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PARISH NOTES.

Vol. I.

JANUARY, 1892.

No. 12.

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. EMERSON.
C. MASTERS.
W. K. CRAWFORD.
G. E. FAIRWEATHER.
J. R. ARMSTRONG.
A. T. THORNE.

Vestry Clerk:

FRANK O. ALLISON.

Auditors:

A. W. ADAMS.
F. W. DANIEL.

Delegates to Synod:

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

Delegates to D. C. S.

J. R. ARMSTRONG.
G. G. BUEL.

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. R. 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.

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

PARISH NOTES.

ISSUED MONTHLY.

TERMS: - FIFTY CENTS PER ANNUM PAYABLE IN
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GEO. A. KNODELL, PRINTER.

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Communications in regard to Advertising, Changes in Addresses or in the Subscription List, and all remittances should be addressed to A. O. SKINNER, King Street, City.

ST. JOHN, N. B., JANUARY 1, 1892.

PARISH NOTES.

THE month of December includes so many incidents of Church activity that it will be difficult to furnish even the briefest chronicle in the space allotted to us. The special Advent services were held in the afternoon, owing to the difficulty of securing the help of preachers in the evening; but we trust that next year it may be possible to fix them at an hour when a larger congregation may be present. Those who attended our church profited by some helpful addresses. Mr. Eatough's discourse upon the "Prophetic Office of Christ," was an excellent piece of Biblical study, and the same may be said of the sermons of Messrs. James and Schofield.

AFTER an interval of two years, a Deanery service was held in our church. There were present: Canon Brigstocke, (*Rural Dean*), and Revs. Canon DeVeber, W. B. Armstrong, Geare, James, Hudgell, Raymond, Sampson, Spike and Schofield. Mr. Lloyd, who is an honorary member of the Deanery, was unavoidably prevented from being present. Proceedings commenced at half-past two with the reading of a portion of Revelation, ch. xx, in the original. This was followed by a discussion upon Almsgiving, introduced by the Rector of St. John's church, in a paper included in our present issue. A very interesting debate followed, all those present contributing experiences upon the subject, and the practical outcome was a resolution, unanimously carried, to the effect that a committee, representing all the religious bodies in the city, should be established with the object of investigating applications from strangers and others not connected with any congregation, and of keeping a record of persons receiving relief under these circumstances. Canon Brigstocke was requested to communicate with the representatives of other churches, with a view of obtaining their assent and co-operation. The members of the Deanery were entertained at dinner afterwards in the Association room. The evening service suffered in the matter of attendance through a heavy fall of snow, and therefore especial thanks are due to the choir who performed an anthem in excellent style. Prayers were read by Rev. W. B. Armstrong, the lessons by Canons Brigstocke and DeVeber, and the sermon preached by Rev. J. H. Geare, minister of St. John the Baptist's. The sermon was

an interesting exposition of Acts viii, 31, a lesson which should no more be ignored than the supplementary and not less important teaching contained in Acts xvii, 11.

OF the Christmas Day service, the exigencies of the press do not enable us to speak, except with a prophetic hope that whether, as regards attendance, and the special offertory for the poor, the result will not fall behind the encouraging precedents of former years.

THE usual grant of money for purposes of decorating the church and school house, has been made by the vestry, and as usual willing workers from the Young Men's Association took charge of the labour of love, helped by other members of the congregation. Considering the many social claims upon our young men at this season, a very special debt of gratitude is due to one and all, and the success of their many efforts so fully and gratefully recognized will recompense them for the double strain of performing the work, and of preserving due order. Christmas would be a barren festival if it did not mean a day of love, shown to those who suffer need. Besides the Christmas offertory, which amounted to \$125.00, various efforts had been made by our societies. The Junior Girls sent a parcel of Christmas gifts to the parish of Welsford, duly acknowledged by Rev. W. B. Armstrong. The newly formed section (which deserves a better title than that of the 'middle-aged') had laboured earnestly for the Christmas tree and entertainment for the poor, and the full success of the evening, (which we trust will be a perpetual feature of Christmas in future), must have repaid them fully. As usual the Rector of Trinity Church granted donations from the Swinny and DeWolf funds, to applicants from our parish, and five deserving persons received sums varying from nineteen to twenty five dollars.

