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### OUR PORTRAIT.

It is a sacred pleasure to be permitted to present to our readers an excellent Portrait of our revered Friend and Benefactor, Robert Hamilton, Esq., late of Hamwood, in this City. For an eloquent and extended "*In Memoriam*" Notice, from the able and ready pen of our good Archdeacon, we would refer our readers to another Article in this issue, and at the same time we would take the opportunity of saying how rejoiced we are to hear that there is on foot a project to raise a suitable permanent Diocesan Memorial, in order that we may show our gratitude to our ever generous and noble hearted old Friend. In all probability this Memorial will take the form of the entire restoration and considerable development of the main College Building of Bishop's College, Lennoxville. This will be most appropriate, for there is no Institution in which the late Mr. Robert Hamilton took more interest than he did in the University of Bishop's College. Indeed he was distinctly its greatest Benefactor, and had been admitted with other distinguished men to its Honorary Degree of D.C.L. This Restoration and Enlargement therefore would be something perfectly in line with our late lamented Friend's highest desires. There is no

doubt that steps will soon be taken to bring this important matter before the University and the Diocese; and it is certain that, if this plan is adopted, it will incidentally meet very real needs.

### The Bishop's Engagements for November

- Tuesday, November, 1st (All Saints' Day)  
 — Celebrate Holy Communion and Preach at Cathedral 11 a. m., and assist at S. Matthew's 8 p. m.
- Wednesday, November 2nd — Go to Cookshire
- Thursday, November 3rd — Visitation of Rural Deanery of Cookshire. Holy Communion 8 a. m. Morning Session of Conference 10. Afternoon Session 2.30. Evening Service with Bishop's Charge 7.30.
- Friday, November 4th — Holy Communion 8 a. m. Morning Session of Conference 10. Afternoon Session 2.30
- Saturday, November 5th — Go to Hereford. Preach at Harvest Thanksgiving 7.30 p. m.
- Sunday, November 6th — Confirmation and Holy Communion at All Saints', Hereford, 10.30 a. m. Preach at Colebrook 3 p. m. Preach at West St-warts-town 7 p. m.

Monday, November 7th—Return to Quebec.

Tuesday, November 8th—Visitation of the Rural Deanery of Quebec. Holy Communion at S. Matthew's Church 7.30 a.m. Election of Rural Dean at Bishopsthorpe 9. Morning Session of Conference at S. Matthew's Parish Hall 10. Afternoon Session of Conference 2.30. Deliver Charge at S. Matthew's Church 8 p.m.

Wednesday, November 9th—Holy Communion at S. Matthew's Church 7.30 a.m. Morning Session of Conference 10.30. Afternoon Session 2.30.

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

Sunday, November 13th—Celebrate the Holy Communion at Cathedral 8 a.m. and Preach 11 a.m. Preach at S. Matthew's 7 p.m.

Tuesday, November 15th—Preside at meeting of Central Board 4 p.m.

Wednesday, November 16th—Preside at meeting of Diocesan Board 4 p.m.

Thursday, November 17th—Travel to Lennoxville.

Friday, November 18th—Preside at special meeting of Corporation of Bishop's College and hear Theological Students at Bishop's College read and preach.

Saturday, November 19th—Hear Theological Students at Bishop's College read and preach, and travel to Fitch Bay.

Sunday, November 20th—Celebrate the Holy Communion at Fitch Bay 8 a.m., and preach 10.30 a.m. Preach at Georgeville 3 p.m. Confirmation at Magog 7 p.m.

Monday, November 21st—Return to Quebec.

Friday, November 25th—Attend meeting of Protestant Committee of Council of Education. Preside at meeting of Church Reading Society, Bishopsthorpe.

Sunday, November 27th—Celebrate the Holy Communion at Cathedral 8 p.m., and preach 11 a.m.

Wednesday, November 30th, (S. Andrew's Day)—Celebrate the Holy Communion at All Saints' Chapel 8 a.m.

### The Bishop's Church Reading Society.

The meetings of this Society are now being held regularly at the Bishop's residence, Bishopsthorpe, on the Esplanade, every Friday morning at eleven o'clock. The book selected for study is Wakeman's History of the Church of England, whose chapters are providing plenty of food for reflection, as well as for grand and lofty resolutions suggested by the Bishop, who, himself, generally acts as Reader and expounder of the matter in hand. The meetings are well attended, and there can be no doubt that those who will give themselves the trouble to be always or nearly always present, will obtain a grasp of the position and blessing of being members of our Church, such as comparatively few seem to possess. There is no subscription, and those who come have nothing to do but to listen, unless, indeed, they happen to wish to ask a question. Since history is constantly repeating itself, this is not a mere study of the history of the past, but is also often a strong suggestion and help towards a sound solution of some of the difficult problems of the present day. All, therefore, who may read these lines and feel inclined to come to Bishopsthorpe next Friday, will be heartily welcomed.

### CHURCH SOCIETY.

#### CENTRAL BOARD.

A Stated Meeting of the Central Board was held in the Cathedral Church Hall, on 18th of October. A grant of \$100 was made towards the erection of a new Church on Melbourne Ridge, and a like sum towards a new Parsonage at Agnes. A letter from the Lord Bishop in reference to Educational Grants was read and considered. The Secretary submitted a report in reference to Debentures deposited in the Bank in his presence. Letters

from four Clergymen were read expressive of thanks for grants received from the Society. Letters also were read from Rev. J. Prout and Rev. J. S. Dickson in reference to the condition and use of the Church on Amherst Island. A communication from Mrs. Merrick in reference to W. and O. Pension was received and considered. A letter was received from Mr. John Hamilton gratefully acknowledging, in behalf of his mother, his sisters and himself, the Society's sympathetic Resolution passed on the occasion of his father's death. The report of the Investment Committee in reference to the Society's property in Toronto, and a subsequent report of the Treasurer of the Society on the same subject, were read and considered; and a resolution passed authorizing the said Committee to act upon the suggestions embodied in the report submitted by them.

### Provincial Synod.

The eighteenth Session of our Provincial Synod was held as usual in Montreal, and extended from Wednesday, September 14th, until Thursday, September 22nd. The first and most important business was the settlement of the thorny question of the future relations of the General and Provincial Synods to the Board of Missions. Fifteen years ago the Provincial Synod created the present Board, which has done so much to awaken and deepen an interest in Missionary work. The contributions have consequently grown in fifteen years from next to nothing to \$50,000 a year. This, when we consider the means of our people, and when it is remembered that the Canadian Church has little or no endowment, and is consequently obliged everywhere to support her own ministrations in all her Parishes, is a considerable sum.

But now that we have a General Synod, it would seem to be natural that the Missionary work should be given into its

hands, and consequently, although there were some misgivings with regard to the proposed changes, the Provincial Synod, by a large majority, agreed to take the natural course. By this plan it is hoped that the Board of Missions will be able to obtain more complete information, to secure larger support and to make equitable distribution in all directions.

Two very successful Missionary Meetings were held, and, although we think their Collections should have been larger, yet we hope and believe they did something towards arousing and sustaining Missionary enthusiasm. A Conference was also held with the Woman's Auxiliary, and plans were devised which, it is hoped, will lead to more united action in time to come.

There was a long and profitable discussion on the subject of Religious Instruction in Week-day Schools. It was agreed that, while the systems now obtaining in the Provinces of Ontario, New Brunswick and Nova Scotia are unsatisfactory, the Schedule of Religious Instruction adopted by the Protestant Committee of the Council of Education for the Province of Quebec amounts to all that can be expected in general Protestant Schools, and a Committee was consequently appointed with instructions to endeavour to lead the Legislatures of the other Provinces to agree to something of the nature of the Quebec plan.

There was also a considerable debate on Sunday School work, but nothing was said that is likely to be helpful in our own Diocese. If our Clergy will but see that the Quebec System of Religious Instruction in our Day Schools is duly carried out, our best plan is to have a Schedule of Instruction for Sundays, consisting entirely of Church teaching, supplementary to the Bible-teaching given during the week.

