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St. John's Church Record.

And Parish Notes.

Vol. 2.

JULY, 1892.

No. 18.

PARISH OFFICERS.

Rector:
REV. JOHN CECYIERS, M. A.

Wardens:
J. R. ARMSTRONG.
W. H. MERRITT.

Vestry:
GEORGE F. SMITH.
W. M. JARVIS.
G. E. FAIRWEATHER.
W. K. CRAWFORD.
R. B. EMERSON.

A. T. THORNE.
G. A. KNODELL.
A. W. ADAMS.
G. L. ROBINSON.
G. G. RUEL.
F. W. DANIEL.
J. A. BELYEA.

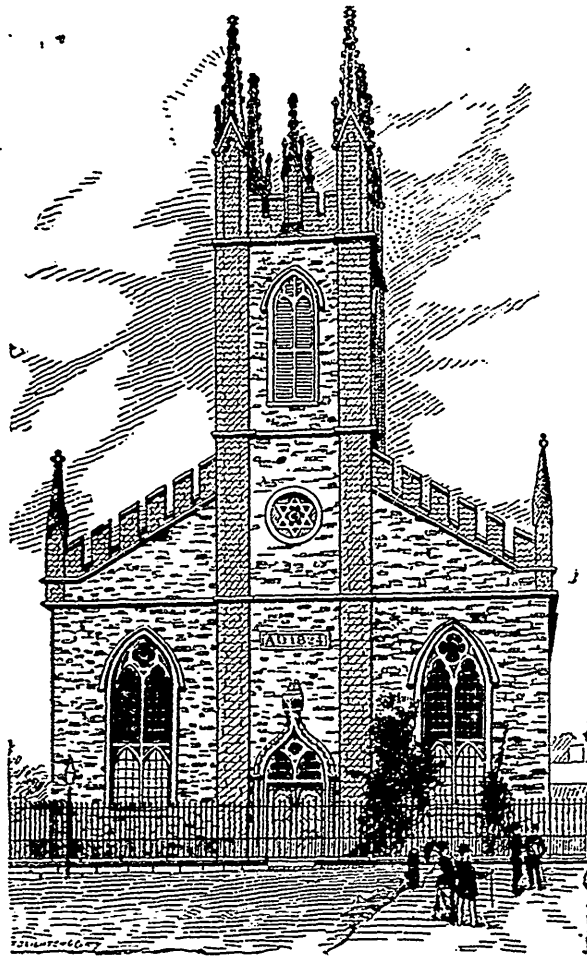
Vestry Clerk:
FRANK O. ALLISON.

Auditors:
W. H. B. SADLEIR.
T. B. HANINGTON.

Delegates to Synod:
W. M. JARVIS.
J. R. ARMSTRONG.

Delegates to D. C. S.
H. E. WARDROPER.
G. G. RUEL.

Organist:
JAMES S. FORD.



SOCIETIES, &c.

Sunday School:
Supt.—G. E. FAIRWEATHER.
Librarian—W. H. Merritt.
Assistant—F. Hunter.
Organist—Miss Wilson.

Ladies' Association of Church
Workers:

Patroness—Lady Tilley.
President—Mrs. G. F. Smith.
Sec'y-Treas.—Miss Lawrence.

Girl's Association:

(Seniors).
Treasurer—Miss A. DeForest.
Secretary—Miss McKean.

(Juniors).
Managing Committee—Mrs.
McAvity, Miss Hunter, Mrs.
Lordly, Miss Seely, Mrs. C.
F. Harrison.

Young Men's Association.

President—A. O. Skinner.
Vice-Prest.—G. G. Ruel.
Secretary—H. C. Wetmore.
Sec'y. Debating Club.—C. F.
Sanford.

Boys' Association.

Captain—S. J. Payne.
Vice-Captain—W. Hare.
Secretary—A. Berton.

Domus Society.

Pres.—Mrs. G. M. Armstrong.

District Visitors.

Miss J. Barlow, Mrs. Kaye,
Mrs. Lawton, Mrs. G. L.
Robinson, Miss Sadleir,
Miss Thorne.

Treasurer of Poor Fund.

W. K. Crawford.

SERVICES IN THE CHURCH:

Sunday.—Morning Service at 11; Evening Ser-
vice at 7.

Wednesday.—Evening Service according to notice.

The HOLY COMMUNION will be administered on the first
Sunday in the month, after Morning Service, and on
the third Sunday, at 8 A. M.; also on great festivals.

Applications for pews to be made to the Vestry Clerk, F. O. ALLISON, at the Shipping Office.
The Ushers will show strangers to vacant seats.

St. John's Church Record, And Parish Notes.

EDITED BY THE RECTOR, ASSISTED BY MEMBERS OF THE
YOUNG MEN'S ASSOCIATION.

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JULY, 1892.

PARISH NOTES.