AND now it is our duty to speak of the Magazine which completes a year's issue with the present number. In spite of the difficulty of obtaining the desired contributions from members of the congregation, and of ascertaining the names of intending subscribers, the financial result would bear a not unfavorable comparison with that of a good many other parish magazines. There is a deficit of some twenty dollars, due chiefly to the failure of some advertisers. The Rector has assumed responsibility for the financial management of the next year's issue, which will be carried on upon very similar lines. He will be assisted by members of the Young Men's Association in the work of editorship, and the usual space will be given the proceedings of our societies, as furnished by their own representatives. We invite contributions from members of our congregation, whether in the form of original articles, correspondence on matters affecting our church, or information concerning by-gone persons, or events in our city.

A parish magazine is a real necessity in a congregation which has obtained the importance of our own. We need the means of announcing our doings fully, of eliciting congregational opinion, of developing literary talent. The fact that there is no diocesan magazine should stir up our energies. A brief record of church doings in other parishes will we hope be an addition to be obtained. But we ask

the sympathy and good will of all our readers during the past year, in our farther venture. With that help we are sure of success. And now we wish to one and all

A HAPPY NEW YEAR!

THE WOODSTOCK CENTENNIAL.

A Centennial Commemoration invested with more than a merely local or personal interest, was that by which the one hundredth anniversary of the ordination of the Rev. Frederick Dibblee was celebrated at Woodstock, Carleton County, on the 23rd and three following days of October last. All the proceedings on the really important occasion were of an appropriate character. They embraced pious tributes of respect paid to the memory of a good and worthy clergyman by the descendants of those to whose service in spiritual things his whole life had been devoted. They presented, in a graphic manner, pictures of the dangers and difficulties amid which the Loyalist settlers in the wilderness, who founded this British Province of New Brunswick, had so long to live and struggle. And they heightened the striking effect of these pictures by a contrast with the happy conditions which surround us who have entered into the labors of our brave grandsires,—who now enjoy in peace the many rich fruits of their manly and patriotic devotion to a sense of duty, of their untiring efforts to make for themselves new homes, to found a new country in which the civil and political institutions of their fathers should be re-established, the laws they revered impartially administered, and the pure and undefiled religion of the Church they loved set upon a firm foundation, even in the wild and gloomy forests. A record of these interesting proceedings at Woodstock was published in some of our newspapers, and it has now been issued, in a complete form from the press of Messrs Barnes & Co., in a pamphlet of 28 closely printed, double-columned pages. The Rev. Frederick Dibblee, whose life has been thus commemorated, was the earliest missionary of the Church of England in that large field of work which included all the territory surrounding the waters of the Upper St. John in New Brunswick. On the 23rd of October, A. D. 1791, at Halifax, he received holy orders at the hands of Dr. Charles Inglis, first Bishop of Nova Scotia, and immediately thereafter became the first Rector of Woodstock. He lived and laboured in his extensive parish with zeal and fidelity, and, under God's blessing, with remarkable success, for nearly thirty five years, dying on the 17th of May 1826, after a short but a severe illness. The pamphlet before us contains brief notices of other proceedings which took place at this Centennial celebration, and incidental notices of other persons who in the course of a century have been prominent members of the Church at Woodstock. Among those persons are, of course, included the several clergymen who have at different periods served in the Parish. There have been twenty Curates employed in succession at Woodstock within three hundred years, several of whom are still living and were present on this occasion. But it is a noteworthy circumstance that the ministrations of *three* Rectors have extended over all that long period. The first, Mr. Dibblee, held the Rectory and was an active priest for nearly thirty-

five years. His successor, the Rev S. D. Lee Street, in like manner held it nearly forty-one years; and the present incumbent, Canon Neales, was inducted in 1868.

The first four pages of this pamphlet are filled by a good and very appropriate sermon, preached by the Rev. W. Q. Ketchum, D. D., Rector of St. Andrews, who is a grandson of the Rev. Frederick Dibblee, Dr. Ketchum speaks of his ancestor in terms, not of mere eulogy but, of dutiful and just appreciation.

The chief part of this useful and timely publication, twenty pages, is taken up by a very interesting and well written essay, in which the Rev. W. O. Raymond, Rector of St. Mary's in this City, has treated of the Early Days of Woodstock, and in which is incorporated a sketch of Mr Dibblee's life, under the title "The First English Missionary on the upper St. John." We have read this Essay with great pleasure, both on account of the valuable information to be derived from it, and of the admirable spirit in which it has been conceived and the good taste that pervades its execution. With descriptions of the early state of Woodstock and the primeval condition and scenery of the wide tract of sparsely settled country in which the town of Woodstock was once the only centre of civilized life, the writer has united sketches of the Indians of the upper St. John, and of the part they took in the border wars during the French occupation of Acadie.

