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# St. John's Church Record.

## And Parish Notes.

Vol. 2.

DECEMBER, 1892.

No. 23

### PARISH OFFICERS.

#### Clergy:

REV. JOHN deSGYRES, M. A.  
REV. C. S. SMITH, M. A.

#### Wardens:

J. R. ARMSTRONG.  
W. H. MERRITT.

#### Vestry:

GEORGE F. SMITH.  
W. M. JARVIS.

G. E. FAIRWEATHER.

W. K. CRAWFORD.

R. B. EMERSON.

A. T. THORNE.

G. A. KNODELL.

A. W. ADAMS.

G. L. ROBINSON.

G. G. RUEL.

F. W. DANIEL.

J. A. BELYEA.

#### Vestry Clerk:

FRANK O. ALLISON.

#### Auditors:

W. H. B. SADLEIR.  
T. B. HANINGTON.

#### Delegates to Synod:

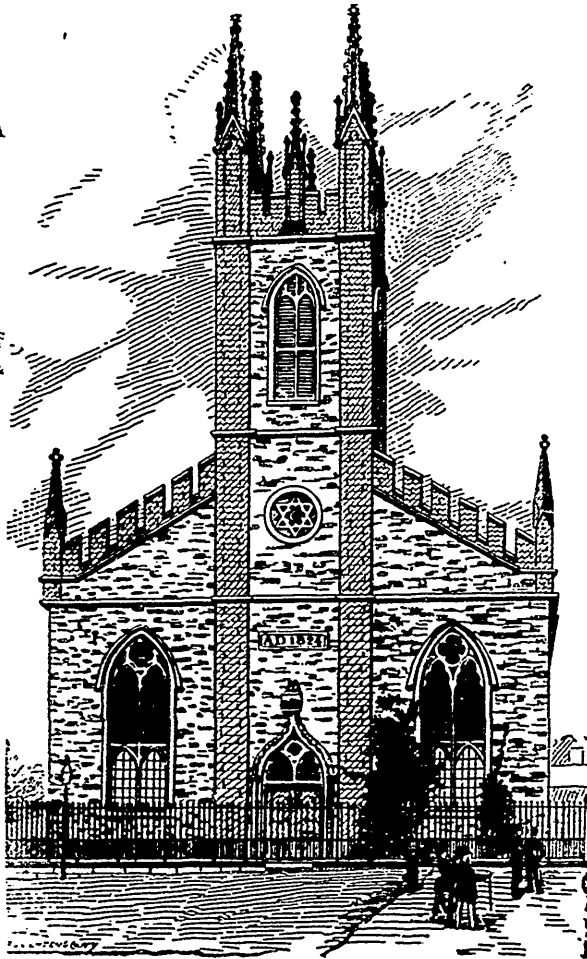
W. M. JARVIS.  
J. R. ARMSTRONG.

#### Delegates to D. C. S.

H. E. WARDROPER.  
E. B. EMERSON.

#### Organist:

JAMES S. FORD.



### SOCIETIES, &c.

#### Sunday School.

Supl.- G. E. FAIRWEATHER.  
Librarian- W. H. Merritt.  
Assistant- F. Hunter.  
Organist- Miss Wilson.

#### Teachers:

Miss Barlow.  
Mrs. G. F. Smith.  
Mrs. Merritt.  
Mrs. J. McAvity.  
Miss E. Hanington.  
Miss Keator.  
Mrs. Howe.  
Miss Sadleir.  
Miss Armstrong.  
Miss Seely.  
Miss Ketchum.  
Miss Lester.  
Miss G. Hanington.

Dr. Wetmore.  
Mr. H. C. Tilley.  
Mr. W. Scott.

#### Ladies' Association of Church Workers:

Patroness- Lady Tilley.  
President- Mrs. G. F. Smith.  
Sec. Treas.- Miss Lawrence.

#### Girls' Association:

Treasurer- Miss A. DeForest.  
Secretary- Miss McKean.

#### D. M. A.

President- The Rector.  
Vice Pres.- Dr. Wetmore.  
Sec. Treas.- A. E. Raymond.

#### District Visitors.

Miss J. Barlow, Mrs. Kaye.  
Mrs. Lawton, Mrs. G. L.  
Robinson, Miss Sadleir.  
Miss Thorne.

#### Treasurer of Poor Fund.

W. K. Crawford.

### SERVICES IN THE CHURCH:

Sunday.—Morning Service at 11; Evening Service at 7.

Wednesday.—Evening Service according to notice.

The HOLY COMMUNION will be administered on the first Sunday in the month, after Morning Service, and on the third Sunday, at 8 A. M.; also on great festivals.

BAPTISMS: on Sunday afternoon at 3.15, and at the Wednesday Service.

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

## St. John's Church Record, And Parish Notes.

EDITED BY THE RECTOR, ASSISTED BY MEMBERS OF THE  
YOUNG MEN'S ASSOCIATION.

