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# PARISH NOTES.

Published in connection with the V. M. A. of St. John's Church.

Vol. I.

MAY, 1891.

No. 4.

## PARISH OFFICERS.

### Rector:

REV. JOHN deSOYRES, M. A.

### Chaplains:

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

### Deputy:

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.

### Juditors:

A. W. ADAMS.  
T. W. DANIEL.

### Delegates to Synod:

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

### Delegates to P. C. S.

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

### Organist:

JAMES S. FORD.



## COMMITTEES.

### Finance:

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

### Building:

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

### Band:

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.

### Deeds 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.

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

## PARISH NOTES.

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

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

## THE RECTOR'S COLUMN.

Since our last issue, Easter Sunday has come and gone, and that great festival of the Christian Church was celebrated duly in our Church by hearty, devout, and well-attended services. The number of communicants (46 at the earlier, 178 at the later service), was an increase upon last year. And yet we feel that a larger number still should be ours. More than three years ago, a leading member of the Church, writing to the present Rector, estimated the roll of communicants at "nearly 200." Since then there have been two confirmations—in 1888 of eighteen, and in 1889 of sixteen candidates, and not a few communicants have joined the congregation. While, therefore, earnestly deprecating any eager rivalry in the matter of mere numbers, and rejoicing that our ecclesiastical law does not make the participation at the Lord's Table a condition of voting in the secular matters of Church management, it is right to remind ourselves that, as loyal members of our "Pure and reformed portion of the Universal Church," we should give heed to her distinct exhortation:—"That every parishioner shall communicate at the least three times in the year, of which Easter to be one." This is a statement of a *minimum*; and we doubt not that all those of riper years will find that their spiritual wants require a more frequent reception of the Sacrament ordained by Christ.

The offertory on Easter Sunday morning, as at Christmas, was given to the Sunday School building fund, at the desire of the Vestry. Probably this led to a diminution of the amount, as all present had contributed already in other ways.

1888.—Christmas Day,	- - -	\$148 29—	Poor Fund.
1889.—" " "	- - -	144 68—	" "
1890.—" " "	- - -	114 25—	Building Fund.
1891.—Easter Sunday,	- - -	100 10—	" "

As soon as the pressing necessity of paying the current debt on the Sunday School is past, we do not doubt that the contributions, returning to the old channel, will attain their former level.

The annual Easter meeting was held on the 3d March, and it needs only to be said that the failure of the editor's appeal in the last issue to draw a larger number of Church members,

can be regarded in two ways. Very possibly the absentees desired to express in this silent and unobtrusive way, their complete approval of the present government of the parish. But, in any case, they lost the opportunity of listening to a brief but interesting discussion upon the proposed fusion of the Synod and Diocesan Church Society, a matter of considerable importance for the welfare of the whole Church. The Vestry includes now two new members, Mr. George E. Fairweather and Mr. Arthur T. Thorne, who took the places left vacant by the resignation of Dr. Hatheway, after many years of helpful service, and the much regretted ill health of Mr. C. H. Fairweather, which had prevented him altogether from attending the meetings.

The first Vestry meeting was held on Wednesday, April 8th, and among other business it was decided to make the Music Committee once more as it was before 1888,—a "Committee of the Vestry, with power to add to their number." The department of music in our Church work is now so important, and is connected with so considerable an expenditure, that it is obviously needful that it should be in complete "touch" with the Vestry, so as to avoid the loss of time involved in the sending back of reports for amendment. Still, we feel sure that, in purely musical matters, the counsel of our musical experts and representatives from the Choir will be as fully utilized and followed as during the three years past, since our present excellence of results furnishes a proof that the system of a "General Committee," adopted in 1888 at the Rector's request, has been of considerable benefit to the Church. At the first meeting of the new Committee, it was resolved that the following members of the choir and congregation be added to their number: Mrs. J. R. Armstrong, Mr. G. L. Robinson, Mr. G. C. Coster, and Mr. F. H. J. Ruel. It is impossible for the writer of this column to mention this last name without expressing how great a debt is due to Mr. Ruel's energy as Secretary of the committee for three years past.