Charges were made at considerable length and with some ability against the Bishops for not leading the Synod in a

policy of aggressive Church work. The facts upon which these charges were made were entirely founded upon instances in the Civil Province of Ontario, and we are thence led to suggest two things: (1) that the alleged slowness to occupy the field in the country parts is solely due to the Parochial selfishness of City Incumbents and Wardens, and (2) that it would have been far more respectful, if those who made these charges had, without accusing the Bishops of inaction, asked for a Conference on the subject. As far as the Diocese of Quebec is concerned, our readers are most of them well aware that we have a regular and highly efficient organised system of aggressive Church work, so much so, that in a diminishing Protestant population the number of members of the Church is being on the whole maintained, and we have a larger proportion of Communicants than will be found in any other Diocese in the world.

On the subject of *Divorce and Remarriage* Dr. Langtry submitted a resolution affirming that the law of the Church of England is that "marriage is indissoluble except by death;" and "directing the Clergy within its jurisdiction not to solemnize any marriage in which either of the parties has been divorced," and "entreating all members of the Church who may be the unfortunate subjects of a divorce to abstain from seeking remarriage during the life of a former partner." This resolution, which only came before the Lower House, was not passed, but the Upper House sent down to the Lower a resolution of its own, not asking for concurrence, but simply as information, as follows:—"That it is the strong opinion of this House that the marriage of a divorced person during the lifetime of the other party is entirely to be deprecated, and that the Clergy of this Province should not perform such a marriage." We feel sure that all our Clergy will be careful to observe this

Resolution of the Bishops, and rigidly to keep the Law of the Church.

We are glad that at this Session so much of the time of the Synod was given to subjects really affecting the welfare of the Church, and we attribute this great change for the better to the fact that there is now a General Synod.

### ALL SAINTS' DAY.

This great Festival, commemorating as it does all those who have departed this life in God's faith and fear, and also those dear departed ones who died "in the Lord" and "rest from their labours," is observed with great solemnity by the Church. It should be a day of holy joy, for, as we think of those who have gone before and who now rest in Paradise, we should lovingly remember them and long for that great day when, once again reunited, all those who lived to God, forever will live in the Light of the Beatific vision, which is the everlasting reward of the Church Triumphant and the end of time.

Especially should we appreciate the greatness and solemnity of this day, when, as we take our Communion—as we all should do—on the Festival of All Saints, we feel our nearness to and communion with the Saints, and we join in the song of thanksgiving with the ransomed ones in Paradise who worship God and say: "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God, for ever and ever. Amen."

The doctrine of the Communion of Saints is one of the Articles of the Creed, While the word "Saints" may in a sense be taken to refer to those, who in the Church Militant on earth are trying to lead true and godly lives, yet most surely does it include those members of the Church Expectant in Paradise, whom on All Saints' Day we commemorate.

**Important Truths, No. II.****Our Lord's Presence in the Eucharist.**

In order to the Spiritual Presence of our Lord's Body and Blood in the Holy Eucharist, our dear Lord must, in a manner beyond our understanding, keep His great promise and must come and be in our midst to give His Body for the Feast, and therefore, when His Holy Mysteries are celebrated, I know that my Saviour comes amongst us, and, while I naturally treat the consecrated Elements with reverent care, believing them to be, in some way above my understanding, the Body and Blood of Christ, I am well aware that these Elements remain still in their very natural substances, and therefore may not be adored, and consequently I worship and fall down, as I am bound to do, before my loving living Lord.

Of course we fully recognise that our risen, ascended, glorified Lord is in Heaven, and yet, in order to keep His promise, "where two or three are gathered together in My Name, there am I in their midst," we are bound to believe that He comes into our midst and is with us, especially in the gatherings of the faithful, wherever and whenever He pleases; just as, when He was here on Earth, He was still in Heaven, for He said to Nicodemus, "No man hath ascended up to Heaven, except He who came down from Heaven, even the Son of Man, who is in Heaven." Here we are taught that, while our Lord was here upon earth, He was still in Heaven, and in the same way we believe that, while He is now in Heaven, He still comes amongst us here upon earth, and stands in some way, above our understanding, in our very midst. We must not, in fact, and we do not limit the possibilities of our Lord's Presence, as we would limit the possibility of the presence of a mere man. It is true, we cannot understand how our Lord can be with us in all our Churches, and even in our homes,

while at the same time He sitteth in Heaven, but we believe His promise and take Him at His word. Yes! He is with us, not to sense but to faith, not carnally but spiritually. This we hold firmly and profess constantly.—(Extract from the Bishop's Primary Church, 1894.)

**Pan-Anglican Conference.****REPORT ON THE DUTIES OF THE CHURCH TO THE COLONIES.**

"Our Colonial Empire . . . has some of the fundamental conditions of stability. There are in general three ties by which States are held together: community of race, community of religion, community of interest. By the first two our colonies are evidently bound to us, and this fact by itself makes the connection strong."

These remarkable words of the late Sir John Seeley suggest connection between England and the colonies, which the Church of England is bound to cherish and sustain. In an ideal national Church the interests of every portion would be known to those at the centre of affairs, who would direct their efforts towards the efficient working of the system. The first duty of the Church to the Colonies would, in the view of your Committee, be to acquire accurate and full information regarding the condition of affairs: the second, to strengthen its weak points by generous and timely help.

But these duties have not been adequately recognized as resting upon the Church as a whole, and therefore voluntary effort on the part of associated individuals has been relied upon. Your Committee gratefully acknowledge that supplies of men and money have been furnished by the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel, the Church Missionary, Colonial and Continental Church and other Societies, supplemented by contributions elicited by Bishops and Clergy who have appealed personally to Church people in England. Some of these so-

cieties, and, notably also, the Council of the Colonial Bishopric's Fund, have given further and most munificent help in the endowment of Colonial Sees. It is to be hoped, however, that as the State has come to regard the Colonies as very much more important than they were deemed in days gone by, so the Church, in its corporate capacity, may look upon the work that is being done in these outposts and at the front as one that demands far more concentrated attention and wisely-considered plans for its successful accomplishment.

Turning now to matters suggested by the actual condition of affairs, your Committee are face to face with the fact that (as they learn from many quarters of the colonial field) large numbers of people who themselves, or their parents, claim membership in the English Church are destitute of their Church's ministrations, while others, through lack of Clergy, support the ministrations of other bodies. The duty of providing for their own spiritual needs rests on these settlers as soon as they are in a position so to do, though here an initial difficulty presents itself in consequence of Church people having been accustomed to the assistance of endowments at home, and being slow to recognize the combined privilege and duty of self-support. But, as they are the children of the Church of England, it becomes her duty to care for them until they have been aroused to a sense of their responsibility and are able to provide for themselves. This care would naturally take the form of a supply of men and means commensurate with the needs of the various colonies. In former days this was attempted by the selection and sending out of Clergy and school-teachers, and since 1787, by the erection of Sees, and by the founding of Church schools and colleges. In more recent years, your Committee think that there has been a disposition so to regard the claims of the heathen

world as to lose sight of the fact that those of Church people in the Colonies upon the sympathy and help of the Church at home come first in order. To emphasize this priority and to endeavour to meet the very pressing needs of the Church in the Colonies, your Committee offer the following suggestions, under the four heads of Living Agents, Financial Support, the Increase and Support of the Episcopate, and the care of Emigrants :

#### I. *Living Agents.*

Your Committee think it necessary to differentiate between the Colonies, for, while some are able to supply and train their own Clergy, and prefer this course to obtaining men from England, there are others which must, at least, for a time, depend upon the mother country. Your Committee are of opinion that valuable help may be rendered by a proposed scheme, which they heartily welcome, for service abroad, whereby young Clergy, with the approval of the Diocesans at home, are to be encouraged to take service abroad for a longer or shorter term of years, such service counting as if rendered in England, and their names being retained in the home diocesan calendars. Your Committee understand that the Boards of Missions of the Provinces of Canterbury and York have been asked by the English Episcopate to take steps for giving effect to this scheme, which represents, they are informed, the strong desire of some of the more active and earnest of the younger Clergy, and gives promise of most useful results. Your Committee, however, would add a word of caution, that zeal and a spirit of enterprise are not sufficient qualifications for colonial work; the fact being that in many matters a higher standard of general capability is required for work abroad than at home.

In the training of Clergy, whether in England for the Colonies, or in the Colonies for themselves, your Committee

believe that the Church at home may give great assistance.