The account here given of the first settlement made at Woodstock by loyalists of the American Revolution, is naturally preceded by a consideration of the situation of the old English colonies prior to their rebellion, and of the causes which conduced to that momentous event. Mr. Raymond's readers may not all agree entirely with his views upon some points involved in the political struggle between the mother country and the colonists. But all impartial readers will respect his high and strong regard for the loyal men who sacrificed so much to their attachment to the English crown, and who upheld so strongly the church of their forefathers.

The account of the life and works of the Rev. Frederick Dibblee, with which this instructive and pleasing essay is concluded, is rendered doubly attractive by its simplicity and its direct, unambitious style. It embodies, too, many references to and extracts from a diary of more or less notable events, which Mr. Dibblee kept during several years. Such diaries were kept by many clergymen of those early days in the colonies, and they have been among the best authentic sources of American history. That the subject of Mr. Raymond's sketch was a good and worthy man, who, throughout a long and laborious life, discharged the duties of his sacred calling faithfully and efficiently, no one who reads the pages before us can doubt. When Mr. Raymond has reached the latest entry the old Rector made in his diary, a fortnight before his death, he cites the final entry made therein by the Rector's son, Col. John Dibblee, describing briefly in plain and touching words his father's last hours on earth. And the narrative is brought to a fitting close in this manner:

"Thus peacefully closed the life and labors of the first missionary on the upper St. John. May his memory be long and affectionately cherished."

He laid the foundations without which the work of his successors could not have been accomplished. Only a simple headstone marks his last resting-place in the quiet churchyard, but his more enduring memorial will be found in the impress left upon this community by his early labors. A prosperous parish, a united neighbourhood, a God-fearing people. To anyone who may desire a better memorial than the simple stone that marks his grave, we can only say, *Circumspice*—look around you."

We cheerfully commend this little pamphlet to the attention of churchmen, of students of our provincial history, and all other classes.

W. P. D.

The Organization of Parochial Almsgiving.

A Paper read before the Rural Deanery of St. John, Dec. 15, 1891.
by the Rector.

I have chosen a practical subject with a most practical motive,—that of making personal profit out of the suggestions and experiences which the present discussion will generate. But the subject I have taken is also one of the most important in the range of practical theology. It was the first "burning question" in the history of the Primitive Church. It marked a new departure, gradual, but most significant, from that system of voluntary communism which was the necessary attribute of the first Christian Congregation. It was sealed by the institution of a new ministerial order, the practical disuse of which for so many centuries was the serious loss of the Church, and its present revival (in most recent days), one of the brightest proofs of her permanent vitality. Every incident of that movement recorded in Acts vi. is incurred in the personal experience of each parochial minister. He has known too well the 'murmuring' which arises when alms are distributed. He has felt, and felt most bitterly, the mistakes in the method of distribution, whether due to his own lack of experience, or the difficulty of ascertaining the exact circumstances of each particular case. He has longed, and longed too often in vain, for the regular assistance of some man or woman, "of good report, full of the Spirit and of wisdom," whom he might appoint over this business.

Now the *principle* which stands out clearly in the record of the institution of the Diaconate, is the separation of the ministerial and gleemosynary functions. Not an absolute iron-bound separation, not a slavery of routine, which only commands itself to inferior minds, but the recognition of important facts in human nature and method, the neglect of which is speedily its own condign punishment.

It is tempting to dwell upon the period when the christian life still exhibits all the character of youthful vigour. All is spontaneous and instinctive with love: there is indeed the true method, not yet burthened with any *rationalis* of almsgiving. "We communicate to all, and give to everyone who is in need,"—says Justin:* and the older fathers interpret our Lord's saying, "*Give to everyone that asketh of thee*" to mean quite simply that every applicant was to receive without dis-

