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CONTENTS :

<p>The Bishop's Engagements..... 119 The Right Rev. Charles Hamilton, D.D., D.C.L..... 119 Christ Church Cathedral, Ottawa... 120 " The Cathedral System."..... 121</p>	<p>Catechising..... 126 The Bishop's Address to Synod. 127 Notes..... 129 District News 130 Postscript..... 134</p>
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The Bishop's Engagements during August.

Monday, August 2nd.—Attend concluding Service of the Pan Anglican Conference in St. Paul's Cathedral, London.

Thursday, August 5th.—Sail from Liverpool on the R. M. S. "Parisian."

Tuesday, August 17th.—Travel to Lake S. John.

Wednesday, August 18th.—Confirmation and Holy Communion at Pointe Bleue, Lake S. John, and Consecration of Graveyard.

Thursday, August 19th.—Arrive in Quebec.

Friday, August 20th.—Leave Quebec by I. C. R., for the Gaspé Coast.

Saturday, August 21st.—Arrive at Paspébiac.

Sunday, August 22nd.—Confirmation and Holy Communion at Paspébiac, and Confirmation at New Carlisle.

Monday, August 23rd.—Consecration of the new Church at New Carlisle, and Confirmation at Hope Town. Go on to Shigawake.

Tuesday, August 24th. (S. Bartholomew, Ap. & Evan.)—Confirmation and Holy Communion at Shigawake, and Confirmation at Port Daniel.

Wednesday, August 25th.—Confirmation and Holy Communion at Anse aux Gascons, and Confirmation or Evening Service at Newport.

Thursday, August 26th.—Confirmation at Cape Cove.

Friday, August 27th.—Confirmation at Percé.

Saturday, August 28th.—Confirmation at Corner of Beach, and drive on to Point S. Peter.

Sunday, August 29th.—Confirmation and Holy Communion at Malbaie. Confirmation at Barachois, and preach at Even-song at Malbaie.

Monday, August 30th.—Confirmation at Sandy Beach.

Tuesday, August 31st.—Confirmation and Holy Communion at Peninsula, and Confirmation at Little Gaspé.

The Right Rev. Charles Hamilton D.D., D.C.L.,

FIRST BISHOP OF OTTAWA.

Our subscribers will be glad to possess the very interesting account we print in this number of the QUEBEC DIOCESAN GAZETTE, of the Benediction of the pro-Cathedral of Ottawa, and of the installation of its first Dean and Canons. We also print in full the instructive Sermon preached on the occasion by the Archdeacon of Quebec, and we take this opportunity of presenting our readers with a portrait of the Bishop of Ottawa. The following is a condensed notice of a life full of zeal and devotion, and full also already of good results.

The Lord Bishop of Ottawa is the son of one of our Canadian Merchant Princes, one of "the lumber-kings of the Ottawa," who made his fortune in the region which now forms a part of his son's Episcopal See. The future Bishop was sent to Oxford and graduated from Queen's College in 1856. After taking his degree he returned to Quebec to take up his life-work in Canada. In 1857 Charles Hamilton was ordained by Bishop George Mountain to be his own Curate in the Parish of Quebec. Two

or three years later he was made Incumbent of S. Peter's, Quebec; and again, later, in 1866, he joined Archdeacon Roe in his work at S. Matthew's, and succeeded him on the Archdeacon's removal to the Eastern Townships in 1868. It would take up more space than we can spare to tell of his "labours more abundant" in this Parish. To him the Diocese of Quebec owes the present beautiful and costly S. Matthew's Church, erected to replace the old S. Matthew's which had been built by the Reverend Armine Mountain after the great fire in 1845.

In January 1885 Mr. Hamilton was elected second Bishop of Niagara, whence he was called away in 1896, with universal approval, to fill the position of first Bishop of Ottawa, the Metropolis of Canada.

Of his ten years of labour, unwearied, genial and abundantly successful, as Bishop of Niagara, we must say nothing; They form an example of what the life and work of a Christian Bishop ought to be.

His Lordship now fills the important position, so strongly emphasized in his friend Archdeacon's Roe's Sermon, of Bishop of the Metropolis of the Dominion of Canada. When Bishop Hamilton was elected to that position, every one acknowledged the wisdom of the choice. To represent the Church and present her claims to such an assembly of able, thoughtful and influential men as the Capital City of Canada must always possess, a Bishop ought to be chosen, it need scarcely be said, with corresponding gifts and ability:—A man possessed of social influence;—a man of deeply religious character;—a man of good sense, tact and statesmanship;—a "well-learned man" and "apt to teach";—a strong Churchman, and yet full of loving sympathy with whatever is good in all who profess and call themselves Christians. He who provided the place provided also in Dr. Hamilton,—need we scruple to say?—the man to fill it.

The Bishop of the Capital City of the Dominion ought to be, according to all Church principle and all ancient precedent, an Archbishop,—ought to be, by virtue of his Bishopric, Primate of all Canada. We hope the Churchmen of Ottawa will lay to heart the outspoken words of Archdeacon Roe on this point.

The new Bishop should be a happy man, possessing as was manifest he does on the occasion we are chronicling, the love and confidence of both his Clergy and Laity to a very unusual degree.

BENEDICTION OF
Christ Church Cathedral,
Ottawa,
AND INSTALLATION OF THE
First Dean and Canons, and
Treasurer Seneschal.

We have much pleasure in acceding to the request of the Diocese of Ottawa, that we should print the Sermon preached by our Archdeacon at the installation of the Capital Body in the pro-Cathedral of the new Diocese. The following account of this most interesting function, furnished us by the Lord Bishop of Ottawa, forms a very suitable preface to the Sermon:—

The large and handsome Church, chosen for the pro-Cathedral,—Christ Church, the Parish Church of the City of Ottawa,—was crowded to the doors when the Choir, preceded by the Cross-bearer and followed by nearly all the Clergy of the Diocese, with the Bishop of Ottawa and the Primate of Canada entered, singing the well known Hymn "The Church's one Foundation, etc."

When the Hymn ceased, the Senior Canon designate read Exodus XL v. 17 to the end as affording both foundation and instruction for the Benediction of the Parish Church as the Cathedral of the Diocese.

When the lesson was ended the Bishop, attended by the Chancellor of the Diocese and the Rector of Christ Church, stood at the Chancel steps and addressed the people thus: Brethren beloved in the Lord;

Two solemn acts, full of benefit and blessing to the Church in this Diocese, as we humbly hope, are before us this evening.

First—We are about to constitute this Parish Church the Cathedral of this Diocese and to implore the blessing of ALMIGHTY GOD upon its use as such.

Second—We are to install the first Dean and Chapter of Christ Church Cathedral.

A Cathedral is more than a Parish Church. It is the Church of the Diocese. It is the mother of all the Churches. It is the home of all the people throughout the Diocese. Here all the Clergy, and all the people meet as the Church, the Body of Christ in this Diocese, to engage in solemn acts of worship.

The officers of the Cathedral shall be the Dean, the Canons and the Treasurer-Seneschal.

The Bishop then directed the Chancellor to read the Instrument constituting the Parish Church the Cathedral of the Diocese.

