

The

Quebec

DIOCESAN

GAZETTE

Under the sanction of the Bishop.

A

MONTHLY RECORD

OF

CHURCH WORK

IN THE

DIOCESE.

All communications to be made to the

Rev. R. A. PARROCK, B.A.,

BISHOPSTORPE, QUEBEC CITY.

Printed and Published for the Lord Bishop,

AT THE

QUEBEC CHRONICLE OFFICE,

QUEBEC.

Price Two Cents; or 25 cents a year.



Under the Distinguished Patronage of many of the Governor Generals of Canada, and nobility.

# J. B. LALIBERTÉ'S

Extensive \*

**FUR**

Establishment

No. 145, St. Joseph Street,  
**QUEBEC.**



*Ladies' Seal Sacques, Muffs, Caps, Collars, etc.*

*Gents' Seal, Beaver and other Coats.*

*Fur-lined Garments and Overcoats.*

*Sleigh Robes in all the most fashionable kinds.*

*All the celebrated makes in English Felt and Silk Hats.*

 Special Discount to the Clergy or Friends referred to us. 

*Highest Awards and Diplomas awarded at  
Quebec and London, England,  
Exhibitions.*

 All are cordially invited to visit our Palatial Show Rooms and inspect our **NEW STOCK.**

**Orders by Mail promptly attended to.**

# Quebec Diocesan Gazette

Vol. II, No. 14.

FEBRUARY, 1895.

Price Two Cents

## CONTENTS :

Primary Charge .....	13
The Lord Bishop's Engagements.....	26
Church Society.....	26
Mrs. Dunn's Christmas Tree .....	27
Mrs. Churches.....	27
A Recent Winter Trip .....	28
Books Worth Getting .....	29

Fourth Annual Meeting of the Association of Church Helpers.....	30
In Memoriam—Anna Maria Williams.	34
Correspondence .....	37
District News.....	37
Erratum .....	40

### Primary Charge

DELIVERED BY THE BISHOP OF QUEBEC, AT HIS VISITATION, HELD AT BISHOP'S COLLEGE, LENNOXVILLE, SEPTEMBER 5TH, 1894.

It is a holy pleasure, my reverend Brethren, to be permitted to revive these Bishop's College gatherings, which have been, as I understand, in abeyance for several years.

And first of all, let me say what an inspiration it must be to many of you, that this gathering should take place here in Bishop's College Chapel, and that our Conferences should be held within the precincts of that glorious Memorial—the Bishop Williams Hall. Many have been the expressions of affection and devotion, which have been uttered with regard to your late revered Bishop, but here at Bishop's College, where he was so successful a Rector and Administrator of the School, that he was called by acclamation to rule over the Diocese of Quebec, the old ties are naturally closest and tenderest of all. Long, long may the traditions handed down by Bishop Williams for the University here and for the Diocese at large, be upheld and maintained.

Long may Bishop and Clergy, Professors and Students, remember his holy example, his wise policy and his weighty words!

Yea! even on the threshold of the great subject, which I propose to bring before you for your consideration to-day, viz: "the Holy Communion of the Body and Blood of Christ our

Lord," I cannot do better than read to you the wonderfully prophetic words of your late Bishop, spoken twenty-six years ago, on a similar occasion, here at Bishop's College, when he was about to dwell upon the same holy theme, at a time, when, upon this matter, there was in England much party strife.

"The great danger," said Bishop Williams, "that we are in by reason of our unhappy divisions, comes, as it seems to me, out of the obstinate assumption, by individuals and schools, of their own infallibility; and out of their determination to hear, in the authoritative voice of the Church, only the echoes of their own private opinions. The dangers it may be thought, do not affect us; our peace has not been disturbed; our house is at unity with itself. Yes! our house, God be thanked, is at unity with itself. But it would be unwise to suppose that the waves of the storm, which now agitates the Mother Church, will not reach our shores. The channels of opinion are open. The communications of sympathy are swift and subtle, and minds removed are in contact still. It is to be assumed therefore, that we are or shall be asking ourselves the questions which now stir men's minds in the great centres of theological thought."

These, I say, my reverend Brethren, were marvellously prophetic words; for now with a quarter of a century passed over our heads, there is considerable inquiry here in the Diocese of Quebec, with regard to the very same matter, which were agitating men's minds in

England when these words of the late Bishop's were penned. And this, my reverend Brethren, is the reason why I think it right to bring this subject before you here today; not because I hold, or because I desire that we should all think just exactly alike upon this matter, but in order that we may perfectly understand one another, and in order that we may try and see together, what is definitely laid down in the teachings of our Church, and also what was the teaching of the whole Church of Christ from the earliest days.

Now in treating of this subject, it seems to me, that it will be convenient to look, first, at the sacred Scriptures themselves; secondly, at the teachings of the early Fathers, thirdly, at the growth and meaning of the doctrine of Transubstantiation; fourthly, at the opinions of our Reformers; fifthly, at their work, as it is exhibited in the Articles and Liturgy of our Church; and lastly, at the writings of the great Anglican Divines.

You will say that this is a wide field, and I am well aware, my reverend Brethren, how very inadequate my treatment of such a vast subject must necessarily be, and yet, I have some hope, that my words may form an epitome of sound teaching, not altogether devoid of interest and real usefulness.

First, then, let us turn for a few moments, to the Holy Scriptures of God, and in doing this let us at once dive into that most wonderful discourse of our blessed Lord's, given in the sixth chapter of the Holy Gospel according to S. John. "Now, in this discourse," [as Archdeacon Roe says, in a sermon preached as long ago as 1863 in S. Matthew's Church, Quebec.] "Our Blessed Saviour sets Himself before us as 'the Bread of Life,' 'the Living Bread, which came down from Heaven to give life unto the world.' He says: 'Ho that eateth Me, even he shall live by Me,' and again 'the Bread that I will give is my Flesh, which I will give for the life of the world.' He says: 'Who-soever eateth of this Bread shall not die, shall live for ever, nay, hath eternal life'; and on the Jews objecting and saying: 'How can this man give us His Flesh to eat?' He repeats what He has said very solemnly, and says: 'Verily, verily, I say unto you, except ye eat the Flesh of the Son of Man and drink His

Blood, you have no life in you. Whoso eateth my Flesh and drinketh my Blood hath eternal life, and I will raise him up at the last day. For my Flesh is Meat indeed, and my Blood is Drink indeed.'" "Now, no one denies," continues the Archdeacon. "As no one can deny, that our Saviour, in this discourse, does promise to give us, in some real and true sense, His Flesh to eat, His Blood to drink." I am aware that one interpretation is, that Bread signifies the doctrine of Christ, and that consequently all that is meant by eating the Flesh of Christ and drinking His Blood is receiving and taking in His doctrine, believing and meditating upon it. But this I cannot believe. I am persuaded that, if this were all that our Saviour meant, He would have said so, that He would have explained His meaning to those Jews, who were offended at His words, and would not have suffered them to leave Him. There is, I think it is plain from this discourse, a feeding upon Christ, an eating of His Flesh and a drinking of His Blood, which is something quite different from believing and receiving His doctrine, and very far above mere faithful contemplation and pious, loving, adoring thoughts of Him. That it is not Rome's gross, carnal way, of orally—with the mouth and teeth—feeding on His natural Flesh and Blood, I shall presently demonstrate. But with the whole Catholic Church from the beginning, and with our own Church since the Reformation, I do interpret it to signify a spiritual feeding upon Christ, by faith, in the Holy Communion."

Now this, which was the deliberate view of our good Archdeacon more than thirty years ago, is precisely my own view of this great matter to-day. And, in order to this Spiritual Presence here vouchsafed, I would simply add, that our dear Lord must, in a manner beyond our understanding, keep His great promise, and must come and be in our midst, to give His Body for the Feast; and therefore, when His holy Mysteries are celebrated, I know that my Saviour comes amongst us, and, while I naturally treat the consecrated Elements with reverent care, believing them to be in some way, above my understanding, the Body and Blood of Christ, I am well aware that these Elements remain still in their very natural sub-

stances, and therefore may not be adored, and consequently I worship and fall down, not before the Elements, but before my loving, living Lord.

Of course, we fully recognise, that our risen ascended and glorified Lord is in Heaven, and yet in order to keep His promise: "Where two or three are gathered together in my Name, there am I in the midst of them," we are bound to believe that He comes into our midst and is with us, especially in the gatherings of the faithful, wherever and whenever He pleases; just as when He was here on earth, He was still in Heaven, for He said to Nicodemus, "No man hath ascended up to Heaven, except He, who came down from Heaven, even the Son of Man, who is in Heaven." Here we are taught that while our Lord was here upon earth, He was still in Heaven: and in the same way, we believe, that while He is now in Heaven, He still comes amongst us here upon earth, and stands in some way, above our understanding, in our very midst. We must not, in fact, and we do not limit the possibilities of our Lord's Presence, as we would limit the possibility of the presence of a mere man. It is true, we cannot understand, how He can be with us in all our Churches and even in our homes, while at the same time He sitteth in Heaven, but we believe His promise and take Him at His word. Yes, "He is there," as Archdeacon Roe says of the time of Communion, "He is there, not to sense, but to faith, not carnally, but spiritually. This we hold firmly and profess constantly."

We agree, in fact, with Bishop Harold Browne, "that to those who believe in Christ, to those, who come to Him believing, He, in some manner far above our comprehension, so communicates His blessed Self, so joins them to Himself by an ineffable union, that they may be truly said to be one with Him and He with them, to dwell in Him and He in them, and to live by Him, even as He liveth by the Father." Yea! We are here taught that great central truth of our Faith, which has been so sadly forgotten or overlooked. We are here taught, viz: that "the faithful Christian lives by union with the glorified, divine Humanity of his living Lord." Yes! "Christ, Who is one with the Father by His Godhead becomes one with His disciples by His Man-

hood." And therefore we ought not to be surprised to learn that "Christ our Lord supports, sustains and feeds the spiritual life, which He has created in us, by a means of union, which is ineffable, and to be comprehended only by the devout and reverent soul." All this is one chief fruit of the Incarnation. All this is taught in this great and precious discourse. And though faith is an essential instrument, whereby we receive the blessing, yet the blessing itself is this: that we have not a distant but a present Saviour; a Saviour who gives to us in His own Mystery His most precious Body and Blood to be our Spiritual Food, "so that, in spirit, we may be again and again truly joined to our great Lord and Head—so that our whole spiritual man may be sustained and nourished by Him, so that by His life we may live also, and so that by His might and power our weakness may be upheld and strengthened." Not that this can be said, my reverend Brethren, to be the *sum* of this deep Mystery, but, at the same time, I have no doubt whatever, that this is intended to be its character. And, if we are thus freed, as the great Bishop of Winchester suggests, from the frigid notions of the disciples of Zwinglius, there are also two passages in this wonderful chapter, which shew us most distinctly that our blessed Lord cannot have intended anything of the nature of Transubstantiation or the change of the substance of the Bread and Wine.

For our Lord teaches that whosoever eateth His Flesh and drinketh His Blood hath eternal life. Now supposing the doctrine of Transubstantiation to be true, *all* who come to the Holy Communion would eat Christ's Flesh and drink His Blood, *i.e.*, the careless and wicked as well as the faithful. And consequently the careless and wicked as well as the faithful would have eternal life, which is, of course, both absurd and untrue. And further on in the discourse, when some murmur at our Lord's declaration, that they should eat His Flesh and drink His Blood, our Lord said: "Doth this offend you? What and if ye shall see the Son of Man ascend, where He was before? It is the Spirit that quickeneth: the Flesh profiteth nothing: the words that I speak unto you, they are Spirit, they are Life,"

Now, here our Lord asks His hearers how they will judge of what He is saying, when they shall see Him ascend up into Heaven? Will they be still more offended, because it will seem to be still more impossible, that He should give to them His Body and His Blood? Or will they then begin to see that His teaching must be interpreted spiritually and not carnally? For "it is the Spirit that quickeneth. It is the Spirit *i.e.*, who gives life and force to the Mystery of the Bread of life, to the Mystery of the Flesh and Blood of Christ. The Flesh *i.e.*, the Flesh, apart from the Spirit, profiteth nothing. The Flesh, apart from the Spirit, has no power to give life. A mere carnal feeding cannot profit, cannot give life. But the words which I have spoken to you concerning my Flesh and Blood, they are Spirit, they are Life: for if you follow my words, and feed on Me as I have commanded, you will renew your union with Me, you will be filled with my Spirit, you will dwell in Me: yea, you will receive Life, eternal Life." All this and much more is involved in this great chapter, and goes to shew that our Lord teaches here nothing carnal, but rather a true and real spiritual feeding to His own glory, and for the good of men's souls.

