

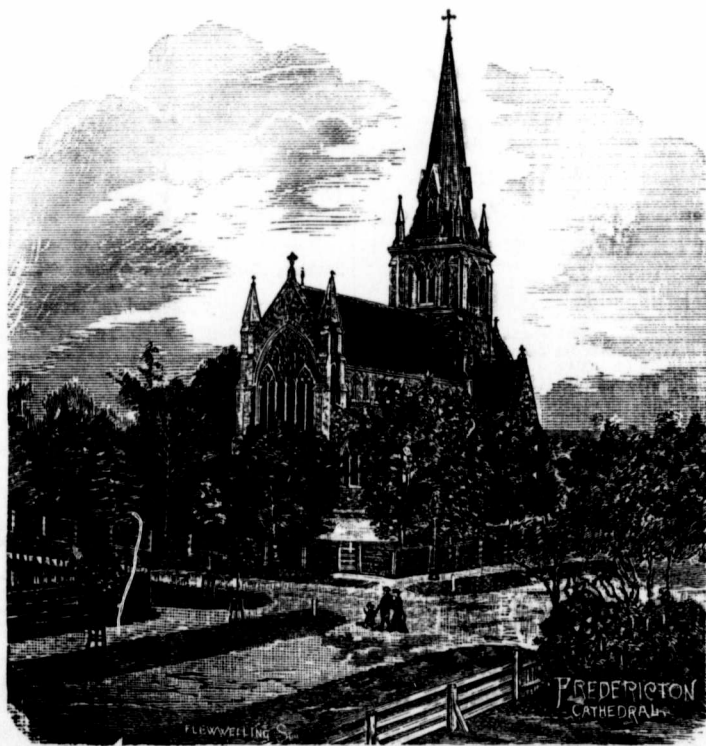
Chronicle

of the Diocese of Fredericton.

VOL. I. No. 6.

JUNE, 1886.

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CHRONICLE

OF THE DIOCFSE OF FREDERICTON.

PUBLISHED UNDER THE AUTHORITY OF THE DIOCESAN CHURCH SOCIETY OF NEW BRUNSWICK.

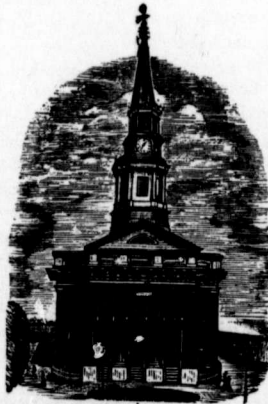
VOL. I. No. 6.]

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The Parish Church of Saint John.

THE Parish of Saint John was legally constituted in 1789, and comprehended all the lands lying and being in the City of Saint John. Missionary work was commenced in the Province as early as the year 1769, when the Rev T. Wood, a Missionary of the Society for the propagation of the Gospel in foreign parts, visited, at the request of the Governor of Nova Scotia, the settlement along the River St. John; but at that time there were only a few English in the Province, the population consisting chiefly of French and Indians. It was not till New Brunswick became a home and asylum for the loyal refugees from the United States, upon the declaration of American Independence, that resident missionaries were stationed in it, and that regular church work was begun to be carried on; and the spot where they first landed, was the mouth of the River St. John, on May 18th, 1783. Previous to that date various notices are found of St. John. Its harbor was surveyed in 1761, and a few English people had settled on the land adjoining, but the peninsula on which the city now stands, was almost entirely in all nature's wildness, when the first fleet with Loyalists from New York, entered the harbour on the above date. Few, if any, vestiges of civilized life met the eye. Everywhere they must have seen what was at that time a very inhospitable coast. No wharves lined the shores, no hotels were open to receive them, scarcely a friend was ready to welcome them, and no communication by post, or telegraph, could be had with the outside world. But the courage, zeal, and loyal patriotism, which had moved the Loyalists to leave comfortable homes, and sacrifice valuable



properties, rewarded them for the task which lay before them, of founding a city. And writing now on May 18, 1886, we cannot but reflect on the fruit of their labors, and be ready to acknowledge that we stand indebted to the Loyalists for a city whose picturesque site is surpassed by only one city in the Dominion, whose harbor can be made to afford every facility to be, what we hope it will yet be, the Maritime Port of Canada on the Atlantic, and adjoining to which, is the splendid river of the same name, with its many tributaries, flowing like a great artery through the Province, and so fit to be a highway of commerce into the interior.