tinction. "*Give simply to all,*" is said in the Shepherd of Hermas,—"*without asking doubtfully to whom thou givest, but give to all. For God desires thee to give to all of that which thou hast.*"—(Past Herm. Mand. 2.) Similarly, Clement of Alexandria warns, not to judge who is deserving and who is undeserving, "for by being fastidious and setting thyself to try who are fit for thy benevolence, and who not, it is possible that thou mayest neglect some who are the friends of God." There was no thought what the giver of alms would obtain for himself. It was the direct constraint of sympathy, and the consciousness of the love experienced in Christ. How simply does the reference to reward appear in the Epistle of Barnabas, and how completely within the limits of apostolic teaching? "Hesitate not to give, and give without grudging, but consider who will be the good repayer of the reward." (Ep. Barnab. c. 19.) There was no need of houses of hospitality, orphanages, hospitals, so long as every christian house was an asylum, and every christian man and woman was ready to receive the indigent. And after the Church's victory in the 4th century, for a long time the same admirable spirit worked; with enlarged resources, and more developed machinery. The direction lay as before in the hand of the bishop, numerous deacons and deaconesses were his assistants, the official list or *matricula* of the poor contained the names of hundreds of thousands to whom the Church granted assistance. In the Church of Antioch, in Chrysostom's time, the *matricula* numbered 3000 widows and other poor persons. To these Chrysostom adds many who were lying in prisons, who were lying sick in the *Xenodochium*, or stranger's refuge, the lepers, and the daily suppliants, to all of whom the church gave daily food and clothing.

I dare not prolong this glance at those early and glorious times, so dear to the student of church history, so profitable as a study to all who would understand the spirit of our own church. I must not glance at the causes of deterioration, in part due to the breaking up of the Roman state, and the gradual growth of newer organizations. The much abused middle ages can teach something at least in the surviving instinct of duty to the poor, which finds a characteristic expression in the memorial verses describing the seven works of bodily mercy:

Vestio, poto, cibo, redimo, tigo, colligo, condo, to which another hexameter added seven spiritual charities:

"*Consule, carpe, doce, solare, remitte, fer, ora,*" (advise, admonish, teach and comfort one's neighbour, to forgive him, to bear with him patiently and pray for him.)

How easily is the theory, and how hard the efficient and beneficial practice! I turn to our own age and our own requirements. Every minister, whether his lot is cast in one of the immense parishes of London, or in a rural hamlet, has known and experienced these difficulties, of ascertaining facts as to character, means, labour, thrift, or its absence. Then the danger of giving too much and pauperizing where we seek to aid; or of neglecting the opportunity where a prompt and liberal assistance raises one who has stumbled in the race of life, and gives him renewed strength to run his course. And

*Just. Apol. l. 14.

then—how each minister can recall experiences sad and sometimes even comic, of being deceived by specious pretences, artificial miseries, and non-existent want.]

The state of the poor in our city is a subject on which I do not claim to utter a general or decided opinion. Those that shall take part in the discussion will describe it from the ground of an experience which I cannot yet claim. But one thing I have ascertained and verified, when I came to this city, three years ago, I was told, and doubtless on sound foundation, that every industrious labourer could always obtain work. What causes have changed this state of things for the worse, I cannot say, but this is no longer the case now. An able willing man, capable and desirous of earning a day's wages in any direction, may have to wait days and even weeks before he can get it. When much building is going on, doubtless the demand exceeds the supply. If the old industry of wooden shipbuilding could be revived, as some have hoped, or the labour of factories extended, all such need—the need suffered by the industrious, would be removed and only the aged and infirm would remain to demand our help.

What are the supplies at our disposal? There are our communion alms, supplemented by other subscriptions; there are bequests in charge of our mother church of Trinity, such as the Swinny and DeWolf funds, of which the daughter churches (I speak from a grateful experience), are allowed to share liberally. Then, in the background, there is an admirably managed Almshouse. The parishes where the congregation is fairly prosperous, these resources are ample; but they need still be supplemented, we may assume, where the givers are few and those that should receive, many.

The one parish which I here describe sufficiently, demands at the present time, the earnest sympathies of us all. The responsibility, the moral responsibility, if any further need is experienced in the parish I refer to, belongs to my own church, and we are at present considering in what practical way that responsibility shall be more effectually shown. But there are wealthier sources than my own congregation, which I am assured will not be appealed to in vain.

When, some 40 years ago, St. Mark's parish, like Hagar of old, was dismissed into the wilderness, she was left to the care of Providence, and no bread and water was given her for the way. The poor of the north-eastern district were made her poor by law, but they still are the poor of the whole Church of England. Perhaps already in the plans for the worthy celebration of a century's history in that mother church of which we all are proud, it has already been determined to mark that epoch by an act that indeed would be a worthy memorial of a historic place of worship. Perhaps we shall hear that, from her well-filled treasury she will grant, and no better and fitter time could be chosen, a sum which could be made a nucleus of endowment for the poor congregation and the hardworked minister of St. Mary's parish.

