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# The Church Magazine.

Vol. 2.] ST. JOHN, N. B., OCTOBER, 1866. [No. 8

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## THE NEW CURATE.

### CHAPTER IV.—THE EARNEST LISTENER.

And still the Curate lived up in that brain-cloud of his, seeing nothing in the parish to call him down, except the abortions which his hand swept away remorselessly from the church or its services. The system of pew-looking was stopped effectually by removing the doors, and he could not help a feeling of grim amusement at the sight of some absent man searching in his pocket for a key, while the seat lay doorless before him.

It is possible that the very nature of the Curate's sermons kept the feeling against him in the parish down at the zero of passive dislike, since they were not fault-finding; in fact, they contained nothing that was in any way capable of individual application, so that he provoked no active enmity, only dislike.

By this time it had become a habit with him to turn towards that corner where the childlike face was generally to be seen. He had arrived at a feeling of positive disappointment at its occasional absence, and whereas he had formerly preached to himself alone, he had now a double individuality, and spoke also to that one in the crowd of hearers who seemed to listen and think.

There were, too, a few of his parishioners, less inimical than others, who had joined the newly-established choral class for practice, and whom he confused at the bi-weekly meetings with the ancient scales, who could never remember which were authentic and which plagal. They could manage to recollect that a true Gregorian should have but one recitation or dominant note; but what note the Doric Authentic D had for his plagal, or how, having D for a key-note, the scale should be without sharps or flats—all these things were puzzling. But the Curate persevered, and old men raised their eyes to the ceiling by way of listening, while the old women, far back in their old bonnets, looked as if no circle of sound could touch their ears, and the younger people confessed, admiringly, that “the pace was sharpened wonderful, and it was more spiry like.”

But attendant upon the composition of those sermons there was a new feature—the one listener. The Rev. Ralph did not acknowledge it to himself, did not argue about it, but there it was. They were not only preached to her as

well as himself, but they were written with the shadow of the face in the room with him; and though he was hardly conscious of it, there was, faint and far-distant, an idea of intellectual appreciation or human sympathy breaking every now and then, like a spark, across the dreary waste of his work. He went out from the sermon which his intangible presence had presided over; he went out, into one of the bad parts of his parish, not far from the great piston, revolving in his mind an unhappy sentence which refused to fit into its place.

Again he stopped opposite that same cottage from which he had once drawn back in disgust. This time it was at the window he stopped, constrained to do so by a single passing glance. He saw there the sick woman, still propped up with pillows in her chair; but the fluted garments had disappeared. The fire was bright, and in front of it there was a slight figure, with folded hands and a pale, childish face. It was his one listener. As her lips moved, the peevish woman opposite to him brightened up into a smile; the slouching man had taken himself away, and the dirty child was dirty no longer. The fire flashed out upon those earnest eyes he knew so well, lighting them up, and once they turned suddenly to the window. Then Ralph drew back with a start of dismay as great as though he had actually felt a reproving glance rest upon himself.

And he went away about his business with the unlucky sentence gone forever. Who was she?

That was one question, but not the only one, which appealed to him for an answer as he walked back to his lodging.

She stood on the hearth like one who was at ease; oppressed by no awkwardness or constraint. She stood there like one who was welcome, and whose presence gave pleasure. Why could not he do this?

#### CHAPTER V.—WHO WAS SHE?

Who was she?

It flashed upon him suddenly one evening, as he sat at his work, that he knew all about her, that is to say, who she was and where she lived. The seat in the church was sufficient to tell him. He remembered a walk of his through Raventree Dell, past the Red Pool and the quarry, where he caught sight of the big, uncanny, black and white house, said to be haunted, on his way to the Red Grange. And, as in duty bound, he knew the man, helpless through infirmity, not age, who never left his bed but for a sofa, or to be wheeled about in a garden chair; and who was her father, Richard Dudley, Esq., gentleman.

He had a vision of a pair of keen grey eyes, looking at him from under bushy eyebrows; of a clear cut bony face, sharpened by suffering, but not patient, and of a voice answering to the keen eyes, which had brought him down, startled, out of his cloud, and forced him to attend to what it said.

He had also a dim recollection of brothers and sister; such names as Oswald and Reggie, and Caroline were mixed up oddly in memories of that short visit. And he remembered there was a harp in one corner of the room, concerning which, for want of something to say, he had addressed the usual query to the Miss Dudley then present, getting for answer—

“No; that belongs to my sister Hester. I do not play.”

Hester Dudley, then, was his one listener, the gem in all that dull setting of indifferent men and women; but how was it that he had not seen her at home?

“If you please, sir, you are wanted.”

The Curate started. He had been too much occupied to hear the prelimin-

ary knock at his door ; the interruption was inopportune, and sudden surprise, irritated him. Besides the landlady had a baby in her arms, and he hated babies. Moreover the one in question kept up a series of musical babblings of its own, which increased his irritation. He pushed his chair back with unnecessary noise, and asked impatiently who wanted him, and what for.

“ Why it’s poor young Dawson ? ”

“ And who is young Dawson ? ”

“ Up in Mill Lane. He was hurt on the Railroad. They brought him home last night. He’s fearfully mangled, and they say he can’t live, his one leg——”

“ There, that will do. I’ll come directly.” and Ralph turned back, and put a book into his pocket, with a sudden sinking of the heart. He had a misgiving that he knew this young Dawson ; a mere boy, yet already notorious as a poacher and a scamp. And now that the lad was on his deathbed they sent for him, as though, being a clergyman, he could open at the last moment, the doors of heaven to one who had practically denied their existence all his life. The curate was bound to go, however, and do his best : and the landlady, still with her baby in her arms, stood at the door gossiping, and watched him off the premises.

He was not very long away, but when he came back it was night, and she was still there. He did not see her at first ; he was walking like a blind man and would have stumbled over her if she had not spoken.

“ Ask your pardon, sir ; is it all over ? ”

“ Over ! Is what over ? ”

“ How is he, poor fellow ? ”

“ Dying,” responded Ralph, passing on.

He went into his room and sat down, but not to his books. Short as the time was, a change had come over him since he went out on his errand, and he could not settle down at once to his usual occupation again.

