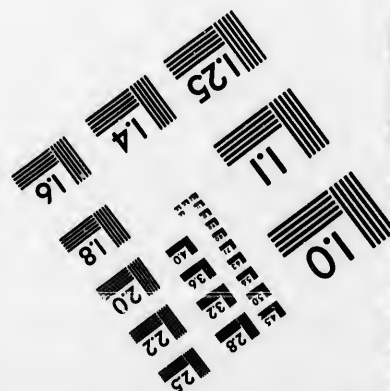
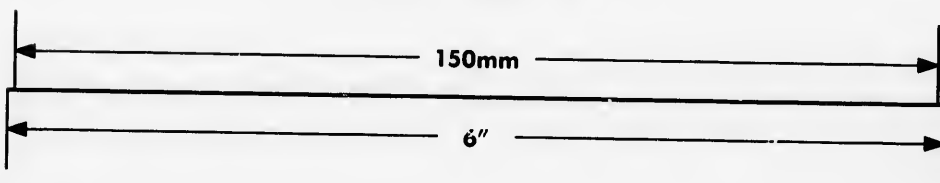
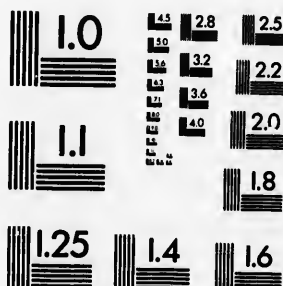
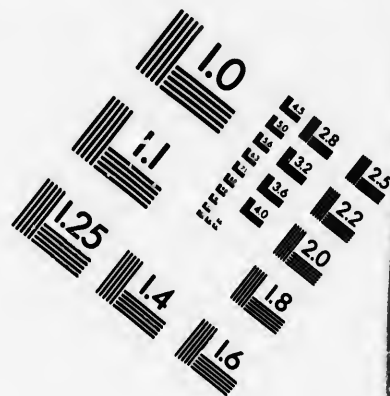
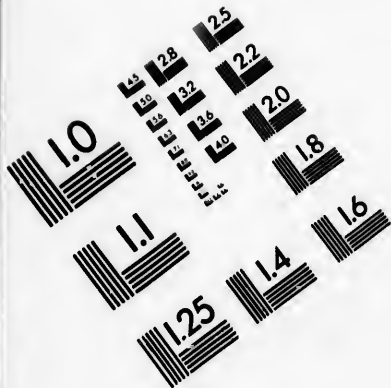


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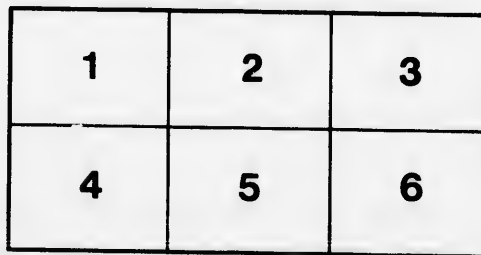
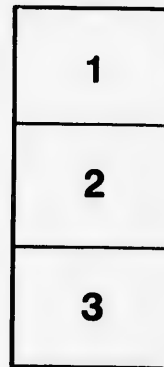
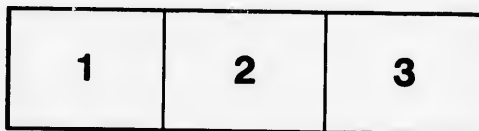
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SERMON

PREACHED AT THE

CONSECRATION OF ST. MATTHEW'S CHURCH,
QUEBEC,

ON ALL SAINTS' DAY, 1892,

BY

THE VEN. HENRY ROE, D.D.,

ARCHDEACON OF QUEBEC.

QUEBEC :

PRINTED AT THE "MORNING CHRONICLE" OFFICE.

1892.

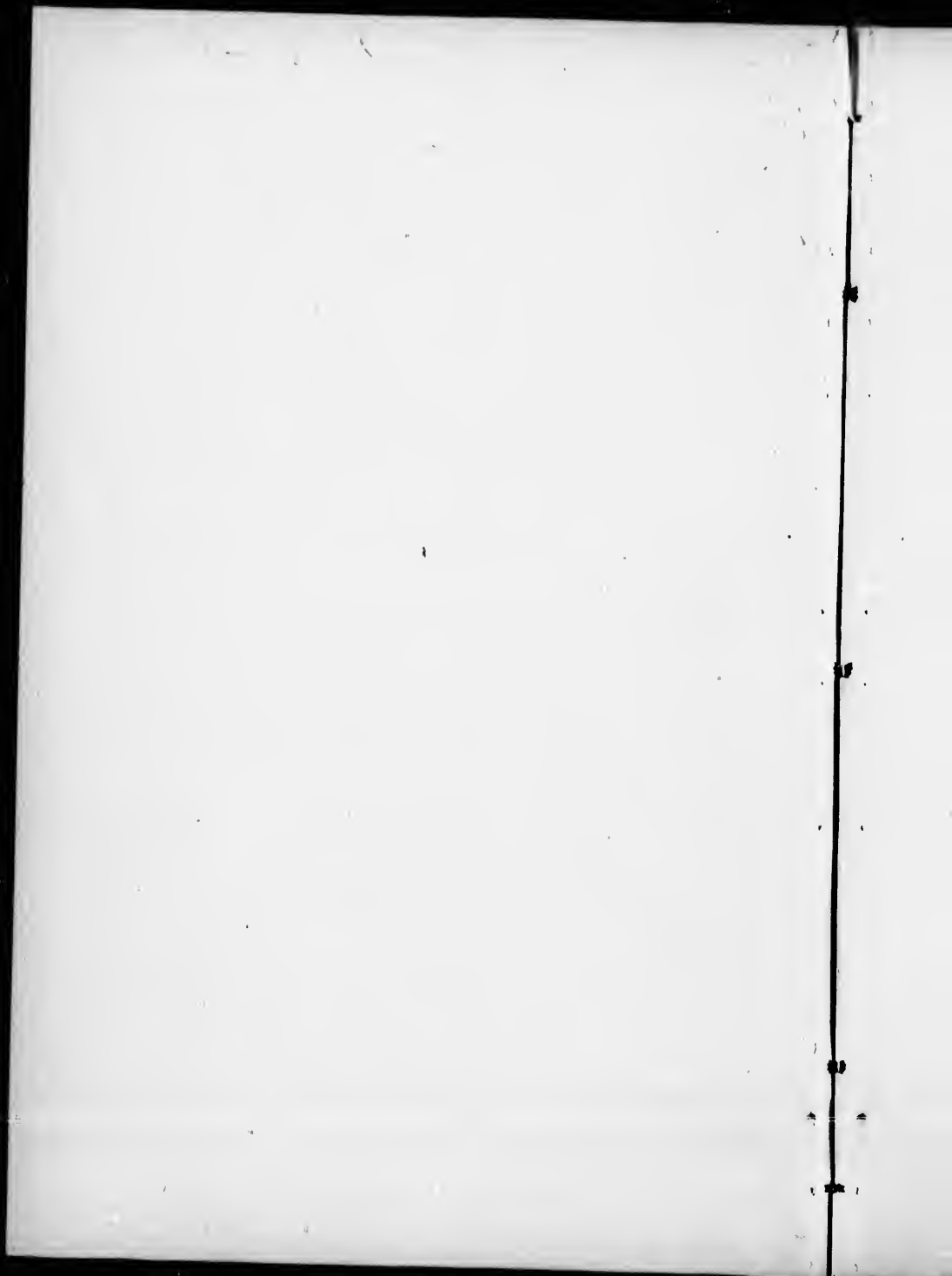
To
CHARLES HAMILTON,

Lord Bishop of Niagara,

To whose devoted zeal, sound judgment
And loving heart,
The Church in Canada, especially in Quebec,
Owes so much,

This Sermon is affectionately inscribed

By its Author.



