

*Bishop's Charge 1886*

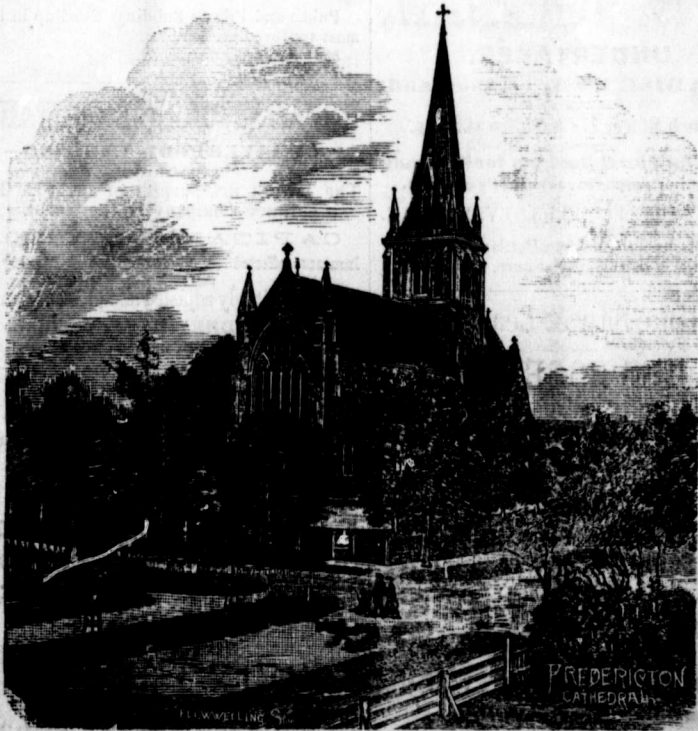
# Chronicle

of the Diocese of Fredericton.

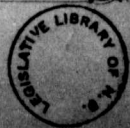
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# CHRONICLE

OF THE DIOCESE OF FREDERICTON.

PUBLISHED UNDER THE AUTHORITY OF THE DIOCESAN CHURCH SOCIETY OF NEW BRUNSWICK.

VOL. I. No. 8.]

AUGUST, 1886.

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H. W. FRITH, M. CHAMBERLAIN,  
G. HERBERT LEE, Secretary.

Correspondence to be sent to G. HERBERT LEE, Secretary, P. O. Box 264, St. John.

Correspondence to be inserted in the next number must reach the Secretary before the 20th of the month.

## Calendar for August.

1st. Sixth Sunday after Trinity.

8th. Seventh do. do.

15th. Eighth do. do.

22nd. Ninth do. do.

24th. Saint Bartholomew the Apostle.

29th. Tenth Sunday after Trinity.

Days of Fasting or Abstinence—6th, 13th, 20th,  
23rd, 27th.

**T**HE support given at the July meeting of the Diocesan Church Society to the Committee which had had charge of the publication of the CHRONICLE was very gratifying and encouraging. And the Committee needed encouragement, seeing that in many quarters a rather cold reception had been given to a laborious undertaking, carried on gratuitously

in the interests of the Church, at large, in the Diocese.

This number is the first issued under the new Committee, whose names are given above; and it may not now be out of place to say a few words both to the present patrons of the CHRONICLE and to all into whose hands it may come. The Committee of publication has very wisely been so formed as that every Deanery shall be represented on it, either by the Dean himself, or by some person nominated by him. Each Deanery has therefore a right to its proportionate share in the pages of the CHRONICLE. It is hoped that advantage will be taken of this arrangement and that every item of Church work or news of any interest will find its way to our Diocesan Magazine. It is only thus that its Editors can hope to make it of value to the Diocese.

The Editing Committee will also be at all times very glad to receive contributions in prose or poetry of a more general nature. And as there are always matters of either general or diocesan interest requiring thorough discussion, without which permanent decision is almost impossible, it is hoped that the correspondence column will be better filled in the future than in the past. There is a general feeling that the results arrived at during the July meetings of Synod and Church Society are often hasty and questionable, owing to the lack of time for full and free discussion. Now, the correspondence department of the CHRONICLE exists for the very purpose of affording opportunity for such discussion, and its editors have been disappointed at finding so few desirous of availing themselves of such opportunity. Here, surely, rather than in the secular newspapers, is the most convenient place for the treatment of matters concerning our own communion only. If grievances exist, or are supposed to exist, the ventilation of them here may lead to the removal of real, and the explanation and dispelling of fanciful ones. The amalgamation of the Synod and Church Society; the radical changes in the Constitution

of the latter suggested by the notice of motion given by the Rector of Fredericton; the office and functions of a Travelling Missionary, or Organizing Secretary; the holding of a Church Congress, either for the Diocese alone, or in conjunction with Nova Scotia; the re-arrangement of Parish boundaries and Missions; compulsory insurance of Church Buildings and Parsonages; these, and many other interesting topics, involving matters of great importance to the Church, and no measure of party strife or feeling, could not but be benefitted by calm and thoughtful discussion in a journal which ought to meet the eye of most of the members of the Church in this Diocese.

The newly appointed Committee are most anxious to make the CHRONICLE such a necessity of the Diocese, so readable, and so comprehensive in its news and heavier articles, that it *cannot* be brought to a close with the present year; but must go on, increasing both in intrinsic value, and in self-supporting power. It is hoped that clergy and laity will lend a helping hand towards this end; and that, by contributions to its pages, and by aiding to increase its lists, both of subscribers and advertisers, they will enable the Committee to make a very different report in 1887 from that of 1886.

EXTRA copies of this number are sent *free* to Church Wardens and representative Churchmen throughout the Diocese, in the hope that they will subscribe, and induce others to subscribe for, and also to advertise in the CHRONICLE. The price of the CHRONICLE for the remainder of the year will be fifteen cents, and a commission will be allowed to persons obtaining five or more new subscribers. For further particulars send post card to the Secretary, P.O. Box 264, St. John.

THE Board of Home Missions met on the evening of the 20th. Little was done beyond discussing the various cases referred to it by the General Committee. The Secretary was, however, directed to issue a circular to the Rectors and Church Wardens of the assisted Parishes, to call their attention to the fact that, under the new rule of the Society, no grant will, for the future, be paid to any Mission where the Church buildings are not insured to half their value.

THE Committees appointed by the Synod and the Church Society, to take into consideration the advisability of amalgamating those two bodies, met at Trinity Church School House, St. John, on Tuesday afternoon, July 20th. After considerable discussion a sub-Committee was appointed to obtain information from other dioceses in the Dominion as to how far the amalgamation of similar bodies had been found to be successful. The approaching Provincial Synod, it was thought, would afford a favourable opportunity for obtaining the required information.

COMMITTEE TO INTEREST SUNDAY SCHOOLS IN THE WORK OF HOME MISSIONS.—The Committee met on the 21st of July, at the residence of the Rev. G. O. Troop, and after organizing, by electing Rev. Mr. Troop, Chairman, and Mr. Hurd Peters, Secretary, adopted the following Resolutions:

That the sum of the Sunday School offerings be devoted to the support of a Travelling Missionary, on the understanding that he organizes new work, especially in establishing new schools in places where none such exist, and, so far as practicable, visiting and interesting schools already in existence.

That a sub-Committee be appointed to arrange with the Home Mission Board as to the best method of carrying out the foregoing Resolution with as little delay as possible.

The Chairman and Secretary, with Mr. H.W. Frith, were then appointed such Committee.

The Dioceses of Nova Scotia and Fredericton have been much favored by a visit from the learned and energetic Bishop of the distant Diocese of Iowa, in the American Church. His Lordship preached three times at St. John—at Trinity Church, St. Paul's Church, and the Mission Church of Saint John Baptist—and gave great pleasure both to those who heard his sermons and to those who had the privilege of making his personal acquaintance. He has done good work during his twelve years occupancy of the See of Iowa.

