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CONTENTS :

The Bishop's Engagements..... 107	S. Matthew's Guild, Quebec..... 114
S. Matthew's Church, Quebec..... 107	Wedding Bells..... 114
Advantages of a Prayer Book..... 109	Erratum..... 115
Catechising..... 109	Clergy House of Rest, Cacouna..... 115
The Queen's Message..... 111	Notes..... 116
The Bishop's Address to Synod..... 111	District News..... 116
The Lambeth Conference..... 113	Postscript..... 118
Compton Ladies' College..... 113	

The Bishop's Engagements.

On Thursday, July 1st, the Bishop will take part in the opening Service of the Pan Anglican Conference in Westminster Abbey; on Friday he will go with the other Bishops to Ebb's Fleet, the spot where St. Augustine landed 1300 years ago, and thence to Canterbury. On Saturday he will attend the special Service in the Cathedral, to be followed by a Public Luncheon at St. Augustine's College, Canterbury. The morning and afternoon of every day of the next week will be occupied by the proceedings of the Conference; and the following fortnight will be given to Committee work. At the close of this fortnight the Conference will meet again from Monday, July 26th, to Saturday, the 31st, for the receiving of the Reports, etc. The final Service will be held in St. Paul's Cathedral on Monday, August 2nd, and the Bishop will sail (D.V.) for Liverpool on the R. M. S. "Parisian" on the following Thursday.

St. Matthew's Church, Quebec.

In the year 1822 the Venerable Archdeacon G. J. Mountain (afterward the third Bishop of Quebec), in his capacity of officiating Minister at the Cathedral of Quebec, opened a monthly Service on Sunday in French at the burial ground, for the benefit of the Jersey and Guernsey people. The Services were held in a room in the Sexton's house. In time, however, the whole house was thrown into one and occupied as a Church. In 1827-8 the

windows were arched, a cupola built, and a bell supplied, and here very delightful Services were held (in English.) The building was known as St. Matthew's Chapel.

But this was destroyed by fire in 1845, to the great grief of Dr. Mountain, who, by that time, had become bishop; but, on the 25th of June of the same year, the foundation stone of a new Chapel was laid and a plain stone structure erected. This was opened for Divine Service on the 29th of April, 1849, in charge of Rev. A. W. Mountain, curate of the parish of Quebec. Up to 1852, Evening Services alone were held in this chapel, but in the beginning of 1853 Morning Services were supplied as well, Mr. Mountain being assisted by a curate, the Rev. A. Cardew, whose stipend Mr. Mountain himself provided.

On February 1st, 1855, Mr. Mountain took charge of St. Michael's (Bergerville). The Rev. Henry Roe (now Archdeacon of Quebec) was then placed over the flock of St. Matthew's as curate in charge, and a regular district was allotted to him, so that it was no longer what it had hitherto been, a mere chapel of ease to the Cathedral Church.

Bishop Mountain was allowed to retain his salary as Rector of Quebec, but a large portion of this he devoted to the maintenance of the City Clergy. In this way St. Matthew's received \$700 a year, but, looking toward the future, an endowment fund was formed. To this a devout widow, Mrs. Woodbury, contributed \$1,000 in 1859. When the Bishop died, in 1863, a special effort was made to increase it, and by the year 1867 the fund am-

ounted to \$5,300. This fund was handed over in trust to the Bishop of Quebec and his successors on condition that the Chapel should remain free for ever and the appointment of the incumbent should be vested in the Bishop. A sum of money sufficient to relieve the congregation of the duty of maintaining the Church was offered as an endowment from another quarter. But as this was coupled with the condition that the appointment of the Rector from time to time should be in the hands of certain persons in whom the promoters of the proposed endowment had confidence, it was respectfully declined by the congregation at a meeting conducted entirely by themselves, no Clergymen being present.

In January, 1867, Mr. Roe removed to Richmond, P. Q., and was succeeded at St. Matthew's by Reverend Charles Hamilton, M.A., Oxon., the present Bishop of Niagara, under whose rectorship the parish and its work steadily progressed. A chancel and transepts were added to the building in 1870, at a cost of \$11,000. At the reopening of the Church for Divine Service on December 18th, 1870, a surplised choir was introduced. In 1875 the old portion of the Church was pulled down, and the nave, south aisle, Clergy and Choir vestries erected, which, with a new organ by Warren, of Montreal, cost \$26,500. This made the Church into the form and shape which it now possesses. It was reopened with a special Service of Dedication on December 15th, 1875. In 1877 the chancel and transepts were improved and decorated, the cost being defrayed by a thank-offering of a member of the congregation. Since 1883 the Church has been open daily to worshippers, for meditation and prayer, from 7.30 a.m. till after Evensong. In 1882 the tower and spire were built, thus completing the Church according to the original designs—this addition costing \$7,350. Mr. Hamilton's successful incumbency extended over a period of more than seventeen years, at the close of which he was called to the highest Office in the Church, and was consecrated to be second Bishop of Niagara, May 1st, 1885, in the Cathedral at Fredericton, N.B. His departure from Quebec was, indeed, a severe loss, not only to St. Matthew's, but to the whole City, as he was so well known and much beloved by all