The death of Mr. J. J. Kaye removes from our Church and city one more from the rapidly diminishing number of men of the older generation, strong, earnest, and able, averse from publicity and party clamour, but masters in their own work, and examples in their profession as in their family. For such citizens and churchmen there is urgent need now. May our young men be endued with spiritual and mental strength to fill the many vacant places.

On Whitsunday the Rector made once more his annual appeal on behalf of the Diocesan Church Society. Preaching from the text 2 Corinthians ix. 12, he pointed out that St. Paul's eagerness to gather contributions for the church at Jerusalem must have exposed him to criticism, and even charges of inconsistency. The Christians of Jerusalem were notoriously hostile to him, they had cast doubts even upon his apostleship, had contradicted his teaching, and had thwarted his work in many ways. But none the less he was zealous in providing for their needs, though he could protest against their errors, and even resist St. Peter to the face, when he "stood condemned." (R. V.) Why was this? Firstly because St. Paul's weapons of controversy were spiritual, and his love universal; secondly, because these Judaizing Christians were his brethren always, members of the same Church of Christ, although entangled in certain errors. A policy of abstinence and isolation had been tried in this diocese, and had failed disastrously. To that mistaken policy alone the present prevalence of certain opinions might be attributed. For it was the gravest fallacy that Churchmanship meant sacerdotalism, when in reality the sacerdotalist was the defective Churchman. When Thomas Arnold exclaimed that he was for "*High Church and no Priest*," (Stanley's Life, II. 265), he expressed in an epigram the watchword of true evangelical teaching. Therefore the appeal was made to them, and made not the less earnestly now, because at the same time he might utter a firm protest against any attempt to impose the opinions of one section as the undoubted voice of the whole Church of England.

Once more the subject of proprietary seats was forced upon the attention of our people when, during the past month, a pew was offered for sale by public auction. The natural sense of distress at this desecration of God's house was in some measure alleviated when it was known that the owner of the pew had ceased to attend our church, some months

before the vote of the congregation was taken on this subject; and also that the pew, although nominally sold, was in reality bought in by a person bidding on behalf of the owner. These circumstances, upon which comment is needless, will we trust be overruled by God as a help to remove more speedily the unfortunate condition under which our Church suffers.

CHURCH DOCTRINE—BIBLE TRUTH.

Continuation.

Our preliminary notice of Mr Sadler's book has elicited many expressions of approval, from lay as well as clerical correspondents. One protest has been made against it, which merits to be noticed here. Professor Vroom of King's College, Windsor, has written both privately to the author of this review, and publicly to a Charlottetown journal which inserted some extracts from it, denying in the most unqualified terms the statement that Mr. Sadler's treatise is, or ever has been, a divinity text-book at Windsor. On turning to the Calendar of King's College, however, we find (page 49 last line,) the following:

"For Divinity students the following text-books and books of reference are recommended:"—(Then follow lists of books, among which we find, p. 50, 13th line from above, "*Sadler's Church Doctrine*.")

Mr. Vroom possibly draws a distinction between "text-books" and "books recommended for reference," but it seems curious that he should not have thought fit to mention the fact in connection with his denial. However we gladly receive his assurance that the work is not a text-book, and hope that he will use his influence to remove it altogether from the calendar.

Turning now to the book itself, it is necessary to point out another matter which alone would disqualify the volume from being a guide to theological students. It is hardly credible, but such is the fact, that in his examination of various teachings concerning the Lord's Supper Mr. Sadler ignores entirely that which from Hooker's time onward has been the distinctive and authoritative Anglican view, so far as numbers and official authority can make it, up to the present age, that teaching, namely, which (in Hooker's words) recognizes the real presence of Christ only in the heart of the faithful receiver; with the Book of Common Prayer refuses to see in the sacrament any sacrifice other than that of "praise and thanksgiving," as well as of "our souls and bodies;" and finally, with the great theologian Waterland, regards that holy sacrament as a "feast upon a sacrifice." Now this teaching, we repeat, is simply ignored, and the student is led to infer that there is no alternative between the virtually Romanizing doctrine which regards the *One Sacrifice* as being symbolically repeated, however the idea may be veiled in description, and on the other side that "barest figurative view" which the writer is pleased to ascribe to all those misguided persons whom he styles Calvinists, Puritans and Ultra-Protestants. The reason why Mr. Sadler and his school do not openly attack the doctrine

of a spiritual presence conditional upon faith, is because they dare not. Not only Evangelicals, not only those old-fashioned Churchmen faithful to their Articles and Prayer-book, but even those who could claim to be High Churchmen, like the late Dean Burgon, would have protested in no measured terms. Mr. Sadler's own bishops would have disavowed him; Convocation would have condemned him. The open policy being clearly out of the question, it seemed better to act in the manner described. In our former article we have shown with what extraordinary sophistries the argument is conducted, in the interpretation of the words, "Do this in remembrance of me." If our readers wish to contrast this method of argument with that pursued by one who is indeed a strong High Churchman, but at the same time a scholar and a writer of scrupulous candor, they have only to refer to Canon Mason's "Faith of the Gospel," (p. 309) where the interpretation of these words is considered. Canon Mason urges all that is fairly conceivable in favor of the applied sense of "*facite*," yet his honesty compels him to add: "But the rendering '*Offer this*' has against it the fact that it is of recent origin. All the Greek Fathers, with the exception of Justin Martyr, treat the words as meaning, '*Perform this action*.' . . . They do not give so much as a hint that another rendering of the word '*this*' had occurred to them. Such would hardly have been the case if the Evangelists and Apostles had understood the words so differently."

