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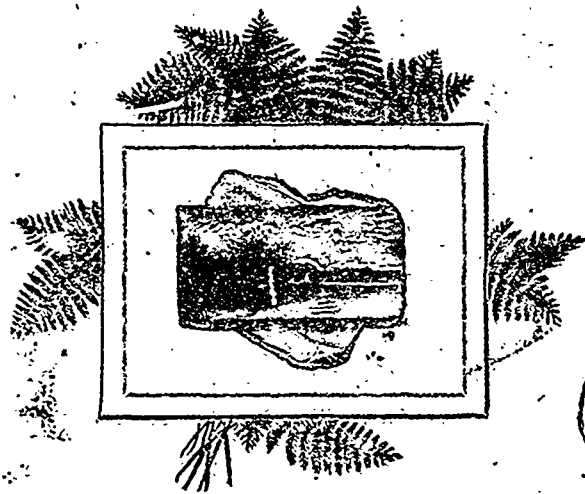
VOL. VI.

NO. 12.

The Deanery Magazine.



Diocese of Fredericton.



DECEMBER, 1889.

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The Deanery Magazine.

DIOCESE OF FREDERICTON.

[WITH THE APPROBATION OF THE MOST REVEREND THE METROPOLITAN.]

Vol. VI.

DECEMBER, 1889.

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The Deanery Magazine.

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Correspondents and Writers of Articles for this Magazine are requested to send their Manuscripts to the Secretary not later than the 15th day of each Month.

SUSSEX, N. B., DECEMBER, 1889.

KINDLY congratulations have welcomed the re-appearance of the MAGAZINE, for which we are very grateful.

The generosity of the Deanery of Kingston was such that the issue of the MAGAZINE with the *Banner of Faith* considerably exceeded the price charged; it is quite evident that this extra expense could not be maintained. There were two courses open, either to decrease the expense, or to increase the subscription. After serious consideration it has been determined to decrease the expense. This could be done in two ways: either by diminishing the Diocesan and Local News, or by giving up the *Banner of Faith*; with some reluctance it has been determined to give up the English periodical.

We cannot spare any of the items of news from our own neighbourhood. Last month we gave news from all the Deaneries but one; this month we are to welcome the "missing link" as contributing some items. We hope to have more next month.

This is the last number of the year's issue. It has contained valuable articles, which are now concluded; for which we thank the authors. We must express a hope that their aid will not be withdrawn now that we are entering on a new year.

For next year we at present have a few promises of articles.

In the January number an extract from a rare pamphlet, published at Edinburgh, in 1786, will be given; it will give an account of St. John before

the Province was divided from Nova Scotia. The writer (the pamphlet is anonymous) seems to have known pretty well what he was writing about, which will make the extract, we hope, interesting to many of our readers.

With the new year there will be monthly (it is hoped) reports from the "Women's Aid Association" of the Diocese. It will be commenced with an account of the formation of the Association.

A series of articles has been promised on "The Teaching of the Twelve Apostles," a small treatise printed for the first time six years ago. This professes (and probably with truth) to be one of the most ancient Christian documents in existence. It is probably about 1800 years old, little if anything short of that age. It contains maxims of rather a moral than a doctrinal character. Any writing claiming so great an antiquity must be of great interest; and we shall be glad to place it before our readers.

As we have received only one notice of withdrawal of a name, and one notice of death of a subscriber, the January number will be forwarded to all the present subscribers, unless in the meanwhile we should have directions to the contrary.


As the MAGAZINE has received the approval of the Bishop of the Diocese, it has been determined to call it for the future THE DIOCESAN MAGAZINE. It is with great satisfaction that we make this announcement. It was owing to the perseverance and determination of Canon Medley that it grew from a small beginning, and though the talent and power is not the same, yet it was his earnest hope that it might some day be extended to become the DIOCESAN MAGAZINE. His wish will now be accomplished, though he sees it not.

BOOK NOTICE.

SHORT READINGS for the Day of Intercession. 9 cents.

It may be rather too late to recommend this little Booklet for use on the day of Intercession for Missions; but it is useful for all times, and will tend to the spread of Missionary feeling. It consists of short extracts from various writers, bearing upon the subject of Missions. The sentences are, as they should be, full of matter for meditation, and are very appropriate for the purpose intended. It is on sale at the Church Book Store, Fredericton.

In Memoriam.

N the evening of Saturday, October 12th, the Reverend GEORGE M. ARMSTRONG entered into rest, in the seventy-third year of his age, and the fiftieth of his ministry. With one exception (Rev. D. B. Parnter) he was the oldest Clergyman in the Diocese.

MR. ARMSTRONG was born July 24th, 1817, at Belize, Bay of Honduras, where his father, Rev. John Armstrong, was then stationed as British Chaplain. His education in early manhood was chiefly at King's College, London, and S. John's College, Cambridge.

At the age of twenty-three years he was ordained Deacon by Bishop Strachan, of Toronto. Two years later, in 1842, he was ordained Priest, and instituted Rector of Louth, Ontario. In November, 1844, he married Octavia, the eighth child of Charles Bowman, an English Barrister. Subsequently, MR. ARMSTRONG was appointed Rector of Christieville, in the Diocese of Montreal, where he laboured very faithfully for five years.

In connection with his removal to St. John, the following paragraph, from the columns of a St. John newspaper, dated December 22nd, 1852, will be of interest:

"We learn that all that part of the city lying north of Union Street has been set off from Trinity Parish by the Rev. I. W. D. Gray, Rector, preparatory to its being erected by law into a new Parish for ecclesiastical purposes. The Rev. GEORGE M. ARMSTRONG, late of the Diocese of Montreal, who has been nominated to the District by Dr. Gray, and received the Bishop's license, entered upon his Pastoral duties on Sunday last. The reverend gentleman preached a most impressive Sermon from 2 Thess. iii. 1. After urging the duty and importance of prayer, and showing its manifold advantages to both minister and people, MR. ARMSTRONG alluded to his new relation to the congregation, his need of their prayers, his heartfelt desire to promote their spiritual welfare, and his earnest hope that the Word of God might have free course and be glorified among them and by them."

The first work undertaken by the newly appointed Rector of S. Mark was the construction of a stone Sunday School House. Owing to circumstances beyond his control he was not able to erect a building of any architectural pretensions. He once said with a smile: "They call my School House the 'root house!' I hope the 'root' of much good will always be found there." Surely it was even so. The doors of that little building have been freely opened to promote the interest of everything tending to the advancement of God's glory and the good of His Church. On various occasions the Synod and Church Society of the Diocese have there assembled, and what a host of

good works have been there originated and carried on during the past thirty-five years!

At the time of the terrible outbreak of cholera in 1854, MR. ARMSTRONG threw himself fearlessly into the midst of the infection. For three weeks he scarce removed his clothes, going in and out amidst the dead and dying, speaking words of comfort and consolation and good cheer. Frequently when others hesitated to expose themselves he assisted the undertaker in carrying the dead from the house. Tenderly did he sympathize with those who survived, relieving their temporal wants as well as ministering to their spiritual needs. The Protestant Orphan Asylum, in the establishing of which he was largely instrumental, grew out of the visit of the cholera, many children being left thereby orphans in destitute circumstances. Through no self-seeking, but in real humility of mind, animated by love for the Lord Jesus, his Master, and love for those for whom He died, MR. ARMSTRONG won the hearts of all.