creeds and classes. He was succeeded by the Reverend F. J. B. Allnatt, D.D., in whom the rare combination of profound learning, deep humility, and sincere piety and sympathy soon won the hearts of all. He held the post only two years, being in 1887 appointed to the Professorship of Pastoral Theology in Bishop's College, Lennoxville. His successor was the Reverend Lennox W. Williams, M.A., Oxon., the present rector (a son of the late Bishop Williams), who had acted as curate under the two preceding Rectors. In 1888 a peal of bells from J. Warner & Son's foundry, London, England, was placed in the tower, at a cost of \$2,800. The peal was dedicated to God's service on November 14th, 1888. The final debt of \$3,000 on the Church was paid off in 1892, and the church consecrated by the present Bishop of Quebec, on All Saints' Day, 1892. The Church contains sixteen handsome memorial windows, among them a large one to the Right Rev. Dr. Mountain, the founder of the parish. The last to be erected is one to the memory of the late Mr. Cornelius Judge. The pulpit is the gift of Robert Hamilton, D.C.L., in loving memory of his son, the Rev. George Hamilton, M.A., Oxon., for some years curate of the Church. The retables is also a gift in memory of the late Senator Price. Both are handsome works of art. A costly and very rich set of Altar Vessels was presented to the Church in November, 1894, by Mrs. Irvine, in memory of the late Commissary-General Matthew Bell Irvine, C.B., C.M.G., for many years a devoted member of the congregation. Finally, the congregation have had erected a very handsome and richly carved Font and Baptistry, costing some \$1,500, as a memorial to the late revered Bishop Williams. It is probably the finest work of art in the country. The Baptistry has lately been enriched by the addition of a handsome canopy over the Font in memory of Mrs. Williams and a window in memory of the late Mrs. Buchanan. The whole revenue in 1887 was \$525.37, while that from Easter 1896 to 1897, was \$6,616.43. The parish has also been always in the front rank in assisting Missions both at home and abroad, and contributed some \$8,000 alone towards the Bishop Williams Memorial Mis-

sion Fund. The parish has about 500 Communicants on its roll, and there is a weekly and Saints' Day early Celebration, and a full Choral Celebration on the first and third Sundays in the month.

The annual report of St. Matthew's indicates a congregation truly alive and given to good works.

Advantages of a Prayer Book.

The question is frequently asked by persons not accustomed to a liturgical Service, "Why do you use prayers out of a book?"

We answer, because many of our prayers are COMMON prayers; that is, prayers which are to be said by the Minister and congregation together, while others, like the Litany, are responsive prayers. To each petition the people respond, "Good Lord, deliver us," or "We beseech Thee to hear us, Good Lord."

But it is asked again, "Why repeat so often these words? Does not the Saviour say, 'Use not vain repetitions as the Heathen do?'" We answer the Saviour did not condemn repetitions, but VAIN repetitions. That he did not condemn repetitions as such, is evident from His own history. In His last great conflict with the "power of darkness" He went away again and prayed the third time, "SAYING THE SAME WORDS."

Neither did the Saviour condemn forms of prayer, for He used them frequently Himself in the Jewish Synagogue, and, when asked how to pray, He gave that beautiful and concise formula which we call "the Lord's Prayer."

"But don't you tire of the Prayer Book?" By no means. Like the Bible or some beautiful hymn, it becomes dearer and dearer the more we use it. The apostolic age of some of its parts, like the Creed and the Gloria in Excelsis, demands our reverence. Its beauty of structure demands our admiration, and its exhaustive enumeration of human wants, supplies every need of the heart.

"But how can we find the places?" We answer, Read the rubrics. The rubrics are directions in fine print before each part of the Service, telling just when and how it should be used. Read these rubrics at home so that when you go to Church you will be able to

follow the service readily. No one really enjoys the Prayer Book Service till he can take part in it.

CATECHISING.

We trust that more and more of our young readers are trying to learn these simple lessons. It will be very good for them, for in a year they will learn a very great deal, that we all ought to know.

N. B.—Answers that are incomplete will be found in the Church Catechism.

THE CHURCH CATECHISM NO. V. B.

Where was Jesus Christ crucified? *On Mount Calvary outside Jerusalem, at a place called Golgotha.*

When we say that Jesus descended into Hell, what do we mean? *That His Soul went to Paradise at His death.*

On which day did He rise from the dead? *On the third day.*

What do we call that day? *Easter Day.*

How many days was He on earth before He went up into Heaven? *Forty days.*

On what day do we keep in remembrance our Lord's Ascension? *Holy Thursday, after the fifth Sunday after Easter.*

When will He come again? *At the last day.*
Give a Scripture promise that He will come again? *Ye men of Galilee, why stand ye, etc., (Acts. i. 11.)*

What will He come to do? *To judge the quick and dead.*

What do you mean by "the quick"? *Those who will be alive when He comes.*

Who is the Holy Ghost? *The third Person of the Blessed Trinity.*

What is His work? *To sanctify us, etc.*

What does the word "Catholic" mean? *Universal.*

What then is the Holy Catholic Church? *The universal Family of Christ.*

To what branch of the Church do we belong? *To the Anglican or English branch.*

Who is the Head of the Church? *Jesus Christ.*

Give Scripture proof of this? *Christ is the Head of the Church. (Eph. v. 23).*

THE CHURCH CATECHISM No. VI. B.

