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PARISH NOTES.

Vol. I.

SEPTEMBER, 1891.

No. 8.

PARISH OFFICERS.

Rector:

REV. JOHN deSOYRES, M. A.

Wardens:

T. W. DANIEL. J. R. RUEL.

Vestry:

W. M. JARVIS.
GEORGE F. SMITH.
G. W. JONES.
W. H. MERRITT.
T. B. HANINGTON.
W. H. B. SADLEIR.
R. B. EMBERSON.
C. MASTERS.
W. K. CRAWFORD.
G. E. FAIRWEATHER.
J. R. ARMSTRONG.
A. T. THORNE.

Vestry Clerk:

FRANK O. ALLISON.

Auditors:

A. W. ADAMS.
P. W. DANIEL.

Delegates to Synod:

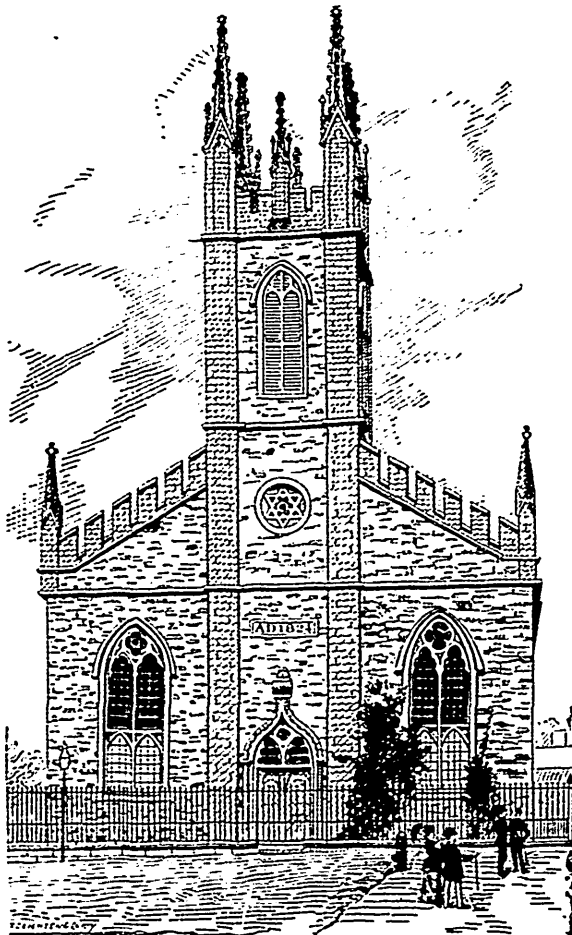
W. M. JARVIS.
G. E. FAIRWEATHER.

Delegates to P. C. S.

J. R. ARMSTRONG.
G. G. RUEL.

Organist:

JAMES S. FORD.



COMMITTEES.

Finance:

G. F. Smith, C. Masters, G. E. Fairweather, G. W. Jones, W. H. Merritt.

Building:

J. R. Armstrong, W. K. Crawford, A. T. Thorne, R. B. Emerson, T. B. Hanington.

Land:

W. M. Jarvis, J. R. Armstrong, J. R. Ruel.

Sunday School:

The Rector, J. R. Ruel, W. M. Jarvis, W. H. Merritt, J. R. Armstrong, G. F. Smith, T. B. Hanington.

Pews and Sittings:

J. R. Ruel, C. Masters, W. H. Merritt, T. B. Hanington, G. W. Jones.

Charitable Relief:

The Rector, T. W. Daniel, W. K. Crawford, R. B. Emerson, W. H. Merritt.
Additional Member, Miss Sadleir.

Church Music:

The Rector, G. F. Smith, J. P. Armstrong, W. M. Jarvis, G. E. Fairweather.
Additional Members.—Mrs. J. R. Armstrong, F. H. J. Ruel, G. C. Coster, G. L. Robinson.

SERVICES IN THE CHURCH:

Sunday.—Morning Service at 11; Evening Service 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, City. The Ushers will show strangers to vacant seats.

PARISH NOTES.

Editors..... E. H. TURNBULL and H. C. WETMORE.
Business Manager..... A. O. SKINNER.
Assistants..... C. F. SANFORD and H. C. TILLEY.

ISSUED MONTHLY.

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ST. JOHN, N. B., SEPTEMBER 1, 1891.