And now, on turning to the Institution of this great and holy Mystery, I observe that it was instituted and ordained at the Paschal Feast. In this Feast the Jews were expected to feed upon their sacrificed Lamb, which prefigured the true Lamb—the Lamb of God. And none could continue in covenant with God and receive His help and blessing, except those, who obeyed His Commandment, by sprinkling the blood of their Paschal Lamb upon their lintels and doorposts, and by feeding, when they had offered their Lamb in Sacrifice, upon the offered Victim. It was upon such an occasion as this, and when our blessed Lord, the true Paschal Lamb, was about to offer Himself up, once for all, upon the Altar of His Cross for the sins of the whole world, that He was pleased to ordain this holy Mystery—was pleased, in fact, to arrange that, instead of His followers feeding upon the body of the Paschal Lamb, which had been for ages a vivid type of Himself, the true Lamb, they should feed henceforth upon Bread and Wine, duly set

apart and consecrated—Bread and Wine, of which our Lord Himself said: "This is my Body," "This is my Blood." It was as much as to say, "it has been hitherto necessary that you should feed upon the sacrificed Lamb or perish: now and henceforth it is equally necessary that you should feed upon this Bread and drink of this Cup of the new Covenant, of the new agreement of God with man, and that thus you should feed and be renewed in your union with the true Lamb, sacrificed for you, for the strengthening and refreshing of your souls, so that your sinful bodies should be made clean by His Body and your souls washed through His most precious Blood." And this command we know was understood by those who heard it just in this way, so much so that the Apostles began at once to set apart or consecrate this Bread and Wine at their daily and weekly gatherings, and we read of the three thousand, who were gathered into Christ's Church or Family by Holy Baptism on the ensuing Day of Pentecost, that, having been baptized for the remission of their sins, with, no doubt, the laying on of the Apostles' hands for the gift of the Holy Ghost, they all continued steadfastly in the Breaking of the Bread *i. e.* in the Holy Communion of the Body and Blood of Christ.

Now all this goes to shew that our blessed Lord ordained here a great Mystery or Sacrament, and that the outward part of this Sacrament is Bread and Wine, while there is also, by virtue of the Consecration, an inward part or thing signified, *i.e.*, "the Body and Blood of Christ, which are verily and indeed taken and received by the faithful," *i.e.*, by those who come in a believing spirit and place no bar. Thus the Bread and Wine, after Consecration, while retaining their natural substances, "would seem to be something more than they were before. Or, in other words, it would seem that, by virtue of due Consecration, an unspeakable something arises by the overshadowing of the Holy Ghost." But this is something which cannot be defined, as Canon Mason well says, in the language of human schools: for it is Bread and Wine, and yet, without any change of substance, it is consecrated to be after a heavenly manner the precious Body and Blood of Christ, so that we ought to be

able to say *ex animo* and unhesitatingly of the Sacred Food after Consecration either "this is the Sacrament or Sign of Christ's Body," or "this is Christ's Body," and of the Wine, "this is the Sacrament or Sign of Christ's Blood," or, "this is Christ's Blood"! Not that the wicked, in receiving these consecrated Elements, really receive the Body and Blood of their Saviour, for "although they do carnally and visibly press with their teeth the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ, but rather, to their condemnation, do eat and drink the Sign or Sacrament of so great a thing;" for "the means whereby the Body of Christ is received and eaten in the Supper is, faith."

Thus we are led from the accounts of the Institution, which have come down to us, to believe, that, while there is no change of substance, there is a true or real Spiritual Presence of our Saviour, ready to be beneficially appropriated by every faithful soul, but to the wicked, for lack of faith, unattainable.

And with all this, my reverend Brethren, we find most marvellous agreement in the teaching of the great Apostle to the Gentiles, the Apostle S. Paul. For S. Paul teaches, that when men feast upon a Sacrifice, they acknowledge that the Sacrifice and its benefits (if there are any) are signed and sealed to them. And this being so, the Apostle urges that we cannot possibly be partakers at the Lord's Table and also at the Table of Demons. And he also teaches, that the Cup of Blessing, which Christians in S. Paul's day were already constantly blessing, is the Communion *i. e.* the joint partaking of the Blood of Christ, so that the partakers are made one with Him, and with one another, and that the Bread broken and set apart, as our Lord commanded, is the Communion *i. e.* the joint participation in the Body of Christ, so that those who truly participate are renewed in their union with Christ, their living Head, and with all their brother men, nay with the whole Body of Christ existing in this world and in the world of souls. Now S. Paul might have said: "The Cup of Blessing, is it not Christ's Blood, and the Bread which we break, is it not Christ's Body"? But, instead of this, S. Paul inserts the word "Communion" and says:

"The Cup of Blessing, is it not our joint participation in the Blood of Christ and the Bread which we break, is it not our joint partaking of the Body of Christ so that we are made one with Him"? And thus S. Paul indicates that the Bread and Wine is the outward sign or vehicle, with an inward grace attached to it, even the precious Body and Blood of our Lord and Saviour Jesus Christ. And in the next verse the Apostle especially emphasises what Christian people so often forget, viz: that by thus communicating and by thus renewing our union with Christ our Head, we also become closely united with one another. "For," says S. Paul, "we being many, are (thus) one Bread and one Body, even the Body of Christ, because we are all partakers of this one Bread." Thus, you see, we are distinctly taught that the Bread is Bread, and yet that this holy Sacrament is a Mystery of wondrous power. And we have exactly the same teaching in the very next chapter, for there S. Paul teaches the Corinthians, in burning, earnest words, that they must not come carelessly, and tells them that "whosoever shall eat this Bread and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord." And then, after urging that, with a view to a due approach, there must be self-examination, the Apostle adds as his reason, that "he that eateth and drinketh unworthily, eateth and drinketh to himself condemnation, because he does not discern, because he does not set apart as holy the Body of the Lord." Thus, you see, S. Paul speaks of the Elements as being Bread and Wine to the very end, *i. e.*, after Consecration, as well as before; and yet he urges that he who partakes of this holy Food carelessly, is guilty of the Body and Blood of the Lord, and indeed eateth and drinketh to his own condemnation, because he sets at nought the inward grace, because he does not discern—because he does not count as holy the Body of the Lord. Hence we are taught a lesson of deep reverence for our Saviour, truly present in His most holy Mysteries, and ready to be appropriated by the eye of faith: and this is, as Bishop Harold Browne says, "an unanswerable argument against those who esteem the Eucharist as 'a bare sign

of a thing that is really absent." At the same time we are taught here, that, while there is a true and mysterious Presence, there is no change of substance—there is no carnal Presence—but the Bread remains Bread. And, "if any ask me concerning the mode," says Calvin, "I am not ashamed to confess the Mystery to be more sublime than my intellect can grasp, or than words can tell; and that I may speak more openly, I essay rather than understand. Therefore, here I embrace without controversy the truth of God, in which I may safely acquiesce. He pronounces His Flesh the Food of my Soul, His Blood the Drink. I offer my soul to be fed with such aliments. In His sacred Feast He bids me, under symbols of Bread and Wine, to take His Body and Blood, to eat and to drink. I doubt not but that He really offers, and that I receive. All I reject is what is in itself absurd, unworthy of the heavenly Majesty of Christ, or alien from the verity of His Nature as Man." The mode of our Lord's Presence is in fact in Holy Scripture left open, it is not revealed, and he is the wisest man, who keeps closest to the very words of Scripture, never attempting to define what God hath not defined, but trusting that we, who now see as through a glass darkly and who now only know in part, shall at length be permitted to see our dear Lord face to face, and to know Him, even as we are known.

There is, of course, another great aspect of this Holy Sacrament, an aspect to which I only have time now briefly to refer, because I wish what I say to-day to relate chiefly to what we believe concerning our Lord's Presence in this Holy Feast. But I should be guilty of a very grave omission, if I did not just remind you that when our dear Lord instituted and ordained His most Holy Mystery, He said: "Do this, in remembrance of Me." And, therefore, without in the least attempting, or even approving the modern attempt, that has been made to give to the word "do" in this command the sense "offer," with a view to shewing that our Lord wished His followers to offer their Sacrifice in all the ages to the end of the world, I feel bound to say, that each and every Communion is expected to be a Remembrance, nay more, a Memorial of the

wondrous Sacrifice offered once for all upon the Cross; and I feel bound to add, that in each and every Communion we are expected to present and plead our Memorial before God and Man. Indeed, even as our risen and ascended Saviour still points in Heaven to the five Sacred Wounds, and in His wondrous intercession still pleads, in essence if not in form, His all-prevailing Sacrifice, so are we expected to make our Memorial, and to present and plead continually the same inestimable Sacrifice for the saving of our souls. "Behold, O Father, in this Bread broken, the Body of Jesus, my Saviour, broken for me upon the Cross! Behold, in this Wine poured forth, the Blood of Jesus shed for me from the Cross! And, by virtue of this our one, and all prevailing Sacrifice here presented in appointed Memorial before Thee, do thou, O my Father, cleanse, restore, forgive! And now, permit me, all unworthy, to be by faith a worthy partaker in this Holy Mystery, and spiritually to feed upon our one great and inestimable Sacrifice to the strengthening and refreshing of my soul." Such may well be our thoughts and aspirations, as we come, adoring our present Saviour, to the Table of the Lord, to the Altar of our God. Thus, from age to age, should we shew, should we announce and announce again the Lord's Death till He comes.

And now, my reverend Brethren, having gathered from the Sacred Scriptures, what I trust is a true and fair view of this great Mystery of our holy Faith, let us turn to the writings of the early Christian Fathers, who lived near to the time of our Blessed Lord and His Apostles, hundreds of years before the doctrine of Transubstantiation (*i. e.* the doctrine of the change of the substance of the Bread and Wine into the Body and Blood of Christ) was formulated or even thought of. For thus we shall be enabled to see how those who were disciples of the Apostles themselves and of the Teachers of the next age, understood these Scriptures and received them.

Now, in reading what the early Fathers of the whole Church of Jesus Christ say concerning the Holy Communion, we must remember that their words are not measured and guarded, as ours would be, simply because the errors, which were taught later, had not yet arisen.



But whatever may be the exact meaning of their teaching, one thing is certain, viz: that the whole primitive Church believed, that in the Holy Communion there is some Presence of the Lord Jesus Christ. For, all the writers from the very beginning speak of feeding upon Christ, of eating His Body and drinking His Blood. But what we have to find out, is whether, when they thus speak, they intend a carnal Presence, such as is involved by the later doctrine of Transubstantiation, or whether they intend a spiritual Feeding, i. e. a bodily eating of the Sacrament or outward Sign, which is the Bread and Wine, and a strengthening and refreshing of the soul by the inward and spiritual Grace, which is the Body and Blood of Christ. Now, in answer to this question, we are bound to say that the Fathers all testify to a true Presence of our Lord in His Holy Feast, and are all consequently against those modern Christians, who look upon the Lord's Supper as a mere commemoration or remembrance of our Lord's great Sacrifice on the Cross, and not as a means of grace. We are bound also to say that there are many passages, which are so strong, that they have been brought forward over and over again, as upholding Transubstantiation. But, at the same time, there are many other passages, which shew distinctly that these very writers utterly repudiate any change of the substance of the Bread and Wine. And, consequently, we cannot help concluding that the early Fathers of the Primitive Church intended by the Presence, which they teach, just that true Spiritual Presence, to which our Reformers recalled our beloved Church at the Reformation.

I could very easily give a long series of passages from the Fathers, to illustrate these points, but a few only will suffice. Justin Martyr, *e.g.*, who was born about A.D. 100 and died A.D. 165, says of the consecrated Food: "We do not receive these Elements as Common Bread and Wine, for we have been taught that this Food is the Flesh and Blood of our Incarnate Lord." Here we have strong Eucharistic teaching, but no approach whatever to Transubstantiation: for the fact that Justin Martyr declares that the Bread is not Common Bread, shews that he holds it still to be Bread. And indeed it is the constant assertion of the Bible

and of the great writers of the early days that the consecrated Elements are, after Consecration, still Bread and Wine. Our Lord *e.g.* says of the Cup: "This is my Blood"; but He also speaks of the same Cup as the Fruit of the Vine, *i.e.*, as Wine. And S. Paul, while he speaks of the Bread as the Body of the Lord, says also: "We are all partakers of that One Bread." And again he says of the consecrated Food: "As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till He come": and again "Let a man examine himself, and so let him eat of that Bread and drink of that Cup,"—all of them passages, which shew that the Apostle regarded the consecrated Elements as being still Bread and Wine.

And from other early Fathers we gather the same great truth. S. Irenæus *e.g.*, who died A. D. 202, says: "As the Bread from the Earth, receiving the invocation of God, is no longer *Common Bread*, but the Eucharist, consisting of two things, an *Earthly* and a *Heavenly*; so also our bodies receiving the Eucharist are no longer corruptible, but have hope of eternal resurrection." And S. Chrysostom, who died A. D. 407, says: "Before the Bread is consecrated, we call it Bread, but when it is consecrated, it is no longer called Bread, but is held worthy to be called the Body of the Lord, yet still the *nature* of the Bread remains." In both these passages and in many more, we are most distinctly taught that the Bread, while it becomes the Sacrament of Christ's Body, continues to be Bread. And indeed, as Bishop Pearson tells us, the ancient Fathers, when speaking of the two Natures of our Lord Jesus Christ, teach that the Human Nature of Christ is no more really converted into the Divinity (so ceasing to be the Human Nature) than the substance of the Bread and Wine is really converted into the Body and Blood of Christ, and thereby ceases to be Bread and Wine. And Pearson quotes Gelasius, Bishop of Rome, about the year 400, as thus giving direct evidence against the doctrine of Transubstantiation. To all this I might add the following wonderful passages from the writings of the great S. Augustine (A. D. 354-430). (1) "Prepare not thy teeth, but thy heart." (2) "Our Lord hesitated not

to say 'This is my Body,' when He gave the Sign of His Body." (3) "Spiritually understand what I have spoken to you. You are not to eat that Body which you see, and drink that Blood, which they will shed, who will crucify Me. I have commended to ye a Sacrament. Spiritually understood, it will quicken you. Though it must be visibly celebrated, yet it must be invisibly understood." (4) "What you see is Bread and the Cup: but, as your faith requires, the Bread is Christ's Body, the Cup His Blood. How is the Bread His Body? and the Wine His Blood? These things, brethren, are therefore called Sacraments, because in them one thing is seen, another understood. What appears has a bodily form, what is understood has a spiritual fruit."