*Publisher: Mr. G. A. KNOWLTON, Church Street, to whom all Sub-  
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*Annual Subscription 7s.6d., Single Copies 5s.6d.*

DECEMBER, 1892.

### THE BISHOP OF RIPON UPON THE CHURCH OF ENGLAND.

Our readers will not repine if we give the foremost place this month to the recent utterance of an English Bishop, with whom the editor enjoyed a happy period of companionship when Curate of Christ Church, Lancaster Gate, in the years 1883-4. Dr. Boyd Carpenter, then a chaplain to the Queen, and Canon of Windsor, as well as vicar of one of the most influential churches in London, was very much more than a famous popular preacher. He had taken mathematical honours at Cambridge, and had made his mark in the ministry by his admirable energy while Vicar of the large parish of St. James's, Holloway. It was from this sphere that his university called him first as Select Preacher, then as Hulsean Lecturer in 1879. In 1883, having accepted the parish of Christ Church, he invited the editor, who was then professor of history at Queen's College, to become his assistant, the duty being mainly that of occupying the pulpit during the Vicar's absence.

It was indeed an embarrassing ordeal for a young man to ascend the pulpit before a vast congregation gathered to hear Canon Boyd Carpenter, very conscious that nearly two thousand people were feeling acutely disappointed; and it was with very mixed feelings that he was wont to hear of a special summons, no infrequent occurrence, for the Canon to go to Windsor or Osborne, in order to preach before the Queen.

Canon Boyd Carpenter was then, as he is now, a man essentially outside parties. *The Record* might include him, and be proud to do so, among Evangelicals, and he was Evangelical and Protestant, in the true sense of these necessary attributes of Christianity. Others called him a "Broad Churchman," because of his wide sympathies, and his fondness for practical rather than metaphysical topics. But his soul was and is too big for parties, and their miserable accompaniments of narrowness, jealousy, exaggeration, and petty spite. To his pulpit, an able High Churchman like Robert Eyton was as welcome as Phillips Brooks, a valued friend and frequent visitor, or as Edward Bickersteth, editor of our hymnal, then the Vicar of Hampstead, and now Bishop of Exeter. There could hardly be conceived a more ideal rendering of the grand service of the Church of England (outside St. Paul's and the Abbey,) than that of Christ Church in those days. A magnificent organ, with four manuals, built upon the design and specification of the eminent organist Dr. Gladstone; a large choir of nearly forty men and boys, the prayers simply read, but with earnest devotional feeling, and then the sturdy

figure of the Vicar was seen passing to the pulpit, the collect uttered in a whisper, but audible to the extremest end of the large church, and then an outpouring of true eloquence, — manly sense and logic, sound scriptural interpretation, burning zeal and gentle sympathy, — that was a morning service as the writer recollects it in those never to be forgotten days.

When Mr. Gladstone pressed the See of Ripon upon Dr. Boyd Carpenter, it was felt that no successor could fill the place adequately. And so it was. The present Vicar, Dr. Ridgeway, a capable and energetic clergyman, indeed draws a large congregation from that wealthy neighbourhood. But it is a very different sight from the wonderful crowd of peers and judges, members of parliament and literary men, who filled church and aisles and the vestry sometimes itself, in those by gone days.

We extract the Bishop's remarks upon the present state of the Church of England, from the report of his recent Diocesan Conference. He was referring at the outset to the circumstances and results of the "Lincoln judgment," and especially to the eager excitement of the rival parties who viewed it either as a lamentable defeat, or a glorious victory.

"The subjects in debate involved, as they honestly believed, serious and grave issues. Principles were at stake, and side issues of momentous importance hung in peril. Some were uneasy because the Final Court of Appeal had had a place in the judgment. Every act of a secular court seemed to their mind an invasion of the independence of the Church. He would not deal with the question of the validity of the decisions of this court or that, or the methods by which the procedure in such matters might be improved; but he would remind them that under no circumstances could they or any other body of men hope to escape entirely the jurisdiction of the Court of Appeal. Disestablishment, the desperate remedy of impatience, would not help them. Had it not been a stock argument in Church defence that the non-established communities were under the protection and jurisdiction of English law? In the well-known Huddersfield case the secular court had to consider the question whether the teaching of the minister was or was not in accordance with the trust deed of the chapel. Wherever pecuniary interest or personal rights were at stake no English tribunal would refuse the hearing of any man who appealed for protection. This right was the right of English citizens, and he did not see how it would be possible or wise to contrive an arrangement which would invalidate that right, and as long as it existed cases which involved religious and theological matters must be liable to the jurisdiction of the court. The State, which it was now the fashion to abuse to-day as impotent and to-morrow as interfering, but which was after all the will of the nation embodied in the Statute-book as represented in Parliament, could not without self-stultification abdicate its right or abandon its function, or refuse its protection to those who complained of wrong and invoked its aid. He spoke of this not because he thought an improvement in the method of judicial affairs connected with Church matters was desirable, but because he thought some had forgotten that there were limits beyond which it was neither prudent nor possible to go. But again, the judgment had stirred