But as to our own methods of work. Each parish must have its own, measured by circumstances, needs and resources. But the *'crux'* is found not in the regular poor of the church, persons who attend our services, and send children to our

Sunday Schools, but in the non church going residents of our legal districts, and above all in wandering strangers. The latter, indeed, form the lesser difficulty. The St. George's Society ever gives bountiful and prompt aid to any wandering Englishman stranded at St. John: I doubt not that the sister association of St. Andrews would be equally liberal, if one could conceive the possibility of an unprosperous Scotchman. Far the tramp, unvouched for and unknown. I suppose there is the usual conflict between our reason and our good nature, ending in the usual manner.

The real difficulty arises in the cases where the applicants are residents in the city, but not attached to our organization in any way. The law, whether wisely or unwisely, (I have a strong opinion on the matter), has borrowed from England that parochial system, which in England represents not only an ancient historic development, but certain parochial forces, entirely absent here. Strictly, when such a person applies to one of us, and we find the address given is outside our limits, we refer them to the legal authority. But, in practice, the rule must by necessity be frequently broken. The danger lies in the possibility of the same person making application successively, or even simultaneously, to different churches, of course concealing the fact that such other applications had been made. One striking, I might almost say "classical" instance, will occur to several memories in this room. We recollect a Mrs. Cleveland, a lady whose name may claim to enjoy an equal celebrity with that of Henry More Smith, or other famous traders upon their wits in this province. Every religious body in turn received her broad sympathies, and her unwearied applications for help. I dare not think how often (if report be true), she must have brought her children for baptism. I know that one of my own church-wardens was reduced to a state of abject terror at her very name. At last she left the city for fresh fields and pastures new, and at least we are indebted to her for some very obvious hints in the matter of our practical methods.

For many years in England, a charity organization society has existed, the function of which is to investigate claims for assistance, and put on record the results, for the benefit of whom it may concern. A paid secretary makes all needful enquiries, and the result is communicated in confidence to the clergyman from whom aid is sought. I speak from some experience, having served on local committees in east and west London, when I say that this society fills a want which could not otherwise be supplied.

The practical suggestion which I have long nourished in my mind, and which, in concluding this rather discursive paper, I now submit to my brethren, is derived from the acknowledged benefit of this society. We do not need, in this city of associations, another president, treasurer and secretary, to increase an innumerable horde, but we could appoint a committee, which must embrace all religious bodies, and cause a record to be kept of all persons not regularly belonging to a church, and who have received help in any form. There will be no need for a special office; the record could be kept at a store in any central position. Naturally it

should only be shown to the accredited representative of one of our churches. The obvious benefit would be that, unless by aid of a scientific *alias*, the occupation of the religious impostor would be absolutely gone. Would there not be another benefit also in the fact that there would be one more practical link between the divided bodies of professing christians, and that the consummation to which we look forward, when all shall be one "in doctrine and fellowship," shall at least be anticipated and helped onward, as we "provoke one another to love and to good works."

Ladies' Society of Church Workers.

The annual sale which was held on the 3rd and 4th ult., has already received considerable attention by the daily journals, so that only a brief account need here be furnished.

The entertainments, furnished by the Y. M. C. A. orchestra on the first evening, and by some of our local talent on the second, were highly appreciated by the audiences of both evenings. The total receipts amounted to \$691.81, which after deducting the necessary expenses left a balance of \$645.29. Of this amount \$625.00 has been donated to the building fund. The ladies are indebted to many friends for donations and assistance, which aided materially in making the sale so successful. The society does not purpose holding any further meetings previous to the annual meeting, which will be held in the latter part of February.

S. M. G. A.

THE SENIOR BRANCH of this association has decided to hold an entertainment shortly after the New Year, consisting chiefly of "Mrs. Jarley's Wax-works." It is intended to also have some music, etc., while the figures are being arranged.

Mrs. Coster, Mrs. Belyea, Miss Jones and Miss Puddington have kindly consented to assist. It has also been decided to have a course of readings, the first being held on the first Monday of the New Year, at 8 p. m., in our Sunday-School. The "Taming of the Shrew," will be taken up on that evening. Any of the members of the association will be welcome, as well as any of the young ladies in our congregation, who may wish to join.