PARISH NOTES.

We desire to call the attention of all to the final report of the Sunday School Committee, printed in our present issue. It explains the nature and extent of the work that has been done already, and points out the responsibility that still rests upon us. We are sure that all our societies will co-operate, as before, in the effort needful to clear off the public debt. There is no worse state, in any community, than that nothing remains to be done but rest and be thankful. We have much reason to be thankful, but every reason to work; and we trust that God will bless our work for this and every other object.

The present time is also the fit season for enlisting new workers in our various departments of Church activity. We trust that none have failed to hear the oft-repeated notice, that all ladies of our congregation are earnestly invited to join the Association of Lady-Workers, which meets once a week in our School-house. Quite apart from the valuable work done by this Association, its existence is of itself a most important element in our congregational life, bringing together in social intercourse those who might otherwise pass their lives in different orbits. A still more urgent appeal is needed for a reinforcement of Sunday-school teachers. To work our school successfully we ought to have a large staff of super-umeraries, who could take the place of absent teachers, and thus enable the school to be carried on during the summer months. Above all, we hope that some more of our young men will join the teaching staff. The Rector's most earnest wish is that he may be assisted in all the work of the Parish by those from whose ranks, in due time, one or more candidates may offer themselves for the Bishop's license as lay-readers.

In a short time our congregation will have returned from holiday wanderings, and earnest systematic work will be resumed. Two additions are contemplated to our scheme of classes. In the first place, the Rector will hold a Bible Class for Young Men in the Association Room of our Sunday-school, either on Sunday afternoon at

3, or on a week-day evening, as may best suit the general convenience. The elder boys' class being now conducted by Dr. Wetmore, it is possible to take up the other but not less necessary work. Secondly it is proposed, in answer to frequent applications, to revive the Ladies' Bible Class on Wednesday afternoons. It will be so far modified as to be combined with our short weekly service, and held in the church. Besides the connected study of portions of Holy Scripture, it is intended to deal with the Prayer-book and other devotional topics in due course.

The Rector proposes (D. V.) to deliver a course of special sermons on the Sunday evenings in September upon

"CHRISTIAN WORSHIP."

- | | | |
|-------|--------------------|------------------|
| I.— | September 6th..... | "The Liturgy." |
| II.— | " 13th..... | "Church Ritual." |
| III.— | " 20th..... | "Church Music." |
| IV.— | " 27th..... | "The Pulpit." |

OUR Sunday-school met once more after a vacation of several weeks, and dedicated their work to Almighty God in a short service. Classes will now meet regularly, and the annual examination will be held, as previously announced, in the ensuing month of November. The question raised in our columns, some time ago, as to a possible change in the hour of Sunday-school has been practically settled by the fact that only half a dozen votes in favor of the change were sent to the Rector. Under these circumstances, the school will continue to meet in the afternoon. It is a matter of regret that so few answers have been sent in of late to the Bible Questions published in our columns. The pupils of the Senior Girls' and Boys' Class should furnish competitors, or at least those who desire to exercise themselves profitably even without hope of a reward.

We desire to call attention very earnestly to the announcement of the Rothesay Collegiate School, now re-opened upon an enlarged scale under the direction of Mr. Lloyd. It must be remembered that this school was founded by Canon Partridge, and has already a considerable record to boast. It enjoys a perfect situation, both as regards the requirements of permanent and day pupils. The teaching will be distinctively that of the Church of England, in all her strength and simplicity. Mr. Lloyd's plans were formed soon after his coming to New Brunswick, and received the full approval of the Metropolitan. Upon his "Advisory Board" appear the names of Canon Brigstocke and nearly all the clergy of the vicinity, besides those of all the leading citizens of St. John. Already a number of new pupils have been promised, and every hope is held forth that the cause of "sound learning and religious instruction" will receive a much needed stimulus, and our boys will be strengthened in the best traditions of school life. We most heartily commend it to parents of our congregation.

It is seldom, even in the holiday season, that we can obtain the help of other clergy, but during the past month our congregation were especially fortunate in this respect. On the 9th, both services were conducted by the Rev. Lindsay Parker, rector of St. Peter's, Brooklyn, whose stirring discourses made a very marked impression. On the 23d, the

Rector exchanged duties with Mr. Wainwright of Kingston, being thus enabled to spend a Sunday with his family on the Kennebecasis. Last, not least, on the concluding Sunday of the month, we were enabled to hear the Bishop of Huron in our Church. Opinions may differ in preference among the four famous Irish orators to whom the Canadian Church owes so much, but all admit the singular power and persuasive earnestness of Bishop Baldwin. His sermon will long be remembered by those privileged to hear it.