PREFACE.

All Saints' Day, 1892, will long be remembered by the congregation of S. Matthew's, and will always be a marked day in the annals of the Church. On it the Church, now free from any legal incumbrance, was solemnly consecrated for ever for the worship of God, according to the rites and discipline of the Church of England, by Andrew Hunter, Lord Bishop of Quebec.

At 7 o'clock, Morning Prayer was said by the Rev. T. A. Williams, assistant Priest; the Rev. Lennox W. Williams, M.A., Rector, reading the Lessons. At 7.30 there was a celebration of the Holy Communion; the Rector being the celebrant, the Rev. G. G. Nicholls, M.A., formerly curate of S. Matthew's, now Rector of Shigawake, Gospeller, and the Rev. T. A. Williams, Epistoler.

The Consecration Service began at 10.30—the church being crowded to its utmost capacity—with a procession of the choir, church-wardens, clergy and the Bishop, round the church, singing "The Church's one Foundation." The procession entered the church by the porch under the Tower, and at the door leading into the nave, the Bishop was received by the clergy and church-wardens, and John Hamilton, Esq., B.A., the Rector's church-warden, read a petition, signed by the Rector and church-wardens, and, Robert Hamilton, Esq., D.C.L., the Honorable George Irvine, Judge of the Admiralty Court, Cornelius Judge, Esq., Henry Pratten, Esq., and William Henry Carter, Esq., mem-

bers of the congregation, praying him to consecrate the church.

The procession now reformed and marched towards the chancel, singing the XXIVth Psalm to a Gregorian chant, the Bishop taking one verse and the choir and congregation the other. When it reached the chancel, the Bishop took a seat placed for the purpose, immediately above the chancel steps, and there accepted the Title Deed from Edwin Pope, Esq., the people's churchwarden; then conducted by his chaplains, the Venerable Archdeacon Roe and the Very Rev. Dean Norman, he proceeded to the Altar, and kneeling there, invoked the Divine Blessing in special prayers appointed in the "Form of service for the consecration of churches." He now returned to the chancel steps, and E. G. Meredith, Esq., N.P., Registrar of the Diocese, read the Sentence of Consecration, which the Bishop signed and ordered to be placed in the Registry of the Diocese; then, together with his chaplains and the Priests of S. Matthew's, he proceeded to the sanctuary, while the choir and congregation sang for introit the Hymn "O thou Who sitt'st enthroned above all worlds"

The celebration of the Holy Communion then followed, the Bishop being celebrant. The service was Merbeck's and was well rendered. The Archdeacon read the Epistle (Eph. ii. 13.) and the Dean the Gospel (S. John ii. 13-18,) the collect Epistle and Gospel were taken from the "Form of service for the consecration of churches." After the creed the Hymn "Holy, Holy, Holy, to Thee our vows we pray," was sung. The Archdeacon then preached the sermon. The Offertory was for church improvements. There was no break made in the service after the prayer of "Church militant"; and after the prayer of consecration, the

anthem "O Lamb of God" was sung kneeling. There was a large number of communicants. The ablutions were duly made after the Blessing, and the Nunc Dimittis was sung to a Gregorian chant as a recessional; and thus was brought to a close one of the most beautiful and reverent services ever held in the Anglican Church in Quebec.

The clergy present, in addition to those already mentioned, were the Rev. Canon Richardson, Rector of S. Paul's, and Canon of the Cathedral of Quebec; the Rev. H. J. Petry, B.A., assistant Priest at the Cathedral; the Rev. J. B. Debbage, B.D., Incumbent of Bourg Louis; the Rev. A. J. Balfour, M.A., Rector of St. Peter's; the Rev. W. T. Noble, B.A., Rector of Trinity; the Rev. C. B. Washer, Incumbent at Portneuf; the Rev. F. W. Fyles, Immigrant Chaplain at Quebec; the Rev. L. V. Larivière, B.A., acting Rector at Point Levis, and the Rev. R. H. Cole, B.D., late curate of St. Matthew's.

At 7.45, in the evening, the church was again filled with a devout congregation, and at 8 o'clock, Shortened Evensong was sung by the Rev. R. H. Cole and the Rev. T. A. Williams. The processional Hymn was "Hark the sound of holy voices." The Hymn "Christ is made the sure Foundation" was sung after the third collect. The Psalms appointed were the LXXXIVth, CXXIIInd, CXXXIIInd. The first Lesson was read by the Rev. Canon Richardson, and the second by the Rev. Canon Von Iffland, M.A., Rector of S. Michael's and Canon of the Cathedral. The Hymn "We love the place O God" was sung before the sermon. The Lord Bishop preached from the text Haggai ii, 9. The earnestness, simplicity and beauty of the sermon, deeply impressed those who had the privilege to hear it. The following is but the very briefest outline of it:

- i. The glory of the first House—Temple—was indeed great ;
- ii. The foundations of the latter House were laid in tears ;
- iii. Yet its glory was to be greater than the glory of the former House, because—
 - (a) The Incarnate Son of God was to come into its.
 - (b) to give Peace!
- iv. The glory of this House—Church—is also great, because:—
 - (a) The building and ornaments are indeed beautiful, and are the free will offerings of loving hearts,
 - (b) The good works of the Congregation abound,
 - (c) The men who have been at the head of it have been devoted and noble men,
 - (d) But above and beyond all the Incarnate Son of God is present here—and specially so in the Blessed Sacrament of the Holy Communion—to give peace and strength to all who devoutly come here to worship Him.

When the offerings were presented, the Te-Deum was sung as a solemn act of thanksgiving to Almighty God, for the innumerable blessings He had showered upon the people, and work, of S. Matthew's. After the Blessing, the Hymn "For all the Saints who from their labours rest" was sung as a recessional, and thus brought to a conclusion a very happy, and a blessed day, in the history of S. Matthew's Church.

At the request of the Bishop and others, the sermon preached in the morning by the Archdeacon is herewith printed.

