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THE
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The Bishop's Engagements for February,

Tuesday, February 1st—Hold Confirmation S. Sylvester 10.30 a.m. and S. Mark's, Beauvillage, 2.30 p.m.

Wednesday, February 2nd (Purification B. V. M.)—Hold Confirmation S. Giles 10 a.m. Return by S. Agapit to Quebec. Preside at Annual Meeting of Quebec Church Society 3 p.m.

Thursday, February 3rd Preside at meeting of Central Board of Church Society 4 p.m.

Sunday, February 6th (Septuagesima). Celebrate the Holy Communion and Preach at S. Paul's, Quebec, 10.30 a.m. Preach at Cathedral 7 p.m.

Tuesday, February 8th—Travel, via Richmond, to Kirkdale.

Wednesday, February 9th—Consecrate Church at South Durham and travel to Lennoxville.

Thursday, February 10th—Give two Lectures to Theological Students on Vocation.

Friday, February 11th—Give two more Lectures as above.

Saturday, February 12th—Return to Quebec.

Sunday, February 13th (Sexagesima)—Celebrate the Holy Communion at Cathedral 8 a.m. and Preach 11 a.m.

Tuesday, February 15th—Attend meeting of the Quebec Clerical Association.

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

Sunday, February 20th (Quinquagesima). Celebrate the Holy Communion and Preach S. Matthew's, Quebec, 10.30 a.m. Preach at Cathedral 7 p.m.

Ash Wednesday, February 23rd—Celebrate the Holy Communion at Cathedral 8 a.m. and attend at the Communion Service 11 a.m.

Thursday, February 24th (S. Matthias, Ap. and M.)—Give address in All Saints' Chapel 5 p.m.

Friday, February 25th—Give first of Course of Addresses at Bishop's Chapel at 10.30 a.m. Attend meeting of the Protestant Committee of the Council of Public Instruction.

Saturday, February 26th—Celebrate the Holy Communion at Bishop's Chapel 10.30 a.m.

Sunday, February 27th—Celebrate the Holy Communion at Cathedral 8 a.m. and Preach at 7 p.m.

Monday, February 28th—Celebrate the Holy Communion at Bishop's Chapel 7.30 a.m.

Arrangements for Lent.

The Prayer Book gives us the "Forty Days of Lent" as "Days of Fasting or Abstinence," but it is left to individual members of the Church to make their own arrangements. Accordingly many make for themselves special rules of abstinence, many more lay upon themselves the duty of living with the utmost frugality, denying themselves luxury of every kind, and many more again refrain from taking part in their otherwise usual social occasions.

Meantime our Churches also make some distinction and offer to their people special courses of teaching on Sundays and also additional opportunities on week-days.

In Quebec City, this Lent, over and above the special Lenten Services arranged by the Rectors of the several Churches, there will this year be (by virtue of a happy co-operation of the City Clergy) a daily presenting and pleading of our dear Lord's inestimable Sacrifice, a keeping of His Institution and Gospel Command to continue a *perpetual* Memorial of His precious death, and at the same time, for those who are religiously and devoutly disposed, a daily opportunity of drawing near to the Holy Table of their Lord, and of receiving His precious Body and Blood to the strengthening and refreshing of their souls. Each Church will of course have its own arrangements for Sundays, Ash Wednesday and Saints' Days, but apart from these days there will be Celebrations of the Holy Communion as follows:—

MONDAYS—Bishop's Chapel, 7.30 a.m.

TUESDAYS—S. Matthew's Church, 10.30 a.m.

WEDNESDAYS—Bishop's Chapel, 7.30 a.m.

THURSDAYS—All Saints' Chapel (Cathedral), 10.30 a.m.

FRIDAYS—S. Matthew's Church, 7.30 a.m.

SATURDAYS—Bishop's Chapel, 10.30 a.m.

By this plan there will be opportunity, alike for those who make a custom of communicating at an Early Service, and also for those who, owing to reasons of age or health, feel constrained to come at a later hour. The special intention of these Services will be, by secret intercession, to seek our Heavenly Father's blessing upon our work in the City, the Diocese, the Dominion and the World; and it must be evident to all that, if only a faithful few even will unite in maintaining, as far as they can, this daily stream of intercession, it cannot possibly be without its great and glorious results. For the spiritual effect of such a daily approach in our Lord's own appointed way to His Heavenly Father in His Name is not to be limited to those who unite in the loving labour of making that approach, but extends to all who are embraced within the scope of the intercessions, that are made, even to the whole Body of Christ throughout the world.

It need not be said that the Celebrations on Mondays, Wednesdays and Saturdays at the Bishop's Chapel are open to all, who may like to come to them. Admission will be by the front door of the Bishop's House. And the Bishop also gives a cordial invitation to all who are able to take part in a very short Service of Prayer at his Chapel on Friday mornings in Lent at half-past ten. At these Services he will give a series of Instructions on subjects which are likely to be helpful to our spiritual life. It is his earnest hope and prayer, that many may be led at this Holy Time to consider what is their true position in the sight of God, and to seize the opportunities which the coming Season of Lent offers of taking, at any rate, a few steps forward in the way of Holiness.

BICENTENARY

OF THE

Foundation of the S. P. C. K.

It was on March 8th, 1608, that the Society for Promoting Christian Knowledge was founded; and ever since, there has been constant prayer, perpetual action, and a regular gathering of funds by the Society with a view to promoting Christian Knowledge not merely in England, but also throughout the whole world.

There is not a Diocese in any country that has not received material assistance from the S. P. C. K.; and we especially, besides receiving six Exhibitions of £30 a year each to help Canadian-born Theological Students at Bishop's College, Lennoxville, as well as large sums towards our Endowments, are also frequently receiving considerable grants of money towards building new Churches, not to mention numerous grants of Books for use in Church, or for Sunday School Libraries. Indeed a Return lately received by the Bishop from England, shews that during the last sixty years, we in the Diocese of Quebec have had from the S.P.C.K. help towards the building of about a hundred Churches and have received, towards Church building and College endowments together, no less than \$25,000!

Moreover the rapid growth and development of the work of the Church of England all over the world during the last fifty or sixty years, is naturally causing the calls for grants to reach the Secretary and Committee of the Society in an ever increasing ratio. And yet such is the world's forgetfulness of the benefactions which are constantly being poured forth by the venerable Society, that, according to its Report just issued, the subscriptions and legacies for the year 1896-97 were each less than the subscriptions and legacies for the year 1836-37, when our Gracious Queen was about to commence her long and prosperous reign.

Indeed the grants made last year towards the extension of Church work at home and abroad amounted to \$150,000, and were \$15,000 in excess of the Society's Receipts!

If therefore we are grateful for all the benefits that we have received, and if we are glad to know that large sums are being judiciously distributed, so as to call forth the efforts of Church people everywhere, there is certainly now a great and wide opportunity, in which we may all shew our gratitude practically.

This we can do by all keeping the Society's Bicentenary, and therefore we most earnestly trust that the wonderful and long-continued labours of this great Missionary Society will be fully proclaimed and explained on Sunday, March 6th or 13th, in every Church in the Diocese, and that all our Congregations will give liberally to the full extent of their power.

And, just as there will be, on the morning of Tuesday, March 8th, a special Thanksgiving Service at St. Paul's Cathedral, with a Sermon by the Archbishop of Canterbury, and also a Public Meeting in London later in the day, so also our Bishop is arranging for special Thanksgiving Services here in Quebec,—one to consist of the Holy Communion and Sermor at the Cathedral at 11 a.m., and the other, Evensong and Sermon at St. Matthew's Church. The Sermons at both these Services will be preached by the Reverend G. W. Dumbell, D.D., Rector of Sherbrooke. It is earnestly hoped that all the City Clergy and all the Clergy, whose parishes are near enough to Quebec to enable them to do so, will encourage their people and will themselves come and assist at one or both of these Services. "There will be room on that day for many thoughts: praise and penitence, thanksgiving and humility, self-reproach and fresh resolutions. But one thought will abide: 'There remaineth yet much land to be possessed;' 'Speak unto the children of Israel, that they go forward.' 'Lo! I am with you alway, even unto the end of the world.'"