Whom did Jesus Christ choose and set apart to govern His Church on earth? *The twelve Apostles.*

What great command did He give to them before His Ascension? *To make disciples of all nations by baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

Whom did the Apostles set apart to succeed or come after them? *The Overseers or Bishops of the Church.*

Whom do the Bishops ordain? *The Clergy.*

Whom do they consecrate? *All new Bishops.*

What two different Orders of Clergy are there besides Bishops? *Priests and Deacons.*

What do you mean by the Communion of Saints? *The effect that Christians have upon each other by their Prayers and good offices.*

Besides Saints on earth, where are there millions of Saints now? *In Paradise.*

With whom have we communion as well as with Saints? *With the Holy Angels.*

What are we told of their relation to us? *That they minister to us, and that they joy over repenting sinners.*

When may we hope for the forgiveness of our Sins? *When we are truly sorry for the sins, and when we watch and fight against them, putting our trust in Jesus Christ.*

On what ground are we then forgiven? *On the ground of the Sacrifice of Jesus Christ.*

What is Repentance? *Change of mind.*

Give Scripture proof that Repentance is necessary? *Except ye repent, ye shall all likewise perish. (S. Luke xiii. 3).*

THE CHURCH CATECHISM No. VII. B.

What do you mean by the Resurrection of the Body? *That our bodies will rise again from their graves.*

When will our bodies rise? *At the last day.*

At whose call shall we rise? *At the call of the Son of God.*

Give Scripture proof of this? *The dead shall hear the voice of the Son of God and they that hear shall live (S. John v. 25).*

Who will not need to rise again? *The Quick, i. e. those who shall be alive.*

Give Scripture proof of this? *We shall not*

all sleep, but we shall be all changed. (1 Cor. xv. 51).

What do you mean by Life Everlasting? *Life of joy without end.*

Where will this life be spent? *In Heaven.*

What dost thou chiefly learn in these Articles of thy belief? *First, I learn, etc.*

Of what did God the Father make man? *Of the dust of the earth.*

What did he breathe into man? *The breath of life.*

What do you mean when you say that our Lord has redeemed you? *That He has bought me back from the power of Satan, sin and death.*

With what price has he bought us? *At the price of His precious Blood.*

Who sanctifies us? *God the Holy Ghost.*

What do we mean when we say the Holy Ghost sanctifies us? *That He makes us holy.*

Who are the elect people of God? (1) *Those who are baptized. These are those who are called. (2) Those who use their opportunities. These are those who are chosen.*

THE CHURCH CATECHISM No. VIII. B.

How many Commandments are there? *Ten.*
Where were they given? *From Mount Sinai.*

Through whom were they given? *Moses.*

How were they first written? *By the finger of God, on two Tables of stone.*

What is the first Commandment? *Thou shalt, etc.*

What does this Commandment teach us? *To give to God the first place.*

When do we break this Commandment? *When we give to anything else the first place.*

What is the second Commandment? *Thou shalt not, etc.*

Why are we commanded not to make to ourselves any graven image? *Because our heart is inclined to worship what we can see.*

In what two ways may we break this Commandment? *By having a false idea of God, and by making idols of earthly things.*

Is it right to bow to any Image or Picture of any Saint? *No.*

Before whom alone are we to bow down? *Before God.*

What is the third Commandment? *Thou shalt not, etc.*

What is taking God's Name in vain? *Speaking or acting in a thoughtless way as regards God or holy things.*

Name some ways in which we are apt to take God's Name in vain? *By saying our Prayers carelessly, by behaving badly in Church, and by making light of serious things.*

THE QUEEN'S MESSAGE.

Through the courtesy of His Honor the Lieutenant-Governor of Quebec, a copy of the Queen's Message to Her Majesty's subjects throughout the Dominion, accompanied by the reply cabled by His Excellency the Governor-General of Canada, was delivered at the Bishop's House in Quebec before 12.00 P.M. on June 22nd. We print both the Message and Reply here for the sake of those of our readers who may not have had the opportunity of seeing them :—

THE MESSAGE.

"Buckingham Palace, London, June 22.
"The Governor-General of Canada, Ottawa. From my heart I thank my beloved people. May God bless them!" (Signed,) "Victoria R. and I."

THE GOVERNOR-GENERAL'S REPLY.

"To the Queen, London. Ottawa, Tuesday, 6.12 A.M., (11.12 A.M. Greenwich time.) The Queen's most gracious and touching message this moment received shall be immediately made known to Your Majesty's people throughout the Dominion and will stir afresh hearts already full. On this memorable day, we offer the glad tribute of loyal devotion and affectionate homage. God save the Queen!" (Signed,) "Aberdeen, Governor-General."

The Bishop's Address to Synod.

(Continued.)