another kind of uneasiness. In the imagination of some the standpoint of the Church of England had been altered by the recent decision. They thought they were free from the taunt of any complicity with the Latin heresy, but now they found that a solemn and legal sanction had been given to practices which they believed their fathers and their fathers' fathers had repudiated entirely. But after they had heard those feverish fears, and had allowed reflection and judgment to resume their sway, they were a little bit surprised that nothing of the kind had happened. They were, in fact, just where they were before. Not an article had disappeared from the Thirty-nine, not a rubric had vanished. Not a formulary, nor a service, nor a syllable in collect or confession had been changed. The Church of England stood where she was. She asked no man to observe her new apparel. She fronted them with the same calm eyes, the same sober, reverend, and courageous brow as ever. Substantially the judgment asked no man to change his practices. The position which they took up at the north side or the north end was still unchanged. Permission to others to do what to them seemed best was not compulsion to others to follow their example. The anxiety lest the pure reformed attitude of the Church of England should have been altered was a groundless anxiety. The judgment in effect said this:—"On the disputed matters you may do as you like, but whatever you do makes no matter, for there is no significance in these acts known to the Church of England." It spoke, did it not, in the same tone as the Apostle, "One man esteemeth one day and one another; and one esteemeth every day alike; let not him that esteemeth despise him that esteemeth not?" One clergyman esteemed one side above another; another esteemed both alike. Whether it were the higher or the lower form of service, whether the lights were kindled on the table or not, let the living fire of love glow in the heart, and they would begin to see the dawn of a better day, and the uprising of better hopes for the Church of God in these lands. Perchance the day might come when those who were most unhappy about the course of ecclesiastical matters during these years of litigation and controversy might see reason for gratitude, and might recognise that the good hand of God had been upon them, refusing any man or any party of men the right or power to close the door which His Providence had opened in the Church of these realms to men of varying thought. Thrice had the effort been made to close that door by others, and thrice had the effort failed. Every school had been in turn attacked, and the attack had ended in the declaration that there was room for every school of thought in the bosom of the National Church. To some that brought no joy, and they could feel unfeigned sympathy for such. The anxieties of good men, belonging to whatsoever party, were not objects for mockery or contempt. But they might recognise in time, that the Church which had room for all the aspects of faith could alone inherit the work of the future, and in no Church was that mingling of elements needed more than in the Church of England, which was the Church not only of this little island, but was growing in every clime on the face of the globe. The Church which went where England went

must have room for all those varying types which had grown up in English life, and which had contributed in their degree and measure to the stalwartness, the flexibility, and the dutifulness of the English character. The truth was that the Church of England was more national than they knew or realised—essentially national in her growth, and intensely national in spirit, reflecting the troubled epochs of English history, and the principles which had been fought for in the past."

### THE MEMORIAL TO BISHOP MEDLEY.

Those who have at heart (and their number must be legion) the erection a worthy memorial to the late Metropolitan are earnestly considering in what way the requisite means may be secured, and the best selection made as to the nature of the memorial itself. At the preliminary meeting held in Trinity Schoolroom last month two opinions were in conflict. The majority, voiced by Mr. G. Schofield and Canon Brigstocke, desired to found a Canonry at the Cathedral, the holder of which should aid in the services of the Cathedral, and be available possibly as an occasional Missioner. But an important minority, of whom Judge Peters was the spokesman, advocated the erection of a costly marble monument, containing the recumbent figure of our late Bishop under a canopy, in the manner so familiar to visitors at English cathedrals. The reason why we believe the former of these schemes should be adopted are these:—

1. The cost of a really worthy monument, sculptured by an artist of the highest rank, would probably amount to at least one half of the whole amount to be hoped for.
2. The late Bishop's own wish, known to many, and emphasized by one who speaks with highest authority, would be for a *beneficial* rather than a *personal memorial*.
3. The best monument, most durable and most splendid, is the Cathedral itself. A tablet with a bust, or the face in relief, would sufficiently preserve the lineaments of feature.

In the present state of our Province, even the most sanguine estimate will not dream of an amount more than sufficient to endow a canonry. It will be prudent to allow or no unnecessary delay in collecting subscriptions. Painful experience in England in relation to the Wilberforce Memorial teach that such delays are often fatal, even when a great memory is concerned. We believe that an appeal, if circulated *now*, will meet with a worthy response from the laity of New Brunswick, and indeed from many outside the limits of our own communion. And we believe, moreover, that when once a majority has decided in favour of any scheme, the advocates of other objects will cordially unite, so that the memorial shall embody, as it ought, the desire and the effort of all who knew and loved the departed Bishop.

### NOTES ON THE "STONE CHURCH."

We are indebted to the Rev. W. O. Raymond for the following interesting extracts from old periodicals referring to the beginning of our church:—

## ST. JOHN'S CHURCH RECORD.

(*St. John Courier*, (Sept. 20, 1823.)

