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PARISH NOTES.

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

Vol. I.

FEBRUARY, 1891.

No. 1.

PARISH OFFICERS.

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Wardens:

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Vestry:

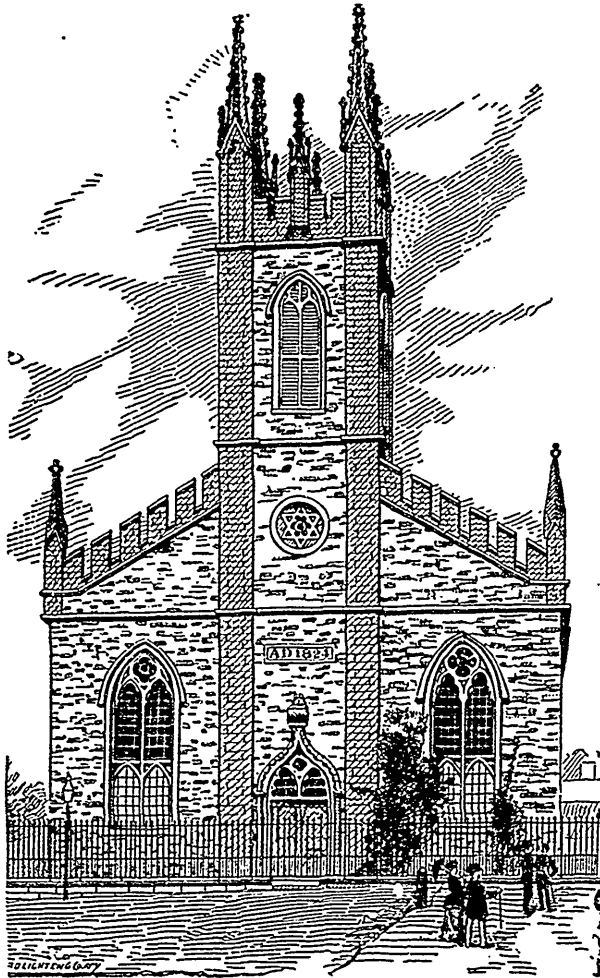
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C. MASTERS.
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DR. J. C. HATHEWAY.

Vestry Clerk:

FRANK O. ALLISON.

Organist:

JAMES S. FORD.



COMMITTEES.

Finance:

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

Guilding:

J. R. Armstrong, W. K. Crawford, W. M. Jarvis, R. B. Emerson, T. B. Hanington.

Band:

W. M. Jarvis, J. R. Armstrong, J. R. Ruel.

Sunday School:

J. R. Ruel, W. M. Jarvis, W. H. Merritt, J. R. Armstrong, G. F. Smith, T. B. Hanington.

Pews and Seatings:

J. R. Ruel, C. Masters, W. H. Merritt, T. B. Hanington, J. C. Hatheway, G. W. Jones.

Charitable Relief:

The Church Wardens, W. K. Crawford, W. H. B. Sadleir, R. B. Emerson.

Church Music:

Mrs. J. R. Armstrong, Mrs. Jardine, T. W. Daniel, Dr. J. C. Hatheway, J. S. Ford, G. L. Robinson, F. H. J. Ruel, G. C. Coster, C. Masters, M. F. Manks.

SERVICES IN THE CHURCH:

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

Wednesday.—Evening Service according to notice.

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

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

PARISH NOTES.

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

ISSUED MONTHLY.

TERMS: - FIFTY CENTS PER ANNUM PAYABLE IN
 ADVANCE. SINGLE COPIES, 5 CENTS.

All Articles, Contributions, Letters or Matter pertaining to the
 Editorial Department should be addressed to the Editor, 3 Pugs-
 ley Building, City.

Communications in regard to Advertising, Changes in Addresses or in
 the Subscription List, and all remittances should be addressed to
 A. O. SKINNER, King Street, City.

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

TO OUR READERS.

The last issue of that useful little pamphlet whose name we have borrowed states, in effect, that it is only issued "in default of a regular Parish Magazine which in some future time may become a realized hope." Through the efforts of the Young Mens' Association the first number of that Magazine is now published.