THE Vestry passed a vote of thanks to Mrs. McAvity and the members of the Junior Branch of the S. M. G. A. for the proposed donation of suitable chairs for the platform of our Sunday-school. Very great credit is due, we think, to the zeal of this youngest society of our Church.

SOME little inconvenience has been raised by frequent "ciphering" in the new Sunday-school organ. The instrument has been carefully examined by Mr. Peters, and only needs settled temperature to prove its full value to us.

THE Rector proposes (D. V.) to be present at the consecration of Dr. Phillips Brooks as Bishop of Massachusetts, which takes place on the 14th of October, at Trinity Church, Boston.

REPORT OF SUNDAY-SCHOOL BUILDING COMMITTEE.

The Sunday School Building Committee beg leave to report that they have now finally completed the work assigned to them, and erected a new fence and graded and soddled the ground forming the approach thereto. The cost of these necessary improvements has been considerable, but both the congregation and the Vestry desired that the work should be well done, and having given careful attention to it, they are quite satisfied that no unnecessary outlay has been incurred.

The accounts now unpaid, which were approved and passed at the last meeting of the Committee, are as follows ;

W. H. Culbert, for trees	\$ 4 00
Abner Secord, for sodding.....	79 00
J. Myles, for lattice work, etc.....	180 79
Causey & Maxwell, mason work.....	\$251 72
Of this account charges for painting the Church to be paid out of the General Funds of the Church.....	73 57
	178 15
Messrs. Armstrong & Co., for iron fences per contract, \$10.80 being allowed for old iron.....	130 80
Messrs. G. S. Fisher & Co., asphalt walk	100 60
C. H. S. Johnston, painting.....	20 35
	\$693 69
There is a sum of \$518 still due to contractors for main building on original contract.....	518 14
	<u>\$1,211 83</u>

Making a total now to be provided for of..

The Committee are of opinion that these claims should be promptly paid, and they recommend that a loan sufficient to pay them be negotiated at one of the banks under the authority of the Vestry, and that a note be made therefor

signed by such members of it as may be willing to do so, payable say in four months, the Vestry undertaking to save themselves harmless in the matter.

The total cost of the building and all the improvements of the grounds connected therewith amounted to \$14,944.67.

The Committee have only now to add that the most strenuous exertions of all connected with the Church, either officially or otherwise, are still required to clear off the existing engagements on behalf of a work which, in their opinion, has met with such general approval ; and they feel confident, from past experience, that, with the Divine blessing, success will attend all efforts which may be made in this direction.

Respectfully submitted,

J. DESOYRES, Rector.
J. R. RUEL,
GEO. F. SMITH,
W. H. MERRITT,
T. B. HANINGTON,
J. R. ARMSTRONG,
W. M. JARVIS,

Committee.

CHURCH LAW.

The subject of church law is rather a dry one : and besides, since we have the highest authority for the statement that the law is not made for a righteous man but for the ungodly and for sinners, some may think that the less they have to do with it the better. There is in many minds too, a disposition to seek a greater or less exemption from the rules which the experience, the wisdom, and in some cases possibly the prejudices of our ancestors have established ; and to fall back, or endeavour to fall back, in the exercise of individual intelligence, on the first principles from which those rules are supposed to have been developed. It is to some degree perhaps a reaction from the principle of blind submission to authority which was very prevalent some fifty years ago. And the spirit of enquiry, so long as it conducts its researches with the due respect to which all established rules and laws are entitled, is surely rather to be commended than to be blamed. It was in some such spirit that the revisions of our prayer book were conducted in Reformation times: when the Revisors, as they state, had to take the middle course between those who thought it a great matter of conscience to depart from a piece of the least of the old customs to which they were addicted, and those on the other side who were so new-fangled that they would innovate all things, and so despise the old that nothing could like them but what was new.