He was thinking of the scene itself—of the poor crushed form, which could do nothing but clench his bony hands in anguish, of the importunities of the mother that he, Ralph, would not let the lad die like that, with all his sins on his head. He thought of his own helplessness—of the hopeless nature of the case. He could not bring back the boy from death’s door to understand his position, and the widow did realize that her son was past all individual effort. He was puzzled how to make her understand this, and the only way which occurred to him was to read the prayer “ for a person when there appeareth small hope of recovery.”

He looked up at the close of it, and saw that the conviction had dawned upon her ; that the tears fell like rain upon the boy’s hand, which she was stroking caressingly.

He thought of the woman’s face—he would know that again anywhere—of the whitewashed walls and the scanty furniture.

But above all, and before all, he had seen her there. It came upon him with no suddenness—it seemed to him perfectly natural that she should be there—it was consistent with all his thoughts of her that they should so meet. It was not simply Hester Dudley who was there, but his idolized reality ; the intellect to which his sermon appealed: the unseen sympathy which heard his aspirations in them.

## "NOW I LAY ME DOWN TO SLEEP."

The dreamy night draws nigh;  
Soft delicious airs breathe of mingled flowers,  
And on the wings of slumber creep the hours,  
The moon is high;  
See yonder tiny cot,  
The lattice decked with vines—a tremulous  
ray  
Steals out to where the silver moonbeams lay,  
Yet pales them not!  
Within, two holy eyes,  
Two little hands clasped softly, and a brow  
Where thought sits busy, weaving garlands  
now

Of joys and sighs  
For the swift-coming years.  
Two rosy lips with innocent worship part;  
List! Be thou saint or sceptic,— if thou art,  
Thou must have ears :

" Now I lay me down to sleep,  
I pray the Lord my soul to keep;  
If I should die before I wake,  
I pray the Lord my soul to take."

Doth it not noiseless of  
The very flood-gates of thy heart, and make  
A better man of thee for her sweet sake,

Who with strong hope,  
Her sweet task ne'er forgot  
To whisper, " Now I lay me," o'er and o'er?  
And then di'st kneel upon the sanded floor—  
Forgot them not!

From many a festive hall  
Where flashing light and flashing glances vie,  
And robed in splendour, mirth makes revelry—  
Soft voices call

On the light-hearted throngs  
To sweep the harp-strings, and to join the  
dance.

The careless girl starts lightly, as, perchance,  
Amid the songs,

The merry laugh, the jest,  
Come to her vision songs of long ago,  
When by her snowy couch she murmured low  
Before her rest,

That simple infant's prayer.  
Once more at home she lays her jewels by,

Throws back the curls that shade her heavy,  
eye,  
And kneeling there,  
With quivering lip and sigh,  
Takes from her fingers white the sparkling  
:ings,  
The golden coronet from her brow, and flings  
The baubles by;  
Nor doth she thoughtless dare  
To seek her rest, till she hath asked of  
Heaven  
That all her sins through Christ may be for-  
given.

Then comes the prayer;  
" Now I lay me down to sleep,  
I pray the Lord my soul to keep;  
If I should die before I wake,  
I pray the Lord my soul to take."

The warrior on the field,  
After the battle, pillowing his head  
Perhaps upon a fallen comrade dead.  
Scorns not to yield  
To the sweet memories of his childhood's hour  
When fame was bartered for a crimson  
flower.

The statesman gray,  
His massive brow all hung with laurel leaves,  
Forgets his honors while his memory weaves  
A picture of that home, 'mid woods and  
streams,

Where hoary mountains caught the sun's  
first beams,

A cabin rude—the wide fields glistening,  
The cattle yoked, and mutely listening,  
The farmer's toil, the farmer's fare, and best  
Of earthly luxuries, the farmer's rest;

But hark! a soft voice steals upon his heart.  
" Now say your prayer, my son, before we  
part:"

And, clasping his great hands—a child once  
more,

Upon his breast, forgetting life's long war—  
Thus hear him pray :

" Now I lay me down to sleep,  
I pray the Lord my soul to keep;  
If I should die before I wake,  
I pray the Lord my soul to take."

From the *Mission Field*, published by the S. P. G.

## A SELF-SUPPORTING DIOCESE.

THE Society has great pleasure in announcing the addition of the Diocese of ADELAIDE to the number of self-supporting churches. Already a few of our colonial dioceses, having been planted and nourished by the mother Church in days when poverty, hardship, and difficulty were the lot of the great majority of the immigrants, have developed in their members, along with an increase of wealth, a growing desire for the vigour and stability of their church Institutions, and a readier will to contribute of their substance to the maintenance of the entire parochial system, until at last they have ceased to look to their fellow Churchmen at home for anything more than their prayers, their sympathy, and their fellowship.

The process by which the Diocese of Adelaide has reached this desirable consummation is described in the following letter from the Bishop, to which we would only add that, in the year 1815, before the foundation of his bishopric (at which date the Bishop's narrative commences) the Society contributed towards the support of three missionaries in South Australia :—

“The Diocese of ADELAIDE having ceased, at the close of 1865 to require the annual grant from the *Society for the Propagation of the Gospel*, 500*l.* which, from the establishment of the see in 1817, had been liberally made towards the support of the clergy, I proceed, in compliance with the wish of the committee, to state the steps and circumstances by which the diocese has been rendered self-supporting.

In 1850 all State aid to religious ordinances was withdrawn, and the ministers of the Church of England were thrown for support upon the liberality of their several congregations, aided by contributions from a general Church Fund, which the South Australian Church Society annually collected, as well as the above-mentioned grant of the S. P. G. It was soon, however, felt that the Bishop, clergy, and laity of the diocese must be brought into closer fellowship and sympathy, if the body of the Church was to make increase of itself by the co-operation of all its members, rather than by the single-handed energy of the Bishop, or of zealous individuals among the clergy and laity. A Conference accordingly was invited, which at length happily resulted in the Synodal compact which binds the Bishop, clergy, and laity to unity with each other, and with the mother Church. Before however, this had been accomplished, a steady and liberal benefactor (Mr. William Allen, to whom we mainly owe the noble building and institution of the Collegiate School of St. Peter's, Adelaide), had left to the Bishop a bequest of 5,000*l.* the interest of which was to be applied in aid of the clergy stipends. Meanwhile, the general finances of the Church had been carefully administered by the Standing Committee of Synod, consisting of clergy and laymen. The Bishop, therefore left to the disposal of this body, not only the Society's annual grant of 500*l.* but the interest of the Allen Bequest, in addition to the general Church Fund raised by annual contributions from the various churches. The result shows the value of the Synodal organization, and the advantage of lay co-operation.