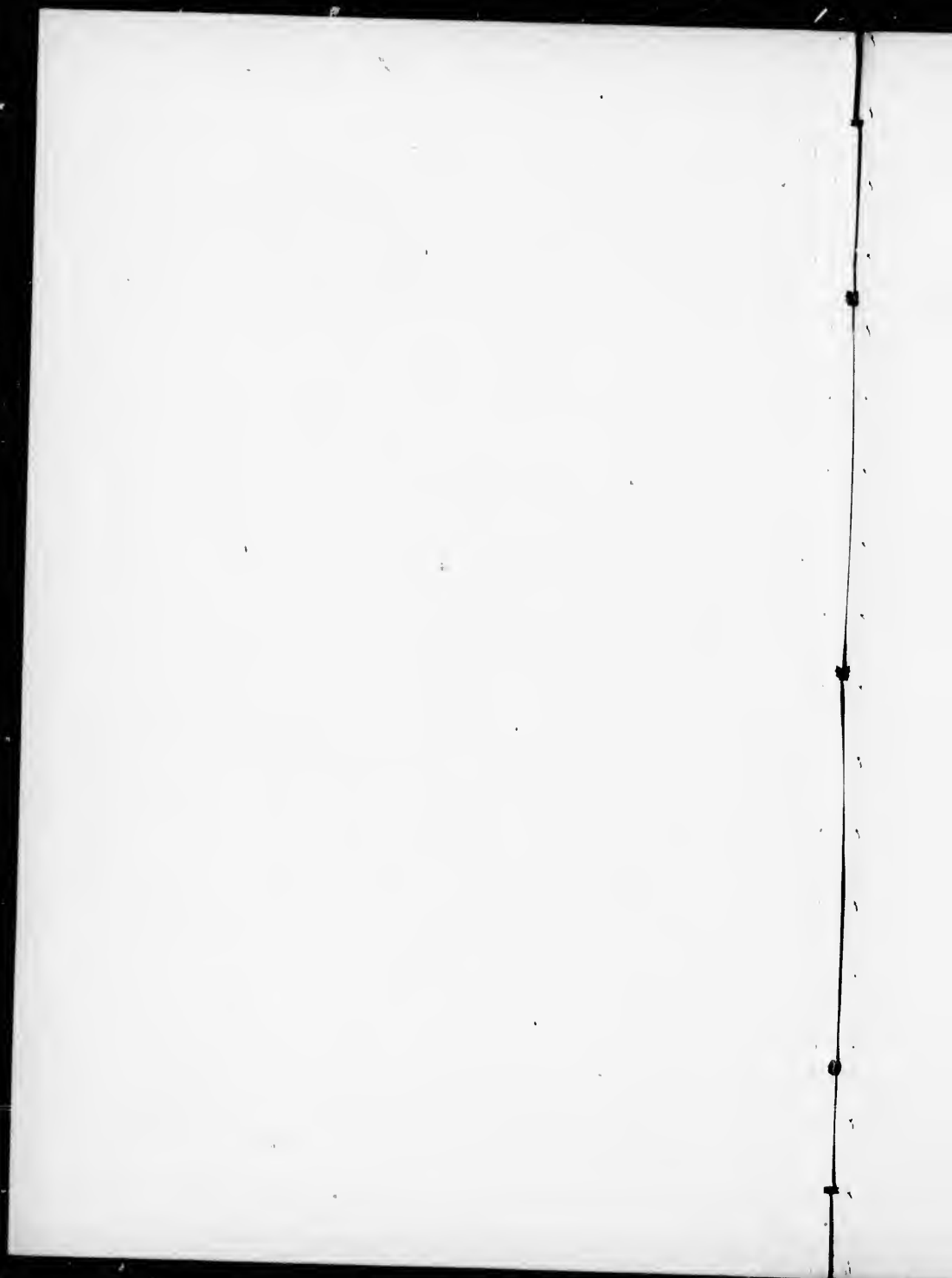
About its merits it is superfluous to say one word—it speaks for itself. It contains valuable historical matter for S. Matthew's Church, and is full of earnest

exhortation to its congregation to "hold fast that which thou hast that no one take thy crown." The selection of the preacher could not have been a happier one. From his intimate connection with S. Matthew's "from the first day until now," as being its first Rector, and from the great part he has taken, for the last forty years, in all the noble works of the Diocese, he speaks with authority. But though the selection was a happy one, yet, from the nature of the case, thirteen years of the life of the Church—the tenure of his office first as curate-in-charge for seven and Rector for six years—could only be referred to.

Suffice it to say, among other things, that it was largely owing to him under Divine Providence, assisted by a band of noble and earnest laymen, that the Church was safely piloted through those troublous times referred to in the sermon: and, when he left S. Matthew's, he left it an independent Parish, with more than three hundred communicants, large Sunday Schools and Bible Classes, a daily service, an endowment sufficient to secure its continuance as a free Church for ever, and a Rectory built.

R. H. C.

Quebec, November, 1892.



SERMON.

PHIL. 1, 3, 5, 6, R. V.

"I thank my God upon all my remembrance of you, for your fellowship in furtherance of the Gospel from the first day until now; being confident of this very thing that He which began a good work in you will perfect it until the day of Jesus Christ."

I need not say, my Brethren, how happy I am to be able to share with you in this day's festival.

It is a marked day and to be remembered forever in the life of this congregation; a day when a great achievement has been completed, when after long years of patient effort, of large hearted generosity on the part of some, and of steady self-denying gifts on the part of others, you are at length able to offer this noble and beautiful building to the most High God, the Holy Blessed and Glorious Trinity, for His worship and service forever.

In the ages to come, when we who are here shall have long since passed away, this Church will remain a monument to the everlasting honour of those brave and faithful souls who planned and carried out an undertaking of such magnitude.

How happily, too, the day for the dedication has been chosen! All Saints,—a festival peculiarly valued by the founder of this congregation,* and peculiarly

* Bishop Mountain required his clergy, in cases where they could not observe all the minor festivals, never to fail in observing All Saints' Day.

bound up with its present life,* will henceforth be sacred in this parish to a twofold commemoration,—first of the vast army of the Blessed Dead at rest in the Paradise of God, among whom are many who owe their souls to the religious training imparted on this spot—and more specially of those devout men who gave their thoughts and their time and their money to the building of this Holy House.

And as in that distant future All Saints' Day returns in its yearly round, your children's children will look back,—just as we now look back over the ages to the builders of those splendid temples which are the glory of our fatherland,—will look back to this day with grateful love; will look round these walls and up to this roof, and through these windows, and onward to this altar,—and will thank God for the good deed you have done, and which remains to the Church a possession for ever.

But there is something else besides joy and congratulation on such a day as this; there is a graver side, there is responsibility also; there is the great future of work and progress. And I would invite you, Brethren, to spend a few minutes with me now, in considering the responsibility upon its present congregation which the possession of so noble a Church with all its inspiring traditions, and the ordering of its services and the organization of its parish work, must involve.

And first let me lay down one great principal on which we may safely build.

There are two dangers assailing the life of every Christian congregation, both carefully to be avoided,—the danger of a *selfish congregationalism*; and the

* On All Saints' Day, 1886, the Rev. Lennox W. Williams was ordained priest in St. Matthew's. The Sermon was by Dr. Roe, and was printed.

danger of *sinking and forgetting*, in care for one's own soul *the all-important relation which each one of us bears to the congregational life.*

1. For there is such a thing as congregational life. Every Christian congregation is a *corporation*, not a mere chance gathering together of so many individuals;—a corporation, with a corporate life and character which it transmits from generation to generation.

Just as in the natural order, not the State alone is a corporation with a corporate life and responsibility, but also within that State,—under and in subordination to that great supreme corporation,—every Province, every City, every Village has its own corporate life,—as our Lord recognizes and enforces when he says: “O Jerusalem, Jerusalem, thy house is left unto thee desolate;” “Woe unto the, Chorazin; woe unto thee Bethsaida;” and “thou Capernaum which art exalted unto heaven shalt be thrust down to hell.”

Yes and every family, too, (and perhaps this is the best and closest analogy, the Church, every Church, St. Paul expressly tells us, is the family of God;) every family has a family life and character, in a true sense, apart from the life and character of the individuals who make it up,—a life and character which it hands on and for which it is judged and rewarded or punished,—advanced in honor and power, or destroyed, as we see going on before our eyes every day. And just so it is with the Christian congregation.

A Christian congregation is a Christian Church with all the duties and responsibilities of a Christian Church; and everything that is said about the Church in the Bible, the promises and the warnings, all belong to it.

Just as it is a sound Church principle that *every Diocese* is an independent Church,—a miniature but a true *Kingdom of God*,—and that every Bishop is an independent Prince, as the Psalmist foretold, “Instead of thy fathers thou shalt have children whom thou mayest make *Princes* in all lands,”—an independent Prince ruling over his own principality,—“Ye shall sit upon twelve thrones judging the twelve tribes of Israel,”—notwithstanding that the Holy Church throughout all the world is one undivided body,—so is a Christian congregation, presided over by one Pastor, a true Christian Church,—with a certain independence and personality,—with a true Church life, for the care of which it is responsible, and which it hands down in succession from generation to generation.