WANTED. - For the new church intended to be built in this City:

2,000 Tons of stone for rough masonry.  
500 Tons of Freestone.  
200 Tons of ditto for cutting.  
400 Hogsheads of lime.  
30,000 Bricks well burned.  
200,000 Feet of lumber of various scantling.

The one half of the whole to be delivered before the 25th of December. Cash will be paid on the delivery of the articles.

For further particulars apply to

LLOYD JOHNSTON, Queen Square.

St. John, 13th Sept, 1823.

On Thursday morning, Sept 9th, 1824 Mr. James Wilkins, carpenter, fell from the scaffolding of the new church at the head of Wellington Street, by which melancholy accident he was so much injured that he died in a few hours after. Mr. Wilkins was a native of Ireland and has left a wife and five small children to lament their loss.

The *Courier* of June 4th, 1825, records that Sir Howard Douglas accompanied by the Wardens and Vestry of Trinity Church visited the new Church in Wellington Street for the purpose of selecting a pew for the use of his excellency and family. His excellency expressed himself pleased with the structure of the building and we understand gave a liberal donation towards effecting its completion.

*Courier* July 16th, 1825.—ST. JOHN'S CHURCH FINISHED.

This beautiful and extensive building is now almost finished and the sale of pews agreeably to an advertisement to be seen in our columns of this day which will take place on the 1st day of August. The plan of the elegant structure (which is a design of Mr. Johnston's) is purely gothic and is much admired for its convenience and beauty. The exterior presents an elevation of 92 feet long, 60 wide, and 30 high, to which will be added a proportionate tower and spire.

The windows are large and extremely well finished, that in the end contains 395 panes of glass. But whatever idea we may form from a superficial view of the building our expectations will be far more than exceeded on entering it. The ceiling, the gallery, the pews and pulpit, with every other part of its interior are well calculated to excite our thankfulness and admiration, and we trust that when future generations shall examine the work of the present the diligence of the man and the skill of the architect shall be alike admired.

(*Courier* August 6th, 1825.)

The sale of pews on the ground floor of St. John's Church realized £2,934; two pews being reserved one for the Governor and the other for the Honorable Ward Chipman. The gallery pews sold for £337 making a total of £3,271.

The ground on which St. John's Church and School House stand was conveyed by the late Ward Chipman, Esq, Chief

Justice of New Brunswick, to the Corporation of Trinity Church in the parish of Saint John by "a certain Indenture dated the 19th day of May, 1823."

The lot extends 105 feet on Carleton Street with a depth of 100 feet.

St. John's Church was opened for Divine Service in August 1825, by the Rev. George Best, Archdeacon of N. B. who preached a sermon from the words "Peace be within thy walls."

W. O. R.

### Enthronement of Bishop Kingdon.

On the 23rd of November a number of the clergy and laity of our city visited Fredericton to witness the installation of our Bishop in the full right of his office. The acting Metropolitan (Dr. Lewis of Ontario) had delegated to Sub-Dean Alexander the execution of the official mandate, and Bishop Neely of Maine was present to congratulate his colleague and wish him God speed. The service was solemn and impressive, and at its conclusion a large number partook of the Holy Communion.

Bishop Kingdon enters upon the exercise of his episcopate with the heartiest wishes on the part of all his clergy for his prosperity and success. He has passed through a wide experience already of different phases of ministerial life. Born, we understand, in 1836, he was educated at Cambridge, where his name appears in the Third Class of the Classical Tripos of 1858. Among his contemporaries in that year may be mentioned the present Regius Professor of Theology (Dr. Swete), and Bishop Smith of Sydney, who were respectively 7th. and 8th in the First Class of the same Tripos. Ordained the following year, he held curacies successively at Sturminster-Marshall, a Dorsetshire village, and at the Wiltshire market-town of Devizes. Thence he was appointed Vice Principal of the Salisbury Theological College, a post which he held until the death of Bishop Hamilton in 1869, when he accepted a curacy at St. Andrew's, Wells Street, in London, a church famous for its musical services. Very tardily promotion came at last, in 1878, in his appointment to the Vicarage of Good Easter, a retired village in Essex, where he laboured for three years. Then came the summons to New Brunswick, and the experience of the last ten years, somewhat rare in modern ecclesiastical annals, of standing by the side of another Bishop as his assistant and ultimate successor. The appointment of Suffragans has been frequent of late in England, but since the Reformation we are not aware of any instance of a Coadjutor bishop being appointed with right of succession. In the Gallican Church it was not an unfrequent occurrence, and historical students will recollect the prominent part played during the disturbances of the Fronde by Gondi, the celebrated Coadjutor of the Archbishop of Paris, afterwards Cardinal de Retz. In England the Crown would not give up the right to each episcopal appointment; but in the colonies, where the episcopate does not confer a