The Chancellor proceeded,—On behalf of the Bishop, and as his official principal, I am directed to read in presence of this Congregation the Instrument erecting this Church the Cathedral of this Diocese, including therein the Covenant by and with the Rector and Wardens of this Parish.

After reading the Instrument, the Chancellor addressed the Rector;

On behalf of the Bishop and as his Act and Deed, I now deliver to you, as Rector of Christ Church, these Presents, erecting this Church the Cathedral of this Diocese, to be by you and the Wardens of the Church observed and fulfilled, according to the form, tenor and true intent thereof.

THE RECTOR,—On behalf of the Rector and the Wardens of Christ Church, I accept these Presents and shall abide thereby.

The Doxology was then sung and the Choir sang, "Lift up your heads, O ye gates and be ye lift up ye everlasting doors and the King of Glory shall come in, Who is the King of Glory! It is the Lord strong and mighty, even the Lord mighty in battle. The Lord of Hosts He is the King of Glory."

The Bishop then pronounced the Act of Dedication:—By the authority committed unto us in the Church of God, we dedicate this building to be the Cathedral of Christ Church, Ottawa, for the ministration of the Holy Services and Mysteries of God in this Diocese of Ottawa.

Then followed the Primate's Benediction:—God, the fountain and source of blessing, fill you and the people of this Diocese whensoever assembled in this Cathedral with all wisdom and spiritual understanding, preserve you in soundness of faith, steadfastness of hope and charity, drive far off your enemies and bring you to the brightness and glories of the Church triumphant in Heaven. Amen.

The Hymn "Jerusalem on High" was then sung with much spirit by the vast congregation.

The Bishop now proceeded with the installation of the Reverend John Strutt Lauder, D.C.L., as the first Dean of the Cathedral, and the Dean performed the first act of his office by installing the following Canons:

The Reverend H. Pollard, the Reverend A. C. Nesbitt, the Reverend C. J. Lowe, the Reverend E. A. W. Hannington, the Reverend W. J. Muchlestone; and Mr. W. Horsley Rowley as Treasurer-Seneschal.

The Sermon, which was preached by the Venerable Archdeacon Roe, was followed with close attention and marked interest, as all seemed anxious to miss none of the Preacher's clear and interesting instructions as to the Cathedral, its institution and uses.

"The Cathedral System."

SERMON

PREACHED AT THE INSTALLATION OF THE DEAN AND CANONS OF CHRIST CHURCH CATHEDRAL, OTTAWA, ON JUNE 2, 1897,

BY THE

VEN. HENRY ROE, D.D., D.C.L.,
ARCHDEACON OF QUEBEC.

St. Luke xxii., 28-30. — Ye are they which have continued with Me in My temptations; and I appoint unto you a kingdom as My Father hath appointed unto Me, that ye may eat and drink at My table in My kingdom, and sit on thrones, judging the twelve tribes of Israel.

We are here to-night to witness and take part in the extension of the Cathedral system of the Catholic Church to this new Diocese of Ottawa.

The occasion is one of interest to the whole Church. Your city is the Metropolis of Canada; and, according to all ancient precedent, the Bishop of Ottawa should *ipso facto* be the Metropolitan. The present constitution of this Ecclesiastical Province gives us the anomaly of a wandering Metropolitan. Sec. Churchmen of Ottawa should be ready to make any sacrifice to reconcile the conflicting interests which deprive them of their rightful inheritance, and should never cease their efforts until the Metropolis of Canada becomes the Metropolitan See of the Canadian Church.

Your beautiful Church, then, has been constituted a Cathedral; the Dean and Canons

who form the Capitular Body have been duly installed; and one more link,—a link, let us trust, strong and lasting,—has been added to the golden chain which binds in one the entire Cathedral system of the Church of Christ.

In the first place, then, let me try to answer the question, *What is the Cathedral System?*

1. The Cathedral System is no mere ornament, which may or may not be attached for glory and beauty to any portion of the Church; it is an integral part of the Church's organization.

The word *Cathedra* simply means *chair* or *throne*.

The *Cathedra* is the Bishop's chair, his seat of honour and rule in his own Church. "When the Son of Man shall sit on the throne of His glory," said Our Lord to His Apostles,—and He is there seated *now* at the right Hand of God, as this Holy Season witnesses,—“Ye also shall sit on twelve thrones judging the twelve tribes of Israel.” This great promise, this great assignment of duty is fulfilled whenever, in all the world, a Bishop of the Apostolic Succession takes his seat on his *Cathedra*, at the head of his own Church, there to dispense the treasures of grace entrusted to him. And the Church, in which the Bishop's Chair of Office is so placed, becomes by that act his *Cathedral* Church.

2. By a Cathedral we commonly understand,—our thoughts carrying us away to the glorious temples of the old world,—a large and splendid Church,—costly, handsome, magnificent,—a treasure of grace and beauty.

Nothing of this is necessary. The Bishop makes the Cathedral; all else is accidental.

There never was so glorious a Cathedral as that in which the Twelve Apostles sat enthroned at the first in Jerusalem:—a large empty upper room, even that borrowed,—poor and unadorned; the only thrones, a poor Divan at the head of the room. And yet there were the Twelve Apostles, sitting on their Twelve Thrones, administering the Kingdom of God as the vice-gerents of His Son, “judging the twelve tribes of Israel.” The dignity of that Divan,—that Twelve-fold *Cathedra* was felt and acknowledged, poor as were their surroundings.—“Of the rest durst no man join himself to them, but the people magnified them.”

What is essential to a Cathedral is the Bishop's Chair. All else follows in due course by natural evolution. First, *the body of Canons*,—the Bishop's assistants and Council of advice: seen in the body of Elders of those first days standing before the Apostles. Next, *the Chief Musician* with his trained choir, conducting the musical Service—the Temple's glorious Service of Song, it must have been, with which all those first Christians—many of them Levites—were so familiar, and which would naturally pass, as it has, into the use and service of the Christian Church.

Then, *the eloquent preachers,—prophets*—named them,—from whose tongues went forth “the word of God, sharper than any two-edged sword, piercing down to the innermost recesses of men's consciences,” convincing them of sin and winning them to God.

Then the *learned doctors*, expounding and enforcing to these Catechumens the principles of “the Faith once for all delivered”; or again, at another time, with the young Ecclesiastics sitting in their midst, “both hearing them and asking them questions.”

That is the *Cathedral* as it was in the beginning. That is the *Cathedral System* as it is set forth in those wise and statesmanlike Cathedral Statutes, which are found practically the same in all the Cathedrals of Christendom—the Mother Church from which all religious influences flow out and flow back again, producing throughout the Diocese unity, growth, strength and healthy life.

3 Let me claim your indulgence while I trace out the main features of the Cathedral System somewhat more exactly.

First, there is nothing in which all Cathedral Statutes are more agreed than this,—that *the first object of the Cathedral is worship*. The Dean and Chapter are required in all the Statutes of the New Foundation to provide for the worship of God in their Church “with Psalms and Hymns and continual Prayers.” Provision is made also in the same Statutes for a permanent musical staff.

