

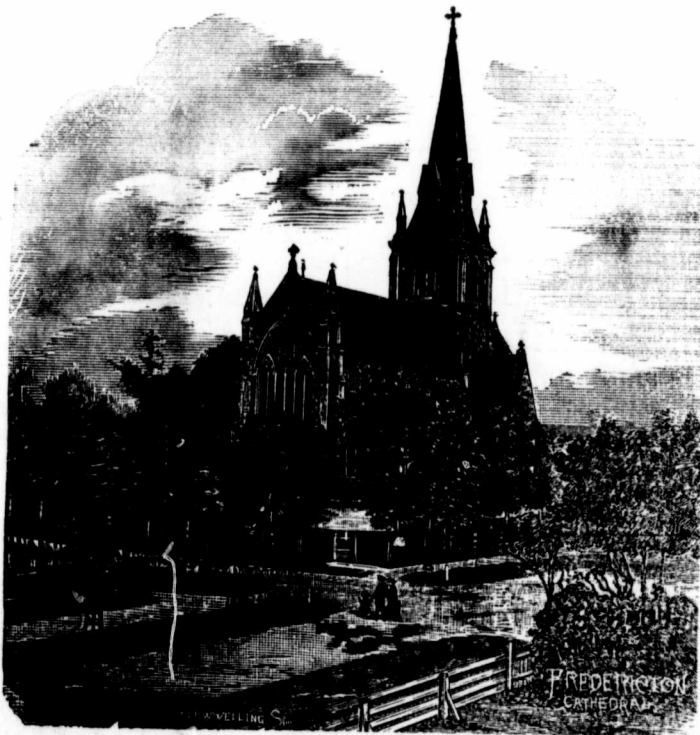
Chronicle

of the Diocese of Fredericton.

VOL. I. No. 4.

APRIL, 1886.

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CHRONICLE

OF THE DIOCESE OF FREDERICTON.

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VOL. I. No. 4.]

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Church Work in "The County of Scurbury."



BEFORE the foundation of Halifax by the British Government, in 1749, the Colony of Nova Scotia, which then included what are now called New Brunswick and P. E. Island, contained few if any English speaking inhabitants. The country had long been

in a state of almost continual warfare owing to the claims of France to dominion; and the savage Indian tribes were the faithful allies of the French King. The only agriculturists were French Roman Catholics, dwelling chiefly on the shores of the Basin of Minas and Bay of Fundy. A colony of German Lutherans was established at Lunenburg in 1751. In 1760 Halifax contained about 3,000 inhabitants, of whom probably not more than one third could be considered members of the Church of England. There was little to attract immigrants from England, and when, a few years later, Edmund Burke, in a famous speech, called Nova Scotia "that ill-favoured, God-forsaken brat!" he but expressed the general opinion of Englishmen of that time.

The inhabitants of the adjoining New England Provinces were better acquainted with the vast natural resources of Nova Scotia; and after the expulsion of the French Acadians great efforts were made to attract settlers from those

colonies. The descendants of the Puritans had been accustomed, however, to very different usages, religious and political, from those which prevailed here. The rites and ceremonies of the Church of England were established in Nova Scotia, in 1758, as the "fixed form of Divine worship,"* and the adherents of other communions labored under certain disabilities. The majority of New Englanders were strongly prejudiced against the Church. The Society for the Propagation of the Gospel had extended its missionary operations into New England, much to the annoyance of the Congregationalist inhabitants. The want of a Bishop was very much felt by Churchmen, and efforts were made to have one consecrated for America. The mere hint of such a thing being desirable gave rise to a long and bitter controversy. The Puritan ministers could not think without dread of the presence in their midst of a Bishop. It was explained that his Episcopal authority would be confined entirely to members of the Church of England, and would not affect the rights of others, but the arguments of those in favor of the measure were unavailing.

Among the causes of the subsequent Declaration of Independence may be placed the hatred of New Englanders generally to Episcopacy. Familiar as we are now with the work and office of the Anglican Episcopate, as it exists out of England, it seems strange to read the remarks of so able and intelligent a man as John Adams:

"If any one," he wrote, "supposes this controversy to have had no influence on the great subsequent question he is grossly ignorant. It spread an universal alarm against the authority of Parliament. It excited a gen-

*Haliburton.

eral and just apprehension that Bishops and Dioceses and Churches and Priests and Tithes were to be imposed on us by Parliament. It was known that neither the King nor the Ministry nor the Archbishops could appoint Bishops in America, without an Act of Parliament; and if Parliament could tax us, they could establish the Church of England here, with all its creeds, articles, tests, ceremonies and tithes, and prohibit all other churches as conventicles and schism-shops.*

It is therefore not to be wondered at that, feeling as they did, the more rigid of the Puritans of New England should decline to settle even upon the rich and fertile farms from which the Acadians had been expelled. Several hundreds ventured to come, on being guaranteed by the Governor of Nova Scotia the enjoyment of certain civil rights, and solemnly assured that, under the laws of the Province, "Protestant dissenters from the Church of England should have full liberty of conscience and the right to erect meeting houses and choose ministers." † The immigrants from New England, previous to the Revolutionary war, who remained here permanently were, however, comparatively few in number, and included many natives of England and Ireland and Church people. It is perhaps due to this fact that when the struggle began between the old Colonies and Great Britain, Nova Scotia remained loyal.

In that part of Nova Scotia lying north of the Bay of Fundy there were no English speaking people, except a few soldiers at Fort Frederick, till the year 1764. In that year Messrs. Simonds, White and Peabody came to St. John Harbour from Massachusetts, with a small party of fishermen, and engaged in the business of fish-curing, lime-burning and trading in furs. In 1765 the greater part of what is now the Province of New Brunswick was erected into "the County of Sunbury." The same year a number of families from Massachusetts, who had obtained a grant from the Crown of land at Maugerville, on the St. John River, arrived and settled there as farmers. They were joined soon afterwards by others. The following document shows that, owing to the absence of a clergyman among these settlers, persons wishing to get married sometimes adopted curious methods:

"*Maugerville, Feb. 23, 1766.*—In the presence of Almighty God and this congregation "Gervas Say and Anna Russell, inhabitants of

* Palfrey.
† Haliburton.