IT is very important that before insuring careful enquiry should be made as to whether the policy covers losses caused by lightning and forest fires. There are companies which expressly guard against these risks, while others of equally good standing, assume them, and, as these two special risks are very grave ones in this Province, it is of the highest importance that all Church buildings be insured against them.

Clergymen or Wardens effecting insurance against fire are recommended to ask for a copy of policy, and to examine its conditions before paying the premium.

## The Charge of the Bishop of Fredericton, METROPOLITAN OF CANADA.

DELIVERED AT THE FOURTEENTH TRIENNIAL VISITATION OF THE CLERGY OF HIS  
DIOCESE, HELD AT ST. JOHN, N. B., ON TUESDAY, THE 29TH JUNE, 1886.

REVEREND AND DEAR BRETHREN:



BEING permitted by the mercy of God to address you once more on a triennial visitation, it is my pleasure, as well as my duty, to speak to you as one who is "Saved by Hope." It would be idle to attempt to conceal from you our difficulties, but it is on every account desir-

able to take the most hopeful view of our position. If we were a very rich Church, in times of great worldly prosperity, I could not have the same hope. Or, if we were striving to make the Church a clerical club, from which the laity were rigidly excluded, to the support of which they contributed neither money, nor influence, nor time, nor diligence, nor patience, nor prayer, I should have but little hope; or if we were so misguided as to throw all our weight into the upholding one political party, I should have less hope. For the Church was never founded by a party in the State. It never throve on politics, and it was never in a less hopeful condition than when its richest benefices were the ill-earned reward of active and unscrupulous political partizans. My hope for the Church in Canada, of which we are members and ministers, is not that we are so numerous as to control the State; nor that we are so rich as to dispense with the contributions of our members; but that, being (as without arrogance we may consider ourselves) a branch of that Church which came to us from the ages past, which no storms of persecution have destroyed, and none of the manifold changes

of the world have shaken, we still hope to hand down to our children the truth of God which is indestructible; and though comparatively poor, we labor to make many rich, "content with such things as we have," and seeking the good will and the assistance of all our Brethren. It is hopeful, therefore, to look back fifty years, and see what the resources of the Church were then and what they are now; what the number of our communicants was then and what they are now; what the contributions of the laity were then and what they are now; what the number of our clergy and the frequency of our services was then and what they are now; what the appearance of our Church was then and what it is now. It is pleasant to find that we are not despairing because the grant of £3,000 sterling, from home, has been reduced to \$1,250, and will be reduced still further, and that we are bracing up our energies to meet and overcome the difficulty.

It is pleasant to find so much interest generally taken in the Sunday Schools, and in increasing the knowledge of the Bible and of the Church among those who teach in Sunday Schools, though our returns from the clergy are not yet complete. Our examinations for holy orders are more strict, and our clergy have access to theological libraries, in their several deaneries. Above all it is a ground of hope when we find the clergy rising to a higher standard of knowledge and of duty, recognizing the blessing of more constant prayer, more frequent communion, and giving more opportunities to their flocks to unite with them in the blessed and heavenly work of prayer and praise.

It is delightful to find that this is done with the zealous and active concurrence of their lay brethren, who seldom fail to respond to the joyful invitation, and turn the feast days of the Church into occasions of earnest intercessions, abundant alms giving, attentive hearing, spiritual communion, and heartfelt thanksgiving to God. In such services it has been my pleasure to mingle, and as long as I have strength, my

countenance and support will never be wanting to them. Nor ought I to be backward to acknowledge the active and energetic assistance which has been given by the Bishop Coadjutor to every object that I have named, many which would have failed to receive due support by physical inability on my part to perform all the increasing work of the Diocese. Such are some of the grounds of my hope; but it would not be a true statement were I to disguise the magnitude of the task which lies before us.

The financial prosperity of our Church is owing in a great measure to the active and unpaid support of our laity. To their assistance we owe its present condition, and we look to them for continued and increased care and diligence. But there is no reasonable doubt that our subscription-lists do not manifest any general amount of self denial. They might be doubled in many instances without hardship. At the same time it is gratifying to see that larger donations come from missions which have less ability to give than they had many years ago, and that for the most part the assessment which is imposed as a necessity is cheerfully and ungrudgingly paid. We look forward with hope to the time when, by the increased support given to our Diocesan Church Society, the general interest taken by every layman in his own parish and mission, and the aid of moderate endowments, arising from benefactions of the living, or the bequests of those who are called to give account of their stewardship, we may become with unqualified satisfaction to ourselves and to others an entirely self-sustaining Church.

But I gladly turn to that advice which it is my duty to give you as a body of clergy whom God has given into my care. We must thankfully acknowledge that we are spared the trials which fell upon the clergy in former times. But your Bishop is, I hope, the last man who would underrate or fail to sympathize with the trials of the clergy in our own day; yet perhaps the smallness and uncertainty of clerical incomes is not the greatest of the trials of a priest. From one serious trouble, the expense of outfit when he enters on the work of a mission, the missionary is to a certain extent released, or at all events he is greatly assisted, by the loan of \$250 made by the Church Society without interest, to be repaid in moderate sums. With occasional donations granted by loving parishioners, and due care and forethought, a clergyman, if he be pru-

dent, may keep out of debt. But only if he be prudent. Those who engage in early marriages before they have earned anything for their own support, and those who indulge in unnecessary expenses, cannot, on our limited incomes, keep out of debt. And debt is demoralizing as well as depressing. It is sure to lead to borrowing, and borrowing often supposes heavy interest, and interest, supposes shifts and contrivances and all manner of uncomfortable practices, a doubtful morality and a heavy heart. To the younger clergy I unhesitatingly say, it is your duty not to marry until from your own income you have laid by something towards the maintenance of your household and the comfort of those who reasonably look to you for support. For the greater part of those who begin life in debt carry it on to the end, and harass their own minds and the minds of others by want of prudence at an early period. But after all, is not the greatest trial of a clergyman's life in himself? We who are called by the Church to the office and work of priests in the Church of God, who do not shrink from the awful responsibility, of the message committed by our Lord to His Apostles, and through them conveyed to us, had need often to ponder in our hearts the words which no subtlety of reasoning can explain away: "Receive the Holy Ghost for the office and work of a priest in the Church of God." We know that they are the Lord's own words, which the Church uses because they are His, and because the promise is given us of His presence with us "all days, even to the end of the world." We know that not the Bishop, but the Bishop's Lord and Master, can alone bestow this or any other spiritual gift. We know that this is given by the channel of a human instrument, because it pleases Him to work by human means, and to employ "earthen vessels." We know that the gift which the Lord bestows to render our ministry valid, and His sacraments effectual means of grace, is not to be confounded with the personal sanctification of the priest, which must be sought for by him as it is sought for by every Christian—by humble and constant prayer and diligent use of all the means of grace. But on the other hand, he to whom the Church says, "Receive," must believe that the Church has wherewithal to give. And that this gift is the gift of the Holy Ghost for the effectual discharge of our ministrations is evident, for from the Spirit of God "every good and perfect gift" proceeds; and surely that gift which is bestowed on us