St. Augustine's College, Canterbury, and other missionary colleges, have rendered signal service, and it would be well if studentships in these colleges or in the universities could be established, obtainable only by men sent home from the Colonies for training. Such a course would increase the efficiency of the men, and foster mutual sympathy between Church people at home and in the Colonies.

But it is not less important to establish or strengthen colonial colleges and schools, whether for the training of Clergy, or for primary or secondary education. The mother country should give of its best to aid such institutions by the provision of a competent educational staff, and it might be well also to increase the number of studentships which may be held by those who are being educated for the Ministry in and for the Colonies themselves.

## II.—*Financial Support.*

To do anything which might diminish the wholesale self-reliance which every Colony should learn and practise is the last thing which your Committee would propose; but they doubt if the Church at home adequately realizes the paramount importance of strengthening the Church in the Colonies in its early stages, or in special stages of development. To take illustrations—the rush of Englishmen to the new goldfields of Western Australia, to Queensland and to Mashonaland, and the gradual filling up of that great north-western part of North America which formerly belonged to the Hudson's Bay Company, constitute claims which can only be neglected at the risk of the Church being outstripped by other religious bodies in the care of the great communities which are now in their birth-throes. Your Committee have heard with alarm and apprehension of the proposals even to withdraw generous help

previously afforded, on the ground that it has been long given, and without any adequate appreciation of the true position of affairs. A comparison of the progress of the various religious bodies in the Dominion of Canada, according to the census returns of 1881 and 1891, would suggest lessons as to the serious danger of any premature withdrawal of financial support. The principle of gradual withdrawal according to the growth of the Colony is undoubtedly sound; but special circumstances require special treatment, and liberal aid in the early stages of a rising community, in any special time of distress, and at epochs (such as the present in North-West America) on which the issues of the whole future largely depend, is, from every point of view, wise and true policy.

While the duty of the whole Church in assisting the Colonies financially is thus plain, your Committee think there is one point on which clear and decided teaching should be constantly given at home, viz.: the manifest duty of those who derive income from colonial property or securities to contribute to the support and furtherance of the Church's cause in the colony where such property is situate. There are Colonies where the Church is struggling with difficulties, and yet from which large revenues are drawn by men and women who live in England, and who give their money, if and when they give it, rather to the place where they live than to the supply of spiritual privileges to the toilers who contribute to their fortunes.

Your Committee have already referred to the necessity of aiding the primary and secondary educational work of the Colonies in respect of educational staff. They would add that where Church day and boarding schools have yet to be provided or have inadequate endowment, or are not self-supporting, immediate and generous aid should be given for the future of the Church is largely dependent upon the



rising generation being thoroughly and soundly educated on a religious basis.

### III.—*The Episcopate.*

Your Committee moreover feel bound to call attention, first, to the need of a further extension of the Episcopate in the Colonies, and, secondly, to the great difficulty caused by the inadequate endowment of bishoprics, owing in not a few cases to the depreciation in the value of property. Financial support cannot be better given than in this direction, for it has been proved by ample experience that every new See, adequately supported, leads to a general quickening of Church life, and so, even financially, to a large increase of revenue for Church purposes.

### IV.—*Emigrants.*

Your Committee finally would draw the attention of the Church to the report of the Lambeth Conference in 1888 on the care of emigrants. The links between the home dioceses and the dioceses in the United States of America, or in the Colonies, in reference to emigrants, are still far too weak. Commendatory letters should, in every case, be given to those who emigrate, and where possible the authorities of the diocese abroad should be communicated with. The emigration agents of the Society for Promoting Christian Knowledge are frequently able to communicate with the authorities abroad if only the parochial Clergy will give full written particulars. There is one fact in connection with emigration which should never be forgotten. Emigrants, when they land in a new country, should have been so clearly taught why they are members of the Church of England as to be in no danger of drifting to other bodies from ignorance, as is often alleged to be the case. The fact suggests that one very necessary duty of the Church at home is so to teach Christianity as the Church has received it, that those who emigrate elsewhere shall retain and

practise what they have learnt at home.

Your Committee trust that the Church may evoke from her children at home, on behalf of her dioceses in the Colonies, an enthusiasm as spontaneous and eager as that recently shown, on the sixtieth anniversary of Her Majesty's Accession, for the representatives of the several Colonies. The Church at home and the Church in the Colonies are essentially one body, and "if one member suffer all the members suffer with it." The prosperity and efficiency of the Church in the distant portions of the Empire cannot but give a reflex blessing to the work at home, and thus the Church is really but adding to its own efficiency by the care with which it watches over and cherishes its Provinces and Dioceses abroad.

JOH : NORVIC,

Chairman.

#### *Note.*

The following report was agreed to by the Sub-Committee appointed to consider the operation of the Colonial Clergy Act, 1874:—

After careful consideration of the Colonial Clergy Act, 1874, of the difficulties found to arise in carrying out its provisions, and of the extreme difficulty in carrying fresh ecclesiastical legislation through Parliament, the Sub-Committee do not find themselves able to recommend any attempt to procure a repeal or alteration of the Act itself. The Sub-Committee are, however, aware of a certain soreness which has resulted in some quarters from the operation of the Act, of which three illustrations among others may be fitly given.

1. The anomaly—that Clergy who were ordained in England for the Colonies by an English Bishop, and therefore have passed the ordinary English examination for Holy Orders, and were in no way pledged by the manner of their education to foreign

or missionary work, and afterwards return to England, after approved service, with the sanction of their Bishop, find a difficulty in being licensed in England on the same terms as Clergy who have been ministering in England.

2. The difficulty which Colonial Clergy, who have served faithfully, and possibly with distinction, for an adequate number of years (say 15), experience in obtaining licences to serve in England on the same terms as Clergy who have been ordained by Bishops of the English Bench.

3. The difficulty which Clergy, coming from the Colonies to England for rest and change, but without any idea of permanent settlement, experience in officiating in England during their leave of absence, as sanctioned by their respective Bishops.

The Sub-Committee desire to express their confident hope that the Archbishops and Bishops in England will administer the Act in a generous and considerate spirit, especially in dealing with the case of Colonial Clergy of long experience and proved efficiency.

Signed (on behalf of the Sub-Committee),

W. S. SYDNEY,

*Chairman of Sub-Committee.*

#### RESOLUTIONS.

i. That this Conference welcomes heartily the proposal for the temporary employment of younger Clergy in service abroad as likely to lead to the great benefit of the Church at home, of the Church in the Colonies, and of the Church at large.

ii. That the Conference requests the Bishops of the Church of England to grant the same privilege to Clergymen temporarily serving in any of the Missionary Jurisdictions of the United States, with the consent of their Diocesan, which they accord to Clergymen serving in the Colonies.

iii. That it is the duty of Church people in England to give aid to educa-

tion in the Colonies, whether generally or in the training for the ministry and for the work of teaching:—

(a.) In the establishment and strengthening of Church schools and colleges;

(b.) In the establishment of student-ships in England and in the Colonies tenable by men living in the Colonies, and under preparation for Colonial Church work.

iv. That the endowment of new Sees wherever needed, and the augmentation of the Endowment of existing Sees wherever inadequate, deserve the attention and support of the Church at home.

v. That, in the judgment of this Conference, it is the bounden duty of those who derive income from colonial property or securities to contribute to the support of the Church's work in the Colonies.

vi. That while the principle of gradual withdrawal of home aid to the Church in the Colonies, according to its growth, is sound policy, the greatest circumspection should be used, and the special circumstances of each case most carefully examined before aid is withdrawn from even long-established Dioceses.

vii. That this Conference desires to draw renewed attention to the recommendation of the Committee of the Lambeth Conference, 1888, on the subject of Emigrants, and recommends that every care should be taken, by home teaching, by commendatory letters, and by correspondence between the home dioceses and the dioceses to which emigrants go, to prevent them from drifting from the Church of their fathers when they leave their old homes.

viii. That this Conference desires that every care should be taken by the Church at home to impress upon emigrants the duty of helping to provide for the maintenance of the Church in the country to which they emigrate.

ix. That it is the duty of the Church

to aid in providing for the moral and spiritual needs of our seamen of the mercantile service, who, in vast numbers, visit colonial ports, by means of Sailors' Homes and like institutions and by the ministrations of Clergy specially set apart for this work.

x. That it is the duty of the Church to give all possible assistance to the Bishops and Clergy of the Colonies in the endeavour to protect native races from the introduction among them of demoralizing influences and from every form of injustice or oppression, inasmuch as these, wherever found, are a discredit to Christian civilization and a hindrance to the spread of the Gospel of Christ our Lord.