II. THE LAMBETH CONFERENCE AND THE LANDING OF JOHN CABOT.

And, if thus we have great cause, as a people, for true and heartfelt thankfulness to Almighty God, we have also, this year, special reason for reverential adoration and for a spe-

cial burst of praise, owing to our position as members of a true and rightly derived Branch of the Holy Catholic Church. For, the Bishops of the Anglican Communion from all lands were earnestly invited by that noble-hearted Christian man, Dr. Benson, the late deeply lamented Archbishop of Canterbury, to meet this Summer instead of next Summer (which would have been the regular time) in conference at Lambeth, just because this year it is exactly thirteen hundred years since Augustine landed in Kent and was presently consecrated to be the first Bishop of the Anglo-Saxon Church, the first of the long and uninterrupted line of the Bishops and Archbishops of Canterbury. And, although Dr. Benson, the 92nd Archbishop, has been taken to his Rest, his great successor, Archbishop Temple, the 93rd of this glorious Line, has renewed the invitation, and has entered fully into the spirit of this great Commemoration.

It is not, my brethren, that we are to celebrate the thirteen hundredth anniversary of the introduction of Christianity into England. For we can never forget that there was a British Church which had existed for two or three hundred years at least before the arrival of Augustine, a British Church whose Bishops are recorded to have attended several early Councils of the Church of Christ, a British Church with its Martyrs and its early remains. But at the same time we know very well that at the period when Augustine landed in Kent, while the Queen Bertha was a Christian woman, ministered to by the French Bishop Luidhard in the little seceded British Church of St. Martin's, at Canterbury, her Royal Consort Ethelbert, King of Kent, and his subjects, and, indeed, the Saxon Races throughout the Angle-Land were living in Heathen darkness, having driven the British Church with the Light of the Gospel of Jesus Christ into Wales, Cornwall and Cumberland, and into what is still called Brittany in the North of France, whence, by the work of Patrick, Ninian, and Columba and others, that glorious Light was dawning fast on old Ireland, and upon the Lowlands and Highlands of Scotland besides. Thus, we have to thank God that he was pleased, in 597, to send his servant Augustine, by the command of Gregory

the Great, Bi-shop of Rome, to evangelize our heathen Saxon forefathers. And we also have to thank God that we were thus, as a country and as a people, brought into touch with the Western Church to the moderating of cruel Rulers in evil days, and to the bringing of the Faith and Worship of the Church with the attendant restraints of true Religion and beneficial Arts of Civilization to our ancient shores. All this was for our good in many ways ; and thus the English Branch of the Holy Catholic Church was founded, and, with the assistance of the British or Celtic Church under Aidan and other great British Saints, soon our whole Land received the precious Message of the Cross.

But, because a Missionary of the Western Church, whose head-quarters were and are in Rome, came to our shores and became the first Bishop of the Anglo-Saxon Church, this no more gives to the Bishop of Rome any position of government over the English Church than the Archbishop of Canterbury could expect to hold over the English Church here in Canada, or in the United States, or in any other part of the world, on the ground that the first Missionaries of our Church came from England and the first Bishops were consecrated by the Archbishop of Canterbury and other English Bishops. No, my brethren, for, the truth is, that "Ecclesia Anglicana," the English or Anglican Church was from the beginning, and is still, although consisting of several National Churches, the definite Branch of the Holy Catholic Church for the English-speaking people, needing no Pope, either at Rome or Canterbury, but seeing, as her supreme Head our dear Lord and Saviour Jesus Christ, her King in Heaven.

We have then plainly a very thankful commemoration to make in this respect, and it is for this purpose chiefly that, at the request of the Archbishop of Canterbury, I am now soon proceeding to England.

As to the landing of John Cabot in 1497, and the assumption of the New Land for King Henry VII. of England, while it is a testimony to English enterprise, it has also a certain importance of another kind. It is true that I myself believe that Monseigneur Briand, the Roman Catholic Archbishop of Quebec, to-

wards the close of the last century, expressed the true Catholic sentiment when he kissed the first Anglican Bishop Mountain on both cheeks, on his arrival in Quebec in 1793, and said : "It is high time, Monseigneur, that you came out to look after your people"; for he thus tacitly acknowledged, that while the French Church was for the French, the English Church was for the English, and that, consequently, in a country inhabited by two distinct nationalities, two different Branches of the Catholic Church would naturally exist side by side, and there would be two hierarchies in the same land. But should any one think otherwise and say that two different Branches of the Catholic Church cannot properly exist side by side in the same territory, and that the second is an intruder, committing an act of schism, we are then able to point out that, after all, by virtue of the visit of John Cabot, *England's Church* was the *first* to plead on this Continent our dear Lord's inestimable Sacrifice, and the first to bring to the Aborigines, *i. e.*, to the Red Indians, "the Good Tidings of Great Joy"; for it is worth remembering that Christopher Columbus did not touch the Mainland of South America and claim the soil for the Church and Crown of Spain until the following year. I know it may be said that the visit of John Cabot to Nova Scotia took place before the Reformation, and that England was in the time of Henry VII. a Roman Catholic country ; but to this I should reply : it is true that the Bishops of Rome had, during the middle ages, in one way and another, obtained great power over the English Church, but it *was* the English Church all the while, so much so that the pre-Reformation Bishops always took the oath of supremacy to the King, and it continued to be the English Church, when her Bishops, in convocation, at length begged of the King and Parliament that it might be declared that, by God's grace, she had returned to the condition of things existing in earlier days, before the Bishops of Rome imagined that they had a right to universal rule, and before they attempted consequently to lead the Branches of the Catholic Church in different Lands to give up their own Rights and to accept this unecatholic yoke.