Barony, such a rule is naturally not in force. Although the Primitive rule according to which a Bishop was chosen by the clergy and laity of the diocese, is clearly the best plan, we are sure that our present Bishop stands upon as secure a foundation in the esteem of his clergy, as if he had been the subject of personal election. He is known to represent a School of thought in the Church of England which, if not that of all his clergy, has an authentic and illustrious place in her annals. The saintly Bishop Hamilton of Salisbury, if not a great scholar and theologian like Christopher Wordsworth or Jacobson among his contemporaries, yet left a conspicuous mark upon those privileged to come under his influence. Readers of Bishop Fraser's life will recollect his affectionate tribute to one who had been in former days his own diocesan. Dr. Hamilton was never identified, either in policy or sympathy, with the noisy band of innovators with their fancy ritual and Romanizing teachings. It is to be recollected that our own Bishop's reputation as a theological writer was established by an excellent treatise upon the supposed duty of "Fasting Communion," in which the fallacies of the extreme school are exhaustively exposed. A man above parties, however firm his own individual views may be, is the man needed in a diocese where the laity have a rightful and finally a decisive voice in Church matters. Let the laity once be assured that minorities will have fair play, and that there is no desire to pass indirect censures upon usages which can plead authority and precedent, and the "Father in God" will not lack the loyalty and affection of his people.

#### LAW AND USAGE.

A recent correspondence between our Bishop and some of his clergy on the subject of clerical dress has an interest beyond the scope of the rather unimportant matter concerning which the Bishop's opinion was asked. The intimation sent to the clergy of the bishop's enthronement included the direction that "Surplice and white Stole" are expected to be worn. A few of the clergy who still observe the older customs of the Church of England, wrote to the Bishop, expressing their strong desire to pay respect to him by being present at his installation, and expressing the hope that the fact of wearing "the ordinary black stole" would not be considered as endangering their welcome. To this enquiry Dr. Kingdon replied in the following letter, addressed to the Rector of St. James's Church:—

Fredericton, N. B. November 16th, 1892.

MY DEAR MR. JAMES,

I find your note awaiting my return home and answer it at once.

I did not wear colored Stole, before I came to this diocese where I have conformed to the general practice, as to do otherwise would magnify the importance of a matter of comparative indifference.

You and your friends are too young to remember the introduction of what you call "the ordinary black stole" which was not in common use (so I have been told) fifty or sixty years ago. The black stole was adopted in lieu of, or in

imitation of, the black silk scarf which was a mark of dignity. Such scarf as perhaps you know was worn, and is commonly now worn, by Doctors of Divinity, by Chaplains of noblemen, and bishops, and by Cathedral dignitaries; there was considerable importance attached to this black scarf; and when the clergy wished to have some addition to the surplice and hood the narrow black stole was gradually introduced but it is quite a modern "ornament." If therefore you and your friends have conscientious scruples, or are bound by the regulations of a society from which some additional aid is derived, and feel disinclined to conform to the usages of your brethren, it would be better that when you join with them (as I hope you may be able to do) you should revert to the old custom of not wearing any stole at all.

Please communicate with your friends.

I remain yours very sincerely,

H. T. FREDERICTON.

Rev. C. J. James and others.

All readers of this letter will recognise its friendly tone, and we trust there is no single presbyter in our Diocese who is not ready, in this as in matters of far greater importance, to be guided by the counsel of one whose admonitions at his ordination he vowed to follow with a glad mind. But it will be seen that our Bishop states reasons for the suggestion he makes, and these reasons give rise some interesting trains of thought upon the question of ecclesiastical law as influenced by local usage. Everyone knows that the 58th Canon of the Church of England states the law as to a minister's dress while performing Divine Service:—

"Every minister saying the public Prayers, or ministering the sacraments, or other Rites of the Church, shall wear a decent and comely surplice with sleeves, to be provided at the charge of the parish. And if any question arise touching the matter, decency, or comeliness thereof the same shall be decided by the discretion of the ordinary (*i. e.* the Bishop). Furthermore, such ministers as are graduates shall wear upon their surplices, at such times such hoods as by the orders of the Universities are agreeable to their degrees."

As the Bishop rightly points out, the Stole has no original authority at all, and is simply borrowed from the "scarf" which certain dignitaries as far back as Addison's time (*cf. Spectator*, Nos. 21, 609.) were accustomed to wear. He tells us there was many a clerical fop "who would wear it when he came up to London, that he may be mistaken for a dignitary of the Church, and be called "doctor" by his landlady and by the waiter at the coffee house." Naturally this lack of authority for the *black* stole concerns equally the more modern *coloured* one, which cannot boast a prescription or user as comparatively respectable as that of nearly two centuries.\* Such being the case, it might cause some wonder why it should be thought advisable to enjoin the wearing of either one or the other. We understand that in the dioceses of Huron and Montreal, the black Stole could be described as the "general practice" and the "usage of the brethren," but we have never heard that Bishop Baldwin or Bishop Bond recommend-

\*The *Spectator* appeared in the year 1712.