2. And to change that corporate character and life, once fully formed, is very difficult,—to change it for the better, if once it be allowed to degenerate, is all but impossible.

Is it not so, brethren? Look around you and consider. The congregation is a large family,—look at the families you have known, and see how the family characteristics,—the family type and moral character, are handed on from generation to generation unchanged. Apart from and in addition to the character and life of the individual members there is the family personality,—a certain stamp, a certain distinguishing colour, or odour,—we speak of ‘the odour of sanctity,’—which attaches itself to the man or woman as part of the family, and which they insensibly hand on.

The mean and unworthy qualities which mark some families,—hardness, selfishness;—or again, indolence, luxury, self-indulgence;—want of natural affection, dishonour to parents,—untrustworthiness;—how sadly

and surely are these transmitted ! And the noble and generous qualities,—thank God ! none the less surely,—honour, truth, modesty, generosity,—is it not true, matter of universal experience, that you can trace these two types of character in families from generation to generation ? The proverbs of all nations bear witness to it. What a sad tale does our own homely proverb, “What is bred in the bone,” tell ! And *Noblesse oblige*, what an incentive,—what a world of encouragement does it not include ?

And just as families degenerate, so may and so do churches.

What a mournful picture is presented by the *decay of families*,—families once in high positions of wealth, responsibility and honour, of which they proved themselves unworthy and from which they fell ! And what noble and inspiring thing to see in other families the assured principles of permanence—truth and honour, mutual affection, public spirit, a sense of responsibility. You can in your own personal knowledge, it may be, trace that family life backwards and forwards for two, or three, or four generations ;—you see it with all those principles of permanence ruling throughout in its family life ; and you feel a joyous confidence that it will be lasting.

And this,—this general law, which rules everywhere in God’s Providential Government over the affairs of men,—finds its fulfilment also in the Church of Christ. Turn your thoughts upon the congregations you have known and pass them in review before your mind one by one, and must you not recognize this as true ? Must you not recognize that there *are* these great radical differences,—this healthful development and progress of religious life, and these heart-breaking hopeless decays

in Christian congregations? Some congregations,—the very *thought* of them is *restful*,—always to be relied upon, always to be found on the right side,—full of helpfulness and kindly sympathy for all good works both within and outside their own borders, and with a warm intelligent interest in the Church's welfare in distant lands. Others,—selfishly absorbed in providing for their own congregational needs and comforts,—perhaps luxuries, and looking coldly and grudgingly on claims from abroad for “fellowship in furtherance of the Gospel of Christ.” To say nothing of congregations censorious, disloyal, suspicious,—congregations, divided and rent asunder by faction,—congregations whose life-blood is poisoned by social jealousies,—none of which we may hope are to be found within measureable distance of this loyal and united Diocese.

3. And when we bring this view of congregational life and responsibility *to the test of the word of God*, will not the least examination show that it is entirely borne out and confirmed? One fact is enough,—the fact that all St. Paul's letters with one exception are addressed to Churches not to individuals,—and that in those letters, the faults he reproves, he charges not upon the individuals but upon the *Church*;—the *congregation* it is that he holds responsible. The good works which he commends, the healthful progress in love and faith which he praises,—he credits to the Church;—the congregation is praised for it all,—not the individual.

But all this comes out with overwhelming vividness and force in quite a different place of Holy Scripture,—in the Seven Epistles of Our Lord to the seven Churches of Asia in the opening of the Book of the Revelation. There you have seven neighbouring Churches,—congregations,—each with its own distinctive character,—

each praised, or blamed, as a Church ;—the commendation of the most varied character given to the Church, to the Society, to the congregation in its corporate capacity ;—the censure again widely varied,—from blame comparatively mild, mingled with praise, to unmixed censure of the extremest severity,—but all addressed to the Church, to the congregation, which is held responsible for the spiritual condition of the whole.

Glance at the characterization of each :—The first,—“Thou hast left thy first love ; remember from whence thou art fallen and repent, or I will come to thee and remove thy candlestick out of its place.”—The 2nd,—“I know thy poverty, but thou art rich ; fear not ; be thou faithful unto death and I will give thee a crown of life.”—The 3rd,—“Thou holdest My Name ; but I have a few things against thee ; repent or else I will come unto thee quickly.”—The 4th,—Pure praise—“I know thy works, and thy love, and faith, and service and patience ; and that thy last works are more than the first.”—The 5th,—unmixed censure—“Thou hast a name that thou livest, and thou art dead ; I have found no works of thine perfect before my God.”—The 6th,—the highest commendation—“I know thy works that thou didst keep My word, and didst not deny My name. Because thou didst keep My word I will also keep thee from the hour of trial.”—The 7th,—absolute condemnation—“Because thou art neither cold nor hot but lukewarm, I will spue thee out of My mouth.”

4. And now, my Brethren, shall I venture to apply the touch-stone of this great principle to St. Matthew's, the Church and congregation we all love so well ?

Can we trust ourselves to weigh the matter fairly, to judge impartially in a case so entirely our own ? Yes, I think we can, if we remember two things,—first,

that the present congregational life of any Church is not due for the main part to what those who now form the congregation have done, but to the labours and lives of those who have gone before; and, secondly, that the congregational life and conscience may be sound and healthy on the whole, while the private life and conscience of any one who is now a member may be most miserably defective,—may be a blot and a hindrance—a menace and a source of danger to the whole body. A humble minded Christian may form a true judgment and render a true verdict in deciding that the *congregational* life is healthy while in his own inmost heart of hearts before God he may disclaim any *personal* share in the congregation's victories and triumphs. And so, while I would have you all join with one heart and one soul in thankful acknowledgment of what this your congregation is doing and has done, I would counsel you to be far from taking praise for the same to yourselves individually. What a Christian congregation is at any time is an inheritance,—handed down to it, in most cases, from a long succession of men and women who have passed away to God. So our Lord teaches:—"Other men laboured and ye are entered into their labours."

My Brethren, in the congregational life of St. Matthew's, we who are outside recognize that you have a very precious inheritance, a great trust and responsibility. An inheritance to be handed on improved, we hope, developed, enriched ever more and more "with the fruits of righteousness which are by Jesus Christ to the glory and praise of God." We trace,—I for one do,—most of what is most precious in the past and in the present of this Church to the faith and heroism of those holy men and women—not now with us,—but who

having served their generation by the will of God in this place are surely to be remembered in this day's festival.

The life of this congregation, like that of many in our young country, is short and easily traced out.

I am one of the very few living who may claim in the words of my text to have known it almost "from the first day until now." To the love and zeal of Bishop George Mountain, exclusively, this parish owes its existence. Happily we possess an authentic account of those beginnings:—"He had a monthly service on Sunday, in French," writes his son Armine, "at the Burying-Ground, for the benefit of Jersey and Guernsey people. The Sunday Evening Services at that place were however his chief delight. He began in the end of 1822 with a large room in the Sexton's house. This room very soon became too small for the congregation, and the whole house was then thrown into one. In 1827-8 the windows were arched, a cupola was built, in which a bell was placed, and the interior was fitted with open benches, and decently furnished, so that it had a sufficiently ecclesiastical appearance. His sermons here always consisted of plain and familiar expositions of Scripture, delivered without a book, and there was scarcely ever standing room in the chapel. The service and singing were most hearty, and he so loved to preach the Gospel to the poor that often on Sunday nights, when he came home nearly worn out in body, he would say 'his soul had been refreshed.' I shall never forget his sorrow," Mr. Mountain adds, "when he saw the place he loved so well destroyed by fire on the 28th June, 1845." *

* MEMOIR of Bishop G. J. Mountain, by the Rev. A. W. Mountain. Quebec, 1866, page 100.

