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St. John's Church Record.

And Parish Notes.

Vol. 2.

NOVEMBER, 1892.

No. 22

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

Wardens:

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W. H. MERRITT.

Vestry:

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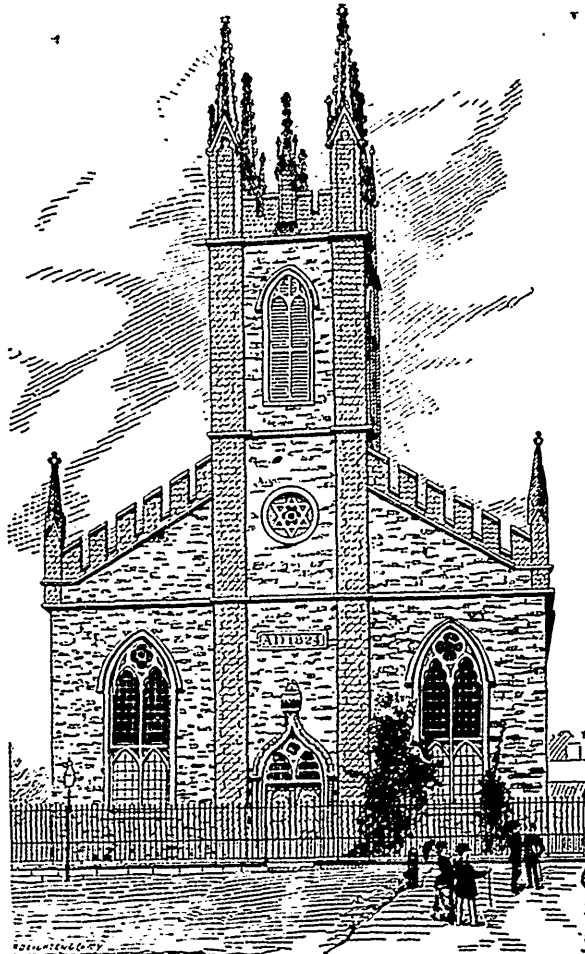
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Organist:

JAMES S. FORD.



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Organist—Miss Wilson.

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Mrs. Howe.
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Miss Armstrong.
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Dr. Wetmore.
Mr. H. C. Tilley.
Mr. W. Scott.

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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.
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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
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NOVEMBER, 1892.

THE SUNDAY SCHOOL.

The subject of Sunday schools, their reason of existence, their weak points, their due principles of management, their place in the fabric of religious education,—all these matters have been discussed from all points of view in the course of the last month. By a curious coincidence, the same subject had been debated at the September meeting of the Clerical Association, when an able and amusing, if slightly paradoxical paper was read by Dr. Williams, whose prescription for the weakness of the Sunday School was none other than the Japanese *Hari-kari*, or 'happy dispatch.' But he did not obtain a proselyte among his clerical hearers, and in the course of later discussions, even the least laudatory advocate maintained the necessity of the Sunday School's existence.

Two points more especially seem deserving of notice in relation to this subject. It is clear that, even under most favorable circumstances, the Sunday School has a hard task. Helped but little by home teaching, enjoying the meagre opportunity of about forty minutes instruction each week, it needs the concurrence of skilful sympathetic teachers and willing pupils, to attain any good results. And even when we have secured our teachers,—do they teach? It would be ungrateful to criticise voluntary and loving help, giving all that it can: let us look higher. If teaching be an art in itself,—can our clergy claim to possess it? Who does not remember Charles Dickens' satirical, but often too true description of the clerical address to an infant school, "full of words like 'sepulchre',—so familiar to childhood." We recollect George Eliot's inimitable description of the Rev. Amos Barton's sermon to the aged paupers:—

"He talked of Israel and its sins, of chosen vessels, of the Paschal lamb, of blood as a medium of reconciliation; and he strove in this way to convey religious truth within reach of the pauper mind. This very morning, the first lesson was the twelfth chapter of Exodus, and Mr. Barton's exposition turned on unleavened bread. Nothing in the world more suited to the simple understanding than instruction through familiar types and symbols! But there is always this danger attending it, that the interest or comprehension of your hearers may stop short precisely at the point where your spiritual interpretation begins. And Mr. Barton succeeded in carrying his hearers' imagination to the dough tub, but unfortunately was not able to carry it upwards from that well known object to the unknown truths which it was intended to

shadow forth. Alas! a natural incapacity for teaching, finished by keeping terms at the university, is not apparently the medium through which Christian doctrine can be instilled into ignorant minds."

