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St. John's Church Record.

And Parish Notes.

Vol. 2.

JANUARY, 1893.

No. 24

PARISH OFFICERS.

Clergy:

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

Chardens:

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. PUEL,
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,
R. B. EMERSON.

Organist:

JAMES S. FORD.



SOCIETIES, &c.

Sunday School:

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Librarian—W. H. Merritt.
Assistant—F. Hunter.

Teachers:

Miss Barlow,
Mrs. G. F. Smith,
Mrs. Merritt,
Miss De Forest,
Miss E. Hanington,
Miss Keator,
Mrs. Howe,
Miss Sadleir,
Miss Armstrong,
Miss Seely,
Miss Ketchum,
Miss Lester,
Miss G. Hanington,
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Dr. Wetmore.
Mr. H. C. Tilley.
Mr. W. Scott.

Ladies' Association of Church
Workers:

Patrons—Lady Tilley.
President—Mrs. G. F. Smith.
Sec. Treas.—Miss Lawrence.

Girls' Association.

Treasurer—Miss A. DeForest.
Secretary—Miss McKean.

U. 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.

JANUARY, 1893.

TO OUR READERS.

The '*Church Record*' completes with this number its second year of existence. Commenced by members of our Young Men's Association in 1891 upon a scale somewhat ambitious for a Parish Magazine, it has been carried on by the Rector, assisted by contributions too "few and far between" of late, and can claim to have attained a longevity somewhat respectable for an amateur periodical.

The present Editor finds now that the engagements of other literary work prevent him from devoting in future the time needful for the production of a monthly eight pages, even with the help of the rare correspondents and occasional reports that come to his aid. The financial side is also one that has to be considered in the light of an experience which had not entered the sanguine mind of the first editor.

In spite of the fact that our kind publisher, Mr. Knodell, has undertaken the production at terms which leave him no profit, the cost has very greatly exceeded the amount of subscriptions. It is our intention, in future, to follow the example of other parishes, in printing a cover to contain '*Parish and Home*,' the excellent domestic magazine issued at Toronto. The space thus provided will amply suffice for all reports and notices concerning our own parish.

The attempt to supply the place of a Diocesan magazine by the issue of articles of general importance must therefore be relinquished, and their publication (when desirable) sought in other quarters. When we recollect that Bishop Kingdon failed in his courageous attempt to edit a Diocesan magazine, it is no wonder that a simple Presbyter has had no better fortune. Yet the two years' issue of our little magazine has achieved some portion of the success aimed at. It has found kindly and appreciative readers in other provinces of the Dominion and in England as well as in our own province. Its pro-

test against the unfortunate selection of an objectionable book fully attained its object. Its consistent advocacy of the broad and comprehensive principles of the Church of England has been of help to readers of different prepossessions.

We have only to add that we hope that the members of the congregation will subscribe in sufficient numbers for our next year's issue as to enable it to be carried on upon the lines already indicated. The cost will be about fifty dollars a year for the printing of the cover, and another fifty dollars for two hundred copies of '*Parish and Home*,' if it is desired to continue it. With the aid of those members of the congregation who have subscribed already for more than one copy, this sum should be raised. If however, a sufficient number of names should not be received by the Rector before the 15th of this month, the magazine will be discontinued; and in its place an annual report of parish work will be published at Easter.

* "THE DANGERS OF A RELIGIOUS COUNTRY." *

Everything touches on religion, it has been said: because religion is in relation to the whole of life; the most important facts of life stand specially in relations to it—birth, choice of life's occupation, marriage, death, everything in fact that recalls one to a consciousness of one's existence in its littleness or its greatness, in its brevity and its possibilities. The external objects of nature have awoken this sense of religion, at all times in men's history, either as something terrible or as something lovely, as showing the power of spirits to be feared, or the love of a good Father, or the mystery of inexplicable wonders. For instance, "The huge and thoughtful night," must suggest to anyone who ever is quiet in his mind at all, the sense of wonder, or of reverence or of profound sadness, or of confidence excited by being alone in reflective mood when out under the open sky at night.