Such were the beginnings:—it sprang out of the heart, and was nurtured by all the best powers of a true saint.

I suppose there was scarcely ever such a ministry as that of Bishop George Mountain,—a ministry in which the pastor was so entirely absorbed in his work day and night, so much of it spent in the houses of the poor, by the bedsides of the sick and dying,—a ministry so characterized by heavenly-mindedness, humility, the very fire of love, carrying the cross in his heart every day and hour,—and which evoked from his people so entire a reverence, trust and love. “The people of Quebec in those days,” I was told by an aged member now with God, “so loved Archdeacon Mountain, that they would have paved the streets under his feet with gold if it would have done him any good.” No wonder that such a ministry left so indelible a stamp upon this so peculiarly his own congregation!

The chapel burnt down in 1845 was replaced by a plain stone church in 1849. Sunday evening services only were held down to the end of 1852, exactly thirty years, when a Sunday morning service was provided at his own expense by Mr. Armine Mountain, then his father's curate. Two years later—after five years of the most devoted service here—Mr. Mountain removed to St. Michael's, when St. Matthew's was made a separate charge, and I became its first Incumbent. Bishop Mountain however reserved to himself the right to preach in St. Matthew's every alternate Sunday evening when he was in town, and continued to do so down to the year 1858. I had thus the privilege of listening for four years to those *expository sermons* of his. And what wonderful sermons they were!

And what a sight it was to see the whole congregation hanging upon his lips and eagerly drinking in his words!

Thirteen years later,—now exactly twenty-five years ago,—I resigned the charge into the hands of Charles Hamilton. My sense of the value of his ministry I have often expressed.* Under him this noble church was built, and the work of the parish, which makes it a praise in the whole Church, organized. As to the labours of Bishop Hamilton's successors, in their presence I say nothing.

5. A few words, in conclusion, from my own personal knowledge of the work done by St. Matthew's in "furtherance of the Gospel from the first day until now."

The text which I have chosen exactly expresses what I myself think and feel, and I am sure I am not misinterpreting your thoughts, brethren, when I add,—which we all think and feel about the past and future of St. Matthew's.

Looking back over the past history of the Philippian Church, St. Paul sees the whole of it to be matter of thankfulness. Surely that is how we must all feel to-day in looking back over the past history of this church.

* EXTRACT from a sermon preached by Archdeacon Roe at the ordination held by the Lord Bishop of Quebec at St. Matthew's Church on All Saints' Day, 1886, page 13:

"The whole history of this parish, how animating to the heart of its pastors, how comforting to every true Christian heart! Two families shine out, who may well be commemorated on All Saints' Day. Bishop George Mountain, Armine Mountain, George Hamilton, as already gathered to the Saints of God, we may name. And another, though still with us, yet, as his work on this spot is closed, we may also venture to name, as one whose ministry of reconciliation has surely borne the stamp of true sanctity, whose example must remain a tower of strength to his successors for ever—our own beloved Charles Hamilton."—See also JUBILEE MEMOIR OF CHURCH SOCIETY, 1892, p. 16.

The ground of his thankfulness he declares to be their fellowship.—the joint share they had always had, —‘from the first day until now,’ in the furtherance of the Gospel. That we have the same ground of thankfulness in abundant measure I shall show.

Looking on to the future, he sees in store for them an ever progressive development and growth of the noble ‘work’,—the noble character and temper which God had begun in them,—a growth never to cease until it became perfect at the day of the Lord Jesus. These without question are our hopes and prayers also for the future of this church and parish.

“I thank my God for your fellowship in furtherance of the Gospel from the first day until now.”

The fellowship of this Church and congregation in the furtherance of the Gospel from the first day until now,—it would be a long story to set this forth in its fulness.

i. There is, first, the conspicuous part which St. Matthew's has taken directly and indirectly in the general organization of the finances of the Diocese, an organization truly wonderful.*

There is next the good example the congregation has always shown in cheerfully contributing its money, when asked, for all the varied enterprises of Christian benevolence in the Diocese and elsewhere. It is no small thing that when our reverend clergy have been compelled to take upon themselves for Christ's sake that most burdensome of all tasks, soliciting money from door to door, from office to office, for providing the instruments of their warfare,—churches, schools, clergy, houses, colleges for training

* Full details of this remarkable organization may be found in the JUBILEE MEMOIR of the CHURCH SOCIETY, 1892.

the clergy, they well know that they will meet with no rough impatient repulse from the congregation of St. Matthew's—no cold shoulder from its clergy. The liberal and loving spirit shown by this congregation in sending their money away to help the work of the church not only in the Diocese but outside, has both reacted in blessing upon the congregation itself, by nurturing unselfish habits and principles in their own souls, —and also helped towards evoking the same spirit everywhere.

ii. But this,—though it is what St. Paul is especially referring to in my text,—the encouragement afforded him by the money contributions sent again and again from Philippi to help his work,—is after all the least part of what this church has done towards the furtherance of the Gospel.

Three things of the first importance I will mention in which the religious life and example of St. Matthew's has been of marked value to the church.

(1) The first is, THE WORSHIP OF GOD. The greatest practical evil in the Church of England at the beginning of this century was the decay of public worship; and there is no reform to be compared in value to the restoration of worship to its proper place in the conscience and lives of our people.

The bright example St. Matthew's has shown in making worship the first thing in the Christian life, by giving back to the people the Daily Service, now thirty-two years ago,—by restoring the Holy Eucharist to its place as the proper distinctive service of the Lord's Day,—and by making all the services congregational,—attractive by their dignity and beauty, while free from meretricious ornaments, and absolutely loyal to the prayer book,—has been of unspeakable value to

the Diocese and to the church. It has helped to raise the conceptions of our people everywhere on the subject of worship to a better standard; and it has helped to show how such a great practical reform as this may be effected with the hearty good will of the whole congregation.

(2) I place next, the loyal support which St. Matthew's has always from the first day until now, given with unswerving fidelity to the Church's legitimate rulers and to the Church's legitimate principles.

There was a time when the rulers of the Church in this city might have said with St. Paul—what the saintly Bishop, your founder, did say again and again,—“ We are troubled on every side,—distressed,—cast down,—pressed out of measure above strength; without are fightings, within are fears.”

There was a time,—my younger hearers know little or nothing of it, though there are still many among the older men who can enter into what I say,—there came a time of fierce persecution in this city,—a persecution of principles, and of men with a view to root out sound principles,—a persecution which it would be difficult to make the younger members of the church now even understand, so wicked and senseless was it, and so completely did it defeat itself and come to naught.

Think what it must have been to wring from the gentle and saintly Bishop Mountain such an appeal as this,—an appeal made in print, to his own people in his own Cathedral city, (I cull a sentence or two from a book of more than seventy pages:—)

“Suffer me to speak one poor word of the present Bishop of this Diocese. I have gone in and out before this people,—my own people in Quebec,—for

forty-one years. For forty-one years I have watched and prayed and worked for them,—without ceasing watched and prayed and worked. ‘I am old and grey-headed and I have walked before you from my youth unto this day. Behold here I am, witness against me before the Lord.’ I challenge the world to show that I have been unfaithful to the true interests of the Church of England or swerved from the proclamation of Christ crucified.” And again,—“You, then, in this Diocese, who love the Reformed Church of England, know I beseech you who are your friends. They are not your friends who sound an alarm in this Diocese. The interests of our Anglican Protestantism in this Diocese, I am bold to say, are much safer in my hands and in the hands of those who support me, than in the hands of men who would bring our fidelity into question. For my own fidelity, of course, is brought into question.”*

Judge from these words of deeply wounded feeling, wrung from the very heart of the aged Bishop, what the times were.