ed it to their clergy on official occasions. Father Wood, the energetic rector of St. John's, Montreal, no doubt would in that case be as docile as the Evangelical clergy of New Brunswick. At a time when questions of so much graver importance are before the mind of the christian world, it behoves us to put aside these pitiable matters of mere attitude and accoutrement. The Presbyterians have their internal differences, but they concern matters like the consideration of the Westminster Confession, or the progress of Biblical Criticism. The Baptists in England have their controversies on similar grounds, the Methodists discuss from different standpoints methods of organization, but none of these denominations insist upon the cut of a coat or the colour of a neck-tie. So long as there is a law on such a subject, let it be observed: but as no one will presume to declare that there is one, would not liberty be the wisest rule, and the old adage in this case hold good,—“*de minimis n. n. curat lex?*”

[Blunt's *Book of Church Law*, revised by Sir Walter Phillimore, 1882, p. 117, says:—“In addition to the surplice and hood, the stole was commonly worn, but seems not to be mentioned in the First Prayer Book of Edward VI, or in any of the laws on the subject of vestments since the Reformation, and may be considered to be now unlawful.”]

### THE BLESSINGS OF COUNTRY LIFE.

Happy the man who in his little farm  
Supremely blest  
From anxious troubles and the busy world  
Retires to rest.  
In spring he prunes his trees and digs with care  
Around the roots,  
And autumn, when it comes rewards his toil  
With sweetest fruits.  
He eateth some rejoicing in his heart,  
And others sends  
With his best greetings, and a kindly note  
To absent friends.  
In grassy fields his cattle take their fill  
From morn to night.  
And calves and heifers sport and frisk all day  
Before his sight.  
No horrid noise, nor loud alarms disturb  
His calm repose:  
At early dawn he rises from his bed  
And forth he goes;  
With stick in hand he pays his morning visit  
To ducks and hens,  
He tends his pigeons, and he wakes the swine  
Within their pens.  
Of butter and of milk, he hath great store  
On which he feeds.  
Good apples too and pears and other things  
For all his needs,  
He sees the glorious sun, he feels the warmth,  
His sky is bright,  
Through the long summer day he lives exulting  
In heaven's light.  
When winter evenings come, before his fire  
He trims his pipe;  
And now and then perchance he slowly eats  
An apple ripe,  
No woman's voice disturbs his tranquil thoughts,  
Nor clamour rude:  
He finds that bliss, as w. vest men have found,  
Is solitude.

GEORGE LONG.

### CORRESPONDENCE.

*To the Editor of the Church Record:*

SIR,—The time is now at hand when our Young Men's Association will be planning the Christmas decoration of our Church. Will you allow a seat-holder to offer some suggestions which may be of help in directing the efforts this year to a satisfactory end? Last year though abundant energy had obviously been bestowed upon the work, the result was not as satisfactory as in former occasions, owing to a lack of unity in design, and certain defects of taste in the general arrangement. It seemed as if individual workers had laboured without any regard to the general effect. Should not a design be first decided on, and the work given out to those willing to undertake it? May I venture to hope that texts in glaring red and white will be sparingly introduced, if at all; and that the chief aim be to encircle pulpit, desk, and other available places with those rich masses of evergreen which are most suitable to the quiet architecture of our Church.

H.

*To the Editor of the Church Record:*

SIR,—I do not know how far considerations of available space might affect the proposition I am about to make, but assuming that there is room in our Chancel, why should not some boys' voices be added to the Choir? At present no less than three of our boys are singing in the choir of another church; and although we have been such considerable gainers from that Church in the way of musical recruits, that we ought not to grudge a small return, yet we might well ask whether we have not an opening and use for all our available vocal forces. The question of a surpliced choir, whatever its merits may be, need not be raised for an instant. But would not some half dozen well trained boy's voices add greatly even to our present strong force of sopranos?

A LOVER OF MUSIC.

### THE ANNUAL SALE.

THE LADIES' SOCIETY OF CHURCH WORKERS intend holding their Annual Sale in the School House on Thursday and Friday December 8th and 9th. They at first intended having it on the 1st and 2nd but owing to the Oratorio Society fixing those dates for their Concerts, it was decided to postpone the Sale till the 8th and 9th. The School House will be open both days from 2.30 till 10 P. M. On Thursday High Tea will be served in the Association room down stairs from 6 until 8 and there will be afternoon tea in the Vestry Room. Tickets for High Tea (including Admission) 50cts. On Friday there will be no High Tea but 5 o'clock tea will be served in the Vestry room. The Sale will have many attractive features, the Fancy Tables will be well supplied with many new and pretty pieces of work. An Art Table, on which will be found some valuable pieces of hand painted china is an additional attraction this year. The table containing articles ranging from 10cts. to 50cts. will be abundantly supplied and here exceptionally good value will be given

for the money. The Apron Table will be fully up to its usual high standard, and the same may be said of the Doll's Table. A flower and fern booth in charge of an efficient committee promises to be a great success. There will be Music by St. Mary's orchestra on Thursday evening from 8 until 10. The general admission will be 10cts. There will be an abundance of Ice Creams each day and the ladies in charge of each department are making every effort to have the Sale a pronounced success. It is requested that contributions for the Fancy and Apron tables, be sent to Mrs. George F. Smith's, 110 Union St. not later, if possible than Monday Evening, December 5th. The proceeds of the sale will be devoted to reducing the floating debt on the School house. And the ladies are very hopeful that it may be completely wiped out.