The principle kept steadily in view by the Standing Committee was to give the fullest development to the *voluntary* system; believing it to be a religious duty in every Christian to give of his means for the support of religious ordinances. To this end they adopted a classification of parishes, and by apportioning aid to the number of sittings let and *paid for*, made it the interest of the several congregations to support their minister more liberally by taking additional sittings. With such increase the Synodal Grant increased. Experience had shown that where a *fixed* sum was given little effort was made to increase the minister's stipend. If the minister was paid out of the offertory, every pound so received was supplemented proportionably. This system worked well, but in 1859 a further step was taken, viz. to *endow* the churches. Many of the leading members of our communion agreed to subscribe various amounts for seven years. The proceeds were invested, and the sum total of principal and interest at the close of this period is to be applied by the Synod to the object contemplated. To the fund in 1865 the *Society for the Propagation of the Gospel* gave a handsome donation of 1,000*l.* At the close of the present year the sum total will amount to 10,000*l.*

Another like scheme had for some time been in operation, by assisting parishes to endow their cures to the extent, in the first instance, of 40*l.* per annum. A capital sum 500*l.* is placed in the hands of trustees, to be invested in land for the benefit of each parish which subscribes its quota of 200*l.*, the rest being made up from the annual donation of 100*l.* to the Diocese of Adelaide by the Bishop of St. Asaph, the general Church Fund, and property in Adelaide managed by the attorneys of the S. P. G.\* In this manner about 6,000*l.* have been invested in parochial endowments. Every year two parishes in turn are invited to avail

\* Two town acres, given by individuals at the foundation of the colony, have in the course of thirty years become of considerable value.

themselves of the benefit, and thus a character of *staidness* and *independence* has been imparted to clerical incomes, by which the prominent defects of the voluntary system have been in some measure rectified. The clergy receive *half yearly*, on the report of the Finance Committee, the Synodal supplement to their incomes, and the sum to which they are entitled from the endowment. These arrangements in their combined effect have raised the ordinary incumbency to a minimum of 250*l.* per annum, while in the principal city churches it reaches 450*l.* to 500*l.*

There is another source of emolument to some of the older and more experienced clergy from the Chapter Fund—the appointment to the titular office of Dean, Canon, Archdeacon, or Rural Dean belonging to the Bishop. The fund is managed by the Incorporated Dean and Chapter, and while it is increasing year by year, so as eventually to bear its own charges, the members of the Chapter (who are the Bishop's council in spiritual matters) receive from the attorneys of the S. P. G. an honorarium, the Dean, 100*l.* per annum, the Archdeacon 75*l.* each, Canon and Rural Dean. 50*l.*

A Clergy Widow and Orphan Fund has also been established, which, if managed in accordance with its principles, will no doubt furnish 30*l.* per annum to the widow, as well as pensions to the children of deceased subscribing clergy.

In these ways a moderate but certain provision has been made for the clergy of the Diocese of Adelaide, not by damping or repudiating the voluntary principle, but by correcting its unsteadiness, and supplementing its deficiencies. *If the ordinances of religion are worth having, they are certainly worth paying for.* I rejoice to say that this principle is conscientiously held and extensively acted upon by the members of the Church of England in South Australia. Hence the early independence of the diocese of Adelaide of all aid from the Colonial Treasury and the S. P. G.

It will now be proper to show the *progress* of the Church under the above system. With larger funds at the Bishop's disposal it might perhaps have been more rapidly developed; but I doubt if it would have grown so *solidly* as by 'self-help,' in dependence on the good providence of God. When the Bishop landed in South Australia, December 28, 1847, there were five clergy and five churches, including the wooden barn-like building so called in Port Adelaide. In February, 1866, the actual number of licensed clergy was thirty-eight, and the churches completed, or in progress, sixty. No doubt *with funds* it is easy to plant clergy and build churches in anticipation of congregations, but the work is more satisfactory when *the people themselves* feel the want and impose on themselves the burden of maintaining their minister, and building an edifice in which he may minister to them.

There is now urgent demand in the diocese of Adelaide for three or four intelligent, active, young clergymen, sound in the faith, and exemplary in their lives; nor is there the slightest doubt that such men would immediately receive incomes from 250*l.* to 300*l.* per annum. Twenty-two substantial and commodious parsonages have been built, with glebes, in many cases, of twenty acres attached. The Collegiate School of St Peter's has been established at a cost of 20,000*l.* and several other large and substantial schools in connection with the parish churches have been built in various townships.

The following extract from notes by the Ven. Archdeacon Woodcock, formerly a paid missionary of the S. P. G. in South Australia, may appropriately close this communication:—

'Many of our churches are already partially endowed while the rest are in course of being so. As regards provision for perpetuating the ministrations of our Church in all our parochial districts, a matter always regarded by me as of vast importance, our position is confessedly superior to that of any other of the Australian dioceses. Deriving no aid from the Colonial Treasury, we have nothing to fear from adverse parliamentary votes. We have long since passed through a crisis to which the Church in several of our sister colonies is still exposed.' When to this it is added that the funds and property now held in trust for the Church in South Australia enable it to dispense with the aid from the S. P. G., to secure for its clergy a reasonable support, and to guard their widows and orphans from destitution, such results may not be unsatisfactory to the founder of the bishopric of Adelaide, Miss Burdett Coutts; but they also

furnish a well founded hope that the ordinances of religion, according to the doctrine, discipline, and law of the United Church of England and Ireland, will, by the blessing of GOD, be perpetuated in that distant land, when the ties which bind the Australian colonies to this country shall in process of time have been dissolved. The recollection of benefits received will then, as now, draw the hearts of the members of the Church towards their fatherland and mother Church, of which the S. P. G. has been the honoured instrument in conferring upon them the inestimable blessing of pure doctrine and apostolic discipline contained in the Book of Common Prayer.