Now, of course, every Church is for worship; but the Cathedral is looked upon in a different light. It was not simply the model for the rest to copy; it was the one Church for the whole Diocese.

It stood to all other Churches almost as the Temple stood to the Synagogues. It summed them all up in itself. Its worship was the worship of the Diocese,—that of all the other Churches was only as it were by delegation. The Cathedrals of those early ages and their off-shoot Churches stood indeed to one another in respect of worship, as do our Cathedrals and our Parish Churches. The worship offered, we know, in all our Churches is the same,—the Daily Matins and Evensong, and that Divine Eucharistic Sacrifice from which these derive their efficacy. It is not in the Services themselves that the Cathedral ought to differ from its daughter parish Churches, but in its rendering of those Services. That rendering, not on Sundays only, but every day, especially the presenting of the great Commemorative Sacrifice, should be as perfect in dignity and beauty as human skill and God's gifts of music and of song can make them. Hence it follows that the Daily Cathedral Services of the Church should be invariably musical.

This needs to be emphasized. A Cathedral without the Cathedral Service is little better than an empty name.

The mere *saying* of the Service in the Cathedral twice a day, — a thing which every priest of the Church of England is bound to do, at least in his own room—valuable as that is when nothing better can be had, — cannot, with any reason, be called a *Cathedral Service*. The Services of the Church of England, as rendered in her Cathedrals at home, are our model, and they are choral.

Now, for Choral Services a *choir* is necessary; and it must of course be a choir of men and boys. How are these to be maintained? There is but one answer,—by *endowment*. In some Churches, nay, in many, you can, for *Sundays*, have an unpaid choir of men and boys; for week-days, payment is essential.

Then, the question is, can such endowments be had? I answer, — You can get money for anything felt to be of value for Church life or Church extension. And you can get it for the promotion of Cathedral worship by educating the people of the Church to feel it their duty and their joy to make the Church's worship on Earth what it is in Heaven. Read the fourth and fifth chapters of the Book of the

Revelation, in which the worship of Heaven is set before us. There, it is a Service of song; there, it is of their best. When this lesson is learnt, there will be no grudging of the cost. The pound of ointment of spikenard, very costly, will be poured out with glad and thankful hearts.

I lay this down as an incontestable principle,—that the *Daily Service of Song is essential to Cathedral Worship*. You must not leave out that essential part, and give to the residue the name of the perfect whole. Pass over in thought to the glorious Cathedrals of England, and try to realize how, from them all, has gone up to-day to God her morning and evening Sacrifice on the wings of Music and of Song; realize how greatly this glad and glorious Service of praise, sent up in such perfection of beauty from the hearts of a great nation, honours God, and *then* lay it up in your heart that *this* is what it is your duty and your joy in this your new Diocese to reproduce.

Secondly, the Cathedral System was meant to provide a *home for Theological Study*. For the *cultivation of learning*. For Theological Study on the part of its Dean and Canons. For deeper reading and research and thought than is possible to the ordinary Parochial Clergy.

For such studies time is required, — time fenced off from other occupations, especially from engrossing Parochial work. And this the Cathedral System provides.

A most necessary provision, my Brethren; a standing need of the Church, *real learning, joined with philosophical thought*.

There never was nor ever will be a time when she does not need it.

And why? Because every age brings its own intellectual difficulties: new questions of faith to be solved, new assaults from without to be repulsed. How serious,—as we look back over the century now closing,—how insoluble, how overwhelming, — appeared the difficulties raised by the rationalistic schools, at its beginning, threatening as they did to rob us at one stroke of both the Creed and the Word of God! And how gratefully do we cherish the memory of the remarkable succession of learned and scholarly men in our own Church,—men distinguished by these two qualities, exact learn-

ing and profound philosophical thought,— who, with such splendid success, turned these assaults into shameful defeats in writings which remain to the Church a bulwark for ever.

And not that only, not the mere refutation, however brilliant, of negations. "The faithful and wise steward" is placed by his Lord "over His household," not only to fend off the adversary, but more, "to give them," for the nourishment and healthy growth of their spiritual life, "their portion of meat in due season." And he must, if that meat is not to pall upon their taste, "bring forth for them out of his treasure" — out of the inexhaustible treasury of God's Word, — 'things new' as well as 'old.' What words could better characterize the books of those great champions of Christendom to whom I have referred? How does every word of our Lord's charge to the faithful and wise Steward find its fulfilment in, for example, Bishop Westcott's epoch-making Commentary on St. John, in which, with all its splendour of learning and depth of thought, there is everywhere food for the devout soul, and from which the savour of personal religion is never absent.

But how could all this have been achieved, had not the wisdom and piety of our fathers made provision in ages long gone by for such learned leisure?

Brethren, shall we stand by in helpless silence, and suffer this vital feature of the Cathedral System to drop out and be lost for ever to our Canadian Church?

III. And closely akin to this provision is the *third* great duty required of the Cathedral Body by all the old Statutes, — namely, the *teaching and training of Candidates for Holy Orders.*

It may be said that this is already provided for in our Church Universities, and it may be objected that it would be a grave mistake to withdraw our young men who are looking forward to Ordination from the valuable influences of University life and training.

Most true. "It would be impossible to insist too strongly upon the advantages of the common literary training of our English Clergy and laity. From it has come that largeness of view, that breadth of sympathy, that mutual respect and understanding, which

characterize the intercourse of the English Clergyman and the English layman." And God forbid that the Clergy of the Church of England should ever be turned into Seminary Priests!

But when the young ordinand has taken his degree and his University course is ended, must it not be of great advantage to the Church that he should pass into the Cathedral Theological School, there to be grounded in Dogmatic and Scientific Theology, and above all, to be trained in the Devotional Habit? Under the Bishop's eyes, under his continual oversight and frequent personal teaching, is it not thus that the young candidate would be best equipped for his life-work?

And, this is no mere theory, it is an accomplished fact. Theological Schools are rapidly springing up within and around all our Cathedrals in England. Fifteen such schools are reported in this year's Year Book. To one of these famous Schools we ourselves in Quebec sent home for the prescribed year's training a promising young graduate, who is now the honoured Professor of Pastoral Theology in the University of Bishop's College. And on this continent what would be more stimulating as an example than the part taken by our Primate in the personal instruction of his ordinands?

It has been said, I know, that the teaching in such Cathedral Theological Schools must be inferior to that in the University Divinity Course, and the cost more. I traverse both these arguments. The cost will certainly not be more, and in one most important point of view the instruction must be better. The one course of study will be literary and the other religious. The one, preparation for an examination; the other, for a life-work. The aim of the one, mere knowledge; of the other, knowledge indeed, but with a view to using it to help and guide and edify the souls of men.

Moreover, the Cathedral School would have this inestimable advantage that the Bishop would have personal knowledge of the soundness in the faith and of the religious character of those he was sending out.

Among the evils, from which the Church suffers, there are few more serious than that of admitting men into the Sacred Ministry with *no exact Theological knowledge*. This danger would be reduced to the smallest dimensions, if our Cathedral System were utilized as the Church prescribes.