About this time he began to hold cottage meetings in the eastern part of his Parish, and with the assistance of Mr. T. W. Daniel, Mr. S. D. Berton, and others, soon after established a large and flourishing Sunday School in the old Orange Hall on Brussels Street. Subsequently, the erection of S. Mary's Church, Waterloo Street, was commenced. It was consecrated in 1860.

In his work MR. ARMSTRONG did not confine his interest to his Parish alone, but was active in promoting the work of the Church in the Synod and Diocesan Church Society. In 1878, he was honoured by the Bishop appointing him to act as his Commissary during his absence in England.

The period covered by his ministry was one of the most eventful in the history of the Church, through the whole of which he clung most conscientiously and tenaciously to Evangelical principles. And while his earnest contention for "the faith" as he had received it led him at times to stand aloof from movements where he would have been heartily welcomed, yet his holiness of life, integrity of character, and power of his ministry, won for him the respect and esteem of all. It is worthy of note that at the time of the movement in favour of establishing a Reformed Episcopal Church in St. John, it was strongly opposed by MR. ARMSTRONG, and his influence did much to prevent the movement from assuming large proportions in the community.

Having been so long in the city he had become one of the most familiar figures at all religious as well as philanthropic and benevolent gatherings.

Owing to advancing years and accompanying physical debility Mr. ARMSTRONG was constrained to resign the charge of his Parish on October 1st, 1887. A few weeks later he issued a farewell address to the Parishioners of S. Mark's full of humility as regards his own shortcomings and affectionate concern for his flock.

The general respect and esteem in which he was held was evinced by the presence in S. John's Church, on the day of his burial, of a congregation which filled the building to overflowing, and in which members of every Christian body (including Roman Catholics) were to be seen.

Rev. Canon DeVeber in beautiful and touching words addressed the congregation, bearing testimony to the general worth of his departed brother with whom for so many years he had worked side by side in perfect harmony.

Throughout his long and painful illness Mr. ARMSTRONG'S faith and trust in God's promises rendered him wonderfully patient and even cheerful. Only those who knew him best can understand how great was the trial of that helpless dependence upon others for the most trifling services. His life had been so full of active, ceaseless work for others! Yet even here he learned, "They also serve who only stand and wait."

His memory will be lovingly cherished in the hearts of those with whom his labours were a blessing. Indeed he will be chiefly remembered by what he has done, since during his long ministry he never published a Sermon or sat for a photograph.

Tenderly and gently was the earthly house of his tabernacle dissolved, and now our dear brother in Christ rests in perfect peace in the Paradise of God.

S. Clement of Alexandria.

ABOUT A. D. 150—220.

II.

IN his rule of life for Christians, S. Clement is very careful to insist upon a simple, unostentatious, truthful manner of life in all respects. Some of his suggestions are not applicable to our times, but others are very appropriate. He strongly recommends the men to draw the water for the use of their own house, to cut up the wood for themselves, and to grind the wheat for their flour. This last is not so much needed among us, but the rule that they should saw their own wood is much to the point.

In the question of eating he condemns all kinds of luxury, and enumerates many delicacies which seem almost daily food with many of us. Mussels,

lampreys, oysters, special kinds of turnips, beet-root, and other things are mentioned as delicacies. Then he says: "Gluttons changing the flavour of these with spices and sauces cater for their appetite. They sweep the world with a drag-net to gratify their gluttony. They are surrounded by hissing frying-pans, and wear their life away at the pestle and mortar. Nay, they even sift out the finest wheat flour, and remove that which is most nutritious." (What would he say to the modern whitest fine flour?) "Pampering their appetite has driven them to invent all kinds of sweetmeats, and cakes for dessert, and candies. A man like this seems to me to be all jaw and nothing else."

Similarly in the matter of drinking he speaks words of wisdom, placing before the Christian the example of his Lord. "How, think you, did the Lord drink when He for our sakes became man? Was it as shamelessly as men do now? Was it not with decorum? Was it not with moderation? Was it not with consideration? For be assured of this, He himself took wine, for He too was man. And He blessed wine, saying, Take, drink, this is My Blood, the blood of the vine. He in allegory calls the Word shed for many for the remission of sins—the holy stream of gladness. And he clearly showed, by what He taught at feasts, that a man should drink with moderation. That it was *wine* that He blessed, He showed again, when He said to His disciples, I will not drink of the fruit of this vine till I drink it with you in the kingdom of My Father. Yes, and that it was *wine* that was drunk by the Lord, He tells us again, speaking of Himself, reproaching the Jews for their hardness of heart: For the Son of Man came (He says), and they say, Behold! a glutton and a wine-bibber, a friend of Publicans. This truth must be held fast by us in opposition to those who are called Eneeritites."

At the end of "The Instructor" S. Clement has a hymn which is interesting as being an early example, and a prayer which we give:

• • **B**E propitious to Thy children, O Father, Charioteer of Israel; O Lord, grant that, obeying Thy commandments, we may perfect the likeness of the divine image; and as far as in us lies may acknowledge Thee a good GOD and a merciful Judge. Grant that we living in Thy peace, translated into Thy city, sailing safely over the waves of sin, may be calmly wafted along by the Holy Spirit, by the ineffable wisdom; and by night, by day, until the perfect day, may praise with Eucharists the only Father and Son, the Son and Father, the Instructor and Teacher, with the Holy Spirit, all in One; in Whom are all things; because of Whom all things are one; through Whom is eternity; Whose members are we; Whose is the Glory, the Ages. To the All-good, the All-beautiful, the All-wise, the All-just, be Glory now and for ever. Amen."

(To be continued.)

Divine Worship.

IX.

Concluded.

WE had intended to write a series of twelve articles on the subject of Divine Worship, one for each month's issue of this MAGAZINE, but as the MAGAZINE was not issued during a part of the year, our eighth paper could not appear until November, and we think it better, therefore, to conclude the series with this present paper, the ninth one. In this paper we shall consider worship in its threefold aspect, bodily, mental and spiritual: we shall also touch on ritual in worship: and shall conclude with a brief recapitulation of the contents of the whole series.

I. When we assemble together in God's courts, to offer Him the homage that is His due, we must call into exercise all our faculties, the powers of our whole being. We must, in a word, worship God with body, mind and spirit. (1) We must worship God with our *bodies*. This is very important and yet too frequently ignored. Persons agree, because God is a Spirit and our worship must be spiritual, that, therefore, the body has no or little part to take in Divine Worship. But, we ask, how can our worship possibly be carried on without the body; and we ask further, what has greater influence over our spirit than the body? When our body is tired, can our worship be as bright and lofty as it would be if our body were fresh? And when our body is reclining in some lazy position, can our spirit be as reverent and devout as when our body is assuming reverent positions? We feel that the answer is, No. The body and the soul are so intimately and closely interwoven that neither the one nor the other can exercise its highest functions alone: and as the preacher must reach the soul through the body, so the body has ever an important share to take in the development of the soul, and therefore highest spiritual worship can only be attained, not by the body and soul acting in opposition to each other, but by their working in unison; the body being reverent when the soul desires to be reverent, the body bending down low when the soul is humbling itself, the body standing up majestically when the soul is lifting up in confidence and joy high praises to its Maker, the body seated quietly when the soul is drinking in the teaching of Holy Writ. All this is the reason for our changes of posture in Divine Service, both that the body itself might do homage to God who made it: and that by reacting on the

soul it might enable the soul the better to do homage, so that our worship might become as perfect as possible.