My own conviction—I may be wrong—is that of late years the taste for something new has been very prevalent among Churchmen,—high, low, and broad. It may do no harm then to assert the principle that such a thing as Church Law exists, and should be respected ; and moreover, that it has a binding force : though it may be, and very properly too, that

its only sanction or penalty with us is expulsion from the Church, and deprivation of the benefits and privileges to which, through our church membership, we are entitled. And in asserting this principle it may be well at the outset to concede that the rules of Church Law are not necessarily like the law of the Medes and Persians, but are quite capable within due limits, of being altered and adapted to modern wants and requirements, by the proper legislative authority.

Most Societies, all perhaps, have their by laws, either tacitly understood, or formally adopted. They could not carry on their work without them. And the law of the Church of England in Canada may be described as a collection of by laws established for her internal government and the guidance and well-being of her members: by laws adopted in various ways, but which, when once established, are just as capable of being enforced between the members of the Church as if they had been formally enacted by both House of Parliament and had received her Majesty's assent.

Some of these by-laws are general and apply to the Church at large. Some are Diocesan and may vary in each of the *Dioceses into which her members are distributed*. Some again may be merely parochial, for the Church Act very wisely recognises the right of the Rector, Church Wardens, and Vestry of each Church to make by-laws, rules and regulations for the management of the affairs and temporalities of such church in their respective parishes, not repugnant to law.

The Church of England in Canada within New Brunswick, forms, as regards the civil authority, an *imperium in imperio*. She is subject to the civil legislature and to the general law of the land. Within herself, however, she possesses the right to adopt and make rules or laws just as binding between her members as if they were a part of that general law itself: provided always that they do not in any way conflict with what the civil legislature may have enacted.

When the Church of England first came to New Brunswick, it was not as a new communion, but as an offshoot from the parent body at home. And, just as the Colonists generally brought with them the civil law of the mother land; and that law, so far as adapted to their peculiar circumstances, was from the very first accepted and enforced, so did the members of the Church of England bring with them the laws of the mother Church, and those laws, so far as adapted to their circumstances, and subject to any subsequent changes lawfully made, have always prevailed among them and are recognized as so prevailing by the civil courts.

Beyond this, however, the existence of many of these laws was expressly recognized by the Royal Instructions issued at the time the Province of New Brunswick was established, and has ever since been assumed by the civil legislature and the Courts of law. And thus it is that the general principles of law governing the mother Church, wherever applicable, are equally binding, legally as well as morally, upon ourselves.

The Church in the Colonies possesses now what most of us have learnt to look upon as a great advantage, the right of self-government, under due limits. She is freed from direct connection with the State.

The old theory of the Church in England was not that of

the *imperium in imperio*, but that the Church and the State were different phases of one general system; that the members of the one should of necessity be the members of the other, and the one legislature should act for all.

It was a very beautiful theory, but unfortunately the minds of Englishmen were of too diverse a character to permit of its continued existence unimpaired. In matters of property the civil legislature reigned supreme. In matters of sanitary or social reform, its enactments, even if questioned, were accepted. In matters of conscience people thought and acted for themselves; and this came by degrees to be so far recognized that exceptions grew upon the established system until at last, beyond the presence of a certain number of the English Bishops in the House of Lords, and a number of parliamentary enactments affecting the Church, to which there seems, year by year, to be less of a disposition to add without her members expressed assent, very little of it appears, even in England itself, to be left.

Endowment is of course a very different thing from Establishment. Very many of the endowments of the Church in England have come, as in Canada, from private benefactors. Such as came from the Crown have been richly repaid through the educational work the Church has carried on alone. And the Diocesan and Parochial systems, and her general rules and laws are quite as capable of a continued existence, independent of State connection, in England, as in Canada or the United States.

Some attempt was made to apply the theories of State connection to the Church of England in the early history of New Brunswick; but the freedom of the Church from State interference, in matters concerning her members alone, is now conceded. As in England, however, the legislative enactments of the earlier days yet remain.* Apart from them, the Church of England in New Brunswick now regulates her own affairs in the Synods or legislative bodies which she recognizes as having authority for the purpose. Where, however, some change is sought in a matter already dealt with by legislative enactment, the Church must, after deciding it to be desirable, ask the Provincial Parliament for its formal confirmation; a request which, where the members of the Church are united, would probably never be refused.