With such teaching as this, which might be multiplied to almost any extent, it is evident to the candid student, that, while we must acknowledge the existence of many strong passages, which, if there were no other passages, would savour of Transubstantiation, we must yet agree, that the teaching of the early days was not in favour of a change of the substance or nature of the Elements, was not in fact in favour of a carnal Presence of the natural Body of our Lord. But it is equally evident, that this early teaching was in favour of a true, effectual, life-giving Presence of Christ's glorified, spiritual Body, open to the faith, and feeding the souls of all true disciples.

This, then, was the teaching of the early Fathers, and this was the belief of the whole Church for several hundreds of years, until gradually there arose more and more a belief in a carnal Presence, until at length about A.D. 831, Paschasius Radbert, Abbot of Corbie, taught distinctly that after the Consecration, nothing but the Body and Blood of Christ are to be believed, a doctrine very like Transubstantiation. But this teaching was challenged by Rabanus Maurus, Archbishop of Mentz, by Johannes Scotus Erigena, and others, and especially by Bertram or Ratramnus, a monk of Corbie, who says: "the change is not wrought corporally, but spiritually and figuratively. Under the veil of the material Bread and Wine, a spiritual Body and Blood of Christ exist. Both the Bread and Wine are in their nature corporal

creatures, but, according to what they become spiritually, they are the Mysteries of Christ's Body and Blood." And again he says: "the Body and Blood of Christ are figures in respect of their visible nature, but in respect of the invisible substance, *i. e.* the power of the Divine Word, they are truly Christ's Body and Blood. Wherefore, so far as they are visible creatures, they feed the body, but so far as they have the virtue of a more powerful substance or nature, they feed and sanctify the souls of the faithful."

From this time forward however, although there arose many able champions of the true Spiritual Presence, the belief in the carnal Presence and in the change of the substance or nature of the Bread and Wine, grew and grew, until the doctrine of Transubstantiation was at length formally accepted by the Council of the Lateran, A.D. 1216, and then and not till then became a part of the belief of the Western Church. The doctrine, however, was not brought into its full form until the Council of Trent, A.D. 1551, by which time the Church in England no longer acknowledged that allegiance to the Bishop of Rome, which had been obtained during the middle age by encroachment, and had been rendered to a greater or lesser degree for several centuries. And consequently we are able to say that, in its full form, the Church in England has never at any time in her history accepted or held this doctrine, for it was formulated after we had freed ourselves from the thralldom of Rome. And, indeed, the doctrine of Transubstantiation did not take its final form until A.D. 1563, when, in the Creed of Pope Pius IV, it was set forth that the Body and Blood of Christ, together "with His Soul and Divinity, are truly and really and substantially in the Eucharist, and that there is a conversion of the whole substance of the Bread into His Body, and of the whole substance of the Wine into His Blood; which conversion the Church Catholic calls Transubstantiation."

But, meantime, right through the middle ages, there was a long line of learned and liberal men, who declined this teaching, so far as it had been formulated in their day. For instance, S. Bernard of Clairvaux, (A.D. 1115) says: "Our Lord's Body is exhibited to us only spiritually, not carnally." Peter Lom-

bard, (A.D. 1141), says: "If any one asks whether the change is formal or substantial or of any other kind, I am not able to define." Durandus (A.D. 1320), says: "We believe in the Presence, but we do not know its mode." Wycliff, (A.D. 1324), says: "That this venerable Sacrament is in its own nature veritable Bread, and sacramentally Christ's Body is shewn to be the true conclusion." Tonsal, Bishop of Durlham, (A.D. 1531), says: "Before the Lateran Council, it was free to every one to hold what he would concerning the manner, and it would have been better to leave curious persons to their own conjectures." Cardinal Cajetan, (A.D. 1517-1534), says: "The real Body of Christ is eaten in the Sacrament, yet not corporally, but spiritually. Spiritual manucation, which is made by the soul, reaches to the Flesh of Christ, which is in the Sacrament."

Thus, you see, we are brought to the period of the Reformation, and I will now give just a few extracts from the writings of two of those, who gave up their lives at the Stake, rather than accept the doctrine of Transubstantiation, and I will thus shew you, what these Reformers, Ridley and Cranmer, really held. And, first, I will give a few passages from the writings of Bishop Ridley, who was really in this matter of the Presence the teacher of Archbishop Cranmer. "I say," writes Ridley, "that the Body of Christ is present in the Sacrament, but yet sacramentally and spiritually (according to His grace) giving life, and in that respect really, that is, according to His benediction, giving life;" and further on, he says: "The true Church of Christ doth acknowledge a Presence of Christ's Body in the Lord's Supper to be communicated to the godly by grace, spiritually, as I have often shewed, and by a sacramental signification, but not by the corporal Presence of the Body of His Flesh." And again "That heavenly Lamb is, as I confess, on the Table, but by a Spiritual Presence, and not after any corporal Presence of the Flesh taken of the Virgin Mary." And later, when Ridley was before his Judge, and was asked whether he believed the Bread, when consecrated, was really Christ's Body, he replied as follows: "My Lord, you know that where any equivocation (which is a word having two significations) is, except distinction be given, no direct

answer can be made; for it is one of Aristotle's fallacies, containing two questions under one, which cannot be satisfied with one answer. For both *you* and *I* agree herein that in the Sacrament is the very true and natural Body and Blood of Christ, even that which was born of the Virgin Mary, which ascended into Heaven, which sitteth at the right Hand of God the Father, and which shall come from thence to judge both the quick and dead; only we differ *in modo*, in the way and manner of being; we confess *all one thing* to be in the Sacrament, and dissent in the manner of being there. I being fully by God's Word thereto persuaded, confess Christ's natural Body to be in the Sacrament *indeed, by Spirit and grace*, because whosoever receiveth *worthily* that Bread and Wine, receiveth effectually Christ's Body and drinketh His Blood, that is, he is made effectually partaker of His Passion; but *you* make a grosser kind of being, enclosing a natural, a lively, a moving Body under the shape or form of Bread and Wine. Now, this difference considered, to the question I answer that in the Sacrament of the Altar is the natural Body and Blood of Christ *vere et realiter*, indeed and in reality, if you take those terms *indeed and really* for *spiritually by grace and efficacy*, for so every *worthy* receiver receiveth the very true Body of Christ; but if you mean *really and indeed*, so that thereby you include a lively and moveable Body under the forms of Bread and Wine, then, in that sense, is *not* Christ's Body in the Sacrament *really and indeed*."

And now, from the writings of Archbishop Cranmer, I would quote as follows: (1) "I say (as all the holy Fathers and Martyrs used to say) that we receive Christ spiritually, by faith, with our minds eating His Flesh and drinking His Blood: so that we receive Christ's very natural Body, but not naturally nor corporally." (2) "It is my constant faith and belief that we receive Christ in the Sacrament verily and truly. But *you* think that a man cannot receive the Body of Christ verily, unless he take Him corporally in his corporal mouth. My doctrine is, that He is by faith spiritually present with us, and is our spiritual Food and Nourishment, and sitteth in the midst of all

them, that be gathered together in His Name; and this feeding is spiritual feeding and an heavenly feeding, far passing all corporal and carnal feeding, in deed and not in figure only, or not at all, as you most untruly report my saying to be." (3) "I say that the same visible and palpable Flesh, that was for us crucified, &c., is eaten of Christian people at His Holy Supper. The diversity is not in the Body, but in the eating thereof; no man eating it carnally, but the good eating it both sacramentally and spiritually, and the evil only sacramentally, that is figuratively."

Now, of course, my reverend Brethren, we are not bound by the opinions of our Reformers or of the writers of this or any other century; but we are bound, as Bishop Williams suggested in 1868, if we would be honest Church of England Clergymen, by the work of our Reformers, *i.e.* by our Liturgy and Articles, as they have been accepted by the Convocations of our Church, and also by the Crown and Realm of England, in order to give to them statutory force. Let us look then next at the authoritative teaching of our Church. And first, if we turn to the Homily on the worthy receiving of the Sacrament of the Body and Blood of Christ, which is declared in the XXXIX Articles to contain Godly and wholesome doctrine, we find these words: "Thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony or bare sign, *no untrue figure of a thing absent*, but the Communion of the Body and Blood of our Lord in a marvellous incorporation, which, by the operation of the Holy Ghost, is through faith wrought in the souls of the faithful."

And, in the Order for the Administration of the Lord's Supper, the Elements are repeatedly designated as the Body and Blood of Christ, and after reception of these we give thanks, that God "doth vouchsafe to feed us, who have duly received these holy Mysteries with the Spiritual Food of the most precious Body and Blood of (His) Son our Saviour Jesus Christ." In the Exhortation at the time of receiving, God's Servant invites to "the Holy Communion of the Body and Blood of Christ," and says, if we come aright, "we spiritually eat the Flesh of Christ and drink His Blood"; but, if we come unworthily, "then we are

guilty of the Body and Blood of Christ our Saviour." And in the Prayer of Humble Access we pray: "Grant us, therefore, gracious Lord, so to eat the Flesh of Christ and to drink His Blood, that our sinful bodies may be made clean by His Body and our souls washed through His most precious Blood." And in the Consecration the Priest prays: "Grant that we, receiving these Thy Creatures of Bread and Wine . . . . may be partakers of (Christ's) most blessed Body and Blood;" and when all have communicated, God's Minister is ordered to return to the Lord's Table, and *reverently* place upon it what remaineth of the consecrated Elements, covering the same with a fair linnen cloth. And after the Blessing, there is to be no hurrying out of Church with indecent haste—but the Priest and others (if so invited) are commanded *reverently* to eat and drink, *i.e.* to consume all that may remain of the consecrated Elements, all shewing that in our Church we believe, that there is about these consecrated Elements a special sanctity—a sanctity attaching to these Elements, whether they are received by the faithful in the Lord's Supper or not.

In our Church Catechism, too, we teach our children that the inward part in this Sacrament is "the Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper." And the twenty-eighth Article of our Church says, with reference to this Sacrament, that "to such as rightly, worthily and with faith receive the same, the Bread which we break is a partaking of the Body of Christ, and likewise the Cup of Blessing is a partaking of the Blood of Christ."

Further on in the Article we read:—

"The Body of Christ is given, taken and eaten in the Supper only after an heavenly and spiritual manner, and the means whereby the Body of Christ is received and eaten in the Supper is Faith. But Guest, Bishop of Rochester, who penned this Article, tells us that the word "only," which was objected to by some, did not exclude the Presence of Christ's Body from the Sacrament, but only the grossness and sensibleness in the receiving thereof. And while it is true that, without faith we cannot receive Christ's Body to edifica-

tion, yet, we must take care not to teach in such a way, as to lead men to imagine, that it is our faith, which creates or brings about the Presence, seeing that the Presence is by virtue of due Consecration, which is absolutely needful in every Communion.

It is true that in the Black Rubric, at the end of the Communion Service, we read that "no adoration ought to be done either unto the Sacramental Bread or Wine, there *bodily* received, or unto any Corporal Presence of Christ's Natural Flesh and Blood." But at the same time we are distinctly told that the object is to save us from idolatry, and that we ought to receive kneeling, in order to signify our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers, and to avoid such profanation and disorder in the Holy Communion as might otherwise ensue. The object, in fact, is to press a Spiritual in opposition to a Carnal Presence.

Thus the Church of England, while she expressly repudiates the doctrine of Transubstantiation, *i. e.* the doctrine of the change of the substance of Bread and Wine, expressly teaches by her Formularies a true Presence, Spiritual indeed, but real, inasmuch as a Spiritual Presence must be a true Presence, because all spiritual things are real and effectual, and not imaginary.

And now, we come to the final section of our subject, *i. e.* to a consideration of the writings of some of the great Divines of our Church since the Reformation. For, although we are not bound by the teaching of these great men, yet in the nature of the case their opinions are worthy of our attention, and should carry with them very great weight. First of all then, Bishop Jewel, who was perhaps the chief Author of our Second Book of Homilies, in his Apology for our English Church, written A.D. 1562, says: "We plainly pronounce, in the Supper, the Body and Blood of the Lord, the Flesh of the Son of God to be truly exhibited to those who believe," and again, after protesting against Transubstantiation, he says: "Yet when we say this, we do not lower the Lord's Supper, nor make it a mere frigid Ceremony. We assert that Christ exhibits Him-

self as really present in the Sacraments; in Baptism, that we may put Him on, in His Supper, that we may feed on Him by faith and in spirit, and that we may by His Cross and Blood have eternal life, and this, we say, is not done perfunctorily or frigidly, but in very deed and truth."

And the great Richard Hooker (A.D. 1597), whose Ecclesiastical Polity has had the very largest influence upon opinion in our Church, expounds: "This is My Body," as meaning "This hallowed food, through concurrence of Divine power, is, in verity and truth, unto faithful receivers, instrumentally a cause of that mystical participation, whereby, as I make myself wholly theirs, so I give them in hand an actual possession of all such saving grace, as My Sacrificed Body can yield and as their souls do presently need." And again he says: "What these Elements are in themselves, it skilleth not. It is enough that *unto me, that take them*, they are the Body and Blood of Christ, His promise in witness hereof sufficeth, His word He knoweth which way to accomplish. Why should any cogitation possess the mind of a faithful Communicant, but, 'O my God, thou art true: O my soul, thou art happy'?"

Archbishop Usher too (A.D. 1580), in his "Answer to a challenge by a Jesuit," says: "In the receiving of the Blessed Sacrament we are to distinguish between the outward and the inward action of the Communicant. In the outward, with our bodily mouth, we receive really the visible Elements of Bread and Wine; in the inward, we do by faith really receive the Body and Blood of our Lord."