It will not, however, be by discussing differ-

ences that Christian people at the present day will be drawn more closely together. I am very glad therefore to know, that among the leading subjects for discussion at the coming Pan-Anglican Conference are: (1) the relation of all the part of the Anglican Church to the See of Canterbury, and (2) the Reunion of Christendom and the best methods of working towards it. And this will also be the subject of the Sermon which I am to preach (D.V.) before my own University of Cambridge, England, on Sunday, the 30th instant.

(To be continued.)

The Lambeth Conference.

It is quite impossible to overrate the importance of the great gathering of Bishops of the Anglican Communion, which takes place during this month in London, England. More than two hundred Bishops are to be present and the topics to be discussed include most of the great questions, which, in the present day, occupy the minds and hearts of Churchmen. Surely then there is a great call at this time for earnest prayer to be offered by all Church people throughout the world, that the Lambeth Conference of 1897 may be rightly directed by the Holy Spirit of Grace, and may decide all things in such a way "as shall tend most to the Glory of God and to the good of His Holy Church."

With this end in view, Archdeacon Roe, the Bishop's Commissary, has asked all the Clergy of our Diocese, during the Session of the Conference, to use the following Prayer, which has been authorized by the Archbishop of Canterbury:—

Prayer.

O Lord God Almighty, Father of Lights and Fountain of all wisdom, we humbly beseech Thee, that Thy Holy Spirit may lead into all truth Thy Servants the Bishops now (to be) gathered together at Lambeth in Thy Name. Grant them grace to think

and do such things as shall tend most to Thy Glory and to the good of Thy Holy Church. Direct and prosper, we pray Thee, all their consultations, and further them with Thy continual help, that, the true Catholic and Apostolic Faith once delivered to the Saints being maintained: Thy Church may serve Thee in righteousness of living and in all godly quietness: through Jesus Christ our Lord. Amen.

Compton Ladies' College.

The closing exercises of the Compton Ladies' College took place on the 10th of June, a week earlier than usual on account of the visit of the Hon. Bursar to England. The weather in the morning was rainy, but the afternoon was pleasant, and a goodly number of the parents of the pupils and friends of the College assembled in the School Hall to witness the carrying out of the programme which had been arranged.

In the absence of the Lord Bishop the Ven. Archdeacon Roe was present and presided. There were present also Rev. Dr. Adams, Principal of Bishop's College, Mr. Martland, late Master of Upper Canada School, Rural Dean Foster, Reverends G. H. Parker and A. Stevens.

Mrs. Brouse, the Lady Principal, read her report for the year, which was very encouraging. She referred to the excellent health of the girls, their prompt and willing submission to the rules and the industry manifested in their studies. The result of the examinations has been on the whole satisfactory.

Those who were awarded prizes are:—

- III. Acad.—J. Macauley.
- II. " J. Skelton and K. Hitchcock.
- I. " Dora Rowand, K. Harding and J. Beate.
- II. Model—C. Vernon.
- I. " H. Cochrane and D. Vernon.

Special Prizes.

Scripture and Catechism—G. Stevens and R. Foster.

Music—G. Boyle.

Botany—H. Hamilton and G. Skelton.

Drawing—D. Badgeley.

Good Conduct—G. Sykes.

Miss Murphy, who has been for five years connected with the school as teacher of French and Music, has resigned, but the Committee has been able to secure Miss Hedges, of Quebec, to take her place.

The prospects for an increase of pupils for next year are excellent. A gentleman in Boston, Mass., has signified his intention of sending his five daughters next September.

During the absence of the Rev. G. H. Parker the supervision of the repairs in the building has been undertaken by Mr. James Cochrane.

In answer to the appeals which have been made, about \$300 have been sent in for the repair fund, but this is only about one third of what will be required. It is hoped that the friends of the College will not see the work stopped for want of money. The Committee have resolved that no debt is to be incurred, and the repairs will only go on as the funds come in.

A. S.

S. Matthew's Guild, Quebec.

The twenty-fourth Annual Meeting of the Guild of St. Matthew was held on Tuesday, April 20th.

There were present the Warden, Vice-Warden and sixteen members.

After routine business the following officers were elected for the ensuing year:—

President—Mrs. John Hamilton.

Vice-Presidents—Mrs. Patterson Hall and Miss E. Patton.

Secretary—Miss A. Irvine.

Assistant-Secretary—Miss B. Montizambert.

Treasurer—Miss Wurtele.

Auditors—Mrs. Cockburn and Mrs. Hoare.

THE TWENTY-FOURTH ANNUAL REPORT OF THE GUILD OF ST. MATTHEW.

The work of the Guild has progressed steadily and without interruption, with the exception of the usual pause at Christmas-tide, to enable the members to assist in the Church decorations. At the opening meeting in October, the Warden addressed the Guild, impressing upon them the importance and sacredness of all work which was undertaken for Christ. The Vice-Warden gave instructive and interesting addresses at four of our Monthly Meetings, on "Cultivating the Intellect," "Our Belief in God and the Doctrine of the Trinity," "Christian Evidences," and "The Future Life." At our January Meeting the Lord Bishop of Ottawa, at the invitation of the Warden, was present, and said many kind words of encouragement, dwelling especially upon the value of our efforts to make God's House beautiful and attractive.

