faith which is a'ways or often attended by a secret fear that we dare not inquire lest inquiry should lead us to results inconsistent with what we believe, is already infected with a disease which may soon destroy it. But all inquiry is attended with a danger on the other side unless it be protected by the guard of reverence, confidence and patience. It is quite true that there have been instances where inquiry has led to doubt, and ultimately to infidelity. But the best safeguard against such a peril lies in that deep reverence which never fails to accompany real faith. The central object of Christian faith must always be the Lord Jesus Christ Himself. The test which S. Paul gives of the possession of the Holy Spirit, is the being able to say that Jesus is the Lord. If a man can say with his whole heart and soul that Jesus is the Lord, he stands on a rock which nothing can shake. Read in the light of this conviction, the Bible, beginning with man made in the image of God, and rising with ever-increasing clearness of revelation to God taking on Him the form of man, and throughout it all showing in every page the sense of the Divine Presence inspiring what is said, will not fail to exert its power over the souls of men till the Lord comes again. This power will never really be affected by any critical study whatever. The report of the committee deals, in our judgment, temperately and wisely with the subject, and we think all Christian people will find it worthy of careful consideration.

THE BOOK OF COMMON PRAYER.

The Book of Common Prayer, next to the Bible itself, is the authoritative standard of the doctrine of the Anglican Communion. The great doctrines of the faith are there clearly set forth in their true relative proportion. And we hold that it would be most dangerous to tamper with its teaching, either by narrowing the breadth of its comprehension, or by disturbing the balance of its doctrine. We do not speak of any omission or modification which might have the effect of practically denying an article in one of the creeds, for that would be not only dangerous, but a direct betrayal of the faith. Nevertheless, it is true that no book can supply every possible need of worshippers. We therefore think it our duty to affirm the right of every Bishop, within the jurisdiction assigned to him by the Church, to set forth or to sanction additional services and prayers when he believes that God's work may thereby be furthered or the spiritual needs of the worshippers more fully met, and to adapt the prayers already in the book to the special requirements of his own people. But we hold that this power must always be subject to any limitations imposed by the provincial or other lawful authority, and the utmost care must be taken that all such additions or adaptations must be in thorough harmony with the spirit and tenor of the whole Book. We find that many of the Clergy, especially in the large towns of England, are troubled with doubts, whether, in the present circumstances of life, especially where population is perpetually moving, infants ought to be baptized when there seems so little security for their due instruction. We desire to impress upon the Clergy the need of taking all possible care to see that provision is made for the Christian training of the child, but that, unless in case of grave and exceptional difficulty, the baptism should not be deferred. We consider

further, that the baptismal promises of repentance, faith, and obedience should be made either privately or publicly by those who, having been baptized without those promises, are brought by our Clergy to Confirmation by the Bishop. Difficulties having arisen in some quarters with regard to the administration of Holy Communion to the sick, we recommend that such difficulties should be left to be dealt with by the Bishop of each diocese in accordance with the direction contained in the preface to the Book of Common Prayer. "Concerning the Service of the Church."

READERS USED IN SCHOOLS.

We think it necessary to call attention to the misleading character of many of the statements to be found in those school "Readers" which touch on the history of the Church, and we recommend those on whom responsibility rests to take such steps as they can to secure a truer handling of this important subject.

ENCOURAGEMENT OF THEOLOGICAL STUDY.

There is a general complaint that the facilities provided for theological study in many of the colonies and dependencies of Great Britain are not sufficient, and that there is very little recognition of proficiency in theological knowledge. It is a serious defect in the working of the Church if it fails to produce men who can deal rightly with theological questions. The wrong handling of such questions may easily lead and has often led to serious errors both in doctrine and practice, and ignorance of the subject leaves the Church defenceless against many attacks. The Church cannot fulfil all her duties without having men of learning among her divines, and this especially applies to such a Church as ours, which founds all her teaching on Scripture and antiquity. The great means provided by God for instructing the conscience of the human race is

the Bible, and for interpreting the Bible, next after the Bible itself, the study of the writings and practices of the primitive Church is of paramount importance. We cannot use these instruments with effect unless we have a thorough knowledge of both. We, therefore, earnestly commend to all Christian people, and especially to those who are connected by commercial or other relations with the colonies, the duty of aiding and establishing colleges and scholarships for the instruction of colonial students in theology, and we commend to the careful consideration of the Church the question how best to encourage men to give themselves to that study, by arranging that some accredited authority shall grant degrees to those who have attained a high standard of proficiency.

THE DUTY OF THE CHURCH TO THE COLONIES.

We have just spoken of one of the duties which the Church owes to the colonies, but there are others of no small importance. It is a duty to the colonies to encourage the freest and fullest communion of spiritual life between the Churchmen at home and the Churchmen abroad, and especially between the Clergy. Clergymen well fitted for colonial service are not always well fitted for home service, and Clergymen well fitted for home service are not always well fitted for colonial. And this must to a certain extent, put a restraint on free exchange of Clergy between the two services. But subject to this necessary caution it is good for the Church that men should go from the one service to the other, and under proper regulations this ought not to be difficult.

To this claim of the colonies must be added the claim on behalf of some of them for continued and, if possible, increased pecuniary aid. Many of the colonial Churches cannot yet stand alone. The provision of colleges and

schools, and of endowments for Bishops and the like, though we are bound to contemplate its withdrawal in course of time, yet must be maintained for the present if we do not wish the work already done to be undone for want of funds. The colonists are our own kin, and we cannot leave them to drift away from the Church of their fathers. And the demands on us will inevitably increase. God is opening to us every day new gates of access to the heathen world, and we must enter those gates, and yet what we are already doing will still need to be done if we are to be true to the call which the Lord is making.

Again, it is our duty, and must continue for some time to be our duty, to do what we can for the Christian care of emigrants on their way, as well as to supply them with letters of commendation addressed to those who will take an interest in their spiritual welfare. And, finally, it is an imperative duty to give all possible assistance to the Bishops and Clergy of the colonies in their endeavours to protect the native races from the introduction among them of demoralizing influences, especially the mischief of the trade in intoxicating liquors and noxious drugs.

Our duties to the colonies in all spiritual matters are undeniably heavy. But the great task of evangelising the human race is largely put upon us, and we cannot shrink from bearing the burden.

We pass from what is internal concerning the Anglican Communion to what is external.

THE UNITY OF THE CHURCH.

On the unity of the Church our committee has not been able to propose any resolutions which would bind us to immediate further action. A committee has been appointed to open correspondence with a view to establish a clearer understanding and closer relations with the Churches of the

East. The Archbishop of Canterbury has been requested to appoint committees to look into the position of the *Unitas Fratrum* and the Scandinavian Church, with both of which we desire to cultivate the most friendly possible relations. We recommend also that every opportunity be taken to emphasize the Divine purpose of visible unity amongst Christians as a fact of revelation. We recommend that committees of Bishops be appointed everywhere to watch for and originate opportunities of united prayer and mutual conference between representatives of different Christian bodies, and to give counsel where counsel may be asked—these committees to report to the next Lambeth Conference what has been accomplished in this matter.