None, we suppose, would suggest Canon Mason's treatise as an entirely adequate text-book in the case of candidates for ordination, yet it would be infinitely preferable to the book under examination.

Our last extract is from the tenth chapter, the object of which is to prove that the profession of Evangelical doctrines leads gradually but certainly to a denial of the divinity of Christ. It was this remarkable chapter to which the late Bishop Lightfoot once referred, with the strongest condemnation, in the hearing of the writer of this notice. And indeed one can imagine the scorn of the great scholar for the tissue of hateful sophistry by which it is attempted to blacken the teachings of so many great bishops of our church, so many saintly lives, and so many martyrs.

The method begins with an ingenious choice of terms. The alternative is drawn between "Primitive Christianity" and "Puritanism" or "Calvinism;" Mr. Sadler's views being assumed to represent the former, and the latter titles fitly to describe all teaching of which Mr Sadler does not approve. We might notice, in passing, the ignorance (if we may charitably so regard it) which at the present day talks loosely of Calvinism. Anyone with the slightest claim to theological knowledge should be presumed to have read the late Professor Mozley's demonstration of the practical identity of Augustine's and Calvin's teaching.

He should be aware of the splendid eulogium which Hooker uttered concerning the great Swiss reformer, whose views concerning predestination only follow the logical outcome of his master's teaching, and arrive at consequences far less extreme and repulsive than those of Fulgentius and Gottschalk.

Even the Jesuits were honest enough to confess this in their

famous saying: '*Paulus genuit Augustinum, Augustinus Calvinum et fratres ejus*. But the word "Calvinist" has a bad sound, and so it is useful. It implies something unknown to the student, who has read as little of Calvin's writings as probably Mr. Sadler himself, and the unknown is in this case presumed to be heretical. We are ourselves far from adopting the Augustinian principles of Calvin's Institutes: but we can only express the belief that if Mr. Sadler were to study Calvin's masterly commentaries upon Holy Scripture, he would learn much more of 'Bible Truth,' and of Church doctrine, than he now is able to communicate.

Mr. Sadler asserts (p. 363, ed. 1880) that "*it took one thousand years to corrupt Primitive Christianity into Popery, whereas it did not take one hundred years to corrupt Calvinism into Socinianism*." We will pass over the first clause of this extraordinary declaration with the remark that Mr. Sadler's reading of Church History must have been singularly imperfect if he sees no corruption until a thousand years after the foundation of the Church. The errors which are held in the Church of Rome, and in a greater or less degree by many outside her barriers at present, had their origin at a far earlier period. Does Mr. Sadler think that it was not till a thousand years had elapsed that the Christian Church condemned the marriage of the clergy as sin, or approved the worship of the Virgin Mary and the admission of images in churches, or sold pardons and indulgences, or profited by credulity and ignorance in the manufacture of relics?

To a student of Church History such a sentence of itself betrays the mind not of a theological writer but a pamphleteer, fluent with telling phrases, careless of facts. But we turn now to Mr. Sadler's second clause; "Calvinism" means, in his vocabulary, all Evangelical doctrine. Cranmer, Ridley, and Latimer were Calvinists in this sense, however strongly they may have held to antiquity, or been influenced rather by the distinctly different Lutheran currents of their age. Parker, and Grindal and Jewell were Calvinists; Hooker is a Calvinist, though a few detached passages may be safely extracted and the rest of the Ecclesiastical Policy ignored; Bishop Hall was clearly a Calvinist, since he attended the Synod of Dort, and declared that Episcopacy was not an absolute essential of christianity. Cosin and Bramhall and the great galaxy of 17th century churchmen cannot have been free from this poisonous leaven, for their teaching both as to sacraments and church government is widely different from that of Mr. Sadler. At what period, then, if our writer's formula be correct, does the reformed Church of England sink into Socinianism? When does the fatal "hundred years" begin, and when does it end? Does Mr. Sadler trace Socinian influence in the great Evangelical revival of the 18th century, that first "Oxford movement," which moved the stagnant waters of our church? And yet, according to his elastic definition, this was a "Calvinist" movement. Were Fletcher of Madely and Romaine, and Venn and Toplady, who knew nothing save Christ and Him crucified, the preachers of a doctrine which denied His divinity? It is hardly possible to restrain a just indignation at a method of polemic