And Bishop Pearson, (A.D. 1619), the author of our grand, standard work on the Apostles' Creed, in his *Concio ad Clerum*, says: "Consult the Holy Fathers, who call it Bread a thousand times, and speak of it as both the Body and Bread, and never, I think, absolutely deny it to be Bread. Here then let us walk in this rule, which the Church has handed down to us from the Apostles, and the Apostles from Christ, and Christ from God."

And Dr. Bramhall, in his answer to M. de la Milletière, says: "We rest in the words: *This is my Body*, leaving the manner to Him,

who made the Sacrament. We know it is sacramental, and therefore efficacious, because God was never wanting to His own Ordinances, where man did not set a bar against himself; but whether it be corporally or spiritually, (I mean not only after the manner of a Spirit, but in a spiritual sense), *whether it be in the soul only, or in the host also*; and if in the host, whether by Consubstantiation or Transubstantiation, etc., we determine not."

But none of our English Church Divines have gone so fully into this matter as Bishop Jeremy Taylor, who in 1654, at a time when the Roman Church was pointing to the overthrow of our Church in England by the fanatical sects under Oliver Cromwell, prepared a full and scholarly Discourse on what he calls "the Real Presence of Christ in the Holy Sacrament." In this Discourse, in which he shews the absurdity of Transubstantiation, and pleads earnestly for a belief in a Spiritual Presence, which, he says, is particular in nothing, except that it excludes the corporal and natural manner, Bishop Taylor says: "The Doctrine of the Church of England is that, after the Minister of the Holy Mysteries hath 'ritely' prayed, and blessed or consecrated the Bread and Wine, the Symbols become changed into the Body and Blood of Christ after a *Sacramental*, that is, in a *Spiritual, real* manner. So that, all that worthily communicate, do by faith receive Christ really, effectually, to all the purposes of His Passion: the wicked receive not Christ, but the bare Symbols only; but yet to their hurt, because the offer of Christ is rejected: and they pollute the Blood of the Covenant, by using it as an unwholy thing. The result of which doctrine is this: it is Bread, and it is Christ's Body; it is Bread in substance, Christ in the Sacrament; and Christ is as really given to all, that are truly disposed, as the Symbols are; each as they can; Christ as Christ can be given; the Bread and Wine as they can, and to the same real purposes, to which they are designed; and Christ does as really nourish and sanctify the soul, as the Elements do the body. It is here as in the other Sacrament; for as *there*, natural water becomes the laver of regeneration, so *here* Bread and Wine become the Body and Blood of Christ; but *there* and *here* too, the

first substance is changed by grace, but remains the same in nature."

And Bishop Bull, in his "Corruptions of the Church of Rome," says: "In the Eucharist Christ is offered not hypostatically, but commemoratively only. In the Holy Eucharist, we set before God the Bread and Wine as Figures or Images of the Precious Blood of Christ, shed for us, and of His Precious Body, and plead to God the merit of His Son's Sacrifice, once offered on the Cross for us sinners, and in this Sacrament represented, beseeching Him, for the sake thereof, to bestow His heavenly blessings upon us." And again, a little further on he says: "We are not ignorant that the ancient Fathers generally teach that the Bread and Wine in the Eucharist, by and upon the Consecration of them, do become and are made the Body and Blood of Christ. But we know also that, although they do not all explain themselves in the same way, yet they do all declare their sense to be very different from the doctrine of Transubstantiation. Some of the most ancient Fathers of the Church seem to have this notion, that by and upon the Sacerdotal Benediction, the Spirit of Christ, or a divine virtue from Christ, descends upon the Elements and accompanies them to all worthy Communicants, and that therefore they are said to be and are the Body and Blood of Christ; the same Divinity, which is hypostatically united to the Body of Christ in Heaven being virtually united to the Elements of Bread and Wine on earth, which seems to be the meaning of all the ancient Liturgies."

And Bishop Cosin in his History of Transubstantiation says: "Because the thing signified is offered and given to us, as truly as the sign itself, in this respect we own the union betwixt the Body and Blood of Christ and the Elements, whose use and office we hold to be change" from what it was before. But we deny what the Papists affirm. . . . and we also deny that the Elements still retain the nature of Sacraments, when not used according to divine Institution; that is, given by Christ's Ministers, and received by His people, so that Christ in the consecrated Bread ought not, *cannot be* kept and preserved to be carried about, because *He is present only to the Communicants.*" And in his notes to the Book of Common Prayer, Bishop Cosin says: "True

it is that the Body and Blood of Christ are sacramentally and really (not feignedly) present, when the blessed Bread and Wine are taken by the faithful Communicants; and as true it is also that they are not present, but only when the hallowed Elements are so taken. Therefore, whosoever receiveth them, at that time, when he receiveth them, rightly doth he adore and reverence his Saviour there, together with the Sacramental Bread and Cup, exhibiting His own Body and Blood unto them. Yet, because that Body and Blood is neither sensibly present, (nor otherwise at all present, but only to them that are duly prepared to receive them, and in the very act of receiving them and the consecrated Elements together, to which they are sacramentally in that act united) the adoration is then and there to be given to Christ Himself, and neither is, nor ought to be diverted to any external, sensible object such as are the Blessed Elements."

Forbes too, in his "*Considerationes Modestæ*," gives us a most valuable contribution, when he says: "The opinion of those Protestants and others seems most safe and most right, who think, nay, who firmly believe, that the Body and Blood of Christ is truly, really and substantially present and taken in the Eucharist, but in a way, which is incomprehensible to the human understanding, and much more, beyond the power of man to express; which is known to God alone, and not revealed to us in Scripture; a way, not indeed corporeal, or by oral reception, but not by the mere understanding and simple faith either; but by another way, known to God alone, and to be left to His omnipotence."

To this I will add lastly a few words from the pen of the saintly Archbishop Secker, where he says: "Though in one sense all Communicants equally partake of what Christ calls His Body and Blood, that is, the outward signs of them, yet, in a much more important sense, the faithful only, the pious and virtuous receiver eats His Flesh and drinks His Blood, shares in the life and strength derived to men from His Incarnation and Death, and through faith in Him, becomes, by a vital union, one with Him. In appearance, the Sacrament of Christ's Death is given to all alike; but

"verily and indeed," in its beneficial effects, to none besides "the faithful." Even to the unworthy receiver, He is present, as He is, wherever we meet together in His Name; but in a better and more gracious sense to the worthy soul, becoming by the inward virtue of His Spirit, its Food and Sustenance. This real Presence of Christ in the Sacrament, His Church hath always believed. But the monstrous notion of His bodily Presence was started 700 years after His Death, and when once an opinion had taken root, that seemed to exalt the Holy Sacrament so much, it easily grew and spread, till, at length, 1200 years after our Saviour's death, it was established for a Gospel Truth by the pretended authority of the Romish Church."

Such expositions and declarations as these might be multiplied to almost any extent. But without keeping you any longer, and without offering the grand testimony of the holy men and great scholars of the present century, I would simply leave these teachings of some of our greatest Divines to speak for themselves, trusting that they will bring forth in you good fruit to the glory and praise of God.

Certainly, my reverend Brethren, the whole subject is so great, so mysterious, so wonderful, that it is better not to look for or expect a definition as to the mode of our dear Lord's Presence, but rather to leave much to each man's faith, and hence, I feel deeply, that, as long as we reject the doctrine of Transubstantiation, which, to my mind, is an attempt to define the indefinable, and which at any rate our Church says is repugnant to the plain words of Scripture and overthroweth the nature of a Sacrament, as long as we reject the doctrine of Transubstantiation on the one hand, and refuse the teachings of Zwinglius on the other, there is ample room within the bosom of our beloved Church for men, who differ widely in their own personal opinions and beliefs, each deriving his view from his own prayerful contemplation of the Word of God, and of our grand old Book of Common Prayer, and all loving and respecting each other as "good men and true," even although they know that they do not all understand or estimate exactly in the same way what the Holy

Scriptures, as received by Christ's Holy Church and interpreted by our Prayer Book Services, teach us concerning the great Mysteries of God. Only let us all pray, my reverend Brethren, that we may be led into the way of truth and hold the Faith in unity of spirit, in the bond of peace and in righteousness of life, only let us pray unto our great God to give unto us the increase of faith, hope and charity, and then indeed we shall all be built up and edified, "till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

### The Lord Bishop's Engagements.

- FRIDAY, Feby. 1st—Preside at meeting of Diocesan Board at 3.30 p.m.  
 SATURDAY, Feby. 2nd—Preach at Evening Service at All Saints' Chapel.  
 WEDNESDAY, Feby. 6th—Preside at the Annual Meeting of the Church Society, to be held in the Cathedral Church Hall, at 2 p.m.  
 THURSDAY, Feby. 7th—Preside at meeting of the Central Board of the Church Society at the Cathedral Guild Room, at 4 p.m.  
 FRIDAY, Feby. 8th—Lecture at Richmond.  
 SATURDAY, Feby. 9th—Travel to Coaticook.  
 SUNDAY, Feby. 10th—Celebrate the Holy Communion and give Address at North Coaticook at 8.15 a.m. Preach at Coaticook at 10.30. Preach at Barnston Corner, and go on to Way's Mills.  
 MONDAY, Feby. 11th—Drive back to Coaticook and spend the rest of the day in friendly visits.  
 TUESDAY, Feby. 12th—Go to Dixville for work in the Rev. G. H. Murray's Mission.  
 WEDNESDAY, Feby. 13th—Work at Perryboro' and Dixville.  
 THURSDAY, Feby. 14th—Go by early train to Bishop's College, Lennoxville. Hear the Divinity Students read and preach, and lecture on the Canons.  
 FRIDAY, Feby. 15th—Lecture at Bishop's College on the Canons, Rules and Regulations of the Diocese of Quebec.  
 SATURDAY, Feby. 16th—Preparation for Sunday.  
 SUNDAY, Feby. 17th—Celebrate the Holy Communion and give Address to the Boys and Students of Bishop's Col-

lege at Morning Service. Hold Confirmation at Milby at 2.30 and preach at Sherbrooke at 7 p.m.

MONDAY, Feby. 18th—Give a third Lecture on the History of the Church of England, at Sherbrooke, at 8 p.m.

TUESDAY, Feby. 19th—Return to Quebec.

WEDNESDAY, Feby. 20th—Preside at meeting of the Diocesan Board at 3.30 p.m.

NOTE.—The Bishop is going out at the beginning of March to hold a Confirmation at Agnes, Lake Megantic. Those Clergy who need the Bishop's help in March should write to him at once upon the subject.

### Church Society.

#### CENTRAL BOARD.

Two meetings of the Central Board were held during the month of January, at each of which the chief subject of consideration was the Annual Report for the year 1894. With certain amendments, the Report submitted was adopted and ordered to be presented at the Annual Meeting of the Church Society, called for February 6th. A retiring pension was granted to the Rev. Peter Roe, Incumbent of Inverness, who, through physical infirmity, is no longer able to discharge the duties of his office. An application was received from the Rev. Canon Thorneloe, acting in behalf of the Corporation of Compton Ladies' College, for a grant towards the liquidation of the debt which, in the shape of a mortgage, has hung over that institution and impeded its usefulness since its foundation. Through the liberality of many kind friends one half of this debt was wiped out last year. The wish is that the balance, \$1,850, should be cleared off during the current year, and towards this object aid is asked of the Society on the ground that the College is the Church's Institution and under the direct control of the Synod.

The question of a grant was postponed until the next meeting of the Board, on February 7th.

#### DIOCESAN BOARD.

A meeting of this Board was held on 26th December last, when the Lord Bishop announced that he had named Rev. I. M. Thompson and Mr. Armitage Rhodes to fill the vacancies created by the Rev. A. J. Balfour's appointment as secretary of the Church Society—by



which he becomes an *ex-officio* member, and the death of Mr. W. G. Wurtele, respectively. The Board carefully revised a long list of Congregations whose agreements would expire on 31st December, and proceeded to fix the amounts to be proposed for the ensuing period. As the revenue of the Diocesan Board in 1894 has not equalled its expenditure, an increase, whenever possible, is expected in the assessment of these congregations.

Another meeting was also held on the 18th of January to consider the answers received by the Board to the proposals made. Several congregations had agreed to the increase asked, but some were pleading various reasons in demurring to the demands made. A satisfactory conclusion will no doubt be soon arrived at in all cases.

The Rev. W. A. Adcock was appointed to the Mission of East Angus, vacant by the resignation of the Rev. H. E. Wright, who has accepted the curacy of St. Peter's, Sherbrooke, and the Rev. Robt. E. W. Wright, of the Diocese of Ontario, to Georgeville and Fitch Bay.

The Rev. H. S. Fuller, of the Mission of Bury, was also appointed to the Mission of Portneuf, and Rev. C. B. Washer, of Portneuf, to the Mission of Bury.

### Mrs. Dunn's Christmas Tree.

Mrs. Dunn's Christmas Tree and Sale of Work, which was to have been held on December the 20th, was postponed for a week owing to the lamented death of Mrs. Williams. Unfortunately on the 27th, Quebec was visited by the most terrific blizzard ever experienced within human recollection, and consequently only a few of the most venturesome and courageous supporters of the good work put in an appearance. However the sale was continued on the following day, and it is pleasing to record that the sum of \$83 was added to the Labrador Mission Fund. It is hoped that next Christmas, the sale will be held under more favourable circumstances, and will meet with more general support.