### Domestic and Foreign Missions.

The Bishop is trying, by the Conferences which are being held at his Visitation, to arouse and intensify the Missionary spirit of the Diocese. And, connected with this desire, we have been asked to open a Missionary Department in our DIOCESAN GAZETTE. This we gladly do, and we shall be very pleased to receive from our readers interesting items of Missionary news.

In this our present number we give two brief items as follows:—

#### HOW THE WORK BEGAN IN NEW ZEALAND.

The most adventurous of all our early Missions was that to New Zealand. Many of us have friends in New Zealand now, and it seems to us as if it must be just like another England on the other side of the world. But a hundred years ago there were no lines of steamers and no mails, and Australia itself was only thought of as a very distant place to which convicts were sent and never came back. New Zealand was hardly known at all, except as a more distant island inhabited by fierce savages, who would very likely kill, and perhaps eat, any one who tried to land.

The Government had sent out a very earnest chaplain to the convicts, whose name was Samuel Marsden. To him, in his home at Paramatta, near Sydney, New Zealanders were brought from time to time. He encouraged them to stay with him, and sometimes had as many as thirty of them lodging in huts in his garden. One of them, a chief named Tippahee, asked for someone to be sent over to teach his countrymen. So when Mr. Marsden came back to England in 1808, he pleaded for the Maoris.

It was a great venture to undertake a Mission at such a distance, but the attempt was made. A joiner named William Hall and a shoemaker named John King were sent out, with much prayer. The idea was not so much to breach the Gospel as to prepare the way for it by teaching the Maoris how to become civilized and then preach.

On board the ship which took out King and Hall was found a poor Maori who, after many adventures and much ill-treatment, had been brought to England and turned adrift to starve. He turned out to be Tippahee's nephew, and himself a chief. Ruatara, for that was his name, was full of joy at hearing why King and Hall had come out, and promised to help them all he could.

When the ship reached Port Jackson (that is, Sydney), news had just come that a British ship had been burnt, and her crew killed and eaten by some of Tippahee's tribe in New Zealand. They had done this, it appeared afterwards, in revenge for murders committed by traders. In return, a party of whalers burnt Tippahee's village and killed him and his tribe.

After waiting some months, a whaling-ship was found willing to take Ruatara to New Zealand and land him there, but the captain broke his word, carried him off to Norfolk Island, and left him there destitute. A more successful attempt was made after a while, and Ruatara landed in New Zealand, and was able to persuade the chiefs to

be willing to receive the teachers. Then the Government objected, and had to be persuaded that it was better to convert than to destroy the Maoris. So, with all these hindrances, it was not until 1814, more than five years after they left England, that the missionary party, with Marsden at their head, reached New Zealand. Marsden found that a war had broken out between Ruatara's men and another tribe. He boldly went, unarmed, to the enemy, slept in their midst in the open air, and in the morning persuaded them to make peace. On Christmas Day, 1814, he preached the first sermon ever delivered to the Maoris, choosing as his text, "Behold I bring you good tidings of great joy, which shall be to all people."

The Mission he thus began had many ups and downs. The story of the following years is full of wars, treachery, narrow escapes of Missionaries—sometimes of their murder. Many mistakes were made, of course, and the colonists, who poured in after the Missionaries, treated the Natives barbarously.

All is changed now. New Zealand is a settled colony, and the Maoris live at peace. Heathenism has practically disappeared, and there is a Christian Church containing numbers of Native Clergymen. So mightily has the Lord blessed the work begun, amid such difficulties, eighty-four years ago. May we not take courage when things look dark in our own days? (*Selected.*)

#### THE DAY OF INTERCESSION.

No doubt the very first condition of the progress of the Church is our own earnest prayer. Every week, nay, every day, we, who have Christian privileges, should be praying for the growth of Christ's Kingdom, and when the annual Day of Intercession comes round, if we do not try to bear our part by private and public prayers, and, consequently, by adding to the vast stream of Intercession for the Blessing and Help of Almighty God upon those who are working and upon those for whom they

work, we incur a very grave responsibility and become guilty of a very grievous sin.

Now the Day of Intercession is appointed throughout the Anglican Communion for the Eve of S. Andrew, *i.e.*, Tuesday, the 29th instant, or any day of the week in which the Festival of S. Andrew falls. Hence our different Clergy may call their people together for Intercession at their one or more Stations, on any day from Advent Sunday till the following Saturday inclusive. We earnestly hope that this will be done, and that the special Intercessions authorised by the Bishops of Canada will be duly used, and that the opportunity will be embraced of giving to our people some interesting Missionary stories or details of the work, that is by God's mercy being done.

For the sake of those who have not preserved the authorised Prayers, although we gave them in November, 1895, we now repeat them as follows:—

*Immediately after the General Confession at Morning and Evening Prayer.*

O Lord, thou hast commanded us to preach thy gospel to every creature. But we have been backward in obeying thee. We confess that we have been wanting in zeal for thy glory, and the salvation of our fellowmen. We have felt too little concern about the souls of others. And now, O Lord, we desire to humble ourselves before thee for this our sin. Pardon us, we beseech thee, in thy great mercy. Give us grace to be more faithful in time to come. And do thou stir up within us a more earnest desire for the salvation of souls: for his sake who hath bought us with his own blood, even Jesus Christ, our Saviour. *Amen.*

*After the third Collect, instead of the Litany or the Prayers usually said at Morning and Evening Prayer*

O Merciful God, let thine especial blessing rest upon this Diocese, in which thou hast cast our lot, and upon

all the congregations within its bounds. Bless thy servant the Bishop, and those who minister among us. Bless also the members of thy Church and daily increase their number. Make us sound in the faith, and holy in our lives. Pour out more largely upon us the gifts of thy Holy Spirit. Revive thy work in the midst of us. Awaken the careless; arouse the impenitent; and lead many souls to Christ. Build up thy people in thy most holy faith.

We ask thee more especially to look with favour upon this Parish. Breathe into our souls the breath of life. Make us, as a people, to be more earnest, more holy, more heavenly-minded. Grant that a spirit of harmony and good-will may ever prevail among us. May we live together in brotherly peace and concord, and shew by the consistency of our lives that we desire to glorify thee. And, O Lord, do thou enable us so to serve thee here, that we may at length be received into thy kingdom above, for the sake, and through the merits of Jesus Christ, our blessed and only Redeemer. *Amen.*

Almighty and everlasting God, who wilt have all men to be saved, and to come to the knowledge of the truth, mercifully hear our prayers. We plead before thee for those nations of the earth which are sitting in darkness, and in the shadow of death. Deliver them from idolatry and unbelief; and grant that now at length the dayspring from on high may visit them. Take the veil, we beseech thee, from off the minds of thine ancient people Israel, so that they may at length acknowledge Jesus as their true Messiah, adoring thy mercy and rejoicing in thy salvation, through him who died for us, and rose again, Jesus Christ our Lord. *Amen.*

Almighty Saviour, who by the right hand of God art exalted, and hast received of the Father the promise of the Holy Spirit, shed forth thy light

and grace on this dark world. O thou who lovest a cheerful giver, grant thy people grace that they may minister liberally of their substance, to the making known of thy name throughout the world. Give thy blessing to all who are labouring to spread the knowledge of thy truth, and especially to those Missionary Societies which have ministered to the need of our Church in this Land. Prosper the work in which they are engaged, and make them the honoured instruments of spreading thy gospel, and proclaiming thy great and glorious name. Hear us, merciful Saviour, in these our prayers, and to thee, with the Father, and the Holy Ghost, be ascribed all honour and glory for ever and ever. *Amen.*