With characteristic energy the Loyalists at once commenced the work of building, and being "faithful alike to God and King" they provided, on first laying out the ground, for a site for a church, wherein they might worship Him, who had preserved, and brought them safely to the land of their adoption. The site first chosen was on the south-west corner of what has been known for the last fifty years as the "Old Burial Ground." The timber for the frame was cut off the ground on which the Court House now stands, but owing to a fire which broke out in that part of the city, the church was never built, and that site was abandoned. A house was then purchased on Germain street, between Duke and Queen streets, and fitted up as a temporary place of worship. This building was never consecrated, nor ever had any name. But plain and unpretentious as it was, and only measuring 30x28, it was the first place of worship in the city, and constituted the beginning of the Parish of Saint John, and of all regular church work in the Diocese.

The first clergyman who officiated in this building was the Rev. John Beardley, of Stratford, Connecticut, who came to St. John as Chaplain of Colonel Beverley Robinson's Regiment. He removed to Maugerville in 1784, when St. John was left without a clergyman and the church folk had to suffer the loss of the ministrations of religion. Services seem to have been occasionally taken by the Hon. and Rev. Jonathan Odell, but no regular services were maintained until the arrival of the Rev. Samuel Cooke, D. D., on Sept. 2nd, 1785. His first work was to make the place of worship more suitable and capable of larger accommodation. A "Vestry," was called and £90 were raised from the principal inhabitants, by which the house was ceiled, and a gallery erected on three sides of the building. During the first four months of his stay in St. John, Dr. Cooke baptized 26 white persons, and 6 colored, buried 4 persons and married 10 couples. On New Year's Day, 1786, the Holy Communion was administered to 28 communicants. Few women, we find it stated, attended the service held on that day, on account of the cold, and that the clergyman, going warmly clothed, stood it tolerably well.

On Easter Day, 1786, there were 38 communicants, and on Whit-Sunday, 46. In addition to his regular pastoral duties in St. John, Dr. Cooke visited Campobello, St. Andrews and Digdeguash. St. Andrews then consisted of 200 houses, where, owing to the want of a clergyman, there were 60 children unbaptized, which, it is worthy of remark, gave their parents *great uneasiness*. Dr. Cooke did not remain long in St. John, for owing, it seems, to the seat of government being transferred to Fredericton, he removed there in August, 1786. On leaving St. John he wrote that he was "happy in the reflection that his unremitting endeavours to establish the Church in St. John had been so far effectual, that he left his successor in possession of a decent, well furnished church, with a very respectable and well behaved congregation." He was immediately succeeded by the Rev. George Bisset, from Trinity Church, Newport, Rhode Island, who came to St. John July 25th, 1786, and was the first Rector of the Parish. His first care was to provide more accommodation for the congregation which had outgrown the building then in use. For that purpose he visited England, and with the money there obtained and other efforts that were made,

steps were taken for the erection of
"OLD TRINITY" CHURCH.

Mr. Bisset was not, however, allowed to see his labors completed, for he died on March 3rd, 1788, after a ministry of less than two years. His loss was keenly felt by the congregation, for on his death they wrote to the Society for the Propagation of the Gospel in Foreign Parts, that, "with the keenest sensations of heart-felt grief they undertake the melancholy office of announcing the death of their late Rector, the beloved Mr. Bisset, and they are persuaded that no church or community ever suffered a severer misfortune in the death of an individual than they experience from the loss of that eminent servant of Christ, this best and most amiable of men."

After an interval of more than a year the Rev. Mather Byles, D.D., was appointed to the vacant rectorship on the nomination of the Bishop of Nova Scotia. He was born at Boston and graduated at Harvard in 1751. For many years he was a Congregational minister in New London, Connecticut, but afterwards was admitted into Holy Orders, and was appointed to the Rectorship of Christ Church, Boston, in 1768. On the evacuation of Boston by the British troops, in 1776, he removed to Halifax, where he was the Garrison Chaplain until he came to St. John, as its second Rector, on May 4th, 1789. In the interval that had elapsed since the death of Mr. Bisset, the work of church building had been pushed forward. In June, 1788, two lots on Germain street were granted by General Coffin and Mr. Cochrane, and two lots on Studholm, now Charlotte street, were granted by Thomas Whitlock, Esq., a merchant, and for many years a Vestryman and Churchwarden, as a site for the church. The corner stone was laid by the Right Rev. Chas. Inglis, D.D., the first Bishop of British North America, and the first Colonial Bishop of the Church of England, on Wednesday, August 20th, 1788, followed by a charge to his clergy, and the ministration of the Rite of Confirmation. The builders of the church were Messrs. Bean and Dowling; the former was afterwards a member of the vestry. It was built of wood and consisted of only a nave and two side aisles. As such it could not have presented much beauty; its want in that respect may have been owing more to the prudent economy of the congregation who were not disposed, as too many are now, to incur heavy church debts for their