We expect to be able to give timely notice of everything of importance about to happen in our Parish, and to keep readers continually informed of all parochial work. We can even aim a little higher, intending to print from time to time articles and sketches by well known writers which, we hope, may be of interest not only to those connected with our Parish, but also to a general reader.

The "Forum" has been publishing a series of very interesting articles by distinguished divines and others showing the influences at work in the formation of their lives and characters. They are very instructive and suggest most serious thoughts to us that we should avoid those associations which do not tend to righteousness.

It was suggested at a recent meeting of the V. M. A. that the Association procure rubber pads for the stairs leading to the galleries of the church. We consider the suggestion an excellent one, as the defect to be remedied is most pronounced and annoying.

We hear with much regret that the Rev. J. O. Crisp has finally decided to leave St. Jude's, Carleton, about the end of March. With his departure the church will lose a most excellent man, faithful in ministration, full of zeal for his work, and one whom it will be difficult to replace at the present time.

It is rumoured also that the Rev. C. J. James intends to leave the Parish under his control, but we trust the report is without foundation.

THE TWO ARCHBISHOPS.

Although the legal ties which bind the Church of England in Canada to the Mother Church may be relaxed, there remains enough of loyalty and filial love to make each important event in the history of either body, a matter of more than passing interest to the other. And so the death of the Archbishop of York, and the recent appointment of a successor to the Northern primacy, have been to the churchmen of New Brunswick, something of far deeper import than a mere newspaper record, another step in "the old order changing, giving place to new."

Two men more different in every personal and intellectual quality than William Thomson and William Connor Magee, can hardly be imagined. The Englishman and the Celt, the ecclesiastical statesman and the pulpit orator, the logician and the master of the passions, it would be easy to prolong the antithesis. As the writer of these lines remembers the occasions upon which he heard them, the contrast comes vividly to the mind. Archbishop Thomson, a very king among men physically, with a voice which alone commanded attention (though certainly not a *'Vox et præterea nihil'*;) standing up in the pulpit, reading from his manuscript without a gesture except a slight movement of the right hand, compelling every hearer to listen, to follow his arguments, to accept his conclusions, he stood by himself and none who ever heard him questioned his adequacy as an overseer in the church.

But what a contrast to the other! It is a Sunday morning at the Chapel Royal, St. James's, and the papers have announced the Bishop of Peterborough. Happy if our entry is secured into that most guarded of sanctuaries! Many stand outside and find that no *"Open sesame"* is within their reach. We see at last the preacher, an intensely Celtic face, a voice vibrating and carrying an electrical power of absorbing sympathy, all this before a few sentences are uttered tell us that we are listening to a preacher of the first order, one who stands in the rank of Liddon and Farrar, Brooks and Spurgeon, Maclaren and Boyd Carpenter. It is no mere popular speaker that we listen to, no mere fluent instrument of platitude, but one who condenses thought and argument in the tide of his eloquence, so that one longs for the pause of repose and yet is eager to listen again.

The histories of the two Archbishops make another contrast, not less remarkable in its way: one is a history of uninterrupted success, and that in spite of an initial failure in the honor schools at Oxford. The story is told at Queen's College, Oxford, that once, when Dr. Thomson was Provost, an undergraduate of the College, having obtained a 'first-class' in the final schools, was seen displaying his satisfaction in a rather uproarious way. The Provost met him and asked the reason of his behaviour: "*Ah, Sir, you don't know what it is to get a first-class!*" was the reply. But like Newman, Thomson's first failure was his last. The highest place in his own College, the Preachership at Lincoln's Inn, a Bishopric, then the Primacy of York, all came to him. As his witty colleague, Bishop Wilberforce, said to him, 'there was only Canterbury and Heaven left to desire.' And his rule was wise and

moderate, though he could be stern enough with opposition in his Northern Synod, and made no concealment of his staunchly Protestant attitude. But he was no narrow bigot, no mere partisan; and of the less-known incidents in modern church history, none is more interesting and even pathetic, than the account of the increasing though hopeless efforts of Archbishop Thomson, acting in concert with his friend, Bishop Fraser of Manchester, to save the unfortunate Mr. Green of Miles Platting from the consequences of his own fanaticism, and the unscrupulous tactics of his party.