A. ADELAIDE."

60, ST. GEORGE'S ROAD, PIMLICO,  
July 14, 1866.

## Holy Days of the Church.

### ST. LUKE THE EVANGELIST.

OCTOBER 18.

"Luke, the beloved physician."—COLLOSSIANS IV: 14.

ST. LUKE was born in Antioch, a city famous for learning and wealth, but more honored for a fact that here the disciples of Jesus were first called Christians. His peculiar profession was that of physic, but it is said that he was also skilful in painting, and there are pictures still in existence that some claim to have been drawn by him. He was probably converted by St. Paul, during his abode at Antioch; for after his conversion, he became St. Paul's inseparable companion, sharing all his labours and all his dangers, even when others forsook him, and never leaving him till death.

He wrote the gospel which bears his name during his travels with St. Paul in Achaia, and the history of the Acts of the Apostles during St. Paul's two years of imprisonment. It is not certainly known where or how he died, though some historians affirm that he preached the gospel successfully in Egypt and Greece, until a party of infidels, getting him into their power, hanged him upon an olive tree. His symbol is a calf or an ox, for Jesus was a sacrifice, and his gospel sets forth our Lord most plainly as both Priest and Victim.

[Written for *The Church Magazine*.]

### FESTIVAL OF ST. SIMON AND ST. JUDE.

OCTOBER 28TH.

MORNING LESSON,—JOB XXIV. XXV. EVENING LESSON,—JOB XIV.

"We commemorate two Apostles together again, to day, as we did on the first of May," said our friend Hugh, as he drew his chair to his mother's side, and seated himself for a talk, "is it for the same reason?"

"Partly so," Mrs. Clifton replied, "and partly that those we think of to day were brothers, brothers also of St. James the Less, and therefore near kinsmen of our Lord. We hear very little of them, either in Holy Scripture, or in history; indeed, in the Bible, St. Simon is only mentioned in the list of our Lord's kinsmen, and of His Apostles; and St. Jude once besides; to teach us, perhaps, it is not those whose deeds are best known and most talked of who shall be counted great hereafter; and that in all our works here below, we should seek to please, not man, but God who trieth the heart. Of the character of these two Apostles we may learn a little from their names. Can you tell me what St. Simon is called?"

“By St. Luke he is called *Zelotes*, and by St. Matthew the *Canaanite*. Does that mean born in Canaan?”

“It is supposed not, but rather that as both titles signify zeal, they shew that St. Simon belonged to the Jewish sect of the *Zelots*, a sect remarkable for their great zeal and ardour in the cause of religion, qualities which, purified and sanctified, no doubt were conspicuous in St. Simon after his conversion. St. Jude has three names with nearly the same meaning, *Jude*, *Thaddeus*, and *Lebbeus*, the two former signifying zealous in praising God, the latter, wisdom and prudence; so that these brothers have sometimes been called ‘the Apostles of zeal.’”

“Can you tell me anything more about them, and what became of them after the Ascension?”

“St. Simon is said to have gone to Egypt and throughout the north of Africa preaching the glad tidings of the gospel of Christ; afterwards some writers affirm he journeyed to the Western Isles, even to Britain, and that in our own Island, having first converted many to the true Faith, he was crucified by the infidels and buried. The general supposition, however, is, that after leaving Africa, he joined St. Jude in Mesopotamia, whence they travelled to Persia, and that there, after labouring some time successfully in the service of their Divine Master, both suffered persecution at the hands of the Magi, and both received the crown of martyrdom. In what way they suffered is uncertain, though doubtless the saw and the bludgeon are given as their emblems, owing to traditions that such were their instruments either of their torture or of their death. And here, speaking of emblems, I would mention that St. Philip, who in my old picture is drawn with a scourge in his hands, is, as often, represented holding a long staff surmounted by a cross in memory of his death by crucifixion.”

“Thank you, I will remember that: and now will you tell me where St. Jude is spoken of in the Bible that one time beside, in the list of our Lord’s Apostles and kinsmen?”

“You will find it in St. John, chap. xiv.,” said Mrs. Clifton, “in that beautiful discourse which our Lord held with His disciples the night of His betrayal, and part of which forms the gospel for to day. St. Jude asks how Jesus would manifest Himself unto them and not unto the world; and in His reply our Blessed Lord points out the differences between His true followers and mere professors, between those who love Him and those who love Him not. ‘If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him.’”

And now if you turn to your Prayer book, you will see that the Epistle appointed for this day is taken from one written by St. Jude in which he, the Apostle of zeal exhorts all Christians to contend earnestly for the Faith once delivered to the Saints, and sets before us in strong, stirring language the sad heresies and divisions which even then had crept into the Church, and from which we ought to pray and strive increasingly to be delivered, that so ‘we who are members of that Church which is built upon the foundation of the Apostles and Prophets, Jesus Christ, Himself being the head corner stone, may be joined together in unity of spirit by their doctrine, and made an holy temple acceptable unto God, through Jesus Christ our Lord.’”

L. H. B.

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AFFLICTIONS often come to remind us of neglected duties. By afflictions, God separates the soul He loves from the sin He hates. The way of the cross is the royal way to the crown.

## Correspondence.

[The Editor does not hold himself responsible for the opinions of Correspondents.]

## THE "VETO" IN UNEPISCOPAL HANDS.

Sir,

It is my lot to live among those who subscribe to the *Church Witness*, published in your city; and consequently I have the opportunity from time to time of seeing that beautiful publication. It is called the *Church Witness*, but unfortunately it partakes first of the character of one sect, and then of another; at one time giving us selections from a Methodist's writings, at another nauseating us with the Calvinistic heresy, so that it is really difficult to know what "Church" it is a witness for. In one thing, however, this interesting newspaper is, and always has been, consistent,—opposition to anything and everything recommended by the Bishop of Fredericton to the clergy and laity of his diocese.

I supposed for a long time that it must be a Presbyterian paper, as it took an especial delight in showing up the delinquencies of certain High-Church bishops, and in making known the misdoings of the ritualists in England. But I have since found out my mistake, and have been informed that the *Witness* has a mission in the province, which is to enlighten the dark minds of the clergy, and to keep all the members of the Church in a state of uneasiness and suspicion. At any rate, this is what I heard the other day at Chubb's corner.