"the abovesaid township, enters into marriage covenant lawfully to dwell together in the fear of God the remaining part of our lives, in order to perform all ye duties necessary betwixt husband and wife, as witness our hands (signed) Gervas Say; Anna Say."

In 1769 Lord William Campbell, Governor of Nova Scotia, sent the Reverend T. Wood to the River St. John, to visit the inhabitants and report. Mr. Wood was a missionary of the venerable Society for the Propagation of the Gospel, long stationed in New Jersey, who had some years previously been appointed to Annapolis. He was admirably qualified for work in New Brunswick as it then was. He spoke not only his own language but also French and even Micmac. In 1763 he had begun the acquisition of the language of his Indian neighbors; and such was his industry and success that, in 1766, he was able to send to England a Grammar and Dictionary of the Micmac language, and also a translation of the Bible in that tongue. It is not known what facilities, if any, existed at that time for learning Micmac. It is possible that Mr. Wood had access to works on the language by Roman Catholic missionaries who had made a study of it. The Indians of Nova Scotia have used for very many years Roman Catholic devotional books in Micmac, printed at Vienna, in a strange sort of hieroglyphic.

Mr. Wood arrived at St. John Harbour on the first of July 1769. The next morning, being Sunday, divine service, according to the rites of the Church of England, was performed for the first time within the limits of this Province. Mr. Wood officiated and at this service also baptized four English children. In the afternoon of the same day he held a service in the Micmac language for some Indians, then on their way to Passamaquoddy Bay. After service he requested them to sing an anthem, which he says, in the quaint narrative of his visit sent to the S. P. G., "they performed very harmoniously." One Indian child was baptized at the same service, "only one," he states, as he found that "most of the children had already been baptized by Romish priests." In the evening this indefatigable worker gathered the French inhabitants together, of whom it appears there were a good many at that time, and read the service to them in their own language, several Indians being present, some of whom understood French.

On the following day Mr. Wood began his

voyage up the River St. John. He visited all the settlements, European and Indian. At Gagetown he baptized two children. They were probably Indians; for the French settlement which, it is supposed, occupied the site of the present village must have been deserted when the fort at Jemseg was abandoned, by Villebon, about 1692. There is a tradition of the inhabitants having thrown their chapel bell into the creek at Gagetown when they left.

On Sunday, the ninth day of July, Mr. Wood landed at Maugerville, where he read prayers, a congregation being present of more than two hundred persons. He baptized two children—"only two," he says,

"For the inhabitants were composed of Dissenters from New England, who had recently had a Dissenting minister among them." He believes, however, that "if a prudent missionary could be settled among them, all their prejudices against our form of worship would vanish, and if the same person who may hereafter be appointed a missionary for the several rising townships on the St. John River, viz: Gagetown, Burton and Maugerville, should be a young man and able to read the Micmac language, (provided no Romish Priest was allowed to be among the Indians,) that the tribes in this place would soon all become Protestants." *

Mr. Wood proceeded up the river as far as the populous Indian village of Okpaak (or Och-pa-haag) about six miles above the point where Fredericton now stands. These Indians had given the settlers at Maugerville a great deal of trouble on their arrival, but had afterwards become more friendly. In his account of his visit Mr. Wood says:—

"At Okpaak the chief of the Indians came down to the landing and handed us (myself and Captain Spry, our chief engineer) out of our boat, and immediately several of the Indians who were drawn out on the occasion discharged a volley of musketry, turned from us, as a signal of receiving their friends. The Chief then conducted us to their Council Chamber, as they called it, viz: their large wigwan, where, after some discourse relative to Monsieur Baille, the French Priest whom the Government have thought proper to allow them, and finding them uneasy that they had no Priest among them for some time past, I told them that the Governor had employed him to go to the Indians to the eastward of Halifax, and, therefore, had sent me to officiate with them in his absence. They then seemed well enough satisfied; and, at their desire, I began prayers with them in Micmac, which is understood by the three tribes, they all kneeling down and

*Historical Sketch by G. Herbert Lee.

behaving very devoutly. The service concluded with an anthem and the blessing." *

It is a pity that more is not known of the first visit of a missionary of the Church of England to this Province. His biography if there be any, should be procured for the Cathedral Library. He was the first and probably the last Anglican clergyman who could "read the Micmac language." No attention seems to have been paid to his opinion in this respect, and his works in Micmac were never printed. It would be interesting to know what became of the manuscripts, the result of so much toil, transmitted by him to England. Mr. Wood died at Annapolis, after thirty years useful work on the staff of the Venerable Society, in December 1778. No other clergymen of the Church of England visited the "County of Sunbury" till the landing of the Loyalists in 1783.

*Historical Sketch by G. Herbert Lee.

EXCHANGES.

The *Kingston Deanery Magazine* for March has been received; it appears in a new cover, and is a well filled number. Occupying a field not open to the *CHRONICLE*, there would seem to be no reason why the *Kingston Deanery Magazine* should not go hand in hand with the *CHRONICLE*, through the Diocese. The leading articles in the March number are "Misreading of Scripture," "Our Deanery," an interesting chapter on the early history of the Church in New Brunswick, and a paper on "Infant Baptism," besides which is a large collection of Diocesan and Parochial items.

Inter alia is the following notice of the *CHRONICLE*: "The February number of the *CHRONICLE* has appeared, and is well up to the mark in the way of items of news. We hope to be pardoned for the suggestion that more space should be given to the work of Sunday Schools, that being, as we understand it, the main purpose for which the Periodical was set on foot."