Almighty God, we give thee humble and hearty thanks for all thy goodness and loving kindness to us and to all men. We praise thee for the light of thy gospel, the labours of thy ministers, and all our religious privileges. Blessed be thy name for thy love and mercy which thou hast shewn us. Make us more and more thankful for thy grace and goodness; and enable us to shew forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service. Above all, we bless thy holy name for those of thy Missionary servants who have cheerfully endured hardships, or have laid down their lives for thy sake, beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

#### THE PRAYER OF S. CHRYSOSTOM AND THE GRACE.

*In the Communion Service, immediately after the Collect of the day.*

O Almighty God and heavenly Father, thou hast bidden us come to thee in every time of need. Look now, we beseech thee, upon thy Church,

and supply her pressing wants. The harvest truly is plenteous, but the labourers are few: O thou Lord of the harvest, we pray thee to send forth labourers into thy harvest. Move the hearts of thy servants, that they may willingly offer themselves for the blessed work of the ministry. Raise up faithful and true men from among us, men full of the Holy Ghost and of faith. Inspire them with a fervent desire to make thy ways known upon earth, thy saving health unto all nations. O thou great Shepherd of the sheep, prepare them by thy Holy Spirit earnestly to feed thy flock. Thou who didst leave the ninety and nine in the wilderness, and go after that which was lost, make them heartily willing to be employed by thee for the saving of souls. And do thou clothe thy Priests with righteousness, and make thy Saints to sing with joyfulness. Grant this, O heavenly Father, for Jesus Christ's sake. *Amen.*

*The following should be used as a Proper Preface.*

But chiefly we would praise thee for thy great goodness both to our souls and bodies. We thank thee for the Christian Land in which we live, and the Church to which we belong. We thank thee for the many mercies we are daily receiving at thy hands, and most of all for the blessed light of thy gospel which shines upon us. For this, and all thy loving kindness, we give thanks unto thee, through Jesus Christ our Lord.

Therefore with Angels and Archangels, etc.

*In all other respects the Communion Service will be as usual.*

NOTE.—Of course, in cases in which Clergy happen to possess copies of the Missionary Service approved by the Bishops of Canada in 1872, they are welcome, if they prefer to do so, to use the whole.

## Visitations and Conferences.

We have already published a report in our September issue of the Bishop's Visitation of the Deanery of Gaspé, held on August 17th and 18th. During the past month four more of these Visitations and Conferences have taken place in different Deaneries, and we give below reports of three of these occasions in the order in which they occurred:—

### SHERBROOKE.

The meetings in connection with the Visitation of the Deanery of Sherbrooke lasted throughout Tuesday and Wednesday, October 4th and 5th. After the early Service each morning the Clergy present took breakfast with the Bishop at the Magog House, after which public meetings were held in the Church Hall each day, from 10 a.m. until 12.30 p.m., and again from 2.30 until 5 p.m. At these meeting papers were read on various subjects by the Rev. Dr. Dumbell, Rev. Dr. Scarth, Rev. Prof. Parrck, Ven. Archdeacon Roe, and Rev. R. W. E. Wright and Rev. W. Barton, and very interesting discussions took place afterwards. On Tuesday evening there was Choral Evensong at St. Peter's, when the Bishop delivered his Charge to the Clergy. There was also a good congregation present. His Lordship having, on the occasion of his first Visitation in 1894, taken the subject of the Real Presence of Our Lord in the Blessed Sacrament of the Altar, dealt on Tuesday evening with the sacrificial aspect of the Eucharist, and delivered a clear and most powerful Charge, which produced a profound impression upon his hearers, and is calculated to do lasting good.

### RICHMOND.

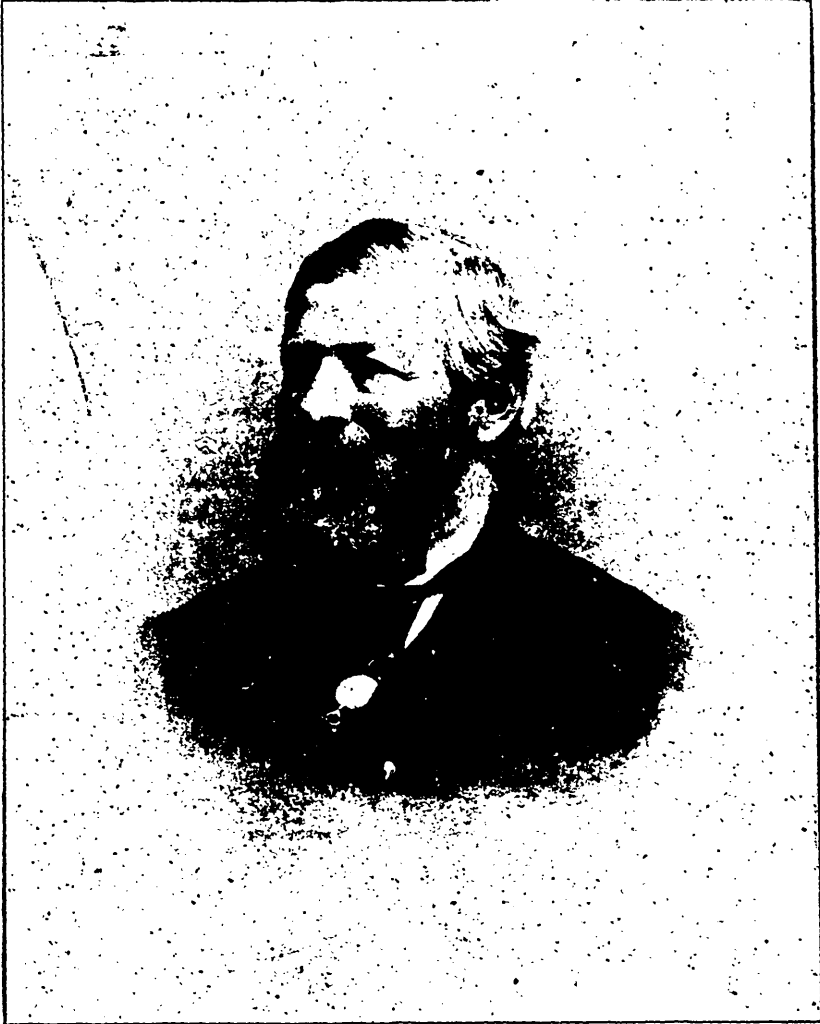
When a few weeks ago the Rev. Rural Dean Hepburn announced to the congregation "that it was the intention of the Lord Bishop of the Diocese to hold a Visitation of the Rural Deanery of Rich-

mond on October 11th," he met with a hearty response and desire on the part of his people, that the Lord Bishop, whose warmth of hearth and kindness to all, individually and collectively, is so well known, should meet with the like warmth of reception his Lordship so freely gives. We are apt to forget when we are sitting comfortably at home of an evening the long drives in bad weather and at all hours taken by his Lordship through his vast Diocese, with the one thought that he may say to all, "*Sursum Corda*"—"Lift up your hearts."

To many of the congregation the Clergy of the Rural Deanery of Richmond are well known, and it was a pleasure to see them in our midst. The Venerable Archdeacon Roe twenty-five years ago resigned the Rectorship of Richmond and Melbourne amidst profound regret to take up the Professorship of Pastoral Theology at Lennoxville,—this Parish having so prospered under his untiring energy as to become self-supporting. The Rev. Thos. Blaylock, of Danville, whose "high aim" and fine physique remind one of a type of the true "Christian soldier," is always welcome in our midst. The Rev. L. C. Wurtele, of Acton, has always endeared all hearts by his direct simplicity of address on the great truths of Christianity and by having from time to time ministered to us. Many of us who had the pleasure of knowing the Rev. E. A. W. King, twenty-five years ago the incumbent of Kirkdale and Durham, were glad to renew his friendship and welcome him in his new Parish at St. John's, Melbourne, where to know him as a true loving Christian Pastor is the future outlook for the good people of Melbourne. The Rev. J. S. Sykes, of Kingsey, seems almost to belong to us, and his cheerful bright manner, combined with a direct earnestness, must overcome the stoniest heart. The Rev. W. J. Curran, of Kirkdale, in his trial Mission at St. John's, did what no other had done,—he lived wholly and

solely with and for the people of that large Parish, and his zeal and energy met with a willing response from the people of St. Anne's, when he undertook to build the Melbourne Parsonage. The Rev. R. J. Fothergill came to us as a stranger, but we were all impressed by his earnestness of address, and trust that he may come amongst us so often as to become a familiar friend. Last, but far from least, our own good Rector, whose kindness is felt in every house in the Parish, had only to express his wish that his Lordship the Bishop and the Clergy of the Deanery should be properly received, and it met with the one desire to give them a cordial reception. Under the leadership of Mr. C. P. Green the Choir practised for the Choral Festival which was held in St. Anne's Church on Tuesday evening, the 11th October, and their efforts were crowned with success, especial praise being due for the rendering of the *Nunc Dimittis* to music composed by Mr. Green. The hymns were heartily sung by all, and to all lovers of good music such a festival was a great treat. The Bishop's Visitation Charge to the Clergy, which was very full of deep research and rather beyond the average lay mind, was listened to attentively. It is a great privilege to the laity to be allowed to listen to the papers and comments of the Conference, and if it were not that all the laymen of this Parish have occupations and business to prevent them from attending and taking part, no doubt more would avail themselves of the privilege, although, as a prominent layman remarked, they stand at a disadvantage in offering comments upon the subject of a paper of which the clerical writer has made a study.