"for the perfecting of the saints and the work of the ministry." When we have ourselves desired this office, when the Church, after due examination, has bestowed it upon us, when the Church calls us priests and our order a priesthood, it were an act of ingratitude and of cowardice to be ashamed of the name when we use the office. None of us taketh this "honor unto himself but he that was called of God, as was Aaron," and yet Aaron's priesthood was disputed. Aaron himself was "compassed with infirmity." "The people made the calf, *which Aaron made.*" And, in that great miracle, when water issued from the rock in Kadesh, Aaron shared in the unbelief which led to the exclusion of both Moses and Aaron from the promised land. If our priesthood be not the sacrificing of bulls and of goats it is none the less a real priesthood, because the Lord Jesus Christ confers it upon us. Aaron's was a typical priesthood. Ours comes from the Great High Priest in heaven, who says to us, "As my Father hath sent me, even so I send you." But does this gift make us arrogant? Does it not rather humble us in the dust? The more our priesthood is connected with the Word of Him who cannot lie, the higher it is above the ancient sacrifices of the Mosaic rites, the more true and real and awful it becomes, and the more holy we ought to be. If our office be far nobler than the hire of the people for a morsel of bread? if we seek to please God rather than man? if we await the judgment of our Master, whose word "pierces us even to the dividing of soul and spirit, and discovering the thoughts and intents of the heart," what manner of persons ought we to be? What integrity, what diligence, what faithfulness, what serious study, what nobleness of purpose, what loyalty to the Church, what discretion, what deadness to the world, what weighing of Scripture, what "ripeness and perfectness" of age in Christ, what watchfulness in prayer, what patience and humility, what courage and steadfastness, what care for every soul committed to our charge should we continually show. Surely the time of a Bishop's visitation should be a time of close reckoning with ourselves! How imperfectly have we fulfilled our ministry! What shortcomings are there in all our services! In the forty-second year of my Episcopate, no less than fifty of the clergy have been called to their account. As I cast my eye sorrowfully over this number, and wonder at God's sparing mercy to myself, I shudder at the thought that I may

prove wanting in that zeal, steadfastness, courage and humility which make me an example to you who still remain amongst us.

*"The priest's lips should keep knowledge."*

Earnestness and integrity of purpose are great gifts, but the present critical age demands more of us. The knowledge which the priest's lips should dispense is of wider range, and of various kinds. In former days, poor and ignorant people took for granted all that their pastor said, and made no further inquiry. He must know what was right. They were simple and confident. That was enough. But it is not so now. Everything is called in question, and the whole world is turned loose to enquire, to agitate, to debate, to applaud or to condemn. What chance has the simple minded clergyman who merely reads his chapter without thought, and performs his office without knowing the history of the Prayer Book and what is essential to a right understanding of it? The priest's knowledge should above all be Bible knowledge, for this is the point in which so many of his hearers are deficient, and this involves constant labor and the most diligent inquiry. It is easy to select scraps of the English version and quote them authoritatively on all occasions. But if we consider how the Bible is constructed, what knowledge is required of history, of the gradual education of mankind, of successive eras of progress, of the Levitical ritual, of the fulfilment of prophecy in the birth and ministry of Jesus Christ, of the foundation, laws and progress of the Christian Church, of the development of Christian doctrine in the letters of the Apostles, of the history of the Jewish nation since the destruction of the Temple, we must see that no small task lies before us.

*The priest's lips should keep knowledge!*

How careful should we be that in answering the objections of the scoffer we do not insist on unwise and traditional interpretations of Holy Scripture which the text does not contain. How sparing should we be of attempting to lay down a scheme of future events instead of stating clearly the fulfilment of the past. What deep knowledge is required in explaining the history and unfolding the meaning of these ancient creeds, whose root is in the Scripture, whose accuracy of definition was obtained by men deeply learned in Bible truth, who were not only defenders of the faith, but sufferers on account of their maintenance of it. Nor is the knowledge of the foundation and progress of the

Church less necessary when our portion in the Catholic faith is denied by some, and the continuance of the Church both before and after the Reformation is set at nought by others. Happily, the greater the difficulty of acquiring such knowledge the more abundantly are we supplied with commentators of orthodox principals and extensive learning. And every year books multiply on us which illustrate some separate portion of Holy Writ, and throw light on its acknowledged difficulties. Among our numerous benefactors of this kind must be specially enshrined in our remembrance the honored name of the late venerable Bishop of Lincoln, whose deep and extensive knowledge of the Holy Scriptures and of the works of the primitive fathers, and whose unswerving loyalty to the Church is a safe guide to studious clergy; whilst his unsparing liberality has enabled us to enjoy the benefit of his labors at one-half the price which we should otherwise have paid. Such knowledge is indeed a possession forever, a treasure which in this new country we could not otherwise secure, for which no gratitude of ours can be too great, no love can be too fervent.

I am very unwilling to detain you longer, but you will not think me tedious if I add a few words of advice on some important points. First, on the duty of those in whose hands the power of electing rectors to parishes is vested, and on the duty of the clergy in respect of testimonials which they give to persons who are desirous of obtaining a benefice. The law appears to impose checks on all the parties who are interested in this important matter. The laity have a large power entrusted to them, and the law very properly provides that it should not be autocratic and absolutely beyond control. The persons elected must be in priest's orders, without which they cannot, according to the rites of the Church of England, administer Holy Communion in the Church, or in the chamber of the sick and dying? and they must have the Bishop's license, which is a security to the laity that the Bishop has obtained proper and sufficient testimonials from those who are competent to give them, of soberness, piety, and honesty? and this during personal acquaintance for a period of three years. Similar testimonials are required by the heads of respectable firms before they will admit a young man into their employment. A check is likewise imposed on the clergy. For if they give careless testimonials out of mere good nature (as it is termed), they wilfully im-

pose upon the Bishop, and testify to what they might know on enquiry to be untrue, and that by a most solemn attestation to which in writing they have voluntarily set their hands. A check is also imposed upon the Bishop. For if he institute and issue his mandate for induction without sufficient testimonials from the clergy, in respect of personal knowledge for the required time, and from the Bishop of another Diocese (if the person to be elected come from another), then he violates the order of the Church, injures the clergy and laity who are placed under his protection, and subjects himself to ecclesiastical censure. And the laity are equally wrong if they persist in electing a person who is not in priest's orders, or who has no testimonials or insufficient testimonials. And they are fighting against their own interests, for testimonials are required as their security against the intrusion of unfit persons. And it is not unreasonable to suppose that the Bishop, who has familiar intercourse with the clergy, may have opportunities of knowing which the laity have not. And it is most desirable on all accounts, that the laity and the Bishop should be satisfied as to the election.

Secondly—on Confirmation. It is no doubt a great benefit to parishes to have this holy rite administered frequently. But it should not be overlooked that there is as much, if not more, need for watchfulness after Confirmation is over than during the preparation for it. The minds of the young are open to every kind of impression, and when the first fit of earnestness has spent itself, if the priest be not watchful to strengthen the good impression which was made, there may be a speedy declension from the promise of early piety, or a disposition to seek assistance elsewhere. For this reason Bible classes or Communicants' classes are needed after Confirmation; and the clergy must not suppose that their work is ended when there are no more to be confirmed at that special time. The young require clear and definite teaching, lessons of reverence in regard to the service of Holy Communion, which, if they do not get from us, they will learn nowhere else. We must not take it for granted that they have all they ought to know on such matters. It is highly probable that no definite instruction has ever been given them by their parents on the fundamental doctrines of their religion.

Next, I would speak on the Marriage Service. I know of no more solemn rite in the whole Prayer Book than this. The symbolism of the



rite taught us by St. Paul; the solemn appeal to "the dreadful day of judgement, when the secrets of all hearts shall be revealed;" the certainty that "those who are coupled together otherwise than God's Word doth allow are not joined together by God," and even if their matrimony be legal, it is not in God's sight lawful; the solemn espousal "till death do us part;" the three fold blessings; the prayer that they may "live together in holy love unto their lives' end"—these repeated cautions and warnings and blessings invest this rite with a significance and seriousness unsurpassed. And yet, where is there a rite more irreverently handled? I do not speak of the baser sin that is sometimes committed before marriage, but of the frivolousness with which matrimony is undertaken. The absence of religious feeling, especially of religious unity; legality made the sole measure of lawfulness; the money-making business which often forms the chief desire for union; the hasty performing of the rite in the house, where the prayers seem unsuitable, the blessings unfit, where the whole wish is to make the service as short as possible; or, if it be fashionable to go to Church, the crowd of irreverent gazers, bent on nothing but criticism on the dress of those who are appealing to God for His sanction and His blessing—when all these signs of frivolity are manifest, who can wonder that the rules and prohibitions of the Church are trampled under foot? that the bonds so lightly made are as lightly regarded, and that in a neighboring country (as stated on high authority) one in ten of every family is said to have had a divorce, and in some cases two or three divorces; so that mutual respect and family love have been broken up again and again. What kind of children must such disunions produce? A heathen poet, who lived in a loose age, will tell us—

*Ætas parentum pejor avis tulit  
Nos nequiores, mox daturos  
Progeniem vitiosiore.*

I thank God we have not got so low as this. But we should fear lest one step further should lead us to a point from which we cannot go back.