The name of the Committee to which was entrusted the publication of a *Diocesan Magazine*, is "the Committee to interest Sunday Schools in the work of Home Missions."

The editors of the *CHRONICLE* will be only too happy to insert any matter in the interest of either Home Missions or Sunday Schools, and earnestly solicit a supply of such matter. They cannot manufacture it.

The Editors have also received the successive issues of the *Church Guardian*, (Montreal,) and the *Church Standard*, (New York,) both papers well filled with interesting matter for Churchmen, and earnest advocates for church doctrine and order. It is gratifying to know that Mr. Shaw, the agent of the *Church Guardian*, has met with much success in his canvass of the cities of St. John and Portland, on behalf of that paper.

Rural Deaneries.

Chatham.

BATHURST.—It is hoped that a rector will be obtained for this Parish by Easter. The church has been closed since the resignation of the Rev. W. H. Street, last autumn. Through the energy of Samuel Williamson, Esq., the financial difficulties, under which the parish has so long labored, have been at last overcome. A Guild has been formed in connection with St. George's Church for the raising of funds to erect a Sunday School House.

CHATHAM.—Special Lenten Services are being held in St. Paul's Church, on Monday evenings, with an address by the Rector. There is also a Bible Class on the same evenings, before prayers. In St. Mary's Chapel morning and evening prayers are said daily, and the Litany is said on Wednesday and Friday mornings. There is a Bible Class on Wednesday evenings after the prayers, and an address on Friday evenings.

A very neatly printed leaflet containing a list of special services during Lent, has been circulated among the parishioners.

DERBY.—A very successful concert was held in this Parish, on March 8th, by members of St. Mary's choir and congregation, Chatham.

Fredericton.

A meeting of ladies of the Church was held in the Church Hall, Fredericton, on March 15th, to organize a society called the "Women's Aid Association for the Diocese of Fredericton." The objects of the Society are to awaken and deepen interest in the work of the Church in the Diocese, and to help on the work in every possible way, especially by prayer for a blessing upon it, and by raising funds for its furtherance. The officers of the Association are Mrs. Medley, President; Mrs. Maunsell, Vice-President; Mrs. A. F. Street and Miss Wilmot, Secretaries; Mrs. Campbell, Treasurer. Lady Tilley has kindly consented to act as Patroness of the Association. There are also a Managing Committee, and committees for finance, lectures and needle work. Any person may become a member of the Association by undertaking to pray, every Sunday, for the work of the Church in the Diocese, and by paying a subscription of forty cents a year. It is hoped that branches will be formed in the various

Parishes throughout the Diocese. In this case each branch will elect its own Vice-President, Secretaries, Treasurer and Committees, and conduct its own work, by its own rules, in subordination to the President of the Association. This new undertaking, to further the work of the Church, will commend itself to all Church people. There can be no doubt as to its success if all earnestly unite in asking God to bless and prosper it.

THE CATHEDRAL.—Sidesmen have been appointed in the Cathedral, for the purpose of receiving strangers and visitors, and providing them with seats. The seats have always been free in the Cathedral; but very often, from various causes, strangers and others have been at a loss to know whether the seats were really free or not. Hereafter there will be no doubt about it, every one will find a welcome in the Mother Church.

FREDERICTON.—The Rector of Fredericton is having a course of lectures on Friday evenings, in the Parish Church, on the Messages to the Seven Churches.

DOUGLAS HARBOUR.—This Mission is now vacant, the Missioner, Rev. E. J. P. B. Williams, having been appointed Deacon-in-charge of the Mission of Richmond.

KINGSLEAR.—Special Friday evening Lenten Services are being held in the Parish Church. The Bishop Coadjutor kindly preached at the first of these services an admirable sermon on repentance.

ST. MARY'S.—The Special Lenten Services in this Parish are on Thursday evenings. The preachers for the season are the Most Rev. the Metropolitan, the Bishop-Coadjutor, and several of the clergymen of the Deanery.

MAUGERVILLE.—The Parishioners lately gave an entertainment, the proceeds of which furnished a worthy and useful present, in the shape of a set of harness, for their esteemed Rector.

Kingston.

KINGSTON.—A very pleasing entertainment was held in the Agricultural Hall, Kingston, recently, which was crowded with visitors. The object was the raising of funds towards the erection of a monument to the memory of the late Rector of the Parish, Rev. Wm. E. Scovil. Tea

was served by the ladies, and afterwards an admirable concert was given by the "Rothesay Club." Between \$45 and \$50 were realized.

CLIFTON.—At a public meeting of parishoners held at Clifton, on the 6th of March, presided over by Rev. D. J. Wetmore, the Building Committee of All Saints Church submitted a report of the receipts and expenditures in connection with the new building. The total receipts were, subscriptions and contributions in cash, materials and work, \$1,614.64; from lectures, &c., \$221.93; from Clifton Sewing Circle, \$498.95; from S. P. C. K. \$241.94; total, \$2,507.46. The expenditures were, for Burial Ground and building lot \$100; church edifice, including cost of grading, stoves, and insurance, \$2,458.31; seats \$200; Communion table, lectern, prayer desk, carpets and linen, estimated at \$200; stained glass for windows, \$261.27; total \$3,219.58. Balance against the church, which has been assumed by the Committee, \$712.12. The Secretary of the Clifton Sewing Circle also submitted a report showing that the sum of \$428.95 had been contributed by the Circle towards the erection of the new Church. Resolutions were passed of thanks to the ladies of the Circle for their valuable aid, and of thanks to the Building Committee for their services in connection with the erection of the Church.

GREENWICH.—A tea meeting was held at Brown's Flat, in aid of the funds of the Parish, on the 18th of March, which was well attended.