There are three acts of worship required of the body in our Services, not to include the use of the vocal organs. We kneel, we stand, we bow: kneeling to pray or to receive a blessing; standing when we make an offering to God of praise or material gifts; bowing at the sacred name of Jesus. Nor let us think all this a matter of indifference to God; God expects of us fully as much reverence towards Himself as we show in the house of some great man; and as it would be disrespectful to assume careless attitudes when in the presence of a prince, much more must it be to do so when in the presence of Him from whom all princes receive authority.

(2) We must worship God with our *minds*. Our worship must be an intelligent worship: we must understand the words we utter, and must offer to God our very best. Hence off-hand services cannot be nearly as high an offering to God as Services composed beforehand with careful thought by holy and trained men; nor can He be pleased with Services offered up in a language unknown to those who are worshipping. Our minds are given us in order to be used for God's glory: therefore when we assemble in God's courts we must endeavour to keep our minds active, following carefully with our understanding what we utter with our tongues.

(3) We must worship God with our *spirits*. Through our spirits we draw nearest to God, for God is a Spirit; and if our worship lacks the spiritual element, it is worthless. To go through outward acts of bodily worship, without our spirits at the same time engaging in worship, is formalism; to follow the Services with our minds, but not with our spirits, is but an intellectual amusement or exercise: but when we worship with our spirits as well, we are lifting heavenward an acceptable offering, threefold in character, as a perfect chord in music, and through Jesus Christ our offering will be accepted and blessed. What is it to worship with the Spirit? It is to worship in firm and joyous faith; it is to worship with hearts warm with love towards God; it is to worship in reverence and fear; it is to worship in purity, humility and simplicity, as the holy angels worship in Heaven. Now we cannot, as we have seen, offer to God on earth a *perfect* worship of body, soul and spirit: we cannot do that until we are perfect: *yet we must offer Him of our best*, and as our offerings are ever based on the perfect offering of our Lord, He will take away all blemishes and fill up all

deficiencies before He, as our Great High Priest, presents our worship to the Father, and so when it is so presented it will be of value in the Father's eyes, because odorous with the "sweet smelling savour" of Christ's merits.

II. We shall now dwell briefly on ritual in worship. It is plain to be seen that worship cannot be transacted without some ritual; we cannot administer Baptism or celebrate Holy Communion without ritual of some sort, for the very pouring on of the water, or the breaking of the bread are ritualistic acts. The question then is, how much ritual and what kind of ritual is most helpful to the worshippers and most pleasing to God? Now if we consult the Bible we will find that the only complete service that God ever drew up for man's use was marked by many rites and ceremonies and much outward beauty and symbolism. We refer to the Temple Service. It is true that some of the Temple rites and ceremonies came to an end because of Christ's work; but Christ came not to destroy, and the principles running through the Temple worship were for all time. Thus, the sacrificial worship of the Temple is continued in the Christian Church in another way, the Temple Service and the Christian Service alike pointing to the Sacrifice on the Cross. And because in the Temple Service special vestments were worn by those who ministered; outward symbolisms, such as that of lights and incense were made use of; music, colours, carving were called in to lend their aid in making the worship beautiful and majestic; we argue that these things are not only innocent, but helpful in any age. And we are further led to think this (1) from the fact that after the Church was founded the Apostles still continued to worship in the Temple, which they would not have done if henceforth outward symbolism and the like were wrong; and (2) when we obtain a glimpse into Heaven we find that the worship there is, as the Temple worship was, with great outward dignity and beauty — with music, colour, vestments: with symbolic lights and incense; in fact, with highest and most glorious ritual. The glimpse that S. John gives us in the Apocalypse helps us somewhat to understand the urgent command to Moses, "See thou make all things according to the pattern showed thee in the Mount." Now the question for us Christians to solve is, are we to make our worship approach as near as possible the heavenly manner of worship, or are we not? If we are, we cannot do so without drawing very many lessons both from the Old Testament account of Jewish worship and the account given in the Book of the Revelation of S. John of Heavenly worship; we

cannot do so without the ministering Clergy wear some special robes or vestments and the like (as they do when they wear the surplice), and much outward symbolism. And remember this must be innocent, or God would have never commanded it. Take symbolic lights for example. God directed them to be used by the Jews as well for symbolism as for giving light in the Holy Place, and when S. John saw our Lord in Heaven he saw Him standing in the midst of the seven golden candlesticks, which, of course, gave forth light. Light symbolizes everything that is good, whilst darkness symbolizes everything that is evil: the former symbolizes truth, purity, life, holiness, joy; the latter, error, sin, death, wickedness, sorrow. Hence light is the most beautiful and expressive of symbols, and has been felt to be so in all ages. Because the Roman Church uses lights many are opposed to them: but the Roman Church did not invent them; their use is a heritage which she has received from primitive times: and if you study our Thirty-nine Articles you will not find that at the reformation there was any question about their use. Indeed the Lutheran Church has never given them up, although that body more than any other deserves the name of Protestant: and in our midst we have the Orange body, a society most prejudiced against Rome, who yet use in their private meetings at times symbolic lights, proof plain that they do not consider them a Romish corruption. From all this we must gather that the objections to innocent outward symbolism is not warranted by Scripture, for such symbolism bears the stamp of Divine approval, and though we may not employ it here we shall hereafter if we are of those deemed worthy to enter Heaven.

III. Let us now, in conclusion, recapitulate briefly the contents of our nine papers on worship: (1) All God's creatures owe God worship. His unfallen creatures worship Him perfectly: the evil angels worship Him not at all; whilst fallen man worships Him but imperfectly, yet acceptably, through Jesus Christ. All God's material creation even owes Him worship: and renders it to Him by "fulfilling His word"—the sun by shining, the trees by growing and producing fruit, and so on. (2) The angels worship God in Heaven, and their worship is twofold: direct worship, and the worship of cheerful obedience. Angelic worship is spiritual, intelligent, united, responsive, reverent, musical, and with outward helps to worship. (3) When man was unfallen, his worship, like that of the angels, was perfect and acceptable, without the need of a Mediator, but since man's fall his worship can be accepted only through the Sacrifice of