IV. And then comes, lastly, the provision that the Cathedral Canons shall be able and powerful preachers. That this, if it can be had, would bring strength to the Church, no one will deny. That with endowed Canonries it can be had, the whole experience of the Church of England is a demonstration.

This, then, Brethren,—may I venture to say,—is the conclusion of the whole matter. What we ought to aim at in the Church of Canada is, *the beginning of a real Cathedral System*.

1st. The daily Choral Service of the Church of England ;

And, 2nd., One or more residentiary Canons, set free from all Parochial duty for Theological study and Theological teaching.

It will be said—of course—that what I am advocating is unpractical. But I have seen too many projects, that had been pronounced unpractical, become actual fact, to be frightened by that word.

Why is it unpractical ?

A paid choir, it will be said, and a resident body of Canons set free from parochial duty, means large endowments, and endowments for such purposes, it will be added, can never be made to look practical to the wealthy laymen of our Church.

Now, my proposal certainly means endowment, but I deny that it is unpractical. That what it asks is valuable, — would greatly strengthen the Church's hands, no one will deny. To have in this Cathedral Church of Ottawa, such a daily Choral Service as is found in all the Cathedral Churches of England :—To have in every Cathedral one great and powerful preacher :—To have in each one a man of real learning, of broad and liberal mind, as men of real learning always are, — and continually adding to his stores, — who could always be depended upon for exactness of statement and sound lines of defence in every crisis of the Church's life :—to have the best guarantee that the future Clergy will receive the best

possible training in all that will make them modest, devout, studious and thoughtful :— these are all practical proposals.

Suppose the Church in England were to lose her endowments to-morrow, do you think the laymen of England would allow St. Paul's Cathedral to be shut up, and its Choral Services and great preaching cease ! Would anyone say that a proposal to raise means to continue those matchless choral services and the eloquent preaching now found there, was proposing a thing not worth doing, or that the money would not be found ? No more is it possible to convince me, in the face of the Church's entire experience, that those of our wealthy laymen, who have the success of Christ's cause at heart, cannot be brought to take part in providing for the Church in Canada at least a modest beginning of institutions, which have exercised so great an influence for good in England.

And, surely, in this city, the Metropolis of this Dominion, where the Church should show herself in the fulness of equipment for her work, her sons should be ashamed to say that a proposal to give her that fulness of equipment is unpractical.

Yes, here, if anywhere, in this home of the statesmen of our country, of men who, from the nature of the case, excel in keenness of intellect, in depth of thought, in that largeness of mental grasp and practical good sense which we call *statesmanship* ; here, where so large a proportion of the most influential men and women from all parts of the Dominion spend so large a portion of every year ; here, surely, the Church ought, in loyalty to her Master's honour, to show herself at her very best. Here, above all, ought the Worship of the Holy and Blessed God to be offered with such reverence and devotion, clothed in such dignity and beauty, as to impress all, who witness it, with the feeling that God is among you of a truth.

And, if this be so, — if this be an object of such transcendent importance to the Church's life and work, can it be thought that in this land, in which money is poured out so lavishly for every praiseworthy object that pleads for help, for every department of education, for every institution of charity, can it be thought

that it is *impossible* for the Church of England to obtain, from the most favoured of her sons, the few thousands necessary to reproduce here, in this Cathedral Church, some real beginning of her Cathedral system ?

'*Impossible*' — do you say ?

That is a *very* unbecoming word in Christian lips.

It is *not* impossible.

“All things are possible to him that believeth.”

C. CATECHISING.

It will be found to be a good plan to look back to the previous copies of the Gazette, and to examine children in the earlier lessons, to see whether they remember what they have learned. The answers need not be given in the exact words, as they are printed. Any answer that is correct should be accepted.

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

THE CHURCH CATECHISM No. IX. B.

Say the fourth Commandment? *Remember, etc.*

Which day was originally kept holy? *The Seventh Day, i.e., Saturday.*

How is it that we keep the First Day instead? *Because it is the Day of our Lord's Resurrection.*

How are we to keep the Day holy? *By resting from our work and by special prayer and Divine Service.*

What work, does our Saviour teach us, we may do on the Day of Rest? *Works of necessity and works of Charity.*

Say the fifth Commandment? *Honour, etc.*

How are we to honour our Parents? *By obeying them and supporting them.*

How did our Lord set us an example in this matter? *By His obedience during His young life at Nazareth and by committing His Mother to the care of S. John at the Cross.*

What other duties are included in this Commandment? *Respect and obedience to those who are set over us.*

Say the sixth Commandment? *Thou shalt do no murder.*

Who was the first murderer? *Cain.*

In what way do we break this Commandment? *By wicked anger.*

What duty is implied in keeping this Commandment? *Kindness towards all men.*

THE CHURCH CATECHISM No. X. B.

Say the seventh Commandment? *Thou shalt not commit adultery.*

What duty is implied in this Commandment? *Purity in thought, word, and deed.*

Say the eighth Commandment? *Thou shalt not steal.*

What is stealing? *Taking what is not one's own.*

Name some ways of stealing, without directly taking what does not belong to us? *By getting credit when we know we cannot pay; By receiving things that have been stolen.*

Tell me of some other ways? *By cheating; By dawdling in our work; By grinding down those who work for us.*

What duty is implied in this Commandment? *The duty of labouring to get one's own living.*

Say the ninth Commandment? *Thou shalt not bear, etc.*

What is bearing false witness against our neighbour? *Telling lies about others, tale-bearing, and making the worst of things.*

What is the worst form of this sin? *Perjury or false swearing.*

What duty is implied in this Commandment? *The duty of boldly and carefully speaking the truth.*

Say the tenth Commandment? *Thou shalt not covet, etc.*

What is coveting? *Longing for what is not ours.*

What duty is implied in this Commandment? *The duty of contentment.*

THE CHURCH CATECHISM No. XI. B.

What do you chiefly learn by these Commandments? *I learn two things, etc.*

What is your duty towards God? *My duty towards God, etc.*

How can you shew that you are trying to do your duty towards God? *By trying to please Him in all things.*

What does our Church teach us is our duty as to Public Worship? *That we should do what we can to promote Daily Worship.*

What does the Bible teach us is our duty as to our Private Prayers? *That we should pray continually.*

What is your duty towards your neighbour? *My duty towards my neighbour, etc.*

Who are those who do not honour and obey the Queen? *Those who speak ill of her, and those who break the Laws.*

What example did our Lord set in this respect? *He paid tribute, i.e., lawful taxes.*

How did the Apostles and early Disciples of Jesus behave with regard to Rulers of this world? *They obeyed them in all things lawful.*

What is a Pastor? *A Shepherd, who feeds his flock.*

What then is a Spiritual Pastor? *A Shepherd of Souls, feeding them with the Bread of Life.*

Who are the Shepherds of our souls? *Our Clergy.*

In what way are you to submit to your Teachers, etc? *We are gladly to accept their teaching.*

THE CHURCH CATECHISM NO. XII. B.