### YOUNG MEN'S ASSOCIATION.

The second entertainment of the season was successfully carried out on the 17th of November. Mrs. Morrisey had enlisted the aid of several prominent members of the Eclectic Club, but our own congregation furnished in Messrs. Daniel and Ruel, Miss Fairweather and last, not least, the directress herself, very competent exponents of their respective parts. Miss Peters' admirable gift of comedy helped the performance greatly in the part of Mrs. Harcastle; and more than once the consciousness was very marked that it would only have needed the adjuncts of memory, costume, and scenery, to have constituted a representation superior to that which many provincial stages has witnessed. The amateur can be educated so as to 'make his points,' but the second rate professional actor can never act in the stately comedy of the last century, for the lack of certain social instincts denied him.

The next fixture, as already announced is the promised lecture by Professor Stockley. It will be delivered on Thursday, December 15th, the subject being: "*Why Ireland wants Home Rule.*" A lecture upon a quasi-political topic is rather a new departure on such occasions, but we believe it will be welcomed by those who will enjoy next year Mr. Stockley's teachings on literature in his forthcoming "Extension Course," and will gladly profit by the opportunity of hearing the views of one who not only knows the state of Ireland intimately, but has made his mark as a writer on social and political as well as literary topics.

### PARISH NOTES.

The death of Mr. J. W. Lawrence leaves a void which will not soon be filled. Though long connected with Trinity Church, and borne to his rest after a service in the stately building he admired so much, our own parish also had a share in his allegiance. He had served as a Vestryman in former years, and in many ways displayed his interest in our welfare. When the present Rector arrived from England in 1888, the first gift he received in Canada, and one he will always value highly, was a copy of Mr. Lawrence's "Foot-

prints," enriched with valuable additional notes by the author. The local historian has a great work to do. By the ignorant he may be regarded as occupying a very humble place, and far inferior to the compiler of second-hand judgments upon twice told tales of great events. Not so judges the scholar. For him a glance reveals the emptiness of many a so-called 'historian;' while the simple annalist of a village, who faithfully records facts within his ken, obtains ungrudging praise. We are glad to think that Mr. Lawrence's mantle as a local historian descends upon several meritorious students, and New Brunswick will not suffer the fate of oblivion for lack of a '*Vates sacer.*'

THANKSGIVING DAY was duly commemorated, in obedience to the commands of our Sovereign's representative in this Dominion, by a service on Thursday evening, Nov. 10th. The sudden snow, turning soon into mud, prevented a large congregation, and the coincidence of a "Minstrel" entertainment robbed our Choir of most of its masculine representatives. Still there was a fair number of hearers assembled to thank God for the mercies of the year. The Rector of Rothesay created a useful precedent by quoting very largely from a masterly sermon recently preached by Archdeacon Sinclair. It would be an excellent thing if our congregations could be brought to see that "originality" is not the only virtue of the pulpit, and that to read a masterpiece is sometimes better for minister as well as people than to deliver the harvest of a wearied brain. Some thirty years ago a famous sermon by Principal Caird (upon Romans xii. 11) was read in hundreds of Church of England pulpits. Bishop Kingdon's rule that lay-readers, while occupying a pulpit, shall read printed sermons is to be heartily approved. It does not hinder extemporaneous cottage lectures or schoolroom addresses, but it ensures for the regular congregation the hearing of sermons which few are likely to possess in their libraries.

By the time these 'Notes' are in our readers hands, Mr. Ford will have resumed his labours after a vacation well earned and we trust thoroughly enjoyed. Without any excessive laudation of this city, it must be admitted that it is an honour of which any young musician might be proud, to be recognised at the head of his profession here. The Church, the Oratorio Society, and the opportunities of tuition, offer varied means of educating the musical taste of his hearers. The true musician is catholic in his tastes, and recognises the diversity of opinion here as elsewhere. The men and women of an older generation may claim to enjoy at times the stately *Chorale*, the simple chant, and the quiet solemn voluntary, which carries on the spirit of the benediction of peace. Our younger members may rejoice in the bright processional hymn, the brilliant '*offertoire*,' and the elaborate anthem. The cultivated few, nourished through long years upon the masterpieces of the past and present, may wish that Purcell, Boyce, and Goss, and S. S. Wesley took the place of Tours, and Sullivan, and the ephemeral compositions of the last publisher's circular, and that Bach's fugues were heard in place of Batiste and Wely. But the organist must not give himself



up to any section or school. Each of these classes we have mentioned has its reasons and its rights. And each in turn shall rejoice in hearing some favorite strains, which

"lift me into ecstasy,  
And bring all heaven before mine eyes."