True to its instincts, this print has been attacking the Bishop's speech at the Synodical meeting, lately published. It is not for me to presume to combat the views propounded by the reverend dignitary who sits in grave judgment upon the speech of his diocesan. These views may be right; or they may be wrong. But any one can compare the fair, manly, straight-forward sentiments of the Bishop, and the crude, ill-mannered and snappish effusions of those excellent men "who have always taken a deep interest in the paper" referred to, and who certainly "condemned it on the same principles" of want of charity and goodwill toward their Bishop and brother clergy which have always characterized it. I don't want to meddle with this: let people judge between the two: but I wish to say a few words upon one point connected with it.

The *Witness* has been chattering a good deal about the "Veto" in the the Synod, and seems about as much excited as a turkey would be at seeing a Doctor of Divinity going to church at Windsor in his scarlet convocation robes,—which relie of popish mediocrity by the way I think the editors ought to write down. But what does the word "Veto" mean? Well, I will tell you what I think it means, and give you an example. The word "Veto" means "I forbid," and is used, conveniently enough, to express the idea of a controlling, or delaying, power being entrusted to any person or persons. Now, the expectation, or fear, in the minds of the editors of the *Witness* is, that the Church people in this province, believing as they generally do in the divine institution of the Episcopate, will be disposed to agree that no act of the Synod shall become of force, unless it is assented to by the Bishop, clergy, and laity; and with a view to this, the Bishop will have the power to prevent any act from passing. For one, I believe that this controlling power ought to be somewhere, and I would much rather it should be exercised by the Bishop, whom we all know, and who is before us in all his acts, than by those individuals who write small articles which are printed in large type, and who "reserve the privilege of declining any communications which advocate doctrines or opinions which they consider unsound." Why, sir, these gentlemen, in the words which I have just quoted, assert and claim this very privilege for themselves which so excites their ire when claimed for the Bishop. It is true that he is only a fallible Bishop, while they are infallible priests; and this no doubt makes a great difference in the case, though I do not think that Church people generally will see it in this light.

Now for an example of the working of the "Veto" in unepiscopal hands. Some time since, the religious world was electrified with the information that a certain gentleman had been appointed editor of the *Ecclesiastical Thunder*...

For one, I was glad, as all knew him to be a man of moderation and gentleness; and every one felt sure, that coming to the fatherly rule of our Bishop, after having experienced the not very pleasant domination of a set of tyrannical despots called deacons, he would alter the tone of the really "Presbyterian" *Witness*. I even thought of subscribing myself; but to every one's wonder, after a short time it was found to be in the old hands. For a little while the affair was enshrouded in a mystery as great as that which surrounded the editorship of the *Churchman's Calendar*; but at last we were informed that the cause of the trouble was, that the Reverend Jupiter and the Reverend Vulcan who forge and hurl the bolts of the Thunderer insisted upon revising and correcting the newly-appointed Editor's articles, and to this, he, very properly, would not submit. Now, here was a very decided attempt to exercise the "Veto," against which these people are continually raising an outcry, when asked for by the Bishop. I think your readers will agree with me, that such conduct is at least very inconsistent, though it is no doubt truly "Evangelical."

Believe me, yours very truly,

J. A.

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### CHANT AND HYMN BOOKS.

MR. EDITOR,

In the last number of your magazine, you were good enough to speak of certain "Psalms," fully pointed for chanting, and you recommended Elvey's or Mercer's. I agree with you that both are good, but I think Mercer's book is to be preferred for several reasons; (1), it can be had in several sizes; (2), it contains the glorious old "plain song," for morning and evening, as used in Westminster Abbey; (3), it has the *old* music for the Holy Communion, used in all ages and in every branch of the Church; (4), it contains the music for the burial office; and (5), it is cheaper than Elvey's. If the choir-master would get out Mercer's book, his choir would have every thing they require for ordinary use. For hymn tunes one cannot get better than "Hymns Ancient and Modern," the music of which I am informed is used in Fredericton Cathedral.

I have written the above on the supposition that the modern chant is to be used; and I suppose that it is best known in the province. But I would humbly submit that, for real use, the old Gregorian chant is the best. It was my lot when young to attend for years a church where the psalms and canticles were regularly sung, and the Litany and Responses and Communion Office intoned to the music of the "Helmore's Manual of Plain Song." I have never heard any other kind of music to be compared with it, for simplicity and grandeur. Certainly, in the churches which I have attended in my travels, where the congregations have most joined in the chanting, Helmore's book has been used. To those who are not already acquainted with Helmore's "Manual of Plain Song" I would take the liberty of recommending it; next to that, and one perhaps which will be more generally appreciated, I would suggest Mr. Mercer's book, for the reasons above given.

Yours very faithfully,

A. F. S.

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THE CHURCH'S 'TREASURES.—S. Lawrence was requested to give up the treasures of the Church in Rome, which were in his keeping as Archdeacon. He said: "Let me be sent back with waggons, in which the treasures of the Church may be brought away." Avarice opened her jaws; but Wisdom knew the part she was playing. An order was given for as many waggons as he asked; and in proportion to the number of carriages that he required, the cupidity of the persecutors was excited, and their appetite for spoil increased. S. Lawrence filled the waggons with poor persons, and with them he returned to the heathen tribunal. "What means this?" was the immediate cry. He answered, "These are the treasures of the Church."—*S. Augustine's Sermons, No 303.*

## Colonial and Foreign Church News.

FREDERICTON CATHEDRAL.—Thursday, August, 30th, was observed as usual, as the Anniversary of the consecration of the Cathedral. The arrangement of the morning service ought to be particularly noticed and recommended. Instead of having Prayer and Litany, including an Anthem, the office of Confirmation was proceeded with at once. There were fifty-nine candidates. They were presented to the Bishop in a most orderly manner; in fact every one present must have seen that with a little forethought, there is no occasion for crowding or confusion, when the clergy take pains to give instructions. After the Bishop's address to the candidates,—oh, may they never forget it!,—the Holy Communion was celebrated. A goodly number of the congregation and a large proportion of the newly confirmed partook of the sacred feast. The weather was fine, and the bells rang out right merrily.