Religion we cannot escape from; life and death are there to recall it, to recall this sense of the relation we stand in to things unseen, to the mystery behind and before us, to the obligations that the invisible world imposes on the visible, the laws which govern us whether we will or no, and the inevitable consequence on our natures of actions in accordance with or against those laws.

But now what are our special circumstances?

The community we live in pretend to be religious. I do not mean to say it is not religious in some ways, or to a certain extent; but it has to pretend to be religious altogether and always, when it is not, as well as when it is. The other day I heard of a merchant saying: "You must either subscribe to the Bible Society, or get out of the place altogether."

Part of an address to the University V. M. C. A.

Then we hear of doctors going to church so as to get patients, or choosing a particular church that they may get more. Unfortunate men! Do you think you can do that sort of thing with impunity, and keep a sensitive honour, uprightness, and truthfulness in your heart? Don't believe it: indeed you cannot.

And then again in the total abstinence agitation. Who would not have respect for enthusiasts of almost any sort? Who would give anything for a young man who never had had enthusiasms, whether wholly right or not, whether you agreed with them wholly or not? For once in our lives anyway to have a perfectly generous impulse towards self-sacrifice, towards work for others, towards generosity—the very love for the thought of that better self keeps half of life afterwards, sweet, unless the devil of selfish grasping, suspicion of others, and disbelief in good for itself takes entire possession of a man. Then indeed he is damned, even in this life.

And this particular enthusiasm for total abstinence, how much cause there is to rouse any man's longing and determination to save others from the filthy abominations of drunkenness.

But when one turns to those who are no real enthusiasts, who do not believe in the cause, be their motives wise or foolish; when one sees them pretending, refraining to give young men wine or spirits, and going into another room to take it themselves, sitting on temperance platforms, and voting for laws they mean to break and mean others to break, and keeping in with the good people, as they are not ashamed to call those whom yet they never think of ranking themselves with really—then all that makes one appeal to any that will hear, whether this is not a grave social evil, eating into our people's life, teaching hypocrisy and meanness, and deep unbelief, a very school of lip-service, of denying in action what is preached by the mouth.

Some of you will probably be clergymen. And which of us laymen does not in his life envy you? We ask of you not to be satisfied with any ideal of your profession other than the highest. How mournful it is to us when you fail; how inspiring when you succeed. Succeed! What is success in that profession? That is a grave question which some of you have put to yourselves, or will put to yourselves with more sincerity than I can suggest it with.

"To think that now our life is only just for show"—has not that laid a danger in the clergyman's path too? What will tell, what will attract—and so on, and so on. For your own sake I humbly beseech you to note a danger of our time, and for our sake too who look to you to fortify us in our spirit of belief, if not in agreement with everything you say, yet in that spirit of trust and faith in goodness and men which we all long to be able to keep, and which we feel to be one part of truth of which you can make us sure, while you perhaps draw us on to further truth.

But I ask myself and all of you to think again for one moment on the possibilities of unreality, the awful possibilities. Take the weekly sermons published by a famous New York preacher, who (one trusts) is himself a man of severe life. But what talk is that rhetoric! How easy to indulge in, how

easy to listen to, how drest for show it seems, how unworthy of perhaps a better and simpler self in the preacher's own nature. Some of us have read Hawthorne's *Scarlet Letter*. It is not only too strikingly possible that Arthur Dimmesdale might preach as he did? I am afraid that every year in the world ought to teach us more and more how possible it is, and that words are not acts.

Still the world teaches us much more than that: it teaches the nobility of the generous resolve of youth, when we readily respond to the appeal:—

"Give all thou canst: high Heaven disdains the lot
Of nicely calculated less and more."

That is the happiness of your period of life; and every time you show that generosity, you prevent older men losing the same spirit, that spirit which says a thing because it believes it, which does acts on the spur of the good impulse, which gives itself up heart and soul—the believing temper, in short, the opposite of that dreary miserable temper, questioning and prying, hesitating, taking the enjoyments out of everything, and the hope and faith out of the soul by calculating and always asking what others will think and say: giving up peace of mind on trust, and the very life of the best part of ourself for the sake of show, for the sake of what will be said, or of what will be given us, in that winter of the spring of our soul. Will you not prove to us that *that* winter need never come? Religion is the great power by which you can prove it to us. Faith is the mother of energy. With perfect sincerity in religion you have for life's course the truest guide for yourselves and the best means of being a guide to others.