If the older people were honoured by entertaining the Clergy in their own homes, the young people were determined to do their share, so they combined and gave an Afternoon Tea in the Church Hall from five to seven o'clock, and thus gave evidence of the energy that may be ex-



ROBERT HAMILTON, ESQ., D.C.L.



pected in the future in this Parish. The Bishop in his genial manner made every one feel happy, and especially the young people, by his appreciation of their maiden efforts.

The general effect of the Conference on the minds of the parishioners was to give them an inspiration and determination themselves to do better for the time to come. They also greatly rejoiced to observe the very cordial and happy relations existing between the Clergy and laity of the Deanery, and they hope it may be their pleasure to entertain them annually.

The Lord Bishop returned on Sunday evening, the 16th, to give the Rite of Confirmation, his Charge being listened to by a large congregation, and though he was addressing the newly confirmed, each word must have touched the heart and impressed the mind of every one present. We hope it will be in the near future that his Lordship may revisit us. To the Rev. Rural Dean Hepburn and Mrs. Hepburn must be attributed much of the success that attended this happy and profitable occasion.

#### LEVIS.

His Lordship the Bishop held his Visitation in connection with the Deanery of Levis, at St. James' Church, Leeds, on October 18th and 19th. The Bishop and the nine Clergy who attended the Visitation were hospitably entertained by the Rev. J. Rothera and his devoted people. A well arranged and sumptuous dinner was provided for the Bishop and Clergy on each day of the Visitation by the Ladies' Aid, at the house of Mr. Charles Jiggins. Each morning there was a Celebration of the Holy Communion, after which papers were read by different Clergymen on various aspects of Missionary work, in the following order: "The place of Missions in the Original Constitution of the Church." (2) "Duty of Missions, as suggested by the lives of the Apostles." (3.) "Missions to Britain." (4.) "What we owe to Theodore and

Augustine." (5.) "Domestic Missions." (6.) "Foreign Missions." All the papers were interesting and profitable, but the papers read by the Rev. G. T. Harding on Theodore and Augustine, by the Rev. J. Rothera on Domestic Missions, and by the Rev. W. G. Falconer on Foreign Missions, showed much careful preparation, and clear, extensive views of the important subjects on which they had written. Enthusiastic and stimulating discussions followed the reading of the papers, which were rendered more interesting and impressive by the clear and vigorous addresses of our Venerable Archdeacon, and the admirable and exhaustive summing up at the close of each discussion by his Lordship the Bishop. The closing Service of the Visitation was a Confirmation, at which a number of young people were confirmed. It was indeed a very solemn Service. Many said it was the most impressive Confirmation Service they had ever witnessed.

#### IN MEMORIAM

##### ROBERT HAMILTON, D.C.L.

The announcement in the newspapers that the life and life-work of our great Churchman, Robert Hamilton, was closed, came upon all who knew him as a deep sorrow, and evoked from all quarters, both civil and religious, expressions of appreciation evidently genuine of the priceless value to the Church of his devotion to her as the truest of sons; and of the value, equally real though on different lines, to the country, of his high and honourable character maintained through a long life as a man of business and a citizen.

To the Church, to which his heart and life were given with quiet steady devotion for some two generations of men, the loss of his presence—his personal influence and his good example is, of course, beyond expression. The Provincial Synod was then in session in Montreal, and nothing

could more evidence the esteem and grateful love in which Mr. Hamilton was held throughout the Canadian Church than the effect produced by the announcement of his death upon that august body. The business of the Synod was at once suspended; a message of warm hearted sympathy was despatched to the bereaved family; and a deputation of distinguished men was appointed to represent the Synod at the funeral.

It will be readily understood how impossible it is in a short article such as this to say anything worthy of so noble a life in all its manifold activities. The writer can but call attention to the most important points in so distinguished a career.

1. Robert Hamilton was born at New Liverpool on the 1st September, 1822. His father was Lieut.-Colonel the Hon. George Hamilton, one of the Hamiltons of Hamwood, in the County of Meath, Ireland, who came to Canada in the early part of the century, and became the founder of the great Lumber Establishment at Hawksbury, on the Ottawa River. Colonel Hamilton in his early business ventures met with many reverses, but with courage and persistency overcome them all; and had placed his extensive operations in a safe and sure condition when he was suddenly called to leave them to other hands. Colonel Hamilton was a devoted loyalist, and took an active part in putting down the rebellion of 1837. To his loyalty his life was sacrificed. While attending to his duties as Colonel of Militia he contracted a cold which in a few days carried him to his grave.

His son Robert was always intended to be in due time the head of his father's business, but when this crisis came he was only a youth of seventeen. He was at once however placed in a position to prove and develop his powers, and showing the same capacity for business which so greatly distinguished his father, he took charge in 1843, when only twenty-one years of age, of the business at New

Liverpool, and there built up in time the great fortune he now bequeaths to his children.

2. In this Memoir, however, it is not with Mr. Hamilton's success in business that we are concerned, but with the religious life of his character, and with the use he made of his great business capacity and great wealth in helping to build up in this young country the Church of the Living God.

How the subject of this sketch,—by what influences and in what ways,—became the sincere but undemonstrative religious man that he was, the writer is not informed. His school-master was the Rev. Dr. Urquhart, of Cornwall, an able teacher. His pastor for many years was one who always left deep impressions upon every sincere soul that came under his influence,—the saintly Bishop Mountain. The writer remembers how he was impressed when he came to work under Bishop Mountain as a young priest in the City of Quebec, the Bishop's own parish, with the way in which the Bishop had unconsciously stamped on so many of his old parishioners in Quebec his own religious character of profound seriousness in religion, and of deep but unobtrusive devotion.

However this may be, it is certain that from an early period in his career, Mr. Hamilton took a practical interest in the Church and her work. He had not attained his majority when our great organization the Church Society was founded, and yet we soon find his name appearing on all the more important Committees charged with the different sections of the Society's work:—On the Lay Committee in 1848, the Central Board in 1851, the Clergy Trust Committee in 1856; and so early as 1858 he had the honour (and it was accounted a very distinguished and coveted honour in those days) of being enrolled among the Vice-Présidents of the Society. These appointments and his acceptance of them are the best as-

surance of his sincere devotion to the work they involved. And so from the first he came to be more and more confided in as one of that noble band of laymen whom Bishop Mountain gathered around him and to whom the Church in the Diocese of Quebec is so deeply indebted for her financial position to-day.

3. Indeed, the Church Society was the Church in the Diocese itself in its financial aspect, and was organized to bring help and comfort to every department of the Church's work. It has been greatly blessed and has greatly prospered. And it is safe to say that there is no division of its work which has not been generously subvented by Mr. Hamilton from the first. Among all these however he took a special interest in two,—in the promotion of Local Endowments, and in the Education of the Children of the Clergy.