Prayer and Thanksgiving

to be added to the Church Services in the Diocese of Quebec, on Sunday,

March 6th or 13th, in connection with the

Bicentenary of the S. P. C. K.

N. B.—At Morning and Evening Prayer, these special Prayers should be said after the Prayer for all Conditions of men and before the General Thanksgiving. In the Litany they should be said immediately before the Prayer of S. Chrysostom. In the Communion Service they should be said directly after the Prayer for the Church Militant. But if any two or more of these Services should be said on one and the same occasion, then the special Prayers, etc., should only be used in *one* of these Services.

Almighty and most merciful Father, of whose only gift it cometh, that Thy children do unto Thee true and laudable service, we most heartily thank Thee, for that, now, two hundred years ago, Thou didst put it into the hearts of good and faithful men to found the Society for Promoting Christian Knowledge. For its continual labours and loving endeavours, bringing Bishops and Churches and Holy Books to many lands, we bless and praise Thy Holy Name, most humbly beseeching Thee of Thy great goodness, O Lord, that Thou wilt ever raise up godly men to perfect and carry on this holy self-denying work and warfare, to Thy honour and glory, and for the benefit of Thy whole world, through Jesus Christ our Lord. *Amen.*

Not unto us, O Lord, not unto us, but unto Thy Name be the praise for the many excellent works accomplished by this great Missionary Society. Let Thy blessing rest abundantly upon its members; and do Thou dispose the

hearts of Thy people to contribute liberally to its support and promote its efforts for the advancement of Thy glory and the extension of Thy Kingdom in this and other lands, through Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honour and praise world without end. *Amen.*

N. B.—It would be suitable to sing the *Te Deum* at the close of the Holy Communion or at Evening Service with the intention of praising God for His goodness to us in His blessing upon the efforts of the S. P. C. K. during two hundred years.

The Adoration of the Magi.

Our readers are, many of them, well aware that we have of late been trying hard to throw into our DIOCESAN GAZETTE something more in the way of illustrations: it is a great pleasure therefore to be able to record the fact that a very great kindness has been done to us by one, who has great power to help us in this matter—Mr. Frank Munsey, the Editor of *Munsey's Magazine*. Many of our readers must know this wonderful Magazine, and must be aware that by sending a Dollar to Frank A. Munsey, 111 Fifth Avenue, New York City they will receive for a year every month a beautifully illustrated Book, in which, quite apart from a mass of most varied and interesting information, the numerous pictures are of the very best and constitute a great attraction. Under these circumstances it is very good of Mr. Munsey to have lent us several highly finished electrotypes of most beautiful sacred subjects, of which we give the first in this issue, viz., the Adoration of the Magi—the wise men from the East. We would earnestly invite our readers to study this beautiful picture representing the glorious fact that, at the very outset of our Holy Lord's Life on Earth, three distinguished Visitors, who were not Jews, three Gen-

tiles from the far East, came and were accepted at the Infant Saviour's Feet, and offered their Gifts. For thus we are distinctly taught that our dear Lord's wonderful work was not to be restricted to the Jews, but was also for the Gentiles - was not for one nation only, but for all nations and peoples and kindred and tongues - a work which reaches, with all its glorious blessings, even unto us. How glad therefore should we be, after keeping Christmas, to keep also on January 6th the Epiphany or the "Manifestation of Christ to the Gentiles," in order to thank God for this, the extension of His unspeakable gift. And we shall also do well to dwell upon the signification of the wise men's gifts - Gold and Frankincense and Myrrh.

Sacred Gifts of mystic meaning :
Incense doth our God disclose,
Gold the King of Kings proclaimeth,
Myrrh His sepulchre foreshows.

Suggestions for Lent.

[Which commences February 23rd, 1898.]

1. Be present, as far as possible, at all Services in the Church.

2. Read every day some portion of the Holy Gospel, and add to your usual devotions some special prayers.

3. Let no day pass without some act of self-denial, and, if possible, let this act be to the comfort of a poor or sick person.

4. Let self-examination be a daily duty, before rest at night.

5. Deny yourself some luxury, often, and let the cost of it be added to your Easter Offering. The cost of self-denial should be given, not saved.

6. Refrain from parties and places of amusement.

7. Let your reading be such as to aid you in keeping the Holy season.

8. Give more time and care to daily private prayer.

9. Receive the Holy Communion as often as it is administered.

10. Forgive, and seek reconciliation, if any are at variance with you.

CATECHISING.

CHURCH CATECHISM No. XI. C.

Say the second Article of the Apostles' Creed? *I believe in Jesus Christ, His only Son, our Lord.*

Who ordered our Lord to be called Jesus? *The Angel Gabriel.*

When did the Angel order this? *When he promised to the Virgin Mary that she should have a Son.*

Why was our Lord to have this Name? *Because He would save His people from their sins.*

What does the Name mean? *God, the Saviour.*

When was this name given to the Holy Child? *On the eighth day after His birth.*

But when our Lord asked S. Peter who he was, what did S. Peter say? *Thou art the Christ, the Son of the living God.*

What does the Title "Christ" mean? *The Anointed One.*

From what custom did the Name arise? *From the custom of anointing men with oil for certain offices.*

Who is anointed in England even now? *The King or Queen.*

Of what is the oil a sign? *Of the outpouring of the Holy Spirit.*

Of whom is our Lord the only Son? *Of the Father.*

Since when? *From before all worlds, i.e. from all eternity.*

And for how long? *Ever and for ever.*

What did His Godhead enable Him to do in our Nature? *To offer a sufficient sacrifice for the sins of the whole world, and to rise again from the dead.*

What do we therefore call Him? *Our Lord.*

What does that mean? *Our Master or Ruler.*

Give Scripture proof that Christ is God? *As concerning the flesh Christ came, Who is over all, God, blessed for ever. (Rom. ix. 5.)*

CHURCH CATECHISM No. XII. C.

What passage of Scripture did we say to prove that Jesus Christ is God? *As concern-*

ing the flesh Christ came, who is over all, God, blessed for ever. (Rom. ix. 5.)

And now what is the third Article of the Apostles' Creed? *Who was conceived by the Holy Ghost, Born of the Virgin Mary.*

What do we learn from the fact that our Lord was born of a woman? *That He is truly Man.*

What do we learn from the fact that He was conceived by the Holy Ghost? *That He was born free from sin*

Who declared this wondrous birth? *The Angel Gabriel.*

What are we told of our Lord, which shews that He had a true human body? *That He grew, was hungry, was weary, that He wept, that He died.*

What shews that His soul was a true human soul? *That He grew in wisdom, loved friends, and was sorry for the troubles of others.*

Give a text to shew the object of our Lord's coming into this world? *Jesus Christ came into the world to save sinners. (1. Tim. i. 15.)*

Who was His Father? *God the Father.*

Why was our Lord willing thus to be made Man? *In order that He might be able to suffer for our sins.*

What do we call this taking our nature to Himself? *The Incarnation.*

What does the fact that He suffered all this enable Him to do? *To feel for us in all our weakness and suffering.*

What does the fact that He was tempted enable Him to do for us? *To help us, when we are tempted.*

CHURCH SOCIETY.

CENTRAL BOARD.

A Stated Meeting of the Central Board was held in the Cathedral Church Hall on January 18th, under the presidency of the Lord Bishop. Eighteen members were present. As customary at the first meeting of the new year, the first order of proceedings was the consideration of the Annual Report submitted by the

Secretary. This, having first been read, and then considered clause by clause, was ordered to be presented to the Church Society at the Annual Meeting of that Body on 2nd February. An application was received from the Reverend E. U. Brun for permission to participate in the benefits of the W. & O. and Pension Funds; medical certificates being satisfactory, his application was acceded to. A letter was read from the local manager of the Church Depository, informing the Board that the building at present occupied had been sold and a change of location would be necessary before the 1st of May next; and also requesting more favourable terms of agreement after that date. The matter was referred to the Depository Committee to be reported upon.

University Intelligence.

BISHOP'S COLLEGE, LENNOXVILLE.