which degrades itself by resort to such expedients. Far differently did another teacher, himself as averse to Calvinism as Mr. Sadler could be, speak of these great men and their influence. The late Cardinal Newman, in the first chapter of his *Apologia*, says of the famous Evangelical commentator, Thomas Scott, that "he followed truth wherever it led him, beginning with Unitarianism, and ending in a zealous faith in the Holy Trinity." It was he who first planted deep in my mind that fundamental truth in religion." What avails it for Mr. Sadler to point out that some detached bodies of christians have fallen into error, that the Church of Geneva fell away during the 18th century, while he studiously conceals the fact of its revival under Cesar Malan afterwards? Was the state of Geneva or Polish Protestantism worse than the orthodoxy of the Greek Church, mouldering in superstition, or of western monasteries, hot-beds of unmentionable vice? Might not the same arguments be turned against Christianity itself, since we find errors in the Apostolical Church so soon after the Pentecostal gift?

And might not the Evangelicals, if they condescended to use Mr. Sadler's weapons, prove by a historical *catena* far more complete, and by logic much less halting, that the maintenance of Mr. Sadler's own opinions leads, within a period far shorter than a century, to unveiled Romanism. They could point to the Tractarian movement, and the perversion of Newman, Manning, Ward, and nearly all its leaders. They could trace the course of modern Ritualism, and quote the numbers of prominent High Churchmen who have followed in the same path, from Orby Shipley to Lake Rivington, who now declares that no ritualist can honestly remain in the Church of England. They could quote the recent utterance of Archbishop Vaughan, who asserts that the modern High Church party from first to last, has been unconsciously preparing England for a reconciliation with Rome.

This would be easy work for Evangelicals, doubtless,—but we are glad to say that it would also be impossible. Not with such weapons do they contend for the purity of the faith or vindicate the truth which they teach. They do not stoop to poison the wells of history, by subtle suggestion, by use of ambiguous terms, and by imposing upon the ignorant by bold assertion of that which the hearer has neither power nor inclination to verify. They argue for the truth and not for victory, and so they relinquish many a controversial advantage. But they plead not the less earnestly, because they do not call their opponents heretics and Socinians, because they do not grudge their presence within the pale of the Church of England, any more than in the Church of Christ.

We earnestly hope that this unfortunate book will be withdrawn from its present place, whether as textbook or book of reference, both in our own diocese and in the theological curriculum of King's College. We have urged it frankly as being opposed to the opinions which Mr. Sadler proclaims. But apart from this, in the interests of High Churchmen themselves, such a step is of urgent necessity. The High Church party includes within its ranks many scholars of conspicuous ability and chivalrous honour. Does any one think that Keble or Dr Pusey or Canon Liddon, or (of living men) Bishop Wordsworth or Bishop King even, or Mr. Gore

or Canon Mason, would stoop to Mr. Sadler's slanders and sophistries? Why then (it may be replied,) do they not protest, as Pusey and Liddon did once protest against the scurrilities of Dr. Littledale? That is a painful question.

The answer, we suppose, is that these leaders lack the moral courage to disavow publicly a writer who "means well," is on the "right side," although in private they readily express dissent and regret. But we do not ask for a formal condemnation of Mr. Sadler's book; all we protest, most earnestly although most respectfully, is against the extraordinary step of placing it on a pinnacle of authority, side by side with the immortal works of Hooker and Pearson and Butler, as a guide to the doctrine of our beloved Church of England.

CHURCH NEWS.

One of the noblest deeds in modern Church history has been achieved by Dr. Westcott, Bishop of Durham, in bringing to an end the terrible strike of the colliers in the North of England, through which incalculable suffering has been inflicted on many thousands. The Bishop invited the representatives of both sides to meet him at Auckland Castle, and laid before them a practical proposal for a settlement. The result of the meeting is stated in the following notification issued from the Coal office:

"In compliance with the invitation of the Bishop of Durham, the Wages Committee of the Durham Coalowners' Association yesterday proceeded to Bishop Auckland, and there met the Federation Board; the Bishop presiding. The result of this meeting is shown in the following resolution:—
"The Federation Board having offered explanations as to the establishment of a system of conciliation in the future, which the Bishop of Durham recommends the owners to accept as satisfactory, and the Bishop having strongly appealed to the owners, not on the ground of any judgment on his part of the reasonableness or otherwise of the owners' claim of 13½ per cent., but solely on the ground of consideration for the impoverished condition of the men, and of the generally prevailing distress, to reopen the pits at a present reduction of 10 per cent (that is from 35 to 25 above standards) with the full expectation that wages will hereafter be amicably settled by the system of conciliation contemplated; the owners yield to the Bishop's appeal on these grounds, and assent thereto."

The Bishop of Durham has issued the following letter to the incumbents of the diocese:—"I shall, I am sure, give expression to your own desire in requesting you to ask your parishioners to offer their humble and hearty thanks to God for our happy deliverance from the strife by which the diocese has been long afflicted; and to pray that we may all hereafter be enabled through His help to set forward more effectually than before the cause of brotherhood and love, by which we are taught that christians should be known."