The clergy, then, will do well to refuse to sanction unions prohibited by their own Church laws, and to exhort and persuade their parishioners to have marriages celebrated in the most reverent way; and further, which is probably the most difficult task, to persuade them not to contract marriages where there is no bond of religious union, more especially where it is

almost certain that the validity of our orders and Holy Sacraments will be denied. Or, they will have to submit to being re-baptized, reconfirmed, and then deprived, as they most richly deserve, of one essential part of the Holy Sacrament of the Lord's body and blood. If you think highly of holy matrimony you will endeavor to counteract such evils as opportunity may be afforded you.

It only remains for me now to thank you for the many marks of your respect and confidence which you have shown to me on several occasions. A Bishop can only be useful when he acts, not as an autocrat over his clergy, but as their fellow-laborer, in concert with them in the duties of their common calling; and in the exercise of his ministry, the Church of God from the earliest days has committed to his care functions in which priests take a subordinate part. The clergy will readily acknowledge that these spiritual powers have been entrusted to him for the strength and protection of the whole body of the faithful, according to the wise rules which the Church itself imposes.

A Bishop is as much restrained as a priest in matters of the highest moment by the creeds which are the bulwarks of our faith, and by the definite and clear interpretation of Holy Scriptures, which our offices severally contain. As long as we abide by these landmarks there must be a substantial and visible union amongst us, greater than the mere opinions of any single member or officer of the Church. It were to be desired that we should see eye to eye in all things; and that there should be no division, even of opinion, but that we should be "perfectly joined together in the same mind and in the same judgment." But as this is not to be expected, and some points, either of ritual or of speculative theology, will probably always remain open to discussion, our best security is that charitable construction of the actions and motives of others which each man unquestionably desires to be practised towards himself. In these respects the Church of England occupies the peculiar position of being more tolerant and comprehensive than any other religious body with which we are acquainted; and while there is a considerable diversity as to the means by which reverence is promoted, the Church inflexibly holds fast to primitive doctrine, primitive order, and practical piety. So that whilst there has been in the last fifty years a peaceful revolution in matters not absolutely fundamental, and in

the aspect in which certain theological opinions are presented to the mind, and multitudes see no evil whatever in what they formerly looked upon with distaste, or even with horror, the Church has not departed one iota from the fundamental doctrines of Christianity, and at the same time she has been everywhere stirred up to greater and more earnest efforts in reclaiming the fallen, in searching for the wandering, and in promoting every design which tends to the practice of reverence and love.

It has ever been my earnest desire and prayer to act on such principles; and if, in the prosecution of these, I have seemed to any of you to exceed the bounds of a sober judgement; I trust that you will understand that I have not acted without much weighing of the subject in all its parts. As Bishop of the Diocese I only claim what seems to me to be an essential part of the Episcopal office: to mediate between conflicting opinions and to give complete toleration and support to all that may fairly be considered as within the limits of the Church in the Province of New Brunswick. A narrower line than this does not commend itself to my judgement; and I am ready to bear patiently whatever amount of censure may be thrown upon me for having adopted it. More than this I need not say; less could hardly be said by one who has the courage of his convictions, and who desires to embrace in the circle of his charity and his prayers schools of thought which differ and methods of action which vary, but which are consistent with the hearty love for the ark which contains us all. Brethren, the grace of God be with your spirit.

AMEN.

THE Church Emigration Society, of England, has lately been sending round to all the clergy of this Diocese a printed list of questions as to what inducements each Parish can afford to emigrants. The Society has been formed to bring the Parochial Clergy in England into direct communication with the Colonial Clergy, so that by their co-operation, emigrants of the proper qualifications may be directed to any colony or parish in a colony where there are openings for them; by this means the temporal care of our emigrants will be secured, and the Church in the Colonies will be strengthened by the accession of an increased number of members.

The importance in the interests of emigration

and immigration of such co-operation cannot be too strongly impressed on members of the Church at home and abroad; and it is confidently hoped that the support accorded to the Society will be widely extended, so that their objects may be successfully carried out.

There is no colony that needs judicious immigration more than New Brunswick, and none that has been so overlooked. The steady and hard-working immigrant will find as many advantages in this Province as in any other, while he will not have to wait a generation before law and order are established, and communications opened up, as is the case in newer colonies or districts. It is, therefore, to be hoped that the Clergy will answer the circular of the Society carefully and promptly, and that the Society will not overlook New Brunswick. The Society publish a very neat monthly paper under the title of the *Emigrant*. The Metropolitan of Canada is a patron of the Society.

The Society's address is 9 Victoria Chambers, Westminster, London, England.

#### VACANT PARISHES AND MISSIONS.

Aberdeen.  
Burton.  
Gordon and Lorne.  
Ludlow and Blissfield.  
Manners-Sutton.  
Moncton.  
Queensbury and Southampton.

#### THE WOMAN'S AUXILIARY.

A General Meeting of Churchwomen will (D. V.) be held in Montreal, on Thursday and Friday, September 9th and 10th, for the purpose of organizing "The Woman's Auxiliary to the Domestic and Foreign Missionary Society of the Church of England in Canada."

The "Provisional Committee" named by the Domestic and Foreign Mission Board, in issuing this call for a meeting, while the "Provincial Synod" is in session, acts with the full sanction of the Board.

All Churchwomen who contemplate attending are requested, at their earliest convenience, to notify the Secretary, that their names may be sent to the Reception Committee in Montreal, who will receive them as guests during their stay.

It is earnestly desired that there shall be at this meeting a representative from every Diocese in the "Ecclesiastical Province of Canada."  
On behalf of the W. A. Provisional Committee.

ROBERTA E. TILTON,  
Secretary.

251 Cooper St., Ottawa, June 23rd.

N. B.—Arrangements will be made with the different Railways to issue return tickets at reduced rates, to those attending the meeting.

## The Parish Church of Saint John.

### III.

On the destruction of "Old Trinity" by the calamitous fire, which occurred on June 20, 1877, as stated at the close of our last paper, the first care was to provide services for the congregation. By the kind permission of the Rector and Church Wardens of St. Paul's Church, Portland, a service was held by the Rector of Trinity Church, every Sunday evening, in St. Paul's Church; and, subsequently, arrangements were made with the Rector of St. Mark's Parish for the Rector of Trinity Church to hold a service every Sunday morning in St. Mary's Church, Waterloo street; while by the kind permission of the Rector and Church Wardens of St. John's Church, the Rector of Trinity Church celebrated the Holy Communion at 9 a. m., on the third Sunday in each month, for his communicants, and held week-day services in that Church, and his Sunday School was carried on in the adjoining school-house every Sunday morning. These arrangements continued until May 1878, when the Madras School Building, in Duke street, was completed, and, being duly licensed by the Bishop for divine service, was used by the congregation as their place of worship.

The next, and greatest care, was to rebuild the waste places. This, it is needless to say, was a very responsible, and, in many respects,



homes, offices and warehouses, and repairing in many other ways damages caused by the fire. At such a crisis there was much danger lest such work should suffer from any undue haste, or rash judgment.