Each in turn should try to appreciate what is good in other types of music, and in any case should not grudge the enjoyment to others which he seeks for himself. We desire that our church music should be as excellent as it can be made, and we believe that our congregation think so too, and will not grudge the indispensable means of maintaining its high level. The aid of a small orchestra at Christmas is a suggestion we commend to Mr. Ford and the music committee. And a promise of long date, Gaul's "Ten Virgins," will find before Easter, we venture to hope, a complete and successful performance.

The Annual Sale and Tea, undertaken by the zealous efforts of the Association of Lady Workers, has been subjected to various alterations of date, owing to competing attractions, but will now be held on Thursday and Friday, December 8th and 9th. The object, as our readers know, is to clear off the remaining floating debt on the Sunday School. If the result is only commensurate with the zeal and energy already displayed, it will assuredly be satisfactory. When once this burthen of the Schoolhouse debt is removed, our "Workers" may indeed look back with satisfaction, as the rest of the congregation with gratitude, upon the labours of the past, although we do not doubt that new efforts will speedily be planned for some new work of renovation or improvement.

A similar tribute is due to the other faithful band of workers who, having enriched the Schoolroom with a fine organ, have now almost entirely defrayed the cost by their unaided efforts. In a short space of time, three bright entertainments have been arranged by the Senior Branch of the Girl's Association. Most of the performers were members of the Association, but efficient aid must be gratefully acknowledged from Mrs. Davidson, Mr. Hogarth Swann, and Miss Tibbits.

Our chapter of St. Andrew's Brotherhood have received their charter from Toronto, and held their first regular meeting after the Service on Wednesday, Nov. 30th. It is proposed to hold bi-monthly meetings for mutual intercourse and prayer. It would be pleasant if our Chapter could be represented at the Conference of Canadian Brotherhood, to be held at Kingston in February next. We are sure that a warm welcome would be extended to a delegate from the first Chapter as yet formed in the Maritime Provinces.

We were glad that the resolution to maintain the customary offertories for Foreign Missions and the Algoma Diocese Fund, was unanimously carried in the Vestry. The former collection was taken as usual on Advent Sunday, and realized \$37.50. The offertory for Algoma will be taken up on New Year's Day. This, it may be remarked, will be independent of the offering of \$40 already raised as the contribution of our Church towards the fund for providing a year's rest to the Bishop, who so sorely needs it.

Our Sunday School Librarian, Mr. W. H. Merritt, was enabled to make an acceptable gift of books to the parish of Welsford, through the Rev. W. B. Armstrong, and another grant to a Sunday school in the parish of Simonds, through Mr. R. B. Gilmour. Our recent collections devoted to the object of buying books will enable part of the gap thus created to be filled up, but we hope that members of the congregation may be induced to come forward with offerings for this purpose. Really good standard books alone are needed. The poor literary stuff that is manufactured by the ton each Christmas under the name of "juvenile books," and which consists of gay binding enclosing an inferior story, an article made to sell and to be forgotten, this class we decline. But we shall gratefully welcome the gift of good stories, travels and biographies, and also hope to found a small theological library of reference for teachers.

A large photograph of the late Metropolitan has been presented to the church and placed in the vestryroom, and also an engraved portrait of one who we trust will long be spared to give the same living example of probity and ability in secular matters, as the deceased Bishop in his ministerial career. Perhaps our Parish portrait gallery will in time gain further addition. Enlarged photographs of former Church wardens and assistant ministers might easily be obtained, and would be treasured by those who attach a right value to the personal associations of our Church.

A correspondent makes a useful suggestion about the Christmas decorations of our Church. We are glad to say that his advice has been anticipated by the Young Men's Association. At a meeting of the committee, held at the Rector's house recently, it was resolved that the whole scheme of decoration should be intrusted to a special committee, consisting of two members of the Lady Workers' Society, two of the Association, and a member of the Vestry, with the Rector as chairman. For the representatives of the Association, Messrs. A. O. Skinner and G. G. Ruel were nominated and we hope will be able to help. Mr. Beverly kindly consented to undertake the purchase of the material. The usual grant will be asked from the Vestry: but in any case would readily (we are sure) be raised by voluntary subscriptions.

Devotional Readings from the works of the older Divines of the Church of England have been a feature of the present Advent daily service. During the last week the readings have selected from the works of Archbishop Leighton. Extracts from Barrow, Jeremy Taylor and Herbert will follow.

One of the old-world *insignia* of our parish Churches was the wand of office, placed by the pew of each Churchwarden, and on state occasions borne in procession. It symbolized his authority in maintaining order in the Church, like the staff used in some Cathedrals and University Churches, carried by the vergers as he precedes the preacher to the pulpit. At the last meeting of the Vestry Mr. W. M. Jarvis offered to provide such staves for our Churchwarden's pews. The offer was accepted, and Messrs J. & J. D. Howe were entrusted with the work. They will probably be placed in the Church on Christmas Day.