HAMPTON.—The *Parochial Year Book*, just issued by the Rector, Rev. O. S. Newnham, is embellished with a neat engraving of the Parish Church, and is full of very interesting matter. The statistics of work are brought down to Advent 1885. During the previous year much progress had been made. 92 services had been held at the Parish Church (St. Paul's); 45 at St. Andrews, French Village; 71 at Hampton Station; 78 at Hampton Village; 25 at Smithtown; 13 at Nauwigewauk; 8 at Darling's Island. At the last place it is hoped this year to build a small Mission Room. The total number of communicants was 190; times Holy Communion celebrated 40; number of Communions 1626; communicants added 42; Baptisms 37; total number of Sunday School scholars 195. The total amount raised in the Parish during the year was \$1,496.69. The contributions to the D. C. S., were \$133. Rev. Mr. Lockward renders valuable services at the Hamp-

ton Station Sunday School. The chancel of the Church at French Village, is now completed. A prayer-desk, lectern, and credence bracket were presented by Capt. W. Langstroth, and His Lordship the Metropolitan presented a chancel chair.

At a meeting of Church people held at Smithtown, recently, it was resolved to erect a Mission Room. The timber for the frame is being procured.

Saint Andrews.

ST. STEPHEN.—The Rector, Rev. Theodore E. Dowling, and Mrs. Dowling, left for Liverpool by the Dominion Line steamship "Vancouver," on the 13th of March. Mr. Dowling has obtained six months leave of absence, on account of ill health. The Rev. Mr. Kenrick, late curate of St. Paul's, Portland, will officiate during his absence. Mr. Dowling's many friends will be glad to welcome him back completely restored to health.

The members of this Rural Deanery assembled at St. George, on Tuesday, the 16th of March. Most of the clergy were present. The proceedings began with the celebration of the Holy Communion, at the Parish Church. The Chapter met afterwards and continued its sittings during Tuesday and Wednesday. Considerable business of importance was transacted.

Saint John.

A regular meeting of the Deanery of St. John was held on Tuesday, March 16th, in St. Paul's Parish, Portland. The Holy Communion was celebrated in the Parish Church at 9.30 a.m., when a sermon was preached by Rev. O. G. Dobbs, from Nehemiah, VIII 10.

The Chapter met after service at the house of the Rector, Rev. Canon DeVeber. There were present the Rev. G. Schofield, Rural Dean, and ten of the clergy of the Deanery. Prayers were said and the minutes of the last meeting read, and confirmed. Holy Scripture (Revelation XIV-10, to the end of the chapter) was then read in the original, and commented on by those present in the usual order.

The Rev. Canon DeVeber then introduced the subject proposed for discussion, viz:

"What benefit may reasonably be expected to result from holding a Mission in a Parish?" Owing to the pressure of other matters the discussion was postponed until the next regular

meeting, which will be held (D. V.) in the Parish of St. James.

The Rural Dean, in proceeding to business, laid before the Chapter certain "Rules and instructions for Deans Rural," drawn up by the Lord Bishop of Fredericton, September 20th, 1871.

The Rev. W. O. Raymond, Deanery Librarian, presented the following letter from the "Associates of the late Rev. Dr. Gray."

(Copy) 19 DELAHAY STREET,
WESTMINSTER, S. W.
JAN. 20, 1886.

DEAR SIR:—I have the pleasure of informing you that the Associates have granted £10 (ten pounds) for the augmentation of the Library of St. John. The books will be sent in due course.

Yours faithfully,

HENRY W. TUCKER.

THE REV. W. O. RAYMOND.

It was resolved that upon the arrival of the books the very sincere thanks of the Deanery should be forwarded to the Associates for their generous grant. It was also resolved that a report of this Deanery meeting should be prepared by the Secretary in co-operation with the Rector of the Parish, for the *Diocesan Chronicle*.

The Chapter upon motion then adjourned to meet for the transaction of unfinished business on Monday, March 22nd, at Trinity Church School House, at 2.30 p. m.

After the adjournment the members present were entertained at luncheon by the Rev. Canon DeVeber.

G. OSBORNE TROOP,
SECRETARY.

FAIRVILLE.—On the 4th of March the choir of the church of the Good Shepherd, assisted by the Fairville Royal Band, gave a highly successful entertainment in the Church Hall. A handsome sum was realized. The proceeds are to be applied towards reducing the debt on the church, and for the completion of the building. \$2,000 are needed for that purpose.

ST. GEORGE'S CARLETON.—A rather unusual and most impressive service was held in this church on March 12th, when thirteen adult catechumens, eight men and five women were baptized by the Rector. One of these was of Presbyterian family, one of Methodist and two were of Baptist.

The Rector also had a visit from His Lordship the Bishop Coadjutor, who spent the first Sunday in Lent in this Parish, and administered

confirmation to thirteen candidates, four men and nine women, and baptized four infants.

The Carleton Madras School was re-opened on the first day of March, with accommodation for thirty pupils. It was filled almost immediately.

ST. JAMES' CHURCH.—Special services are held in this church during Lent. The Holy Communion will be administered on the first and third Sundays in each month, at 11 a. m., and on the second and fourth Sundays, at 9 a. m. Service for men only at 3 p. m., on Sunday, April 11th. Evening prayer and sermon every Wednesday, and during Holy week at 8 p. m. Services on Good Friday at 11 a. m., and 8 p. m.

It is encouraging to note that all the candidates recently confirmed in this church have become communicants with the exception of two, who also, it is but just to say, promise to avail themselves of the christian's holiest privilege within a short time. On the first Sunday in March 113 persons presented themselves at the Table of the Lord.

ST. JUDE'S, CARLETON.—The heating apparatus of this church, which had for some time been working so badly that it was sometimes found necessary to hold services in the Sunday School Building, has been at length placed in a satisfactory state of repair. Considerable expense has been incurred, but through the energy of the ladies of the Parish this has been in great part provided for.

ST. LUKE'S, PORTLAND.—The Young Men's Association of this Parish held their annual meeting on the 26th March. The report of the retiring secretary-treasurer showed a balance on hand of \$800, with a total membership on the roll of 79. The following officers were elected for the ensuing year: President, S. G. Kilpatrick; 1st vice-pres. J. T. Knight; 2nd vice-pres. Thomas R. Hillyard; secretary, James S. Gregory; treasurer, S. R. Corbett; sergeant-at-arms, Joseph Ruddock.