W. F. STOCKLEY.

RECOLLECTIONS OF LORD DUFFERIN.

When the history of our Dominion shall one day be written, in a manner that the vicissitudes of party conflict at present render impossible, it is certain that the rule of Lord Dufferin, and his personal character, will form one of the most conspicuous chapters. Canada possessed Lord Dufferin for seven years, perhaps the best years of a man's life. Born in 1826, he was 46 when he accepted the post of Governor General, having already passed through more varied experiences than fall to the lot of many lives. Everyone has read the 'Letters from High Latitudes,' and the immortal Latin oration which astonished the Icelanders; but few are acquainted with an earlier work, not less remarkable for originality and talent. In the sad years of the Irish Famine (1846-7), the young Lord Dufferin, who had recently left Oxford, visited his own country on a mission of relief and investigation. He published an account of his travels under the title: "Narratives of a journey from Oxford to Skibbereen during the year of the Irish Famine," which attracted much attention from its vivid style and graphic descriptions. His next journey was to Vienna, in company with Lord John Russell, to take part in the Peace Congress which proved so utter a failure. In 1859 came the voyage to Iceland, and in the next year, for the first time, the rising diplomatist received an independent mission of great delicacy and importance in relation to the

Eastern Question, and the recent massacres of the Christians in Syria. From this point promotion was rapid. Under-Secretary for India in the last Palmerston cabinet, and for War in the short-lived Russell Gladstone ministry, he reached the cabinet in 1868, where the General Election gave the Liberals a decisive majority. In 1872 he came to Canada.

Of his success as Governor General, under the difficult conditions of an infant Confederation, Canadian themselves must judge. But still greater were the difficulties to surmount when, a year after his resignation, he was sent to St. Petersburg as ambassador to the Czar. The fact of his selection by Lord Beaconsfield was in itself a marked testimony to his high reputation; but it did not make his situation any the easier when he arrived in Russia.

Even since the Treaty of Berlin in 1878, the Beaconsfield government was heartily disliked in that country. It had stopped the Czar at the very gates of Constantinople, and the cup of victory dashed from his very lips. The coldest and most formal reception was tendered Lord Dufferin, on his arrival, and hardly could the enthusiastic welcome of the English colony compensate in some degree for the frigid attitude of the Court.

But the Midlothian campaign and the General Election of 1880 made a great change. Once more Mr. Gladstone was supreme, and Russia supposed that all the foreign policy of England would be reversed. Nothing could exceed the popularity of the English for a time. The writer of these recollections profited by it in an agreeable way. Instructions were sent to the frontiers to pass the luggage of English travellers through the Custom house with least possible inspection. Accordingly when Wirballen was reached, and the baggage placed upon long tables, a glance at the English passport, and a courteous—"Rien a declarer?" was all the ordeal to be surmounted, and the traveller was left in peace to his first dinner on Russian soil.

But Lord Dufferin had to hold fast the Treaty of Berlin, while endeavoring to secure the new-found friendship, and for this delicate task no better person than the brilliant and genial Irish statesman could have been found.

When the writer arrived in St. Petersburg in the spring of 1880, Lord Dufferin was already the most notable person in the Metropolis, and it need not be said that his charming consort was not less popular with all classes of society. The merchants who in past time had held back somewhat from the receptions of the Embassy, were as devoted to the new representative of the Queen as their wives and daughters. Amateur theatricals (in which Lord Dufferin was a conspicuous performer), skating and snow-shoeing parties, when Russian guests benefited by Canadian experiences, were the order of the winter entertainments. Every head was turned when Lady Dufferin's *Troika* (carriage with three horses harnessed abreast) was seen in the Nevski street. The Czar himself was hardly a greater personage in his own capital. The Sunday after my arrival in St. Petersburg I first saw Lord Dufferin in the English church. The Embassy party were regular and punctual in attendance. They sat in the chancel and were usually accompanied by some Russians, who were