THE critics of the Church of England, who are too apt to regard her activity as mainly expended upon party strife, are learning to understand that her real strength is in the men who stand aloof from all parties, High, Low and Broad, who live for the work of gaining souls and extending

the knowledge of God's Truth, Those who once scoffed at the appointment of such a man as Dr. Lightfoot to the difficult diocese of Durham, thinking that because a man was a scholar of European reputation he could not therefore be a practical administrator, are now altering their opinion. How truly the spirit of a great bishop is communicated to his subordinate clergy will be realised by the following incident :

"The Rev. Harry Bryant, curate of Bear-park, has charge of the Mission Church at Broompark, where he resides. The fuel at the soup kitchen at Broompark had run short, and a deputation of the men waited on Mr. Holliday, the manager, for permission to take coal from the supply furnished for keeping in motion the pumping engine, &c. Mr. Holliday, it is said, stated that as he and his subordinates had themselves to win the coal, and that as it was worked from a very low seam, he could not give the permission, but the men were quite welcome to descend the mine themselves, and hew as many coals as were required. This they demurred to as they reckoned there was a principle involved. Mr. Bryant was standing by, and he saw at once that unless something was done instantly the destitution must become infinitely greater than it was then. Accordingly, summoning up courage, he requested of Mr. Holliday permission to descend the mine, and hew the coals himself. This was readily granted, and the next moment found Mr. Bryant in the colliery office changing his clerical garb for the pitman's "duds." He then descended the shaft, and was piloted by Mr. Holliday to the face in the Hutton Seam, where he at once set to work in downright earnest, and in less than an hour two tubs of coal the produce of Mr. Bryant's labour, were sent to bank, and from thence to the soup kitchen, and thus the long-looked for meal for the poor hungry bairns was secured.

A meeting was held recently in London to promote the erection of a monument in Westminster Abbey, to the memory of the great schoolmaster, Dr. Arnold of rugby. The Dean of Westminster, one of Arnold's pupils, declared that Arnold's life and work made an epoch in the history of English education, that the results of his work had been so great and so far reaching that it would have been impossible to estimate it fifty years ago as we did in a measure to day. The poet Cowper obviously gave up English schoolboy life as an incurable evil. His language found echoes in the judgment and in the practice of vast numbers of religious and thoughtful men, among whom was a widespread feeling that our public schools were "seminaries and nurseries of vice." No one had a keener sense of the danger to which such societies were exposed than Thomas Arnold. But he did not despair. He set himself with the whole energy of his nature to combat them; to breathe a higher tone into the moral, the religious, the social, the intellectual life of such societies of English boys; to raise the views of parents regarding the office of such schools; to raise the tone and inspire the whole life of the masters who worked in them. It was a hard and long an uphill fight; but even in his lifetime he saw much of the battle won. But the results of his work which he lived to see seemed as nothing compared with those of which he could but sow the seed in far other fields. Directly and indirectly the influence embodied in Arnold's career had changed the whole

attitude of a vast portion of English parents, of English teachers, of the youth of England towards school life. This change had called into existence school after school intended not for one class of life only, which would never have existed or found work to do but for the revolution of which he was the central spring.

"BEYOND THE HILLS."

The daffodils fling far the flag of Spring,
Their golden troop the garden-fortress fills,
And bird-throat bugles greet the days that bring
The daffodils.

Over the hills the Summer comes at last ;
But sad the light and sad the laughing rills,
And sad the golden flowers—since he has passed
Beyond the hills.

J. ELIZABETH GOSTWYCKE ROBERTS.

Fredericton, June, 1892.

SHORT NOTICES OF BOOKS.

- I. MEMOIR OF LEBARON BOTSFORD, M. D., by Miss F. E. Murray. (J. & A. McMillan.)
2. "HYMNS AND CAROLS, OLD AND NEW," edited by Rev. L. G. Stevens, B. D. (J. & A. McMillan.)
3. "HYMNS AND SONGS FOR JUNIOR MISSIONARY MEETINGS. Compiled by Miss Tilley. (Toronto: Dudley & Burns.)

The first two volumes on the list, recently produced by inhabitants of our city, are as creditable to author and publisher alike as the book we noticed last month. Miss Murray's labor of love not only provides a much-desired memorial for one who was conspicuous in many ways in our city, but furnishes even to those who had not the privilege of knowing the late Dr. Botsford, a pleasant picture of provincial life, and the delineation of a many-sided and attractive personality. In describing a life spent in the midst of the social forces of a city, much tact and discretion are necessary, and we need not say that the biographer steers clear of the opposite dangers of vagueness on the one side, and on the other of recording merely ephemeral incidents with undue emphasis. The essays and lectures included in the biography fully merited to be preserved, nor can we omit to notice the graceful memorial verses by Miss Ellen Murray, which are reprinted at the end of the volume. One slip of the pen, on page 53, may be worth correcting in any future edition. "Bossuet" could hardly be named as one who "stirred up a great wave of religious enthusiasm," in any conceivable sense. His was an essentially conservative mind, as he proved in his antagonism to all the religious movements, such as Jansenism and Quietism, in his time. J. deS.