### City Churches.

#### S. MATTHEW'S.

The offerings on the feast of the Epiphany for the Sioux Indian Mission in the Diocese of our Primate, the Archbishop of Rupert's Land, amounted to \$57.34. For over a quarter of a century, the offerings on this Festival, at S. Matthew's, have been sent to aid the Indian Missions in Rupert's Land,

In response to the Epiphany Appeal, the offerings for Foreign Missions amount to \$373.83.

The Sunday School and Sunday Classes of Instruction in this Parish are now in a more satisfactory condition than they have been for many years. Two well taught Infant Classes, in separate rooms, under the direction of Miss Macadams, and Mr. J. A. Saugster, act as feeders to the Sunday School, which has lately been re-organized, and is now under the supervision of the able and energetic Lay Superintendent, Mr. J. A. Ready. Two Senior Classes of Instruction are conducted every Sunday by the Priests of the Parish, the one in the Church and the other in the Vestry, and into one or other of these classes the scholars pass when they have completed their course in the school. The Rector's Class in the Church chiefly composed of young Communicants, though open to all, has an average attendance of 40.

At 4 o'clock all the children assemble in the Church for a bright short Service, at which they are publicly catechized on the lesson for the day. By the use of the S. Paul's series of Graded Manuals of Instruction, the same subject is taught throughout the School each Sunday, which is by far the most satisfactory method where public catechising is conducted every Sunday. The Sunday School undertakes to give \$50 a year towards the support of an Indian boy in the Shingwauk Home, in the Diocese of Algoma, and the offerings for this object are made at the Children's Evensong, on the second Sunday in each month. The total number of Sunday Scholars on the roll is 220.

On the Tuesday within the Octave of the Epiphany, the children of the Sunday Schools, Ministering Children's League, and Bands of Hope and Mercy enjoyed a most successful treat, which took the form of a well furnished and well managed Tea, followed by a short play, "The Fairies," some of the scenes of which were remarkably pretty. The parts in the Play were all taken by children of the Bands of Hope and Mercy, who had been carefully and thoroughly trained by Mrs. Winfield, who took infinite pains in organizing this successful little drama. 'The Fairies' appeared again the following afternoon before an appreciative and remunerative assembly of Mortals, and the proceeds of this visit from Fairyland have been given in equal portions to the Sunday School Fund, and the Parish Nurse Fund,

The new Alabaster Font and Baptistry in memory of the late Lord Bishop of Quebec, towards the purchase of which the sum of \$1,300 was subscribed last year by the Congregation of S. Matthew's, and the family of the late Bishop, have arrived, and will be set in its place near the West door, under the supervision of a representative of the New York firm, which designed and undertook the work. When completed the Font and Baptistry will be solemnly dedicated to the Service of Almighty God. Notice of the Dedication Service will be given in Church, and published in the daily papers, in order that the Church people of the City, who revere the memory of their late Father in God, may have an opportunity of being present.

The Holy Eucharist is celebrated every fourth Sunday in the month at 6 a.m., to meet the spiritual needs of those whose duties prevent them from attending at a later hour. This Service does not supercede the Celebration at 7.30 a.m., which takes place at the same hour every Sunday throughout the year.

We have to record with sincere regret the death of Mrs. George Payne, who entered into rest on Tuesday, January the 8th, after a short illness. Mrs. Payne had been a devout and regular worshipper and communicant in S. Matthew's Church for many years.

It is the quiet example of such unselfish and sincere Christians which helps to make our Holy Religion a Praise in the earth.

#### S. PAUL'S.

During the Advent season, beside the usual Sunday Services in this Church, there were Services on Friday evenings at 8 o'clock. All were very well attended, and many, it is hoped, were led to think seriously of the second coming of our Lord to judge the world, and at the same time were helped to make due preparation for the great Christmas Festival.

On S. Thomas' Day one adult belonging to the Parish was confirmed by the Lord Bishop at S. Matthew's Church.

On Christmas Day there was Morning Prayer and Holy Communion at 10.30 a.m., the Rev. H. J. Petry being Celebrant. The Service, which was fully choral, was characterised by great earnestness, and, Choir and Congregation, all seemed to join heartily in praising and worshipping their new born King. No pains had been spared to make the

Church look beautiful with decorations of Evergreens and Flowers, the various devices on the walls being very effective.

On Sunday, December 30th, in the Octave of Christmas Day, instead of the usual Sunday School and Bible Class, there was a Special Service at 3 p.m., at which some Christmas Carols were sung, and an address given by the Rev. G. E. Hibbard.

On Saturday evening, January 5th, there was a Tea to which the Sunday School, Bible Class, Choir and Churchwardens were invited. Mr. George Robinson very kindly allowed his house to be used for the occasion. After tea the Rev. E. A. Dunn, with the help of a Magic Lantern, shewed some views of some of the Cathedrals of the Old Country, and also gave some account of the Bishop's work in his old parish of South Acton, concluding with a few comic slides. The remainder of the evening was taken up with music and various games. Thus another Christmastide has passed away, and the New Year with all its bright hopes is already well begun.

#### A Recent Winter Trip.

##### A FORTNIGHT'S DIARY OF EPISCOPAL WORK.

FRIDAY, Nov. 30th—Spent the day in Quebec, attending the Protestant Committee of the Council of Education, and left by the night train (G. T. R.) for Sherbrooke.

SATURDAY, Dec. 1st—Paid some visits in Sherbrooke, and left by the afternoon train (C. P. R.) for Scotstown, where I was most kindly received by the Rev. H. A. Brooke.

SUNDAY, Dec. 2nd—At 10 a.m. church-ed two mothers and baptized a little child. At 10.30 Confirmation and Holy Communion with two Addresses. After early dinner drove five miles to Canterbury and preached at Evening Prayer, urging upon the people that they should build a Church. Back to Scotstown to tea, after which we drove out seven miles to Lingwick and held there another Confirmation with two addresses—reached Scotstown at 10.30—a most interesting day.

MONDAY, Dec. 3rd—Went by morning train to Bury, and gave a Church History Lecture at Evening Prayer.

TUESDAY, Dec. 4th—Was driven by the Rev. H. S. Fuller to S. John's, Bury, for a Confirmation,

WEDNESDAY, Dec. 5th—Went by morning train to Cookshir. Met by the Rev. H. E. Wright and driven to Ascot Corner. After dining with Church-Warden held a Confirmation, and then drove to East Angus for another Confirmation in the evening.

THURSDAY, Dec. 6th—Drove early to Cookshire, paying several visits on the road, thence by train to Lennoxville. Forward by freight train to Ayers' Flats. Met by the Rev. Albert Stevens. Lectured at Service in the Union Church on "Mission work in the old Country."

FRIDAY, Dec. 7th—Made sundry visits, and in the evening lectured at Evensong in Hatley Church on "English Church History."

SATURDAY, Dec. 8th—Drove to Compton. Present in the evening at the Guild Sale.

SUNDAY, Dec. 9th—Confirmation and Holy Communion at Compton Church. After dinner was driven through a heavy snow-storm, by the Rev. G. H. Parker, to Hatley, and thence by Dr. Jones, through Way's Mills to Stanstead, for another Confirmation in Stanstead Church.

MONDAY, Dec. 10th—Paid visits, and in the afternoon went out with the Rev. W. T. Forsythe and Mr. Lemoine to Beebe Plain. Discussed Church prospects with Church-Wardens at the house of Mr. H. S. Hart, Lay Reader, and held a most interesting Confirmation Service in the little Church.

TUESDAY, Dec. 11th—After a good night at the house of the hospitable Station Agent at Beebe Plain, left by the early morning train for Lennoxville. Transacted business at Bishop's College, and then went on to Sherbrooke to Dr. Heneker's. The afternoon was spent at the S. Francis District Association meeting. Attended the Special Service in the evening at Sherbrooke Church.

WEDNESDAY, Dec. 12th—Celebrated the Holy Communion for the Clergy, and Wardens and Delegates. Spent the morning and afternoon at the meetings of the Association, and took the Chair in the evening at the great Missionary Meeting; the whole extremely well organized by the Rector, the Rev. Canon Thorneloe.

THURSDAY, Dec. 13th—Proceeded to Richmond. Was met by the Rev. James Hepburn, who drove me out to a farm several miles distant, to confirm an in-

vil girl. In the evening held a Confirmation in Richmond Church.

FRIDAY, Dec. 14th—Confirmed an old lady privately, who was not well enough to come to Church the night before. Left by Express for Danville. Drove out during the afternoon with the Rev. T. Blaylock to Troutbrook, for a Confirmation, and held another Confirmation at Danville Church in the evening.

SATURDAY, Dec. 15th—Drove off early to Lorne. Baptized several adults, and then confirmed them and others at Lorne Church. After Service took the Express to Quebec.

Such tours as these are most interesting—so much so that the labor involved is not felt to be in the least hard or burdensome. For there's good hope, with many signs, that the people are really stirred, and that these visits result in much real spiritual good.

### Books Worth Getting.

In our last issue the Bishop suggested to the clergy a more general holding of Sub-Deanery Meetings, as a plan likely to be helpful to a more efficient discharge of missionary work. For such meetings afford not merely incentives to study, but opportunities, that must be welcome and beneficial, for prayer, and mutual counsel and advice in matters pertaining to the flocks' spiritual life. Certainly wherever these sub-deanery meetings have been in operation, the clergy can fully endorse the Bishop's words.

One subject which has much engrossed the anxious thought of more than one Sub-Deanery Chapter, of late, is how best to secure a more general practice of Family Prayer among our people, how to make, if possible, every christian home a very Bethel. And what question could be of greater importance? Piety at home is one of the most urgent needs of the day. If the home piety be weak, it will affect the Prayers of the Church and the whole spiritual life of the Parish; for a man's piety is really what he is at home. Public Prayer, in order to be an effectual spiritual force, must be the outcome of Private Prayer, but neither the one nor the other can render unnecessary Family Prayer. Family worship is the very tap-root of all national religion.

This subject, as might have been expected, formed one of the many interest-

ing topics discussed at the late Visitation of the clergy at Lennoxville in September last.

On that occasion the Bishop was asked to issue a Diocesan Manual of Family Prayer, to be recommended by all the clergy for daily use in the houses of their people ; and the Bishop was at the same time asked to recommend some one book of Church Doctrine which should be definitely taught throughout the Diocese. Feeling convinced, however, that no single book, either of Family Prayer or of Church Doctrine, would be likely to prove just what was needed and pleasing in every house and in every Parish, and, further, that no other Books, save the Bible and the Book of Common Prayer, could rightly be pressed upon all our people by authority, the Bishop kindly promised to take advantage of his then approaching visit to England, to select a few books, which, in his judgment would best meet the needs in question, and on his return to name them to the clergy through the *Diocesan Gazette*. In accordance with this promise the Bishop has brought out a few samples, procured from the S. P. C. K., and now has pleasure in naming them and commending them to the clergy and laity generally. Many of the clergy have already seen the samples alluded to and expressed pleasure therewith. The books are not yet in stock in Quebec, the secretary of the Depository waiting to see which, and how many of each, approximately, will be required. In due time any of the following will be received, post free, for the price affixed to each, on application to the Rev. A. J. Balfour, St. Peter's Rectory, Quebec City:

Short Family Prayer for a week, from the Primer.....	10 cts.
Short Prayers for Family worship, by Rev. H. Stobart.....	13 "
A Little Prayer Book with Hymns (A.M.) for School House use.....	10 "
A Simple Explanation of the Church Catechism, by Mrs. Francis.....	3 "
Familiar Instruction on Church Catechism, by Rev. C. R. Ball.....	25 "
Church Teaching is Bible Teaching, by Mrs. C. D. Francis.....	15 "

The Clergy would do well to order for their own use a copy of each of these Books, for they will be found exceedingly helpful.

**Fourth Annual Meeting of the Association of Church Helpers.**

JANUARY, 1895.

The fourth annual meeting of the Association of Church Helpers was held in the Church Hall, on Wednesday, January 16th, at 2.30 p.m. There were 64 women present.

After a hymn the President opened the meeting with prayer.

The minutes of the last annual meeting were read and confirmed.

The reports of the Secretary and Treasurer were read.

Moved by Mrs. M. B. Irvine, seconded by Mrs. Carter,—That the reports be adopted, and that they be printed in the *Morning Chronicle*, the same Church papers as last year, also in the *Diocesan Gazette*.

The correspondence was read and the business of the meeting was proceeded with.

At 3.15 the Lord Bishop of the Diocese entered the room, attended by his Chaplain, the Rev. R. A. Parrock, and by the Rev. E. A. Dunn.

His Lordship addressed the meeting in the following words:—

“I am indeed glad to have this opportunity of addressing the annual meeting of the Association of Church Helpers ; for, wherever I go, I am constantly hearing of your good works and kindly deeds. In one parish it is a Carpet or a Communion Cloth, some Communion Plate, or some necessary repairs which you have contributed to a poor little Country Church. In another parish, it is a Furnace, a Well, or some other necessary addition to a Parsonage ; or it may be a Cassock, Surplice or Stole given to some hard working Clergyman ; or it may be help bestowed towards the education of a country Missionary's children, and only the other day a good man, whose work necessitated a double set of horses, harness and vehicles, was asking me whether I thought the Church Helpers would be so very kind as to find for him the cost of his Lay Reader's sleigh !

Now, all this is grand work, for which I thank you and thank God ; and I earnestly hope that every lady here present will be led to join the Church Helpers' Association, and not only to join, but also to enter heartily and earnestly into this great work.