popularly supposed to regard the service as an English lesson. One remarkable visitor came on Easter Sunday. The service was already advanced, when a great clattering was heard, and an officer in a general's uniform, covered with decorations, came marching up the aisle and entered the Embassy pew. This was General Greig, the finance minister of Russia, the descendant of a Scotch adventurer who came to Russia in 1764, as a common seaman, and rapidly rose to high rank in the naval service. His son was also distinguished as an admiral, and took part with the English fleet in some battles against the French in the Napoleonic wars. The grandson had devoted himself to the land-service, and was considered next to General Loris Melikoff, the ablest of the Czar's advisers. He was accustomed to attend the service of the English church once a year (on Easter Sunday), as a tribute of respect to his native country.

After duly leaving my card at the Embassy, an invitation to dinner followed, and for the first time I met the Ambassador in conversation. Through some accident I was rather late in arrival, and the shy young assistant-chaplain felt rather nervous as he was escorted up the great staircase and announced. But the kind welcome of the host and hostess would have put the shyest guest at his ease, and soon a conversation was in progress in which all had a share. The guests were as various as the banquet. Besides two attaches of the Embassy, there was a famous literary man, a Russian officer, and one of the leading English merchants. There had been an outbreak of insubordination at the University that morning, and the talk turned upon University life. Lord Dufferin told of his Oxford experiences in "Town and Gown," and others related the feats of German '*Burschen*' with their duels and consumption of beer.

Of course by tacit consent, the great topic of the day, Nihilism, was passed over. Not long before the dining-room at the Winter Palace had been blown up by dynamite, only a few minutes before the Emperor and his family would have entered it. When and what the next attempt would be,—that was in everyone's mind and on everybody's lips. Alexander II showed no fear. Almost every day he took his drive through the streets, in a simple Drosky with two horses attended only by two Cossacks. He acknowledged the salutations of bystanders by a movement of the hand to the front of his cap. More than once the carriage passed me in close proximity, and I could realize the somewhat heavy but not undignified features of the ill-fated emperor.

Everyone knew that a volcano was under our feet. In the evening the most striking news was to have no news to relate. All the English sympathies, it is needless to say, were with the Emperor, whose record as a ruler entitled him to respect. The emancipation of the Serfs, if managed somewhat unskillfully, was a monument which any monarch might envy.

But, strange to say, the thought and fear of revolution passed from one's mind during the ordinary avocations of the day. I recollect that we had as much excitement in the English colony about the annual prize-day of the Church school, as if Nihilism and dynamite had no existence. Lord and Lady Dufferin were to be present, and the chaplain and

his wife were exerting themselves to make the occasion a great success.

Proceedings were to open with a chorus sung by the children. Then recitations were to follow. Our organist had labored hard, but alas, whether owing to nervousness or natural incapacity, the chorus came to utter grief, in spite of a vigorous accompaniment on the piano which broke at least three strings. Nor were the recitations more fortunate. The Chaplain made his little speech of welcome to Lord and Lady Dufferin, excused the choral disaster, and announced the elocutionary programme. He acted as prompter, and had no sinecure post. Casabianca came first, but was so long on "the burning deck," that at last he retired without his explosion. Burke declaimed on Conciliation with America, but seemed to forget his peroration. Mark Antony knew his speech well, but was much discomposed by the "Citizens,"—(consisting of three small boys), bursting in with their exclamations at points not intended by the Bard of Avon. The poor Chaplain grew warm, and almost shouted his promptings, but all in vain. Even the Ambassador's diplomatic power of countenance was not proof against the last disaster, and Lady Dufferin's fan concealed her face at several critical moments. The finale was the National Anthem sung in a feeble unison, and with the usual indistinctness of recollection as to the second verse. Then the Ambassador put all at ease with some genial remarks, relating some early breakdown of his own, and restored to some extent the Chaplain's harassed feelings.