The little volume entitled "Hymns and Carols for the Sunday-school and Home," compiled by the Rev. L. G. Stevens, offers a means for supplying a pressing need. In a

small compass the complete requirements are furnished for the opening and closing services of Sunday-schools. For every possible occasion provision is admirably made in the selected Collects; and the hymns, with perhaps two exceptions (Nos. 71 and 72), while bright, are full of doctrinal and practical teaching. One of these learned and repeated, and then explained by the teacher with scriptural proofs, and its history given from the interesting notes appended, would of itself form the ground-work of an attractive and instructive lesson. The book is all the more to be welcomed because of the full selection of beautiful carols. Taken as a whole, it will doubtless prove to be a valuable aid towards making Sunday-schools more efficient in spreading scriptural knowledge and in promoting a hearty and reverential participation in united prayer and praise.

The not infrequent call for special children's hymns has lately been responded to in the form of a small paper-covered volume which contains over seventy hymns and songs, selected by a lady, who, though a native of our city, has of late years been a resident of Toronto. The title is "Hymns and Songs for Junior Missionary Meetings, with Opening Exercises." Most of the contents, however, could be equally well used either in the home-circle or Sunday-school, since they speak so clearly of Christian love and Christian work. No. 65 seems rather more suitable for an infant class taught in accordance with the kindergarten system than for a missionary meeting; and No. 62 is perhaps too deeply spiritual for little children, since they would naturally materialize the thoughts expressed. It is a book which will be gratefully received by those having the care of little ones, and many a child may be led to "enter into His service sweet," through the medium of this labor of love.

J. R. B.

A MAN-EATING TIGER.

The consternation and fear occasioned by a man-eating tiger amongst the native population in its immediate vicinity is very great. Travellers on foot and bullock carts conveying merchandise congregate in considerable numbers before daring to pass certain portions of the road a man-eater may be known to frequent. All travelling on foot becomes a danger. There is no knowing within a radius of some twenty miles behind what bush it may be waiting, or who may be its next victim.

Some while ago, I was living in a district of a native state in the Malay Peninsula, where had taken up his abode a man-eater whose acquaintance I was destined to make at very close quarters, and which before being finally disposed of killed some twenty-six human beings in a space of about four months. Such was the terror, and so great a nuisance did this tiger become, that the Government doubled its usual reward of £10, and the traders in the district offered a further reward of £20 for the destruction of this pest, from whom no traveller or worker in the jungle was safe, either during the day or night.

A tigress with cubs will often take to attacking men for a short while, and leave off when the necessity for supplying

her cubs with food ceases, and they can all go out foraging together in search of wild pigs, which are abundant, and on which they principally live. An old tiger seldom abandons its career of man eating, and its depredations only cease at its death.

In the Malay Peninsula there is only a short twilight after the setting of the sun, and darkness descends with a suddenness that to a belated traveller is sometimes most inconvenient, necessitating a cautious feeling of his way, and oftentimes, should he not succeed in keeping to the path, a solitary wait till the next morning's light allows him to proceed. The following are a few of the many cases that came under my personal observation.

One evening, about two miles from camp, just as it was getting dark and objects could be seen with difficulty, an Arab man mounted on a pony belonging to me was riding along, and ten yards in front of him was walking a coolie carrying a bundle on his head. Dense forest skirted the road on each side, and suddenly, when going round a corner, the coolie was seen to stagger across the road, pushed by some animal, and fell on the opposite side uttering an exclamation of fear and pain. Over him stood the tiger, who snarled at the Arab as he came up, making the pony he was riding spring to one side and gallop away without stopping until he arrived in camp. The next morning, after much persuasion, I got the pony out of its stall and on to the road, and started for the place where the coolie had been seized accompanied by three Malays, all good shots belonging to the police force, and who had been kindly lent me by the Superintendent of Police.

On arrival I dismounted, took a rifle, and we all started on the trail, down a steep slope of the hill, across a ravine at the bottom—in which we found amongst the high grass the cloth worn by the coolie round his loins—up the next slope, moving cautiously and on the alert through thick undergrowth until we reached the ridge; here we found the coolie lying on his face, and around we placed three spring guns in case the tiger should return to complete its meal. We then returned to the spot where we had set the spring guns, only to find that the tiger had not returned to its prey for a further meal; so we took up the guns and buried the man. The tiger's meal had consisted of one leg, neatly severed from the hip, the bones of which he had picked clean, not a vestige of flesh remaining, and the foot had disappeared. On the man's neck the tooth marks were plainly visible, and you could see how the tiger had dragged and carried the man for the half mile without once relaxing its grip or hold.