Without delay the Vestry was called together, and the work of rebuilding was entered upon. It was at once resolved that the Church and Sunday School buildings to be erected, should, as far as possible, maintain the traditions of the past, and rank high for their substantial character, beauty of design, and large proportions. The amount in hand was about \$34,000, which was increased in the following year to \$45,000,

difficult task. Associations of a very sacred and sensitive character had very naturally clustered round "Old Trinity," which, though rudely shattered by the fire, were not obliterated, and which had therefore to be considered. Rights had also been established by the ownership of pews, which were supposed to exist still, and had, therefore, to be taken into account. The ways and means by which the necessary funds were to be raised, formed also a subject of much anxiety. Nor should it be forgotten that this great work had to be taken in hand by the corporation at a time when the members thereof, with very few exceptions, were occupied in the rebuilding of their own

by the munificent bequest received on the lamented death of Charles Merritt, Esq., a member of the Vestry, and one of the most respected of the congregation. Plans were first obtained from a firm of architects in New York, but, finding that they were of too costly character, the Vestry abandoned them, and adopted those of Mr. W.T. Thomas, of Montreal. The contractors were Messrs. J. G. McDonald & Co., who agreed to perform all the work, exclusive of glass, gas-fittings, heating apparatus, and excavation, for \$56,000.

The School House was commenced in April, 1879, and the ceremony of

#### LAYING THE CORNER STONE OF THE CHURCH

took place on Monday, May 19th, in the same year. It was performed by the Bishop of the Diocese, in the presence of many of the Clergy, the Mayor and Common Council of the City, the Teachers and Scholars of the Sunday School, as well as a large concourse of people, who, in spite of drenching rain, had assembled on the ground to be present on the occasion. The special service for the laying of corner stones of Churches, &c., was said by the Rector, except the Lesson, which was read by the Rev. Canon DeVeber. After the laying of the corner stone, the Bishop delivered an address. The silver trowel, provided for the occasion, was presented to the Bishop, and bore the following inscription:

PRESENTED BY  
THE RECTOR, CHURCH WARDENS AND VESTRY  
OF  
TRINITY CHURCH,  
IN THE  
CITY OF ST. JOHN, N. B., CANADA,  
TO THE  
METROPOLITAN OF CANADA,  
MAY 19TH, A. D., 1879,  
AT THE LAYING OF THE CORNER STONE  
OF  
TRINITY CHURCH,  
IN SAID CITY, TO REPLACE THE CHURCH  
DESTROYED IN THE GREAT FIRE,  
JUNE 20TH, A. D. 1877.

The box placed in the corner stone was made of the copper which had formed part of the dials of the old clock, and contained a history of Trinity Church, eleven stereoscopic views of buildings of St. John, copies of St. John newspapers, giving an account of the fire, copies of St. John newspapers of May 19. 1879, photo-

graphs of the Bishop, Dr. Gray and the Rector, silver coins of the Dominion, a list of the Mayor and Council of St. John, &c.

We do not feel it necessary to give any detailed description of the Church, as very probably most of our readers have a personal knowledge of it. It may, however, be of interest to give the principal dimensions, which are as follows:—Extreme length 172 feet; width 62 feet; width of nave 34 feet, and height from floor to ridge of roof 64 feet. The height of tower and spire is 210 feet. With the exception of the organ, and clock and chime of bells, the Church was completed in December, 1880, and was duly consecrated by the Bishop on Thursday, December 9th. Invitations to attend the consecration were sent by the Vestry to the Bishops of Nova Scotia, Quebec and Maine, as well as to all the Clergy of the Diocese. Of the Bishops invited, the Bishop of Nova Scotia was the only one able to be present; and of the Clergy, a large number attended. Beside the Bishop of the Diocese, the Clergy who took part in the service were the Rector, the Rev. Canon DeVeber, Rev. Canon Medley, and Rev. Canon Partridge. The Lord Bishop of Nova Scotia was the preacher. His text was taken from Psalm xvi. 8, 9. After the service the Bishops, Clergy, other invited guests, and members of the congregation, to the number of 300 to 400, sat down to luncheon in the large room in the School House, where admirable arrangements had been made by a Committee of ladies. The evening service was at 7, when the Church was again crowded to its fullest capacity. The preacher was the Rev. Canon Partridge. His text was taken from 1 Cor. ii. 2. Thus ended a long-looked-for day, and Trinity Church once more occupied the old site. And though it lacked to some the associations attached to the Church that was, yet it was generally acknowledged that, by its size, stability, and beauty, it was a fitting substitute, and better adapted in many respects for the wants and taste of the present day.

One noticeable feature of the Church is the numerous and costly gifts that have been made by members of the congregation, and others interested in the building. Of these we would make special mention of the windows, all of which, except those in the clerestory, are of rich stained glass, and are, for the most part, erected to the memory of deceased relatives. The East window is especially beautiful, and was the munificent gift of the late Lewis Bliss, Esq., of

London, England, but formerly a worshipper in the old Church. It bears the following inscription:—"To the honor and glory of God, and in thankful acknowledgment of many mercies received through a life of 87 years, and also in loving memory of his father, the Honorable Jonathan Bliss, the late Chief Justice, and President of the Executive and Legislative Councils of the Province of New Brunswick, of his mother, Mary Bliss, and of his three brothers, John Worthington, William Blowers, and Henry, this window is dedicated by Lewis Bliss, A. D. 1880." The West window is the generous gift of Miss Murray, Mrs. Chas. Hazen and Dr. Botsford, each donor contributing one of the lights. Its subject is the Transfiguration. The aisle windows in the north and south walls are thirteen in number, and are filled each with the figure of an Apostle, thus forming an interesting and beautiful group. The large window in the north transept is of three lights, and is filled with stained glass to the memory of the late George Swinney, Esq.—the founder of a charity for the benefit of widows and orphans in the City of St. John—Eleanor Swinney, his sister, and to the late Thatcher Sears, and John Burchier Sears, the father and son, respectively, of John Sears, Esq., who erected the two side lights to their memory. The east window in

the transept is a memorial to the late Dr. Gray, and the window at the west end of the north aisle is the gift of George Wiggins, Esq., of Windsor, Nova Scotia, to the memory of his mother. Of other gifts we cannot forbear mentioning the brass eagle lectern, the exquisite and munificent gift of the late Mrs. Colebrooke Perley; the beautiful stone pulpit, the gift of H. L. Sturdee, Esq.; the font, presented by Miss Hazen and Mrs. Street; the sedilia and chair for the sanctuary, presented by the late Rev. Canon Scovil, and the carpet on the floor of the sanctuary, measuring about sixty-five square yards, which is all of needle work, and is the exquisite and skilful workmanship of about fifty ladies of the congregation. The organ was placed in the Church to the memory of Chas. Merritt, Esq., in January, 1882, and the clock and chime of bells were put in as a memorial of the Loyalists, in December, 1882.

Thus by many and costly gifts has the Church been greatly enriched, and its beauty and completeness so much increased. It is, we feel, matter for congratulation, that so noble and handsome an edifice should stand again on the old site, and bear tokens of much interest and generosity. May its increased resources redound to the glory of God in the conversion of sinners, and the edification of His people!

### Notings by a Layman.

THE NEW CHRONICLE Committee say that the paper has "come to stay," and, judging by their determined manner, they mean that it *shall* stay; so, gentlemen, you had better send them your thirty cents and your "copy," and help to make the journal a complete success, and creditable to the Diocese.

And there is room in this Diocese, and a mission, for just such a journal. The bulk of our people are in gross ignorance of the Church work that is being carried on outside the limits of their own parishes; and they are less united, and are less liberal in contributing to the general funds, than they would be if their ignorance was dispelled.

Let the plans for work in every parish, and the results, be published, that each may profit by the experience of the other—by the failures

as well as the successes, and let the needs of the Missions be told, frankly and honestly, and much good must follow.

Well, the meetings of the Synod are over, and those who feared a stormy session are relieved. Even the introduction of the Mission Chapel failed to create a bitter discussion; indeed the Synod is to be congratulated on the calmness and moderation which characterized that debate, and on the general tone of the speeches delivered.

There was one point settled by the vote that day, that the Synod, as an assistant in peacefully arranging the differences in the Diocese, is a failure.