The Committee appointed to study the relations of the College and School establishments and the suggestions for College extension has had one meeting since the last report was sent to the GAZETTE. Its deliberations were adjourned to a second meeting, which has not yet been held.

On Wednesday, December 22nd, the Medical Faculty held the Annual Dinner of Faculty and Students at the Queen's Hotel, Montreal.

A fourth year Medical Student, Mr. McD. Ford, B A., occupied the chair, supported on the right by the Chancellor and the Principal, and on the left by the Dean of the Medical Faculty, Dr. F. W. Campbell, and by the Dean of the Dental College, Dr. Globensky. Several interesting speeches were made by those present. The Chancellor warmly endorsed the work of the Medical Faculty, and the Principal spoke of the work which was being done at Lennoxville, of the new buildings (Head-master's House and Gymnasium),

and of the need of further buildings for the College.

On Wednesday, January 19th, 1898, the Principal presented the report of the Institution up to the date of January 11th to the Montreal Synod.

Canon Adams was very heartily received by the Synod, and was at once invited to take a place on the floor of the house. The report, which contains details of the work of the Institution which have already appeared from time to time in the DIOCESAN GAZETTE, need not be given here.

The Lent Term has opened very successfully. Two Students have left the College, but three new ones are expected.

Eight new boys are reported in the School; four of these from Quebec: two have left and two are away for a Term, from ill-health; hence a net gain of four may be regarded as certain.

Much progress has been made in the Chapel, and it is hoped to occupy it again for Divine Service not later than January 30th.

The Bishop purposes to lecture to the Divinity Students on "Vocation" during the present Term.

Quite a number of the Students have taken Mission work during the Vacation.

The B. C. S. Mission of Belvidere and two other neighbouring School-houses were kept open during the Vacation by Canon Adams, Mr. Lowe, Mr. LeGallais, Mr. Aytoun and Mr. Holah.

The Principal visited Quebec January 10th-13th, assisted at the Cathedral Services, and was present at the Clerical Meeting held at Canon Von Iffland's, St. Michael's Rectory.

A gift of one thousand dollars, towards the Professorship of Pastoral Theology, is reported from a Lady in Sherbrooke.

CONVERSAZIONE

IN BEHALF OF THE LABRADOR AND
MAGDALEN ISLANDS MISSION.

In response to the invitation of the Bishop, there was a large gathering at the Cathedral Church Hall, on Thursday evening, January 13th. No charge was made for admission, but all were asked to contribute according to their means to the Bishop's Labrador and Magdalen Islands Mission Fund. Light refreshments were served at a very moderate rate, and a short programme of good music was kindly rendered by Mr. Gagnon and two marvellous pupils, Mrs. Scougall, Mrs. John Hamilton, Mr. E. A. Bishop and some members of the Cathedral Choir, the Reverend T. H. Lloyd and the Reverend E. A. Dunn, with a German Recitation by Professor Gunn. The total amount realized was over \$160, which all will agree is a most satisfactory result. During the course of the evening the Bishop mounted the platform and made the following speech, which we give in full as containing a succinct account of the good work which is being carried on in these difficult Missions.

His words were :

"Ladies and Gentlemen, we often hear of the difficulties and needs of the Diocese of Algoma, and of the extreme North and North-West, and certainly I would be the last man in the world to attempt to minimise their difficulties or needs, only I want you all to understand that we have, in the Diocese of Quebec, Missions in which Missionaries have to be just as brave, hardy and enterprising as anywhere else in the great Mission Field. And, more than this, I glory in the fact that our recent and present Missionaries have done and are doing just as noble a work as any Missionaries in the world. The Rev. Isaac Newton Kerr was four years on the Labrador, and

every year he covered the whole length of his Mission, about 285 miles, about six times—four times with his boat and twice with dogs. He also built a comely Church at Mutton Bay and presented fifty-six Candidates for Confirmation in 1804. But when I made this Visitation of the Coast, the Government Boat on which I travelled took me for her own purposes to parts from 100 to 150 miles higher up the Coast, and I found some of our people, whom for want of knowledge we had hitherto entirely neglected, and therefore I felt it to be my duty to add another Missionary and another School Master, and to extend the Mission. Accordingly in 1805 I sent the Reverend C. E. Bishop to assist Mr. Kerr, and thus on my Visitation in 1806 I was permitted to confirm forty-four more Candidates, making a total for the two Visitations of exactly one hundred. In the same year, on the retirement of Mr. Kerr, I sent the Reverend John Almond to assist Mr. Bishop, and they both fell in with severe storms that Fall before they reached their winter quarters. In the Winter moreover Mr. Bishop fell through the ice, but was extricated, and a little later he hurt himself and had to be brought lying in a narrow box on a Cometique (or dog sleigh), several hundred miles, before he could reach a port whence he could get a better conveyance to Quebec. But as soon as he had received surgical attention he returned to his post and superintended the building of a second Church at Harrington Harbor last Summer. And then in the Fall, on Mr. Bishop leaving the Coast, I sent to assist Mr. Almond the Reverend George Pye, and these two with the rest of the Mission party were struck by a heavy storm in the Gulf, so that Mr. Almond was literally washed out of his Berth. But both he and Mr. Pye have been used to the sea from childhood, and Mr. Almond simply wrote that he thought he was back at Bishop's College, Lennoxville, and

that the grave and reverend Seniors were giving him his Initiatory Bath. And then I must not forget Mr. Willis, who has acted as Lay Reader and Teacher on the Labrador for twelve or fourteen years, on a Stipend of less than \$300 a year—nor must I omit to mention the two Lady Teachers, whom we have employed for this year instead of a second School Master.

Well, you can easily understand that the addition of a Clergyman and two Teachers must mean an additional expense of at least \$900 per annum, and it has been just the same in the Magdalen Islands, where I have added a Clergyman: the people find him board and \$150 per annum, but to this we have to add from \$100 to \$150 at least. We have therefore to meet an expenditure of \$1,050 per annum, and the question is how can we do it. The answer is as follows: (1) The people in the Labrador, who had hitherto found nothing, now find \$200 a year. (2) Messrs. Robert Hamilton and John Price, the two great benefactors of this Diocese, find between them \$350. (3) The Colonial and Continental Church Society finds £20, *i. e.* nearly \$100. (4) I have collected from time to time a certain amount of money in England; and (5) I have invited you to come here to-night and help us: and your presence shows that you are glad to do so, for I am sure that your free-will offerings will be generous and self-denying. To this we must add kind contributions sent in response to my circular letter by those who could not be present amounting to \$76. And we must also add a vast amount of help received in various ways, so that we are to-night literally at no expense. For (1) a few Quebec Ladies have most kindly provided the Refreshments, and thus the whole of our receipts from these good things will be profit, and since our tariff is at half of the usual rate, our young men will be able to take care of the young ladies without extravagance or financial

strain. And then (2) we have greatly enjoyed, and are still enjoying the varied and beautiful offerings of musical talent, rendered by all our musical friends, who are giving us a thorough musical treat. And lastly I must not forget to mention the very great kindness of Messrs. Willis & Co., of Montreal, who, without putting us to a cent of expense, have had sent to us new and perfect from the Factory, at Guelph, the two instruments, Piano-forte and Organ, which we are using to-night, causing their Agents Messrs. Hudon, Paradis & Co. to place them in our Hall and remove them to-morrow to their store on S. John Street, where of course they may be seen by those who may be interested or curious about them.

I have great reason thereof to thank you and all who have contributed towards the success of our effort to-night, and I am sure you will be pleased to know, that by being present this evening you have for this year placed our most difficult and distant Missions on a sound financial footing, and have enabled me to go on reaching out with the great Message of the Gospel and the Ministrations of the Church to the uttermost corners of the Diocese."

A Golden Wedding.

Mr. and Mrs. Gardner Stevens, of Windsor Mills, celebrated their Golden Wedding on the 23rd December last. Mr. Stevens is a well-known Churchman of Windsor, and father of the Reverend Albert Stevens, M.A., Rector of Hatley. The religious Service consisted of a special thanksgiving for God's inestimable gift of fifty years of happy wedded life, and a Celebration of the Holy Communion with the same intention.