At a meeting of Sunday School teachers, held on Wednesday, April 8th, an important resolution was unanimously passed, which we hope will finally settle a matter of much practical concern. It was resolved that all teachers pledge themselves to send, if needful, leaflets to absent pupils; but, at the same time, all such absentees and their parents are expected to assist the teachers by calling for the leaflets, if possible, and explaining their absence. We may remind teachers also of the necessity of marking attendances very carefully, since upon this depends the desired accuracy in drawing up statistics of attendance. It is cheering to report that the numbers of those who attend regularly are steadily increasing. Two new teachers have been appointed by the Rector, in Miss DeForest and Dr. H. C. Wetmore, who will considerably strengthen our working staff.

After the successful efforts of Passion Week and Easter-tide, the Choir have not attempted any important work; but they are preparing to give shortly one of the grandest anthems of the older English school, Boyce's '*Where shall wisdom be found?*' Of this splendid composition, so consummate a judge as Dr. Stainer remarked that he knew of no finer work

of its class, a verdict that our musical readers will happily soon have an opportunity of endorsing. It may be added that this anthem is one of the many masterpieces contained in the music-library of our Church, a treasury which deserves to be drawn from in future more frequently, containing as it does many anthems which have not been heard in our Church for years past. We look forward to a not distant time when an anthem will be the regular feature of our Sunday evening's service.

There has long been a need for a practical manual of Church law, defining exactly the privileges and duties of church officers, such as church-wardens and vestry-men. Dr. Potter, the Bishop of New York, has recently published a pamphlet on this subject well worthy of perusal. Even those who have long experience are puzzled to define, for instance, how far the creation of special committees limits the functions of church-wardens. One of our vestry-men, whose acquaintance with ecclesiastical law and parochial practice is second to none in the Dominion, has consented to review Dr. Potter's essay in an early number of our PARISH NOTES. By such helps, our infant periodical will be lifted up from a mere parish record, the "whisperings of our petty burgh," and will fulfil the Rector's object in founding it, to educate our young men in the practice of writing, and to furnish as far as possible useful and enjoyable food for our readers.

## VACATION SUGGESTIONS.

### CAMPING OUT.

Webster defines recreation as a refreshment of the strength and spirits after toil; a forming a new, a revivifying. Are you planning to use your coming vacation for genuine recreation, or does it bid fair to resolve itself into a mere long drawn out pass-time?

Of course you will go into the country—visiting a city may recreate a country person, but a town dweller, to be created anew, must ever and always seek the country. I am fully alive to the fact that in pleasure, as in all other things in life, there is no accounting for tastes; but I do believe I can show that the ordinary city worker gets more genuine recreation for the money by camping out than most people are aware of. Why cannot this charming means of being thoroughly imbued and revived by nature, living near to the heart of the great mother of us all, become as popular in the vicinity of St. John as it is in the United States and Upper Canada. Within ten miles of our city we have innumerable sites for a tent or two, with good fishing, fair hunting, and unlimited opportunities for boating, near at hand. Though, strange as it may seem, to the uninitiated, the camper out has scarcely time for many of these active amusements, for in getting firewood, preparing the meals, fixing up little camp comforts and conveniences, plentifully interlarded with long deep draughts of idleness, you find the day is gone, where you know not, only your appetite is

glorious, and you sleep well,—you have abandoned yourself to the genial influences of nature."

As to expense few things can be done so cheaply. A tent (good for ten years) does not cost over twelve or fifteen dollars, or one can be hired or borrowed. One gentleman near St. John keeps a large one with a board floor which is always at the service of his friends. Although one eats more than at home the fare is simpler and costs less to prepare. Two young men saved enough in their board bill by camping out last summer, to pay for their tent, canoe, and entire outfit.

It is always desirable to have good boating near the camp, so of course one needs a row boat or canoe, and if one prefers more activity than a stationary camp demands, a large sail boat adds very little to the expense account, and enables one to change the camping site every day or two.

So much on the general aspects that camping out bears for all its votaries, the details that each one must work out for himself are equally simple.