As a scholar or contributor to theological literature, the late Archbishop will hardly take a conspicuous place, although his treatise on the '*Laws of Thought*,' is, and will long remain a standard introduction to logic. His share in the "Speaker's Commentary," marks his honest effort to bring English people abreast of the knowledge of the time with respect to problems of Biblical criticism, and though the work as a whole, is hardly a permanent addition to English theology, it includes many excellent parts, such as the Commentary of Westcott on St. John, of Evans on the Corinthians, and of Gifford on the Romans.

When we pass to the career of his successor, we descend for a long time to far lower latitudes in the ecclesiastical world. A curacy in Ireland, the incumbency of a proprietary Chapel in Bath, even the appointment to a similar sphere in London, were hardly the prizes to which he aspired, and when he returned to Ireland as Rector of Enniskillen, few would have dared to prophesy that this exit was a prelude to later advancement. A deanery followed indeed, but Irish deaneries are many, and valuable chiefly in their historical associations. At last came the opportunity: the crisis of the Irish Church approached, and Mr. Disraeli felt that the debating power of his party in the House of Lords would be strengthened by an Irishman. So the diocese of Peterborough, vacant, was bestowed on Dr. Magee. The great debate came, the new bishop made a speech which revealed an orator of the first rank. Like John Bright, Bishop Magee knew the priceless advantage of speaking seldom, and only on great occasions. To critics who blamed the appointment on other grounds, his excellent management of his diocese was a sufficient answer. He wisely sought the aid of Dr. Westcott, as his Examining Chaplain, and was fortunate in having few difficult cases or impracticable men in his mainly rural diocese. In opinions he has never withdrawn from the strong protestant utterances of his earlier years; fully respecting the older school of historic High Churchmen, he has been sufficiently outspoken with regard to the newer school, their ulterior aims, and their methods of policy. A man who now has left behind him the landmark of "three score years and ten" will bring to the great responsibilities of his new position, a ripe experience not lacking, in his case, a sufficient amount of energy.

It would be ungracious to consider whether a still better appointment might have been made. It is enough to recognise that Archbishop Magee will not fall behind the dignity and requirements of his position; that many of his predecessors have been less capable of filling it adequately, and that in the present day, when economic and social questions, no

less than those concerned with theology, come before the public conscience, it is well that the great officers of the Church should include among their number those endowed with keen knowledge of the world, and aptitude for vigorous and persuasive exhortation. No member of the English Universities will grudge this somewhat tardy compliment to the sister University of Dublin, among whose sons the Salmon, Reichels, and Lees, might well have claimed earlier recognition; and every loyal member of our Church will offer his prayer that the new Primate may receive God's blessing in his arduous work, that he may, "with all faithful diligence, banish and drive away all erroneous and strange doctrine," and that he will "maintain and set forward quietness, love, and peace among all men."*

J. DESOYRES.

*Book of Common Prayer—Form of consecrating an Archbishop.

THE GAME OF CURLING.

My experience of the game of Curling dates from the year 1882. Previous to that time I was aware that there was such a game, but in my mind it was associated with brooms, stones, and Scotchmen, and altogether it seemed to me a most foolish and incomprehensible proceeding.

Entering a curling rink for the first time I saw a sheet of ice divided into two equal portions by a ridge of frozen snow. On each portion were eight men with brooms in their hands, who appeared to be laboring under great excitement, judging by their gesticulations and shouts. The first words I could distinguish were, "Now, sir, just crack an egg on the back of that one." I looked in vain for the egg. No doubt it was cracked, for after the player had sent up his stone I heard shouts of "Well played! man, but you're a great curler." The next command was "just take a wick off that stone." This was before the days of electric lights here, and I supposed it had some reference to lighting the lamps for it was beginning to get dark, but I found on inquiry it meant to strike one stone so as to glance off and strike another. Being naturally of an inquiring turn of mind, I began asking questions about the game and ended by getting quite interested, so much so that shortly afterwards I was elected a member of St. Andrew's Curling Club.