There were twenty-seven weekly meetings, at which a good deal of work was accomplished.

It was decided at the Annual Meeting that two Altar Cloths should be presented to Lennoxville College Chapel, one of these, a violet one, has been sent, and the green is now in hand and will shortly be ready. The work done for St. Matthew's Church was given gratuitously as in former years. In addition to these, gifts of Surplices, Stoles, Fair Linen Sets, etc., were made to Mission in our own Diocese and elsewhere, besides as a grace given to procure Altar Vessels, etc.

I regret to say the average attendance was only a fraction over 13 against 16 last year.

Respectfully submitted,

ANNIE L. IRVINE,

Sec. Guild of St. Matthew.

April 20th, 1897.

Wedding Bells.

On Jubilee Day, June 22nd, Quebec Cathedral witnessed a pretty wedding, which should be of more than ordinary interest to our readers, for on that day the Rev. R. A. Parrock, M.A., who was the first Honorary Editor of the DIOCESAN GAZETTE, and who is now Pro-

fessor of Classics at Bishop's College, Lennoxville, was married to Annie Louisa, younger daughter of C. S. Parke, Esq., M.D. The Bride was attended by her Sister and Cousin, Miss Parke and Miss Rosie Scott, as Bridesmaids, while the Reverend E. A. Dunn and Mr. Louis Scott acted as Best Man and Groomsman. The Marriage Ceremony was performed by the Very Reverend Dean Norman in the presence of a large congregation. After a Reception at Ringfield, the Summer residence of the Bride's Grandfather, Geo. Holmes Parke, Esq., the happy couple left Quebec, amidst the good wishes of their friends, by the C. P. R. for Montreal, where they embarked on the S. S. "Lake Ontario" and sailed for England. We feel sure we are but echoing the sentiments of all our readers, when we offer to Professor and Mrs. Parock our hearty congratulations and wish them "*Bon Voyage*," through life.

Erratum.

We are requested by the Archdeacon to say that the name of the Reverend T. W. Fyles has been omitted by mistake from the list of Priests of ten years' standing on page 75 of the Synod Journal for this year. Members of Synod are requested to insert Mr. Fyles' name in its proper place in the list in their copies of the Journal.

Clergy House of Rest, Cacouna.

At the Annual Meeting of the Managers and friends of the Clergy House of Rest, Cacouna, held at the House on the 5th August, 1896, the following resolution was passed:—

"That the Clergy House of Rest be continued for another year, and that a Clerical Secretary be appointed in each Diocese to communicate with the Clergy, and to lay before them the advantages of the House and afford them all the information required."

In accordance with the above resolution a circular has recently been sent out to all the Clergy in each Diocese of our Province, setting forth the following facts:—

"The Clergy House of Rest was established by lay members of the Church of Eng-

land in 1891. The only object is to afford to the Clergy, and the Clergy only, rest and recreation, and this at as low a cost as possible. It is not intended that it should pay its way, for it cannot. But, at the same time, its managers and friends do not feel themselves justified in asking for further subscriptions to continue it beyond this next year unless a larger number of the Clergy can avail themselves of it. The property is held in trust by the Bishop of Quebec. Should its original purpose fail, a power is granted to apply the trust to some other use in connection with the Church of England. Of the advantages to be gained from a residence at such a House it is superfluous to speak. Cacouna itself is situated just opposite the Sagouay River, and is noted for its invigorating and bracing air. It can be reached from Quebec city by boat or rail. By a timely application to the general passenger agent at Moncton, N. B., half fare permits are granted to the Clergy along the Intercolonial Railway. Between Sherbrooke and Quebec a like favour is granted both by Q. C. R. and G. T. R. The fare—Clergyman rate—from Quebec to Cacouna is \$1.30. The House is open for July and August. Reference as to board, etc., may be made to the following Clergymen who know the house:—The Reverends Canon Richardson, Canon Foster, M.A., F. M. Webster, M.A., Halifax, Canon Dixon, Montreal, Canon Ellegood, M. A., Montreal, J. J. Roy, Sabrevois, R. W. Samwell, Wales, Ont., Venerable Archdeacon Bogert, M.A., Ottawa, Ont., the Very Reverend Dean Lauderdale, Ottawa, the Reverends A. Jarvis, M.A., Napanee, Ont., J. Cheyne Davidson, M.A., Peterboro, Ont., Alfred Brown, M.A., Paris, Ont."

To this we will only add the testimony of a well known Clergyman of the Diocese of Toronto, taken from the Visitors' Book which is kept in the House. He writes as follows:—

"I am delighted with the Clergy House of Rest, Cacouna, P. Q. It is conveniently reached by boat or rail. The air is pure and healthgiving, and the bathing good, the water being not too cold.

The House is wholly unlike an ordinary summer boarding place. Its equipments and arrangements are ideal. A verandah runs all round the house. The rooms are

airy, the beds comfortable; the table is plain but sufficiently varied; while every article is good of its kind, admirably cooked and punctually and tastefully served.