The remedy for this, both for the clergy as for the Sunday school teachers, is to learn the art of teaching. They must not rest content with the old methods which were proved failures except with clever children. If they cannot be present when a really competent teacher takes a class, they can enquire as to his *modus operandi*, and they have their own material in their own class, not indeed for fanciful crotchets, but for reasonable experiments in methods of tuition, duly noting and comparing results.

The other point of serious importance is the material of instruction. The time being so limited, the question of selection becomes of the first importance. And here, most unfortunately, the opportunity for controversy presents itself, and the utterly false and illogical issue of 'Catechism *versus* Bible,' is enunciated and becomes subject for declamation.

Every reasonable and instructed member of the Church of England accepts Prayer book and Bible as supplementary not antagonistic elements. The Bible is first and last, the only source of revealed instruction, the only criterion of orthodox doctrine. But deduced from it, "by certain warrant of Holy Scripture," we possess creeds which focus the teaching of the Bible in concentrated light; we have prayers which echo the spirit and follow mainly the words of Biblical devotion; we have a Catechism which compounds the material of the Christian layman's faith, the Apostles' Creed, Decalogue, and Lord's Prayer. If all are agreed as to the substance, there remains only the questions of proportion. There may be defect or neglect on either side. That the present age, with all its ecclesiastical zeal, has lost too much of the old familiarity with the Bible, is undeniable. We may know more about Saints' Days and Ember Seasons, but a good deal less about Prophecy and Miracles.

The curious phenomenon of a Bishop (Dr. Potter of New York) recently misquoting one of the most familiar of our Lord's sayings in an elaborate essay corrected for the press, is a significant and not too cheering sign of the times.* It should not cause us to neglect our Prayer books, but to give most careful study to our Bibles in preparation for the Sunday School. We do not believe that, on the Evangelical side, there is any ground for the accusation that we relegate the Prayer book to the background. Believing, as we do, that under Providence our Church was guided at the Reformation to make a wise selection of what was truly Scriptural in the older service-books adding to them and arranging them with that sanctified common sense which is her distinguishing characteristic, we will never give up this precious possession. There may be room for future simplification, for the elucidation of ambiguous phrases, but *in substance*, the Prayer book will stand and fall with the Church herself.

Such attacks upon her services as have been unfortunately

*Curiously enough, Bishop Potter's statement that the Jews would not draw an ox or an ass out of a pit on the Sabbath day, might be supported by a passage in the Talmud (*Gemara*, Schabb. 128, 2), but he refers in his foot-note not to this doubtful authority, but to Luke xiv. 5, apparently without verifying his quotation.

heard of late in England, find no sympathy we believe in our Dominion. The assertion that her services by themselves are meagre and imperfect, and require to be patched out from the Sarum Use or some other abrogated liturgy, we meet with indignant denial. When we find Lord Halifax, the president of the so-called 'English Church Union,' declaring that "*Our Communion service, if taken alone, is absolutely insufficient as the expression of worship due from man to God,*"* we can only pray that our dear old Church may soon be delivered from a Society which can put forth such foolish heresies, and rejoice that there is no danger that our laity will be infected by them.

The Sunday school will be the best vestibule of the Church, if all party feeling is kept out of it, and we teach our Bible and Prayer book as they stand,—the one written by inspiration, and the other not without guidance and permanent blessing. Like the ivy round the oak, the two adorn each other. If we are to regain for the Church of England in this province that portion which belonged to her once, and which is her rightful destiny, we must revert to the older practice of our Church. The simple teaching of the Bible, as re-affirmed at the Reformation, and finally reflected in our present Prayer book and Articles, this must be the spiritual food of our children. Then they will fill in time the places of their fathers, and create a posterity of loyal Churchmen and faithful servants of Jesus Christ.

* See *Guardian* (Sept. 14, 1892) page 1377, quoted by Bishop Alfred.

PARISH NOTES.

After the usual summer absence of teachers and scholars, our Sunday School has resumed its full force and activity.