During a pitch dark and rainy night several workmen in the jungle were sleeping in a small shed, open at both ends, consisting only of a roof to keep off the rain, and a bench made of sticks to sleep upon; such is the usual shelter erected when required only for temporary purposes. Whilst the outside man was sleeping peacefully, he was suddenly awakened by some animal catching hold of his leg, and drawing him from out of his shelter. The poor fellow shrieked for help, but the tiger never relaxed its hold, and no help was forthcoming, the night being dark, and his fellow companions so

terrified on waking. Shortly all was silent again, and it was not till the next day, when some men happened to be passing, that his fellow workman mustered up courage enough to search for his body, which they found and buried. The tiger had only eaten a leg. Shortly afterwards I happened to be passing, and found the camp deserted, not a human being near. I saw where the struggle had taken place, how the sticks of the bench the man had clung to were scattered about, and the spot on which he had fallen to the ground where the last effort he made for life had ended.

My occupation kept me constantly travelling from one place to another in the district infested by this man-eater; and one evening, as I was journeying along a small path in the jungle, accompanied by my camp followers, I delayed talking to some men I met on the way, and, as it was getting late I sent my coolie bearers on ahead to a camp some four miles distant, as they had loads and could only travel slowly, I myself intending to catch them up after I had finished my conversation. I tarried somewhat longer than I had intended, and started, putting my best leg forward to reach camp before dark. I had not gone far before I smelt an odour I knew well, and on looking down on to the path at a spot where the ground was soft and damp, I descried what I had expected, the pugs of a tiger. I then realised that the man-eater had been following my coolie bearers, and was between me and camp.

It was getting dusk, I was quite alone, and my first inclinations were to turn back; but such a thought was gone in an instant, my pride revolting at the idea, so I continued on my way. Although living and traveling constantly in the jungle, I never carry firearms. In a hot climate and on a long walk, the weight of a revolver feels an incumbrance, and I solace myself with the idea that if you see a tiger he will probably slink away, and if he gets hold of you it is usually a sudden, painless ending. I, however, always carry a knife about 15 in; long, useful for cutting my way through the thicket when it is too dense to allow of progress by any other method; this I drew and carried in my hand, pursuing my way even faster than I did before, walking with as much noise as I could make with my boots, keeping my eyes alive, scanning each side of the road as I passed along. It is a peculiar sensation to be all alone, almost unarmed, and never to know as each bush is passed on the journey whether you will reach another.

It was getting dusk, and I constantly smelt the tiger and saw its footprints as I went along. In front of me was a tree that had fallen across the path, the way round which you could only get by going slowly through the thicket; a process I was much disinclined for, and the alternative was to jump on to the tree, which was about 4ft. high, and to jump off it on the other side. This I did, making as much noise as possible, and coming down with a thud. Fortunate it was I did so, for twenty yards away I heard the tiger rush off with a bound, and the bushes rustle as it went away. The tigerish smell ceased, and I no longer saw its footprints. I reached camp just as it was getting dark, and kept my adventure to myself, as it was no use frightening my men, who had no

knowledge that for over a mile they had been tracked by the man-eater they so dreaded.

Two Chinamen were working in the jungle, when, about ten o'clock in the morning, without any warning, one of them was suddenly seized by this tiger; his companion courageously went to his assistance, whereupon the tiger let go of his prey, killed the other man, and carried him away. The first man survived, though badly mauled.

Accompanied by five friends, I started for a twelve-mile drive to a neighbouring village, and along a portion of the road we had to traverse this man-eater used to be constantly seen. After accomplishing some miles of our journey we met a number of natives waiting at a small shop on the roadside, who said they were afraid to proceed further, as the tiger had been seen a short while ago.

Amongst my friends was a new arrival from England, who was driving with me; the others of the party were driving in two other traps. He was a keen sportsman, eager to get his first shot at a tiger, and had brought his rifle with him, so we left our trap to come on behind us. As we were starting on our walk I recognised a cooly, one of my workmen who had been employed by me, unsuccessfully, making traps baited with goat for the tiger; he was carrying a muzzle-loading gun, which I took from him, asking if it was loaded and received a hesitating reply in the affirmative. He mentioned it had rained much the night before, that the gun had got wet, but assured me he had drawn the charge, dried the gun and reloaded it. We walked past the place where we had been told the tiger had been seen, and seeing nothing, got again into our trap and drove on. About one mile further on we met a bullock cart coming from the opposite direction, whose driver was in a great state of nervousness, and who informed us that about half a mile further down the road he had driven off a tiger, which had come out of the forest which lined each side of the road, and attacked his cart. He told me the path the tiger had gone up, and as every track and path for miles round was well-known to me, I had no difficulty in following his directions.