But there is another most important department of labor, for which I feel I

ought to thank the Church Helpers still more, and that is for their collection of the annual subscriptions to the Quebec Church Society during the Fall, and I am sure you will all be very glad to hear that the collection made this last time, in spite of all difficulties, has been greater than it has ever been before.

And yet there is even now, I believe, ample room for very great and definite growth. For, if all the Ladies in Quebec, who are members of the Church of England, would but become earnest, working members of the Church Helpers' Association, then the Association would not have, as at present, an empty treasury, but would be able to meet every call, and would have money over, with which to make a Church Helpers' offering towards our Church Society's Mission Fund. And, certainly, if all would thus become interested in the great work going on in the Diocese, they would interest those around them, and consequently the collection next Fall would be greater still and would enable the accomplishment of a more extended and ever necessary work. And as to the best plan to be pursued, I am quite convinced that the very best thing we can do is not to raise any new or separate Fund, but to make a very great effort to increase the Mission Fund of the Church Society; and I will try to shew that this is so in the following way: First of all, I will remind you that we are giving up \$4,500 per annum, which we have been receiving from that noble Society in England, the S. P. G., and, secondly, I would draw your attention to the fact, that we are now losing considerable sums every year, owing to the lowering of the rate of interest, which we receive from our invested capital. Hence, in order to meet the engagements which our Diocesan Board has already made, we are obliged to ask for larger assessments from our Parishes and for larger subscriptions from all our friends. Under these circumstances it is evident that the Diocesan Board of the Church Society cannot rightly undertake anything more, and yet there is a great deal that really needs to be done.

Last year *e.g.* the Diocesan Board appointed the Rev. H. A. Brooke to Scotstown, Canterbury and Lingwick, with the supervision of Agnes, Lake Megantic, Ditchfield and Spider Lake, twenty-three miles away on the C. P. R. I agreed that the whole assessment (including \$100 from Agnes) should go to the Diocesan Board, to help to form Mr. Brooke's

stipend, and that I would spend from a special fund \$300 to maintain a Lay Reader at Agnes. And now the people at Agnes are willing, if another \$100 can be found from Scotstown, themselves to find \$300 instead of \$100 to meet my \$300, in order that they may have a resident clergyman. Agnes is a growing place, and it would be most desirable to adopt this plan, if it can possibly be managed.

For Hereford and Hall's Stream the Diocesan Board finds \$100, the people find \$150. Avriil, a neighbouring Congregation in Vermont, to whom our Clergyman ministers finds \$50, and I find \$300 from a special fund. The situation here is beset by many difficulties, and the whole attempt is of the nature of a truly missionary work.

At Danville, the Rev. T. Blaylock has six stations and must have the assistance of a Lay Reader, and is thus making very good progress. I give towards the Reader's Stipend \$120; the Parish finds the rest, as well as a considerable amount for horse-hire, &c. The Reader has now entered at Lennoxville, so that we are at the sametime training one, who will eventually prove to be (D. V.) a most useful Clergyman.

Milby, Sandhill and Johnville form a mission under the direction of the Rev. Professor Wilkinson, who takes the oversight, and with the help of his students does a vast amount of hard work as a labor of love. Another District on the other side of Lennoxville is worked under the direction of the Rev. Principal Adams, and the Boys of Lennoxville School have formed a Missionary Association with the object of meeting the expense of horse-hire, &c., in these two missions. Should the funds raised by the boys and by the assessments and collections of the people not be sufficient to meet the necessary expenses, I have made myself responsible for the deficiency.

At the present moment, Mr. Henry S. Hart is laboring with considerable blessing at Beebe Plain, near Stanstead. The people there at present raise \$125 towards the Stipend of the Rev. W. T. Forsythe, the Rector of Stanstead, and they also raise, besides Church expenses, \$75 towards Mr. Hart's Lay Reader's Stipend, towards which the Diocesan Board contributes \$180. Mr. Hart will be ready to be ordained this summer, and the Beebe Plain people say, if the Stanstead people find an extra \$105 for Mr. Forsythe, they will raise besides the \$125 and the \$75 which they now raise, another \$100,

making in all \$300. Thus, if the Diocesan Board continues its grant of \$180 as at present, we shall only need another \$120, and Beebe Plain, which is a considerable place, with plenty of people to work for, will have the inestimable blessing of an efficient resident clergyman.

To come nearer home, the Services at Stoneham had long been suspended, when I begged my domestic chaplain, the Rev. R. A. Parrock, to go out and help these poor people once a fortnight. Thus a good beginning was made, and the people learnt to help themselves. Since then, circumstances have enabled me to unite Montmorency, Stoneham and Lake Beauport under the Rev. G. F. Hubbard, and I am glad to be able to report that the people of Stoneham have during the year found about \$80 themselves, besides labour, and that about \$160 have been collected by friends for the internal improvement of their Church.

I spend also a small sum annually, in return for which Mr. Arthur Dorey of Sherbrooke visits some of our Country Choirs, and helps them duly to lead the praises of God's House.

Another direction, in which more help might be beneficially bestowed, would be in more numerous grants and also, in some cases, larger grants, towards the maintenance of poor Protestant Schools. We do something in this way; but there is plenty of room to do more with good results, if only we had the necessary funds.

And, on the Labrador, whereas we have at present one Missionary, the Rev. I. N. Kerr, and one School master, Mr. Willis, labouring on 285 miles of Coast, I find there is another stretch of 150 miles, besides the Island of Anticosti, which really ought to be attended to; and therefore I propose to send a second Missionary and a second Schoolteacher from June next, and I am glad to say that the funds for this great work may be said to be provided.

On the whole, my accounts shew that about \$3,600 have been raised and expended upon these and other special works, and it is a glad fact that the whole has been so raised, that it could not lessen or come into competition with the raising of funds for the Church Society, for no one in the Diocese has been asked to contribute, except two well known Laymen and myself.

There can be no doubt that it is not only best, but necessary that all our funds should be raised under the eye and care,

and, as far as possible should be administered by the Board of our Church Society. And, on this ground, I have agreed with your President, Mrs. Colin Sewell, that it will be better not to pass the money raised for the Labrador through the Church Helpers' accounts, but rather through those of the Church Society. And, on the same ground, I refrain from asking for the formation of country branches of the Church Helpers' Association, but would propose instead, that we should endeavour to perfect the present system, under which we reach after our country subscriptions to the Church Society, with reference to which the following facts force themselves at present upon our notice.

(1.) We have very few members of the Church Society, i.e. subscribers of two dollars or upwards in the country.

(2.) There are in our Townships wealthy men, and also men, who, if they are not wealthy, at any rate are not needy, who, although they are members of our Church, do not subscribe to our Church Society, which is the central fountain of our Diocesan strength, at all.

(3.) There are Parishes which, our accounts shew, have no subscription list, and which only contribute just the collections in Church ordered by authority.

(4.) Even where there are subscription lists, these lists shew, that the duty of collecting subscriptions is very unequally performed.

One finds, in fact, in most Parishes a Ladies' Guild, meeting and raising money for the Parish; one finds in some Parishes (I wish I could say in all) a Branch of the W. A. with a view to raising funds for objects outside the Diocese. But while there is thus a definite organization for the Parish, and sometimes also a definite organization in behalf of Domestic and Foreign Missionary work, there is no regular organization whatever, constantly at work in our Parishes, shewing to our people the value of the Church Society and periodically collecting donations and subscriptions for the work of God and His Church in the Diocese.

Whereas, if there were such an organization, and if in the Fall, when you collect in Quebec, earnest, devoted women would but go in and out and press the claims of our Church Society in all our Country Parishes, and collect for us, as you do here. I am sure you must all see, that the result would be very great indeed. And therefore, with the good will of our Clergy, I propose to appoint in every

parish, not Church Helpers, but Church Society Helpers, whose duty it will be to spread information received from the Bishop, as to the needs of the Diocese, and to press upon their neighbours the privilege of enabling the Church Society to meet these needs, and also once a year, to make for the Church Society Funds a collection from all members of the Church in the whole Parish.

And now, finally, as to yourselves, I do hope that what I have said will lead every woman, who is not already a member, to join to-day the Church Helpers' Association of Quebec, and not only to join, but really to work.

For myself, I shall be very glad to address a meeting of your Association in the Fall, so as to give the collectors, before they go out, the latest facts; and I hope that by our more perfect co-operation, we may be permitted gradually so to build up the funds of the Church Society, that its Board will be able not only to meet every need, as it arises, but also to carry out a project which is and long has been very near to my heart, and that is, to raise somewhat the scale of our Clergy Stipends, and thus to shew practically our appreciation of their labors of love.

At the close of his address the President thanked His Lordship in appropriate words for his kindness, all present signifying their appreciation by rising in a body.

The following officers were elected by acclamation:—

Patron—The Lord Bishop.

Honorary President—Mrs. Dunn.

President Mrs. Colin Sewell.

Vice-Presidents—Mrs. Blanchet, Cathedral; Mrs. Carter, St. Matthew's; Mrs. Forsyth St. Michael's; Mrs. Morgan, St. Peter's; Miss T. Kennedy, St. Paul's.

Executive Committee—Mrs. E. Sewell, Mrs. J. Hamilton, Mrs. G. R. White, Mrs. Winfield, Mrs. T. A. Young, Miss S. Montizambert.

Secretary—Mrs. Patterson Hall.

Assistant Secretary—Miss E. Paton.

Treasurer—Mrs. E. A. Hoare.

Advisory Committee—J. Hamilton, Esq., Captain Carter, J. C. More, Esq.

Auditor—J. A. Ready, Esq.

The meeting then closed.

CAROLINA M. HALL,  
Secretary.

FOURTH ANNUAL REPORT, ASSOCIATION OF CHURCH HELPERS, JANUARY, 1895.

Since our last annual meeting the work of our Association has been going on quietly and steadily, and at the end of another year, it is with feelings of much thankfulness for our continued prosperity, that we submit to you the following report:

Our Association, in a small community such as ours, must necessarily be of slow growth; it is therefore gratifying to report that six new members have joined our ranks during the past year. We now number 186 members with 70 holders of mite-boxes.

Ten committee, one special and two general meetings, one in May, the other in October, have been held during the year.

It is to be regretted that the attendance at these latter meetings has not been larger, 23 being a very small proportion out of our membership of 186.

We were again entrusted with the work of collecting for the Church Society. A special meeting of the Executive Committee was held with our Advisory Committee to take into consideration some means of making this collection more complete, and of impressing the collectors with the importance of urging for increased subscriptions to the funds of the Society. The clergy of the different city churches were asked to cooperate by furnishing us with complete lists of the members of their congregations—the result has been satisfactory, as the sum of \$2,675.71 has been realized for the past year against \$2,516.00 in 1893, showing an increase of \$159.71, and that notwithstanding a number of names of old subscribers are missing from the list for the past year.

We regret the painful task of having to record the death of three of our members, our late Honorary President, Mrs. Williams, who ever since our Association was founded, in 1891, has been closely connected with it, and always showed a warm interest in our work. Also, Mrs. Richardson, and Mrs. Buchanan, whose loss is much felt, as they also have been connected with the work from its foundation, and have been among its most interested and devoted workers.

Our annual sale was held on the 19th of September. The proceeds were very much the same as last year.

Donations of money, clothing, toys for a Christmas tree, etc., have been received, and

we now take the opportunity of acknowledging with much gratitude, all the help given us by friends of the Association.

CAROLINE M. HALL,  
Secretary.

HELEN SEWELL,  
President.

REPORT OF THE EXECUTIVE COMMITTEE.

In March—\$15 to Rev. G. G. Nicolls, towards repairs on parsonage at Riviere du Loup. \$20 as an Easter offering to the sick child of a clergyman. Set of fair linen for church at Dudswell. \$20 for purchase of stove for parsonage at Scotstown.

April—Surplice and cassock for lay reader at Danville. Set of plated altar vessels to Rev. E. Weary, for church at Dudswell, that mission paying \$10 towards it.

May—General meeting—\$20 to Rev. G. Walters, to replace articles destroyed by fire to complete church at Barnchois. \$35 to purchase a suitable gift from the Association for the chapel at Lennoxville College. With this sum were purchased a litany desk, credence table, a silver chalice spoon and a book for litany desk. Grateful letters have been received from Rev. Drs. Allnatt and Adams. \$30 to the Clergy House of Rest, Cacouna.

June—Dressing gown to a sick clergyman \$20 to Rev. W. A. Adeock, to assist in replacing vehicles destroyed by fire at Fitch Bay. A pocket communion set to Rev. G. T. Harding, for mission of Sandy Beach.

September—\$5.50 for board at Clergy House of Rest. A glass flagon, 3 dozen small hymn books, and \$15 towards repairs on Mission House, Labrador, to the Rev. I. N. Kerr.

October—\$20 to Rev. H. A. Brooke, towards a furnace for parsonage at Scotstown. At a general meeting, \$35 to Rev. H. A. Wright, towards completing parsonage at East Angus. \$10 to Rev. G. F. Hibbard, towards repair on church at Stoneham. Altar cloth and fair linen for same church. \$15 towards purchase of organ for church at Newport Point, Gaspé. Renewal of grant of \$60 per annum to a clergyman for education of his children. At this meeting, a notice was also read from a Church Helper at Levis, that some members of the congregation of Holy Trinity had packed a barrel of useful clothing, and a box of Christmas presents, all voluntary contributions, and had given them to the Rev. I. N. Kerr, of Labrador, for his mission. They wished this reported through our Association.

November—Surplice and frontal for altar, to Rev. Mr. Ball, for new mission at Forest Dale, County Nicolet.