### DRIVING EXPEDITIONS.

If one can procure a horse and carriage readily, a delightful outing may be had by driving for two or three weeks through the Province, stopping over night in villages or at convenient farm houses. People who have travelled in this way up the valley of the St. John river, or through the far famed Annapolis Valley are never tired of relating their delightful experiences. Though driving will probably be found more fatiguing than camping out; it affords more opportunities for inland scenery and getting acquainted with the country people and their customs. It is better to use a covered carriage with sides that can be rolled up; and always to carry three or four feeds of oats for your horse, as there are a good many country places where good grain cannot be had. It is well also to take a spare set of horseshoes, and some horseshoe nails. Personally I would prefer seeing the country from horseback; but that means pretty vigorous exercise. It is quite common in large excursions of this kind for some to drive and others to ride.

### WALKING TOURS.

If one has a good stout pair of legs a few weeks on foot holds out some special inducements such as cheapness, freedom from care, a splendid appetite, sound sleep, in short vigorous health, and a general clearing of cobwebs from the brain.

### CYCLING.

Having bicycled over two hundred miles of our provincial roads I feel hardly justified in speaking of them very highly for this grand form of recreation, while tricycling is simply out of the question.

In closing these mere suggestions for using our vacations, both long and short, as a means of recreation I must say that I think few of us realize how many opportunities we let slip by lack of a little effort, that once made surprises us not only by the delight it brings; but by the ease of its making.

## HOW TO READ THE BIBLE.

THE ARCHBISHOP OF CANTERBURY gave the address to men only at the Polytechnic Institute, Regent street, on Sunday afternoon. His Grace was supported on the platform by the Bishop of Salisbury, Lord Kinnaird, Sir J. Kennaway, Mr. J. E. K. Studd, and the Rev Dr. Lunn (the Methodist chaplain to the Institution). The hall was packed with about 1,500 men, and hundreds were turned away unable to secure admission. The Archbishop chose as his text the words, "Holy men of God spake as they were moved by the Holy Spirit," and made his subject "How to read the Bible." It was a much more difficult matter than they might think to read the Bible properly. The busy men present wished to spend their minutes wisely, and when they had read half a chapter which did not seem to have much to do with them they found it rather dry, and soon the habit was given up. He believed that this resulted because they did not know how to read the Bible. He felt that if they knew really how, they would find it increasingly interesting. He would therefore say on what principles and in what spirit the Bible should be read. The first hindrance to reading the Bible well was to regard it as a book. It was really a library. It was a collection of books written from dates extending from 1500 B. C. to nearly the close of the first century. It stopped being written when the need was completed, and not before. He wished to ask them if any of them would go to a shelf in a library, on which were books written by all sorts and conditions of men, and pull down volume after volume in it, and read a few words in each, with the idea that each few words must do him good, even though he knew nothing of the conditions under which each book was written. But that was the way in which people read the Bible. They took a few words from a poet, and a few from a statesman, and a few from an historian, and a few from a philosopher, and expected this indiscriminate study to be beneficial to them. If they were to study this library properly, they must get maps, pictures, histories, and everything else that would throw a ray of light upon the studies they were pursuing. In such a way they would get a thorough knowledge of the outside of the book and that would help him to understand the inside. The Archbishop then proceeded to give the original Greek of his text, and certain various readings in ancient MSS., which showed that the emphatic word in this passage was "men." St. Peter laid stress on the humanity of these books. They were spoken by men. This gave them the strongest ground for criticism. The more they knew about the outward human skill of the library, the more would they realise that these books were written by men who were moved by the Holy Spirit. St. Paul himself challenged criticism. He said, "I speak as unto wise men, judge ye what I say." They must learn to regard Scriptural characters as equally human with themselves. He urged them to clothe again with flesh and blood the men who wrote these pages, and then let them say, "Now such and such things were said to so and so in such circumstances, what is the meaning to me under my circumstances?" It was a double rule of three sum which would well

repay the trouble. Let them not pick out a single passage and say, "Now that single passage is spoken to me just as it stands." Let them see first what was the original intent of the passage, and then seek out its bearing on their own lives. Any other study would be mere superstition. When they had carefully read the Bible for some time in this fashion, they would arrive at what the world called the point of view of the Bible. And here they were met by the remarkable feature of the Bible. Though it was written by so many men, its point of view was always the same. The Holy Spirit breathed through all its pages. The same Spirit which moved Isaiah to his utterances would help everyone of them in their life's work. This was the only library of which they could say this. Homer's point of view differed entirely from that of these pages. The idea of sin was entirely absent from all early writings outside of the Scriptures. Moreover, the view of morality got higher and higher as the pages were read forward from the Old to the New Testament. They would note moreover, the great advance from precepts to principles. When that stage had been reached then the library was finished. It was now their duty to form in the world a society which would live and be sustained by that Spirit speaking through all the writers of that wonderful library of books they called the Bible.