Above all we urge the duty of special intercession for the unity of the Church in accordance with the Lord's Own Prayer, as recorded in the Gospel of St. John.

REFORMATION MOVEMENTS OUTSIDE OUR COMMUNION.

We recognize with warm sympathy the endeavours that are being made to escape from the usurped authority of the See of Rome, as we ourselves regained our freedom three centuries ago. We are well aware that such movements may sometimes end in quitting not merely the Roman obedience, but the Catholic Church itself, and surrendering the doctrine of the Sacraments, or even some of the great verities of the creeds. But we must not anticipate that men will do wrong until they have begun to do so, and we feel some confidence in expressing our warm desire for friendly relations with the whole Catholic Community in Germany, with the Christian Catholic Church in Switzerland, and with the Old Catholics in Austria; our attitude of hopeful interest in the endeavour to form an autonomous Church in Mexico, and in the work now being done in Brazil; and our sympathy with the brave and

earnest men (if we may use the words of the Conference of 1888) of France, Italy, Spain, and Portugal, who have been driven to free themselves from the burden of unlawful terms of communion imposed by the Church of Rome.

FOREIGN MISSIONS.

Lastly, we come to the subject of Foreign Missions, the work that at the present time stands in the first rank of all the tasks we have to fulfil. We have especial reasons to be thankful to God for the awakened and increasing zeal of our whole communion for this primary work of the Church, the work for which the Church was commissioned by our Lord. For some centuries it may be said we have slumbered. The duty has not been quite forgotten, but it has been remembered only by individuals and societies; the body as a whole has taken no part. The Book of Common Prayer contains very few prayers for missionary work. It hardly seems to have been present to the minds of our great authorities and leaders in compiling that book, that the matter should be in the thoughts of everyone who calls himself a Christian, and that no ordinary service should be considered complete which did not plead amongst other things for the spread of the Gospel. We are beginning, though only beginning, to see what the Lord would have us do. He is opening the whole world to our easy access, and as He opens the way He is opening our eyes to see it, and to see His beckoning hand.

In preaching His Gospel to the world we have to deal with one great religious body, which holds the truth in part but not in its fulness, the Jews; with another which holds fragments of the truth imbedded in a mass of falsehood, the Mahomedans; and with various races which hold inherited beliefs, ranging down to the merest fetishism. In dealing with all these it is certainly right to recognize whatsoever good they may contain. But it

is necessary to be cautious, lest that good, such as it is, be so exaggerated as to lead us to allow that any purified form of any one of them can ever be in any sense a substitute for the Gospel. The Gospel is not merely the revelation of the highest morality, it reveals also the wonderful love of God in Christ, and contains the promise of that grace given by Him, by which alone the highest moral life is possible to man. And without the promise of that grace it would not be the Gospel at all.

The Jews seem to deserve from us more attention than they have hitherto received. The difficulties of the work of converting the Jews are very great, but the greatest of all difficulties springs from the indifference of Christians to the duty of bringing them to Christ. They are the Lord's own kin, and He commanded that the Gospel should first be preached to them. But Christians generally are much more interested in the conversion of the Gentiles. The conversion of the Jews is also much hindered by the severe persecutions to which Jewish converts are often exposed from their own people, and it is sometimes necessary to see to their protection if they are persuaded to join us. It seems probable that the English-speaking people can do more than any other in winning them, and, although Jewish converts have one advantage in their knowledge of their own people, yet they are put at a great disadvantage by the extremely strong prejudice which the Jews entertain against those who have left them for Christ. It seems best that both Jews and Gentiles should be employed in the work.

For preaching to the Mohammedans very careful preparation is needed. The men who are to do the work must study their character, their history, and their creed. The Mohammedans must be approached with the greatest care to do them justice. What is good in their belief must be acknowledged

to the full, and used as a foundation on which to build the structure of Christian truth. They have been most obstinate in opposing the Christian faith, but there seem now to be openings for reaching their consciences. It is easier for them to join us than it was. In some lands the intolerance, which was their great bulwark, is showing indications of giving way. In India the Christian and Mohammedan meet on equal terms, and a Mohammedan can become a Christian without danger to his life. It seems as if the time for approaching them had come, and that the call to approach them was made especially on ourselves. To this end it is necessary that we should have the services of men especially trained for the purpose. Such men will, as it seems, be most effective if working from strong centres, such as are to be found in Delhi, Lucknow, and Hyderabad (Deccan). To find such men and urge them to the work, to provide for their thorough training in proper colleges, and to send them forth, never singly, but, if possible, in large groups, appears to be the best means of dealing with the whole Mohammedan body.

The remaining religions of the world require a varied treatment in accordance with the circumstances of each particular case. It is often said that we ought to aim at developing Native Churches as speedily as possible. But it is necessary to move with caution in this matter. It is of real importance to impress the converts from the first with a sense that the Church is their own and not a foreign Church, and for that purpose to give them some share in the local management and the financial support of the body which they have joined. But before it is justifiable to give them independent action, it is necessary to wait until they have acquired that sense of duty which is needed to keep them in the right way. They must have learned to realize the high moral standard of

the Gospel in their ordinary lives, and they must have learned to fulfil the universal duty of maintaining their own ministry. Nothing ought to be laid on them but what is of the essence of the faith or belongs to the due order of the Catholic Church, but they should be perpetually impressed with the necessity of holding the Catholic faith in its integrity, and maintaining their unity with the Catholic body. That unity should be sought first in the unity of the diocese, and when members of the Church move from diocese to diocese they should be supplied with letters of commendation to persons who will interest themselves in the spiritual welfare of such travellers.

The work of Foreign Missions may occasionally bring about apparent collision between different churches within our communion.

In all such cases pains should be taken to prevent, as far as possible, the unseemliness of two Bishops exercising their jurisdiction in the same place, and the Synods concerned ought, in our judgment, to make canons or pass resolutions to secure this object. Where there has been already an infringement of the rule, the Bishops must make all the endeavours they can to adjust the matter for the time. In all cases we are of opinion that if any new Foreign Missionary jurisdiction be contemplated, notification be sent to all Metropolitans and presiding Bishops before any practical steps are taken.

We think it our duty to declare that in the Foreign Mission field, where signal spiritual blessings have attended the labours of missionaries not connected with our communion, a special obligation has arisen, to avoid as far as possible, without compromise of principle, whatever tends to prevent the due growth and manifestation of that "unity of the spirit" which should ever mark the Church of Christ.

In conclusion we commend to the

consideration of all our Churches the suggestions contained in the report of the Committee on Foreign Missions as to the relation of Missionary Bishops and Clergy to Missionary Societies.