Jesus Christ, and therefore, as he must ever plead that Sacrifice, his worship must be Sacrificial. (4) Before Christ's advent, His death was foreshadowed and pleaded mainly by animal sacrifices, which brought real blessings on the offerer, but only because of their connection with the "only offering perfect in God's eyes," that on the Cross; so these are sacrifices only because they pleaded the Sacrifice which was to be offered in the future. (5) The many kinds of Temple sacrifices foreshadowed and pleaded the perfect Sacrifice of Christ, which has many aspects, many meanings, which the Jewish offerings, varied and abundant as they were, only dimly set forth. The chief parts of a valid sacrifice are (a) the free-offering, (b) the slaying and outpouring of the blood, (c) the consuming of the body or part of it with fire in the altar, (d) the eating of a part of the flesh. (6) Jewish worship was based on Heavenly worship and was therefore spiritual, intelligent, united, responsive and reverent — with symbolisms and with music. (7) The Old Dispensation was merged into the New: and old principles were not done away with, but were developed. So Christian worship is Sacrificial, as was the Jewish, *i. e.*, its main feature is the pleading of the all-valuable Sacrifice which was offered for the whole world. This is done in prayer, but is done chiefly and most effectively in the Holy Eucharist, for there we do "shew the Lord's death (*i. e.*, proclaim it, set it forth, plead it) till He come." Christ's Sacrifice is then pleaded before the Father, as the ground of all our confidence and the source of all our blessings. In our Christian Services the Holy Eucharist looks backward to the Cross as the animal sacrifices in the Jewish looked forward to it; this service is, therefore, *the highest act of Christian worship*. (8) In our eighth paper we saw how that the four parts of a valid Jewish sacrifice pointed to the four great parts of Christ's Sacrifice. His was (a) a free-will offering; (b) He was slain and His Blood poured out; (c) His offering was accepted by God the Father; (d) we feed on His Body and Blood. (9) In our present paper we have seen that besides being sacrificial our worship must be of body, mind and spirit, with the adjuncts of some ritual and (where understood) innocent and helpful symbolism.

These papers which are now brought to an end have not begun to exhaust this great subject of worship, a subject on which volumes can be written; but we trust that they have been interesting to some, and have not been published altogether in vain.

Diocesan Items.

The Most Rev. the Metropolitan has been suffering from a severe cold on the chest. We are happy to state, however, that His Lordship is much better, and is now able to be out again attending to his usual duties.

Confirmations in the Diocese during the Year 1889.

According to the census two and three-eighths per cent. of the population annually arrive at the age when we should expect them to be confirmed. This is rather larger than the proportion in England, which is about two per cent. of the population.

If, then, the full proportion of Church people was presented, there would be 1,110 persons confirmed every year.

Then again, as there are more men than women in the Province, we should expect that there would be more men than women confirmed each year. At the same time we must make some discrimination in the matter; for we find more women than men in the towns, as a rule: and more men than women in the country, especially in the newly settled districts.

These remarks will enable our readers to judge of the following statistics. At the same time we must remember that the custom of triennial confirmations still affects some parts, so that to form a true judgment we must take the average of three years at the least.

The Parishes or Missions are grouped in Deaneries; and where, as is sometimes the case, there are more centres than one for confirmations, the number of centres is given; this will give some idea of the amount of labour expended in the preparation of the candidates by the Clergyman.

CHATHAM DEANERY.

Bathurst, (2 centres).....	32 Males.	35 Females.	Total 67
Chatham	9	13	22
Derby.....	1	5	6
Welford, (2 centres).....	14	29	43

FREDERICTON DEANERY.

Fredericton.....	8 Males.	14 Females.	Total 22
Kingsclear.....	11	12	23
Ludlow, (2 centres).....	22	20	42
Stanley, (2 centres).....	15	23	38

KINGSTON DEANERY.

Cambridge, (3 centres)....	7 Males.	19 Females.	Total 26
Gagetown.....	13	14	27
Hampton.....	2	7	9
Johnston.....	6	14	20
Kingston, (2 centres)....	19	36	55
Springfield.....	5	8	13
Waterford, (2 centres)....	8	17	25

SHEDIAC DEANERY.

Baie Verte.....	0 Males.	8 Females.	Total 8
Dorchester.....	7	7	14
Moncton.....	1	11	12
Sackville.....	7	3	10

ST. ANDREWS DEANERY.

Campobello,.....	5 Males.	10 Females.	Total	21
St. Andrews.....	5	20		25
St. David, (2 centres)....	7	7		14
St. Stephen, Christ Church	5	7		12
" Trinity.....	12	9		21

ST. JOHN DEANERY.

Fairville.....	11 Males.	11 Females.	Total	22
Musquash, (3 centres)....	13	7		20
St. John, St. James.....		11		11
" St. John.....	10	10		20
" St. Luke.....	6	11		17
" St. Mary.....	2	14		16
" St. George.....	2	7		9
" St. Jude.....	3	7		10
" St. Paul.....	12	14		26
" Trinity.....	10	13		23
" Mission Chapel.	11	32		43
Westfield.....	1	7		8

WOODSTOCK DEANERY.

Andover, (2 centres)....	6 Males.	11 Females.	Total	17
Grand Falls, (2 centres)..	2	5		7
Richmond, (2 centres)....	9	9		18
Southampton, (2 centres)	7	12		19
Wicklow.....	2	7		9
Woodstock.....	6	15		21

The above figures give the following totals for the various Deaneries:

Chatham.....	56 Males.	82 Females.	Total	138
Fredericton.....	56	69		125
Kingston.....	60	115		175
Shediac.....	15	29		44
St. Andrews.....	34	59		93
St. John.....	81	144		225
Woodstock.....	32	59		91

There have, therefore, been confirmed in the past year 334 males, 557 females; in all 891 persons. There is one more confirmation to be held (if all be well) near Christmas, at Manguerville; it has been postponed on account of the illness of the Rector. The number confirmed will probably exceed nine hundred.

Deanery of Chatham.

Rural Dean: REV. CANON FORSYTH, B.A.

Chatham.—The fifth Anniversary of the Juvenile Temperance Chapter of the Guild of S. Mary and S. Paul was celebrated on November 14th. Choral Evensong was said in S. Mary's Chapel at 8 o'clock, and an eloquent and instructive address was delivered by the Rev. R. W. Hudgell, Rector of S. Peter's, Derby. The members of the Guild Chapter occupied seats near the Chancel, and there were four of the Clergy of the Rural Deanery present with the Rector. The service was very hearty and appropriate to the occasion. The Choir and Clergy entered the Chapel singing the Processional Hymn, "March, March Onwards, Soldiers True;" the Choral Evensong was well sung, and after the Benediction the Recessional Hymn was "On our Way

Rejoicing, etc." After the service, the Members of the Chapter and Congregation spent a pleasant social hour in the School Room. Refreshments were enjoyed, the Juveniles sang favourite Melodies, the Rector and the Church Warden, F. E. Winslow, Esq., thanked the visiting Clergy for their presence, the National Anthem was sung, and so ended the fifth Anniversary of the Juvenile Chapter of our Guild.

Derby and Blackville.—The Lord Bishop-Coadjutor, Dr. Kingdon, administered the Rite of Confirmation to six candidates in Holy Trinity Church, Blackville, on October 24th. The Church was crowded, and the Bishop's instructive addresses were listened to with the greatest attention. The female candidates wore appropriate Confirmation Veils, adding very much to the sacred solemnity of the occasion.

Already these encouraging signs of good results from the earnest endeavours of our new Parson.

Richibucto.—We are still as sheep without a Shepherd! Is it in vain to hope that until we can have a Clergyman settled among us, occasional services may be supplied by the Clergy of other Parishes?