There is little doubt but that the game originated in Scotland, and by a process of evolution passed from the stage when it was played with rough hewn stones with holes for the finger and thumb, to its present state with all its accessories of polished stones with silver-mounted handles, and elaborate rules for its government. From Scotland the game has gone with the ubiquitous Scotchman to every part of the globe where there is a chance of getting ice, but in no country has it taken such a firm root as in Canada, where the conditions are so favorable to its success as a winter game.

Briefly, the game consists of two circles of fourteen feet in diameter marked on the ice, the centres of which are

thirty-eight yards apart. There are four players on either side, each of whom plays two stones alternately with his adversary, the object being to get the stones as near the centre of the circle as possible, and to prevent his opponent from doing likewise.

Seven yards in front of the centre of the circle is a line called the "hog score," and all stones which do not pass that line are removed from the ice. Stones which pass through the circle do not count.

The Rinks consist of four players on each side. First, *The Skip*, who is captain of the rink and stands in the circle to direct the game until his turn comes to play. The skip is supposed to have great skill and judgment, as he decides which is the best shot to call for. He also gives the player the direction or "borrow" in taking aim by placing his broom on the spot, for it must be understood that the stone being delivered with a twisting motion does not go straight to the point aimed at. The skip almost invariably plays last taking the direction from his mate, and on the skill with which he delivers his stones the success of the game mainly depends. Second, *The Mate*, who directs the skip while playing his stones. He plays third or just before the skip. Third, *The Second Player*, who plays next before the mate. Fourth, *The Lead*, who plays first. The latter post is usually assigned to the newest players in the rink—I suppose because it is less fun trying to put your stones into an empty ring than playing to knock out your adversary's stones or guard your own; but notwithstanding all that, the lead is a most important man, and many a game has been lost that would otherwise have been won but for his inefficiency.

To describe fully the game with its ever varying changes and chance, the curling dinners with the accompanying songs, speeches and good fellowship, and the health, strength and happiness that follow in the train of the noble game, would require far more space than has been placed at our disposal.

I will merely mention two of the characteristics which account for its high standing as a game of skill, namely, the absence of the professional element with its usual accompaniment of betting and gambling, and the fact that old and young can participate in it with equal enjoyment. One rarely sees a man past middle age taking part in a cricket or football match, and gray hairs are seldom connected with snowshoes and never with a toboggan, but it is a common sight to see two generations taking part in a curling match. Nothing to my mind speaks more strongly in favor of the game of curling than the never failing interest felt in it by those who have once enjoyed it. F. O. ALLISON.

USHERS AND USHERING.

In another column will be found a communication from Mr. H. C. Tilley, the energetic chairman of our Ushers' Committee. Without a doubt something must be done to remedy the present state of affairs, and it is clear also that

the pew owner and owner of sittings in our church will have to be the actors in any proposed change.

We fear that too many of our pew owners are inclined to be hostile to the Ushers' Committee because strangers are sometimes introduced into pews when the owners happen to require the sitting themselves. The committee has been told a number of times by different well known pew owners that the ushering was performed in a much more satisfactory manner before it ever existed, quite forgetting that the average attendance of strangers has slightly increased since that time.

It will be found in the majority of cases that the pew owners who consider that they have most cause for complaint are those who are not invariable attendants of the church. At present mistakes are natural; the ushers to guide themselves in the selection of stray seats must rely upon their powers of observation, upon stray rumors, or else must draw their information from that encyclopedia of useful knowledge on all congregational matters—the sexton. Of course, occasionally, even the most punctual attendant gets crowded out, for now and then a stranger walks past the usher with perfect assurance of ability to escape danger, or sometimes an usher forgets a number, or believes that pew 88 is pew 89. Often the stranger himself objects to the sitting allotted to him and quietly selects one more after his liking. It was not very many evenings ago that one of our most obliging committee-men walked nearly to the head of an aisle to a vacant sitting, only to find that the stranger whom he was accommodating had calmly ensconced himself in a seat much nearer the door—that stranger is now a marked man.