At evening the service was choral (*Exter Usq.*). The choir, (which on this occasion was strengthened and ably assisted by the choir of the parish church), took up the responses easily and firmly, and it was a treat, in very truth, to hear Dr. Wesley's *Magnificat* and *Anc. Du. C.* sung with heart and spirit. We noticed among the clergy present the Reverends W. S. Covert, W. Jaffrey, T. E. Dowling, and E. Hannington.

A meeting of the Woodstock Deanery was held at Woodstock on the 29th August. The service was at St. Luke's Church, the preacher being the Rev. J. S. Williams, missionary at Campobello, who on the words, "Let every man speak truth to his neighbour," founded a most earnest and practical discourse. The Holy Communion followed, the Rev. the Rural Dean being the celebrant. The musical portion of the service was capitally rendered by the choir. The anthem was "Behold, now, praise the Lord," (Dr. Nares).

The Deanery meeting was held at the Rectory at 4 p. m, when various subjects of interest were discussed.

CONFIRMATIONS—August 1st, sixteen were confirmed at Gagetown. August 7th, six were confirmed at All Saint's Church, Cross Roads, in the parish of Douglas, and all the candidates received Holy Communion afterwards, an example which we should wish to see generally followed. August 11th, the Bishop confirmed fifteen at the Church in St. Mary's parish, near Fredericton. August 22nd, a confirmation was held at Stanley, and though it was a very wet day, eighteen received the holy rite, and the church was well filled. Messrs Jaffrey and Dowling were present. The Bishop proceeded in the evening to the hospitable house of Mr. John Pidgeon, at Tay Creek. The anniversary of the consecration of the church was held the next day. Morning prayer was said at 9 A. M., and Confirmation held at 11 A. M., when five were admitted. The Holy Communion was also celebrated. It was a fine, joyous day, and the little church was in admirable order, and every thing thoroughly well cared for. It has a font, silver vessels for the Communion, a bell, and a small library for the use of the parishioners. The church is pleasingly decorated, texts adorn the walls, and we hear it is to have an east window of stained glass.

Successive missionaries, Mr Roberts, Mr. C. Medley, and Mr. Dowling, have all bestowed thought and care upon it, and they have all been helped by the assiduous church-warden, Mr. Pidgeon.

On the 25th July last, His Lordship the Bishop of the diocese consecrated the new parish church at Westfield. From the ceremony taking place on a Saturday only, one clergyman (the Rev D. W. Pickett, of the adjoining parish of Greenwich) was enabled to be present with the Rector and assist at the services. Nine candidates received the Apostolic rite of Confirmation on the occasion. His Lordship gave a most impressive address from the 132nd psalm, 1st nine verses. Although it was in midst of the haying season a large and attentive congregation were present. It was a great satisfaction after five years of anxiety and labour to see a decent and suitable edifice provided and solemnly set apart for the glory of God and the worship of His most Holy Name.

None but those engaged in such a work as church building in a poor country mission know the magnitude and difficulty of such an undertaking, particularly at the present day, when many of our wealthy city Churchmen, forgetful of the long continued aid they once received, manifest so little interest or desire to lend a helping hand to their less favoured brethren in the destitute rural districts.

What has rendered it more arduous for the people of Westfield is that three years ago at the former visit of our respected Diocesan, the parishioners had only just completed St. James's Church which was then consecrated, so that for some time two churches were building at once.

St. Peter's Church, the one lately constructed, has been erected at a cost of \$1397. This amount has been raised in various ways in the parish, with the exception of 25% derived as follows: From the Society for Promoting Christian Knowledge £25, *stg.*; Diocesan Church Society \$40. A gift from Admiral Coffin of \$100, which, unfortunately, owing to the depreciation of American currency produced but \$13.50. Of the balance \$58 was contributed in St. John, and \$12 from other friends to the mission. The church itself is a plain but neat edifice of the Gothic style, consisting of nave and chancel, with a square tower, placed at the side surmounted by a spire. Although the projectors of the building have been engaged a long period in accomplishing its completion they have the satisfaction afforded them of a church with free and unappropriated sittings, capable of accommodating 200 persons. Indeed, both churches in Westfield possess this advantage, and that church which is so truly the "Church of the people" is free to every one who values the privilege of serving God in the sanctuary.—*Com.*

The Lord Bishop of the diocese held an ordination at the Cathedral, Fredericton, on Sunday, 23d ult., when the Rev. W. S. Neales was admitted to the order of the Priesthood. The Bishop preached the sermon from 2d Cor., 4th and 5th v., "For we preach not ourselves but Christ Jesus the Lord."

Last month, the Bishop of Fredericton and Mrs. Medley paid a short visit to Montreal and Quebec. His Lordship preached at two services in Montreal, and we learn from the *Quebec Chronicle* that he preached twice on Sunday at St. Michael's chapel. "In the forenoon an ordination was held, when Mr. Walters, from St. Augustine's College, Canterbury, was ordained Deacon. Mr. Walters's destination being the Magdalen Islands, which it is difficult to reach late in the season, the Bishop of Fredericton admitted him to Holy Orders. The Rev. H. Roe presented the candidate; and the musical service, which was very effective, was conducted by W. S. Petry, Esq."

UNITED STATES.—Another Sisterhood in connection with our Church which was established three years ago in New York under the auspices of the Right Rev. Bishop Potter has been brought before the notice of the public by the New York press. It is called the Sisterhood of St. Mary, and its constitution and rules are similar to those of a like Sisterhood in Baltimore. It is more extensive in the character of its work than that of the Sisterhood of the Holy Communion which has worked so successfully in New York for a number of years, though as yet it numbers but seven confirmed members. There are others, however, on probation.

These useful organizations have received the sanction and recognition of the Bishops of our Church, in England, and will no doubt be eventually introduced into the Church in the Colonies, along with other kindred Societies.