Weldford.—Since the late Administration of Confirmation in this Parish the Parson has been endeavouring to keep the candidates up to their duty, and to help them by further instruction. Several meetings have been held at different centres, and the congregations have been ably addressed by the Rev. R. W. Hudgell, of Derby. School Houses and Churches have been crowded on these occasions, and it has been particularly gratifying to observe the interest manifested by the people of the locality around the Richibucto River School House. *Lauds Deo.*

Restigouche.—The Clergy of the Rural Deanery of Chatham met in Dalhousie on October 21st and two following days. Present: The Revs. Canon Forsyth, Chatham; J. H. S. Sweet, Newcastle; E. B. Hooper, Weldford; G. J. D. Peters, Bathurst; C. D. Brown, Dalhousie; A. J. A. Gollmer, Curate of Trinity Parish, St. John, N. B. The Holy Communion was celebrated on Tuesday morning, the 22nd, the Rural Dean being celebrant, and an address was delivered by the Rev. G. J. D. Peters. On the evening of the same day a Harvest Thanksgiving Service was held, at which the Rev. A. J. A. Gollmer was the preacher. On Wednesday morning the Litany was said by the Rector. The Deanery Service was held on the evening of the same day, at which the Sermon was delivered by the Rev. E. B. Hooper.

A Boys' Choir is in contemplation in Christ's Church, Campbellton, and the first practice was held on the 8th of November.

Newcastle and Nelson.—There were very encouraging and joyous Services in S. Andrew's, Newcastle, on Thanksgiving Day. The Church was tastefully decorated with grain and fruit. Matins was said at 11 a.m., followed by a celebration of the Holy Communion. Full Evensong was said at 7.30 p.m. The prayers were said by the Rev. W. J. Wilkinson, and an excellent Sermon was preached by the Rev. R. W. Hudgell, Rector of Derby, on Gen. viii. 22. There was a large congregation present, and the collection for the W. and O. Fund amounted to about \$7. The singing at both Services was good, and was favorably commented on by some strangers who were present.

On Tuesday, November 12th, the ladies of the "Young Women's Guild of S. Andrew" held a supplemental sale of work in the Sunday School Room in connection with an oyster supper. All passed off well, and the proceeds were satisfactory.

Bay du Vin.—This community was started on Saturday, Oct. 26th, by the news of the sudden and unexpected death of Miss Gertrude, only daughter of Phineas and Susan Williston, at the early age of eighteen. Having gone to Chatham to pay a visit to her cousin, Mrs. Archibald, she there became so unwell that the doctor was called in, yet no immediate fears were entertained for her. On the day of her death she seemed better and looked forward to being very soon removed to her home at Bay du Vin, but it pleased our Heavenly Father to remove her very unexpectedly to her only true home. Whilst we deeply sympathize with her stricken and sorrowing parents in their great bereavement, we have every reason to hope and believe that their loss will be her eternal gain. Always a loving and affectionate daughter, she was most zealous in the Master's service, and never spared herself when any opportunity of doing good presented itself. The body was brought by steamer to Bay du Vin for interment on the Festival of S. Simon and S. Jude. There was a celebration of the Holy Communion at 7:30 o'clock, and the burial office was said at 11 o'clock. The sudden removal of one so young is a solemn warning to all, especially to her young friends and relatives, by whom she was much beloved, and should deeply impress upon our hearts the words of the Master: "Be ye also ready, for at such an hour as ye think not the Son of Man cometh."

A Harvest Service was held at the Church of S. John the Evangelist, November 13th. The Church was well filled, the singing hearty, and an appropriate Sermon delivered by the Rector from Psalm cxi. 5.

Service was held at Escuminac, Tuesday evening, November 12th, and there was a celebration of the Holy Communion for the faithful the following morning at the house of Joseph Lewis.

Bathurst.—We are glad to say that work is now going on upon three new Churches.

We hope to get into the new Church at Tetagouche this autumn, and our efforts have been much encouraged by a kind offer of Altar furnishings from Mrs. Medley, whose kindness towards the Mission Churches is well known.

A week or two ago the Church people at Salmon Beach assembled, and spent a very pleasant two days in digging the foundation of a new Church at that place. This winter the frame will be got out, and building will be begun in the spring.

A pleasant event occurred two Sundays ago when little Pearl and Abbie, daughters of Mrs. Clifton, of Webber's Boston Comedy Company, received Holy Baptism in S. George's Church. Mr. and Mrs. Webber are earnest members of the Church, and deserve the kind care of the Clergy when in their respective Parishes. These two children are the last two of eighteen persons admitted into the Church from dissent by the Rector within the past twelvemonth, and it is very probable the number will rise to twenty or over before Christmas. "Not unto us, O Lord, but unto Thy Name be the praise!"

Deanery of Fredericton.

Rural Dean: REV. H. MONTGOMERY, M.A.

The Rural-Decanal Chapter met on Wednesday and Thursday, November 13th and 14th, at Stanley. All the members of the Chapter were present with the exception of one, who, from circumstances over which he had no control, could not attend the meeting.

A Thanksgiving Service was held at the Parish Church on Wednesday evening. Notwithstanding the evening was very wet and disagreeable a large congregation was present. A short Sermon was preached on "Thankfulness" by the Rev. G. G. Roberts, after which a short address on the needs of the Diocese was given by the Rural Dean, as affording one of the practical means of shewing forth our thankfulness and praise to Almighty God for His abundant mercies. On Thursday morning there was a celebration of the Holy Communion at eight o'clock. There were twenty-three who came through a pouring rain to partake of the Blessed Sacrament. Among the items of business transacted was the compliance with the recommendation of the Board of Home Missions by adding ten per cent. to the amount required from each Parish to meet the whole sum asked from the Deanery for the next year.

Fredericton.—The annual meeting of the Deanery Sunday School Teachers' Association was held in the Church Hall, Fredericton, on Thursday, November 7th. There was a very good number of Teachers present. Reports were read by the various Sunday School Superintendents in the Deanery, shewing that good work had been done during the year, and that about seven hundred and fifty scholars have been enrolled in the various Sunday Schools in the Deanery. An interesting paper on the first article of the Creed was read by Rev. Mr. Jaffrey. Steps were taken towards making arrangements for procuring a Teachers' Library for the Association.

The following officers were elected for the ensuing year: President, Rev. H. Montgomery; Vice-Presidents, the Clergy of the Deanery (ex officio), Mr. Eldon Mullin, Miss Gregory and Miss Jacob; Secretary-Treasurer, Rev. H. E. Dibblee.

His Lordship the Bishop-Coadjutor was present and gave, as he always does, good counsel and sound advice in reference to Sunday School Teachers' Associations. Another pleasant feature of the meeting was the presence of the Church of England Normal School students.

Kingsclear.—S. Mark's Church, Upper Kingsclear, has been transformed from what might be called a weather-beaten and sun-stricken wreck into a very pretty Country Church. It is one of the oldest Gothic wooden Churches in the Diocese, but now looks quite new with its two coats of paint outside and three inside. The exterior is painted a deep olive tint with dark trimmings. The interior is a dark buff, with dado of crimson around the Sanctuary, and of dark drab around the Nave. The text, "Reverence My Sanctuary," has been painted over the east window, and the word JESUS, with a Cross, over the Altar. Our sincere thanks are due to kind friends outside of the Parish who have helped the small and struggling congregation to beautify and adorn their little Church. We hope our appeal for a small Font for this Church will soon be answered by some kind and generous fellow Churchman.