It is a recognized rule that, after colonists have brought the laws of the mother land to their new home, changes in those laws made in the mother country do not necessarily apply to the colony as well. In like manner enactments of the Imperial Parliament affecting the Church of England made since the Province of New Brunswick was established, must be adopted or re-enacted by the Colonial Church, to become binding there.

The members of the Church of England brought with them to New Brunswick the Book of Common Prayer, and the laws and usages of the Church as they existed at the time; and any subsequent changes made in England itself would require confirmation by the Colonial Church. Thus

*The Revised Church Act, embodying these enactments, with the Canons of the Synod, etc., can be purchased of Messrs. J. & A. McMillan, St. John. Price 50 cents.

the shortened form of Divine service introduced in England by the act of uniformity amendment act in 1872, was subsequently authorized by the Synod for use in the Diocese of Fredericton.

How far such changes should properly be made by the Diocesan Synod, and what questions should be left to be decided by the Provincial Synod representing the United Dioceses of Eastern Canada, or by the General Canadian Synod which it is now under consideration to establish, is a matter which has never been determined. The more important questions will naturally be relegated to the General Councils of the Church rather than determined locally. The good sense of Churchmen has hitherto proved sufficient to prevent any clashing between the Diocesan and Provincial Synods on this point of jurisdiction; and it is better perhaps that the matter should so remain than that attempts should be made to define too strictly the limits of the powers which each organization should possess.

Neither body however can, in the course of its legislation, depart from the vital principles of the Church of England, except at the risk of the loss of such property as may be held for Church purposes. This is merely the application of a general principle in connection with all trusts, and applies to the parish corporations as well. Church lands are held by many of them upon trusts in connection with the Church of England. They can be required and compelled to carry those trusts into effect. If the trust property be diverted, whether it be by the introduction of unlawful practices, or otherwise, from the proper use, any one interested has the right to apply to the civil courts to compel its due application. Should a question arise as to what practices may be lawful, it would be considered and determined by the Judges of the Supreme Court, and an appeal would lie eventually to the final Court in England. The authority of that final court of appeal cannot be repudiated. It has been decided even, that although there may be in the Constitution of a Colonial Church general expressions affirming in the strongest way connection with the Church of England, and adherence to its faith and doctrine, yet a subsequent proviso to the effect that in the interpretation of such faith and doctrine the Colonial Church was not bound by the decisions of the tribunals of the Church of England, practically declared that connection with it was no longer maintained.

And thus, though the Church in the Colonies has the right to arrange her own affairs, yet, so long as she values her connection with the mother Church and the benefits which that connection secures, she must so arrange them as not to depart in any important point from the doctrine or practice of the Church at home. And thus there is formed a connecting link which binds together the members of the Church of England in Great Britain and her dependencies throughout the world.

The Church of England in New Brunswick has then her laws—laws perfectly capable of being enforced, should any question regarding them arise—laws which, though they may be but her by-laws, her “common order and discipline,” are nevertheless entitled to the respect and observance of all loyal churchmen until changed by competent authority. W.

OUR RIDING TOUR.

On Saturday morning May the 23rd, a party of horsemen, three in all, might have been seen wending their way through the streets of St. John, heavily laden with necessaries for a long journey, giving a spectator the idea that some long pilgrimage was about to be undertaken by these three equestrians. Such indeed really was the case, the pilgrimage however was one after pleasure, and not to visit any out of the way font or holy well, nor on the other hand were we the untiring book agent, whom the farmer so dearly abhors, and for whom we were so often taken. Before entering however into a detailed account of our sojourning, it might prove interesting to the reader, to know just how the above mentioned “necessaries” were carried. At the rear of each saddle was attached, by small leather straps (passed through rings) a long water-proof leather bag about thirty inches in length, and not unlike the ordinary pullman-car cushion shape. In the centre of this bag was a good sized slit or opening, through it you could easily stow a water-proof, change of clothing etc. and one of our party went so far in attempting to complete his kit, as to place therein a bottle of that far famed “Minard’s Liniment”. Two leather saddle-bags, containing the toilet utensils, water bottle, etc. were firmly fastened to the front of the saddle. Underneath each bridle, the horses carried their halters. These with top-boots, riding whip and gloves, completed our accoutrement. And now for the journey. We had just cleared the city limits, and were about approaching Fairville, when one of these aforesaid saddle-bags, attached to the rear of No. One’s (the party will be henceforth designated as Numbers *one*, *two*, and *three*) saddle began jumping about in the most extraordinary manner, and at last dropped off on the road. Number Two’s horse began to interfere badly in the front feet, so a halt had to be called at Fairville to repair damages. After half an hour or so, we were again on the road, and no further mishaps befell us that day.