We have now said what we have to say. We have, throughout our deliberations, endeavored to bear in mind the great work that we are engaged in doing and the presence with us of the Lord and Master who has given us this work to do. The effort to counsel one another and to counsel the members of the Church throughout the world, has drawn us consciously nearer to Him whom we have been desiring to serve. We pray earnestly that as He has been with us in our deliberations, so also He may be with us in all our attempts to live and to labor in the same spirit of devotion. We know that we can do nothing without Him, and we pray that the knowledge may perpetually lift our thoughts to His very self and inspire our work with the zeal and the perseverance, with the humility and the self-surrender which ever characterize His true disciples; so that we all may be able to abide in Him and to obtain His loving promise to abide in us.

Signed on behalf of the Conference,

F. CANTUAR.

C. J. GLOUCESTER, Registrar.

RANDAL WINTON, } Episcopal
G. W. BATH & WELL, } Secretaries.

F. W. PENNEFATHER, LL.D., Lay Secretary.

July 31, 1897.

The Bishop's Address to Synod.

(Concluded.)

V. NEW WORK, GENERAL PROGRESS, PAROCHIAL MISSIONS, SOCIAL SIDE OF CHURCH LIFE, OBITUARY. BISHOP OF ALGOMA, GENERAL SYNOD, AND SYNOD ASSESSMENT.

And now I have further to record, that since our last Synod, we have formed conventionally, the following additional Missions or Parishes:—Beebe Plain, S. Ursule, and Agnes, Lake Megantic.

The first and last of these Missions are at the present moment vacant, as well as the Mission of Hereford, but they will all be filled again. I trust, after our next Ordination.

We have moreover commissioned the Rector of Campbellton, N. B., to attend to the Spiritual needs of our people living on the Quebec side of the River Metapedia.

We have also, during the last two years, sent Clergy to work as Assistants in the following Missions:—Labrador, Magdalen Islands, Ireland, and Waterville, where the Assistant's work is more particularly for the benefit of the Swedish Settlers; but I fear it is hardly likely to be permanent.

As an experiment, we have given Adderly, which belonged to Ireland, to Inverness in exchange for Kinnear's Mills, which we have given to Ireland, while we have also taken from Leeds and added to Ireland (in consideration of there being now two Clergy there) Broughton, and also the duty of taking fortnightly Services at Beattie's Settlement.

As to the general progress of our work, much I think may be gathered from a study of the figures returned by our Clergy and Wardens in successive years.

With regard to these figures, the apparent diminution in our Church of England population is caused by the fact that for 1896, we have deducted the population of all the summer resorts, and also by the fact that the Clergy are continually taking a stricter view as to those who belong to them. But the Returns of Baptisms, Confirmations, Communicants, Marriages and Burials are quite reliable, and show that we are in every way holding our own. I trust that in every case, before Clergymen present Candidates to be confirmed, they ascertain very carefully, that they have really been baptized, for this is a matter of the highest importance, and we really must not assume anything.

The numbers of Sunday Scholars and Parish Helpers suggest growth, while the figures telling of money raised for our various purposes are really most encouraging. The money raised by Parishes for themselves shews steady growth in the direction of self-support, and it would be the same with the money raised for Diocesan objects, if it were not for the fact, that the amounts for the years ending Christmas 1893 and 1894 are both much increased by special receipts for the Bishop Williams Memorial Fund. I must say, that I should like to see the amounts raised for objects outside the Diocese rather larger, and I have no doubt they will be larger in time to come. Certainly, it is always those who make the most generous and self-denying efforts beyond their own borders, that also succeed best by God's blessing in all that they undertake for themselves.

Of course, it must be borne in mind that in addition to these figures, which are obtained from the Returns of the Clergy and Wardens, we have the interest on all our Endowments and other invested funds, and also about \$2,000 per annum passing through the hands of the Bishop and not coming in any way into our public accounts. And it should also be remembered that in the accounts for the years ending Easter 1893 and 1897, in order to show only money actually raised within the year, the interest on Local Endowments, which had been hitherto inserted to the extent of about \$2,500 a year, has been carefully excluded. Since there is nevertheless a considerable increase in our receipts, this shows that, financially, we are holding our own; and the other particulars, if we study them, are, thank God, full of signs of growth.

At the same time every Parish and Mission is in honour bound to do its utmost towards the support of its Minister; and both Clergy and Wardens should scorn to receive any more

from our central funds than is absolutely necessary. For we must all bear in mind (1) that, owing to our giving up the S. P. G. Grants, and, still more, in consequence of the continual lowering of the rate of interest upon our invested funds, our income derived from investments is very difficult to maintain, even although we have added greatly to those investments, and it will be much more difficult later on; and (2) we must remember that presently, when our numbers in many places are likely to be fewer than they are to-day, our people will be more helpless than they are at present, and they will consequently require in the future more assistance than they do to-day; and (3) we must not forget that we have still need to expand our Missionary work in the Diocese in one or two directions before it can be said that we reach out to and cover *all* our smaller communities, as we ought to do; and (4) we must all allow that it is absolutely necessary that we should continue to do what, I am most thankful to be able to record, we have begun to do, *i. e.*, gradually to raise the Stipends of our Clergy, many of whom, being without any private means, are living a life of brave, uncomplaining poverty, which calls loudly for the self-denying generosity of those to whom they minister, and, indeed, of all who care for the Holy things of God.

I should be very glad also if those who are blessed with this world's wealth would assist me in raising a Fund from which we could make Grants towards the expense of holding Parochial Missions. I feel sure there are in this Diocese, as elsewhere, many places in which, by God's blessing, there would be a great revival and growth of true religion, if they could have the inestimable benefit of a well conducted Mission. But such Missions necessitate a special expenditure in the way of literature, travelling expenses, and sometimes an honorarium to the

Missioner. If, therefore, we had a "Parochial Missions' Fund," our Clergy could once in about seven years make application, and we could, on examining and approving their proposal, make grants which, together with the Thank-offerings made at the close of the Mission, would be sufficient to meet every expense, and thus we could have in full operation a plan which experience shows to be salutary and helpful in the extreme.

And now there is just one subject, not yet alluded to, which I hope the Clergy will consider in their Ruridecanal Chapters, and that is, what can be done to promote the social side of Church life. The popularity of the undenominational Christian Endeavor movement seems to shew that there is large room for associations for social as well as religious purposes, and I am sure that, on the whole, we shall do well to have social associations of our own. It was on this account, that in the DIOCESAN GAZETTE of last May, I made a few suggestions, which at present however have not led to any practical issue. Possibly, I may be able, as time goes on, to meet the Clergy of every Rural Deanery once a year, as the present Archbishop of Canterbury used to do, when he was Bishop of London, and, if so, I shall have the opportunity of bringing this question and many others before the Clergy, and of hearing what they think and what they would suggest.