ST. MARKS.—The dime entertainment in St. Mary's Sunday School Building, on the 9th March, was attended by upwards of 450 persons. The programme included singing, dialogue, and tableaux, and was very successfully carried out. A very pleasant evening was spent by all.

The Most Reverend the Metropolitan administered the rite of confirmation at St. John's Church, on the afternoon of Sunday, the 28th

March. All the clergy of the Parish were present. His Lordship laid hands upon twenty-eight candidates, of whom twenty-one were presented by the Rec^ror, Rev. George M. Armstrong, and seven by the Rev. W. O. Raymond, Incumbent of St. Mary's. The scholars of St. John's and St. Mary's Sunday Schools occupied seats in the galleries. The candidates occupied the front pews in the church. In addition to the usual office, his Lordship made a very earnest and instructive address to the persons confirmed. The church was crowded in every part. Hymns were sung before and after the rite by the very efficient choir of the church and were admirably rendered.

ST. PAUL'S, PORTLAND.—Rev. C. B. Kenrick, M. A., lately Curate of this Parish, has accepted the position of *locum tenens* of Christ Church, St. Stephen, during Rev. Mr. Dowling's absence in England. Mr. Kenrick's resignation of the curacy took effect on 1st April. A very handsome ebony cane, silver mounted, was presented to the Rev. Mr. Kenrick, by his bible class, on the evening of March 25th. The class assembled at Mr. Kenrick's boarding house and made the presentation through the senior member, Mr. James N. Rogers. Mr. Kenrick made a very feeling reply.

TRINITY CHURCH.—The Rector has, as usual, arranged a list of special Lenten services, which has been printed in a very appropriate form and circulated among the members of the congregation. It provides for week days a daily service, together with sermon on Wednesday evenings at 7.30 o'clock, Expository Reading in St. Mark's Gospel, on Fridays, at 5 p. m., for Sundays, a celebration of the Holy Communion, and Litany Service, with an instruction on the Holy Communion at 4 p. m. On Sunday evenings a course of sermons is being preached on "The Messages of the Lord Jesus to the Churches of Asia."

The Rector's Bible Class for ladies, held every Wednesday afternoon, continues to be largely attended. A Bible Class is also held for young men every Sunday at 3 p. m., by the Rev. A. Gollmer.

Candidates for confirmation are being instructed by the clergy.

The organist and choir have for some time past been engaged in practicing the music for Easter Day Services, which promises to be more than usually well rendered.

SUNDAY SCHOOL TEACHERS' ASSOCIATION.—The next regular meeting of the Association will be held at St. Paul's Sunday School House, on Tuesday, April 13th, at 8 P. M. Subject of discussion—"The Sunday School in its relation to the Church." Speakers Rev. W. O. Raymond, Rev. G. O. Troop, and Mr. A. P. Tippet. The annual examination for teachers will be held in Trinity School House about the 25th May next.

The following is a corrected statement of the Sunday Schools belonging to this Association at the close of the year 1885, the figures given in the last number of the CHRONICLE being inaccurate :

	Schools.	Superin't	Librarians	Teachers.	Scholars.	Contributions.
Trinity,.....	1	1	3	30	260	\$185
St. John's,.....	1	1	2	22	223	208
St. Paul's,.....	1	1	5	21	265	374
St. James',.....	1	1	4	22	250	128
St. Mary's,.....	2	2	4	28	372	126
St. Jude's, Carleton,	1	1	1	6	66	18
St. Lukes, Portland,	1	1	5	27	265	120
Totals,	8	8	24	156	1,701	1,159

Shediac.

The Lenten meeting of the members of this Rural Deanery was held at Shediac, on the 11th and 12th ult. There were present, Rev. J. Roy Campbell, Rural Dean, Rev. C. F. Wiggins, Rev. F. W. Vroom, Rev. A. J. Cresswell and Rev. A. J. Reid. The following minute was unanimously passed:—"That this Deanery desires to place on record an expression of its deep sympathy with the Rev. Arthur Hoadley, Rector of Moncton, in his impaired state of health, and of the sincere regret with which it learns that he finds it necessary to resign the charge to which he has so earnestly and faithfully devoted himself."

"His earnest zeal, his wise counsel, and his prompt aid in every work, which might promote the welfare of the church, in this Deanery, will be greatly missed among us, especially at the meetings of the chapter at which, whenever possible, he was wont to be present."

"It is our earnest prayer to God, that his removal may tend to the improvement of his bodily health, and that the blessing of the Master whom he so faithfully served may ever

rest upon him, and upon those whom God has given him."

Evensong was said at St. Martins in the Woods, Shediac, on Thursday evening, and addresses were delivered by Rev. A. J. Reid, and the Rural Dean. Mr. Reid's address called attention to the drift towards the church of the separated bodies and to the hopes of the realization of our Blessed Lord's prayer "that all might be one." The Rural Dean urged the claims of the Bishop Medley Scholarship Fund. The collections for this fund will be made in April. Holy communion was celebrated on the following morning at 8 o'clock, the Rector being celebrant, the Rural Dean, gospeller, and Rev. A. J. Cresswell, epistoller.

The Trinity meeting of the Chapter is appointed to be held at Sackville, on June 10th.

SHEDIAC.—The Rector's special Lenten work comprises a course of Sunday morning sermons on the "Seven Deadly Sins," a Wednesday evening course of addresses on Prayer, and a Friday evening course on the "Mystery of the Passion."

MONCTON.—The Rev. A. Hoadley's resignation will take effect at Easter, and he intends to sail for England on May 1st.

The Rev. A. J. Reid, curate of this Parish, was ordained to the Priesthood on the second Sunday in Lent, at the Cathedral.