What does the Church Catechism teach us to say we desire of God in the Lord's Prayer? *I desire my Lord God, etc*

Why is this Prayer called the Lord's Prayer? *Because our Lord gave it to His Disciples.*

What two occasions are recorded in the Bible? (1) *In the Sermon on the Mount; (2) When the Disciples asked to be taught how to pray.*

How does the great God permit us to address Him? *As our Father in Heaven.*

What do you mean when you say "Hallowed be Thy Name"? *May Thy Name be counted Holy.*

What is the meaning of the phrase "Thy Kingdom come"? (1) *May Christ make up the number of His elect, and reign over them in Heaven; (2) May He be the Lord of my Heart.*

What do you mean by "God's will being done"? *May God's Commandments be kept.*

What do we ask for when we pray "Give us this day our daily bread"? (1) *The food for our bodies; (2) the food for our souls.*

What are our trespasses? *All our sins of thought, word and deed.*

What is one great condition of our obtaining forgiveness? *That we must forgive those who wrong us.*

What do we mean when we say "Lead us not into temptation"? *We pray that God will keep us from all, that might lead us into sin.*

What does the last petition, "Deliver us from evil," mean? *Keep us from all that is evil, and from the Evil One.*

What are Ghostly Dangers? *Dangers to our souls.*

How do we shew, we believe God can do all these things for us? *By the Ascription, i.e., by the words "For Thine is the Kingdom, etc."*

What does the fact that Jesus gave this Form teach us? *That our Lord approves of Forms of Prayer.*

The Bishop's Address to Synod.

(Continued.)

III. CONFIRMATIONS, THE CLERGY, LAY HELPERS, RURAL DEANERIES AND PARISH RETURNS.

And now, brethren, with this lengthy general preface, let us turn to the affairs of our own Diocese, to consider which we are more particularly assembled here to-day.

And, first of all, allow me to inform you that my Diary for the last two years, from which I have excluded a great number of official Acts concerning the execution of Deeds, etc., relating to the purchase and sale of property for the Church Society and other matters, yet consists of no less than five hundred and seventy-nine official Acts. From this Diary it appears that, besides ministering in the Cathedral and other Churches, and besides endeavoring to build up our people more particularly in the History of their Church, I have been permitted to hold 151 Confirmations.

At these Confirmations I have confirmed during nearly two years, 1,094 Candidates

—504 male and 590 female, and of these 279 were upwards of twenty-one years of age.

The numbers confirmed for the several whole years since I became Bishop, reckoning from Easter to Easter, have been 1,068, 524, 679 and 396.

At first, owing to the fact that the See had been for some time vacant, the numbers would naturally be larger than afterwards; but even allowing for all this, I am afraid whether in quite all our Parishes the seeking of Candidates for Confirmation, with all the inestimable benefits of the Holy Communion afterwards, is being as closely attended to as we could desire; and I am beginning to come to the conclusion that I ought to try, as far as I am able to do so, to arrange for a Visitation of every Parish in the Diocese every year, whether there is a Confirmation or not.

Since our last Synod, I find that I have ordained six Deacons and seven Priests.

During the same period I have received eight Clergy from other Dioceses. Nine Clergy have left the Diocese and one has died.

Thus, when we take the whole number of our Clergy two years ago was sixty-nine, the whole number at the present moment is seventy-two, or, including the Bishop, seventy-three.

I have also to record that after nearly forty years of faithful service the Rev. H. J. Potry, M.A., has been allowed his pension.

And, now, I need hardly tell you that, in all this work, many of our Clergy have been greatly assisted by a goodly body of Lay Readers, who numbered, two years ago, thirty-one. During these two years we have lost six of these by the fact that they were admitted to Holy Orders, and we have also lost seven more by removal or withdrawal from the work. But during the same period I have admitted seven or eight new Readers, of whom thirteen are members of the Brotherhood of Readers at Bishop's College, Lennoxville. Hence our whole Staff at the present moment numbers thirty-five giving an increase of four.

And with all the faithful work which is being performed by the Clergy, assisted by our Lay Readers, I need not remind you that there has been magnificent voluntary work carried on continually by the Laity generally. In Quebec, our faithful

Laymen have never slackened their efforts to promote our various good works, and those devoted Ladies, the "Church Helpers," have, during the same time, done wonders. And throughout the Diocese there have been everywhere the faithful few, compassing altogether an immense amount of good; and to this goodly band we must add now the "Church Society Helpers," i.e., those Ladies who, by collecting systematically in our Country Parishes, have added so much to the prosperity of our Church Society Funds. And, meantime, as regards the Domestic and Foreign Missionary Cause, it is needless to say that the interest and efforts of the various Branches of the Woman's Auxiliary have never flagged, while in connection with St. Matthew's Church, Quebec, we have to welcome the inauguration of the Victoria Club for Men. I wish, however, we could meet with greater success in forming and maintaining the operations of Chapters of the Brotherhood of St. Andrew; I am sure there ought to be in most places a little knot of earnest young men, foremost in Christian Example, and eager to carry out all kinds of loving and yet aggressive Missionary work.

One important step, however, we have been permitted to take during the last two years, and it is this: that the great majority of the Clergy have accepted my suggestion, to the effect that the first Sunday in October should be our Lay Helpers' Sunday, and that on that day, so far as possible, our Lay Helpers should unite in the Holy Communion with the particular object of seeking God's blessing upon our Common work, and that, on the same day, Addresses should be given, exhibiting the grandeur of all work done for Christ and the special blessing which is bestowed on those who rightly undertake it, and also showing that we are not a mere remnant but a mighty Army, all fighting in our several Parishes for the one great Cause. I hope that, gradually, by this Federation of all who assist in every department of our work, and by meetings for Lay Helpers held from time to time at certain centres, and by publishing the names of all our helpers together annually in the *Diocesan Gazette*, that a new enthusiasm will arise in the service of our Lord, and that thus, by the presence and power of the Holy Ghost, our poor efforts may be blessed even more largely than heretofore.

I am very glad to think that we have divided the great Rural Deanery of St. Francis, and have formed out of it four new Rural Deaneries, comprising the Parishes around Sherbrooke, Richmond, Coaticook and Cookshire. While I am deeply sensible how much we all owe to the Reverend Canon Foster, who, for so many years, has shouldered the responsibility of the whole District, I yet feel sure that this distribution of the very important work, allotted by our Canons to Rural Deans, must be productive of much good. You will be asked to agree to a slight alteration in Canon XII, so as to make it square with the new state of things.

Since we last met, the Clergy and Wardens have most kindly made the Returns required from our Parishes upon New Forms, which combine all the information desired by Synod with all that is necessary for the guidance of the Bishop. But in order that these Returns may be of real service to us, I would most earnestly plead, that when they are received, they should be worked at and filled up and returned at the earliest possible moment, as they have been for the most part this Easter, and I would ask just a few of our Clergy to remember, that their neglect to do this involves an amount of labour to us in Quebec, which we might well be spared. With the Tabular Epitome of these Returns, which the Bishop has to lay before Synod, there should also be a Report from each Rural Dean of the proceedings of his Chapter and Deanery Board, each of which is required by Canon II to meet once at least every year. No doubt, in order that these Reports may be really helpful, it will be convenient to supply the Rural Deans with special Forms, so that the Reports sent in may be easily compared and collated. There is one thing moreover that has been made evident by the new Forms, requiring our special attention, and it is this, viz., that in some places dilapidations are permitted to accumulate, and that consequently buildings become unsound and uninhabitable, causing great trouble and inconvenience to new Incumbents and great expence to the Diocese. I trust that we may be able, in some way, to provide, for cases of this kind, some practical remedy.