## THE CHURCH IN THE BARN.

How to reach the masses has become one of the religious problems of the day. It is stated that during the last quarter of a century there has been a very manifest and marked withdrawal of the great masses of the people from places of worship. In England, Lord Shaftesbury said that not more than two workmen in a hundred attended either Church or Chapel, and Dean Gott, when Vicar of Leeds, came to the conclusion that even this estimate must be cut down one-half. The same will apply to our own country. It would astonish many church-goers to know how large the number in our own city who never enter a place of worship. Among the reasons given for this sad state of affairs is, that the Churches, with their costly pews and rich furnishings are not intended for poor people. Whatever is the real reason, everyone admits that the gulf between the Church and the masses is becoming wider every year, and Christians are beginning to enquire what is the philosophy which underlies these facts, and what is the remedy for this sad condition of affairs. One solution is that if the Church would reach the masses she must go to them. Go as Christ and the Apostles did, endued with "power from on high." They taught from mountain-side and fishermen's boat. Tenderly, earnestly, and fearlessly, they rebuked, reproved and exhorted "with all long suffering." "Let the Church purge itself of all complicity with the sinful world," says one, and return to primitive Christianity, doctrines and methods, and it will reach the masses in no other way." It is the affirmative preaching, not the negative teaching, that is needed to draw the people. Emerson says, "The world needs affirmations, not negations." Evangelical preaching founded upon ex-

peramental life is what the people need, and what the masses require. The fine rhetoric and eloquent sermon are pleasing to the cultured ear, but the plain preaching of the Word will most readily touch the heart of the educated as well as the ignorant. As an illustration of the method of one clergyman in bringing the Church to the people, let me state an incident: In a country Parish, a good many years ago, the pastor had grown feeble mentally and physically. He was unwilling to resign or to have an assistant. His people became dissatisfied and the younger members of the congregation were being drawn away by the more attractive preacher of a dissenting church. The Churchwardens and older members were anxious and much troubled, when a young Curate in a neighboring parish, came to the rescue, by offering to give them a week-day service if a suitable place could be had for the purpose. There was no public hall in the place and the school-house was too small. One of the farmers living on the border line of the two parishes offered his barn, and there the Church Service was read and the Gospel preached with such earnestness and simplicity, that the young people, attracted at first by the novelty, soon became deeply impressed, returning to the old ways, "As doves to their windows." The farmers for miles around would leave their work at the busiest season, taking their horses from the farm wagon and driving them with the family carriage to the Church in the barn. It was an impressive sight on a summer afternoon, that large congregation seated on rude benches, while the sweet evening service was read. The old fashioned tunes of Mear, Hollowell, and Sherburne made strange music among the brown rafters above; "when the sparrow had found an home, and the swallow a nest for herself, where she may lay her young" here they flitted in and out, quite unmindful of the worshippers below. The great wide open doors gave a full view of the meadows beyond, from whence came sweetest odours of many blossoms, mingling with the perfume of the newly mown hay stored in the capacious barn nothing could be more solemn than the Gospel preached amid such surrounding, nor more impressive than the preacher's methods, drawing his lesson from the object in view. The flowers of the field and the sparrows, so suggestive of the Father's care, bringing home to each heart the Saviour's *object lessons* in faith: The story of His birth never seemed such a reality as when told within sight of a manger where the "horned oxen fed." It mattered not that this manger was unlike the one at Bethlehem. The youthful imagination could readily picture the Holy infant in swaddling clothes on the bed of "sofetest hay" while the shepherds came to adore.

Many years have passed away since then. That faithful preacher was early called to his reward, but "his works do follow him," as many now living can testify. May not his example be followed with profit by some other earnest worker who would reach the masses? The seed may be sown outside of Church walls. "The poor must have the Gospel preached to them." If they will not come within consecrated walls let other places be consecrated by invoking the presence of Him who makes every place "hallowed ground."