posterity to pay, than to lack of taste or architectural skill. Upwards of three years were occupied in its erection, and the first service held in it was on Christmas Day, 1791, when the sermon was preached by the Rector, and the Holy Communion administered to sixty communicants. It was subsequently consecrated and given the name of Trinity Church by Bishop Inglis. It is difficult to imagine the scene presented by the congregation on that Christmas morning, which, we may be quite sure, was a day long looked for and of special gladness, as they made their way over snow-clad rocks and hills covered with spruce and brushwood. We know that no chime of bells rang out from the tower, nor was there, as is well said, any other warmth in the Church but their wrappers, (not sealskin either) and their zeal. The bell, which was the gift of William Thompson, was not hung until 1792, and stoves were not placed in the church till 1803 or 1804. "Self-feeders" and hot air furnaces were unknown in those days. The nearest approach to them was "foot stoves" which the members of the congregation, who found the cold unbearable, had to carry to church. So we find that the Loyalists from 1783 to 1803 i. e. for twenty years, endured the severe cold without murmuring, and set a noble example to those, who are wont to find excuse for absenting themselves from divine worship, because the temperature of the church is not the exact degree of heat at which they keep their own houses. To the church, as it was now completed, many gifts and additions were made. Besides the bell which has been mentioned, "a very elegant crimson furniture for the Communion table, pulpit and desk" were presented by Mr. Whitlock. Then in 1810 a cupola and tower were added as a finish to the west end, and in the same year an organ, to which Mr. John Black contributed £250, was placed in the church. It was brought out from England in the ship "Brothers," owned by the Hon. Wm. Pagan who most liberally remitted the freight which amounted to one hundred guineas. Two years later, 1812, a clock was placed in the tower. It was then, and continued as long as "Old Trinity" remained, to be the only public clock in the city. It was made by Messrs. Barraud, of Cornhill, London, and cost altogether £221, 19, 0. The city contributed £50 towards its cost, and undertook the charge of keeping it in order. In the year 1849 a severe fire broke

out in King street and spread so rapidly that it soon extended to Trinity Church and enveloped its cupola in flames. For a time the whole building was in imminent danger, but its day of destruction had not then come. Through the strenuous efforts which were made and the risk which many were ready to run at all hazards to save the church, the dreaded catastrophe was averted. At one time, it is said Trinity was a crown of fire, but in the midst of much wild excitement, the old clock tolled out its twelve measured strokes, as though to say, "Twelve o'clock, and all is well." All *was* well. The burning cupola, by means of ropes put round it, was detached from the tower, and Trinity Church escaped from being burnt to the ground. Twice the church was enlarged; once by adding to its length, which was done in 1811-12, and again in 1857, when a new tower and spire were built on to the west end. In 1859 the east window was filled with stained glass which was the gift of John V. Thurgar, Esq., who for many years filled the office of Churchwarden and Vestryman. Of all the objects of interest connected with the church, we must not omit to make special mention of one, which has a history of its own, namely, the Royal Arms, the emblem of British sovereignty. It appears that they originally hung in the council chamber of the old Town House in Boston, and were taken to Halifax when the troops evacuated that city in 1776, and were subsequently forwarded to St. John to be placed in the council chamber or other public room. They were first set up in the temporary church in Germain street, and were removed by order of the Vestry passed Dec. 8, 1791, to Trinity Church. They hung on the north wall, over what was known as the government pew.

(To be continued.)

For the above sketch we have been especially indebted to "The First Fifty Years of the Church of England in New Brunswick," by G. Herbert Lee.

VACANT PARISHES AND MISSIONS.

Aberdeen.
 Canning.
 Gordon and Lorne.
 Ludlow and Blissfield.
 Manners-Sutton.
 Moncton.
 Queensbury and Southampton.
 Westfield.

Paral Deaneries.

Saint John.

MISSION CHURCH OF SAINT JOHN BAPTIST, PORTLAND.—The Holy Rite of Confirmation, or Laying on of Hands was ministered by the Most Reverend The Metropolitan of Canada after evensong on Wednesday, the 12th day of May last, at this Church for the fifth time since the opening thereof in 1882. As many as twenty-seven had given in their names for this occasion and had attended the preparation classes, but in consequence of sickness, removal from the Province and other causes, this number was reduced to eighteen, of whom eleven were males and seven females. The whole number confirmed in the church has been 108, nearly one fourth of whom have been received from other denominations of Christians.