The former Service, which was both composed and conducted by the Archdeacon, is given in full below. It was immediately followed by the Holy Eucharist, the Reverend Albert Stevens

being Celebrant, assisted by the Archdeacon and by the Rev. Ernest King, of Waterville, an old and valued friend. The whole function was most solemn and beautiful, and was greatly enjoyed by all present.

The Stevens family made a very appropriate thankoffering for their great blessing in the shape of an Altar Cross of burnished brass for the Sanctuary of their Church. It is hoped that this Cross will be ready for dedication on the approaching visit of the Bishop.

The Gardner Stevens family now consists (besides the aged couple) of four children and eleven grandchildren, — seventeen souls in all. The eldest grandson, the Rector of Hatley's son, Basil, is a Candidate for Holy Orders and is now at Bishop's College School.

At the close of the religious Service, Mr. and Mrs. Stevens, who received from their family and friends a number of handsome Golden Wedding gifts, entertained a large party at dinner, and this brought to a close a truly happy day. We give below the special Thanksgiving Service compiled by the Archdeacon: it is most appropriate and helpful, and worthy to be noted for similar rare occasions.

GOLDEN WEDDING SERVICE.

A Thanksgiving for God's blessings bestowed upon the married couple for fifty years of wedded life.

In the name of the Father and of the Son and of the Holy Ghost. Amen.

Psalm cxxviii. to be said or sung.

Our Father

Vers. O Lord, save Thy servant and Thy handmaid.

Ans. Who put their trust in Thee.

Vers. O Lord, send them help from Thy Holy Place.

Ans. And evermore defend them.

Vers. Be unto them a tower of strength.

Ans. From the face of their enemy.

Vers. O Lord, hear our prayer.

Ans. And let our cry come unto Thee.

O God of Abraham, God of Isaac, God of Jacob, we give Thee hearty thanks for that it hath pleased Thee to bestow upon these Thy servants the inestimable blessing of fifty years of happy wedded life, and that Thou hast granted unto them to see their children's children and peace upon Israel. And, now, O Lord, we pray Thee to continue Thy mercies to them, that they, always being in safety under Thy protection, may abide in Thy love unto their lives' end, through Jesus Christ our Lord. *Amen.*

O God, Who hast consecrated the holy estate of matrimony to signify and represent the spiritual marriage and unity betwixt Christ and His Church, we beseech Thee to accept this Service of Thanksgiving, which these Thy servants offer unto Thee for Thy most precious gift of unbroken love and affection to one another, whereby this Thy servant has loved his wife, even as Christ did love His spouse the Church, and this Thy handmaid also has been loving and amiable to her husband, and in all quietness, sobriety and peace has shown herself a pattern to her children and children's children. O Lord, bless them both and grant them to continue in Thy love unto their lives' end, through Jesus Christ our Lord. *Amen.*

God the Father, God the Son, etc.

HYMN.

Lord of our lives, in whom abide
Years past and years to be,
A father's, mother's, children's hearts
In praise ascend to Thee.

We thank Thee for the golden day
Which crowns the fifty years
Of lengthened life and strengthened
love,

Of peace and vanquished fears.

We thank Thee for the mother's
heart.

Right womanly and pure ;
For father, prudent, vigilant,
And patient to endure.

Lord in the days before us all
In wisdom make us strong,
Heaven's light our guide, help all to fill
Our homes with joyful song.

THE HOLY COMMUNION.

Special Collect. — Almighty God, Who at the beginning didst create our first parents Adam and Eve, and didst sanctify and join them together in marriage, and hast granted unto these Thy servant and Thine handmaid to see this day the close of fifty years of happy wedded life, pour out upon them to-day, as they offer themselves afresh to Thee in this Thy Holy Sacrament, the fulness of Thy grace, that they may please Thee ever more and more both in body and soul, until they come to Thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

Epistle. — Eph. v. 25-27 inclusive. *beginning.* "Christ loved the Church."

Gospel. — St. Mark, x. 6-9 inclusive, *beginning.* "From the beginning of the Creation."

Prayer Immediately before the Benediction.

(Composed by Bishop G. J. Mountain.)

O Lord God, whose tender mercies are over all Thy works, we pray Thee to bless all the members of this family present or absent, both spiritually and temporally ; to sanctify to them all the dispensations of Thy fatherly hand ; to relieve them in their sorrow and teach them to trust always in Thy goodness. Keep them O Lord in body and in mind ; do for them according to their several necessities ; preserve them in all dangers ; succour, comfort and direct them in all their ways ; make them happy, if it please Thee, in this world, and bring them unto Thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

MAKE a little fence of trust

About to-day ;

Fill the space with loving work,

And therein stay ;

Look not through the sheltering bars

Upon to-morrow ;

God will help thee bear what comes

Of joy or sorrow.

The Duties of Church-Wardens.

A Paper read by FREDERICK J. MAPPIN, Esq., Church-Warden of S. Anne's, Richmond, at the Meeting of the S. Francis District Lay Helpers' Association, held at Sherbrooke on Wednesday, December 8th, 1897.

*Mr. Chairman, my Lov'd,
Ladies and Gentlemen :*

The question of the work that is done by the Lay Helpers and Wardens of our Churches, is one of grave thought and of great importance. Unfortunately in a number of cases the Clergy do not get the support that they have a right to expect from the Laity. With your permission I will touch more particularly on the duties of the Wardens; and I will begin by saying that one of the most important points is that they should be on the best of terms with their Rector; to consult with him frequently about the numerous details of his Parish; to know all the members, and where they live; to have a kindly word for them when they meet them; to listen if they have any cause of complaint, and try if possible to rectify matters. The Warden will very often hear of things which the Rector might never know of; it is consequently his duty to bring such matters to his Rector, and to consult with him upon the subject. But many Wardens, it is to be feared accept this office, and yet seldom do anything in the way of fulfilling its numerous and important duties. One of the most important of their duties is to give close attention to the financial affairs of the Parish; because, if they allow their Church to get into debt, it is they who are to be blamed. After the Easter Vestry meeting, they should procure from their Rector a complete list of all his Parishioners; visit them, explain the system or basis on which the Church is supported, and shew them that only a proportion of the amount prom-

ised goes to the Rector. Very often they will not subscribe at first, because they do not care particularly for the views of the Rector on certain points. The Warden must then go to work and explain that money is needed for fire and lighting, insurance and ordinary expenses, just the same as in their own houses, and then as a rule they will subscribe something, although at first perhaps it will not be much. And in this general canvass young men in stores, farm hands, and the ordinary working classes have no right to be overlooked, their donation is as valuable as that of the wealthy; and besides they will take more interest in attending their Church, than if they are passed over, in which case they often feel slighted. If the members fall behind in their payments, they should be notified each quarter. I think a good plan is to have notices placed in the Pews, or on the Church Notice Board, stating that the quarter's subscription is due, because we are all very apt to forget these things, and by being reminded in some such way as I have suggested, we are left without excuse. In all cases in which money is paid, the Wardens should give a receipt.

It is their duty to be on hand if possible at all Services, especially on special occasions, to see that strangers are accommodated with seats; to set a good example as to the keeping of the Church rules, and to join in the Services to the best of their ability. When the Rector is absent, they should know beforehand where he is gone; so that in cases of emergency they can send word to him, and they should know what Clergymen will take the Rector's duties, when he is away for his holidays, and should meet them in the Vestry, and they should be able to give any information that may be required.

Sidesmen should also try and help the Wardens in these matters, for in this way they are being trained as to what may be expected of them later,

and, if it is seen that they are active and zealous in their work, what more fit men than they can be found when it is deemed advisable to select new Wardens. I strongly believe in having Sidesmen appointed however small the Parish may be.