I cannot express to you, my brethren, the deep sorrow with which I have to record the sad and solemn fact, that Death, the great Reaper, has during these last two years once more been very busy amongst us. Edward Chapman and Henry Hopper Miles, fathers of Bishop's College; Peter Roe, one of our oldest and best loved Clergymen; the Honorable Judge Irvine, Chancellor of the Diocese and one of our Honorary Counsel; Cornelius Judge, John Burstall, William Rae, all three

Life Members of our Church Society, and the first a continual and energetic worker in the great cause; Mr. J. J. Foote, proprietor of the *Quebec Morning Chronicle*, who was always ready to help us in any way in his power, and last, but not least, Armine Drummond Nicolls, the refined, gentle, much loved Bursar of Bishop's College, Lennoxville; all these, and many more, have been taken from us to the mysterious Land of Rest; and we have to lament the removal of Miss Forsyth, of Mrs. Henry Roe and of Miss Roe, happy, earnest Christian women, all of them, with many others, fellow labourers with us in the common work. And besides all these, who were so near and dear to us, we mourn our great, revered and beloved Archbishop of Canterbury, Dr. Benson, who did so much in his day and generation for the English Church. Oh! what gaps are these, my Brethren!

Oh! How "we long for the touch of the vanished hand,
And for the sound of the voice, that is still!"

And, besides these sad bereavements, there is one loss which, although we rejoice in it because it is the great gain of our Ecclesiastical Province and, indeed, of the whole Canadian Church, is yet a loss which we shall feel acutely for many a long day,—I refer, of course, to the removal of our friend and fellow Priest in God's Service, the Reverend Canon Thorneloe, D.D., D.C.L., who has been chosen and consecrated to be the third Missionary Bishop of Algoma. Step by step and year by year, Canon Thorneloe had come to be a very central figure amongst the Clergy of the Eastern Townships, and, consequently, in the nature of the case, there must be, for a very long time, a very wide gap, a gap which it will be really hard in all respects to fill. Our great encouragement must be the fact that, while the great God is pleased in His wondrous condescension to use for the carrying out of His purposes the

men that He hath made, yet He is by no means dependent upon any one of us, but always, when one is removed, raises up another to fulfil His holy ends.

You will be asked to vote certain sums for the Diocese of Algoma, and I am sure you will do so with a new readiness, yea, with a gladness that is born of love.

Last Fall I had the great privilege of making a trip right across this great Continent to Victoria, B. C., and by pausing a little here and there on the way, and by keeping my eyes and ears open all the time, I hope and believe that I learnt much which will be of use to me for the rest of my life. And, at any rate, I can say with absolute truth, that while I rejoice in the development of the great North-West and far Western Territories, there is no part of Canada in which I believe a man can live a happier life, with a reasonable certainty of obtaining what is needful for himself and his family, in a delightful bracing air and free from all the risks arising from the convulsions of many other climes than he can here in the Eastern Townships of the Province of Quebec, or, indeed, on the Gaspé Coast. At the same time, Quebec City, with all its happy quaintness and with all its old historical associations, might learn something, I think, from the "push" and "go" of a new city like Winnipeg, where we, many of us, spent a most interesting week in taking part in the debates of the General Synod of our Church.

It is a grand thing to know and feel, that now we have compacted arrangements, whereby, from the Atlantic to the Pacific, our dear Church of England is *One*; and, understanding as we do, that it has been agreed from the beginning, that the General Synod shall not and will not trench upon the existing Rights of the Provincial and Diocesan Synods, it is yet only meet and right, that we in this Synod should receive everything that ema-

nates from the General Synod of our Church in this Dominion, with the utmost deference and respect. It is in this spirit, I trust, that we shall consider the scheme agreed to by the General Synod for the formation and composition of a General Missionary Board, which it is proposed shall undertake and manage the whole of our Home and Foreign Missionary work. I am aware that in the neighbouring Diocese of Montreal, fears were entertained at the recent Session of Synod there, that the new plans proposed by the General Synod would infringe and interfere with our Diocesan rights. But I must say, that, as I understand this matter, there is no reason whatever for such fear. On the contrary, since we have already seen fit in our Ecclesiastical Province to give up the old plan of merely raising money for the Missionary Societies in England, and to strike out for ourselves, I believe we ought to be able to have one Missionary Board coextensive in its composition and in its operations with the whole Dominion, in which the great God permits us to do Him service. If indeed there is anything in the proposed scheme, which can be shewn to be an invasion of our Diocesan or Provincial Synod rights, by all means let us make a strong presentment of our point and offer an earnest suggestion for some change, but let us not so far forget the position of a General Synod, as to repudiate its proposed scheme altogether. And let us at any rate, if we can, appoint Delegates and send them (with our precise instructions) to the proposed Executive Committee, which the General Synod has arranged, shall meet, on the second Wednesday in October next, in Montreal.

I need say no more upon this subject just now, for it must be fully discussed. And so must the subject of the expense of these Synods, which must naturally be somewhat more than it has been in the past. By this, I do

not mean that we shall have to expect much larger sums as Synod Assessments from our several Congregations, but rather that we shall have to devise some plan, by which our Congregations, having been assessed with careful regard to their proportionate ability, shall really *pay* the Synod Assessment that has been agreed, not just at Synod, but year by year. And if we can only help our Congregations to appreciate the value to the Church of Synodical action, or in other words, to know that our Synods do really bring us great and useful results, then I feel sure that the expense, although at first sight it may seem to be large, will be easily met, simply because all our Congregations will be only too glad to contribute according to their means.

And, now, my dear brethren, since I am in a few short days leaving the Diocese for a little time in order to work for Quebec, as I hope, in the old Country whence I came, while I feel sure that our good Archdeacon will, in my absence, give able attention to all necessary business, I assure you that you will be continually upon my heart and in my mind. For the present moment I can only say now in conclusion, how much I hope that during this Synod we shall be expeditious in our despatch of business, keeping before us, as our special motto, "Deeds not words," and how much I trust that what we do we shall all do as in the sight of God, to the praise of his most Holy Name, and to the salvation and edification of precious souls.

Ordination in the Cathedral.

The Annual Ordination of Priests and Deacons took place in the Cathedral on Sunday morning, September 5th, this day (a fortnight before the regular Sunday) being chosen in order to allow the Labrador Missionaries to start for the Coast as early as possible. Six Candidates were presented for Ordination by Archdeacon Roe. Messrs. W. A. Gustin, George P. Pye and F. G. Vial, were ad-

mitted to the Diaconate, and the Reverends J. Almond, Wm. Barton, and J. S. B. Dickson, were advanced to the Priesthood. The preacher of the Ordination Sermon was the Right Rev. Chas. Hamilton, Lord Bishop of Ottawa, and our Bishop was assisted in the Laying on of Hands by the Very Reverend the Dean, the Reverend Canons Richardson and Adams, the Reverends W. G. Faulconer and F. B. Husband, and by his Chaplain, the Reverend E. A. Dunn. The Epistle was read by the Reverend Canon Adams, and the Gospel by the Reverend W. A. Gustin, one of the newly ordained Deacons. The whole Service was Choral and was well rendered by the Cathedral Choir.