Maugerville.—The Rev. H. E. Dibblee was inducted into the Rectorate of the Parish of Maugerville, on Sunday, the 27th of October. This Parish, with that of Burton, is to be congratulated on having such a worthy and energetic Rector. Confirmation classes have been formed, and are now being prepared for the Apostolic rite of laying on of hands.

Canning.—Extensive preparations are being made at Little River, in the musical line, for a grand Christmas Service.

Kingston Deanery.

Rural Dean: —————

Cambridge.—Through the omission of the Deanery to print the MAGAZINE in August and September the account of the Consecration of our little Stone Church has not reached our readers. After visiting the outposts of this extensive Mission, and on Sunday driving thirty-two miles, and holding three confirmations (when twenty-six were confirmed), His Lordship Bishop Kingdon was ready to Consecrate our Church on Monday, June the 24th, and to Dedicate it to Almighty GOD by the title of S. James the Apostle. About two hundred were present, and they listened attentively to the Bishop's address, and joined heartily in the special service and hymns.

Since the Consecration the Church has been enriched with the gift of three beautiful banners, and a mat for the Altar, which rivals any the writer has seen at any time. The congregation has increased so much that it has been found necessary to add to the seating capacity, and in consequence twenty-seven chairs have been added. The new Altar with its Reredos adorns the Chancel, and we are now clearing up the ground outside the Church, and placing the posts for a new wire fence.

In the Parish Church we have not been idle: a new stove has been placed in position, and the congregation say: "Ye may boast of your Stone Church, but since our own Church has been improved and His Lordship Bishop Kingdon noticed the improvements and spoke about them we like our Church the best." Long may they do so!

Two of our energetic ladies of S. Luke's Church made a visit to St. John, and collected \$65 for the finishing of the Chancel, and were promised two banners and an Altar cloth. So your readers may hope soon to hear good accounts from this old Church.

Gagetown.—We were much disappointed when our Reverend Metropolitan did not come to confirm when expected. But the Bishop-Coadjutor was able to come, and twenty-seven were confirmed on Wednesday, the 13th of November. Of these thirteen were males and fourteen females, a very good proportion of each. We were all very much encouraged, and the work of our new Pastor was seen to be fruitful in its results. The manner of the candidates was very devout and reverend, and their attention to the Service was very marked. Our new Clergyman is much appreciated, and we were very glad to hear that he had decided not to go away from us.

Waterford and S. Mark's (Sussex).—We are not asleep if we have been silent of late. The Rectory at Waterford, finished completely outside, is an ornament to the village,

and is the pride of the Parish. Mr. Bell and Mr. Adair, the contractors, have done their work well, and the building committee, as far as they have gone, deserve praise. The great majority of the people, however, feel that the building should have been completed; and really, there seems to be no good reason why it should not have been ready for occupation long ago; now work will have to stop until next spring. Come! come! Waterford! get out of the old ruts, and go in for a little progress.

The 19th Sunday after Trinity was a memorable day in the Parish of S. Mark's, for on that day the long desired Church at Jeffries' Corner was Consecrated and Dedicated to the Glory of GOD in memory of "All Saints." His Lordship the Bishop-Coadjutor, acting as Commissary, was the consecrator. The day was fine, and the people coming from all parts soon filled the little building. The offertory during the day amounted to \$21.70. The Parson is earnestly desirous of thanking the good people of this locality for their unanimity of feeling and action, and for the generous confidence which they placed in him and his suggestions during the construction of this dear little Church. "*How good and joyful a thing it is brethren to dwell together in unity.*" It is this confidence which has helped to make the work go on so smoothly and so quickly. What could be more praiseworthy than that ten families should complete, within fifteen months, a Church costing about \$900—over two-thirds of which were their own offerings? "*Thine alms have come up for a memorial before GOD.*"

On the 21st day of October, a meeting was called by three communicants in accordance with the requirements of the law, and the first Corporation of the Parish of S. Mark's was duly elected. Edwin O. McIntyre and James H. Jeffries were elected Churchwardens; and Thos. Little, Henry Cripps, Wm. McIntyre, Geo. Proctor, Jas. Arnold, Robt. Armstrong, Wm. Tate, John Lynch, John Jeffries, Harry McIntyre, John J. Price and Abraham Wilson were elected Vestrymen.

We take this opportunity of publicly thanking Mr. E. Jeffries for his gift of the piece of land on which "All Saints" Church has been erected.

Johnston.—A new Porch is being built to S. John's Church, English Settlement: it will be capacious and is much needed; most of the work on it is being given freely by earnest Churchmen.

The Church at Canaan Rapids still continues to advance towards completion: everyone admires it, and it attracts the attention of every passer-by. The work on it is done free of charge by willing and interested workers. We want furniture for it, Altar, Font, Prayer Desk, Lectern, Seats, Organ, Frontals, Carpet, etc., etc. Perhaps some of our numerous friends who have not yet contributed will help us to obtain some of these. The district is very poor, and can give labour but not money.

Springfield.—Many of us rejoice to know that the MAGAZINE is going to be continued, for we regard it as an old friend.

Through the kindness of the late Canon Medley we have had given us from the Sisters of Ilburn, London, a beautiful Altar Frontal for use during the season of Advent and Lent.

We have also a brass Altar Cross (made to order in Birmingham, England), thirty-one inches high and massive in appearance, which greatly enhances the beauty of our Altar. Two-thirds of the price of this Cross was a gift from a clerical friend in England.

An effort will be made to procure our new lamps for the Parish Church before the New Year. We hope next month to be able to speak of improvements to the Altar of S. Luke's Church, Norton.

Deanery of St. John.

Resid. Dean: REV. CANON BRISTOL, D. D.

A special meeting of our Clergy will shortly be held to further consider the question of "monthly Clerical meetings." There is a general feeling that such meetings would further the general interests of the Church, and be helpful to the Clergy individually. It is greatly to be hoped that some simple and practical rules for the governance of such meetings may be agreed upon at the special meeting just referred to.

CHURCH OF ENGLAND INSTITUTE.—The Anniversary Services of the Church of England Institute were held in Trinity Church on Friday, October 25th. They consisted of a celebration of the Holy Communion at 9 a.m., and an Evening Service at 8 p.m. The special Psalms sung were the 13th, 19th and 23rd; the Anthem was, "O give thanks," by Elvey. The preacher was the Rev. J. R. Campbell, Rector of Dorchester. The lessons were read by Rev. A. J. Reid and Rev. O. G. Dobbs; the prayers were said by Rev. R. Mathers and Rev. W. O. Raymond. The offertories, amounting to \$28.25, were devoted to the funds of the Institute. Among the many good works undertaken by the ladies of the Institute, the establishment of a branch of the Girl's Friendly Society is not the least important. This Society is now in a flourishing condition. Its membership is increasing, and the associates are active and faithful in the discharge of their duties. Meetings are held weekly in the Lecture Room of the Institute.

SUNDAY SCHOOL TEACHERS' ASSOCIATION.—Sunday, October 20th, and Monday, 21st, were observed in many of our Churches as days of Intercession on behalf of Sunday School work. Special reference was made by the Clergy on the Sunday to the importance of efficient Sunday Schools as the nurseries of the Church. On Monday a Special Service of Intercession was held at 8 p.m. in Trinity Church. Addresses were given on "Thoroughness" by Rev. W. O. Raymond, and on "Encouragements" by Rev. J. O. Crisp. The attendance of Teachers at this Service was particularly good.