Later in the Summer, when I was residing at the Island fortress of Cronstadt, I had the pleasure of receiving Lord and Lady Dufferin on their visit to the Sailors' Hospital. My Russian servant was greatly exercised at the coming of the "great Lord," but I persuaded her that her usual plain *cuisine* would be quite acceptable to the exalted visitors. Lord Dufferin spoke about the Russian people, and strongly condemned the old saying:—"Scratch the Russian, and you will find the Tartar," a poor epigram which makes up the sum of most peoples' notion of the national character. "It should rather be" (said Lord Dufferin)—"Scrape the Russian of society, half French in his assimilated culture, and you will find the true Russian, kindly, humorous, patient under adversity, loyal to the death: to his chief and his emperor."

He believed that the Russians of to-day, apart from this foreign veneer, are simply a century behind England in social and intellectual development. In politics they are still further behind and are hardly yet ripe for the introduction of complete parliamentary institutions. And yet the present system of 'despotism tempered by assassination' is hopeless. There is no land with a greater future, literary as well as political: and it will be well for those countries who gain the friendship and not the revengeful enmity of a nation possessed of almost infinite resources in two continents.

Lord Dufferin left Russia soon after the tragical death of Alexander II, and was transferred to the Embassy at Constantinople, a post requiring an almost greater degree of skill and acuteness than the Russian capital. Thence he was sent to organize a government in Egypt, and if he failed in secur-

ing durability for his constitution, it was a task hopeless from the first. Then came the appointment to the Vice-Royalty of India, marked by the annexation of Burmah, and the accomplishment of many useful reforms. Then a short *penumbra*, when (for family reasons) the great Statesman contented himself with the Embassy at Rome, a post delightful enough, but not ranking as of the first importance. And now, once more the Ambassador of his country in the capital of a great power, Lord Dufferin finds at Paris a scene fit for the closing period of a truly great career. Even as we write, the sound of danger and revolution is borne to us across the ocean, and revolution the more dangerous because there is no great man to dominate it. English interests, and indeed the wider interests of international peace, are best secured by the presence of one who has gained experience in almost every climate. A Statesman who has known Palmerston, and Aberdeen, and Russell, Disraeli and Gladstone, Macdonald and Mackenzie, Gortchakoff and Schouvaloff, who has resisted Turkish delays and conquered Egyptian corruption, will have all knowledge at his disposition for any crisis. Yet we could wish that another act was still to be played in that wonderful life drama.

There is a post higher in dignity even than the Indian Vice-Royalty, which soon (humanly speaking) must again be vacant. Among the claimants for the place of Prime Minister of England, we can conceive of none more fit than Frederick Temple Blackwood, Marquis of Dufferin and Ava.

J. de S.

NOTES ON THE STONE CHURCH.

We are indebted to Col. J. R. Armstrong for some further extracts from old journals having reference to the history of our Church,

(From *Church Witness*, Dec. 22nd, 1852.)

"We learn that all that part of the City lying north of Union Street has been set off from Trinity Parish, by the Rev. J. 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 had been nominated to the district by Dr. Gray, and received the Bishop's License, entered upon his pastoral duties on Sunday last. The Rev. Gentleman preached a most impressive sermon from 2nd, Thess. III. 1, "Brethren pray for us, that the word of the Lord may have free course and be glorified, even as it is with you." After urging the duty and importance of prayer, and showing its manifold advantages to both ministers and people, he 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 the Lord may have free course and be glorified among them, and by them. The Bible, and the Bible only, would be the rule and standard of his preaching, as it had been of those who had preceded him there, and he concluded by emphatically declaring that he would know nothing among them save Jesus Christ and Him crucified.

The Rev. Dr. Gray occupied the pulpit in the afternoon, and took for his text Phil. 1. 27,—“Only let your conversation be as it becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel; and in nothing terrified by your adversaries.” After enforcing the leading topics of the text, and observing that they were the truths he had been endeavouring for twenty six years to enforce from that pulpit, he expressed his satisfaction that in now transferring the charge of that Congregation to other hands, he was happy to be able to cherish the hope that the same vital truths would be preached to them.”

The sum of £100. has been subscribed principally by the ladies of the congregation of St. John's Church, in this City, for the purpose of providing a suitable service of plate for the Communion table of that Church.—[Ibid. April 20th, 1852.]

(Ibid. May 4th, 1853.)