The quarterly children's service was held in the Church on Sunday afternoon, October 16th, and was well attended. Mr. Carl Smith delivered an address from the lectern on the subject of "the children of the Bible"; illustrated especially by the incident of the boy with the five loaves and two fishes. We have lost the services of Mr. Pickett, who has offered himself for another department of parochial work, his class being taken by Mr. Walter Scott, a teacher of long experience. Miss Hunter's resignation through ill health, after long and most efficient work, has been already recorded. Her fellow teachers and pupils presented her with a copy of the Bible (Revised Version) and Prayer book, accompanied by an address. Her class is now taken by Miss Dorothy Armstrong.

A very serious loss is now impending in the departure of Miss Wilson, to whom both the Sunday School and Church are deeply indebted for invaluable help at the organ. She has accepted the post of organist at St Stephen's Church, a position of importance, as the music of that church has always attained a high reputation, which it will not forfeit, we are sure, under its future directress. She has generously consented to help us until the return of Mr. Ford, and in her future career she will bear with her the sincerest gratitude and heartiest wishes from the congregation and Sunday School of St. John's Church.

A meeting of the Sunday School Association was held at

our Schoolhouse last month, when a paper was read by Rev. G. E. Lloyd upon the value of Sunday Schools in the work of religious education. There was a very large attendance, completely filling our Association room. We regret that we have not space to print Mr. Lloyd's paper this month, but for the benefit of those who were not fortunate enough to hear it, we may mention that it was a forcible plea for religious education on Church of England lines, emphasizing the value of the Sunday School as the true link between the Church and the secular day school, but holding up the ideal in the condition where religion, not only theoretical but practical is the very central part of school life and work. In the discussion which followed Mr. Roy Campbell of Dorchester, Mr. Stevens, Mr. Eatough, and Mr. A. H. Hanington took part. We regret that so few competent laymen can be induced to speak in these discussions, and are sure that the managers of the S. S. Association would welcome them heartily. On Monday, October, 17th, our church was placed at the disposal of the Association for a service of intercession. Canon Brigstocke delivered an earnest address upon the spiritual needs and aspirations of our teachers, and upon the helps which will carry them through the many difficulties of their work. At the public meeting which was held the same evening in Trinity Schoolhouse, addresses were delivered by Mr. Parkinson and others, the laity again being conspicuously absent. We were glad that Mr. Raymond took occasion to enter a forcible protest against the too prevalent custom (among some clerical speakers on education,) of sneering at our national Schools, and thereby weakening the hands of the excellent Christian men and women who teach in them. Whatever be a man's opinion about the merits of secular and denominational education, our duty is to make the best of existing circumstances. It may be remarked also that no less an authority than the Archbishop of Canterbury at the recent church congress gave high praise to the religious influence of Board (i. e. secular) schools in England:—"the immense teaching body living and working to a standard which few standards rival."

The first meeting of the Y. M. A. after the summer's recess was in all respects a notable one in its annals. It was very largely attended, and a hearty spirit of zeal promised well for the season's work. It was decided *in. con.* to suspend the constitution, and regard the meeting as the annual one. The elections were at once proceeded with. On the motion of Mr. H. C. Tilley, the Rector was proposed as the future president, and unanimously elected. Dr. Wetmore's zealous work for the Church in so many spheres was acknowledged by an equally unanimous appointment as Vice President. After a ballot Mr. A. E. Raymond was chosen as secretary, (Mr. Tilley having pleaded his many engagements in declining nomination), and Messrs. Beverly, Tilley, B. Fairweather, and A. O. Skinner, were chosen as the future committee of management. Discussion commenced immediately upon the work of the future. It was recognised that the establishment of a public Debating Society last year had not been of advantage to us. It had smothered the old time private debates, when our younger speakers tried their strength,

and had not made up for this by any special benefit. While fully recognising the good intentions and zeal of those who had suggested the plan and had drawn up a code of rules, it was felt that the wisest step would be to go back to our old position. As soon as the general meeting had adjourned, the officers and committee set to work to arrange a programme for the coming season. The president was able to announce that Mrs. Alfred Morrissey had kindly consented to arrange a dramatic reading of Goldsmith's "She stoops to conquer." To this attraction a *Conversazione* and a Concert were added, while the Rector was asked to open proceedings with a lecture on Tennyson. It is hoped that our congregation will heartily support the Association by taking tickets for the course. All proceeds will be given to the Sunday School Building fund.