We need not stop to discuss the advantages of the Ushers' Committee. Take any fine Sunday evening when visitors fairly throng to our doors—remove the ushers and picture the result! The important question is, what shall be done? Two paths are clear, either discourage the visitor and stranger from coming, or else accommodate him as best we can. Who will champion the former plan?—certainly we will not.

How then can the pew owner best accommodate our visitors with the least inconvenience to himself and other pew owners? Clearly by notifying the ushers of those occasions when he will not require his seat. Could not a pew owner who knows that he will only require one or two seats in his pew on any particular occasion mention the fact to the ushers at the door as he passes in? More than one pew owner does that already, and their forethought is greatly appreciated. Again, a pew owner at morning service might well state that he does not intend to return that evening, or when, on leaving the city or from sickness in the family or from any other reason, he knows that he will not be at church on Sunday, a simple post-card to the Chairman of the committee would be a great favor not only to the ushers but also to those pew owners who do not intend to be absent. Simple consideration for the wants of others, is, we think, very largely the solution of the difficulty.

We would be glad to have the opinion of any pew owners on the subject.

QUESTIONS.

[Answers to the following questions must be sent before the 15th of the month, to the Editors. Correct answers with the initials of the sender, will be acknowledged in the next number. A prize will be given at the end of the year, for the best answers.]

1. Explain the word Prophet. What is its meaning in Exod. vii, 1?
2. In what respects did John the Baptist resemble Elijah?
3. What is the meaning of the word "Lent"? Quote passages from the Bible to show what spirit and efforts are required of us by God, then and at all times.

The Ladies' Society of Church Workers.

This Society was started in November, 1888, and is therefore a little more than two years old. It has a fairly large membership, but might well be increased till it included all the lady members of the congregation. Since its organization the Society has paid over towards the Building Fund, the sum of \$839.99; and in addition to that, they have on deposit in the bank or New Brunswick, the sum of \$300, the proceeds of a sale in December, 1889, to be devoted to the same purpose, making a grand total of \$1,139.99.

There are many lines of work that might well be taken up by this Society, but a new Sunday School building was felt to be such an urgent and pressing need that they decided to devote their energies towards that object until further help was no longer needed. The building is practically finished, and ready for occupation, but as there is still a debt upon it, independent of the amount secured by debentures, the work of the Ladies' Society is not yet finished.

They intend holding a Sale of Useful and Fancy Articles, with the added attractions of High Tea, Ice Cream, Candy Table, &c., on Friday, the 6th, and will devote the proceeds to the Building Fund. The work of the Society has been carried on heartily and harmoniously, and the members can take courage and go forward, trusting that their future efforts for whatever department of Church work may be as successful as they have been in the past.

THE Y. M. A.

Many interesting meetings have been held during the past season, though the attendance, owing largely to the fact that the Association has not had any regular place of meeting, has not been everything that could be desired. Several instructive papers have been read and elaborately discussed. Among them might be mentioned a paper by Mr. A. O. Skinner on "An Ideal Franchise," another by Mr. E. H. Turnbull on "An Ideal Assessment Law," a third by Mr. H. C. Wetmore on "An Ideal Educational System." The latter paper is at present under discussion. Surely after the presentation of such articles the members might well be considered idealists, but, though it might seem otherwise,

the discussions and essays have been found of great practical value.

It is intended at a slightly later date to again establish a mock Parliament with public meetings. This was found last year to be a great success.

We wonder that members do not attend the meetings better. The average number at present is not more than 12 or 15. We look for a great improvement in this respect when the Association moves into its new quarters in the Sunday School. Every young man in any way connected with the church ought to be an active member of the Association.

THE GIRLS' ASSOCIATION.