The following extracts have appeared in the different newspapers concerning the Sisterhood of St. Mary:—

The labors of the Sisterhood are at present confined to three institutions: The first is the House of Mercy, in Eighty-sixth street, where the "daughters of shame," who have resolved to lead a life of penitence and virtue, find a comfortable asylum. The second is St. Barnabas House, in Malberry street, where fallen women are received propitiators to be transferred to the House of Mercy, and the third is the Sheltering Arms for infants, a house for outcast children who may not have been admissible to any other institution. When the membership becomes greater, the work of the Sisterhood will doubtless be sufficiently extended to admit of a complex system of outward visitation among the abandoned sick and needy of the metropolis. The attire of the Sisterhood is somewhat similar to that of the Catholic Sisters of Charity; it consists of a black dress and an angular shawl and bonnet.

Each communion of Sisterhood is under the charge of a Sister Superior. She is responsible for its internal government, the control of its operations and matters relating to their work. The members of the community are divided into three classes, resident Probationers, and confirmed Sisters. Every applicant for membership must reside for six months in the Institution to test her fitness for the work, after which, if approved, she may be entered as a resident Probationer.

The Sister Probationers are those who having passed satisfactorily through their term of resident Probationship, have been advanced to this second stage of Probation.

The confirmed Sisters are those who have passed through the entire period of Probation. It is desired and contemplated to incorporate into the community the labours of such persons as may wish to be associated with it, and who for various reasons are unable to give their whole time for its interests. To entitle them to be called Associate Sisters, it would be necessary for them to devote a certain portion of each day in the week, as it might be agreed upon, to the discharge of such duty under the direction of the Society. They would be remembered in the prayers of the Sisterhood, and should be careful to conform their lives to the dignity and responsibility of so sacred and privileged a calling.

There are no "monastic vows;" but it is required that the Sisters should render a promise of obedience to the rules of the community, and endeavour faithfully to observe them.

The Sisters retain their baptismal names.

The religious services of the society are those of the Protestant Episcopal Church. In addition to the service and weekly communion: they have their own specified time for devotion and observe the canonical hours when they are not pre-occupied by the services of the Church.

THE CANONICAL HOURS.—A short time since, the Rev. Dr. Dix compiled the Book of Hours, known commonly as the Canonical Hours, for the use of the Sisterhood of St. Mary, of which

he is at present chaplain. These devotional services are also termed the Seven Canonical Hours, each of which is designed to call into prayerful remembrance some scene of the Passions of the Redeemer.

Matins are said between midnight and daybreak. Prime, early in the morning. Terce, at 9 a. m. Sext, at noon. Nones, at 3 p. m. Vespers, at 6 p. m.

Matins and Prime have especial reference to the scene in which Jesus was brought, early in the morning, before Pontius Pilate: Terce represents the hours in which He was crucified—9 a. m.; Sext, the hour on which He was hanging on the cross—noon; Nones the hour at which He died—3 p. m.; Vespers, the hour at which He was buried—6 p. m., and Compline—9 p. m.—a summary of all the other devotions.

This last service over, the Sisters proceed to rest for the night, only to resume their devotions by saying matins before day-break.

The fundamental aim of the Institution is to gather into distinct organizations all ladies who have the will and the leisure to comfort the afflicted, relieve the distressed, nurse the sick, and like their Divine Master, go about doing good.

St. Paul's Church, (Indian,) recently finished near Brantford, C. W., was publicly consecrated by the Bishop of Huron on Wednesday Aug. 22nd. Clergy from Buffalo and several parts of Canada to the number of over sixty were present, besides an immense concourse of Indians of the Mohawk tribe.—*Canada Churchman*.

DEATH OF JOHN MASON NEALE.—A clergyman of our Church distinguished for his learning, zeal, eminent piety and remarkable self-denial died at East Grimstead, England, on the 6th of August, aged 48:—

Some two years ago Dr. Neale drew up a paper of directions to be observed in the event of his decease, and these were as nearly as practicable carried out. Immediately after his death, the Sisters established a watch by his remains, which they kept up night and day in relays of two and two, till the funeral. The coffin was of the same pattern as that used by the society—namely, of plain elm, coped *en dos d'ane*, and ornamented with a plain wooden cross extending from end to end. On the lid was the following inscription, which the deceased himself had directed to be placed upon it:—

Johannes Mason Neale  
Miser et indignus  
Sacerdos requiescit  
Sub signo Thau.

The allusion is to the 9th chapter of Ezekiel, where the Vulgate has preserved a detail of the Hebrew which has been suppressed in the Authorised Version. "And behold six men came . . . every man a slaughter-weapon in his hand, and one man among them was clothed with linen, with a writer's inkhorn by his side. . . . And the Lord said unto him, 'Go through . . . the midst of Jerusalem, and set a Thau (i. e., a cross) upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst thereof.' And to the other he said 'Slay utterly old and young, . . . but come not near any man upon whom is the Thau.' "

The deceased, arrayed in cassock, surplice, and black stole, was placed in his coffin by his old friend Dr. Littledale and the Sisters. He was then taken for a day into St. Margaret's as he had desired: after which he was brought back to Snickville College and placed in the little chapel. The coffin was covered with the pall used for the collegers. It is of violet cloth adorned with a large red cross in the centre, and the arms of the Dorset family, the founders of the house, at each corner. It was also kept covered with beautiful wreaths of fresh flowers, and also of grapes and wheat-ears.

Early on Friday morning there was a private service at St. Margaret's, and at noon there was a solemn celebration in the chapel. The size of this building permitted only a very small section of those who had come down to attend the funeral to be present. The celebrant was the Rev. Joseph Haskell, the deacon the Rev. R. Tuke, and the sub-deacon the Rev. W. La Barte. They wore a remarkably handsome suit of black silk vestments, of the "Sarum" pattern, the chasuble oblong ornamented with a Latin cross of black and white embroidery, and the dalmatic and tunicle with simple white stripes.