DORCHESTER.—The last of a series of highly interesting and instructive lectures on "The Catacombs" was delivered on Thursday, March 17th, by the Rector. The lectures were illustrated by carefully prepared drawings on cotton, in sepia and oil.

Woodstock.

The Deanery of Woodstock, at its meeting on February 24th, was in session the best part of two days. The following resolutions, passed at a late Conference of Rural Deans, were submitted to the Chapter by the Rural Dean:

"That whereas there is a widely spread feeling that an extension of the sessions of the D. C. S. would add materially to the interest and prosperity of the Diocese, this conference of all the Rural Deans in the Diocese is of opinion that the July meetings of the Society should be extended into the next week, if necessary, and that such unanimously expressed opinion be brought before the next meeting of the Executive Committee of D. C. S., by G. A. Schofield, Esq.

2. "Importation of suitable wine for H. C."
3. "That Rural Deans be elected by ballot."

4. "That Rural Deans be requested to bring before their Chapters the creation of a fund for the supply of holy vessels and linen for those Parishes which are unable to purchase them, or to assist in the purchase of them; and further, that the Bishop Coadjutor and the Rural Deans be a committee to control and disburse the same."

The Deanery passed a resolution sympathizing with the object of the first resolution. As to the second resolution the Deanery, having imported *Tinta Francisca* for its own use, had already forestalled the action of the Conference. As to the third resolution, the Rural Dean of Woodstock is, and has been, elected by ballot; and with reference to the last resolution the Deanery took no action.

The resolutions passed by the Deanery were:

1. To call attention to the omissions of the Parishes of Queensbury and Southampton from the Deanery of Woodstock, in the D. C. S., and other reports.
2. That the Board of Home Missions be requested to suspend the grant to Macadam, till a committee had reported on the whole bearings of the case.
3. That the Rev. A. Lowndes and Canon Neales, be a committee to confer with the Deaneries of Fredericton and St. Andrews as to a Conference of the three Deaneries.
4. That the Rev. Canon Neales communicate with Canon Churton in respect to Clerical Libraries.
5. That the Rev. W. B. Armstrong be a trustee of the Woodstock Deanery Library.
6. That the Secretary bring before the Schedule Committee the fact that the grant to the Mission of Prince William has been reduced, since July, 1884, and that he urge its restoration to \$744.

Calendar for April.

4. The fourth Sunday in Lent.
11. The fifth Sunday in Lent.
18. The Sunday next before Easter. (Palm Sunday.)
19. Monday.
20. Tuesday.
21. Wednesday.
22. Thursday.
23. Good Friday.
24. Easter Even.
25. { Easter Day.
- { St. Mark's Day.
26. Monday, } In Easter Week.
27. Tuesday, }

Days of Fasting or Abstinence—The Forty Days of Lent.

VACANT PARISHES AND MISSIONS.

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

THE MEDLEY DIVINITY SCHOLARSHIP FUND.—
Dorchester:—A house to house canvass is being made in this Parish on behalf of the Divinity Scholarship's Fund. The work is not yet completed; but when done, it will be found that nearly every person claiming the church, will have subscribed something. If this were done in every Parish and Mission, the Fund would not stop at \$2,000.

S. P. C. K. BOOK DEPOSITORY.—During the absence of the Rev. Theodore E. Dowling, in England, T. Barclay Robinson, Esq., will act as secretary of the St. John Book Depository Committee of the S. P. C. K. Communications should be addressed to Mr. Robinson, care of Messrs M. & T. B. Robinson, St. John.

NOTICE.—Miss Emma Wesley is authorized to receive subscriptions for the *CHRONICLE* in St. John and Portland, and the Editing Committee begs for her the cordial assistance of all who are interested in promoting the circulation of this Diocesan publication.

QUESTIONS FOR PRIZES.

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

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

APRIL.

15. Give an account of the Tabernacle, of the sacrifices and offerings, and of the holy times and seasons under the Mosaic worship.
16. Point out whatever was typical of Our Lord in the Mosaic worship.
17. State what you know about Miriam, Deborah, Delilah, Jael and Huldah.
18. What happened to the people of Israel from the departure from Sinai to the death of Moses?
19. Mention any six parables recorded in the Old Testament, explaining them, and giving the circumstances under which they were spoken.
20. What miracles were performed at Cana, Capernaum, Nain and Bethsaida?

ANSWERS RECEIVED.

February, G. U.
March, C. DeV. S., G. R., G. U.,

II.—THE EDITING COMMITTEE'S PRIZES.

Open to all subscribers to the *CHRONICLE* and their families.

APRIL.

CLASS 1.—A handsome Church Service.

8. What is the meaning of the word Litany? How were Litanies said in early times? What is the history of the Litany in the Book of Common Prayer? and in what part of the Church ought the Litany to be said?

9. From what sources are the Collects derived?

10. To what office ought the term "the Liturgy" to be always restricted?

11. Give some of the main differences between the Prayer Book of 1549 and the present Prayer Book.

CLASS 2.—A handsome Prayer Book.

9. Explain the words—vain glory, sedition, heresy, schism, affiance, craft and subtlety, minished, knappeth, prevent, and unadvisedly.

10. What words in the *Te Deum* indicate that it is meant to be said in the morning only; and shew what important doctrines are taught by the *Te Deum*.

11. What lessons are brought before us on Epiphany Day, and on the Sundays after Epiphany?

12. What is the meaning of the word "catechism," and what are the privileges and obligations of a baptized person.

CLASS 3.—A Prayer Book.

9. What are the days appointed in the Prayer Book as days of Fasting or Abstinence?

10. At what time in the services is the Collect for the day to be said, and what Collect would be said on Saturday evenings?

11. What are the directions of the Prayer Book as to the time when baptism should be administered?

12. Give the meaning of the words—craft, benediction, sore, carnal, fruition, apostle, privacy, contrite, abstinence and exalt.