The sale announced in the last PARISH NOTES was a great success, the proceeds amounting to \$176.62. These were added to the Sunday School organ fund, and the sum now on hand amounts to \$221.87. There is also the sum of \$99.83 in the hands of Mr. F. O. Allison, \$50.13 of which was realized from a sale conducted by the Misses Knodell and others, and \$9.00 from Miss Gilmour's sale, making a grand total toward the fund of \$312.70. After deliberation the Council decided upon getting a pipe organ with two manuals, as such an instrument will also be serviceable for church choir practices, and thus will be a means of saving fuel and light.

To assist in raising the required sum (\$850), a Mite Society in connection with this Association has been formed, the girls wishing their new organ to be a result of their united efforts. The members of the Vestry have kindly volunteered to assist them by a loan of \$300.

The young collector's speak gratefully of the response already given them by the parishioners, and are full of hopeful anticipations for the success of the undertaking.

The members of the Mite Society are—

- Miss J. R. BARLOW.....Treasurer.
 " LESTER.....Secretary.

COLLECTORS.

- | | |
|-----------------------|---------------------|
| Miss Alice Armstrong. | Miss Lottie McKean. |
| " Minnie Beverly. | " Nellie McGivern. |
| " Ethel Butt. | " Maggie Melick. |
| " Edith Cochran. | " Emma Payne. |
| " Grace Hanington. | " Nellie Perkins. |
| " Jennie Knodell. | " Bessie Swann. |

THE SUNDAY SCHOOL.

The Rector has appointed Mrs. J. A. McAvity and Mrs. H. P. Hayward, to the charge of classes in the Sunday School. Mrs. Hayward was a teacher in our school in former times, and will be welcomed by several old-time colleagues in returning to the work. The Rector received with regret the resignation of Mrs. G. Murray, her class will in future be undertaken by Mrs. Daniel, whose continuance on the active staff of our Sunday School is a matter for congratulation.

The Rector's Bible Class had become too large for management, and difficulty had been found in fixing a convenient hour on Sunday afternoon. It has been decided to divide it into two sections; the senior portion under the Rector's charge to meet on Thursday evenings, at 7.15. The juniors will be taught by Mr. G. G. Ruel, and will meet at the Sunday School at the usual hour, the Rector's study being reserved for them.

During Lent the offertory will be given to the Shingwauk Home.

THE CHOIR.

The only work of any considerable magnitude now being undertaken by the choir, is the "Crucifixion," a most effective and beautiful composition by Sir John Stainer. It is written for tenor and bass soloists with quartettes and choruses, and will be given as part of a short special service during Passion week. The soloists will be Mr. A. H. Lindsay, and Mr. Daniel.

Gaul's "Ten Virgins" will shortly be put in preparation.

Mr. T. Daniel, one of our most valued members, leaves us on the 28th of February, to take charge of the choir of the Leinster Street Baptist Church. While most unwilling to lose Mr. Daniel, he bears with him our most cordial wishes for his future welfare.

Next Sunday evening, February 7th, that beautiful little hymn, "Through the day thy love has spared us," will be sung by the choir to a new and original setting by Mr. Ford, which fully sustains his reputation for sympathetic treatment.

At a very early date, the choir will render Mr. Ford's anthem "Rock of Ages." The anthem, it will be remembered, was written by Mr. Ford at the Rector's request, very shortly after the former's arrival in this country. It bears on its title page a dedication to Mr. deSoyres.

Commenting upon this Anthem, the Leeds "Mercury," one of the leading Provincial papers in the north of England says:—

"James S. Ford's Anthem 'Rock of Ages,' for soprano solo and chorus, is unmistakably modern in tone and feeling; though there is nothing in it which can be pronounced inconsistent with the requirements of divine service. It opens with an organ prelude, after which the solo commences the words in turn being taken up and repeated by the chorus; the finale is well worked out, and [the half-dozen closing bars with their effective change of time, afford the requisite contrast to the preceding *fortissimo* passages. The accompaniment and general treatment betoken the possession of no little ability; and though rather long, the work is thoroughly pleasing, and will be found suitable for many special occasions."

NOTICES.

Church Notices.—Arrangements for Lent include a course of Sermons on Sunday mornings, upon the "Central Articles of Religion." Feb. 15th, Art. VIII, "of the Three Creeds." Feb. 22d, Art. IX, "of Original Sin." March 1st, Art. X,

"of Free Will." Mar. 8th, Article XI, "of Justification." March 15th, Art. XII, "of Good Works."