Not long ago I visited an Indian's wigwam, and found a man teaching his boy to read from

the Bible. This man told me that his eldest son had been educated through the assistance of Governor Manners-Sutton, that the son had then taught the father, and he intended that all his children should receive as much instruction as possible. He said his priest scolded him severely for allowing his family to be taught by heretics, and added, "I listened to the priest but sent my boy to school all the same."

I discovered that he was not taking advantage of the free schools, and, on enquiring the reason, learned that his children had been at these schools, but they were subjected to so much ridicule and annoyance by the white children that they had refused to return.

"Do many of your people think as you do about educating their children?" I asked, and he told me that all of them did—all felt that the only chance their people had of making a comfortable living, now that game had become so scarce, was by being educated as the whites were; "and," he said, "all Indian children

would be sent to school, if they had a school by themselves."

What a mystery these unfortunate children of the forest are to us. Why is it, I ask myself, that they have so long remained an unsolved enigma? Is it because our minds can not comprehend a nature so entirely different from our own; or is it because their characters are so deeply covered with stoicism, so closely veiled by their pride-born reticence? Is it not, rather, that our inclination is at fault—that our desire to help these people is not strong enough to prompt us to exertion in their behalf. And are we never to understand them? Are they to be crushed out of existence through our indifference and ignorance?

We can not get rid of this responsibility by shutting our eyes—our indifference will not save us, so the sooner something is done the better for our credit.

ROYSTON.

## Rural Deaneries.

### Kingston.

**PETITCODIAC.**—The ladies of St. Andrew's Church held a very successful Bazaar and Fancy Sale on the 6th inst., and realized \$70. After paying for the insurance of the Church, the balance was reserved as the nucleus of a fund for purchasing a new organ. A new Mission room, nicely fitted up, was opened at Salisbury, on the 15th, by his Lordship the Coadjutor-Bishop. There have been no Church services in Salisbury for ten years, but now it is proposed to hold weekly services. Large congregations were present at both services. This makes the seventh station in connection with the Parish of Petitcodiac.

### Woodstock.

The most important feature in the work north of Woodstock, during the past month, has been the visit of the Right Reverend Bishop-Coadjutor to the Tobique River. Bishop Kingdon seems determined to know, if possible, every nook and corner of the Diocese, and to this end sought the co-operation of the Rural-Dean of Woodstock.

Mr. Hoyt addressed the Women's Aid Association, of Fredericton, on Wednesday, 3rd

June, and was ready to accompany the Bishop the next day, Ascension day, after an early celebration. On Thursday evening the pair arrived at Woodstock. Andover was reached in the afternoon of Friday. On Saturday a visit was made to Rowena and the eastern extension of Tilley. In this latter place a family was visited who have lately come from England, and who were much cheered by a visit from a Bishop. Holy Communion was celebrated on Sunday morning at Andover, when a goodly number joined in the Holy Feast, and wished their Bishop and their Pastor God speed. A service was held in the school-house at Birch Ridge, in the evening, when a large congregation assembled to welcome the Bishop, whom all remembered as having held a confirmation during last year. Here a visit was paid to a young nephew of the Rector of Springfield, who bids fair to be a valuable accession to the Church, and to the community in this settlement. It may here be said that the Guild is still at work, and that the Sunday-school, through the generosity of Mrs. Fraser and Miss Jacob, of Fredericton, and of St. Paul's Sunday school, of St. John, has a bright prospect for its future. On Monday morning the pilgrims bade

adieu to their host, Mr. Robert W. Crawford, who had shown much kindness, and after dining with Mr. John Giberson, of Arthurette, arrived in the evening at Three Brooks, when Evensong was read in the kirk, by the Rural-Dean, and a sermon preached by the Bishop. In fact, this was the course pursued during the whole journey—Evensong by the Rural-Dean, and the lessons and a sermon by the Bishop. On Tuesday the journey was continued to Foster Cove to dinner, and to Everett, when a service was held in the evening. Everett is a stronghold of mosquitoes, to which the Bishop had a special abhorrence; hence it was a necessity that the service should be held in the midst of a dense smoke. A censer was improvised and placed between the clergy and people, and fresh cedar bark was kindled, emitting a smoke fragrant, but stifling, while the heads of the congregation appeared and disappeared through the smoke. To this censuring of "men and women and other things" it is hoped no exception will be taken. After sitting in the smoke, during the remainder of the evening at Mr. Everett's house, the Bishop retired, with a smoke outside his bedroom window, and thus secured comparative immunity from the insects, as he reported having killed only forty-five during the night. Wednesday was an intensely hot day, still the journey was continued, and perhaps the beautiful scenery and interesting country distracted, to some extent, attention from the heat of the day. A halt was made at Riley Brook, for dinner, and after dinner a drive of six miles was taken to visit the Forks, where lives Mr. W. H. Miller, Councillor for Lorne, the last settler on Tobique—a Churchman. During the course of the afternoon a visit was made to Mr. Kjubin, a Russo-Greek, who is hewing out for himself a home in the wilderness. In the evening a service was held at Riley Brook. After service the Bishop returned with Mr. McDougall, an extensive mill-owner of the place, while the Rural-Dean accepted the hospitality of Mr. Councillor Gaunce. Thursday morning found the travellers homeward bound. After dining at Everett's they held service in the evening at Foster Cove, where were not a few points of interest. The service was hearty. The singing was greatly assisted by two young men, recently settled at this place, who had been members of a surpliced choir near Grosvenor Square, London. They express themselves as ready and willing to assist

in any way they can in Church work. Here the "*arcades ambo*," as the Montreal *Guardian* calls them, separated. The Bishop accepted the kind invitation of Mr. John Edgar to go to Three Brooks on a raft, while his companion drove the horse to the same point. After dinner, at Three Brooks, the journey was continued to Arthurette, where service was held on Friday evening. Next morning was spent in having the horse shod and in journeying to Red Rapids to dinner. After dinner the journey was made through Kintore, a most fascinating drive along the whole length of the Muniac stream, and down the River St. John to Upper Kent, where a halt was made for the night. Holy Communion was celebrated next morning at St. George's Church, Bandsville. A hearty Evensong service was held at Trinity Church, Andover, in the afternoon, and in the evening a third service was held at Four Falls, at which the Holy Sacrament of Baptism was administered. Sunday night found the pair at Mr. Grantham's Hotel, Aroostook Junction. Here the Bishop was introduced to some prominent lumber operators, with which introduction he seemed much pleased. On Monday morning the Bishop took train at Aroostook Junction for his home at Fredericton. It may not be amiss to note that the Bishop, on his previous visit, had taken the names of several whom he met, and afterwards remembered them by some trifle through the mail. This thoughtfulness was not lost upon the recipients. Everywhere it procured for him a warm welcome. One man walked three miles to thank him; another, a hotel keeper, told the Bishop he was welcome to stay every day in the year at his house free of charge. Thus ended a journey which must have been pleasing to the Bishop, and will, we hope, be profitable to the Church.

An addition to the Deanery of Woodstock has been made by the advent of Mr. E. B. Hooper, who has been appointed, during his diaconate, to assist in the work at Andover. Mr. Hooper entered upon his duties the 1st of July, and has been everywhere cordially received.

A grant has been made to Andover by the D. C. S., which, in future, will be confined to the Parish of Andover, and not include all of New Brunswick north of Woodstock.

Through the generosity of the Bishop-Coadjutor, who makes a grant from his own salary, the country north of Woodstock will be worked during the present year.

## Correspondence.

Correspondence is invited, and controversy may be allowed, but letters must avoid personalities, must be short, written on one side only, and duly authenticated. The Editing Committee is not responsible for the opinions of correspondents.

FREDERICTON, July 9, 1886.