A few steps from the House is a separate building called the Library, which is furnished with writing tables and stationery, couch and easy chairs, and a bookcase filled with illustrated periodicals and holiday reading.

The invalid who wants rest can have it here to his heart's content; and close by is the pretty and unpretentious Church with its daily Services.

Those who prefer a more active life can walk, or drive, or bathe, or fish, or shoot.

The croquet and tennis lawns are very generally accessible to the Clerical visitors, and there is a good deal of social intercourse. In fact everything is done to provide us a refreshing holiday, and at every move one recognizes the ministrations of kindly, thoughtful minds and tasteful hands.

I may add that in the House controversy is tabooed and a courteous, friendly spirit prevails."

Will not some parishes try to arrange that their Clergy shall go and have a short holiday at such a place, even if only for the inside of a week or fortnight? During the month of July the Reverend W. T. Forsythe, Rector of Stanstead, will be Chaplain of S. James' Church, Cacouna, and "Master of the House." In August his place will be taken by the Reverend E. A. Dunn. Those who wish to secure rooms should apply to Mrs. M. Bell Irvine, Cacouna, P. Q.

NOTES.

Half of the year 1897 has passed. The Editor will therefore be very glad if all, who have not yet paid their subscriptions, would send them in at once.

If any new Subscribers wish to take the GAZETTE for the next half year, from July to December inclusive, they can do so on payment of fifteen cents, instead of the regular price of eighteen cents (three cents per copy).

The whole of the June issue has been sold, though we still have remaining some Pictures of Her Majesty Queen Victoria,

which we will send to any of our readers at two cents a copy or ten for ten cents, post free. All the other back Numbers of this year can still be had with their pictures for three cents each.

Convocation of Bishop's College, Lennoxville, with all its accompanying ceremonies, has, we hear, passed off well. We hope to give a short Report of the various events in our next issue.

Our readers may not all have heard that the Synod of Quebec has obtained the consent of Archdeacon Roe to its re-printing in pamphlet form, for general circulation, his Address on the late Papal Encyclical, and the correspondence in the *Montreal Star* which grew out of it. The pamphlet will be issued to subscribers at 10 cts. for a single copy; 5 copies, 40 cts.; 25 copies, \$1.50; 50 copies, \$2.50; 100 copies, \$4.00. Any orders for the same may be sent to the Reverend E. A. Dunn, Bishops-thorpe, Quebec.

We omitted to mention before this that the Reverend H. J. Petry, M.A., was appointed by the Bishop to be Chaplain of the Quarantine Station, Grosse Isle, for the six months, May to October inclusive.

The Venerable Archdeacon Roe, D.D., is going to spend a month, from the middle of July to the middle of August, as Chaplain at the Roberval Hotel.

The Summer Chaplains for the Island of Orleans are the Reverend H. A. Brooke for July and the Reverend W. A. Adcock for August. The Reverend Professor Allnatt is again taking duty at Cap à l'Aigle.

DISTRICT NEWS.

RIVIERE-DU-LOUP.

The Rev. G. G. Nicolls writes:—
The Special Jubilee Services on June 20th were excellently rendered, and credit is due to the organist and choir. The Services were fully choral both morning and evening, and were, it is hoped and believed, a sincere and heartfelt expression, as befitting as local resources would admit, of the joy, praise and thanksgiving which filled the hearts of all present. The triumphant feeling permeating all the music of the day was much enhanced by the assistance of a cornet in the louder portions of the Services, admirably played by Mr. H. Yeo,

The newsilver Altar Vessels were used for the first time, and there was a good number of Communicants. The Vessels are very beautiful, and are a much needed addition to the Church furniture of the Mission; those previously in use having been only of plate, and of a pattern anything but beautiful or appropriate to their sacred use. An American lady who spent last Summer here was struck by their unworthiness for their purpose, and most kindly collected a considerable sum towards the purchase of the new ones. Her name I do not like to mention without permission to do so. But we are also largely indebted for this timely and beautiful gift to the well-known generosity of the Guild of S. Matthew's Church, Quebec, who made a grant of the sum (amounting to nearly one-half) necessary to complete the purchase of the Vessels.

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S. GEORGE, BEAUCE.

The Rev. H. S. Harte writes:—

On Sunday, May 23rd, His Lordship the Bishop of Maine visited our Station at Moose River, Maine, and administered the Apostolic Rite of Confirmation to a class of eight (two males and six females), the first fruits of our labour in this section. The Bishop's visit did much towards laying the foundation of a permanent work in this vicinity. The site has been given for a Church on a Hill-top, so that when, as we hope in a year's time, a suitable Edifice has been erected on it and consecrated for the worship of Almighty God, the same will be visible for four or five miles on either side—a Beacon light of the Faith once for all delivered to the Saints.

Our Parsonage is now well under way and (we think) is presenting a very imposing appearance. In its construction we are aiming at putting up such a building as will be a credit to the Diocese and will also supply a comfortable home to the Incumbent.

Steps are being taken to have the work on S. James, Cranbourne, which was commenced two years ago, completed before the visit of our Bishop in the Autumn. A kind friend of the congregation has promised to have the Church painted both outside and in, as soon as the congregation themselves finish the clapping, etc.