I think that all the male members of the congregation, who are over twenty-one years of age, should be asked to sign the Vestry Book, so as to give them a chance of voting at special meetings, and especially at the Easter Vestry. I have heard it said they do not get a chance of signing the Book, and no doubt this is so sometimes. Here is a very easy and simple way of overcoming this difficulty, viz., that the Wardens should take the book with them when they make their annual visit after Easter. In this way we stand a good chance of securing a large and representative Easter meeting, because all men like to vote; we all know how eager we all are to have our names on the voters' list for an election, and certainly we ought to be just as eager to have the chance of voting for the benefit of our Church. It is disheartening for a Clergyman and Officers to see perhaps only a dozen members of the Vestry at this important meeting, when one might reasonably expect thirty or forty; the remainder are very keen next day to hear what was done, and alas! are only too ready to find fault with every motion that was passed. Some people have the idea that an Easter Vestry meeting is no place for Ladies. I consider that the Ladies ought to be invited, for those who have worked hard during the year in the Guilds, Sunday Schools, Auxiliaries, etc., always take an interest in the Financial Report, and in hearing what progress has been made in all branches of Church work during the past year. I do not advocate the idea that the Ladies should take part in the different discussions; that I think should be left to the men. Ladies are invited to attend Synod and

Deanery meetings; why then should they be debarred from attending the most important meeting of the year, held with a view to the best interests of their own Parishes.

I fear I am not able to say much concerning the work done in our Sunday Schools and Guilds, for of these matters I have had but little experience. But I am afraid that parents do not attach enough importance to this branch of religious training, for surely, when the Lay Helpers give up their time for this good work, the least that they can do is to see that their young people are in their places regularly. They will thus get a far better idea of religious work than they can by staying at home.

Guild work among our young people does not meet with the success that it deserves. When we consider what an amount of work there is to be done, it seems a pity to see the same ladies year by year doing all this work, and their daughters growing up and hardly ever giving a helping hand. If they are asked to join, generally the answer is, "We have no time." But there is always time for a Bicycle ride or a Skating Party! There are so many minor details they could attend to, if they would; for instance, Church decorating, getting up Socials, arranging, when possible, to have fresh flowers on the Altar, giving a little help in times of sickness. But the truth is, we have not enough system in these small matters; and I am sure if the work was only distributed it would meet with more success.

But there are exceptions to every rule, and as a pleasing example I may mention our Jubilee Harvest Supper, held in the Town Hall, when over forty young ladies and some young men took the matter up with a will and worked hard to make it a success. Everything was in keeping with the occasion: the tables were decorated with red, white and blue; even the fair waitresses shewed their colors by

their badges and piquant little caps. All denominations were represented, and more especially our Roman Catholic friends. A bountiful supper was provided, at which over four hundred sat down, and afterwards the Rector called upon one and all to join in singing the grand Jubilee Hymn, "Arise, O Church of England," in which every one heartily joined. Speeches suitable to the occasion and a few patriotic songs, brought a most successful evening to a close.

Last winter the Lady President of the Guild undertook to produce the famous play "Pepita," and several Ladies who are not members of our Church took part with most gratifying results. All this goes to show that in our Parish, at least, we are on friendly terms with all our neighbours, which I think is a good thing, and one that ought to be more universal than it is.

And now, if we look at our Church Choirs, how many people there are who can sing, and yet will not assist, because once a week or so they are called upon to attend practice. What a poor excuse to refuse to undergo this little piece of self-denial, when perhaps they cannot help their Church in any other way. Then again there are Choir members who will sit sometimes in the Chancel, and sometimes in the body of the Church. I do not think they should be members of the Choir, if they only come for some special Service, and at other times find fault, because the singing, according to their minds, is so poor. For, as a rule, it is these very people who spoil the singing by their non-attendance at the weekly practice.

And now I come to a subject in which I take an especial interest, having had a good deal of experience for several years, and yet it is one that is very seldom brought forward at our meetings; I refer to the proper keeping of our Country Cemeteries. When we look at the forlorn condition in

which we find most of them, it seems sad to think that the remains of those we cherish most should be left in such an uncared for state: truly it is a case of "out of sight, out of mind." Why is it so? Because we lack system and order. I consider it to be as much the duties of the Wardens to keep order there, as in Church. I strongly advocate that, whenever a piece of ground is given or bought for the purpose of a Cemetery, before it is used, there should be a plan made of it by a surveyor, arranged in blocks, sections and numbers; with a register book to correspond with it. In this way, if a lot is sold to-day for a burial, in years to come the book will show who is the owner, when it was purchased and paid for, and the names and dates of those who are buried there. It obviates all chances of its being resold; so that in winter, with several feet of snow on the ground, it is as easy to find an unoccupied lot as in summer, because all ranges are marked with a brass number, which will coincide with the plan and the register book. A stated price should be charged for each lot. If this is done you then have a fund for keeping it in order. This fund should be kept separate from the Church Fund. The Wardens should employ one man only for all Cemetery work, not the Sexton, as he cannot be in two places at once. The caretaker should charge so much in summer and more in winter for attending at burials. Four feet pathways should divide the ranges, and if all persons who hold lots would gravel their own pathways, we should be surprised to see what an improvement it would make; and if a few can be induced to give up, say an occasional hour in summer, to caring for their lots, others will quickly follow. A few plants, the grass cut, and pathways trimmed up will make, what formerly was an eye-sore, something which will be pleasing not only to themselves, but also to the passer-by. I make a strong appeal therefore

to Clergymen and Wardens to try to have more interest taken in this than formerly.

People will often say the Wardens have not the time to spare in the hurry and bustle of every day life, and in some cases this is true. But why should there not then be a Cemetery Warden: surely some one can be found who is willing to undertake this office, (a Sidesman for instance) to superintend all work that is done, and then if complaints arise, the public will know whom to consult.

All this is a great help to the Rector, who at the time of a death has much else to do, for he feels certain that the Warden has attended to all details, and that everything will be in perfect order. Nothing is more painful than the slightest mistake at these solemn times; but with due system and order such mistakes become impossible, and so the quiet, diligent work of a Warden is a source of comfort and accomplishes much good.

The Twin Grandmas.

[By kind permission of the Editor of the "Young Churchman."]

"All day long, mamma?" gasped the two little voices as the twins tumbled in a helter-skelter, rubber-ball fashion out of bed, and stood in their night-dresses on the nursery floor. "All day long at Grandma Easton's?"

"Now, girlies, no crying!" said mamma, gently. "Every holiday you go out to Mapledale; and can't you spare a day for Grandma Easton? Most little girls would be glad that they had two grandmas."

"But we always have two of everything," said Bonnie, shaking her rough brown curls rebelliously at the prospect; "'cause we're twins, and have to divide."

"You can have Grandma Easton, then, Fannie," put in Bessie, with suspicious generosity; but a word from mamma stilled the rising contest, and

the children prepared for a day of strict, prim quiet.

The "city grandma," as they called her, was very different from the "country one." When they went out to Mapledale Farm, there was the dearest, nicest, rosiest grandma there, with room on her lap for both of them, and always a lot of cookies ready; and they could go just where they pleased, and do as they please.

"Land alive!" Grandma Osmond would say, her sweet, round face all dimples and beaming love. "Let them alone. They're only a couple of colts. Let them run wild. The harness will come soon enough."

But their visits to the tall, stately brick house in the city were very different, and from the moment the twins stepped into the quiet, dim hall, they felt as if the harness were buckled close on the colts. Grandma Easton was tall, and thin and very dignified. Bonnie said it was because she ate starch, and it stiffened her like Jennie did their white aprons, but Bessie thought that she must be all dried up anyway because she was over seventy. She always wore rustling black silk, and sat in a big chair before the fire in the wide, high drawing-room. At Mapledale Farm, they rushed like Indians on Grandma Osmond, and hugged and kissed her until she begged laughingly, for mercy; but here they tip-toed over the soft, rich carpets to the side of the big chair, and timidly kissed the pale, delicate cheek of the stately old lady, then sat primly on stools until she told them they could look at the pictures in the album.

"It is awful!" exclaimed Bonnie, as they tripped up the steps and rang the bell. "You can't have the teeniest-weeniest mite of fun here."

Rosa, the maid, opened the door, and helped them remove their jackets and hats.

"How's Grandma?" asked Bonnie in a polite little whisper as she tugged at her rubbers.



Rosa smiled cheerily.