“Monday, being the day appointed by law, for the election of Church Wardens and Vestrymen for the new Parish of St. Mark, in this City, for the ensuing year, a large number of the pew owners assembled at the Church pursuant to notice. On motion, G. D. Robinson, Esq., one of the Wardens of Trinity Church, was called to the Chair, and Mr. C. P. Betts, requested to act as Secretary. The Act of Incorporation was then read, and several resolutions passed for conducting the election. At the conclusion of the proceedings it appeared that the following gentlemen had received a majority of votes, and they were declared duly elected, viz :—Leveret H. DeVeber, Charles Ward, Church Wardens.

William F. Smith, W. D. W. Hubbard, William H. Adams, Thomas W. Daniel, Robert Armstrong, Simeon L. Lugrin, Thomas M. Smith, John McAvity, James R. Ruel, William L. Avery, and Joseph W. Lawrence, Vestrymen.

THE OLDEST ENGLISH CAROL.

[From a manuscript of the XVth century, first edited by Thomas Wright for the Percy Society in 1847, and has been set to an old English air by Dr. Steggall. See the collection of Christmas Carols by Bramley and Stainer, No. 25.]

This *endry*¹ night
I saw a sight,
A star as bright as day;
And ever among
A maiden song
Lullay, by-by lullay.

This lovely lady sat and sung
And to her child she said,
My birdè sweet,
Thus it is meet,
Though thou be king *veray*²;
But nevertheless
I will not cease
To sing *by-by, lullay.*

The child then spake in his talking,
And to his mother said,
I am renownèd as a king
Though I in a crib do lay:
For angels bright
Shall come this night,
Thou know'st it is *no nay*³;
And of that sight
Thou may'st be light
To sing *by-by, lullay.*

Mary mother, I am thy child,
Though I be laid in stall,
Lords and dukes shall worship me,
And so shall kingès all.
You shall well see
That kingès three
Shall come the twelfth day;
For this behest
Give me thy breast,
And sing *by-by lullay.*

Now tell me, sweet son, I thee pray,
Thou art my love and dear,
How shall I keep thee in the way,
And make thee glad of cheer?
For all thy will
I would fulfil
Thou know'st full well in *fa*⁴:
And for all this
I will thee kiss
And sing *by-by lullay.*

My dear mother, when time it be,
Thou take me *upon left*⁵,
And set me upon thy knee,
And handle me full soft:
And in thine arm
Thou'lt hold me warm,
And keep me night and day:
If I weep,
And may not sleep,
Thou sing *by-by lullay.*

Now sweet son, since it is so
That all thine is at thy will,
I pray thee grant me a boon
If it be both right and *skill*⁶,
That child or man
That will or can
Be merry upon my day,
To bless them bring,
And I shall sing
Lullay, by-by lullay.

1. latest. 2. truly. 3. not to be denied. 4. faith. 5. up. 6. possible.

THE GIRLS' ASSOCIATION.

The Treasurer (Miss A. deForest,) sends us the following most satisfactory report of the methods by which, in the space of two years, the cost of the Sunday School organ has been defrayed. It is a signal proof of what can be done by energy and good will: and the fact that exactly one half of the amount came from the Mite Society proves that our congregation is not behindhand with direct donations of money for a good object.

ORGAN FUND OF ST. JOHN'S CHURCH SCHOOL HOUSE.

1890.			
May 18,	Proceeds of Sale.....	\$ 41 00	
Dec. 5,	" "	184 24	
1891.			
April 1,	Proceeds of concert.....	16 20	
1892.			
Jan. 29,	Proceeds of Entertainment.....	70 55	
July 10	" Concert.....	24 10	
Nov. 26,	" Dime Entertainments	48 70	
			\$384 79
Mite Society.....		420 78	
Donations.....		68 88	
Members Dues.....		18 50	
			<hr/>
	Cash paid in full,		892 95
			887 16
	Balance on hand,		<hr/>
			\$ 5 79

ANNIE M. deFOREST,
Treasurer Girls' Association.

St John, N. B., Dec. 23rd, 1892.

YOUNG MEN'S ASSOCIATION.