The Certificates gained by the five Teachers who entered as candidates at the last examination of the "Church of England Sunday School Institute" have been duly received. One of the candidates, Miss M. E. Knowlton, of S. James' Sunday School, passed in the Honour Division, and has been awarded a prize and special certificate signed by the Archbishops of Canterbury and York. The other candidates each gained a first-class certificate.

Parish of S. Mark.—The Metropolitan confirmed sixteen candidates—8 males and 8 females—at S. John's Church, on the evening of Tuesday, October 20th. The

service was a remarkably impressive one. The Bishop's earnest address was, notwithstanding his years, distinctly heard in every part of the Church. The newly confirmed all received the Holy Communion at a special service the next morning.

The Young Men's Society of S. John's Church is in a flourishing condition. At the Annual Meeting a large number of new members were elected.

Mr. James S. Ford, Associate of Trinity College, Loudon, has been appointed to fill the post of Organist and will arrive in a few days. Mr. Ford bears excellent testimonials and has the reputation of being a clever musician.

Parish of S. Mary.—The Annual Harvest Supper was held on the evening of Thanksgiving Day, November 7th, and, as usual, proved a very pleasant event. The rooms of the School House are now finished, and on this occasion appeared to great advantage. After the tables were cleared away a brief Address was given by the Rector, and this was followed by an enjoyable Musical and Literary Entertainment.

The Building Committee of the Vestry are now having some needed repairs made upon the foundation of the Church.

It is proposed to place in the Church a Memorial Window to the late Rev. Geo. M. Armstrong.

Trinity.—The Missionary Working Party of this Church held its Eighth Annual Sale and High Tea on Thursday, November 14th, and, as usual, it was a very satisfactory and pleasant affair. The attendance was everything that could be desired, and a handsome sum was realized, which will be divided between Home Missions and the Diocese of Algoma. No Church in the Diocese has a more loyal efficient band of lady workers than Trinity.

The Vestry of the Church, with the approval of the Rector, have decided to have a surpliced choir, and a number of boys are now being trained by the Organist, Mr. Strand, with the view of fitting them for choristers at an early day.

S. George's.—Death has been busy in this Parish of late, having carried off four of our number within a few weeks, namely: J. R. Napier, Henry Hayes, Robert Gordon, and an infant son of S. M. Sewell, the invaluable Assistant Superintendent of our Sunday School. Mr. Napier was for many years a valued member of the Vestry and on several occasions was chosen to represent the Parish in the Diocesan Synod. He was a man highly esteemed by all who knew him, a regular communicant, and always in his place at the other services of the Church when it was possible for him to be present. Though death came suddenly to him, it found him, we trust and believe, ready to obey the call and to enter the presence of his Saviour and Lord with joy. Another prominent member of the Church, Capt. F. C. Whipple, has been seriously ill for about three weeks, and though somewhat better now, is scarcely yet out of danger. We earnestly pray that God may be pleased graciously to restore him to his wonted health, if it be in accordance with His blessed will.

Weddings being quite fashionable in St. John just now, the West End is resolved not to be behind the times, and so announces the nuptials of three of its daughters. S. George's Church is most interested in the wedding of its S. S. Librarian, Miss Ellen Watters, second daughter of Mr. B. Watters. She was united on Thursday evening, Nov-

ember 14th. to Walter E. Coram. Their many friends wish them a long and happy life together. Miss Watters has been the recipient of a handsome present from the Officers and Teachers of the Sunday School.

S. Paul's.—The "Needle Work Society" will hold its Annual Sale and 5 o'clock Tea on December 11th. During the past year or two, through the energy of the women of this congregation, \$1,000 was raised for beautifying the interior of the Church, and something for the wants of the Diocese as well.

Loch Lomond.—During the last few months some long needed repairs of the Church at Loch Lomond have been made. The entire roof of the Church has been shingled. Stone buttresses have been built underneath the Church, and new sills placed on them. New sills also have been put under the spire. A new floor has been laid down in the Chancel and also in the Vestry. The entire inside walls of the Church and Vestry have been plastered. Windows have been repaired. A new stove has been put in the Church. We have received valuable help from friends in St. John and St. Martins. The members of the congregation have done a great deal of work themselves, besides contributing to the cost of materials and hauling them from St. John, and their wives and daughters kindly provided the materials for a festival when the work was approaching its close.

All, however, is not done yet, for we need a new stove for the Vestry, new locks and keys, and (a far more expensive item) we need an enlargement of the stabling, so as to accommodate ten horses instead of (as at present) three. We need also a new carpet for the Chancel. Any generous friends who will supply these wants will do a real kindness to a congregation who are doing all they can to help themselves.

Deanery of St. Andrews.

Rural Dean: REV. R. E. SMITH, M.A.

Campobello.—A short time ago we were afraid that our Rector was going to leave us, and that, in consequence, the Church would be closed during the winter. We are glad to know that he has decided to remain with us. Church work in this Parish is going on successfully.

Grand Manan.—The services of the Church in this Island Parish are regularly conducted, though at times it is hard work for our Parson to keep his engagements, especially in the stormy winter weather. The walk between Grand Harbour and North Head, (our Parson has no horse), is not always the most pleasant occupation.

St. Andrews.—We have not much to write about just now that would be interesting to the readers of the DEANERY MAGAZINE. Since the closing of the Summer Hotels the congregations are of course somewhat smaller, though the attendance is good still. A short time ago we enjoyed a visit from the Venerable Metropolitan, who administered the Rite of Confirmation to a goodly number.

St. George.—The Church and Rectory at St. George have been painted and are looking much improved. The congregations, both at St. George and at Pennfield, are large. The Dean has been suffering a good deal lately from sciatica, which makes it very painful for him to get through his Sunday work.

St. David.—We have just had a visit from his Lordship the Bishop-Coadjutor, who has consecrated another Church in this Parish (the second this year), and confirmed another class of candidates. These ceremonies took place at what is called "The Bethel," an outlying district, and in which are but a few Church people, but who, nevertheless, have shown their zeal in erecting a very comfortable and Church-like building. The Rector of this "Missionary" Parish would be most thankful to any friends who would send him some old Magazines, or other reading for his people, or books for Sunday School use.

St. Stephen, CHRIST CHURCH. We have not much news to send from this Parish for the DEANERY MAGAZINE. The services of the Church are regularly conducted. The congregations are increasing. The attendance at the weekly Bible Class is good. We were in hopes of having some special services before Advent, but owing to the difficulty of obtaining help, we have been obliged to give them up. Mr. Symington, who is working in Calais, Diocese of Maine, is doing a good work as lay-reader under the direction of the Rector of Christ Church, who is in charge of that Mission. Our Mite-Society, which was instituted to take the place of sales and other questionable modes of raising money for Church purposes, is prospering beyond our expectations. We feel that in this matter we have taken a step in the right direction. We hope before long to send an account of the proposed work in Milltown. For a long time no regular services have been held in this Town, and in consequence the Church is nearly dead there. Our Rector has been trying for some time past to rent some building in which to hold service, but has been unsuccessful. An effort is now being made to erect a building of our own for the use of the Church, but the few Church folk are not able to do much and must depend upon outside aid. A liberal Churchman of the Parish has promised to provide the lumber to the extent of \$200, for the finishing of the outside, if the money can be raised for the putting up of the building. A subscription list is in circulation at the present time, and we hope to soon see the work of building begun.