Bishop Hamilton took for his Text, 2 Cor. V. 18. "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the Ministry of reconciliation."

The Preacher's subject was the close and vital connection between the Christian Ministry and the reconciliation of men to God through Christ. Remarking that Christianity was the religion of man's reconciliation to God in its largest and fullest sense, he reminded all that this reconciliation had been effected by the all sufficient sacrifice of Christ's death. The Ministry had nothing whatever to do with providing this Sacrifice. It was appointed and given by God in order that the reconciliation, which Christ had accomplished, might be conveyed and sealed to all in every generation.

The Preacher showed from Scrip'ure that in Baptism each child or adult is grafted into Christ the true Vine, and that this union was higher than reconciliation which must be involved in it.

Baptism could not be administered *without some one to apply the water and use the form of words*, and Christ had sent His Ministers to baptize all nations.

The connection between the reconciliation of men to God and the Ministry was thus seen to be close and vital.

He proceeded to show at some length the great need of the ministry of reconciliation in order to go after and seek out and recover those who after being baptized wandered away from God and their duties. He dwelt on the spirit and manner in which the Clergy should discharge this large and pressing duty of beseeching men on Christ's behalf to be reconciled to God, to return to that state of reconciliation in which God had placed them in his Church by Christ Jesus.

He spoke of the joy of every ministry of God in the world; the joy of medical men in restoring strength and health; the joy of Judges and Lawyers in promoting justice between man and man; and said that there was no joy like that of the Ministry of reconciliation,—whose high and blessed privilege it was to admit men into a state of reconciliation in Holy Baptism. and when they fell away from that state to help them back by repentance and faith to all the priceless blessings of God's pardon and cleansing and acceptance.

Most of the newly ordained men were again present in the Cathedral for Evening Service, at which the Sermon was preached by the Reverend W. G. Faulconer, Rector of Ireland, who had more than an ordinary interest in the proceedings of the day, owing to the fact that two of the Candidates, the Reverends Wm. Barton and W. A. Gustin, are to work in his Mission. Lack of space forbids us printing the whole of his Sermon, which was principally a well thought out discourse on the "Immortality of the Human Soul." But we are glad to be able to reproduce his concluding words of encouragement and exhortation addressed to those who had been ordained that day.

He spoke as follows :—

"And now, my younger brothers, may I say a few encouraging words to you. Three of you have been admitted to the sacred Office of the Diaconate and three to the holy Office of Priesthood.

(1) Every one of you had put into your hand this morning by your Bishop, either the whole New Testament or the Bible. Our Holy Church teaches you by this, that this Holy Book is to be your very chiefest study and close companion. Read it, meditate upon it and pray over every hallowed page.

(2) Prepare your sermons thoughtfully, earnestly and prayerfully.

(3) As you stand before your Congregation, think! oh think, that, gazing out of those eyes upon you, there is an immortal soul, which you may be the means of guiding to an Eternity of Bliss or to an Eternity of Woe.

(4) Remember that there is a Heaven, and that also there is a Hell, and that the Holy Ministry and all the sacred ordinances of Christ's Holy Church were instituted to guide and assist Immortal Beings to return to their Father's Heavenly Home. My dear young brothers, you have been

ordained on this solemn day to one of the most blessed, but at the same time to one of the most awful services that can be undertaken on earth. Oh! be faithful; be faithful in this blessed service of your dear Master—then, whether outwardly you may see many or few results, your Ministry must be a success. For you will have your Lord and Master ever beside you, His loving spirit ever within you and the smile of your heavenly Father ever upon you. And this will ever give you in all your Ministerial trials that Blessed Peace, 'the Peace of God which passeth all understanding.'

NOTES.

The Bishop hopes, if any of our Clergy have forgotten to have the Collection for the Mission Fund of the Church Society, appointed for the 26th ult., that they will be so kind as to have it at once.

The Collection for the Pension Fund is appointed for Thanksgiving Day. In some cases it may be better to have this Collection on the day chosen in the several Parishes for the Harvest Thanksgiving.

The Bishop trusts that all readers of the GAZETTE will make a careful study of the Encyclical Letter appearing in this issue. This letter will also be read in all our Churches.

We have to record the following appointments, which have been recently made by the Bishop :—(1) The Reverend C. E. Bishop to Hereford, (2) The Reverend J. Almond to be Priest in charge on the Labrador, (3) The Reverend J. S. B. Dickson to Agnes, Lake Megantic, (4) The Reverend E. U. Brun to S. Ursule, (5) The Reverend W. A. Gustin to assist in the Mission of Ireland during the Reverend W. G. Faulconer's absence in England, (6) The Reverend Geo. Pye to assist on the Labrador, (7) The Reverend F. G. Vial to assist at Stanstead and Beebe Plain

We are glad to hear that Bishop's College and School, Lennoxville, continue to prosper. We understand that twenty-two new Students have entered the College, and that there are thirty-one new boys at the School.

IN MEMORIAM.

GEORGE ASCAH.

Mr. George Ascah, an old member of the Sandy Beach congregation, residing in Barachois, died lately at the advanced age of eighty. He was known and revered throughout the Mission for many good qualities. One excellent trait of his character is especially worthy of being recorded. Everything he set his hands to do gave evidence of the conscientious thoroughness with which he worked. I had often heard this said of him, and since his death the following incident has been related to me by a Roman Catholic who once worked with him many years ago, which serves to illustrate the way in which he viewed his achievements. On the occasion alluded to, his co-worker had made some remarks about the length of time it had taken them to do the piece of work upon which they were engaged, when he said,—“People will not ask you how long it took to do the job, but—*who did it?*” On account of the nature of the disease of which he died, viz., cancer, it was very difficult to minister to him. Several children of his son Felix, with whom he lived, were sick at the time with Diphtheria, and one little girl died only a few days after him. I gave him the Sacrament, however, several times during his illness; and he had always, as far as my knowledge extended, taken advantage of any opportunity that occurred of receiving it. We may hope, therefore, that one who was so conscientious in his every day work, was thorough also in his religious duties, and that the “*Well done,*” which may truly be said of his earthly labour, will also one day be spoken of his spiritual work.

G. T. H.

DISTRICT NEWS.

ST. GEORGE, BEAUCE.

The Reverend H. S. Harte writes:

On Thursday evening, August 26th, our young people at S. George, assisted by some Quebec friends and other local talent, gave a most successful Concert, in aid of the Parsonage Building Fund, in the Maguire Music Hall. The proceeds of the Concert, amounting to \$67.10, were sufficient to purchase windows and doors for the Parsonage.

Our grateful thanks are due to all who assisted at the entertainment, but particu-

larly to the Misses Annie and Lillie Pozer, for their indefatigable efforts from the beginning to make the Concert a success, to Mrs. Wm. Pozer, for defraying all expenses incurred, and to Mr. Maguire for giving gratis the use of his Music Hall.