(To be continued.)

NOTES.

Letters from the Bishop tell us that, besides attending the Sessions of the Lambeth Conference and all the accompanying commemorations, he has preached sermons or addressed meetings in various parts of England almost every day. Amongst other things he has had the honour to be invited to preach in St. Paul's Cathedral, London, on Sunday, August 1st. On Thursday, August 5th. His Lordship and Mrs. Dunn sail for Quebec. May they have a prosperous voyage!

During the absence of the Dean on his Summer Holiday, we are welcoming to Quebec Cathedral the Rev. Thomas E. Green, S.T.D., Rector of Grace Church, Cedar Rapids, Iowa, and Dean of Eastern Iowa. Dr. Green was one of the delegates from the American Church to the General Synod of the Church of England in Canada, which met last September in Winnipeg. He is one of the most eloquent preachers of the sister Church.

All the many friends of Professor and Mrs. Scarth, of Lennoxville, will hear with the deepest regret that Mrs. Scarth was stricken down by lightning during the storm on Wednesday, July 21st. Mrs. Scarth is still in bed and suffering from the effects of the stroke. We rejoice, however, to be assured that there is every reason to hope that she is recovering, though slowly, and will soon be thoroughly restored to her usual health.

The Archdeacon has returned to town from his ten days' Chaplaincy at Roberval, and is succeeded by Dr. Dumbell for another fortnight, to be followed by Rev. A. H. Robertson for a third. The Rev. Prof. Wilkinson is at Lake St. Joseph. The Services at both these places have been very much enjoyed by the summer visitors. The Archdeacon's address will now for a fortnight be *L'Anse aux Gascons*. The Archdeacon is seeing his Anti-Papal Bull pamphlet through the press.

The Rev. A. H. Moore, B.A., has been taking the Sunday duty at St. Peter's Church, Quebec, during the month of July. The Rev. A. J. Balfour is expected home by Sunday, August 22nd.

The Editor's address for the month of August will be "Clergy House of Rest, Carouma, P.Q." All items of news, &c., intended for September number, should consequently be sent to him there.

DISTRICT NEWS.

WINDSOR MILLS AND BROMPTON.

The Queen's Diamond Jubilee was very heartily celebrated in this Mission. At Windsor, a magnificent flag-staff 50 feet high was planted and a large Union Jack purchased to float from it. A large number of smaller British Ensigns were purchased for the decoration of the Church. St. George's Windsor, was well filled on Accession Day morning, and the Service was both solemn and joyous, all being evidently impressed with the reality of the blessings for which the Church was giving thanks. There was a Celebration of the Holy Communion, at which every Communicant tried to be present, and of course a sermon by the Archdeacon. The Service was that for the Queen's Accession in the Prayer Book, adapted to the occasion by the Bishop,—the requests of the Service written sixty years ago being now changed into thanksgivings that they had all been so abundantly granted. The afternoon Service was in the Brompton Church and was equally hearty. GOD SAVE THE QUEEN was sung in both with deep feeling. The Offertory amounted to \$30, and was of course given to the Diocesan Memorial of the Victoria Jubilee Sec House. GOD SAVE THE QUEEN.

MALBAIE.

The Rev. G. R. Walters reports:

Quite a large congregation assembled in S. Peter's Church, Malbaie, on Sunday, June 20th, and joined heartily in the Service of Thanksgiving for the long and good reign of Her Majesty the Queen. Over the Pulpit, suspended from the Chancel Roof, there hung the flag of the Dominion, and the Union Jack. Over the Prayer Desk, the Royal Standard, and the Cross of S. George. Bouquets of fresh wild flowers adorned the Altar. The flags seemed to instil enthusiasm, and the congregation appeared to have caught the spirit of the day. After the Prayer for the Queen, a verse of the "National Anthem" pealed from the organ, which seemed, much better than words, to speak to all kneeling of

the nature of the Service that was being held.

After the Offertory, all joined in singing the "National Anthem" with hearty good spirit. This Service was much appreciated and enjoyed by all present, many remaining to partake of the Holy Sacrament.

On the following Tuesday, June 22nd, Mrs. Walters entertained all the children and young people at the Point. From many miles around they came: from Corner Beach, Barachois, New Line, Malbaie and the Point. Mustering at two o'clock in the school at Malbaie to the number of one hundred and fifty-three, they formed in procession, and marched two and two to Point S. Peter, headed by the Banners "God bless our Mission," and "God Save the Queen." The array of Banners, and Flags was particularly bright and imposing, and made the procession extremely pretty. From early morning every one, who had a flag, threw it to the breeze. The fishermen and inhabitants of Malbaie gave us a right royal reception, as we passed, by firing their guns, the youngsters returning the compliment with much lusty cheering. At Point S. Peter the road was planted on both sides with fir trees, and here too the inhabitants vied with each other in the adornment of the place with flags and trees, and in firing the loudest report from their shot guns, as a welcome reception to our procession.

On arrival in the field all were photographed. Swings had been erected for the little ones, and a grove of trees planted for a shade, in which tea was served to all who came, old and young alike.

During the afternoon three hot-air balloons were sent off, which, to the delight of all, ascended to a great height, followed by hearty cheers.

Then Races for toys, dolls, sweets and books were keenly contested, and caused much fun. Several tugs-of-war, by some sixty brawny arms (adult) were watched with much interest, and with the utmost good feeling. Soon after nine o'clock, a pyramid of tar barrels some thirty feet in height, erected on the extreme end of Point S. Peter, was set ablaze, which lit up the scene far around. For the trouble of erecting this, I would like to thank Mr. Le-Marquand and his men. The day was brought to a close by the setting off of fire-works of many and various kinds including the set pieces, "Prince of Wales'

Plume," "Maple Leaf," "Bouquets of Roman Cardles," "Coloured Star Mines," "Vertical Wheels," etc. Messrs. LeMarquand, LeGros and Duncan assisted at various points with displays of rockets, etc., all of which gave intense pleasure to over three hundred persons who had assembled to witness them.

My kindest thanks are due, on behalf of the young people to Mrs. LeMarquand and Mrs. LeGros, for nice baskets of cakes, and large bags of sweets; to Mrs. Collas, also, for a large bag of sweets; to Mrs. Fauvel, Mrs. T. Vardon and Mrs. E. Packwood, who also sent baskets of cakes, all of which were most acceptable. The only regret expressed, was that such a happy Jubilee celebration did not take place twice every year.

UPPER IRELAND AND PARTS ADJACENT.

Early on the day appointed by our Most Gracious Sovereign Lady, Queen Victoria, people began to assemble in the Rectory grounds, Maple Grove, to celebrate the sixtieth anniversary of our Queen's Accession to the throne of Great Britain and Ireland.