Arriving at Welsford (twenty-six miles from St. John) shortly before noon, we looked about for some wayside Inn or small country hotel. We were soon accommodated, and after a good dinner and two hours rest, we felt prepared to undertake the remaining twenty-eight miles still to be traversed before reaching Gagetown. The road now before us was one over which none of our party had previously travelled. It was therefore necessary to make many and numerous inquiries at the farm houses along the route. Varied and distorted indeed, were the estimates and calculations in regard to distances, made by our agricultural friends. If you are ever at a loss (while in the country) to know just what the distance is from one point to another, and should you call to your assistance the opinion of some *cultivateur*, take this little piece of advice from one to whom it has been imparted, after many attempts to solve the problem. But let us in the first place take an example. We shall say for instance the distance you have to travel is twenty miles. You inquire the distance of farmer No. One, who will tell you it is just twenty-five miles further. You ride on for half a mile or so, and

farmer No. Two, lifting his hat and running his hand through his hair, will say:—"Let me see, it's nigh onto thirteen miles 'to Ebenzeor Slimcoomes', and two more to Patrick 'Doones', about fifteen miles from here, or pretty handy 'thereto. Keep right on and foller the poles, and ye'll be all right." This is a sample of the numerous instructions we received along the road. And this, then, is the way I would advise you to calculate a distance in the country:—Ask farmer No. One for his estimate, go a little further and inquire of farmer No. Two, divide the difference of their calculations by the figure two, and you will then know pretty accurately the distance to be travelled.

The sun was just setting, and the shades of night were falling, when the three tired horsemen, descending the highland towards the river, first caught a glimpse of the little village of Gagetown, hiding among the trees. Like the mariner who after a long and tedious voyage, rejoices to see land again, so were we delighted at the prospect of a rest for our "rather stiffened limbs." Yes; we were tired there is no use denying the fact:—fifty-four miles in one day is not to be laughed at. For one poor weary body—who at the end of the day's journey, could'n't find his "spinal column," that aforesaid bottle of Minard's Liniment proved a perfect treasure (worth its weight in gold). Mrs. Simpson's hospitable roof soon gave us shelter and after partaking of a comfortable tea, friends were visited and farms inspected. One of our party, who himself takes a deep interest in agricultural pursuits, would persist in dragging No. One and myself, on an inspection tour (by lamp light) of the barns near by, to see some fine head of cattle. The animals were very well bred, so they say, numbers One and Two however were too sleepy to appreciate their many excellent qualities.

Next morning, a glorious Sabbath day, last night's weary travellers rose refreshed and strengthened for the duties of another day. First the horses had to be fed and groomed, and given a little bit of exercise just to take the stiffness out of their legs. Then the riders had to tidy themselves up as much as possible for the morning service,

The little Gagetown church was well filled this Sunday morning, and the choir helped out the service greatly by its sweet music. We were informed afterwards to our astonishment, that our party helped the choir greatly by their singing. You can imagine how highly flattered we felt, at least two of our members did, who had never in their life laid the slightest claim to being musical. No. Two however has really a fine voice, of his musical talent you shall hear later on in this narrative.

In the afternoon, on the invitation of kind friends, we rowed over to what is commonly called the "Knoll," a high piece of interval land just opposite Gagetown, here we spent a very enjoyable hour or two.

And so the day passed quickly and pleasantly by.

(To be continued).

IN PRAISE OF BOOKS.