ANSWERS RECEIVED.

C. E. C., Class 1. February and March.

B. R., Class 3. February and March.

G. R., Class 2. March.

A. A., Classes 1. 2. and 3. March:—Please send answers for February.

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

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

Correspondence.

Correspondence is invited, and controversy may be allowed, but letters must avoid personalities, must be short, written on one side only, and duly authenticated. The Editing Committee is not responsible for the opinions of correspondents.

All communications intended for the Editors of the CHRONICLE must be addressed—CHRONICLE, Box 122 P. O. St. John, N. B. Remittances and matters of business are to be sent to Mr. GEO. W. DAY, Printer, St. John, N.B.

To the Editors of the CHRONICLE :

SIRS :—Casually seeing a number of the *Kingston Deanery Magazine*, of January last, I noticed the following statements :

1. "Several of these, of course, are civil not ecclesiastical Parishes."

2. "All the Parishes which are included in a Deanery, should be considered under the supervision of the Rural Dean, whether they have the care of a clergyman or not, and it is a part of his duty to report any vacant or neglected portion of his Deanery to the Bishop."

"This is, we fear, a part of the duty of Rural Deans very seldom thought of."

Now Messrs. Editors, if these statements had been confined to the Kingston Deanery, interference from an external source would be an impertinence ; but when the *Kingston Deanery Magazine* undertakes to lecture the Rural Deans of the Diocese on their duties, a reply will not, I think, be out of place.

With regard to the first statement, the *Kingston Deanery Magazine* will find that the lines of civil and ecclesiastical Parishes in this Diocese, have always been co-terminous, except when changed by special act of Parliament.

The Church Act, passed last session of the Legislature, provides that this state of things shall continue, except when changed by the Bishop, or, in case of appeal, by act of Synod.

As to the statement respecting the neglect of Deans Rural to report vacant Parishes to the Bishop, I should say, "Speak for yourself, Brother." I have always considered Parishes as *Parishes*, and not as that indefinite thing *yclept* missions, in my dealings with this Deanery. And as my last Ruri-decanal report to the Bishop may prove rather dry to your readers, I beg to enclose a tabulated statement of such matters, gathered from the information, from which I made my report, as may prove of general interest.

Yours truly,

LEO. A. HOYT,

Rural Dean of Woodstock.

Andover, March 6, 1886.

Name of Parish	Name of Clergyman.	No. Ch. in Per Census	Remarks.
St. Francis	Vacant	31	
St. Hilaire	Vacant	34	French R. C. Parish.
Madawaska	Rev. W. B. Armstrong	21	Resident 38 miles dist.
St. Jacques	Rev. W. B. Armstrong	21	Attend Ch. Madawaska
St. Basil	Vacant	...	French R. C. Parish.
St. Ann	Vacant	...	French R. C. Parish.
St. Leonard	Rev. W. B. Armstrong	71	Resident 12 miles dist.
Grand Falls	Rev. W. B. Armstrong	...	
a Village.		...	
b Parish	Vacant	341	Visited m'thly by Dean
Drummond	Rev. N. M. Hansen	2427	Visited m'thly by Dean
a N. Denmark	Vacant	...	
b Tilley, Undine, &c.	Vacant	...	
Andover	Rev. Leo. O. Hoyt	389	
Perth	Vacant	96	
Gordon	Vacant	75	Visited m'thly by Dean
Lorne	Vacant	14	
Wicklow	Rev. J. E. Flewelling	183	
Wilmot	Rev. J. E. Flewelling	118	
Simonds	Rev. J. E. Flewelling	62	
Kent	Vacant	100	Visited m'thly by Dean
Aberdeen	Vacant	193	
Peel	Vacant	99	Visited m'thly by Dean
Brighton	Vacant	76	
Northampton	Vacant	52	Attend ch. Woodstock
Wakefield	Vacant	231	Visited at two points by Rector of Woods'k
Woodstock	Rev. Thos. Neales	994	
Richmond	Vacant	423	
Canterbury	Rev. C. S. Warneford	482	
Fourth Lake	Vacant	43	
Prince William	Rev. A. Lowides	337	
Dumfries	Rev. A. Lowides	194	
Southampton	Vacant	186	Visited by Rev. LeF.
Queensbury	Vacant	179	McKiel fr'm D'ry. F'ton

To the Editors of the CHRONICLE.

GENTLEMEN :—Opposite p 28, in the March number, you give a return of Sunday School Statistics from the several Deaneries.

Under the heading, Shediac, "no returns," is inserted. A fair inference from all that is said might be, that no notice was taken of the return asked for by the Synod. But, on p 216, of the Journal of the Sixteenth Session of the Synod, the Sunday School Committee make this acknowledgement: "While drafting this report, your Committee have received tidings that a Sunday School Association for teachers, has recently been formed in the Deanery of Shediac, from which it is expected a return will be made next year."

By inserting this communication, you will oblige

THE CLERGY OF THE
R. D. OF SHEDIAC.

Children's Page.

WANDERERS FROM HOME.

OH brother, what shall we do, however shall we find our way back to the Palace," said the girl, as she clung to her brother, and looked round at the wild and desolate plains which stretched out before them on every side.

"Patience, sister, there must be an end to these sandy plains," and, putting his arm round his sister, he strained his eyes to see if he could notice any signs of life, but strain as he might, nothing but the level monotonous plains of sand lay before him.

With a sigh he drew his sister closer to him. How bitterly he regretted his disobedience. His disobedience to his father's commands, not to stray out of the palace gardens, would now cost him his life, and that sister, whom he had persuaded to follow him, would also have to die. They had wandered on and on since early dawn. At first the wide stretching level plains had charmed them, the scene was so different from the shady gardens, full of all manner of beautiful trees, through which the gay birds flitted, and across the grounds of which cooling streams of living waters flowed.

"Oh, how free we are!" the brother had exclaimed, as he ran along in the first flush of liberty.