The service began with the Inroit from St. Alban's hymn-book, "Grant them eternal rest O Lord and let light perpetual shine upon them."—Ps. lxxv, 1, 2. This was immediately followed by the Collect from the Burial Office. The Epistle and Gospel were from the First Prayer-book of Edward VI., namely 1 Thess. iv, 13—18, and St. John vi, 37—40, and the famous sequence for the dead *Dixi Ite, dixi illa*, was sung between them to the ancient melody as set forth in the *Hymnal Noted*. The Creed and Gloria were Marbeck's. There was no sermon or collection; and the Offertory sentence (which was "Blessed is the man that provideth for the sick and needy") was not sung. Only the mourners communicated. The choirs, it should be stated, were those of St. Michael's, Brighton, St. Alban's, Holborn, St. Matthias, Stoke Newington, and Christ Church, Clapham, and it may not be out of place to remark that on such occasions it might be as well to make arrangements for a joint rehearsal. After service they were marched out into the quadrangle, and Dr. Littledale said the short Office which is used at many churches in the vestry after a celebration.

At two o'clock the procession was drawn up in the following order by the *Ceremonarius*, the Rev. G. Akers, and his assistant, Mr. Reeves of St. Alban's:—

The Clergy.  
 The Precentor, (the Rev. T. Holmoro)  
 Lay Clerks.  
 Choristers.  
 The Children of St. Agnes.  
 The Orphans.  
 The Associate Sisters.  
 The Probationers (in white veils).  
 The Sisters of the Second Order in white veils edged with blue.  
 The Sisters in black veils.  
 Brothers Associate.  
 Cross Bearer.  
 Two Acolytes.  
 The Officiants Mr. Haskoll and Dr. Littledale.  
 THE BODY  
 Borne on a pier, the pall being held by eight Priests Associate.  
 The Relations.  
 The Collegers.  
 Servants.  
 Friends, &c.

The procession, which, it will be seen, was a very long one, sang on the way to the parish church the Psalms "I will lift up," "I was glad," and "If the Lord Himself." It need hardly be said that the scene was striking and picturesque. Its like has not often been witnessed in England since the days of mediæval processions; and it may be doubted whether any great man in modern times had a more imposing funeral.

The parish church which at a distance has rather a prepossessing look, for it has a tower of very good outline and a peal of beautifully toned bells, does not improve on nearer acquaintance. It appears to have been rebuilt or remodelled in the thinnest and most debased Perpendicular; and its arrangements are of the coldest and most unsatisfactory character. Nothing whatever was done to mark the solemnity of the occasion. There were no funeral hangings, and the organ was sullen and sifent in its gallery. It was not, however, wanted; for the Psalms (both of which were chanted to the 2d Tone) were sung with perfect accuracy and *ad libitum*, by the clerk, and by the choristers and Sisters alternately. Nothing could exceed the impressiveness of the contrast thus obtained between the soprano and the adult male voices—a contrast which, though it exists in theory in many churches where there is division of the sexes, is rarely heard in its purity. The Lesson having been read by Dr. Littledale, the body was borne to the grave, which is situated in a corner of the church-yard appropriated to the Sisters, and immediately opposite to their house. The crowd which had completely filled the spacious church, was immense; and the little children of St. Agnes (who had been unable to walk in the procession) also witnessed the inhumation from the windows of the Home. It may be mentioned, as illustrating the amiability of Dr. Neale's character, that there was no part of the work in which he took so lively an interest as the Orphanage; and before his death he had all its inmates to take—in many cases a scarcely conscious—leave of him, and to receive his last blessing. One of the elder children, who had long been seriously ill, had made it a subject of special prayer that she might not survive her benefactor, and she did, in fact, depart at midnight after the funeral.

Arrived at the grave, the pall was removed, and the garland having been replaced on the coffin, it was lowered into the earth. For some unstated reason the remainder of the service was not choral, and of course it was lost upon the greater part of the large assembly; but after the Blessing the choir sang Dr. Neale's own well remembered words:—

Brief life is here our portion,  
 Brief sorrow, short-lived care,  
 The life that knows no ending,  
 The tearless life is *there*.

The mourners then approached, one by one, to take a last look at the coffin, and wreaths and flowers were ruined upon it until it was almost hidden from sight. The procession was then re-formed, and it took its way back to the College singing "Jerusalem the Golden" and "Safe Home." And so they left the Warden in peace.

It only remains to add that the conduct of the townspeople was extremely orderly and respectful. Most of the shops were closed, and the blinds of the private houses were drawn.

The Sisters held a Chapter soon after the funeral, and unanimously elected the Rev. F. LaBarto as their new Chaplain.—*Guardian*.

## EDITORIAL NOTICES AND ANSWERS.

Subscriptions received during the month of September.—Miss T., (Agatown, 60 cents; F. S. Apohaqui, 60 cents; Queensbury, \$1.50; C. W., Pettedodiac, 60 cents; St. Andrews, \$4.20. Woodstock, 60 cents; Mrs. C., Lower Burton, 60 cents.

As some doubt exists on the subject, we wish it to be distinctly understood that the former editor of the CHURCH MAGAZINE has had no part in conducting it since he gave up the editorship.

J. P., FREDERICTON.—There was a mistake in the matter of the notices sent to Dumfries.

L. H. B., (England), will please accept our warmest thanks for her kindness, and we hope that the magazine will always be conducted in such a way as to meet the approval of so true and good a Churchwoman.

A. F. S.—You will see that a portion of what you sent was anticipated by one of your friends.

YOUNG PRIEST.—1. We are glad to hear that the Church movement is making such headway in the country parishes. There are hopeful signs in St. John, also. 2. We are not at all sure if the Curate you mention has expressed his regret at having been admitted to Holy Orders in our communion. 3. Assuredly, the strength of the Church depends on the young people in this diocese.

YOUNG COMMUNICANT.—The former editor of this magazine had nothing whatever to do with the printing of the "The Churchman's Calendar." It was published by a layman, on his own responsibility, and was not generally sent enclosed in the magazine.

Copies of the Church Catechism can now be had at the office of this magazine, or at the store of G. N. Beck, King Street. Price 3 cents.

ERRATA.—In the account of the Maine Convention, in the August number, the words "Southern position of the house" should have been "South side of the nave."

In the story of the New Curate in the September number, the word "sacred" should have been "scarred"; and the words "beheaded with Matthew," page 70, should have been "beheaded with a halbert." In the paper *Howing at the Name of Jesus*, page 74, for "reasons which we implied," read "reasons which were implied."

There were a few other typographical mistakes in the same number of the magazine.

## ADVERTISEMENTS.

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