On the evening above mentioned the Church was full, the altar was beautifully lighted and decorated, the services were well rendered and the behaviour of the congregation was very devout. The Bishop was attended by the Rev. R. Mathers and the Rev. J. C. Titcombe, Incumbent of the Church of the Good Shepherd, Fairville, in addition to the Rev. John M. Davenport, Priest in Charge. The pastoral staff was borne by the Rev. Mr. Titcombe.

The service began with a shortened evensong (choral) which was as follows: Confession, Absolution, Psalm 145, Lesson Rom. VIII, to verse 18., Magnificat (Stainer) Creed, &c, special collects 2nd Easter, Whitsunday and 14th Trinity.

The charge delivered by the Venerable the Metropolitan to the candidates was based on the last two clauses of the Nicene Creed, "I look for the Resurrection of the Dead, and the life of the world to come," and was a powerful address, suggested mainly by the season of Eastertide, but containing much godly counsel and instruction, as usual, for those about to be confirmed, and for all present.

During the Confirmation the following hymns were sung: "Come gracious Spirit, heavenly Dove," "Come Holy Ghost our souls inspire," (sung kneeling, immediately before the laying on of hands) "O Jesus I have promised," the processional being, "To Thee, O Comforter Divine."

The Metropolitan was accompanied by Mrs. Medley.

FAIRVILLE.—His Lordship the Bishop Coadjutor of Fredericton administered the Rite of Confirmation at the Church of the Good Shepherd after Evensong on Rogation Sunday, where he was attended by the Rev. J. C. Titcombe, the incumbent of the Church, and the Reverend Richard Mathers. The candidates consisted of eleven females and two males, with a female candidate from the Mission Church of St. John Baptist, who had been prepared by the Reverend Father Davenport, but was too unwell to be present at the Confirmation lately held in that Church. The Church of the Good Shepherd was full to overflowing on Sunday evening, and the services were very hearty and impressive. The Bishop preached, and after the laying on of hands, made a very earnest and practical address to the candidates. It is said that Mr. Titcombe has a large class of catechumens in course of preparation for confirmation, who will probably be presented during the autumn.

Shediac.

A meeting of the Chapter will be held in the Parish of Sackville, on Tuesday, June 8th, and on the evening of the following day there will be a Choral Union Service in St. Paul's Church, at which the Rev. G. G. Roberts, Rector of Fredericton, will be the preacher.

DORCHESTER.—Mrs. J. B. Foster has restored the chancel chairs by having them re-covered with utrecht velvet. They look very handsome.

The Rector has just completed a course of elementary instruction on the principles of music, given with a view to the improvement of the choir.

HILLSBORO'—*May Festival.*—By far the best entertainment for a long time, was given in Hillsboro' on May 5th and 6th, under the auspices of the Church of England. The Temperance Hall was very nicely decorated, the stage, drop curtain and wings all looked effective.

The concert opened with a song and chorus of twelve children called "Punkey Doodle and Jollapin," followed by solos, and two chambers of Mrs. Jarley's famous wax-works—including the fashionable Dude.

Perhaps the attraction of the entertainment was the dancing of the "Bo Peep" lancers, by

eight little girls and boys in fancy costume. The little ones making no mistakes throughout. There was also a May-pole dance—the dancers each holding a ribbon suspended from the top of the pole, corresponding in colour with their respective costumes. The tableau of the May-pole dance was specially striking. The singing of a little girl (Miss Agnes Peters, of Moncton,) four years of age, was very good. Her song "Peekaboo" being perfectly audible throughout the hall. The second evening, the Rev. A. J. Cresswell presented this little prima donna with a suitable present as a souvenir of her visit to Albert Co., which was acknowledged by a little graceful bow. The peculiar feature of the May Festival was, that *only* young children took part in it, and their training reflected much credit on the managers of the entertainment, Mrs. Osman and Mrs. Cresswell. The latter undertook all the music, while Mrs. Osman's personation of Mrs. Jarley, and her "figgers" was greatly enjoyed. At the end, the Rev. A. J. Cresswell thanked all the ladies for their kindness in lending a helping hand with the various costumes, and reminded them that even the youngest may be "fruitful in good works." The proceeds \$47, were devoted to the "Church of England Building Fund, Hillsboro'."