The steadfastness of St. Matthew’s in those days of trial,—its thorough loyalty to its Bishop,—the quietness and peace and goodness which reigned within the congregation,—the calm good sense with which its members withstood the efforts ceaselessly made to alarm them, with false cries of Romanizing innovations,—all this was a tower of strength to the whole Diocese, and helped largely to make it come forth, as it did, out of a storm of such violence, not only not injured but immensely strengthened. To the laity this

* CONSIDERATIONS Relative to certain Interruptions of the Peace of the Church in the Parish of Quebec, by G. J. Mountain, D.D., Lord Bishop of Quebec, 1858, pages 21, 65.

was largely due. Never, surely, were there a body of laity so loyal, so true, so intelligent as were the laity of St. Matthew's in those old formative days, when the links which bound them and their pastors together were forged in the very fire.

(3) The storm passed over, and we were left some years in peace. Yet one more trial came,—one last desperate effort,—falling like a thunderbolt out of a clear sky,—by which the loyalty of St. Matthew's and its sincere adherence to sound principles were put to perhaps a still severer test.

Our saintly founder, Bishop Mountain, died on the 6th January, 1863. On the very day on which he was buried, a formal proposal was made to the rector-elect, —St. Matthew's being still technically a chapel of ease within the parish,—to endow the chapel with a large sum of money,—enough to free the congregation forever from the burden of its own maintenance,—on condition that the selection and appointment of the clergyman should be made over in perpetuity to the same extreme party in the Church.

How was this received? The congregation came together to consider the matter. No clergyman was present, the laity asking to be left to themselves. The Church was crowded. Henry Pratten was in the chair. George Irvine moved the resolution. The tempting offer was calmly considered; its advantages and the serious consequences of its rejection fully and fairly set forth; and then by a unanimous vote it was deliberately rejected. When one remembers that the great body of the congregation were then of the working class, the noble heroism of this rejection of so great a sum of money will be understood.

It would be ungrateful to forget how much St. Mat-

thew's was indebted at this time of trial in the matter of securing its status as an independent congregation to the wisdom, firmness, and sense of justice of one who must be much in our loving memories on this day,—our late beloved Bishop Williams *

It is not easy to say what the result would have been if this attempt to gain possession of St. Matthew's had been successful. Certainly, the religious history of the Diocese must have been widely different. And we may safely say that the faithfulness to principle on the part of St. Matthew's at that crisis was one of the most important services ever rendered in this Diocese to the true furtherance of the Gospel.

This was the last attempt to disturb us. "The overflowing scourge passed over." The fires of fanaticism burnt themselves out. And a blessed peace ensued which has made the Diocese of Quebec a sort of Paradise amid the divisions and vexations of party warfare which have so grievously marred the furtherance of the Gospel in other fields.

This blessed "Peace of God" I trace largely to St. Matthew's,—to the wisdom and Christian temper then displayed by its clergy and its laity,—to their generous kindness and forbearance towards those who had "despitefully used them and persecuted them,"—to their absolute freedom from party spirit, and to the genuineness of their loyalty to the Church of England.

* Bishop Williams, then newly consecrated, refused, notwithstanding the utmost pressure brought to bear upon him, to induct the Rector-elect until the Synod had been called and pronounced upon the question of dividing the parish. The Synod met on July 28-30, 1863, and passed a Canon dividing the Parish of Quebec, and erecting St. Matthew's and all the other Churches within the parish into independent Chapelries. These Chapelries were raised to the status of Rectories by an amendment to the Canon passed in the year 1875.

My brethren of St. Matthew's, this is your peculiar glory. This is pre-eminently the "good work" which God began on this spot seventy years ago, under Bishop Mountain's wonderful preaching and more wonderful life,—the good work of building up here a congregation of loyal English Churchmen,—faithful, helpful, true-hearted,—planting in their hearts true principles, which should be the antidote to the disloyal and disintegrating principles which tried with such energy and persistency to dominate this Diocese,—a congregation whose spirit and temper and good example should be the best instrument for the furtherance of the Gospel.

And He who began this good work in that humble room seventy years ago, and has nourished it ever since;—He who has kept the congregation, His chosen instrument for the doing of His work, so far through so many trials, and made it what it is to-day,—He surely will perfect that same good work among you until the day of Jesus Christ.

This is your inheritance, Brethren, this is the great trust He has committed to you,—a life, a congregational life, character, traditions, inestimably sacred and precious. Will you let it degenerate? God forbid! But remember that the only way you can preserve and transmit it safely, is, by every one of you individually cultivating as the first and most necessary and best fruit of your congregational life,—the fruit it gives to you, and which you must be ever giving back unsullied to it,—personal holiness,—entire personal consecration to the love and service of Jesus Christ. The true saints of God alone, All Saints' Day surely teaches us this, do further His gospel upon earth and will reign with Him in Heaven.

APPENDIX.

It is proposed to place on record here the main facts in the history of St. Matthew's Church as matters of interest to those who shall come after.

THE SITE.

The Burial Ground, part of which forms the site of the Church, was made over by letters patent from the Crown, dated 19th August, 1823, to the Rector and Church-Wardens of the Protestant Parish of Quebec, the Minister and Trustees of the Church of Scotland, and the Military Chaplain, and to their successors, as a Protestant Burying Ground for ever.

The building then on the ground, (the first St. Matthew's Chapel) used by the Church of England for public worship, was secured to that body.

In 1868, the Legislature of the Province of Quebec granted to the authorities of St. Matthew's Chapel the right of appropriating so much of the ground as might be needful for the enlargement of the building.

THE FIRST BEGINNINGS.

The *first beginnings*, as recorded by the Rev. A. W. Mountain, in his Memoirs of his venerated father, are given in the sermon. They bring down the history from 1822 to the 28th June, 1845, when the first chapel was burnt.

The congregation was a good deal scattered by the fire which swept away the entire suburbs. A Sunday evening service for the benefit of those who had found shelter within the walls, was opened in All Saints' Chapel, and those remaining in the suburbs met for

worship in a small temporary wooden building, erected in the Burying Ground.

THE SECOND CHAPEL.

The foundation stone of the second St. Matthew's Chapel was laid by Bishop Mountain on the 25th June, 1845; the building, a plain stone structure, was opened for Divine worship on the 29th April, 1849, and came immediately under the charge of the Rev. Armine Mountain, then curate of the Parish of Quebec.

Down to January, 1853, SUNDAY EVENING SERVICE alone, was held in the Chapel. From that date, both morning and evening services were held on Sundays and other greater Festivals, Mr. Mountain providing himself with an assistant, the Rev. R. A. Carden, for this purpose at his own expense.

Down to the end of 1854, St. Matthew's continued strictly a CHAPEL OF EASE to the Parish Church and was served by the clergy of the Parish. It had no district attached to it, and no clergyman was exclusively in charge of it. A change was made in this respect in 1855.

ST. MATTHEW'S A SEPARATE CHARGE.

MR. ROE'S INCUMBENCY, 1855 TO 1868.

On the 1st of February, 1855, the Rev. Henry Roe was placed in sole charge of St. Matthew's and in the Pastoral care of the district which is now assigned to it.