For the latter object, Mr. Hamilton, now many years ago, engaged to the Church Society that he would add an equal amount to whatever sum the Society would vote year by year. I find that in 1897, the sum granted in this way to the Clergy amounted to \$860. These contributions have been going on at least since 1880, and the aggregate of them amounts to a large sum. They have quite changed the status of the children of the Clergy, whose parents are now able, not without much self-sacrifice, to secure for their children the benefit of being educated in the best schools and in the University. The importance of this provision can scarcely be exaggerated. England owes much of her high tone as a nation in religion and morality to the wholesome influence of the home life of so large a body of her sons and daughters in the Parsonages of her national Church and to the sacrifices made by her Clergy to give their sons a University education. There are few things in our Diocesan life more truly matter of congratulation than to see how generally our Clergy avail themselves of these grants. Among all his

good and charitable projects Mr. Hamilton never did a better thing than the stimulus he supplied to the Clergy to make the great efforts they are everywhere making to secure these benefits for their children.

4. The Local Endowments of our Diocese form one of the most valuable features in its financial system. These were begun thirty-two years ago as a means of providing against the reduction and final withdrawal of the S. P. G. grants. Great anxiety was felt as to the result of this policy on the part of the venerable Society and much despondency. At this juncture Mr. Hamilton came forward with the offer of a large and generous premium upon every Local Endowment that should now be founded under the trust of the Church Society. He selected a certain number of Missions to begin with, and offered to each \$200 provided an equal amount were raised for Local Endowment. This list was enlarged from time to time until it practically covered the whole Diocese outside the city of Quebec. In a number of cases a second and third conditional gift was offered to and secured by the same Mission; while to reach the case of the poorest Missions, the amounts offered were enlarged, and the amounts required reduced. The result is that all our Parishes and Missions, with the exception of two or three of the latest founded, are in possession of these Endowments,—Endowments not sufficient indeed to provide unaided stipends for the Clergy, but of material help towards that result. The money invested for this purpose now amounts to about \$140,000, and this sum total is steadily growing at the rate of about \$7,000 a year, and provides an income increasing in some degree in proportion to our needs. It was a wise foresight on the part of Mr. Hamilton to embark so largely as he did in the project, and to him, it may fairly be said, is the splendid success of the movement due.

- 5. Another line of his benefactions, perhaps quite as costly to him and beneficial to the Church, has been his generous contributions toward the building of our Churches and Parsonages. In 1892 our Diocese possessed one hundred and thirteen Churches and forty-three Parsonages, and many have since been added to the number. Practically all of these buildings have been erected within the period we are reviewing, and to all of them Mr. Hamilton has contributed at least \$100 to each Church and \$50 to each Parsonage. It has been an immense strength and comfort to the Clergy in entering upon these necessary but arduous tasks to know that they could depend upon so large a donation to begin with. And all these moneys were given with such wise conditions as to stimulate the liberality of others, and to insure in each case, freedom from debt.

6. To pass away now from the Church Society, there is another institution which has profited at least equally by Mr. Hamilton's generosity, —the University of Bishop's College and Bishop's College School. These are great and noble Institutions, entrusted with that which is most precious in the life of the Church and of the country, —its choicest sons at their most critical age. To such institutions, endowments are simple necessities; they cannot live without them. Al- most if not quite from the inception of the College, Mr. Hamilton was appointed one of its Trustees, and until the weight of years rendered the journey to Lennoxville too great a burden, he was constant in his attendance, and showed the deepest interest in all its affairs.

Thirty years ago the College was in great financial straits. Its endowment was only sufficient to maintain one Professor. Now it is endowed handsomely if not adequately. All the four Professorships are endowed as is also the office of Principal. This happy change is largely due to Mr.

Hamilton's sense of the value of the education and training there given, and to his generous gifts.

7. It is evident that Mr. Hamilton felt that these two great organizations, the Church Society and the Church University, were the main buttresses of the Church in the Diocese of Quebec. His confidence in them and desire for their safety and progress he made clear by his large donations extending over so long a series of years, but most of all by the noble legacy he left to each. In these legacies he still lives; their revenue, especially in the case of the Church Society, in a large measure taking the place of his own personal donations year by year. Indeed Mr. Hamilton's devotion to the Church Society partook of the nature of a personal affection, and his name will live in connexion with it, especially through this last gift, we may surely believe to the end of time.

8. It must be remembered, too, that Mr. Hamilton did not content himself with giving money to help on these great and noble works. He devoted in each case the best of his ability, his great business capacity, his large experience gathered through a long life of dealing with men, and above all, what could never be given to business merely of this world, the warm devotion of a faithful, religious and loving heart.

9. But now to come nearer home.— Down to the early seventies Mr. Hamilton was a member of the Cathedral congregation. On his brother, the Bishop of Ottawa, succeeding to the charge of St. Matthew's in 1863, he naturally was led by the attractiveness of so devoted a ministry more perhaps even than by the ties of kindred and affection, gradually to attend upon the services of that Church, and finally to cast in his lot with St. Matthew's altogether. One result of this change of allegiance was the early substitution for the old St. Matthew's Chapel of the present handsome and costly Church,

There can be no doubt that, while others were liberal "to their power, yea and beyond their power," in promoting the development of St. Matthew's, the important and costly works which have done so much to make the Divine Service there to be in "the beauty of holiness" could not have been carried out without the knowledge that Mr. Hamilton's ability and willingness to give largely could be relied on. The building itself, the internal decorations, the costly pulpit, the maintenance of the surpliced choir, the school-house,—all these and much more which have had so important a share in developing reverence and devotion on sound principles must be traced back, beyond the zeal of the Clergy and the loyalty of the people, to the calm good sense, the sound judgment, and the large and liberal heart of this noble Churchman.

10. And the same holds good of the religious work done at Cacouna. In nothing perhaps did Mr. Robert Hamilton's religious character and loyal churchmanship come out more strikingly than in the provision made at Cacouna for the religious wants of its summer visitors. Of course we know how much credit is due to the Bishop of Ottawa for the religious influence which attaches to the Church at Cacouna. And the writer does not forget the leading part Mr. H. S. Scott took in providing means for the building of the Church. But without the cordial cooperation, the strong, steady support, and the earnest consistent life of the great merchant, the religious work done at Cacouna could hardly have been compassed. All through life indeed the two brothers worked as churchmen hand in hand and shoulder to shoulder,—but this is not the time or place to record the life-work of the Bishop of Ottawa.

But what an object lesson it was to see the subject of this memoir morning by morning at the appointed hour of prayer in his place in the House of Prayer, and how

must his quiet cheerfulness, his reverence, his enjoyment of those religious Services have impressed many and helped them in their religious life! How much good the modest Church at Cacouna has done, with its quiet religious Services every day and every Sunday, in drawing to the Saviour hearts which all other influences perhaps are tending to draw away from Him; in how many young and loving souls it has strengthened and deepened the Divine life; how many have there learnt that the Church was their true Mother, and that she is One, will never be known till the Great Day.

11. At the Synod of 1877, the Bishop and Clergy presented an address to Mr. Hamilton full of gratitude and affection, in acknowledgement of all that he had done and was doing to build up the Church. The address, which is now before the writer, first speaks generally of "the many benefits which, during a long series of years, Mr. Hamilton had been the honored instrument of conferring upon the Church," and then goes on to specify most of those mentioned above, laying special stress upon "his promotion of Local Endowments," and adding, "the providing of Parish Libraries, the education of the Clergy, the extension of Church Missions in destitute places." The address makes specially grateful mention of his "munificent donations to the Clergy of the newest and freshest theological works, which their limited means would not allow them to provide for themselves," and in particular his putting it within the reach of every Clergyman in the Diocese to procure, at one-fourth of the original cost, a copy of Wodsworth's invaluable Commentary upon the entire Old and New Testament.

The address emphasizes the fact, also brought out above, that Mr. Hamilton gave not money only, but the best of his "time and personal attention to the promotion of these objects," and closes with the words, "best of all, the

gift of your own first-born son to the Ministry of the Church in this Diocese."

12. Mr. Hamilton was deeply touched by this address and returned a beautiful answer, which I wish the space at my disposal could allow me to give in full. But one clause in the answer I may extract, specially valuable as revealing how he came to be able and willing to give so largely and cheerfully to every worthy object that was brought before him. After modestly deprecating as quite beyond his deserts the high praise which the Bishop and the Clergy had awarded him in their address, Mr. Hamilton goes on to say:—"If I have been able to do anything in any degree useful to this Diocese, it is due in a large degree to a book called *Gold and the Gospel*, the perusal of a portion of which, many years ago, satisfied me of the propriety, I would say the duty, of a man's adopting a principle for his guidance in giving, I mean, the principle of giving a certain proportion of his income to the service of God and the good of his fellow-men. I do not venture to name any proportion, nor to limit the giving to that proportion."