DEAR SIRS,—Allow me to correct an error in your last number, page 72. You there state that the sum placed in my hands was \$1200. This sum was promised by the clergy assembled at Fredericton, on the understanding that the laity would respond to the call. As they did not in general do so, the clerical subscription was not (with a few exceptions) paid. The sum actually paid (and this not all at once) was about \$595, and of this about \$122 was returned to a subscriber who was in straitened circumstances. The error has evidently arisen from confounding the original subscription list of the clergy with the sum paid to me, by sundry remittances. This sum, never amounting to any thing like \$1200, has, by careful nursing and some benefactions, grown to \$2,600. If \$1200 had been paid to me the present sum would have been much larger.

Requesting the favour of your inserting this correction in your next number,

I remain,

Yours very truly,

JOHN FREDERICTON.

SIRS,—It is, of course, too late to make any alteration this year in the mode of insurance but I would suggest that the Church Society be the insurer. Exclusive of the Cathedral and Trinity Church, St. John, the number of Churches in the Diocese may, I think, be put down at 120, and the number of parsonages at 40, making a total of 160 Church buildings. Owing to the defective character of the returns published by the D. C. S. it is impossible to give the exact figures, but the above numbers may, I think, be safely taken to be correct. These buildings may fairly be assumed to be worth, on an average, at least \$2,000. That is, it would take, on an average, at least \$2,000 each to replace them were they all burnt or destroyed. Insuring them for one half their value, or for \$1,000 each, we have a capital sum of 150x1000, or \$150,000 to be insured. The rate of insurance on Churches is 2 per cent. for

three years, and on parsonages 1½ per cent. for the same period. Taking \$120,000 to represent half the value of the Churches, and \$40,000 half of that of the parsonages, the premium on those amounts would be—

On \$120,000 @ 2 p. c., .....	\$2,400
On \$40,000 @ 1½ p. c., .....	600

Total premium for 3 years, .....	\$3,000
Or for one year, .....	1,000

Which would allow the Church Society a yearly income of \$1,000 out of which to pay losses.

Looking at the past history of the Diocese we certainly do not find that one church or parsonage is burnt per year. His Lordship the Bishop could, no doubt, enlighten us on the matter of Churches burnt during his episcopate. I very much doubt if there have been ten, even including the great fire at St. John. Assuming, however, that in the next forty years there were double that number, or twenty, burnt, insured for \$1,000 each, that would make a loss of \$20,000 the Society would have to pay—out of an income of \$1,000 a year, or \$40,000 for 40 years; leaving the interest of the money to pay for the expense of management. Even if the Society had thus to pay a loss every other year of \$1,000, which would be, as all insurance and business men would admit, a most extraordinary average, the Society would still have at the end of every ten years \$5,000 to the good.

If there are any flaws in this argument I should be glad to have them pointed out.

The subject is an important one, I have heard many persons wonder why the Church does not thus be its own insurer, and knowing of no way to gain information except through the CHRONICLE, I venture to ask you to publish this letter, in the hope that some of the business men of the Province will either shew that the scheme is impossible, or, if possible, will help to bring it about.

PHENIX.

### THE COUNTRY CLERGY AND THE BOARD.

SIRS,—I have noticed at the meetings of the D. C. S. a disinclination, on the part of the clergymen, to have any matters they brought forward referred to the Board of Home Missions. Why is this? Is there any good reason for it, or is it a mere whim?

Will some one kindly explain this for the instruction of

A CITY DELEGATE.



## Children's Page.

### LITTLE LAWRENCE'S NEIGHBOURS.

**N**OW, youngster, mind you don't go down town at all, go straight up to the park, and be home by two."

"All right, dad. Good-bye, auntie!" and with that young Lawrence ran down the stoop of a house in Lexington Avenue, and laughingly waved his hand to his father and aunt, who stood at the door-step.

"I hope nothing will happen to him," said the lady. "Why should there?" answered the gentleman, a wealthy New York merchant. "A lad of ten is surely old enough to be trusted to go to the park and back by himself."

"He is so thoughtless and venturesome," pleaded the lady.

"All the more reason he should learn to look after himself. However, you'll see he'll come back for his dinner, hungry enough to eat all the bears and tigers in the gardens.

The lady looked after him a minute, and then went in, shutting the door behind her.

As a clock struck two there was a cry, a shout; a cart with a grey horse drove on, and a little boy was lying down on the curbstone in Broadway, between 13th street and 12th street, with blood trickling from a gash in his head. Some passers by picked him up, and took him into the store of a druggist, who washed his wound, and, seeing that he remained senseless, telephoned for the ambulance, which soon came at a full trot. The boy was placed in it, and off went the ambulance, ringing its bell and crashing along. When the little fellow came to his senses he found himself in a cot in the children's hospital. Everything was very strange; the row of white beds on either side of him, nurses moving about so quietly. Where was he? He shut his eyes to think, and then he thought he saw a big grey horse coming straight down on him; he uttered a cry and re-opened his eyes. The doctor, who had just entered the ward, stepped up to him.

"Well, my little man, so you have come to, can you tell me who you are?"

"Lawrence York, sir."

"And your father's name?"

"Reuben York, sir."

"Reuben York! Here nurse, you attend to this youngster while I telephone to his father.

We'll soon have your father here my boy," and off the doctor went to telephone to Mr. Reuben York, who was well known to him by name.

"Oh dad! I'll never do it again," was Lawrence's first words when he saw his father, and he told him how, finding on his return home from feeding the animals in the park, that he had an hour to spare before dinner, and so had gone just as far as Union Square, and then past the first block in Broadway, and that, in trying to cross over, a big grey horse had knocked him down.

"Oh dad, do take me home, do? I'll never disobey you again!"

"No, Lawrence, I can't."

"Oh, dad, do, please do, take me home."

"My dear boy, I can't, the doctor tells me that, besides the cut in your head, you have sprained your ankle, and strongly advises me to leave you here, some days at any rate. You are very well taken care of here, quite as well as you would be at home. Your aunt Tilly will come and see you if you are a good boy; and, besides, it is just as well that you should learn that if you choose to do only what you like, you will be forced sooner than you expect to put up with things you don't like."

After remaining a few minutes longer Mr. York rose to leave. "And what shall I tell auntie? Have you any message for her?"

"Tell her, please, that I know who my neighbour is."

"Anything more?"

"No, auntie will know. Goodbye, dad," and Lawrence held his arms out to his father, who, stooping, kissed his little boy, and then hurried home to relieve the suspense that he knew auntie must be in about little Lawrence.

"Oh, Lawrie, and are you much hurt, dear?" asked kind aunt Tilly that evening, for she could not rest till she had seen her little nephew.

"No, auntie, I don't feel hurt at all; only my ankle seems as big as my head, but it don't hurt unless I try to move it, but, oh auntie, I am sorry that I disobeyed dad, but yet I'm glad."

"Hush Lawrie, you shouldn't say that."

"But I am glad," persisted Lawrie, "that I went down Broadway."

"Why, dear?"

"Because I know now, auntie, what you meant last Sunday when you told me about the poor man on the road, whom the priest and the other man passed by, and how a man who wasn't thought much of by the others came along and took care of him and looked after him."

"Is this what you meant when you told your

father to tell me that you knew who your neighbour was?"

"Yes, auntie, and if I see any one again whom I can help I'll not pass on the other side again."

"Why, Lawrie, what do you mean? Was it because you would not help some one that you tried to cross Broadway?"

"Yes, auntie," said the boy, flushing up. "I'll never say again as I said last Sunday, that the poor people were not my neighbours, because they lived so far away, and that I never saw any one in the street who had been robbed. When I came back from the park, instead of going home, I thought as I had such lots of time, I'd go down Broadway just a little piece, only as far as the first block. Oh, auntie, I never meant to go any further," and Lawrence put his hand out eagerly from under the quilt, "but as I was standing at the corner of the block, a boy came along the side street carrying in his hands a large package of books, without any covers on them, that reached right up to his chin, and his face above the books was all black and dirty, and his hands were as black as ink, he had no cap or coat on, his shirt was all stained, his trousers were all patched, and he had such large boots, auntie, that I thought why didn't he get nice boots to fit him like mine. Then all of a sudden he slipped, and down came the pile of books, some went in the roadway and some slid as far as where I was."