One SUNDAY SCHOOL, however, was still common to both the Cathedral and St. Matthew's congregations. It assembled in the *National School*, and was placed under the charge of the Curate of St. Matthew's. This continued down to 1858, when the children residing in the suburbs were removed to St. Matthew's, and the Sunday School in the *National School*, being now for

the Cathedral congregation exclusively, was taken charge of by the Cathedral clergy.

During the summer of 1858, which Mr. Roe spent at the Quarantine Station, Grosse-Isle, the Rev. CHARLES HAMILTON filled his place in St. Matthew's; and the Rev. H. J. PETRY took the same charge during the summer of 1859, Mr. Roe having been again sent by the Bishop on a special mission.

THE ENDOWMENT FUND.

For many years before his death, Bishop Mountain spent his salary as Rector upon the parish in maintenance of the clergy of the Cathedral and of the Chapels. From this source the Curate of St. Matthew's received during the lifetime of the Bishop \$700 a year.

To provide for the loss of this income at the Bishop's decease, an ENDOWMENT FUND was begun in 1860. In the summer of 1859, a devout widow, a member of the congregation, Mrs. Woodbury, donated \$1,000 for this object, the gift to take effect on her decease. On the 13th February, 1860, a meeting of the congregation was called to consider the matter. At this meeting, Mr. Roe put forth a scheme of weekly, monthly and annual subscriptions extending over five years, by which the sum of \$3,000 should be raised. This sum, together with the \$1,000 mentioned above, and \$2,000, one third of the Quebec Chapelry Endowment Fund, which it was presumed was St. Matthew's share, would make up a Fund of \$6,000, the income of which it was thought would be sufficient, with what the congregation could contribute, to maintain a clergyman for the exclusive service of the Chapel.

This scheme was carried out successfully for three years. At the death of Bishop Mountain, a special effort being called for, the subscriptions of the remain-

ing two years were much more than made up in as many months. When the Trust Deed was created in 1867, the Fund, without reckoning anything from the Quebec Chapelry Endowment Fund, amounted to \$5,300. This fund was made over in trust to the Bishop of Quebec and his successors on the condition that the Chapel should remain free for ever, and that the appointment of the Incumbent should be vested in the Bishop.

These two great principles which lie at the root of the life of St. Matthew's were also secured by the Canon of the Synod of the Diocese of Quebec enacted in 1863, which was carried through, against great opposition, mainly by the efforts of the congregation of St. Matthew's.

THE DAILY SERVICE.

On the 13th August, 1860, the Chapel was opened for DAILY SERVICE. The service was said, however, once a day only, at 7 A.M., in summer, and 5 P.M., in winter. This service was, at that time, the only Daily Service in the Diocese. (*)

CHANGES IN THE SERVICE.

In the year 1867 HYMNS ANCIENT AND MODERN were introduced. Down to that time an Anthem had been sung after the third collect on Sunday evenings.

(*) This was not the *first* daily service in Quebec. For some years a daily service had been maintained in All Saints' Chapel. "In 1849, the cholera reappeared at Quebec, and the Bishop thought it a fitting time to establish a daily early morning service." (Bishop Mountain's Memoir, page 268.) This service continued down to the removal of the Bishop and his family to Bardfield in the spring of 1853,

THE PARSONAGE.

ST. MATTHEW'S PARSONAGE was built in 1865-6, and occupied in the summer of the latter year. The original fund for building it was a sum of money contributed mainly by gentlemen of the Civil Service, who had been members of the congregation since 1859, and were then on the point of removing to Ottawa. On Mr. Roe resigning his charge in January, 1868, Mr. Hamilton, his successor, having a house of his own, Bishop Williams rented the Parsonage and resided in it till his death. The rent was applied, by Mr. Hamilton's request, to the payment of the considerable debt which remained upon the house. From this source, the debt was gradually paid off, until in 1881, it, together with the ground rent upon the land, was finally extinguished. 8 -

RESIGNATION OF MR. ROE.

In the autumn of 1866, Mr. Roe, at the urgent request of the Council of Bishop's College, assumed for the academical year 1866-67 the work of the Rev. Principal Nicolls, who had been obliged temporarily to take charge of the School.

The experience Mr. Roe gained during that year of the urgent necessity of taking advantage of the openings for Church expansion then offering in the Townships, led to his withdrawing, the following year, from the charge of St. Matthew's altogether and devoting himself to work in the Townships. He resigned St. Matthew's in January, 1868, and was succeeded by the REV. CHARLES HAMILTON, who, during the year of Mr. Roe's absence at Lennoxville, had taken the entire work of the Parish of St. Matthew's.

H. R.

MR. HAMILTON'S INCUMBENCY, 1868 TO 1885.

No religious services could have been more simple and appropriate than those held in the two humble edifices which for forty-five years stood on the site of St. Matthew's Church. They were from the first distinguished by the spirited heartiness and the earnest audible tones with which the congregation entered into them. Not a few from distant parts of the city were attracted to them by the warmth of devotion kindled in their own souls by the heartiness of the congregation.

The Daily Morning and Evening Prayer and the celebration of the Holy Eucharist on Sundays and on all Festivals developed spiritual life in many.

Gradually and steadily has the spiritual life been quickened and strengthened by the persistent use of the means intrusted to the Church. And as the Church's outward fabric changed, and grew in size and beauty, so under a wise and sober guidance, the services within its walls have gradually been increased in number, and invested with a fitting brightness and dignity.

THE CHURCH EDIFICE AS IT NOW STANDS.

The building as it now stands was commenced in 1870, by the erection of the Chancel and Transepts, at a cost of about \$11,000, and formed an enlargement of the old Chapel. This was opened for Divine Service on 18th December, 1870, and the Surpliced Choir was then 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. The Architect of the Build-

ing was W. T. Thomas, of Montreal. The new Church was opened for Divine Service, with a Special Service of Dedication on 15th December, 1875.

During the building of the Nave, South Aisle and Vestries, the congregation worshipped in the Military Chapel (Trinity Church), which was kindly placed at their disposal by the Dominion Government.

In 1877, the Chancel and Transepts were improved and decorated, the cost being defrayed by the thank-offering of a member of the Congregation.

Of the numerous Parish Organisations, many date from about this period.

The Young Women's Guild entered upon its career of usefulness in the year 1882.

The Association of Lay-Helpers was formed in 1871.

The St. Matthew's Depository of Church Literature was founded by the Rev. Charles Hamilton, and the late Rev. George Hamilton, and was transferred by deed of gift to Trustees (for the Congregation,) by the Rev. Charles Hamilton, on his resigning the parish in 1885.

Since 1883 the Church has been open daily to worshippers for meditation and prayer, from 7.30 a. m till after evening prayer.

By virtue of a Canon of Synod passed in 1875, the Chapel of St. Matthew became the Church of St. Matthew, and the district attached to it was styled the Parish of St. Matthew.

Changes having been made in the Church Temporalities Act, and the Canon of Synod, by which the Vestries of Free Churches became enabled to hold Property, the Endowment Funds, the Parsonage, and the Parish Room, were in 1882 transferred by the Bishop to the Custody of the Rector and Church-Wardens.

THE FINANCES.

Although at times severely tried, the financial strength of the Congregation has so far kept pace with the onward movement in other departments. While a yearly comparison is not possible, owing to the loss of many of the records in the disastrous fire of 1881, some points of interest may be noted.

The *Envelope System* was introduced in the year 1884, and owing to the good results experienced, the Congregation in the year following were enabled to guarantee the stipend of a Curate at the rate of \$600 per annum (since increased to \$750).