We opened on Wednesday, September 1st, our Dissident School at Cranbourne, under the direction of Miss Nora Hodgson, of Frampton, who has been engaged as Teacher for the term. The old School building has been thoroughly renovated and properly equipped. We are very grateful to Mr. Robt. Hamilton for contributing with his usual generosity Maps and Black Board, and to the many members of the Cranbourne Congregation for their gifts of time and material, which have resulted in making the school building second to none in this vicinity.

During our holiday trip, which afforded us a much needed rest, both to mind and body, the work prospered under the able care of Mr. W. R. Hibbard, of Bishop's College. We shall always have a welcome at S. Peter's Parsonage for Mr. Hibbard.

When we turn to our work at Moose River, we do so with a heart filled with gratitude to the Giver of All Good for the many blessings that He has been pleased to pour upon us in this locality.

Our endeavours here, ably assisted by Mr. Philip Callis, of Bishop's College, have been crowned with most pleasing results. Our congregations show a continued growth; the number of Candidates for Holy Baptism and Confirmation are ever on the increase, and the earnest desire expressed by so many for knowledge of the Church and her ways is most encouraging.

During the Summer the Church Site has been neatly fenced, and considerable work done on the foundation of the Church, the corner-stone of which, weighing 900 lbs., and purchased by the Sunday School children, we hope to have laid by the Bishop of Maine about the middle of the month.

We are looking forward with pleasure to the visit of our Bishop on Sunday and Monday, October 17th and 18th. There will be a Confirmation in S. Peter's Church, S. George, on Sunday morning, the 17th inst. Service in S. Paul's Church, Cumberland, in the afternoon, and a visit to our Church School, and a Service in S. James' Church, Cranbourne, on Monday afternoon, the 18th inst.

NORTH HATLEY.

The Reverend E. A. W. King reports:

Here, on the 10th ult., the Lord Bishop consecrated the Church of St. Barnabas. The majority of Summer visitors had gone home, yet more than a hundred people assembled and took a much gratified interest in the Service, a large number communicating. The sacred interior showed a profusion of flowers arranged with good taste. His Lordship wore scarlet Robes, and his Pastoral Staff was borne by the Reverend A. Stevens, acting Chaplain, who also read the Gospel; Reverend Ernest King, the Incumbent, gave a brief history of the building. The Bishop's sermon, it is almost needless to say, was appropriate and impressive. A new Font, Prayer-Desk, Pulpit and Credence Table had just been put in their places. The grounds about the building have been graded and laid out at considerable cost under the voluntary and skilful superintendence of Mr. J. Fisher Satterthwaite, C. E. In the afternoon Reverend R. C. Tams read the Litany, and the Bishop gave an exceedingly interesting and instructive address upon the recent Lambeth Conference and other important matters connected with his visit to England, and was also so kind as to include Eustis in a similiar benefit in the evening. Some particulars of early Church work in and about North Hatley will probably be given in our next issue.

MALBAIE.

The Rev. G. R. Walters reports :

The Lord Bishop of the Diocese paid his annual visit to this Mission on Saturday, August 26th., Mr. James Vibert very kindly driving to Percé to fetch him through to Corner Beach, in time for dinner at his house. There being no Candidates of a suitable age this year for Confirmation there, Evening Prayer was said at 3 o'clock, after which his Lordship preached a very plain and earnest sermon on "Salvation," exhorting all to seek it through the one Saviour Jesus Christ, and to strive daily to follow the steps of his most holy life. At the close of this Service, the Bishop bade good bye, shaking hands and speaking a cheering word to each person. Mr. Vibert then drove him to the ferry at Barachois, where, thanks to Mr. Le Templier and Mr. Le Gros, a very pretty arch

of evergreens and flags spanning the road had been erected under which we drove on our way to Point St. Peter, being saluted at Malbaie *en passant* by the firing of the cannon at Messrs. C. R. C. & Co's. establishment. On Sunday morning, August 29th, St. Peter's Church, Malbaie, was crowded, for the Service at half-past ten; here eighteen young persons were confirmed. The Bishop's address and sermon riveted the attention of all present, as they listened to his earnest exhortation to them to live the life of good soldiers of Christ Jesus, to pray each day for grace, to do the duty of to-day, and to try and do some good act or deed, to speak some good word, for the Lord Jesus Christ's sake, and to seek strength for this, by regularly partaking of the Holy Sacrament, of the Body and Blood of Christ.

Upwards of ninety persons remained to communicate, being the largest number at any one time during my Incumbency. At half-past three, Service was held in St. Paul's Church, Barachois, and seven young persons were confirmed. A large congregation being present again, words of earnest counsel and loving exhortation fell from the lips of our good Bishop, who strove to inspire all present with the spirit of 'love for the Master.'

After a hasty cup of tea at the house of Mr. W. Ross, Church-Warden, his Lordship returned to Malbaie, for Evensong, at St. Peter's Church, at 7 p. m., where again a full Church awaited him. After the second lesson, he kindly performed the office of engrafting a little one into the fold of Christ's Church through the waters of Holy Baptism, and instead of a formal sermon, gave a very graphic and interesting account of the wonderful growth of the Church of England in Canada, during the past sixty years, dwelling more especially on the extension that has taken place in our own Diocese, speaking in the highest terms of the good work done by the former Bishops of Quebec, and of the self-denying labours of the gentlemen comprising the various Boards of our Diocesan Church Society, telling of the good work done by the University of Bishop's College, at Lennoxville, and the Ladies' College, at Compton, mentioning also the names of some of Quebec's most liberal hearted Churchmen, among them Robt. Hamilton, Esq., and Hon. E. J. Price,

whose aid has done so much financially to build up and strengthen the Church's work. On Monday morning, the Bishop left Point St. Peter for Sandy Beach, this time being kindly driven by Mr. Bert. Le Marquand.

These annual visits to the coast of our energetic and hard working Bishop, coming as he does into contact with so many of our people, do indeed cheer, and help us all in many ways. All in this Mission will, I am sure, look with pleasure to his Lordship's return next Summer.

FITCH BAY AND GEORGEVILLE.

The Reverend R. W. E. Wright reports:

Georgeville.—The Annual Bazaar and Concert under the auspices of the Ladies' Guild of St. George's Church, Georgeville, were held on Tuesday, August 17th. Unfortunately the weather was not very propitious, as it rained nearly all day and evening.

The Bazaar in the afternoon took place in the lower rooms of the old "Camperdown Hotel," which were very prettily decorated for the occasion with ferns, goldenrod, etc. etc. In one room were the work tables of the Ladies' Guild and the Children's Guild, presided over by Mrs. Bullock and Miss Gunn respectively, and the candy table, in charge of the Misses Mudge, of Montreal, in another room were the flower tables, with the Misses Alger and Williams in charge, which were indeed beautiful with their display of bouquets of all sorts and sizes, as well as ferns and other potted plants. In the larger room tea was served from five to seven o'clock at dainty little tables, and the large number of people, who partook of this refreshment, testified to their appreciation of this "new departure," for which our thanks are specially due to Miss Meeker, of Baltimore, and Mrs. Wilford, of New York.