December—\$15 to Rev. L. V. Lariviere, towards purchase of surplice, cassock and stoles \$10 to Rev. G. G. Nicolls, towards paying off mortgage on church at station, Riviere du Loup. \$15 to Rev. T. Rudd, towards purchase of altar vessels and fair linen for church at Cranbourne, also, a box of toys for Christmas tree, for Sunday school children at Cumberland Mills.

CAROLINE M. HALL,  
Secretary.

HELEN SEWELL,  
President.

IN MEMORIAM

Anna Maria Williams.

Many of the readers of the *Gazette* will have felt a true sorrow and sympathy, something of personal loss, as they read in the January number the announcement of the decease of Mrs. Williams, our late beloved Bishop's widow. Mrs. Williams had from the first so identified herself, in a quiet unobtrusive way, with all the good works and religious movements of the Diocese, that she was felt to be in her degree and place, as true a part of it as was her revered husband. To one so loved for her many virtues, and to whom so large a debt of gratitude is due for her good works and alms-deeds which she did, a fuller notice in these pages than usual, all will acknowledge to be due.

Anna Maria Waldron was born at Hartswell, Wiveliscombe, Somersetshire, Eng., on the 10th May, 1821. Her father was a gentleman of good family; her mother, a woman of singular sweetness of disposition; and the Hartswell home was a very happy one. It was in the Hartswell garden that Mrs. Williams acquired that passion for flowers which all her friends recognized, and which throughout her life was to her such a source of delight. During her stay in Lennoxville, Mrs. Williams made a collection of dried and pressed Canadian flowers and ferns which were much admired by competent judges, among others by Dean Stanley on his visit to Quebec.

In 1850 she was married to James William Williams, then Curate of Huish Champflower, Cousin of the saintly poet Isaac Williams, who was also his god-father. On Mr. Williams' appointment in 1857, to be Rector of Bishop's College School, Lennoxville, she accompanied him to Canada, and they removed to Quebec on his election to the Bishopric, in 1863.

Their married life was one of unusual happiness. No one could be long in their home without discovering how devoted they were to one another.

There is in Miss C. M. Yonge's delightful *Reminiscences of John Kible*, a touching passage describing a visit paid by Mr. and Mrs. Kible, with friends, towards the close of their life, to Netley Abbey, where they had spent one



day together shortly before their marriage; "Here they were again," says the writer, "in the evening of life together," *like young lovers*, "and we left them to themselves." The writer remembers how he turned in thought, on reading these words (it was while on a visit to Labrador with the Bishop in 1871, during which, as we coasted along the shore, much of the book was read aloud) to the beautiful tenderness for one another of the Bishop and Mrs. Williams. Their tenderness, though always reserved, remained unchanged to the last.

Other words in the same volume, spoken of Mrs. Keble, may be copied here, which all who knew Mrs. Williams will recognize as singularly descriptive of her personal appearance:—"Truest, wisest, most revered friend! I would not if I could attempt to describe such an one. It is enough to say that her graceful, fragile yet dignified figure, those delicate features varying in colour and expression, and that sweet low voice, more than realized my ideal of" (we would say) a Bishop's wife.

"Their letters to one another," writes one whose words the writer is allowed to use, "to the last were like the letters of young lovers." The writer well remembers how, when the Bishop was away from home in the Diocese, if for more than a few days, there would be a constant succession of letters to her. And these letters would be full of the details of his work, in which she took so lively an interest,—the Bishop always jotting down every little incident that he knew she would delight in,—and full also of his quiet fun, the margins illustrated with the most amusing little pen and ink sketches of any thing that occurred out of the common run.

The writer of a Memorial notice of Mrs. Williams, which has just appeared in the London *Guardian*, says well, that "those who knew Mrs. Williams at Quebec will not easily forget the unobtrusive but powerful influence she exerted during her long residence in that city"

On coming to Quebec, she took her position at once amongst us, as the Bishop's wife, and filled it with simple grace and dignity that left nothing to be desired. It was not an easy position to fill, but she was so genuinely kind that all loved her, and so transparently good that every

one believed in her. The influence of her personal religion, her devotion and charity, upon the younger ladies in the upper classes must have been very healthful. She devoted herself to foster and develop with their aid every good work which was fairly open to the women of the Church. The Quebec branch of the Women's Auxiliary, so powerful an organization for good in the Church, was founded by her, and its spread and success in the Diocese is largely due to her untiring devotion to its interests. "Many are the lessons of self-denial, writes one high in office in the W. A., which I learnt from her; and I owe to her all the happiness which the work of the W. A., has brought me, for she would not take 'No' when I refused to join it." The Church Helpers' Association had also her warmest sympathy and she materially contributed to its successful launching.

But not in the City of Quebec only was her influence felt, but to the utmost limits of the Diocese. For many years Mrs. Williams accompanied the Bishop on his Visitation tours. She was able to do so without any neglect of home duties. They had but two children. One of them they lost shortly after they came to Quebec, and the other was at school and college most of the time. On these visits to the country missions, Mrs. Williams was ever an honored and welcome guest in the houses of the Clergy; whom she in her turn delighted to welcome, with their wives and daughters, to her refined and happy home in Quebec. "Pray convey," writes one clergyman's daughter, "a message of sympathy from me to Mr. Williams. Some of the brightest and happiest times of my girlhood were spent in the company of his dear father and mother, and I can never forget them or cease to think of them with deep affection." The quiet influence for good exerted in this way by one so lovely in her own life, and who lived only to help on the cause and work of Christ, must have been very great. The writer has abundant evidence of this in the many letters received since her death, which he has been permitted to see, and which speak of the influence her sympathy and interest had upon the writers' lives and work. "Mrs. Williams was indeed as a mother to the younger clergy," writes one. "Those clergy of the

Diocese particularly," writes another, "who from childhood knew dear Mrs. Williams and received from her, as I ever did, such unbroken kindness and sympathy, will share your sorrow." "I cannot tell you," writes a third, "how my Labrador days were cheered by her kind and regular letters and unflinching interest besides substantial help." The clergy all knew that on their visits to Quebec to solicit help in carrying out their various projects for the advancement of the Church, they were sure to receive a cordial welcome from the Bishop and Mrs. Williams, who took it as a matter of course that the Clergy should stay with them.

And not the clergy only; never was there a Bishop's wife more 'given to hospitality.' Whoever came with an introduction was made to stay, and carried away from that home impressions for good, in many cases doubtless lasting. "How vividly the picture of your old home comes before me," writes one. "I can see your father and hear his flow of quiet humour and watch the quiet smile on your mother's delicately refined face. Surely it was a home fit to be the central one of the Diocese! And its memory will be cherished with its tone of quiet, pure, reverent simplicity and sincerity." "The remembrance of the delightful days," writes another eminently competent to judge, "which I spent in days gone by in her refined and cultivated society can never pass from my mind."

Mrs. Williams was several years older than her husband, and during the later years of the Bishop's life her health became very frail. For one winter she was ordered away to the South of France, and no one thought it possible for her to outlive the Bishop. In one of his last letters to the writer, received only a few days before his death, the Bishop wrote very despondently about her health. Under these circumstances those around her thought that the shock of his unlooked for decease must cause her own immediately to follow. But her joy in the triumph of his beautiful and Christian death filled her with a religious fervour, calm but intense, under the power of which she regained in a wonderful way her bodily strength.

But her work in Canada was done. What remains to tell is chiefly copied from the

account given, doubtless by her brother-in-law, the Rev. J. H. Thompson, in the *Guardian*. "Shortly after the Bishop's death, Mrs. Williams returned home to England, and resided for the last eighteen months in St. Leonards-on-Sea. Here she found a circle of old and attached Canadian friends who were most kind and attentive during her long and trying illness. Of late she had been a great sufferer; but her sufferings were patiently borne in calmness and trust in the goodness and love of her Heavenly Father. The end came sooner than anticipated. In the afternoon of the 18th December she was able to hold a long conversation with her sister, and gave some last messages for her son and grand children, and spoke of her feelings of perfect rest and peace. An old Canadian friend, the Rev. R. H. Walker, formerly of Lennoxville, came in to see her, and his visit reminded her that she had not paid her subscription to the S. P. G., of which he is the Local Secretary. She insisted upon handing it to him herself; and this was almost her last act, as she soon afterwards sank into a quiet sleep, during which—the moment was hardly known—she drew her last breath. No other change was visible: she seemed to be lying in a calm and restful slumber."

Her remains were interred on Saturday last, in the quiet churchyard of Datchet, near those of her sister, Mrs. J. H. Thompson. The hymns sung were those she had herself chosen, "Peace, perfect peace," and "For ever with the Lord." She has left behind her an example of an earnest, self-denying Christian life, and her end was one from which the very idea of death seems absent—only, as it were, a quiet taking of rest in sleep."

The writer feels how imperfectly he has here portrayed the faith and devotion and fervour and persistent perseverance in all good works of this religious and devout churchwoman. Her life, for thirty-five years in Canada, for twenty-nine as the Bishop's helpmeet in Quebec, a life so sweet and gentle and good is one of the best of the many treasures of our Diocese of Quebec. In an age of hurry and feverish love of excitement, her religion was calm and her mind always collected. "Ever since I can remember," writes one who knows, "she always read Mattins before coming down in the

morning," and how seldom was she absent, until her health failed, from the five o'clock Evensong. And what a picture is her death bed of how a Christian ought to die ! "I am thankful to say," is her last message, "I feel perfect peace, and a calm faith and trust in my Blessed Saviour." The last human sound she heard was the voice of prayer, as the priest, who attended her in her last hours, commended her to the Lord in whom she had such implicit confidence, and then she passed into the rest which she had so well earned and had so long looked forward to with true Christian "comfort and confidence." "Blessed, indeed, are the dead who thus die in the Lord ; who rest from a lifetime of such labours, and whom such works do follow !"

H. R.

Diocese of Quebec,  
Epiphany Tide, 1895.

### Correspondence.

(To the Editor of the Quebec Diocesan Gazette)

DEAR SIR,

Please acknowledge in the next issue of the *Diocesan Gazette* the following additional subscriptions to Compton College Debt Fund, and if you think best announce that the first half of the required sum has been paid in—\$1,350—including Mr. Robt. Hamilton's first instalment. Our hope and aim are, as you know, to pay off the whole indebtedness by the end of the present year.

Yours faithfully,

Geo. THORNELOE.

Sherbrooke, Jan'y, 9th, 1895.

#### ADDITIONAL SUBSCRIPTIONS TO COMPTON COLLEGE DEBT FUND.

Mrs. Ives, Sherbrooke, \$100 paid ; Mrs. M. B. Irvine, Quebec, \$10 paid ; J. S. Mitchell, Sherbrooke, \$10 paid ; Rev. R. C. Tams, Magog, \$5 paid ; Friend, \$5 paid ; Mrs. La Frenaye, Magog, \$5 ; Mr. Whitehead, Magog, \$5 ; Mr. J. B. Hall, Magog, \$2.50 ; Mr. Judé, Magog, \$1.00.

### DISTRICT NEWS.

#### THREE RIVERS AND RADNOR FORGES

On Sunday, November 25th, the Bishop spent a very pleasant and (as he trusts) a profitable day at Three Rivers. On the previous evening, a good many members of the Congregation were most hospitably received and entertained by Mr. and Mrs. Arthur Ritchie,

so as to afford to all the opportunity of meeting the Bishop, and there was much congratulation with regard to the handsome additions which have been recently made to the interesting old Church, viz.. externally, a new Tinned Roof, and internally, an improved arrangement of the seats, a thorough cleaning and artistic coloring throughout, and above all a well executed Chancel Screen, designed by the Rector, the Rev. H. C. Stuart. On Sunday morning, seven Candidates received the sevenfold gifts of the Holy Ghost in Confirmation and also made their first Communion. In the afternoon, Mr. Drummond, the able manager at Radnor Forges, and two other friends came over to Three Rivers in order to drive the Bishop, the Rector and any one else there might be out to Radnor. Here the Bishop was very much pleased with the seemly and commodious Church, which the Forges people have built for themselves without seeking Diocesan aid, with a good large school room attached, which serves as a vestry. And above all the Bishop would suggest to the Managers of large mills or works of any kind to follow the grand example which Mr. Drummond has set in another respect, by adding to the Church and School House, an Institute, with pictured walls, supplied with illustrated and other papers, and well suited for Parish Entertainments and pleasant evenings of all kinds. Such an Institute, by providing healthy, evening recreation, does as much good, as a Church or School, and, since it is merely a large well proportioned Upper Room, erected over the School Room, it was built without much additional expense. After supper at Mr. Drummond's there was a most hearty Evening Service at which the Bishop preached; and next morning he visited the Iron Works, the Mineral Paint Works, and also the appliances for receiving and bottling the magnificent Water of the Radnor Mineral Spring.

This water shews an analysis almost exactly similar to that of the far-famed Apollinaris Water, and it has no doubt before it a very great future indeed. The morning train came all too soon and carried the Bishop back to Three Rivers, so that he might be ready for the C. P. R. Express to Quebec.

One great feature of the Church work at Radnor is this, that the Bishop has licensed two of the head men attached to the works as Lay Readers and they hold regular services,

calling upon the Rev. H. C. Stuart, of Three Rivers, for those ministrations, which none but a duly ordained clergyman can supply. And another feature is the missionary spirit that prevails, so much so, that these good people were quite glad to consider and to fall into a plan for providing Services for the English speaking people at the "Peels," twenty miles higher up the S. Maurice River. "*Laus Deo.*"

#### NEW CARLISLE AND PASPEBIAC.

The Rev. E. B. Husband writes :—

Our Christmas Services were well attended notwithstanding unpleasant weather, snow falling the whole day.