The Church-Wardens' Report for 1857 shows the Revenue for all purposes, ordinary as well as special, to have been \$525.57, while that for Easter 1892, shows: Revenue for Ordinary Purposes, \$4,116.48; for the Poor, \$355.50; for special objects outside of the Congregation, \$1,693.81.—Total \$6,165.79.

In 1882, the tower and spire were built, thus completing the Church according to the original plans—this addition cost \$7,350.

Mr. Hamilton's 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's ministry, and was consecrated Bishop of Niagara on 1st May, 1885.

The Rev. F. J. B. Allnatt, D.D., became his successor, but held the post for two years only. In 1887 he was appointed Professor of Pastoral Theology in Bishop's College, Lennoxville.

He in turn was succeeded by the Rev. Leunox W. Williams, M.A., Oxon; the present Rector of the parish, who had acted as Curate under the two preceding Rectors,

In 1888, a peal of eight bells, from the foundry of Messrs. J. Warner & Sons, London, England, was placed in the tower, which, including necessary alterations in the bell ringers' chamber, and a spiral stairway to reach it, cost \$2,800. The peal of bells was dedicated to God's Service, in a Special Form of Service on the 14th November, 1888. It is probably the only peal of bells in Canada, if not in America, which are regularly rung (as opposed to chiming) each Sunday of the year.

The seating capacity of St. Matthew's Church as it now stands is about 650.

As a result of the building of the new Church, a debt of \$3,000 was incurred, which was finally paid off, in the year 1892, and the Church solemnly consecrated by the present Bishop of Quebec, on All Saints' Day of the same year.

MEMORIAL WINDOWS, &C.

The memorial window to Bishop Mountain had been erected in the old Church by subscriptions of the Congregation in 1866, and on the completion of the new building was placed in its present position in the South Transept.

The west window (two lights) is erected to the memory of Caroline Josepha, and Augustus Hall Petry.

The other windows are as follows:

IN THE NAVE.

In memory of

Subjects.

The Rev. George Hamilton, M.A.,
(erected by the Congregation.)

The Resurrection, and the Ascension of Our Lord.

Adery Carter, wife of the Rev. G. G. Nicolls.

The Child Samuel; Almsgiving as a Christian duty.

Hugh Evandale, child of the Rev. C. C. and Katherine Hamilton.

Our Lord blessing little children,

IN THE SOUTH AISLE.

- Jessie, wife of C. Percy Dean and daughter of R. Hamilton. The Light of the World; Dorcas. Acts ix. 36.
- Frances Chetwode, daughter of Robert Hamilton. "In the Beginning was the Word."
"The Word was made Flesh."
The Angel of the Nativity above.
- Robert William and Ann Sarah O'Connor. Adoration of the Magi.

IN THE CHANCEL.

- George A. L. Wood. Matthew at the receipt of Custom.
- Henry Davidson. Nunc dimittis.
- James G. Colston. Raising of the Widow of Nain's son.
- Mrs. S. C. Hamilton. The Crucifixion.
- Magdalene, George, and Colclough Scougall. The Women at the Tomb of Our Lord.
- Susan Craigie Thomson. Raising of Dorcas.
- Winifred Katherine, child of Rev. Chs. and F. L. H. Hamilton. The child of the Shunammite woman.

The Pulpit is the gift of Robert Hamilton in loving memory of his son the Rev. George Hamilton, M.A., for some years Curate in the Church.

The Reredos is also a gift in memory of William Evans Price, of Wolfesfield.

PARISH ROOM.

In 1872, the land on which the Parish Room stands was deeded to the Lord Bishop of Quebec, by the Reverend Charles Hamilton, and in the same year the parish building was erected. The cost of the latter was about \$1,200, which constituted a mortgage on the property. This building was for some time supported by the revenue arising from the renting of it for a day school. Afterwards it was leased for a term of

years to the Protestant School Commissioners, the congregation reserving the use of the building at night, for the various parochial organizations in connection with the Church. The rent was allowed to accumulate and form a sinking fund to pay off the debt—the congregation meanwhile undertaking to defray the cost of maintaining the building. The debt was finally paid off in 1881, and the rent was then applied to the founding of an Endowment for the support of the Surpliced Choir—this fund, at the expiration of the lease with the Protestant School Commissioners, amounted to \$1,100.

The congregation have now the building free from encumbrances, and it is devoted to the several uses for which it was created.

THE BURIAL GROUND.

As stated on the first page of this sketch, the Burial Ground was made over to Trustees by the Crown and does not belong to the Parish of St. Matthew; but, owing to the terribly neglected condition of the ground for many years, an offer was made to the Trustees by the authorities of the Church in the year 1887, that if the ground could be restored to a condition of decency and order, the Congregation would become responsible, under certain conditions, for the care of the ground for the future. Subscriptions were solicited, and the work of restoration carried out and completed in 1889, since which time the ground has been cared for entirely by the Congregation of St. Matthew's and at their sole expense. An agreement was entered into with the Trustees, which is terminable at any time on notice given by either party, showing the conditions on which the ground is held by the Congregation.

INCUMBENTS, RECTORS AND CURATES.

The names of the Incumbents and Rectors appear in the above narrative. A list of the Curates and Church-Wardens' is here given :—

CURATES.

Rev. James Boydell, B.A.....	1868 to 1869
“ S. Riopel, B.A.....	1869 to 1870
“ E. A. W. King, B.A.....	1870 to 1871
“ H. C. Stuart, B.A.....	1871 to 1872
“ W. H. Kay, B.A.....	1873 to 1874
“ George Hamilton, M.A.....	1874 to 1880
“ C. Chetwood Hamilton, M.A.....	1876 to 1877
“ A. St. J. Brennan.....	1878
“ C. Chetwood Hamilton, M.A.....	1880 to 1882
“ G. G. Nicolls, M.A.....	1882 to 1885
“ L. W. Williams, M.A.....	1885 to 1888
“ Robert H. Cole, B.D.....	1888 to 1889
“ R. W. Brown, M.A.....	1889 to 1890
“ T. A. Williams.....	Since 1890

On the retirement of Mr. Roe in 1868, it was arranged between Mr. Hamilton and the Bishop, that of the Deacons ordained from Bishop's College, Lennoxville, one each year, to be paid by the Incumbent, should serve his diaconate in St. Matthew's, with the view of securing to them the advantages of such training as the work in St. Matthew's might place within their reach. This will account for the first four curates having only served one year each. This arrangement was not found to work satisfactorily, the congregation disliking the frequent changes, and so it fell through.

CHURCH-WARDENS.

Charles Wiggs.....	}	1838 to 1849.
Benjamin Cole.....		
John Houghton.....	}	1849 to 1856.
.....		
Joseph Magill.....	}	1856 to 1858.
Wm Swalwell.....		
Henry J. Pratten.....	}	1858 to 1861.
Thomas Lenfesty.....		
Henry J. Pratten.....	}	1861 to 1865.
Hamilton H. Scott		
Henry J. Pratten	}	1865.
* Norris Godard.....		
Henry J. Pratten.....	}	1865 to 1875.
Cornelius Judge.....		
W. H. Carter.....	}	1875 to 1879.
W. H. Forrest.....		
W. H. Carter.....	}	1879 to 1883.
George Irvine.....		
W. H. Carter.....	}	1883 to 1886.
Edwin Pope.....		
Edwin Pope	}	Since 1886.
John Hamilton		

Quebec, Advent, 1892.

* Mr. Godard only held office for a few months, having removed to Ottawa with the Government.