The Concert in the evening was held in the "Hotel Elephantis," under the management of Miss Wilford and Miss Jones, of Montreal, who are to be congratulated upon the success of the entertainment. The contributors to the programme, with two exceptions, were our Summer visitors, to whom we owe a great deal for the way in which they always come forward to help us in any work for the benefit of the Church. A nice sum was realized, which

goes towards needful repairs and expenses on the Church and property.

The Children's Guild, started last Fall, has been kept up all Summer under the superintendence of Mrs. Koyes, the President, Miss Gunn and others. The children gave a Lawn Party early in the Summer and are devoting the proceeds towards painting the Church, Sunday School Library and other expenses.

The Reverend C. Cameron Waller, late of the Diocesan College, Montreal, was here for some time, and kindly assisted at all Services during his stay.

Fitch Bay.—The Annual Sunday School Pic-Nic, was held on Saturday, September 11th, at Bay View, on Lake Memphremagog. Heavy rain in the morning kept a good many away, but as it cleared up in the afternoon those who went had a very pleasant time. We have to thank Mr. Henry Wilson for his kindness in driving the children to the picnic grounds.

Confirmation classes are now being held in preparation for the Bishop's visit later in the Fall.

The Reverend Dr. Wright, of St. John the Evangelist's Church, Montreal, was here for three weeks in July, and preached and assisted at all Services during his visit.

STANSTEAD AND BEEBE PLAIN.

The Reverend W. T. Forsythe reports:

During my holiday at Cacouna, for the month of July, the Services in the Parish were efficiently conducted by Mr. J. S. Holah, Divinity Student of Bishop's College.

During July and August, the Services in All Saints' Church were held at 4 o'clock on Sunday afternoons.

The Sunday School children connected with All Saints' Church, with friends, enjoyed a very pleasant outing at the cottage of Mr. C. F. Bayley, on the shores of Fitch Bay, on Friday, August 13th. A similar treat was given to the children of Christ Church Sunday School, on Friday, August 27th, at the Cottage of Mr. R. C. Parsous, at Baldwin's Pond.

We had a very pleasant visit from our Diocesan on Saturday and Sunday, Sept. 11th and 12th. At this time, Reverend F. G. Vial commenced his work amongst us as Deacon-Assistant with especial charge of All Saints' Church. On Saturday evening, the Bishop met the members of Christ

Church Congregation at a special business meeting, when it was resolved to liquidate the present heavy debt existing upon the Church, by raising a special fund consisting of annual subscriptions to be paid until the whole debt was extinguished. Towards this fund the Bishop generously promised an annual subscription, and we thankfully received a most liberal donation towards the same purpose by Hon. E. J. Price, of Quebec.

On Sunday morning there was an early Celebration of the Holy Communion at All Saints' Church, at which I was Celebrant and Reverend F. G. Vial, Epistoller and Deacon. At 10 o'clock, the Bishop officiated at a Baptismal Service in Christ Church, when a little infant was received into the Ark of Christ's Church. At 11 o'clock, the Service of the day was held. Six Candidates received the Sacramental Rite of Confirmation. Then followed a Choral Celebration of the Holy Eucharist, at which all the newly confirmed and a large number of other Communicants received the Blessed Sacrament. In the afternoon, a Service was held at the Marlow School-House, where there was a crowded congregation, and the Bishop gave an address on the History of the Anglican Church in Canada. We afterwards drove to a neighboring house, where the Bishop confirmed a woman dying of cancer, together with her aged parents. It was indeed a touching sight to see the little group in the sick room, of one of whom the days were numbered, receiving the strengthening gift of the Holy Ghost in the divinely ordained way. The Service in Beebe Plain Church in the evening was most heart-stirring. A large congregation was present. Two women were confirmed. The Bishop's addresses to the Candidates, as well as to the general congregations, were most simple, plain and instructive.

A Sunday School is now established in Marlow school-house, under the superintendence of Mr. R. D. Brodie.

NOTICES FOR OCTOBER.

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

Holy Communion, October 3rd and 17th at midday, October 10th and 24th at 8 a. m.

Saints' Days.—(S. Luke, October 18th, and SS. Simon and Jude, October 28th.) Holy Communion, 8 a. m., and Evening Prayer, 7.30 p. m.,

Wednesday, October 6th, Evening Prayer, 7.30 o'clock.

Harvest Thanksgiving Service on evening of Tuesday, October 12th.

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

Holy Communion, October 10th, at 10.30 o'clock, and October 31st, at 8 a. m.

Thursday evenings, at 7.30 p. m.

Harvest Thanksgiving Service, Wednesday, October 13th, at 7.30 p.m. Dedication Anniversary, Sunday evening, October 31st, at 7 o'clock.

Marlow.—Every Sunday, 2.30 p.m.

NEW CARLISLE AND PASPEBIAC.

The Reverend E. B. Husband reports:

On August 21st the Lord Bishop of the Diocese visited this Parish.

On Sunday, Aug. 22nd, Service was held in S. James', Hopetown, at 10.30 a.m., at which the Bishop preached on "The Way of Salvation" to a large and attentive congregation, and administered the Holy Communion. He afterwards expressed his pleasure with the improved heartiness of the Service. From Hopetown his Lordship drove to Paspebiac, where he was kindly entertained by Mr. Hamon, at Chas. Robin Collas & Co's. establishment.

At 3.30 p.m. Evening Service was taken by the Rector, at which the Bishop preached to a fair congregation on the progress of the Church of England in Canada, and especially in the Diocese of Quebec. Before the sermon his Lordship feelingly referred to the great loss that had occurred to Mr. Clement, in the burning of his store, only a few days before, and also to the dastardly attempt the previous evening to burn down the establishment of Charles Robin, Collas & Co.

In the evening Confirmation was held in New Carlisle Church at 7 p.m., when twenty-one candidates were presented for the Apostolic Rite of the Laying on of Hands, two of whom were from Paspebiac. The Church was crowded. The Service throughout was most hearty and impressive, while the Bishop's addresses were listened to with the utmost attention.

On Monday, the 23rd, the great event to which all had been looking forward took place—the Consecration of the new Church. Long before the hour for Service the Church began to fill; at 10 a.m. the Service commenced. The Bishop, pre-

ceded by the Clergy, the Reverend I. N. Kerr, Incumbent of Shigawake, and the Rector, proceeded to the west door during the singing of Hymn 336. The Petition from the congregation having been read and presented, the Bishop offered up prayer, after which, accompanied by the Clergy and preceded by the Church-Wardens, he passed up the Church while Psalm xxiv was sung.

After the Consecration had taken place, the Service of Holy Communion was commenced. A most practical sermon was preached by the Bishop from the words: "My House shall be called the House of Prayer." The musical portion of the Service was very efficiently rendered by the choir, who, with the organist, deserve great praise. There were sixty-two Communicants.