We kept the Sexagenary Jubilee of Her Gracious Majesty by holding a united Ser-

vice of all our congregations in S. Paul's Church, Cumberland. The offertory on this occasion we gave, as requested, to the See-House Fund.

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MAGOG.

The Reverend R. C. Tambs reports:—

The pews of St. Luke's Church have been furnished throughout with cushions in crimson red, at a cost to the Ladies' Guild of about seventy dollars.

On the 1st of June S. Luke's bell rang out the announcement of the marriage of Miss Annie Willows to Mr. Edward Clarence Stone, of Lawrence, Mass. A revedos of spraying apple blossoms surmounted the Altar; Miss Maggie Lindsay presided at the organ, and a large number of friends were present to witness the interesting ceremony. While we felicitate the happy couple we feel that by this wedding we lose one of our fairest and most esteemed young ladies and one of our readiest and most efficient Church helpers.

At the morning Service on Whitsunday, appropriately to the day, a young man was admitted into the Pentecostal covenant by the solemn Rite of Baptism.

On Sunday, June 20th, the Sixtieth Anniversary of our good Queen Victoria's Accession to the throne, Her Majesty's Diamond Jubilee was loyally celebrated with Services of hearty Thanksgiving. The Church presented a gala appearance. From the open roof deep festoons of bunting and a huge British flag canopied the Chancel with striking and appropriate effect. There were good congregations especially in the evening when additional expression was given to our loyalty by the Bullard Brass Band playing a selection of hymn tunes outside the Church before Service. This act on the part of this recently formed organisation, composed of leading young men of the town, was much appreciated. Two Offertory Anthems were finely rendered by the choir: "Praise ye the Father" (Gounod), in the morning, and "Sing ye Jehovah's Praises" (Lorenz), in the evening. At Cherry River there was a congregation of eighty-five. The school room was gaily decorated, while outside a flag-staff held aloft a large flying Union Jack.

Special Offertories:—Domestic Missions, \$10; Bishop's College, \$5; Diocesan Jubilee Memorial (Sec-House), \$12.

The sums contributed to the Indian Famine Fund, through different channels, by members of our congregation, amounted, so far as ascertained, to \$70.

SANDY BEACH.

The Rev. G. T. Harding writes:—

I am thankful to observe and should like to record improvement here in the matter of the observance of Holy days, although, in my opinion, our Parish would always compare favourably in this respect with even those of the City. I have already called attention in the GAZETTE to an improvement during the Winter season, and the Ascensiontide Festival now furnishes another instance. On the Rogation Days we had prayers at 9 A.M., of a supplicatory character, and the attendance was much better than in former years. On Tuesday, especially, there was quite a large congregation. Some had walked two miles, and others, further away, had driven, simply to join with me in "asking" for God's blessing, for there was no Address. On Ascension Day, itself, the Service was at 11 o'clock with a Celebration of the Holy Eucharist, and was in every way cheering. We had what is our usual Sunday congregation, of which the offertory collection (\$2.70) is an evidence, being more than the usual Sunday collection. Twenty-five received the Holy Communion—a very good number considering the fact that we have fortnightly Celebrations, and that on Whitsunday, ten days later, there were thirty-seven Communicants. On Monday and Tuesday in Whitsun-week the attendance was also good. I now earnestly hope that our congregation will continue to improve in this respect, for I am becoming more and more convinced every year, that a real advancement in the spiritual life depends, a great deal more than many people think, upon the careful observance of the whole system of Holy Seasons which the Church has provided for us.

I am glad to note, by the way, that the collection for Domestic Missions on the Sunday after Ascension Day (\$8.50) is larger than any obtained for many years towards the same object.

WATERVILLE.

The annual celebration of the Queen's Birthday (May 24th) took place as usual

at Waterville under the auspices of St. John's Church Guild, and consisted of a Fancy Sale from 3 o'clock onwards with refreshments, also of a good tea for all comers from 5 to 7, and a varied programme after 8 o'clock. A short play entitled, "Too Clever by Half," was well rendered. There was a large attendance. The proceeds amounted to sixty dollars, and the willing workers and entertainers were well pleased with the result of their efforts.

NORTH HATLEY.

The interior of the Church of St. Barnabas, North Hatley, has just had a plain but very pretty sheathing of ash put upon its walls and open rafters. Mouldings upon windows, a Chancel-arch, &c., have still to be executed. A large number of summer visitors is expected at this pretty resort upon Lake Massawippi.

EUSTIS.

The Services, the Sunday School and the meetings of the Guild connected with the congregation of Christ Church, Eustis, are being maintained with encouraging results. The new Church as it stands is practically free from debt, but the interior is quite unfinished, and so much remains yet to be done. It is however in regular use.

POSTSCRIPT.

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

Mrs. Wilson, Mr. Raulin Amy, Quebec, Miss J. E. Andrews, Hereford, Miss M. Hart, Marbleton, Reverend G. G. Nicolls (5), Mrs. Buchanan, Lake Edward, Reverend G. H. Parker (12), Mr. R. T. Walker, Bishop's College, Lennoxville.

Also for 1898:—Mr. W. Gilkerson, Eustis.

Also for 1898-1900:—Mr. Raulin Amy.

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