Except to the eye of faith, the signs of the weather in the early morn were depressing, but by 10 o'clock occasional gleams of sunshine were to be seen: then slowly but surely the clouds were rolled away and "old Sol," in all his splendour, shone forth to warm and cheer the hearts of many loyal citizens of Megantic County.

At 2 p.m. a beautiful repast was spread, provided by the Ladies' Aid, and partaken of by four hundred and fifty of the said loyal but now hungry citizens.

About 5 o'clock, p.m., the Chair was taken by the Rector, the Reverend W. G. Faulconer, who called the assemblage, which by this time numbered over seven hundred, to attention. The proceedings were opened with the National Anthem, led by the Choir, the people all joining heartily. They were accompanied on the Organ by Mrs. Henry Wood and by the Thetford Band. Between the verses a Royal Salute was fired by a company of the Megantic County Volunteers under command of Captain Briggs, followed by a grand *feu de joie*. The interest of all was then taken and kept occupied for the next hour and a half by loyal and instructive speeches, made by Dr. Hume, Reverend Rural Dean

J. M. Thompson, Mr. Tureotte, M. P. Megantic County, Reverend Wm. Barton and the Rector.

During the afternoon and between the speeches all were entertained by the 'concord of sweet sounds', which came from the Thetford Band. After the speeches Colonel Ward called for three cheers for the Queen, the Royal Family, &c. After each set of cheers a salute was fired. All too soon the proceedings came to an end. But ere they dispersed, as with one voice, they joined in singing the Doxology to Him, who is the Giver of every good and perfect gift.

NORTH HATLEY.

The Diamond Jubilee celebration in this part of the Mission of Waterville, was devoted to the enjoyment of the children of all the three Sunday Schools, who, with their teachers and some parents, numbering about one hundred and thirty, were entertained on the pretty premises of Mr. Edw. Sprigings. It was in fact a basket-picnic. With much care and thoughtfulness, tables had been prepared under the trees and swings put up, and for these and many other kind attentions, hearty thanks and cheers were given to Mr. and Mrs. Sprigings. The young people were not allowed to separate without a few words from the Reverend E. A. King, referring to the good Queen and Empress and without the singing of the National Anthem.

COOKSHIRE.

The Jubilee Service on Sunday, 20th June, in St. Peter's Church, Cookshire, was joined in by representatives from all our community, both English and French. By invitation from the Rector, the Service was attended by the Mayor and Council, Colonel Taylor and the officers and men of the Cavalry Troop; Major Baker and officers and men of the 50th Battalion, accompanied by the Band; the Freemasons, Oddfellows and Forresters in regalia, and a large congregation, which filled the Church to overflowing. The Church was beautifully decorated with flags. The special music was well rendered by the Choir, and when the Military Band led the congregation in the National Anthem at the close of the Service, every one present joined with heart and voice in the prayer "God Save the Queen."

On Monday, June 21st, was held the first Annual Deanery Meeting of Cookshire Rural Deanery. The Rural Dean Robertson and the congregation of St. Peter's Church sent a general invitation to the Clergy, Church-Wardens and Congregations of the District, to spend the day at Cookshire. The proceedings began with a Celebration of the Holy Communion at 10.30 with a Sermon by Reverend Canon Adams.

From 12 to 2 the Ladies of St. Peter's Church gave dinner to all the Parish and visiting friends.

At 2 p.m. a Deanery Meeting and Conference was held in St. Peter's Church on the Duties of Church-wardens and Lay work in the Church, and a very helpful discussion followed.

Mr. Dorey, of Sherbrooke, and the Choir of St. Peter's then had an hour's practice for the Evening Service.

From 5 to 7 the Ladies entertained all comers to tea in the Town Hall, and the time was spent in most enjoyable social intercourse. Happy speeches were made for Bishop's College by Principal Adams, and in reply to other toasts by Reverends Dr. Dumbell, A. H. Moore and other Clergy, and by Mr. Church-Warden Ashe.

The Service at 7.30 p.m. was Choral with Mr. Dorey as Organist. Dr. Dumbell preached a most eloquent Sermon, and the concluding Prayers and the Blessing were given by Reverend Professor Searth, the senior Rural Dean.

Altogether the day was very happy and profitable. Nine Clergy and a number of Wardens and Lay Delegates attended.

STANSTEAD AND BEEBE PLAIN.

The Rev. W. T. Forsythe writes:

The Queen's Jubilee Services were held in both Churches, on Sunday, June 20th. The Special Form of Service authorized for use in the Diocese was rendered both morning and evening. I preached in the morning at Christ Church, and in the evening at All Saints' Church, a special sermon reviewing the leading events of the Victorian Era both in Church and State, outlining the character of the Queen and describing the wonderful influence for good she has brought to bear upon the life of the Nation. Mr. Holah conducted the Morning Service in All Saints' Church, and the Evening Service

in Christ Church, preaching appropriate sermons.

A very interesting Flower Service was held in Christ Church, on Sunday morning, June 27th. The Chancel was prettily decorated with flowers and plants, the Altar standing out prominently in its festal vesting, and flowers adorning the Re-table. Special Hymns were used. The children solemnly presented their flowers which were placed at the foot of the Altar, and afterwards sent to the children's ward of the Royal Victoria Hospital. The children entered and left the Church in procession, headed by banners decorated with flowers. A special address was given. There was a large congregation present. A pleasing feature of the Service was the Baptism of two of the Sunday School children.

A very pleasant Social event was the Lawn Party given by the Ladies' Guild in the beautiful grounds of Leo Farm, which Mr. A. P. Ball and family kindly placed at our disposal on Wednesday evening, June 16th. A very interesting Museum of Antique Curiosities, and a Graphophone Exhibition added to the attraction of the evening. The Stanstead Band also kindly gave their services gratuitously, and so increased the pleasure of the occasion. Over \$60.00 were added to the Church funds. Our thanks are due to all who helped us to make this Social a success.

A pretty Wedding took place in All Saints' Church on Wednesday evening, July 17th, when Mr. H. T. Elder and Miss Ora Maloney were united in Holy Matrimony. The Church was prettily decorated. Our congratulations are extended to the happy couple. Mrs. Elder was for some years an earnest Church worker in connection with All Saints' Church until about fourteen months ago, when she left us for Manchester, N. H. We are glad to welcome her to our midst again.

Whitsunday, June 6th, was Brotherhood Sunday. Most of the members of our Local Chapter observed it by corporately receiving the Holy Communion. A committee of our Chapter helped me to organize two new Chapters at Newport, Vt., and Hatley during the month of June.

We hope to have with us, on the second Sunday in September, Mr. F. G. Vial, B.A., of Bishop's College, who is to take special charge of All Saints' Church, and to generally assist in the work of the Parish. He is to be ordained Deacon on the first Sunday of that month. Our prayers are

asked for the Divine Blessing to rest upon him on that solemn occasion.

A pleasing feature of the Marlow Service on Sunday, June 13th, was an infant Baptism. The Sermon was on the meaning and blessing of that Sacrament. A large congregation was present. An Offertory Collection is now made at these Services.