13. The writer of this notice has a distinct remembrance that a copy of the book Mr. Hamilton mentions as having had so important an influence on his life, was sent anonymously to every Clergyman in the Diocese of Quebec in the early fifties. Who the donor was the writer never heard, but it is evidently probable that Mr. Hamilton, having learnt from it a great duty to which is attached a great blessing, desired to put the same blessing within the reach of others.

It is understood that under the provisions of Mr. Hamilton's will, the undistributed balance at the credit of his Tithe Fund, amounting to some \$12,000, is to be added to the legacy of \$45,000 bequeathed to the Mission Fund of the Church Society.

14. The reference made in the address to Mr. Hamilton's first-born son brings us to the great sorrow of his life,—the

loss of three of his children as they grew up to years of maturity. Especially did he take to heart the death of the amiable and excellent young Clergyman who is referred to in the address. The Rev. George Hamilton was a man of great promise, from whose many attractive qualities the Diocese expected much. But God said otherwise. After six years of devoted service under the training of his uncle the Bishop of Ottawa, a service in which he gained the affection of all who knew him, he was called away.

And finally the great churchman's own end came.

With little if any pain or distress, the good, kind, helpful man, "the pride and the boast of his Diocese," who had done so much to build up the Church's work, to repair her breaches and to strengthen her battlements; who had shown through a long life, not so much by words, for his words were always few, as by good example what even one true-hearted laymen might effect, sank gently and quietly to his rest.

"Blessed is he that considereth the poor; the Lord shall deliver him in the time of trouble."

It was fitting that he who had never seen a distress or heard of a misery without the desire and effort to relieve them should himself pass away in childlike peace.

On Sunday evening, the 11th September, the stroke came. And yet it could hardly be called a stroke, it was scarcely a touch. Coming down stairs at Hamwood, on his way to church, he felt a little dizziness, and a slight trembling in his limbs. This he at first made light of, and after standing still for a few moments expressed his intention of still going to church. But the attempt to move showed that this could not be. Tender loving hands helped him to bed. For a time his mind was clear as ever, and his speech perfect; but soon he sank into insensibili-

ty, and on Monday, the 19th. without so much as a sigh, he passed away.

“Mark the godly man, and behold the upright, for the end of that man is peace.”

“They that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called The Repairer of the breach, The Restorer of paths to dwell in.” H. R.

Windsor Mills,

All Saints' Day, 1898.

#### THOMAS HARRY LLOYD—PRIEST.

Entered into rest at Lake Saranac, Wednesday, October 19th, 1898.

It has pleased God to take to Himself a young man who had many friends, and who might have looked forward, not unnaturally, to a long and active life. A native of Wales, as his name suggests, he came to Canada with his family in early boyhood, and received his education at Bishop's College, Lennoxville. For a time he was on the school staff. He was very successful in that capacity. His skill in manly sports, and his frank genial manner made him popular with boys and young men, and withal he was a firm disciplinarian. He was admitted to the Diaconate by the Archbishop of Ontario, and presently after the division of that Diocese he was advanced to the Priesthood by the Bishop of Ottawa and served very efficiently as Parish Priest at Vankleek Hill. He left that post, where he was much beloved, to accept the curacy of the Quebec Cathedral. It is possible that soon after this appointment his health began to fail, for in the month of February last he shewed symptoms of pulmonary delicacy, and from that time could do no more clerical work. By the advice of competent medical men he went to try the treatment at Lake Saranac last June. The change and the system seemed for a while to benefit him, but latterly he grew alarmingly worse, and passed away sud-

denly on Wednesday, October 19th, in the presence of his poor young wife. He was laid to rest near his father-in-law's home on Lake Massawippi, on Saturday, October 22nd, and a simple but beautiful Memorial Service, with appropriate hymns and an address from the Dean, marked the day and hour in the Quebec Cathedral. He had endeared himself in a short time to all the members of that congregation, and his beautiful voice and reverent manner of performing the Sacred Services will not easily be forgotten. All those, and they are many, who cared for him will realise that he is “not lost but gone before,” and will believe that he is at rest in the keeping of his Heavenly Father. May that Father support and comfort the widow and the orphans.

#### Woman's Auxiliary.

The Triennial Meeting of this year was generally recognised by the Women, who attended, to have been the most satisfactory and encouraging one since the formation of the Woman's Auxiliary. The attendance was very good. The collections and subscriptions reported for the preceding three years were the largest received.

The Conferences with the Board of Management were of a very satisfactory nature—and the Woman's Auxiliary goes forth to meet its fifth triennial period, with every hope of a growth of work for the Missionary cause.

#### DISTRICT NEWS

##### MELBOURNE.

The Rev. E. A. W. King writes:—

The Lord Bishop, with his usual condescension and ubiquitous capacity, visited Gallup Hill and the Ridge on October 14th and 15th. In the new Church, of which his Lordship spoke in complimentary terms, Evening Prayer was said at 7.30 p.m. by the

Missionary in charge. The Rev. W. J. Curran, who acted as Bishop's chaplain and carried the Pastoral Staff, read the lesson from a pretty new lectern of butternut, thus using for the first time his own handsome gift to the Church.

For the first time also, new matting for the aisle, obtained through the generosity and zeal of Miss Holland and her sister, was in its place.

The Bishop's address referred in most pleasingly graphic terms to the recent Lambeth Conference and our good Queen's Diamond Jubilee and several interesting anniversaries of very important events connected with England's National Church, which were celebrated last summer, and in relation to which his Lordship bore a personal part. A wet and dark evening, and lack of sheds for horses near the Church, accounted partly for only a moderate attendance.

NOTE. — We hope, Mr. Editor, you may be able to find room some day for the names of the chief contributors to the building fund and work and materials of the new Church.

#### KINGSLEY.

The Rev. J. S. Sykes reports: —

The two words, *pleasant* and *profitable*, best describe the Bishop's recent visit to Kingsley. We are glad to look back upon it as having been pleasant to his Lordship, because on that day, another mile-stone on life's journey had been passed — it was our Bishop's birthday, and those of us who were acquainted with the fact, heartily wished his Lordship "Many happy returns of the day." On the part of the people pleasure was stamped on every countenance, and there is no room for doubt that we, one and all, profited by the words of practical wisdom and encouragement spoken for our guidance. Especially was this true in the case of those confirmed; their attention was secured at the first word, and retained unbroken to the end. It was a pleasant

sight — the reverent demeanour of so many young people claiming their privilege of partaking of the Body and Blood of our Lord Jesus Christ in the Sacrament of the Lord's Supper. Sixteen were confirmed and all received their first Communion on the day of their Confirmation. In all, there were fifty Communicants, a fair proportion, even though the Church was filled to its utmost capacity. In the afternoon the Bishop preached at Spooner Pond, taking for his subject "Jesus Christ the same, yesterday, to-day, and for ever." The sermon, which was both interesting and instructive, was listened to with close attention. At Sydenham Place the Bishop congratulated the congregation on the improvement in their Church since its renovation by the painters and decorators. And as nothing escapes the Bishop's eye, his Lordship was quick to notice and express his pleasure at seeing in the Church at Spooner Pond, the chaste and appropriate East Window placed there in memory of the Venerable Archdeacon Lonsdell by his widow. Two very pretty banners, placed on the walls by the same loving hands, came in also for their meed of praise. A pleasant and profitable day ended, his Lordship was driven to Richmond by Mr. Arthur Evans for a Confirmation there.

#### POSTSCRIPT.

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

Miss Coombs, Quebec (3), Mrs. Walter Coffin, Gaspé Basin, Mr. Chas. Patterson, Peninsula, Mr. E. N. R. Burns, Hamilton, Mrs. Torre, Quebec.

Also for 1899: Rev. E. G. May, Mr. Jas. Winfield, Quebec (4 yrs.), Mr. E. N. R. Burns.

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