"She's gone away," she said "and you're to go right to the little room upstairs that used to be your papa's when he was a boy, and when you want lunch you ring the bell, dears."

The twins could hardly believe their good fortune when the door closed on Rosa, and they were alone. The very room, and there was his little desk in a corner, and ever so many things to play with. They had a splendid time for about half an hour, then Bonnie's quick eyes saw something new. It was only a door: but it was unlocked, and soon two round, rosy faces were peering around its corners into the room beyond. Such a room! All white and blue, and dainty pictures, and quaintly carved furniture.

"Oh, it's like the sleeping beauty's palace," cried Bessie running forward to look at herself in three mirrors at once.

"And, it's all for that old lady. My gracious," Bonnie said severely, as she started to inspect the newly discovered land. They had not been so happy for ever so long. Here were wonderful fur rugs with glaring glass eyes in fierce heads, and beautiful Dresden statuettes, and exquisite silver mounted toilette articles on the wide enameled dressing-case.

"What's all this?" cried Bonnie, suddenly emerging from behind a tall silken screen, with a big, round box in her arms.

"Grandma Easton won't like it," said Bessie reluctantly, her eyes round with excitement; but Bonnie had taken off the cover and turned the box upside down with a flourish. A mass of lace and ribbon dropped out.

"Doll dresses!"

"Caps!" cried the twins in one breath.

"Let's play grandma," Bonnie exclaimed in a burst of inspiration. "I'll be Grandma Osmond, and you play Grandma Easton. Come on."

In a twinkling the new caps of rich black lace, with lavender satin ribbons,

were placed on two brown heads, the spectacles were taken from the writing-desk and set on two little, turned-up noses, and Grandma Easton's pet knitting was in the hands of the twins, too.

"Bless the dear children," began Bonnie, wagging her head in an effort to look as if she weighed two-hundred pounds. "I do so love to have them come to see me. All good children love to run and play, my dear Jane (Be awful cross Bessie, now)."

Bessie screwed up her face into cross wrinkles until the glasses nearly tumbled off, and she began in Grandma Easton's slow, precise tone.

"Children should be seen and not heard, that's the way it was in my day," she said. "I think they're a pesky nuisance."

"They're, angels so they are," broke in Grandma Osmond, warmly. "I'm s'prised to hear you talk so sharp, Jane, 'deed I am. They never bother me, never. I just love to see them eat raisins, an' apples, an' peppermint drops, an' an' turkey." Bonnie's imagination gave way, and she began to flounder; but Grandma Easton held her own.

"Caroline," she said severely, "you'll spoil those children. I never give them such stuff to ruin their dimension."

"She says digestion," put in Bonnie reprovingly, when all at once as they were just making believe have tea from a few of the prettiest cups and saucers on the table by the window, they heard a rustle, and there in the doorway stood old Grandma Easton.

Bessie looked at her in speechless horror, and Bonnie dropped her knitting as if it were a hot cake.

"Oh dear, I am so sorry," she began, the tears coming fast; but the stern old lady was smiling as she came over to the table.

"So this is the difference," she said with a shade of sadness in her voice as she kissed them both. "I wish I were Grandma Osmond, my little ones."

Bonnie always came to the rescue, and Bessie looked wistfully at her hoping she would get them out of disgrace.

"Grandma," began Bonnie, bravely, we didn't mean to say --oh, I just's'pose it's because Grandma Osmond loved us first, and you never liked babies, did you?"

"No; but I tell you who I do like," and old Grandma Easton's voice was very gentle and sweet as she drew the two little girls to her heart: "I love my two fairies who came in disguise and showed me what a cross, selfish old lady I've been. Shall we tell Rosa to have raisins, and apples, and peppermint drops and turkey for lunch?"

"Please," said the twins, gravely, "and we just love pie. Grandma Osmond always make us little pies."

After that long delightful day, it was a hard question which was the favorite, Mapledale or the red brick house: for Grandma Easton never forgot the lesson the twin grandmas taught her.

IZOLA L. FORRESTER.

A True Hero.

On New Year's Day the Reverend F. G. Scott, M. A., Assistant at S. Matthew's Church, Quebec, was the recipient of a well merited distinction, of which the whole Diocese should be proud, and for which we hereby offer to him our most hearty congratulations.

On Sunday evening, October 10th, Mr. Scott was on the Champlain Wharf, Quebec, and saw a French Canadian lose his balance and fall into the River S. Lawrence. Without a moment's hesitation he sprang in after him, and in spite of a strong tidal current, which was running at the time, rescued him from drowning. For this act of bravery he was awarded the Sandford Gold Medal of the Royal Canadian Humane Association, and the Lieutenant-Governor was requested by the President to make the presentation. This His

Honor did at his Reception on New Year's day, and in reply to Sir Adolphe Chapleau's kind words Mr. Scott made a very feeling speech, the modesty of which delighted every body. Concluding, he said, "While not wishing to take up Your Honor's time or to appear to lay stress upon an incident which, I feel, has already been given too much prominence, I cannot refrain, as a Priest of God, from bearing testimony to the sustaining and calming power of Christ in moments of danger, so that under the sense of his guardianship, things otherwise difficult, become easy of accomplishment to those not naturally very courageous. Again thanking you for your kind words, I receive this medal as an honor which will entail upon me henceforth the duty of endeavouring to live always and in all things up to the gold standard."

On Turning to the East

OR TOWARDS THE

Holy Table or Altar.

The body has its part to bear in Holy Worship, as well as the soul. It is not that we need a number of rules, to keep which would distract our attention from what we are doing, but it is rather thus, that it is natural and reverent to "suit our actions to our words." When we speak of Heaven or when we offer prayer, we instinctively look upward from this world to a higher world, although we do not forget that we are at present living in a circling Planet, and that consequently every moment our upward look takes an ever new direction through the immense of space. And similarly from the earliest days it was the custom of Christian people, as soon as the wild Heathen world permitted them to build for themselves Churches, to arrange them with their Holy Table or Altar towards the sun rising, in the thought of Christ, "the Sun of Righteousness," ever rising for His children "with

healing in His wings." Very naturally too, in the ancient days, when there were in Churches no Pews and no Reading Desks, the whole Congregation, with their Minister or Priest as their leader at their head, standing or kneeling in front of them, also stood and knelt throughout the Services towards the East, or towards the Holy Table of God. And when, later, Pews and Prayer-Desks began to be used, while the former were often placed in any position or direction, to suit the shape of the particular Buildings, and the latter were erected facing North or South, or even West, *i. e.* towards the Congregation, reverence still impelled both Clergy and people to turn towards the Altar during the Solemn Confession of our Faith as set forth in the Creeds. It was held by many, that it was no small thing, that all should stand together *in one direction*, in order to say *the one Belief*, by which all were bound together. It was believed by others that it was appropriate to turn towards the Sun rising, looking by faith unto "the Sun of Righteousness;" and it was felt by others, that as the Jews turned towards the Mercy Seat, the Sacred Place above the Ark, where the great God had manifested His Presence between the Cherubins by the Wondrous Light, the Shechinah, so it was meet that all Christian people should turn towards that Holy Table, whither our blessed Saviour comes (1) to keep His own promise of being present in our midst, and (2) to strengthen and refresh the souls of His children with His most precious Body and Blood, even as these bodies are nourished and revived by the Bread and Wine.

There is nothing "Roman Catholic" about this holy action, for it was from the earliest days a universal custom of the Holy Catholic Church, and it has only fallen into desuetude among some members of the English Church owing to their close contact with those Puritans, who refused to conform and be-

came Dissenters. But the great centres of our Anglican Worship, *i. e.* our English Cathedrals, never lost this godly custom, except when, during the Commonwealth, the King having been murdered, the use of the Prayer Book was abolished, and our Churches were given over until the Restoration to the care of men, who had never been duly ordained.