May other Christian ministers be encouraged in the work of reaching the masses by this incident in the life of one whose short life was richly blessed, one who began his ministry among those who afterwards became his devoted parishioners with his Service in the Barn.

J. C. T.

#### Y. M. A. MOCK PARLIAMENT.

The formal opening of the first session of the second parliament held in connection with the meetings of the Y. M. A., on April 10th ult., will make that date a memorable one with the members for one year at least. It was on that evening that His Excellency, F. O. Allison, Governor General of Canada, had been pleased to ask parliament to assemble, in order that he might then meet with it, and extend to it the power to perform its usual functions.

For some days previous to that date leading members of the association had faithfully been preparing themselves for the occasion, both by reading what other politicians had said and done on similar occasions, by consulting those who had been privileged to witness *real* openings, and by diligently studying whatever works of reference they had been enabled to obtain; and for any person, not a member of the association, to have intimated that these members were possessed of less positive information regarding the method of procedure, on the occasion of opening of parliament than the leading statesmen of Canada whom they then represented, would have called upon the presumptuous individual the stern disapproval of the members of both parties.

For reasons best known to themselves, the opposition party did not deem it wise to nominate a representative of their party to contest with the government nominee for the speakership; so the election of a speaker, which is generally the first question upon which a parliament is called to divide, and to show the strength of the respective parties, on this occasion passed off with but little excitement, and Mr. James A. Belyea was declared by the clerk to have been unanimously elected to that position. Mr. Speaker Belyea had scarcely sufficient time to "extend his humble thanks to this house for the honor it had done him, in electing him Speaker," when it was announced that His Excellency was in waiting and that he desired the attention of the house. His Excellency, on entering, was escorted to the throne, when he proceeded to read his speech; this completed, he immediately retired.

The address in reply was moved and seconded by Messrs. Trueman and MacKay; others who spoke upon it, were Messrs. Turnbull and Murray (Opp.) and H. C. Wetmore, and L. P. D. Tilley (Gov.), after which it was passed without division. The first government measure was then introduced by Messrs. Mott and Manning.

The bill was in amendment to the present Franchise Act, and provided that the various sections of that Act relating to the qualifications of voters, be repealed, and that in lieu thereof one section should be inserted providing that the only qualification to be required of a voter is "that he shall be

able to read and write." By the time the introducers of this bill had explained its nature, the hour of adjournment had arrived.

No "want of confidence" motion, was introduced by the Opposition and during the evening the house was asked to divide but once, when the government was sustained by a handsome majority. After adjournment, the opposition withdrew their forces from the field of hostilities in fairly good order (bearing both their sick and wounded with them) in the direction of their tents, there to rest from their labors and to prepare new plans of attack; the government forces also withdrew to their tents, to smooth their ruffled feelings, and to patiently await the next assault.

That attack was made on the 24th when an amendment to the Franchise Bill, providing that the franchise be extended to the ladies on the same conditions as to men, was introduced by Mr. Sandford (Opp.) Hostilities were immediately renewed, and a spirited debate ensued lasting during the entire evening. Many, and various were the arguments advanced both for and against the "cause of the ladies," and it was extremely doubtful to tell just how 'honors' stood, until the question was called; then both parties vigorously applied the "whips," the members who "did not wish to vote" went out, and on a strict party division the amendment was declared lost. Whether the ladies of to-day desire to take any active part in political life, we know not; it suffices to say, that on each evening when parliament was in session a large number of ladies was in attendance, all of whom appeared to take a deep interest in every stage of the proceedings; and who, on this occasion, watched with closest interest the progress of the debate on Mr. Sandford's amendment.

Rumor says, that of late grave fears are entertained by prominent members of the government over the apparent drift of public opinion in favor of the opposition, and on the adjourning of the second session, the members of the opposition appeared to take a more hopeful view of the situation, than they did earlier in the session.

The only reason which is assigned for this change of opinion, is the seeming failure on the part of the Washington delegation to have accomplished any material result; and it is an admitted fact, that gentlemen who had previously been considered among the most ardent supporters of the Conservative party, are now exhibiting a marked indifference toward their former leaders.