SHEDIAC.—Daily services were begun in St. Martins-in-the-Wood, on the 10th ult., and it is the intention of the Rector to continue them during the summer months. Morning prayer is said at 9.30, and evening prayer at 5, except on Wednesday when the service is at 7.

WELDFORD.—The Rev. H. Holloway, who for a long time has been suffering from inflammation in the left knee, was waited upon by a deputation of his parishioners on St. Philip and St. James' Day and presented with a very comfortable invalid reclining chair and a sum of money, together with an address expressing the love of his people, and their sympathy with him in his affliction. Among the names appended to the address were many of those who are not members of the church, and this circumstance added not a little to the Rector's gratification.

Mr. Holloway has now so far recovered as to have one service each Sunday in St. Mathews' Church, Harcourt, which is close to his own house: but at Weldford Parish Church, which is thirteen miles away, there have been only two services this year.

Woodstock.

The chapter of the Deanery of Woodstock met at Grand Falls, on May 26th. The clergy present being the Rev. L. A. Hoyt, Rural Dean, Canon Neales and the Rev's. W. B. Armstrong, J. E. Flewelling, H. M. Hansen, A. Lowndes and C. A. S. Warneford. There was a celebration at 11.30 a. m., and evensong with sermon by Canon Neales, at 7.30 p. m. The Chapter met for business at the residence of the Rev. W. B. Armstrong. As a result of a paper read by the Rev. W. B. Armstrong on "Parochial Missions" the Rural Dean was requested to ascertain on what conditions a Missioner could be secured to have services in such parishes of the Deanery as should be desirous of having Mission Services. It was also resolved that it was desirable to form a Choral Union in connection with the Deanery, and that the convocation of Northern Aroostook, in the Diocese of Maine, be asked to co-operate in the movement. The present Rural Dean was not only re-elected Dean, but also Deanery representative to the Board of Home Missions.

The next meeting of the Deanery will be at Prince William, August 18th.

WOODSTOCK.—There was a sale in connection with the Sewing Circle of St. Lukes Church, Woodstock, on May 24th, and \$225 were realized. This amount will be added towards the reduction of the debt incurred by the building of St. Luke's Church. The Town of Woodstock has been divided into six districts, for the purpose of district visiting. Each district is assigned to two ladies of the congregation of St. Luke's Church.

At a meeting of the men of the congregation of St. Luke's Church, twelve persons were chosen to act as sidesmen.

The congregation of St. Peter's Church, Jacksonville, have decided to paint the outside of the church, and the work has already been commenced.

RICHMOND.—Plans have been decided upon for the addition of a tower and spire to St. John's Church, Richmond, and the work is to be preceeded with at once. A bell has been paid for and is on the site ready to be put in place when the tower is erected.

CANTERBURY.—The work of the church is going on steadily at Canterbury, the congregation are encouraging and there are no signs of a failure to support the church services.

Calendar for June.

1. Rogation Day.
 2. Rogation Day—Vigil.
 3. The Ascension Day.
 6. The Sunday after Ascension Day.
 11. Saint Barnabas, Apostle.
 12. Vigil.
 13. Whitsunday, or the Feast of Pentecost.
 14. Monday in Whitsun-Week.
 15. Tuesday in Whitsun-Week.
 16. 18 and 19, Ember Days.
 20. Trinity Sunday.
 23. Vigil.
 24. Saint John Baptist's Day.
 27. The first Sunday after Trinity.
 28. Vigil.
 29. Saint Peter's Day.
- Days of Fasting or Abstinence—the 1st, 2nd, 4th, 12th, 16th, 18th, 19th, 23rd, 25th and 28th.

QUESTIONS FOR PRIZES.

I.—THE BISHOP COADJUTOR'S PRIZE. A TEACHER'S BIBLE.

Open to Sunday School Scholars only. Each competitor must be certified, as a regular attendant at some Sunday School, by the clergyman whose school it is, or by the superintendent.

JUNE.

26. State briefly the events connected with Othniel, Ehud, Shamgar, Deborah and Gideon.
27. How were the Ephraimites detected when warring against the Gileadites in Jephthah's time?
28. What is the meaning of the name Ichabod and why was he so named by his mother?
29. Mention the occasions of Our Lord's appearance between his resurrection and his ascension.
30. What companions had Saint Paul on his second missionary journey?

ANSWERS RECEIVED.

February and March, E. S. (St. Stephen) G. D. H.

April,—E. S.

May,—E. S., C. D. S.

II.—THE EDITING COMMITTEE'S PRIZES.

Open to all subscribers to the CHRONICLE and their families.

JUNE.

CLASS 1.—A handsome Church Service.