The love of books is a virtue which all men prize and few possess. Perhaps a candid citizen of St. John, speaking from

a long experience, would hardly claim that his fellow townsmen were ardent readers of books. Their worst enemy could never hurl the opprobrious nickname of "book-worms" at them, without exposing himself to ridicule. It would almost seem, as we visit some households, that a "self-denying ordinance" had been passed with regard to all literature,—except the newspaper. Of course there are books in the drawing room. There, placed at the correct angle, beautifully bound, and conscientiously—dusted—at due intervals, are to be found Wordsworth, Tennyson, and other immortals. If their pages are still uncut, this argues a reverential attitude of mind. Nor would it be fair to say that *no* books have been read. The writer of this humble testimony can vouch for hearing enthusiastic praise uttered concerning Owen Meredith's *Lucile*, and General Wallace's *Ben Hur*, works which, like Tupper's *Proverbial Philosophy*, if scorned by the jaundiced critic, can yet boast their "thousands and ten thousands" of copies sold to the appreciative multitude. Longfellow is sincerely admired, if not precisely for the qualities which may preserve some fragments of his writings to the future. Eliza Cook and her "arm-chair" are referred to at times, and this to many students will constitute a real claim to antiquarian lore. But all negative qualities have a positive blessing attached somewhere; and so it comes to pass that, whatever calamities in the way of fire or storm have assailed our city, the epidemic of literary pretention has avoided our coasts. No "Browning society" has erected its camp, bent upon explaining what the poet did not say by imagining what he did not think. No citizen of St. John has been convicted of torturing the Queen's English, by shaping it into slipshod "rondeaux," or halting "trioletts." For such mercies let us be unfeignedly thankful.

But our devotion is to the newspaper. There are among us students of such sturdy appetite, that they let no day pass without perusing each paragraph and advertisement of our four daily organs of enlightenment. How this enriches the mind, and enlarges the powers of conversation! We are not only capable of discoursing upon revelations from Ottawa, tuning our key to our own political tastes or those of our hearers, but we know the latest tidings from the Upper Millstream, Havelock Corner, Cody's Settlement, and other famous centres of thought and civilisation. And then if we pursue these grave studies, and include the organs of information concerning social movement, the horizon of knowledge is almost unlimited. We know what sort of bonnet Miss Blank wore at Mrs. Threestars' brilliant reception at Richibucto; we can quiver at revelations of how Miss X's affections have suffered by the desertion of the fickle Mr. Z, now occupying the fashionable minds of Dipper Harbour; we can gloat over the squabbles disturbing the relations of the Baptist Minister at Jones' Settlement and the ladies of his choir. This is science indeed, it was called "sociology" once; but now a brand-new word has been coined by a congress in London, and we will henceforth call it "Demography." And why not? A traveller earns fame and title by describing the manners and customs of Hottentots and Zulus, why is it not just as scientific to describe Miss Blank's new dress as to dwell upon the much less extensive and less costly costume of her black rival on the banks of the Zambesi? Let no man, then, despise our "Society Journals." Let them only change their title, and be called "*Transactions of the St. John's Branch of the Demographical Society*," and who shall dare to smile?

So this may be the answering plea to our defence of books. But still we urge it. "Demography" is not the only science after all. And if our studies in this new science require us

to wade through lengthy columns of dubious grammar and English unknown of old, surely our gain is purchased at some loss. Shall the students give a vacation to the favorite study, and try something else for a change. Try Shakspeare's views of life and manners. Try Burke's exposition of political wisdom. Try Wordsworth's pictures of Nature. If the experiment fails, we can return to 'demography' once more; but we shall not have reason to repeat the experiment.

SIGMA.

S. M. G. A.

Senior Branch: The first meeting of this branch was held on the 12th ult. The Secretary, Miss Grace Hanington, having tendered her resignation, the branch accepted it, and elected Miss Annie DeForest to that office.

Miss Edith Thomas has kindly consented to take Miss Hanington's place as a collector for the Mite Society.

Y. M. A.

No regular meeting has been held, but a special meeting for the purpose of considering the means to be adopted to defray the deficit incurred in connection with the annual picnic was held on the 3d ult. After duly considering the subject, it was deemed but reasonable that, as the expense was incurred for the purpose of providing a day of enjoyment for representatives of every family of the congregation, the congregation, as a whole, should bear a portion of the expense. A committee was therefore appointed to wait upon the Vestry, explain the circumstances, and to solicit whatever aid the members of that body felt disposed to extend. The result of this solicitation was that the Vestry voted to pay the entire deficit of \$26, for which donations the members of the Y. M. A. desire to extend their gratitude.

THE RECTOR desires to recommend a middle-aged man for the office of Caretaker, Janitor, or any other light post of trust.

Address, Mr. G. Carter, care of Mr. W. Cook, at the Church.

The Rector acknowledges excellent answers (marked 3**) to the questions in the July number from B. H.

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