We all stopped our traps just before we got to the path, up which I and my friend cautiously proceeded for a distance of about ten yards. I was slightly in advance, and suddenly my attention was attracted close by to a colour that to my eyesight appeared not quite in unison with the jungle foliage. On looking attentively, I saw a full face of a tiger waiting in a crouching attitude behind a thicket, at a distance (which we measured afterwards) of 14½ ft. from where I was standing. He remained unmoved quietly watching me, just like some picture, so still did he stay. I looked him straight in the face, his eyes never blinked; raised my gun slowly to my shoulder, took deliberate aim between his eyes, and fired. The gun went off with a puff as if it had scarcely any powder in it, and the tiger sprang away tearing through the bushes.

I was much mortified, as it never occurred to me at the time that I should not have secured my prize; on going to the spot where the tiger had been crouching, we saw some blood, and further in the thicket, where he landed from the first spring, there were signs of more blood. I followed a little further,

but as the thicket got more dense, tracking became more difficult, and as I was pressed for time and my friends wished to continue their journey, I had to give it up. In places you could see how he had broken down the bushes in his mad career, and torn the ground with his claws as he went along.

My friend, with his Express rifle, was much disappointed, as he had tried to look round my shoulder whilst I was aiming but could see nothing. I solaced him with the remark that probably, had he gone in front, being unused to the jungle, he would have passed the tiger by, as such a small thing as a strange colour of the foliage, that attracted my attention immediately through living constantly in the jungle, would be passed by unnoticed by his less experienced eye. If we had passed the spot there is no doubt that one of us would have been seized by the man-eater, who was crouched, ready waiting, to spring upon his prey behind; if he had been attacked, I with my gun would have been of no service, and probably we should have both been mauled, and one carried away to afford him a meal. At the time it was hard to understand why the tiger, on being wounded, did not attack me, and the only reason I can account for it is that I was so near that the powder must have almost scorched his face, and the pellets struck him in some painful spot, perhaps his eye. We continued our journey, and on my return home I instituted inquiries and found that the coolie, who had been originally given 3drs. of powder and some shot, had before I met him divided the charge and fired at a pigeon; and there was in the gun which he gave me, as far as I could ascertain, about 1½drs. of more or less damp powder, wads made of paper, and two small pellets about the size of peas, which fully accounted for my not bringing my tiger to bag, losing a skin that I should have valued, and the £40 reward. For some three weeks this tiger was not heard of, and I was beginning to believe that he had quite disappeared or was dead, when he walked into a garden in which an old Chinaman was labouring, and took him away. Fortunately this happened near a police station where a Malay Chikari was amongst the force, and he immediately followed up the trail, interrupted the tiger at his meal, and shot him whilst he was snarling at being disturbed. The tiger was a large male, with one eye out. There was no small delight in the district at being rid of a pest that had been a constant terror for so many months.

NOTES AND NOTICES.

Mr. G. G. Ruel who was nominated as one of the delegates to the D. C. S., has been compelled to resign that post, owing to the pressure of other engagements, and Mr. R. B. Emerson has been elected in his place. We may take this opportunity of deprecating the too common practice of nominating persons in their absence, and without previously consulting them, to any position involving the expenditure of time and trouble. Nothing is more disastrous to the efficiency of parish machinery than those long lists of nominal officers, who sometimes do not even attend the meetings of the societies. And it is unfair especially to those willing workers, to whom the parish is indebted for so much varied help, to overburthen them with these undesirable expressions of confidence.

The Sunday-School will have a vacation after next Sunday, the duration of which will be announced then. The proceedings next Sunday will include a review of the School work by the Superintendent, and addresses, together with a short service. It is hoped that there will be a very complete attendance of scholars. The special offertory will be for the Shingwauk Indian home.

The teachers of the Sunday school are now considering the date, place and general arrangements of the annual picnic. It is unfortunately the case that after the first of July many of the teachers, and not a few of the pupils themselves, are absent. But still we hope that a festivity very popular with our children will not be intermitted this year, even if it has to be carried out on a simple scale.

Some negotiations have been taking place during the last month between the Bishop Coadjutor, Mr. Lloyd, and the Rector with regard to the ordination of Mr. Carl Smith, who is to be the future Vice-Principal of the Rothesay Collegiate School, and who will give assistance on Sundays at our Church. It was hoped at first that the Bishop would consent to ordain him to the mastership, according to a custom prevalent both in Canada and the mother country. The Bishop decided however that he could not accept this title, but wrote to our Rector expressing his willingness to ordain Mr. Smith as curate of St. John's Church, with liberty to reside both at Rothesay and in our city. The ordination will take place in the month of September. Mr. Smith comes to us with the highest recommendations from Principal Sheaton and others. He graduated with honors at Toronto University and at Wycliff College, and is an effective speaker.

On Monday next, the Mission Service held for many years in our church during Synod week will be revived. The preacher will be the Rev. O. S. Newnham, a former curate of St. John's Church, and the offertory will be taken on behalf of Home Missions in the North-West Provinces. The service will commence at 7.30.

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