16. When and where was the Nicene Creed drawn up? and against what false teaching?

When were the words "and from the Son" added to this creed?

17. What is the offertory?

18. What are the oblations and when ought they to be placed upon the Communion table?

19. What hymn did the Prayer Book of 1549 order to be sung during the Communion-time? What other differences are there between the Liturgy of 1549 and the present one?

CLASS 2.—A handsome Prayer Book.

17. What is the object of the Christian year as set forth in the Prayer Book?

18. What are the evils of private baptisms when there is no need on account of dangerous illness?

19. What is the Prayer Book meaning of the word 'Curate'?

20. How often does the Prayer Book provide for a celebration of the Holy Communion?

CLASS 3.—A Prayer Book.

18. Give the meanings of—explication, residue, vulgar-tongue, militant, transitory, surcease, and havoc?

19. What types of Baptism are referred to in the Baptismal Service?

20. What prayer is to be said when the Litany is not recited?

21. How is Ascension day specially distinguished in the Prayer Book?

ANSWERS RECEIVED.

CLASS 1.—

April,—C. E. C., H. B. S.

CLASS 2.—

April,—G. R.

May,—G. R., Louisa, E. M. B.

CLASS 3.—

May,—M. B. C.

ERRATUM.—In May number, answers acknowledged from M. B. C., for "Class 2," read "Class 3."

N. B.—All persons sending in answers are requested to prefix the number of the question answered to the answer.

Any person qualified, as above stated, may compete for *all* the prizes. Answers for previous months will be received at any time. The prizes will be awarded in January, 1887.

All answers to be enclosed to Box 122, Post office, St. John, N. B., and marked on the envelope "CHRONICLE Prizes."

KINGS COLLEGE, WINDSOR, N. S.—Contributions to the general fund of the College, or the fund for the restoration and repairs of the buildings may be sent to C. Wilcox, Esq., Windsor, from whom any information relating to the requirements of the College may be had.

BOARD OF HOME MISSIONS.

Extracts of minutes of meeting held at St. John, May 11th, 1886.

His Lordship the Metropolitan informed the Board that the Mission of Bathurst had been filled by the appointment of the Rev. Geo. D. Peters, from the Diocese of Nova Scotia, and that the Rev. C. D. Brown, from the Diocese of Quebec, had been appointed to the Mission of Restigouche.

A committee appointed to prepare the annual return required by the S. P. G., included in their report the following interesting and gratifying comparative statement respecting the Diocese for the years 1884 and 1885:

	1884.	1885.	Incr in 1885.
No. of Clergy	72	73	1
No. of Communicants	5,593	6,057	564
Offertory coll. in aid Missions	\$4,917	\$5,098	\$ 181
" " self-suprt'g Mis'sions	15,519	18,564	3,055
Other donations (including assessments) in aid Missions	18,536	19,045	509
Other donat'ns in self-supporting do.	13,625	20,821	7,196
Pew returns in aid Missions	158	156	2
" " self supporting do.	5,466	6,691	1,225
Total increase,			\$12,452

Of this increase all but \$685 is in self supporting parishes and missions.

In 1884 eighteen missions failed to take up a collection for the S. P. G. In 1885 three only failed to do so.

S. P. G.

The following extracts from the report of the Society for Propagating the Gospel in Foreign for the year 1885, will interest the readers of the CHRONICLE, as exhibiting the welfare of a Society to which every churchman in the Diocese of Fredericton is more or less indebted.

It is with profound thankfulness to Almighty God that, in a year which has been described as a period of gloom and disaster at home and abroad, the Society can record that it has received an income largely in excess of that of the preceding year, and that the total amount of the contributions to its General Fund is larger by nearly £9,000 than in any previous year of its existence.

The following is the comparative Statement submitted by the Treasurers at the Annual meeting on February 19, 1886:—

I. GENERAL FUND—

	1884.			1885.		
	£	s.	d.	£	s.	d.
Collections, Subscriptions and Donations,	77,443	8	1	78,006	8	1
Legacies,	9,250	1	9	19,639	18	0
Rents, Dividends, &c.	3,963	5	2	4,179	6	8
	90,656	15	0	101,825	12	9

II. SPECIAL FUNDS opened with the sanction of the Standing Committee, and administered at their discretion for the benefit, in each case of the Diocese or Mission specified by the Donors:—

	1884.	1885.
Collections, Subscriptions, and Donations,	£14,173 0 5	£11,340 11 5
Legacies,	0 0 0	127 19 0
Rents, Dividends, &c.	5,210 0 1	4,677 12 6
	19,383 0 6	16,146 2 11