"Didn't you help him, Lawrie, to pick them up?"

"Oh, auntie, they were all muddy, and I thought I'd get my hands and clothes soiled, but I think I might have helped him if he had asked me nicely, but, running into the roadway to pick up the books that had fallen there, he shouted out to me, 'Hi mate, pick those up, sharp!' and when I hesitated he cried out, as he was grabbing a book from under the horses feet, 'Yah wooden legs, can't they bend?' When he said that, and I saw that the other people didn't stoop to pick up the books, but only just walked on, I too crossed the street, and then after a while, being afraid that it was getting late, I turned back, but the boy was still there, and one of those funny men who go about between two boards had taken his boards off, and was piling up the books for him, so that rather than meet the boy again I ran across Broadway, and a big grey horse that was on the other side of a Broadway bus, so that I couldn't see it, knocked me down, and, auntie, I know now that that little boy was my neighbour, and I ought to have helped him, and not minded how he asked me."

"Yes, dear, you should have helped him, and, see, while you would not be a neighbour to that little boy others have been neighbours to you."

"Who, auntie?" asked Lawrence.

"The passers-by who took you into the kind druggist, and the druggist himself, who washed

your wound and sent for the ambulance."

"Yes, so they were," said Lawrence very quietly.

"And some one else was a neighbour to you?"

"Some one else, why who auntie?"

"Why this hospital. This is an inn where good Samaritans pay that their poor neighbours may be well taken care of; the word hospital means the guest's house, and in some countries it is called 'God's house.' Of course that is not the only meaning of the story, because everything Christ said while he was upon earth has at least two meanings, one for the body and one for the soul. The inn is God's Church, where we are healed and fed by His two Sacraments. One meaning has been made clear to you, I hope the other meaning will also, some day, be made clear to you. I am glad you know now the meaning of the word 'neighbour.'"

Little Lawrence was moved home in a few days.

When his father went up to his boy's room to see him, he found him kneeling on the floor piling up all his toys in a big basket.

"Well, laddie, you're very busy."

"Yes, dad; see, I've got all my toys together."

"To have a good play?"

"No, dad, I'm going to pack them all up, and send them to the hospital, if you will let me; please do, there's such lots of children who have no toys."

"Yes, Lawrence, and I shall send them something also."

"Oh, will you? Then will you write the labels for me? and, dad, please write in the corner of it—" "From Lawrence to his little neighbours."

And even after he was well enough to run round he did not forget the lesson he had learnt, for he was always willing to help others, and twice a year he made his toys and books into a parcel and sent them to the hospital.

And if you, boys and girls, also wish to copy Lawrence, ask for the nearest hospital, or ask your parson if there is not some sick child, the monotony of whose sick bed you cannot relieve by gifts of books, toys or flowers.

Many months after, when a very good man, Lawrence's godfather, came to see him, and asked him—"Well, Lawrence, I am told you have a good many neighbours. Who are they?"

The lad looked down and answered shyly:

"My neighbours are all those whom I can help, or whom I can please."

And the good man thought that that was not a bad answer to the question which had once been asked of his master—

"Who is my neighbour?"

DIOCESE OF FREDERICTON.

QUESTIONS FOR PRIZES.

I.—THE BISHOP COADJUTOR'S PRIZE.  
A TEACHER'S BIBLE.

- 36. How did Solomon open up the commerce of Palestine?
- 37. What caused the revolt of the ten tribes?
- 38. Who built Samaria?
- 39. Give a very brief sketch of the history of Elijah.
- 40. For what is the battle of Ramoth Gilead noted?

ANSWERS RECEIVED.

- April—G. R., G. H., Anon.ymous.
- May—G. R., G. H., Anon.
- June—C. D. S., G. R., E. S.
- July—E. S.

II.—THE EDITING COMMITTEE'S PRIZES.

CLASS 1.—A handsome Church Service.

- 24. What of the Gloria in Excelsis is addressed to Christ?
- 25. When were the final Rubrics inserted?
- 26. What was the object of the 2nd and 3rd of these Rubrics?
- 27. At what times of the year formerly was Baptism usually administered?
- 28. What is the rule of the Eastern Church as to the mode of Baptism?
- 29. What is the literal meaning of the word regeneration?
- 30. What is there in the Baptismal office peculiar to our Church only?

CLASS 2.—A handsome Prayer Book.

- 25. Define the word "offertory."
- 26. Is there any authority for the solemnization of matrimony in private houses?
- 27. What is the order of the Prayer Book as to the mode of Baptism?
- 28. What are the main differences in our order of Confirmation from that of the Eastern and Western Churches?

CLASS 3.—A Prayer Book.

- 26. What is the literal meaning of the word "Confirmation?"
- 27. Prove by the Prayer Book that Confirmation is not of the same importance as Baptism and Holy Communion.
- 28. Write out the Versicles and the Prayer which the Bishop offers up before he confirms, giving the Scriptural origin of each part.
- 29. What does the Church require of candidates for Confirmation?
- 3. When does the Church direct that baptized persons shall be confirmed?

ANSWERS RECEIVED.

- CLASS 1.—May—C. E. C.  
June—C. E. C., H. B. S.
- CLASS 2.—May—G. R.  
June—G. R., Louisa.
- CLASS 3.—June—M. B. C.

All answers to be enclosed to Box 264, Post office, St. John, N. B., and marked on the envelope "CHRONICLE Prizes."

Parish of Carleton.

We were again cheered by the visit of a number of the clergy on the 2nd ult., and we have to thank the Rev. W. J. Wilkinson for his very excellent sermon. Prayers were said by Rev. C. B. Kenrick, Rev. Canon Neales, and Rev. H. S. Wainwright reading the Lessons.

At the children's service, the first Sunday in July, the choir seats were occupied by children, who sang the canticles and hymns in a manner very creditable to themselves, especially as it was their first attempt.

On Monday, 12th ult., about a hundred children of the Sunday School, accompanied by their friends, went over to the Bay Shore for their annual pic-nic, and spent a very pleasant afternoon. Prizes for regular attendance from Epiphany to Trinity were distributed, there being no less than thirty-five successful candidates, of whom twelve (six boys and six girls) had not missed a Sunday. Their names are John Ralston, Charles Turner, Henry Ralston, Chipman Sweet, John Sweet, Thomas Fowler, Inez Bigelow, Elizabeth Turner, Minnie Dykeman, Jessie Lawson, May McLeod and Annie Turner.

We were able this year to report, as the amount of subscriptions and collections for the Diocesan Church Society, the sum of \$30.45, viz: \$11 for the Incapacitated Clergy (special) Fund, \$4 for the Clergy Widows' and Orphans' Fund, and \$15.45 for the General Purposes of the Society.

Baptisms.

IN SAINT GEORGE'S CHURCH.

- July 7. Henrietta Nixon Gordon.
- " 13. William Henry Hoffman.
- " 13. Annie Wells Hoffman.

BY PRIVATE BAPTISM.

- July 2. Annie Isabel Sewell.

Marriages.

- July 6. George Frederick Napier and Susie O. Stackhouse.

Burials.

- July 14. Letitia Wright Edmundson, 7 months.
- " 21. John Wiggins Ralston, 52 years.

Services.

Services in month, 30; Celebrations of the Holy Communion, 5; Communions made, 72; Offerings in Church, \$40.82 for the Parish, \$16.45 for the D. C. S., and \$4.15 for the Rectory Fund—total \$61.42.

Rectory Fund.

July 2. Collection in Church.....	\$4 15
" 8. Charles Emerson.....	15 85
" 10. Miss Lee.....	1 00
" 11. Miss G. Lee.....	1 00
	\$22 00

Previously acknowledged..... 1,539 51

Total to date..... \$1,561 51

We still need \$738.49.

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