As to the Church itself, seven years ago it was commenced by the Reverend F. M. Webster, the former Rector. Gradually year by year one part after another has been completed till to-day this congregation possesses one of the finest country Churches in the Diocese.

To the S. P. C. K., England, we owe especially a deep debt of gratitude for their extended grant of £60, without which the Church would have for a long time remained unfinished. Also to the Church Society, Robert Hamilton, Esq., Hon. E. J. Price and Miss E. Murison, who has been indefatigable in collecting for the new Church, and to the Church Helpers for working our new Altar Cloth. The Church seats over 300 people, is 92 feet long, by 33 feet wide, with a spire 96 feet high.

In the afternoon a social gathering of the congregation was held in the field adjoining the Church, kindly lent by W. M. Shepard, Esq., at which tea and cake were handed round to all by the young ladies, and about 5 p.m. all returned home delighted, and glad that they had been permitted to be present on such a joyful occasion as the Consecration of their noble Church.

MAGOG.

The Reverend R. C. Tamba writes:—

We regret to have to begin our Parish news with a strain of sadness. On August 23rd, Mrs. Henry Stuart Hamilton died at the age of twenty-three years, a few days after the birth of her second child. Prior

to her marriage she was active in Church Work, and was familiarly and affectionately known amongst us as Flo. Young. She was a Communicant, and her life was characterised by great kindness and a uniform cheerfulness of disposition, not that her career, though brief, was exempt from trials, but those she kept to herself and to her God, and bore up under them with Christian fortitude. Her funeral was largely attended and was a very affecting occasion. The sombre draping of the Chancel was relieved by white flowers tastefully arranged by loving hands.

On Sunday evening, August 29th, we were privileged to hear an excellent Sermon from the Reverend H. Gomery, agent of the Bible Society.

On August 31st came off our Annual Sunday School Excursion on the stately "Lady of the Lake." The passengers numbered in all about four hundred. The Bullard Military Brass Band kindly volunteered their services and added much to the enthusiasm of the occasion. The weather was all that could be desired and all enjoyed immensely the day's outing, and not least that part of it which was spent in the attractive little American town of Newport, Vermont. Special pains are taken on these occasions to make the rates as encouraging as possible for the young, and especially for those who could not otherwise enjoy such a treat. A gratifying incident in this connection was the slipping into the hand of the Incumbent a two dollar bill by a genial gentleman at one of the wharves at which we touched.

On the night of September 6th, fourteen buildings in the business part of our town were destroyed by fire, including the fine Dolloff block just built. The loss is estimated at \$40,000, but it has resulted in no cases of destitution.

We are glad to welcome back our Lay Reader, Mr. Ben. Verity, after his vacation in England, and to be able at the same time to announce that the Bishop of the Diocese has been pleased to license to the same Office in our Church, Mr. Frank Day, of whom appreciative mention was made in last month's GAZETTE.

On Thursday afternoon, September 16th, a most pleasant event took place in S. Luke's Church, which had been looked forward to by the community with the liveliest interest, namely, the marriage of Miss Frances Agnes Louisa, of Sliema

Lodge, eldest daughter of the late J. B. Hall, M.D., to Miles Lawrence Williams, Esq., of Montreal. The bridesmaids were Miss Maude and Miss Violette, sisters respectively of the bride and groom. The groomsmen were W. A. Murray, Esq., of Montreal. The bride was given away by her uncle, Alfred Wright, Esq., of Castle Brook. Miss Maggie Lindsay presided at the organ, and Messrs. Ben. Verity and Roderick Tolmie acted as ushers. Besides relatives from a distance the Church was filled with many Magog friends to witness the interesting ceremony. The floral decorations were most beautiful, and were the best expression of a love and admiration wide and true, for we have known Fanny Hall as the heart of the young social life of our community. We have valued her as a helper in every department of Church Work, and have learned to appreciate her worth as an unconscious exemplar in the practical exercise of sympathetic goodness. The happy couple left on their honeymoon with the ringing of wedding bells, and amid a shower of blessings, and a fusillade of railway torpedoes. The bride was the recipient of many handsome and costly presents.

On Friday evening, September 17th, the King's Daughters held their annual meeting. Forty ladies were present. Mrs. L. Frenay presiding. The meeting was opened by the Incumbent with Prayer. The Secretary, Miss Brander, read a very interesting report of the year's work, which shewed how very much had been accomplished by the members. The chief feature of the evening however was the stimulating and suggestive Address by Miss Jack, of Montreal, under whose influence it will be remembered the Magog Circle was originally started. After the serving of cake and cocoa a happy and profitable meeting was brought to a close with the Doxology and Benediction.

Our Harvest Thanksgiving Services were held on Sunday, September 19th, with suitable decorations, but the weather was not favorable. Offertory for the Pension Fund of the Church Society, \$5.00. Collected by Miss Minnie Willows for the Bible Society, \$12.20.

SANDY BEACH.

The Reverend G. T. Harding reports :

Although the Lord Bishop's periodical visits to this Mission are always much appreciated, that of the present year seemed to many of us unusually pleasant and profitable.

The Bishop was met at Haldimand Town ferry (to which he had driven from Point St. Peter) about noon on August 30th by the Curate of the Mission, and he held a Confirmation in the evening of the same day at St. John's Church. What had been an unpromising day turned out fine for the evening, so that there was a very good congregation. The number of Candidates (twenty-three) was larger than we usually have, owing to the fact that several older ones, who had missed the opportunity of being confirmed in former years, were able to be present on this occasion. The Service throughout was hearty and enjoyable, and the congregation seemed to be deeply impressed by his Lordship's words of warning and encouragement in the two Addresses he delivered. A very important point, in particular, made in one of them I hope will never be forgotten, especially by those then confirmed. He said that his chief anxiety—as it is that of the Clergy generally—was not, lest those who had just made their vows should meet with failures and falls—for that was certain and must be expected, owing to the frailty of our human nature—but rather, lest, after failures and falls, they should give up and cease to try. With most solemn warning, therefore, against this, as the deadliest condition of the soul, the Bishop earnestly exhorted all his hearers to a never-failing perseverance. The collection at this Service amounted to \$3.60.

An early Celebration of the Holy Eucharist on the following morning, at which over twenty communicated, brought the Bishop's visit to a close, as he then, after breakfast, proceeded to Peninsula. I am thankful to say that all but six of the lately confirmed have at present come to the Holy Communion.

POSTSCRIPT.

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

Mr. G. H. Dunn, Bromsgrove, England, Reverend W. A. Gustin, Mrs. Wright, Montreal, Lt.-Col. Montizambert, Mrs. Spence, Quebec, Mrs. Crabtree, Black Lake, Reverend A. A. Bryant, White River Junction, Vt., Mr. E. J. Geddes, Grand Mere (2).

Also for 1898 :—Mrs. Crabtree, Reverend A. A. Bryant, Mrs. W. S. Sowell, Quebec, Mr. E. J. Goddes (2).

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