On Sunday evenings a course of Lectures upon the subject, "*Aids to Devotional Life.*" Feb. 15th, Jeremy Taylor's "Holy Living." Feb. 22d, "The Pilgrim's Progress." March 1st, Baxter's "Saints' Everlasting Rest." March 8th, Law's "Serious Call." March 15th, Keble's "Christian Year."

On Ash Wednesday there will be morning service at the Church at 11 a. m.

During Passion Week there will be Daily Services at 5 p. m., except on Good Friday, when the service will be at 11 a. m.

Confirmation Classes will meet at the Rector's house. Notice later of day and hour. The Confirmation will be held in the week after Easter.

Y. M. A. meetings for February on Fridays, the 13th and 27th, at the Sunday School house. All members please attend.

Ushers' Committee.—The Chairman, H. C. Tilley, requests that members of the Committee who are unable to attend on Sundays allotted to them, will kindly send him notice not later than the Friday preceding.

CORRESPONDENCE.

[All communications must be accompanied by the writer's name, while tolerating a "*nom de plume*," it is preferred that correspondents permit their correct names to be published. The Editors do not hold themselves responsible for ideas expressed in this column.]

OUR USHERS.

To the Editors of Parish Notes:

Probably one of the most important positions in connection with the lay work of the church, is that of an usher.

The Stone Church has an exceptionally good staff of ushers, and it is through their efforts that strangers coming to the church are accommodated in the best manner possible.

Although it is difficult, under the present arrangement of pews, to satisfy both pew holders and strangers, yet I think, with but very little trouble, a plan might be devised by which each pew owner could let the chairman of the Ushers' Committee know how many sittings (if any), he could place at his disposal. If some such plan could be adopted, it would prevent much trouble, and be found a great convenience.

I must admit that it is unpleasant for a pew owner to come to church and find that some usher has filled his pew. I know by experience that this is sometimes done, and I also know that pew holders decidedly object.

The question then naturally arises, what are the poor ushers to do? They get into hot water on every side. At present all pews, with the exception of one or two, are either sold or rented, and as the accommodation is limited, and strangers must have seats, I feel sure that our pew holders will comply with the suggestion made.

It is hoped that, at an early date, an arrangement will be made by which the owners of pews may be conferred with upon this subject.

HERBERT C. TILLEY,
Chairman of Ushers' Committee.

Some Notes on Our Sunday School.

STANDING in the doorway, or mingling with the crowd of people that flocked to our Sunday School at the dedication last Wednesday, the most frequent expressions that met the ear from every side were: "What a beautiful building." "How bright and cheerful."

Many were the references made to the life and work of our former Rector, of whose energy and loving care for the little ones of his Parish the old Sunday School building was a fitting monument. That building has now passed away, but the result of his good works will last even longer than the memory of those who knew him.

There was a special dedicatory prayer by the Rector, so perfect in every way, that we cannot resist the inclination to print it.

ALMIGHTY GOD, who hast promised to hear the petitions of them that ask in Thy Son's Name, we seek Thy blessing upon the house which this day we dedicate to Thy service. We know that the labour is lost unless Thou build the house, and we pray that it may be reared upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone.

Grant Thy grace and blessing to our Superintendents and Teachers, that they may by their life and doctrine set forth Thy true and living word, and faithfully and lovingly instruct those who are committed to their charge.

Grant that Thy little ones may in this house be brought to Thee, may learn the good tidings of Salvation, may be educated in the nurture and admonition of the Lord, so that out of their lips Thy praise may be perfected.

And give Thy Blessing also to all other works that shall here find place; that whether in missionary or devotional meeting, whether in the gatherings of our congregation, the efforts for charitable work and mental improvement, or in the joyous pastimes of our children, all may be consecrated to Thee; so that whatever we do, in our life, and our actions, we may do all to Thy Glory.

Grant these our prayers for the sake of Thy Son, our Saviour, Jesus Christ.

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