The Association can point to a record of useful work during the last month, although (for the first time) a promised entertainment had to be postponed. It was found that Mr. Parkin had been engaged to speak in St. John upon the same date as that arranged for Professor Stockley's promised lecture on Ireland. It was very undesirable that two interesting events should clash, and Mr. Stockley, upon being consulted, expressed his own desire to postpone his lecture, which will be delivered on the 3rd of January.

At a meeting of the Committee, it was unanimously decided that the Association should defray from their own funds the entire cost of the decoration of the Church.

Mr. Raymond furnished a most satisfactory report of the society's finances, about \$75 being in hand, and three entertainments still to be given, a condition of prosperity quite unprecedented in our association's annals. The pressure of entertainments has prevented the usual fortnightly gatherings for discussion, which we hope will be resumed early in the new year. By the time these Notes are in our readers' hands they will have had an opportunity of judging the effect of the decorations, in which the members of the Association have been assisted by large re-inforcements from the other societies of the Church. They owe a debt of gratitude to

Mr. J. T. C. McKean, who was good enough to furnish an elaborate scheme for the decoration of the Church, which has been executed as far as our resources admitted.

CORRESPONDENCE

To the Editor of the Church Record.

SIR,— As you have more than once invited free discussion of topics of public interest, will you allow me to express what I believe to be a very wide spread opinion as to the recent episcopal advice with regard to "White Stoles." Everyone understands your own position, and will appreciate your courteous welcome to the Bishop upon assuming his new authority. But your position is not that of all your readers, and many of them regard that direction as a grave mistake, and the letter which explained and defended it as entirely illogical and beside the mark. What are the facts? The black stole (let it be as ancient or as modern as you please) was the usage of the whole Church of England throughout the Diocese within our memory. It was the "general practice," the "usage of the Brethren," to employ the Bishop's own phrases. By what authority has it been declared improper or illegal? Not by the Provincial Synod, which (on the only occasion upon which it discussed matters of ritual, in 1858), expressly deprecated any changes, or the introduction of novel practices. Neither has our Diocesan Synod authorized the coloured stole in place of the black one. Bishop Medley never gave forth any recommendation to his clergy *ex cathedra* on the subject. Accordingly the alteration of usage has been purely unauthorized, purely a matter of individual selection, and imitation of English ritualism. With you, sir, I heartily agree in desiring freedom. I do not wish the Rector of Trinity (for instance) to be compelled to wear a piece of black cloth if he has more pleasure in brighter colours. But why molest people who simply go on in the old ways, wearing the attire which their bishop enjoined at ordination, and which no law of any sort has modified?

You have pointed out the Bishop's mistake as to the date of the introduction of the black stole. But a far more serious blot in the letter is the reference to "usage", as if that usage of the present majority was of old date, and had been authorized by any legislation. If that logic held good, —if the custom of the majority (however arrived at) became the legal obligation of the minority, then it follows that we have got back to the old variety of uses which once prevailed in England, and which the preface of our Book of Common Prayer describes, and declares that "henceforth there shall be only one use."

Even more open to criticism is the reference to the Colonial and Continental Society at the close of the letter, and the suggestion (apparently), that motives of self-interest induce men who otherwise would prefer the novel costume to retain the old. I am not a member of that society, but as so many of the best clergy in our diocese have owed their support to it, I regret that the Bishop should have thought fit to make this suggestion.

It is quite true that the colour of a stole is a small matter, but to the minds of many people it shows the direction. A candid Ritualist has told me that the only ritual he values is that of the Eucharistic vestment, and a coloured stole by itself is an absurdity, except as a first step upwards. If the Bishop does not intend this, it would be well for him to reassure us on the point.

EVANGELICAL.

* * Our correspondent fails to see that, in the note appended to the Bishop's letter in our issue of last month, the logical discrepancy between an Episcopal direction on the one side, and an appeal to a recent usage on the other, was very clearly although very courteously indicated. But we differ from him in considering the matter of any urgent gravity. The clergymen in question acted sensibly in leaving their stoles at home, and being present at the service unrobed. Their respectful appeal will doubtless bear fruit in the future absence of any direction about an ornament which the Bishop has admitted to be unauthorized by law. Probably at the next Synod the clergy will be requested *not* to bring any stoles to the Cathedral.