TRINITY CHURCH.—A very successful Sale and Tea was held in the School Room of this Church a week or two ago, at which about \$75 was realized. The Young Men's Society has begun its winter meetings. The services of the Church are well attended.

Deanery of Sheliac.

Rural Dean: REV. J. ROY CAMPBELL, M.A.

Albert.—As a grant of \$100 was made by the B. H. M. to this Mission, there is room to hope that a feeling of love for the Church may yet be kept alive in the hearts of those few sheep in the wilderness. Mrs. Reid, a typical Churchwoman, lives in and takes loving care of the Parsonage in the absence of a resident Missionary. Notwithstanding her long continued experience of disappointment, she yet hopes to see the Church flourishing in Albert County. May it be even so!

Bay Verte.—We have not had the pleasure of seeing the Missionary, the Rev. Mr. French; but, so far, we hear only good words about this Mission. As the few Churchwomen are in earnest, as is evidenced by their netting on a recent occasion \$200, with the blessing of God, the conclusion is success.

Dorchester.—It is a matter of Parochial moment, and I may add of Diocesan interest, that a difficulty which occurred as far back as June, 1885, in connection with a proposal to re-seat the Parish Church, has been amicably settled and all parties honourably reconciled to the Church. It is but seldom that a difference of such long standing can be brought to so complete and successful a conclusion, without some unpleasant residuum. Whilst we thankfully make this record, we do not forget that "it is God that maketh men to be of one mind in a house."

On Wednesday, November 6th, the Parish Church was well filled with a congregation that assembled to witness the marriage of the Rev. Arthur W. Teed, A.M., Rector of Richmond, to Miss King. The fact that both were Dorchesterians, together with other circumstances, tended to make the occasion one of more than ordinary interest. We wish them good luck in the Name of the Lord.

Thursday, November 7th, having been appointed a Day of General Thanksgiving, service was held and the offertory, \$8.50, devoted to the venerable the S. P. G., as an earnest that we have not forgotten the Society that supported the Parish for a half century.

On Wednesday, November 13th, we were called upon to commit to the grave the mortal remains of Samuel Gay Gilbert, Esq., who died on Sunday, the 10th, in his 80th year. He was the last of the older generation. He was a staunch Churchman, and a worthy representative of a family far famed for their unstinted hospitality.

On Thursday, November 14th, the Rector of this Parish attended a meeting of the Board of Governors of King's College, Windsor, at Halifax, as Representative on the Board of the Synod of the Diocese of Fredericton. The business was of more than usual interest and importance, both to the College and to the whole Church in the Maritime Provinces; inasmuch as it had to deal with the arrangements for the Centennial of King's, which is to be held at Windsor on or about June 26th of 1890. In the opinion of the Representative of the Synod of this Diocese, it would be a wise thing for the Governors of King's College—with, in each case, the proper Diocesan authority—to issue a circular to all the Clergy in the Maritime Dioceses, inviting them to ask their Parishioners to elect and send a Representative interested in the higher education of the Church, who would take part in all the Centennial proceedings, and who would go back to his Parish with a deepened and quickened sense from what he would both see and hear, of the importance to the Church in these Province of the preservation, continuation, and extension of the influence of this, the oldest Church University in British North America. It would be next to impossible to over-estimate the importance and the practical influence of this mode of proceeding, if it were intelligently and energetically followed up.

Moncton.—The Parson and people of this Parish are resting awhile from their labours, and looking with pardonable pride on their new Rectory House; the general plan of which was at well conceived, as the work was spiritedly carried out.

On the 3rd and 4th of this the month of December, a meeting of the Shediac S. S. Teachers' Union, and also one of the Chapter, will be held in this Parish.

Sackville.—Men with the spirit of Bezaleel and Aholiab are at work in S. Paul's Church in this Parish, doing all kinds of work for the service of the Sanctuary, adorning and beautifying the walls; and also, which is of greater practical moment, re-fitting the seats for the greater comfort of the sitters and the greater devotional convenience of the kneelers.

Shediac and Westmorland.—As far as we know, the work of the Church in both of these Parishes is being done on the same principle as the first Temple was built—without the noise of axe or hammer. We believe that in both cases the work of the Church is progressing.

Deanery of Woodstock.

Rural Dean: REV. CANON NEALES, M.A.

The Rev. Henry How, B.A., of Windsor, Nova Scotia, lately appeared in this Deanery, working in the interests of the University of Windsor. He has thus far met with encouraging success and left good impressions. We will have more to say about him in our next number.

Woodstock.—Some time ago the Church Corporation met and elected as a committee for building the new Sunday School House: The Rector, Chas. W. Raymond, Dr. J. E. Griffith, Wm. M. Connell, and B. H. Smith. The work was at once proceeded with and now a large two-story building, according to the plans furnished by Mr. Raymond, 30x60 feet, is up and closed in. There not being sufficient funds on hand to justify further operations now, work will not be proceeded with until spring, when it is hoped there will be enough money in the treasury to bring about a rapid completion of a much needed building. The School House is located on corner of Church and Richmond streets, a most desirable situation, it being a quiet and attractive place, conveniently near the Church and at the same time affording a commanding view of the St. John River.

A new Furnace, the gift of Mr. Henry A. Connell, has been lately placed in St. Luke's. It is somewhat larger than the old one and makes the Church thoroughly comfortable, absence of smoke being contemporary with warmth of atmosphere.

The young ladies of St. Luke's congregation met at the residence of Mr. W. F. Dibblee on Thursday, November 14th, and organized an Association for systematic Church work. Their object is a commendable one and they will doubtless prove a valuable assistance to the present Women's Aid Association.

Wakefield.—After considerable delay the books which the people of Jacksonville so heartily and liberally subscribed for have come to hand; so that our little Sunday School is supplied with fresh reading matter for some time. The lot consists of one hundred volumes, which were all carefully selected from S. P. C. K. publications of the last five years. Both the children of the school and older members of the congregation take a delight in reading them. The borrowed books which we have been reading have been returned to Upper Woodstock, where they are used by the new classes lately commenced there by Rev. Canon Neales.

Wicklow.—Two earnest and faithful Parishioners have been canvassing this Mission on behalf of the Rectory Fund. They met with good success, and their report to the Rector cheered him exceedingly. We hope before long to be in a position to buy either the house in which the Rector now lives and lot, which can be purchased at a reasonable rate from a Churchman, or to erect a building suitable for the present Rector and his successor.

During the last five years the communicants have increased 50 per cent., which is encouraging. The Rector has always taught that the more money his people gave for missionary purposes beyond his Parish, the more would the Parish itself be blessed. "He that watereth shall himself be watered." Recently Rev. Henry How appeared in our midst, making a demand upon us or perhaps asking an alms of us for his *alma mater*, King's College, Windsor. The Rector's teaching has borne fruit. For notwithstanding the many demands upon them, Mr. How took from Wicklow the amount of \$51. The Governors of King's College have made a wise selection in the person of the Reverend H. How, B.A.

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