Neither can this custom be rightly termed "High Church," as is evidenced by the fact, that, out of nearly two hundred Bishops of our Church, men of varying opinions and views on many matters, who met at the Lambeth Conference last Summer, all but three turned to the East for the Creeds, in the great Cathedral Services, shewing that this custom is one, that is and ought to be above party, and that it is regarded by our spiritual Fathers as a part of our Anglican Inheritance, and is only therefore to be given up for some very good cause or grave reason. Indeed, apart from all symbolical explanations, we can most of us see, that, for a Congregation all advisedly to turn in one direction with their Clergyman as their Leader, just as a Regiment parades before its Sovereign, headed by its Officers, is a custom, which appeals alike to our reason and our feelings, witnessing, as it does, to the fact, that we all hold the one Faith once for all delivered to the Saints.

HYMN.

Cling to Jesus! Cling to Jesus!
 He is power, He is love.
 When the storm is raging round thee
 And the skies are dark above:
 He will hold thee in the hollow
 Of his tender pierced hand;
 He will fold thee to his bosom
 And His grace will make thee stand.

Cling to Jesus! Cling to Jesus!
 When temptation's fires assail,
 And a lying voice within thee
 Tells thee Satan must prevail;

Christ is stronger than the Tempter,
He will quench the scorching flame,
And the weakest soul can triumph
In the magic of His name.

Cling to Jesus! Cling to Jesus!
When the morning sun is bright,
In thy work and in thy prayer,
In thy lying down at night;
He will make thee pure and noble,
Strong and manly, glad and bold,
Conquering in thy stainless honor.
Like the saints who fought of old.

Cling to Jesus! Cling to Jesus!
For the hour is drawing near
When the soul shall burst its prison
And before its God appear;
But the heart that loves its Saviour
Still may triumph in his might,
Mounting upward through the shadows
To the realm of perfect light.

—F. G. SCOTT.

ASSESSMENTS.

The Secretary of the Diocesan Board is constantly receiving letters from this or that Church-Warden saying that it is quite impossible to increase an Assessment in a Mission by such a sum as ten or twenty dollars. This is in some cases no doubt quite true. But in other cases, if the Clergymen and Wardens would but unite in pressing upon the whole congregation, that, if they refuse to comply with this very reasonable request, they will be preventing the Diocesan Board from sending a Missionary to some other place in the Diocese, and thus men, women and children will be consequently deprived of all the ministrations of God's Word and Sacraments, they could not find it in their heart to be so selfish, but would deny themselves a little and would gladly find the entire sum required.

NOTES.

AD CLERUM.—Those Clergy, who wish to have Confirmations in their Parishes before Easter, must kindly give the Bishop notice at once. He has already many engagements and very few free days left.

We are very much indebted to the Young Churchman Co., Milwaukee, for their kind

permission to reprint the story, which we publish in this Number of the GAZETTE, and also for making it easy for us to obtain the Picture of the Twin Grandmas at a very small cost. *The Young Churchman* is a bright paper for children, full of good Church teaching, illustrated stories and anecdotes, and is published every week at 412 Milwaukee Str., Milwaukee, Wis., for 80c. per annum.

We would remind all our Clergy and people of the Special Collection on Quinquagesima Sunday, February 20th, for the General Fund of the Church Society. This Fund is in need of all the help that can possibly be given to it, and therefore we trust that in every Parish and Mission there will be a generous offering.

It is very difficult to find space immediately for all the Articles and Items of News that are sent to us for publication. Among other interesting matters, we have in hand a good paper on the Psalms, written by the Reverend L. C. Wurtele, of Acton Vale, and read at a Deanery Meeting last year. We will try to give it in our next month's issue.

Those of our readers, who preserve the old numbers of the GAZETTE, may be glad to know that Mr. G. A. Lafrance, 109 Mountain Hill, Quebec City, is willing to bind yearly sets in a very neat, dark green, half morocco binding, at the low rate of sixty cents per volume, or three years can be bound together in one volume for seventy-five cents. In order to make complete sets, copies of almost all the back Numbers can be obtained from the Editor, three cents each.

DISTRICT NEWS.

COOKSHIRE.

The annual Sunday School festival of St. Peter's Church took place on Thursday evening, January 13th, in Victoria Hall, and was a splendid success in every way. There was a large gathering of the children, parents and Sunday School teachers. Ample refreshments were provided for all, and a good number of recitations were given by the scholars, who were all very well prepared for their parts and did themselves credit. The prizes were distributed by the Rector, the Reverend A. H. Robertson, each winner being greeted with loud applause. And, after small bags of candy had been distributed by the teachers to the children, Mr. Robertson produced a Gramophone and interested all with several very excellent selections rendered by

the wonderful instrument. Then followed a series of small but excellent views from a magic lantern, in charge of the Rector, which were much appreciated by the little ones. This brought to a close a most enjoyable and pleasant evening.

EUSTIS AND CAPELTON.

The Reverend Ernest King was the happy recipient, through Mrs. C. N. Martin, of an "Ideal Fountain Pen," said to be the best in the market, as a holiday gift from the Congregation of "Christ Church," and he finds it a valuable pocket companion.

STANSTEAD AND BEEBE PLAIN.

The Reverend W. T. Forsythe reports:—

The Christmas Services in this Parish were the same as in the past few years. At Christ Church there was a Midnight Service on Christmas Eve, consisting of Evensong and Choral Eucharist. The congregation, owing chiefly to the very cold weather, was smaller than usual. On Christmas morning there was Mattins and Celebration of Holy Communion. On the following day (St. Stephen's Day) the Christmas music was repeated at Mattins and Evensong, and the Holy Communion was celebrated at midday. The Church was prettily decorated, the temporary Rood Screen and Font cover being designed by Mr. H. G. Duncalf.

At All Saints' Church there was an early Celebration of Holy Communion, and also Mattins and Sermon on Christmas Day. The Christmas Services were continued on the following day. On New Year's Eve there was a special Service appropriate for the close of the year.

The children of All Saints' Sunday School enjoyed a very pleasant treat on Christmas Eve, when they rendered a good selection of recitations and dialogues, etc., and were presented with gifts from a well laden Christmas Tree.

The gala day of Christ Church Sunday School was on Wednesday, December 29th, when they gave a public exhibition of songs and recitations, concluding with the very pretty Cantata "The Enchanted Castle," which yielded them acceptable presents in its bricks.

We are now all working hard to extinguish our heavy debt.

The Angel of Death has visited our homes during the past few months. Mrs. Tiffin (wife of Mr. G. Tiffin, for several years one of our Wardens), passed to her rest on November 19th, after a long and painful illness, and on December 20th, George Cowens, a young man, member of one of our Church families, was, after a few days' illness, called hence.

NOTICES FOR FEBRUARY.

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

Holy Communion, February 6th and 20th, at 11 a.m.; 13th and 27th at 8 a.m.

Sunday School at 10 a.m.

Week-days, Wednesday 2nd (Purification), 9th, 16th and 23rd, at 7.30 p.m.

Lent commences Wednesday, 23rd. Special Service every Wednesday and Friday evening at 7.30. Special course of Addresses on each evening.

Ash Wednesday — Holy Communion at 6.30 a.m. and 10 a.m. (with Mattins).

Sunday mornings in Lent—Course of Sermons on "Seven Capital Sins," Sunday evenings in Lent—Sermons on "The Church and Her Ordinances."

Brotherhood Meetings — Monday Evenings, February 14th and 28th, at 8 p.m.

All Saints' Church, Beebe Plain. — Sunday Services at 10.30 a.m. and 7 p.m. Holy Communion, February 13th, at 10.30 a.m.

Lenten Services.—Ash Wednesday at 7.30 p.m.

Every Sunday Evening in Lent, commencing March 3rd, at 7.30, Course of Addresses on "The Church and Her Ordinances."

Marlow. — Every Sunday afternoon at 2.30.

Judd's Mills. — Tuesday evenings, February 8th and 22nd, at 7.30.

MAGOG.

In spite of the biting severity of the weather on Christmas Eve, the Xmas Tree Festival in connection with St. Luke's Sunday School went off with great success. Electric lights illumined the spacious Hall and candles bespangled the prettily decorated Tree which reached to the ceiling, some eighteen feet in height. After the performance of an entertaining little programme by the children, the numerous presents including two hundred and fifty candy bags were distributed by a jovial

and well developed Santa Claus. The evening closed with the presentation of the Sunday School prizes. The committee of management are very grateful for the generous assistance they received, one gentleman at a distance contributing ten dollars.