JUNIOR BRANCH: On the 22nd ult., this branch completed its task of preparing a Christmas box to be sent to Welsford, when Rev. W. B. Armstrong will be asked to distribute its contents among the more needy of that parish. The box contained not only useful articles, but likewise a good assortment of books, sweets, etc.

The executive committee have not yet determined what the next work of this branch will be, but they will do so, at an early date.

A series of sketches of College Life will be published shortly in our columns, in the following order: Fredericton, Dalhousie, King's, (Windsor), McGill, Toronto, Harvard, and Cambridge, (England).

OUR CHRISTMAS PARTY.

Not indeed for the first time in the annals of the 'Stone Church,' but after a considerable intermission, a Christmas party for our poorer brethren was given amid the bright surroundings of the schoolhouse. The management of the entertainment had been entrusted to Mrs. F. O. Allison and Mrs. J. A. Belyea, and well had they achieved their work. The guests to the number of upwards of forty assembled at half-past six, and enjoyed a good tea, waited on by a number of members of our Girls' Association, who had actively assisted previously in the preparations. Tea was succeeded by games, heartily carried on by the juniors, while their elders sat looking on. Contests at bagatelle and the hurling of "bean bags" next occupied the attention of the younger guests. After this a short concert had been arranged, Mrs. R. Jardine singing, and Miss M. Beverly and Mr. H. Turner playing on the pianoforte, to the evident enjoyment of their auditors. Then came the culmination of all. Already, since their arrival, the eyes of the children had been fixed upon two Christmas trees, fully covered with their usual fruit. Punctually at nine o'clock the door of the Rector's study opened, and Father Christmas made his appearance on the scene. He made a progress round the room, and seemingly approved of what he saw, desiring the Rector to state that he would now send Santa Claus in his place. He was as good as his word, and soon appeared another equally venerable figure, heartily cheered by the little ones. One by one the prizes on the trees were removed and bestowed upon the expectant children. And now the time of departure drew nigh. The Rector said a few words, expressing a hope that this would be a constant anniversary in the Church. The Doxology was sung, and then the little guests with well-filled hands, bade farewell to their hosts, and took their homeward path. We have not space to enumerate the names of the young ladies who furnished unwearied help, both in preparation and in the entertainment itself, but a special acknowledgment is due to Mr. H. W. DeForest for having (by means too mysterious to be revealed) invoked the presence of Father Christmas and Santa Claus.

NOTES AND NOTICES.

The next number of our PARISH NOTES will contain among other contributions: extracts from the "New Brunswicker" of 1847, including a correspondence between Bishop Medley and the parishioners of St. John's Church, relative to the separation of the parish, furnished by Mr. J. R. Ruel; "Cricket Recollections" by Mr. Geo. W. Jones; and a story for boys, entitled "The Karlshof Spectre," by the Rector. In addition there will be the usual monthly review of parish events, and a summary of news from other churches in the Diocese.

WE regret that, in our last issue, the name of Mrs. G. F. Fisher, one of the original members of the council of the Girl's Association, was accidentally omitted from the list.

In order to avoid in future any mistake in the list of our subscribers, all members of the congregation who desire to receive PARISH NOTES will be requested to sign their names to that effect, on a form which will be left at their houses, such signature being limited to the forthcoming yearly issue of twelve numbers. The editors reserve to themselves the right of issuing a double number for the months of August and September.

We have great pleasure in announcing that Mr. George E. Fairweather has consented to accept the post of Superintendent of our Sunday School. Our readers will understand, without any description, our deep thankfulness that a post so important, should at last be so satisfactorily filled.

It is contemplated to give an athletic entertainment in connection with the Boy's Association, if the gymnasium of the Y. M. C. A., can be secured for the purpose. The contests will be open to all regularly enrolled members of Sunday-Schools in our city.

THE congregation in our church at the evening service on Dec. 27th, was the largest we have known. Most of the Christmas music was repeated, and a selection of carols sung by the choir, including two favorites from last year. These will be given again next Sunday.

It was with deepest regret that the teachers of the Sunday school heard of the approaching departure of Mrs. J. S. Armstrong. Although, only a short time with us, her long experience had been very helpful to her colleagues, who wish her all happiness in her future abode.

OUR hearty congratulations to the Rector and congregation of Trinity Church, upon the worthy celebration of their centenary. "*Esto perpetua!*"

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