Gross Income of the Society, £110,039 15 6 £117,971 15 8

Thus it will be seen that while the main increase in the Society's General Fund has been in the very fluctuating item of Legacies, there has been, nevertheless, a thankworthy increase of £563 under the more important item of *Collections Subscriptions and Donations*, which have reached a higher total in two years only, viz., 1882 and 1883, when the amounts were £78,832 and £79,894 respectively. The universally acknowledged distress of the past year has made itself most acutely felt by the clergy and the agricultural classes, who are always most strenuous in the support and extension of the Society's work. The income has been maintained and increased not by any accession of wealthy subscribers, but by the determined efforts of its old supporters and by a steady increase in the issue of Missionary boxes, which produce from the homes of the poor, sometimes of the very poor, offerings to the Treasury of God which often put to shame the gifts of the wealthy. The fact that the great bulk of the Society's receipts do represent much self-denial, while it imparts the cheering reflection that many hearts are stirred and many prayers are being offered on its behalf, lays on the Executive the obligation, which it is forward to recognise, of administering the alms entrusted to it with such economy and absolutely impartial co-ordination of needs and means as shall best secure the pious intentions of the givers.

Many a paragraph in the following pages will show how painfully inadequate are the Society's resources; how the empire of Her Majesty increases in extent far more rapidly than do the means of the Society, whose charter compels it to follow such increase of empire with the means of grace and the ministry of the Church; and it is with full recognition of the energies and labours of its officers and supporters throughout the country that the Society ventures to point out that there is hardly a limit to the extended interest that has yet to be taken in its work, and that while large classes of the community are not brought into contact with its claims on their consideration and sympathy, whether as faithful Churchmen or as patriotic citizens, the Society's position and limited powers of usefulness must be a subject of humiliation and regret.

Under the head of North America, the report says:—

The older Canadian Dioceses present few features or incidents which could add to the interest of these pages. They are in their several positions holding up the truth and teaching of the Church, each having its own peculiar difficulties; from too many there comes the general complaint of bad trade, of paralysed industries, of vanishing capital, from which the clergy,

with incomes always moderate if not insufficient, are the first to suffer. The falling off in the Society's income in 1884 compelled reductions in its grants to many colonial dioceses; among them the Diocese of Fredericton suffered a reduction of £350. The venerable Metropolitan, writing on February 4th, 1886, says:—

"I earnestly hope that the income of the Society may be such as to allow it to make a grant such as we have at present. Whilst I say this, I am fully aware of the many calls made in every direction on the Society's funds, and also that the Society is but the almoner of the Church, and is obliged to take a general view of the necessities of the various claimants on its bounty, and that it must proportion its grants to the money placed at its disposal. I can only ask, therefore, for a favourable hearing."

Murder of Bishop Hanington.

The Rev. F. E. Wigram, Honorable Secretary of the Church Missionary Society, writes to us as follows: "We have received long journals from Mr. Mackay, our missionary at Uganda, recording the events between October 25th and December 25th. He gives a vivid description of the suspense and anxiety through which he and his brethren had passed with regard to the fate of Bishop Hanington and of themselves. He fully confirms the accounts already received and published of the apprehension and murder of the Bishop, and the majority of his fifty porters, even to several minute particulars; while he is able to add details, on the testimony of an eye-witness, and others who had returned to Uganda from Usoga, the scene of the murder. It appears that while the porters were spared, the Bishop, at his own urgent request, was shot with his own rifle. One witness reports: 'When a prisoner, the Muzunga [European] said that he was going to Buganda to see those who had been taught, they kept him aloof from his men and his goods, but allowed him his bedding, and his Bible, and one or two other books. He occupied his time in writing much. When they were about to kill him he bade them tell the king that he had purchased the road to Uganda with his life, and that he died for the Buganda [the people of Uganda]. One relic of special interest has been secured. The Bishop's pocket-diary was purchased by one of the mission boys, who noticed it in the hands of the King's gate-keeper, the man who had been despatched with the order for the Bishop's execution. It contains a *resume* of the Bishop's march, from the start at Rabai, on July 23rd, to the arrival at Sakwas (Markwa Sumbe), not far from the northeast corner of the lake, on October 6th, and shows it was almost entirely on the track of Thompson's return route, *i. e.*, far east of Kilima-Nijars. The missionaries in Uganda were still in a precarious state when they wrote, though the King had permitted one of them, the Rev. P. O. Flaherty, to leave in the Society's boat for the south end of the lake. One other Christian convert had been burned alive on a

charge of insulting the King. Mr. Mackay adds: 'The devotion and courage of the young Christians are wonderful.'