The Xmas Tree at Cherry River was held on December 23rd. It was accompanied by a lengthy and appropriate programme nicely carried out by the little folks. Excellent instrumental music (Violin and Organ) was kindly supplied by the twin sisters, Maud and Mabel Young, of Magog.

The Christmas decorations of the Church this year are simple, bold and effective, the windows of the Nave being latticed with evergreens and the knee-supports of the rafters and the Chancel Arch clustered with beautiful boughs of balsam.

At the instance of our St. Andrew's Chapter, an 8 a.m. Celebration of the Holy Communion, on the second Sunday in the month, is being maintained through the winter.

The "King's Daughters" of Magog presented the originator of their "Circle"—Edith M. Virtue, *nee* Jack—on the occasion of her marriage, with a handsome family Bible.

On Sunday afternoon, January 9th, at a Service in the Guild Room, four new members were admitted to the Order.

Two of our fair young communicants have recently become wedded: Miss Mary Cass to Mr. Fred Counter, of Farnham, and Miss Annie Smith to Mr. John Jolley, of this town. We feel that these husbands are truly to be congratulated.

Offering to Dispensary, W. McK. 50c.
Offering for Foreign Missions, \$14.57.

PASPEBIAC AND NEW CARLISLE.

The Reverend E. B. Husband reports:—

On Christmas Day there was a bright and hearty Service in St. Peter's Church, Paspébiac, at 11.30 a.m. The sacred building was tastefully decorated, and there was a good congregation, with eighteen Communicants. In Hopetown there was Service at 3 p.m., and at New Carlisle at 7 p.m., concluding with some Christmas Carols. On the following day there were forty-four Communicants at the Morning Service at New Carlisle, and at Paspébiac Carols were sung after the Evening Ser-

vice. On Christmas Eve, the Paspébiac Sunday School children and teachers, through the kindness of Mr. Walter Hamon, were entertained at "The Park." During the evening great excitement was caused by the arrival of Santa Claus in his sleigh, who, after hearty greetings to all, distributed presents off a beautiful Christmas Tree. Games and refreshments were included in the entertainment, and the evening was brought to a close by a hearty vote of thanks to Mr. Hamon and Santa Claus for their great kindness. On the evening of the Epiphany the Sunday School children of St. Andrew's Church, New Carlisle, to the number of ninety, were entertained in the Temperance Hall. A dialogue entitled "Santa Claus's Trouble and its Happy Ending," by two members of the Bible Class, produced much merriment. At its conclusion, Santa Claus presented to each child a brick filled with candies, from his artificial chimney. Carols and magic lantern views, chiefly representing life in China and Japan, were also part of the programme, and after singing the National Anthem all returned home delighted and happy, hoping Santa Claus would come back again another year.

BOURG LOUIS.

The Church in this Mission is continually losing its members by death. The New Year has already seen two taken from us: The first was Mr. Parke, of late years the station master at Lake St. Joseph, on the Quebec and Lake St. John Railway. Mr. Parke was formerly well known in Quebec, and a zealous member of S. Peter's Church. During the time of his long sickness he was many times visited by the Reverend J. B. Debbage, whom he had known for twenty-nine years, and once his Lordship, the Bishop of the Diocese, when passing through Lake St. Joseph, much to the delight of all the Parke family, called in to see the invalid husband and father. The burial took place in Mount Hermon Cemetery, Quebec, the body being first taken to S. Peter's Church, where an impressive Service was conducted by the Rector, the Reverend A. J. Balfour, assisted by the Reverends J. B. Debbage and T. H. Lloyd.

The second loss in the Mission has been that of Mary McCorkell, the beloved daughter of Mr. Andrew McCorkell, and wife of Mr. George Gray. Before she

died she asked that Hymns 400 and 499, (A. and M.), might be sung at her funeral. These Hymns breathe the Faith in which she died. She left behind one little daughter, who, when an infant, was baptized in water brought from the River Jordan.

SANDY BEACH.

The Reverend G. T. Harding reports:—

During the Autumn and early Winter the attendance at our Services was seriously affected by severe weather and by the absence from home of many of our people. But, even so, on Thanksgiving Day, a large congregation assembled to make their annual offering of praise; and although it was a week-day Service, forty-five received the Holy Communion. The Reverend J. P. Richmond assisted on that occasion and preached the Sermon.

During Advent the week-day Services were very well attended, there being over a hundred at the last of the course.

At Christmas the Church was prettily decorated and the Service was bright and hearty. The congregation was very large, with sixty-two communicants, and the Offerings amounted to \$4.60, the largest ordinary collection for many years. The first Sunday in January was very stormy and the attendance at Church small, but on the following Thursday, the Festival of the Epiphany, there was another good gathering and a hearty Service with twenty-eight communicants.

MALBAIE.

Again this year there has taken place in the Church Hall, Malbaie, a series of most successful Tea Parties on three separate evenings—January 13th, 17th and 19th—together with a sale of useful articles, some of which were made by the members of the Sewing Guild, and others sent for the purpose by friends of the Mission elsewhere. It would take up too much space to describe each of these pleasant evenings in detail, suffice it to say that on each occasion, after all had been welcomed by the Reverend G. R. Walters, the proceedings commenced with a bountiful Tea, followed by the Sale and closing with Magic Lantern Views. On the third evening Mr. Walters also gave four very humorous readings, and before dispersing he thanked all for the kindly feeling exhibited towards the work of the Church in their

midst. Thanks are due to the few who persevered in helping Mrs. Walters to sew for this sale of work, and especially to Miss Duncan, who has not missed an opportunity of assisting in many ways. Mention must be made also of Mrs. Geo. Fauvel and Mrs. Arthur Collas, who helped very considerably by both giving to the Tables and purchasing largely therefrom; and, last but not least, credit must be given to all those who, for the sake of the good work in view, went to much trouble in collecting and baking supplies for the Teas. The total proceeds of the three evenings was \$94.43, which has been reserved as a nucleus for the proposed new Parsonage.

POSTSCRIPT.

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

Miss McFarland, Mrs. Douglas, Miss R. Hamilton, Miss E. Patton, Mrs. Scougall, Miss A. Barnes, Miss F. Clarke, Miss E. Sheppard, Mr. W. Corcoran (2), Mr. J. R. H. White, Mrs. Morrill, Mrs. W. S. Sewell, Miss Irvine, Miss Stevenson, Mrs. Pruneau, Mr. Edw. Taylor, Miss Phillips (2), Mrs. P. Ross, Quebec, Reverend C. B. Washer (10), Mr. J. Lowe, Mr. John Hope, Mr. H. J. H. Petry, Mr. A. Jackson, Lennoxville, Reverend R. A. Parrock (2), Miss Laidlaw, Toronto, Mrs. Pakenham, Black River, Mrs. T. J. Taylor, Cumberland Mills, Reverend A. W. Goulding, Stony Mountain, Man., Reverend B. Watson (2), Mrs. Trigge (2), Mr. E. S. Orr, Cookshire, Mrs. R. M. Bernard, Danville, Reverend A. C. Scarth (15), Reverend G. W. Racey, Belmont, Ont., Reverend W. G. Lyster (22), Miss E. M. Atkinson, Etchemin (7), Right Reverend Lord Bishop of Ottawa, Mr. W. J. Ward, Clapham (2), Mrs. A. Blair, Mrs. D. Blair, Mrs. Hy. Tremblay, Mr. Ainsworth Sturton, Mr. R. R. Sweezey, Chicoutimi, Mr. Ethelbert Baker, Mrs. Buchanan, Lake Edward.

Also for 1896:—Mr. H. J. H. Petry (4).

Also for 1897:—Mr. H. J. H. Petry (4), Miss Holloway, Miss Healey, Quebec, Reverend R. A. Parrock (4), Reverend W. T. Forsythe (28).

Also for 1899:—Reverend B. Watson (2), Mr. Robert Mitchell, Lennoxville.

All items of news, etc., intended for the March Number, should reach us on or before February 15th.