At both Churches the Services were bright and hearty. The Church at Paspebiac was tastefully decorated.

The day began with Holy Communion at 9.30 at New Carlisle. I was glad to see an increase of Communicants over last year, there being 44. At 11 a.m., there was Morning Prayer and Holy Communion in Paspebiac. The Service was hearty and congregational; 12 Communicated.

In the afternoon there was a short Service in Hopetown, which, considering the weather, was fairly attended.

In the evening a large Congregation assembled in New Carlisle and joined in a bright and hearty Service. I was kindly assisted by Mr. Thomas Donnelly, now at home from Lennoxville. I must not conclude without noticing our Advent Services held on Wednesday and Friday evenings. The attendance on the whole was good, especially at New Carlisle.

I trust they may be the means of deepening the spiritual life of both Congregations.

The amount of the Offertories for Foreign Missions was as follows :—Paspebiac, \$6.66; New Carlisle \$4.92.

#### INVERNESS.

The Rev. P. Roe reports :—

The two Churches in this Mission were very tastefully decorated for Christmas, beautiful wreaths of stag moss, and pine and spruce work made them look very bright indeed. Mr. John J. Lowe, the Reader, sent here by the Bishop to assist in the Services of the Mission, has very good taste, and he helped the people to beautify the Church at Campbell's Corner. The members of the Choir, under the superintendance of the Misses Roe, had St. Stephen's Church handsomely decorated.

At the request of the Bishop, we had the pleasure of two monthly visits from Rev. R. A. Parrock, B.A., Quebec, to hold Services, preach and administer the Holy Communion, as the Incumbent was incapacitated by sickness.

Mr. Parrock's visits gave great satisfaction to the people of the Mission. He is an earnest preacher, simple in style, but clear and convincing. His next visit will be looked forward to with pleasure.

As announced in the *Gazette* of last month, we had a visit from the Lord Bishop on the 19th instant, to "take the duty on Sunday, the 20th instant, for the Rev. P. Roe, who is laid aside by sickness." It was a visit of sympathy to the Incumbent, which was highly appreciated, and was of great benefit to the people of the Mission. His Lordship held a Service at St. Stephen's in the morning, and was assisted by the Incumbent and the Reader, Mr. Lowe. His Lordship preached a beautiful Sermon, explaining the first institution of the Sacrament of the Lord's Supper. His text was St. Matthew xxvi, 26-28. Such a Sermon it is not the privilege of many of us to have ever heard before. It was a graphic sketch of the scene in that upper room. The Lord Jesus, after washing the disciples' feet Himself, to teach them humility and love. Took Bread and Wine, and laid it upon the centre of the table, where the Paschal Lamb was always placed; pointing out that *this Bread and Wine* represented His Body and Blood, which on the next day was offered up for our sins, and took the place in the New Testament of the old Passover Lamb; that *He* was *The Lamb of God*, who taketh away the sins of the world, and that we were to eat and drink this Bread and Wine, consecrated by Him on the night before he suffered, *for ever* in the Church, in the place of the old Passover Lamb, which was only a type of Himself.

In the afternoon his Lordship accompanied by the Misses Roe, and Mr. John J. Lowe, the Reader, drove to the Church of the Ascension, Campbell's Corners, where a large congregation awaited him. The Church was literally packed, and the people were all most devout and reverent in their demeanour. His Lordship read the service himself, all but the lessons, which were read by Mr. Lowe, and it is a *Sermon* to hear the Bishop read the Psalms and Prayers. The singing was very good for a country parish, the responses were hearty and universal. His Lordship took his text from S. John iii. 16. "For God so loved the world that He gave his only begotten Son," &c. We only have room to say that every one was deeply impressed with his earnest, affectionate and convincing manner. He concluded a most impressive discourse by earnestly beseeching all his hearers to value their privileges and lead godly and Christian lives.

## RIVIÈRE DU LOUP.

The Rev. G. G. Nicolls writes:—

Owing to causes which could not be avoided, our preparations for Christmas, this year, began very late; but the results, though somewhat limited, were satisfactory, and the Church looked as it should. It is but fair to say that this was largely owing to the faithful perseverance of a very few.

The music was really remarkably good, seeing how small the choir is; and a word of commendation must be bestowed upon the singers, especially for the chanting of the Psalms, which was admirable, neither dragged nor hurried, and without flaw or hitch from beginning to end. All the music in the Communion Office was also well and reverently sung; and as a consequence of this the whole Service bore a stamp of brightness and praise which, we feel confident, materially helped all present to realize the true meaning and joyfulness of the Festival.

We have begun the new year well by paying off a mortgage of \$250 on the Mission Church. Let us hope that the end of the year may see our heavy and disheartening burden of debt still further lightened. In this connection it is pleasing to note that another debt of \$27, of some three years' standing, has been discharged within the past few weeks.

On the evening of January 10th, a gathering of the children of the Sunday School, their parents and friends, took place in the Mission Building, where a merry time was spent by the little people, and refreshments were provided for all present before they dispersed to their homes.

We are glad to note that the average number attending the Sunday morning Service is distinctly larger this winter than was the case last year.

## LEVIS.

On January 1st, at Holy Trinity Church, Levis, after some introductory remarks by Mr. J. H. Simmons, the following address, accompanied by a purse containing \$67, was presented by Mr. Joshua Thompson to the Rector, the Rev. I. M. Thompson, on behalf of the Congregations of New Liverpool and Levis. \$25 being the gift of New Liverpool Congregation, and \$42 the gift of Holy Trinity, Levis:

Rev. and Dear Sir,

"It is my very pleasant duty to present to you, on behalf of the Congregations of New Liverpool and Holy Trinity, Levis, this donation with their united best wishes, as a token of their united affection and esteem, and also as a slight expression of their appreciation of your labour amongst them.

I also desire, on behalf of both Congregations, to wish you, Mrs. Thompson and family a very happy new year."

In reply, the Rev. I. M. Thompson said, that both the address and the donation took him quite by surprise, as he had not expected, or even thought of receiving anything of the kind—but now that they had been presented, he thankfully accepted both. The money would be a great help—and he really appreciated the kind and thoughtful spirit which prompted the gift. But helpful as the money would be, the kindly chosen words of their address were far more helpful and comforting to him, for they spoke of affection, esteem and appreciation, and such words were very gratifying to every pastor whose work lay close to his heart.

Their kind wishes conveyed, on behalf of both Congregations, to Mrs. Thompson and family, were very gratifying, and he knew they were fully reciprocated, and as they spent the money so kindly given them, they would remember with pleasure the kind words accompanying the gift.

The parish of Levis has organized a Society to be called "The Young Church Workers" of Holy Trinity, Levis—to be, for the present year, under the management of Miss Edna Thompson and Miss Nettie Piton. The managers to be appointed at the beginning of each year by the Rector.

The object of the Society is to interest the young people in all matters pertaining to the welfare and prosperity of their Church.

There are four rules to which all members must subscribe:

- I.—"I will speak no unkind word of any one."
- II.—I will repeat no unkind remarks I hear of any one, and discourage others as much as possible from saying unkind things.
- III.—I will act unselfishly, peaceably, forgivingly, obeying my master's command: "Love one another."
- IV.—I will try by God's help to do one kind act every day.

So far the attendance has been very good and the meetings which are held weekly—alternately at Levis and Hadlow,—have been marked by much earnestness on the part of the children.

A very interesting Christmas Tree, in connection with Holy Trinity Church Sunday School, was held at Levis on Wednesday, the 9th of January.

The children assembled at 5 p.m. and partook of a nice tea, provided for and served under the direction and able management of Mrs. Poston and Mrs. Hamilton, assisted by Miss O'Hara, Miss Russell and Miss Nixon. After tea, the Hall was well filled by interested parents and friends, to hear the children's programme, and to see them receive their gifts from the tree, which was neatly arranged, and well provided with kind remembrances for all the children, by Miss N. Piton and Miss E. Thompson.

The children sang three Carols very sweetly, and Miss Shipman and Miss Mamie Sample, gave some very interesting and beautifully rendered recitations, which were enthusiastically received.

The usual votes of thanks were then given :

I.—To the Club, for the Hall, which was gratuitously given for the purpose.

II.—To the teachers of the Sunday School and the kind friends who had provided the tea and presents.

The children then marched round the tree, now beautifully lighted up, singing "Gather around the Xmas Tree."

After this the gifts were distributed by Messrs. J. H. Simmons, Ernest Piton, F. C. Carey and Alex. Anderson.

The meeting, which all appeared to enjoy, was closed by singing the National Anthem, and the benediction was pronounced by the Rector.

#### PENINSULA AND LITTLE GASPE.

The Rev. N. M. Bayne writes :—

Hearty thanksgiving Services were held in this Mission. The Rev. G. T. Harding, of Sandy Beach, crossed the Bay in a snow-storm to be with us, and addressed practical and helpful words to an attentive but not large Congregation, in St. Matthew's, Peninsula, in the morning, and in St. Peter's, Little Gaspé, nine miles distant, in the evening. At the former Church the Sacrament of the Lord's Supper was administered, of which more than thirty persons partook.

Christmas was appropriately observed. The young people of both Churches and many of their seniors take interest in decorating, which was very tastefully done for the Season. The choir of St. Matthew's prepared and sang an Anthem most creditably.

The Parsonage, so much needed to enable the Clergyman to labor efficiently and with more comfort, is advancing. The building is entirely covered in, and so far completed as to be the place in which a concert, in process of preparation, is soon to be held. The proceeds of this entertainment go to the Parsonage Building Fund, as did those of a similar one held a year ago. A Tea and Bazaar, given by the Congregation of Little Gaspé, netted the good sum of fifty-five dollars, which is devoted to the same object.

It is the hope of the Mission, that by such means and the assistance of kind friends, the house will be habitable before the cold of another autumn.

Death has been among us with frequency during the past year. The aged in almost every case have been removed, but they rest in hope, leaving behind the glorious legacy of an example how each one remaining may "Endure hardness as a good Soldier of Jesus Christ."

#### DANVILLE.

This Mission suffered a severe calamity on the morning of the seventh of January. Before daybreak the Parish Church was entirely destroyed by fire. The loss is only partly covered by insurance, but efforts are already being made to secure a new and better site, and to build another Church. It is hoped that all who take an interest in the Mission will do their best to repair this grievous loss.

#### FRAMPTON.

The Rev. F. Boyle reports :—

Shortly before the close of last year, the Incumbent was agreeably surprised, when waited on by several young members of his Congregation, who presented him with several valuable presents, accompanied by a kindly worded address, to which the recipient made a suitable reply. The occasion was the twenty-fifth anniversary of the Parson's Wedding Day. The following is a copy of the address :

"DEAR SIR,

On this twenty-fifth anniversary of your marriage, we, the junior members of your Congregation, take advantage of the occasion to ask your acceptance of the accompanying slight token of our esteem. We have all (or nearly all) been baptized by you and also prepared for confirmation, and we hope you will be spared to us to perform the marriage ceremony for us whenever occasion requires."

The festivities through which we have just been passing, have been duly observed. Divine Service was held in West Frampton Church on Christmas morning with Holy Communion and in St. Paul's Church, Remison, on New Year's day. At both Churches there were large Congregations and a good number of communicants.

In addition to the gifts above alluded to, since the New Year came in, I have many other substantial acts of kindness to thank my people for; one I may mention, I have been presented free of cost to me, with oats enough to feed one of my horses for the next six months.

Through the columns of the *Diocesan Gazette* I gratefully acknowledge my thanks to all my benefactors.

#### Erratum.

We are indebted to the Ven. Archdeacon Roe and Geo. Lampson, Esq., for their kindness in pointing out an error in the last issue of the *Gazette*. We stated on page 3 that "Clergymen and Church-wardens in the Rural Deanery of St. Francis should send all the special Offertories to C. E. Perry, Esq." This is a mistake. "Only money received for the Church Society should be sent to Mr. Perry." The results of the five Offertories, not connected with the Church Society, should be sent to the various treasurers named in our last issue.

#### Postscript.

All contributions for our next issue should reach us not later than February 20th.



**G. R. RENFREW & Co.,**

× **BY SPECIAL APPOINTMENT** ×

英皇御用

**F**urriers to H. M. the **QUEEN,**

**35 & 37, Buade Street,**

**QUEBEC**

*And 5, King Street (East), Toronto.*

**Ladies' and Gentlemen's**

**≡ FUR COATS ≡**

**IN ASTRACAN, RACON AND SEAL.**

— : —

**LADIES' FUR LINED CIRCULARS, Capes, Muffs, Boas, &c.**

*Gentlemen's Fur Lined Coats and Caps.*

*Guaranteed Waterproof Coats.*

*Felt Hats from all the best makers.*

Our customers will obtain the best goods at the lowest price,  
which is marked on each article in plain figure,

— AND —

**All discounts are given to the purchaser.**

---

THE  
QUEBEC MORNING CHRONICLE

ESTABLISHED 1847.

The Daily "Chronicle," the only morning paper in Quebec, containing the latest intelligence from all parts of the world up to five o'clock every day, is delivered at the residence of subscribers or mailed to all parts of Canada at

**SIX DOLLARS PER ANNUM.**

---

THE QUEBEC GAZETTE,  
WEEKLY,

— ‡ Established 1764. ‡ —

*Published every Wednesday morning, containing an epitome of the news of the week,*

**ONE DOLLAR PER ANNUM.**

---

**Chronicle Job Printing,**

In French and English, in all Styles and Colours, and at the lowest possible prices, at the Job Office, under the supervision of Mr. Pierre Grenier, Foreman of this Department.

---