A NOBLE EXAMPLE.—The University of Cambridge, England, is giving a noble impulse to the mission of the Church, and is setting an example which other colleges may wisely follow. Last year a band of athletes went forth to Mid-China, one of whom is said to have since devoted his fortune of £100,000 to the work among the heathen. More recently fifty-three Cambridge men have offered themselves to the Church Missionary Society; and now we learn that the Honorary Secretary of the Society has received a letter, signed by thirty graduates and under-graduates of the University, desiring mission work, and saying that "the *only* fitness for foreign work we venture to claim is that we are willing, by the grace of God, to go where most wanted." This, indeed, is a noble spirit, and such an example will not be without its influence. Surely God is answering prayer, and is raising up laborers for the harvest-field. Are there none among us here to emulate such zeal, to follow such an example?

AN INTERESTING CEREMONY.—On Sunday afternoon at All Hallows', Union street, Blackfriars, a memorial brass was unveiled to the memory of Joseph Richard Cudwell. It appears that some years back a burglary took place at the church, in connection with which Cudwell, then a mere lad, was arrested and convicted. On his release he was taken in hand by the vicar and by Mr. Williams, the head of the local branch of the Church of England Working Men's Society, of which he became a most useful and hard-working member. On his death a few months back, his fellow members resolved to commemorate his labors by the placing of the brass in question in the very church with which his connection had commenced in so strange a fashion. Sunday's service was a full choral one, and at its close the Rev. W. Berkeley, Vicar of All Hallows, gave a brief address, selecting as his text the Parable of the Talents, and emphasizing the fact of "Joe" having "done what he could" according to his abilities and opportunities. The brass, a very handsome one, with an appropriate inscription, was then formally unveiled by Mr. Charles Powell, the Secretary of the Church of England Working Men's Society.

The Saxon Church at Bradford-on-Avon—a priceless little building which was unearthed from parasitic buildings by the late Canon Rich Jones—is said to be in grievous danger. The trustees, in whose hands it has been vested, have shored up the walls with timber. If the decayed roof should fall before the money has been raised for repair, even the timber shoring will hardly save the walls from falling to pieces. Its loss would be irreparable. It is quite the most valuable structural reminiscence of Celtic tradition in England.

(SUPPLEMENT.)

Parish of Carleton.

A SUNDAY SCHOOL CONCERT

Will be given on WEDNESDAY EVENING, 9th instant, consisting of Singing, Recitations, Dialogues, etc., and the very pretty Operetta, "Grandpapa's Birthday." Admission 15 cents.

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ALL THE SEATS ARE FREE.

Services &c., From June 1.

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First Sunday in month (choral) 11 a. m.
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Every Sunday 11 a. m., and 6.30 p. m.

DAILY SERVICE.

Monday, Wednesday and Friday, 7.30 p. m.
Tuesday, Thursday and Saturday, 4 p. m.

SUNDAY SCHOOL.

Every Sunday, 9.30 a. m.

CONFIRMATION CLASSES.

For Men—Every Sunday, 3 p. m.
For Women—Every Tuesday, 3 p. m.
Notice will be given of all Holy Day and Special Services.

COLLECTIONS AT ALL SUNDAY SERVICES

For the payment of the Rector's salary and all expenses connected with the maintenance of the church. The required amount is \$18.00 per week. At present the collections fall considerably below this sum. Every man and woman, old and young in the congregation, should bear in mind the necessity of increased contributions. Remember God's promise, "He that soweth plenteously, shall reap plenteously."

DELEGATES TO SYNOD AND D. C. S.

Messrs W. J. Cornfield and F. C. Whipple.

SUBSTITUTES.

To Synod—Messrs Napier and Holder.
To D. C. S.—Messrs Sewell and Fairweather.

Baptisms.

IN SAINT GEORGE'S CHURCH.

May, 14.—John Dunham Stears, infant.

Burials.

April, 27.—Mrs. Margaret Craft, aged 67 years.
May, 7.—Alexander A. Wark, 20 years.
May, 14.—Mrs. Sarah Stears, 23 years.
May, 14.—Thomas Frederick Stears, 7½ months.

Services.

Services in month, 39; Celebrations of the Holy Communion, 8; Communions made, 124; Offerings in Church, \$2.75 for the London S. P. C. J., and \$65.35 for the Parish. Total, \$68.10.

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