The fact that the government has, quite recently lost much of its former prestige, was first brought forcibly to the notice of that body on April 14th ult., when, in the by-election held in Dipper Harbor, formerly a strong Conservative constituency, a Liberal member was elected with a large majority. This is the only by-election which has been held since the return of the Washington delegation, and if this sudden change of opinion in Dipper Harbor can be considered as indicative of the sentiment now prevailing throughout the Dominion, the government has good cause to be alarmed.

At the second session, we regret to say Mr. Speaker Belyea was unable to be present, on account of illness. Parliament, though, was exceedingly fortunate in securing as a substitute for that evening Senator Boyd, who presided in a manner which gave the most complete satisfaction to both parties, and which added materially to the degree of success attending the meeting.

### ST. MARK'S GIRLS' ASSOCIATION.

The following is the Treasurer's report up to date, it was unfortunately crowded out in our last issue:

MISS A. PUDDINGTON,

In act. with THE GIRL'S ASS'N. of St. John's Church.

1890.

DR.

Mar. 18. To cash dues collected from mem-

bers .....\$ 5 25

May. " " proceeds of sale..... 41 00

Nov. 21. " " donation..... 50

Dec. 5. " " proceeds of sale..... 184 24

1891.

Feb. 8. " " from Mite Society..... 64 62

Feb. 23. " " " " " ..... 13 50

Mar. 24. " " from F. O. Allison, deposited in his hands for organ fund..... 49 70

Mar. 24. " " interest on deposit receipt ..... 1 07

Mar. 25. " " from Miss Hunter's Sunday School class..... 3 75

April 1. " " proceeds of concert..... 16 20

April 6. " " from Mite Society..... 14 35

April 16. " " from F. O. Allison, proceeds sale the Misses Knodell and others..... 50 13

April 15. " " interest on same..... 3 50

1890.

CR.

Dec. 20. By paid J. R. Cameron, account.. 1 04

Dec. 20. " " M. R. & A's. account.... 3 58

Dec. 20. " " G. A. Knodell's " .... 3 00

1891.

Mar. 24. " " J. R. Ruel, on account of purchase money of organ guaranteed to F. A. Peters, Jr..... 331 00

April 16. " " do. do..... 100 00

" Balance cash on hand..... 9 29

\$447 81 \$447 81

St. John, N. B., April 27, 1891.

### ST. MARKS' BOYS' ASSOCIATION.

During the past month the annual meetings of the two branches have been held, and officers elected for the coming winter:

SENIORS.—F. Addy, *Captain*; H. Sancton, *Vice Captain*; F. Keator, *Secretary*; Mr. W. C. Fairweather, *Treasurer*.

**JUNIORS.**—A. Berton, *Captain*; W. Roach, *Vice-Captain*; E. Allison, *Secretary*; Mr. Leonard Tilley, *Treasurer*.

It is hoped that, during the next summer, it will be possible to revive the cricket club, so flourishing an institution in 1888 and 1889. The Minister of Militia, once more, has granted to the Association, the use of the Barrack grounds on Saturday afternoons. It is very far removed from an ideal cricket ground, but the proverb about "half a loaf" is very applicable in such a case. Since the opening of the new School House, several gatherings of the Senior and Junior branches have taken place, the most popular sport having been the "Running High Jump." In one of these contests F. Roderick easily defeated all comers. In a late one, H. Sancton and H. Waterbury tied at the highest possible mark. A new departure has also been made in inviting a number of the smallest boys, from Mrs. Howe's and Mr. Tilley's classes, to spend an afternoon in the room, and was much enjoyed by these future citizens of the twentieth century.

**QUESTIONS.**

[Send answers to the Rector before the 15th of the month. Two prizes will be given at the end of the year.]

1. On what occasion did our Saviour meet his disciples between his Resurrection and Ascension?
2. Describe the character of one of the following: GEHAZI, JEHU, the prophet JONAH.
3. Explain the words:—"The great commandment;" "the golden rule."

[Correct answers to the questions in the April number received from C. M. (3\*\*); A. L. C. (3\*\*); M. B. C. (3\*\*); F. G. H. (3\*\*); B. H. (3\*\*). The asterisk (\*) denotes excellence in any answer, and adds one mark.]

[We are requested to state that a second prize will be given to the writer of the best answers whose age does not exceed twelve years.—Ed. P. N.]

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