Mr. Troop's communication in our last number has explained the general object and meaning of the St Andrew's Brotherhood. It has now passed from talk to fact. On Sunday, October 16th, the Rector invited those who felt inclined to meet in the school house after evening service. More than twelve were present, and enrolled themselves as future members of the chapter. It is sufficient to say that the work to be done by members will be individual and private, and that no public record will be made of it in these columns. The meetings of the chapter will be mainly devotional, and for the purpose of discussing opportunities of usefulness which each member can adopt for himself according to his powers and opportunities. The work of members is not to be confined to our parish necessarily. Those who live at a distance may find work for God close to their hand. But we believe that our parish will gain indirectly by having among its members those who will try to live according to a simple Scriptural rule, and to help the neighbour wherever he is found.

The full scheme of Advent services will be printed and distributed in the course of this month. The Rector will deliver a course of lectures on the Reformation on Wednesday evenings, and the Rev. C. S. Smith will preach on "the Practical Lessons of Advent" on Sunday evenings. There will be daily service in the School house at 5 p. m., from November 28th.

The Ordination of Messrs. C. S. and T. B. Smith took place at Trinity Church on the 23rd of October. The Rector of Rothesay, with the whole of the pupils of the Collegiate School, attended the service. The boys were in uniform, and looked remarkably well as they were paraded in front of St. John's Church, and marched thence to Trinity. The Bishop of Fredericton was the preacher, and Canon Brigstocke presented the candidates for ordination.

The Girls' Association was first in the field of active service with a bright entertainment entitled "An Evening with the Bells." The title was somewhat mysterious to the uninitiated, and it is supposed that what the Greeks called a *'paronomasia'*, (a play upon words) was intended. At any rate, the subject of bells was read, recited, played, and sung about, and cer-

tain attractive *tableaux* were exhibited, which were entirely satisfactory to the large body of spectators. The proceeds were devoted to the discharge of the debt on the S. S. organ fund.

Since the record of the first meeting of the Y. M. A. was in type, we are enabled to record a successful opening of the course. Recognising that lectures are no longer attractions, especially on a wet evening, the larger schoolroom was not used, and only a few chairs had been placed in the Association room. Before the time for commencement it was a question whether a change would not have to be made. Finally it was decided to remain below, every inch of space being occupied. The audience, among whom were Judges King, Skinner and Peters, Recorder Jack, and other prominent citizens, much rejoiced the heart of our Vice-president, who occupied the chair. He had also the pleasure of announcing that Professor Stockley had consented to deliver a lecture in the course, which will be naturally free to all who take tickets. The date and subject are not yet settled, but we have some hopes that Professor Stockley may come at the beginning of December, when we are assured that the large room will be none too large for his hearers. There seems every prospect that this season will be the most prosperous in the annals of the Association.

The Rector has been asked to deliver a short course of lectures on Church History, at Wycliffe College, next year. They would be arranged for delivery on following days, so as to involve only a brief absence from the parish. We believe that our congregation will not grudge an occasional absence when there is an opportunity of giving help to the general work of the Church of England in Canada.

The annual meeting of the Boys' Association was held on Wednesday Evening, Oct. 26th, Dr. Wetmore presiding. The elections for the winter season were held, with the result that the following were chosen:

Captain: AMBROSE BERTON.
Vice-captain: WILLIE HARE.
Secretary: PERCY MASTERS.

It is hoped that the members of the St. Andrew's Brotherhood will take up the work of helping the Boys' Association. One evening each week, during the winter months, should be theirs, with a room reserved for them at the school house. Football should be organised at once, and it is desirable that the "Association" rather than the more dangerous (if more exciting) "Rugby" form be adopted. One of our young men, who would act as referee for an hour of the afternoon of Saturdays would be doing a good work.

It was a happy idea of Mr. H. C. Tilley to print the famous lines of "Crossing the Bar," for distribution at the lecture. They are not included in the American edition yet.

It is proposed to place an enlarged photograph of the late Metropolitan in our vestry room. Subscriptions may be sent to the Rector.