ED. CH. RECORD.

PARISH NOTES.

Christmas Day was worthily commemorated in our parish. Willing workers had devoted many days to the decoration of the Church, with a success which only the very elaborate work of 1889 ever surpassed. The motto for the year was inscribed upon the front of the south gallery, and the text of the Christmas morning's discourse upon the east and west sides. The pulpit and reading desk were beautifully decorated with pressed ferns, and an entirely new feature, a series of arches in the centre aisle, was suggested and executed by Mr. A. O. Skinner, who also had charge of the side galleries.

The music was in every respect worthy of our traditions, and the choir did not fall short of the standard set in former days, when our numbers were somewhat larger. We are greatly indebted to the aid of Messrs. Mayes and Ewing, while our regular members one and all entered *con amore* into the work. It would be difficult to select one piece rather than other as deserving of special praise for execution; but perhaps the morning anthem, *Tel Deum*, Mr. Ford's new hymn tune to Luther's words ("Give heed my heart, lift up thine eyes,") and the evening Carols, gave the most general pleasure. The exceeding length of the evening psalms, with the brevity of the lessons, placed the choir at a great disadvantage in the early part of the service, against which they contended bravely.

We have also to mention most thankfully, in respect to higher and still more important matters of the service, that the results showed progress as compared with last year. The number of communicants at the two administrations was larger, and the offertory for the poor amounted to no less than \$154. It will be remembered that the parish of St. Mary's receives a share of our offertories. As no help was obtainable from the Swinney Charity this winter, this liberal offertory is doubly gratifying.

The Rector makes two earnest requests to all whom it may concern: Firstly, to send him information as soon as possible of any case of illness in the parish: Secondly, *not* to send him contributions intended for any of our funds. Such offerings, in the case of the donor being unable to place his contribution personally in the alms-plate, should be forwarded to Mr. F. O. Allison, if a matter of Church funds; to Mr. G. E. Fairweather, if for the Sunday School; to Mr. H. Wardroper, if for a Missionary object; or to Mr. W. K. Crawford, if an offering for the poor.

A most important subject was discussed at the last Deanery meeting held at Trinity Schoolhouse; so important that it was much to be regretted that the volume of mere routine business left but scanty time for its consideration. The subject was that of Funerals, and it was introduced by Canon Brigstocke with some brief but weighty observations. The points under discussion related to Sunday funerals, which the clergy of all denominations strongly deprecate, except under circumstances of urgent necessity; to services held in the house, which should be devoted to the consolation of the family, and therefore never conducted in a passage with persons entering and passing; and finally to the modification of the rule of reading no prayers in the Church, but only at the graveside. Canon DeVeber stated that it was his custom in the winter season, to read all prayers except that of committal in the church, where a large congregation could participate in them, and not merely the comparatively small number who accompanied the coffin to the cemetery. The Rector (we may add) has decided to follow this rule in future, and intends always to request a bereaved family to permit of a service being held in the house in the morning of the funeral, when all is quiet, to be followed if possible by the service in the Church in the afternoon. We may add that our own Church suffers under the very serious disadvantage of the centre aisle being too narrow for the convenient passage of pall-bearers. We hope that at the next Easter meeting, this matter will occupy the attention of the congregation, who may empower the Vestry to deal with it.

As we go to press, we are enabled to record that the Christmas Party has been an unqualified success. The credit of the work is solely due to the Junior Girls' Association, and their helpers Mrs. Harrison, Mrs. Robinson, Miss Hunter and Miss See, but all their efforts might have been spoiled by an unfortunate mistake about the ordering the Christmas Tree. Hamlet without the pince of Denmark would have been a success compared to a Christmas party without a tree. We owe to the prompt kindness of Mr. Mathers, who at once gave up his own, and helped in its erection, an expression of gratitude he will not value less because it comes from a great number of children.

Exigences of the printing press, and conditions of delivery make it often uncertain as to the exact time when our numbers reach the reader. But even if retarded a little our reader will not deem the utterance less earnest and heartfelt with which the Editor wishes one and all a 'Happy New Year,' and prays that the people may "go forward" in faith, courage, and charity, with the grace of God, and the possession of His blessings.