We hope to resume our Services at Judd's Mills during the month of August.

We trust we shall have the Lord Bishop of the Diocese with us some time during the coming Autumn. We ask all who wish to be Confirmed to give their names to me as soon as possible. Will not all the members of the congregation join with me in finding candidates for the sacred Rite? Speak to all whom you think ought to be confirmed, and who perhaps need a word of encouragement from a layman or woman.

Our sympathies go out strongly towards the relations and friends of Miss Cleveland, who was suddenly called into eternity by a boating accident at Richmond. We remember her short stay amongst us recently, and how much she helped us in our Lawn Social.

Services during August, all conducted by the Rector.

Sundays, August 1st, 15th and 29th :

Stanstead—11 a.m. (with Holy Communion except on the 29th) and 7.30 p.m.

Beebe Plain—4 p.m. Holy Communion on August 1st, at 8.30 a.m.

Sundays, August 8th and 22nd :

Stanstead—8 a.m. (Holy Communion) and 11 a.m. and 7.30 p.m.

Marlow—2.15 p.m.

Beebe Plain—4 p.m.

Sunday Schools—Stanstead, 10 a.m. Beebe Plain, after 4 p.m. Service.

BURY.

The 20th of June was memorable here for two reasons. The Commemoration of our beloved Queen's sixty years on the Throne, of course, was one, and the other the exposing to view of improvements in the Chancel of St. Paul's Church. Our old friend Canon Richardson, not content with his benefactions of last year, has still further shown his affection for the scene of his first labours by additional gifts. He has caused the Chancel walls to be decorated in grey and gold and wainscoting of light walnut, producing a very satisfactory

effect; and he has given a brass Altar Desk of good design and workmanship, two Altar Books, and two extra brass Vases. All these, with the effective brass Altar Cross presented by the same donor last Easter, are a decided gain to the Chancel, and add much to the decency and comeliness of divine worship. We may note in this place that the beaded and ornamented Cathedral glass kindly given recently by the Rector and Church-Wardens of St. Matthew's, Quebec, displaced by a memorial window, looks well in its new position, and is valued by the Congregation.

The Jubilee Service at St. Paul's was most successful, and afforded a grand display of enthusiastic loyalty. A large number of people assembled. The Church holds conveniently about two hundred, but as many as three hundred and twenty-five were crowded in; about sixty chairs are said to have been brought into requisition, and some persons sat on the front steps, on the stove even, and on the floor and steps of the porch. And, it was also estimated that there were more than one hundred and eighty who were unable to get in. The weather was not favourable, but nothing seemed able to damp the loyalty of those who were present. The Volunteers were conspicuous in their bright military uniform, and occupied sittings in front, and behind them came a large representation of the Societies of the neighbourhood, in regalia,—Freemasons, Oddfellows, Foresters, Orangemen; and many members of religious bodies other than our own. The Church was profusely decorated with flags. The singing power of the choir was augmented, and the praise of the Congregation was well led. The order of the Service was that authorized by the Bishop of the Diocese. The Reverend Canon Richardson happily came in time for the Jubilee, and his sympathetic presence was much appreciated. The Canon declined the invitation to preach on this occasion, and so the Parish Priest had to perform this duty. He spoke long upon the character and conduct of her most gracious Majesty Queen Victoria, upon the blessings of her reign, and upon loyalty and patriotism. The Sermon closed with a request to sing, "God save the Queen," and great was the singing of it. The number of communicants was not large, being rather more than half of the number that had received the Holy Com-

munion on the previous Sunday, Trinity Sunday, when seventy-eight had communicated.

There was literally a very good attendance at St. Thomas' Church in the afternoon, for nearly everybody in the district was present, and the Service was as enthusiastic as at St. Paul's.

It was a great day.
God save the Queen!

S. GEORGE, BEAUCE.

The Reverend H. S. Harte writes:

On the first Monday in July, as required by law, we elected our first Board of Trustees for our Church School at Cranbourne, viz.: the Reverend H. S. Harte, Chairman; Henry Molloy and R. Vivian; Mr. W. Wilson was elected Secretary-Treasurer. We will hold an eight months' school for the first year. Our school-house, which has been very much out of repair for some time, is being renovated and will be ready for occupancy when the term begins, September 1st.

Our work in the Diocese of Maine, which is at present in charge of Mr. Philip Callis, of the Brotherhood of Lay Readers of Bishop's College, is progressing nicely. We are having the Church lot fenced and preparations made for the laying of the corner-stone of the Church in October. We trust that both the Bishops of Maine and Quebec will be present upon this occasion. On Sunday evening, July 18th, we extended our work in this section by opening up permanent weekly Services in the Village of Jackman.

With the permission of the Bishop of the Diocese we are leaving home on August 2nd for a month's holiday. During my absence Mr. W. R. Hibbard, of Bishop's College, will reside at S. George and have charge of the work there.

ERSTIS AND CAPELTON.

The Victoria Guild of Christ Church, Eustis, held a Strawberry Festival in the Patrons' Hall, Lower Capelton, Wednesday, June 16th. Songs and recitations were well rendered and had reference to the Diamond Jubilee, as did also a short speech by the Missionary, the Reverend E. A. W. King. Mr. C. N. Martin made a capital Chairman, and besides doing much as an entertainer, elicited from the audience a hearty vote of thanks to all who had

contributed to the evening's success, especially to the friends from Waterville, who so well presented a short comedy "Too Clever by Half."

WATERVILLE.

The Diamond Jubilee celebration of Tuesday, June 22nd, under the auspices of St. John's Church Guild, on the picturesque premises of Mr. Warden W. H. Wigget, was a great success, owing to Queen's weather coupled with admirable arrangements, a bountiful hospitality and a general desire to spend a few happy hours together in a loyal and thankful spirit.

Tables were spread on a fine lawn under the trees and more than a hundred were sumptuously regaled. Among the guests, who both received and conferred honour, was Mr. Thos. Drew, over eighty, who served in the Royal Horse Artillery, when his brigade was commanded by the Duke of Cambridge, the Queen's uncle. Mr. Drew was also a confidential servant about our Queen's household, and can tell much about Her Majesty's kindness to the humble, the sick and the afflicted.

Mr. and Mrs. Wigget and family, with many ready helpers, devoted themselves unreservedly to their guests.

Arrangements have been completed for the possession of a Victoria Hall, a Jubilee Memorial, of which it is hoped particulars will be given next month. Towards this enterprise some outside help will be sought for.

POSTSCRIPT.

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

Miss Ruth Scott, Quebec (2), Reverend R. J. Fothergill (7), Mr. Armine Edwards, Irvinc, Mr. Philip Touzel, Sheldrake, Reverend G. T. Harding (9), Miss Nowland, Boston, Miss Badgley, Lennoxville.

Also for 1895:—Miss Ruth Scott.

Also for 1896:—Miss Ruth Scott, Miss Nowland.

All items of news, &c., intended for the September Number, should be addressed before August 20th, to the Editor, at the Clergy House of Rest, Cacouna, P. Q.