"How far are we going, brother?" asked his sister.

"Oh never mind, come along, isn't it glorious? There is nothing to check us."

So they went on, never heeding. If the sister was weary at any time, she looked back, and the sight of her father's beautiful palace, as it towered over the green trees which surrounded it on every side, cheered her. She said to herself, when I am very, very tired, I'll ask brother to turn back, and it wont take us long to get home. Suddenly the boy cried out, "See! sister! see! the beautiful city."

Looking in the direction her brother pointed, the girl saw, in the distance, the outlines of a

fair city. Tall spires reared their slender forms above the mass of verdure, and she almost fancied she could distinguish the sparkle of a river as it flowed through the city and out into the sandy plains.

"Oh, how lovely!" she cried out.

"Father never told us there was another city so near. Come, sister, let us go and see its wonders."

Full of excitement, they ran along, eager to reach the wonderful city. After they had gone a long way, and the sun was rapidly nearing the mid sky, the girl stopped and said:

"How shall we ever get back?" and she turned her wistful gaze on her home, which now seemed but a speck in the distance.

"Never mind about getting back. See this city is nearer to us, let us push on, and when we get there I shall ask to see the king, and when I tell him who I am he will send his servants to tell our father where we are, and send us back to-morrow with a royal train. Courage sister, come on!"

But though their father's palace grew dimmer and dimmer, the new city never seemed to grow larger or closer.

All through the afternoon they plodded on, footsore, weary and thirsty, still they seemed to get no nearer to the wonderful city; and at last when the sun was about set they had paused. The boy as tired as his sister, but too proud to own it; and the girl as hopeless as she was tired.

"How strange, the city seems as far away as ever" muttered the boy.

"Brother see the sun has set. Oh that we had not left home!"

"The city! the city! Where is the city?"

The sister forgot her weariness and looked up as her brother spoke.

Look which way they would there was no city to be seen. It had disappeared completely.

It was then that the girl clung to her brother and said: "Oh brother, what shall we do?" and that the brother had drawn his sister closer to him and whispered to her to be patient.

While the lad was repentant of his disobedience yet he still had hopes that when the sun

arose next morning he would be able to see the strange city; he thought that perhaps in the sudden twilight which followed the setting of the sun it was impossible to see the city spires, and he thus tried to buoy up hope in his sister, but she discouraged him.

"No, brother, no, brother, we were deceived, punished because we thought more of a strange city than our own home, our Father's city. We turned our backs on home, and what we saw was but the image of a home, not an abiding city; and now we have nothing left us but to lie down and die."

Twilight soon gave place to night, and locked in each other's arms brother and sister fell fast asleep.

When they awoke the sun had risen some time. As soon as the girl was fully awake she implored her brother to try and retrace his steps homewards.

"Promise me, brother, you will not be lured by any false homes, however bright or near they may seem to be. See, yesterday's false city is gone. Ah me, not even our own city in sight. Let us go as straight to our father's home as we can. Perhaps we may find some one who can show us the way; and who knows, our father, as soon as he sees us coming home, may meet us half way."

Standing up, her brother took his sister's hand and promised to make for home.

Alas, which way were they to turn? The desert plains stretched out on every side of them. There was nothing to guide them. They could not even see a road or a path.

The two wanderers set forth on their long journey home. Many a time they felt inclined to sit down and give up the struggle, but the recollection of what they had lost urged them forward.

At last they came on a road, which evidently was much travelled. They decided to sit down and wait a little, in case they should see any one passing, from whom they might ask their way.

After waiting a while, the boy espied some one at a distance. "Let us go towards that traveller," said he in his eagerness. When they reached the traveller the lad asked him:

"Sir, which is the way to my Father's palace?"

"And who is your father my lad?"

"My father, Sir, is the king."

"I know of no king" said the traveller, "but the Sun he rules the universe."

The lad was too indignant to reply.

"Good Sir," said his sister, "we left our homes yesterday morning, and so it cannot be very far below this wide desert; we know not which way to turn.

"Follow the Sun, the ruler of nature as I do, and you will find your way home," And with that the traveller went on his way.

The wandering pair followed him, but being tired they could not walk very fast and so they soon fell behind him, and when they tried to follow the Sun, somehow they travelled but in a circle, and got no further on.

By and by they came across quite a troop of persons.

"Now we shall know," said the boy.

"Some one out of the many will tell us," hoped the girl.

Advancing to the man who seemed to be the guide of the troop, the boy boldly stepped forward.

"Sir, I and my sister have strayed from our father's home."

"Listen to the lad, he claims a father."

And the guide turned round to those following him, who all laughed aloud.

"Sir, my father will reward you handsomely if you direct us right."

At which they all laughed louder.

"Poor lad, what ignorance!" said one.

"How shocking!" said another,

"How hard delusions die!" said a third.

"My dear children," said the guide, "you have no father, no one has a father, we all made ourselves. Put your foolish ideas out of your head and join us."

The pair drew aside to let the laughing crowd pass by. The dust it made in passing had scarcely subsided when another throng of people came along. With less confidence the lad stepped forward and asked his way.

"You ask your way to your father's palace," said the leader; "you forget you have many fathers; which father do you mean?"

"I have but one father. It is very strange that while I know I am not far from my father's home, no one seems to have seen it or known it," said the lad despondently.

"Come with us, you will find a father every where!"

But the girl clung closer to her brother, who shook his head and the crowd passed on.

"Oh, I am so thirsty!" said the girl.

"See here are plenty of people on the plains to-day; there are some journeying over there, we will ask them for water even if they cannot tell us the way home."

(To be continued.)

DIOCESE OF FREDERICTON.

(SUPPLEMENT)

Parish of Carleton.

NOTICES FOR APRIL

Bible Class every Tuesday, except April 13, 8 p. m.

Communicants' Classes, fifth and sixth Sundays in Lent, 3 p. m.

The April monthly meeting of Saint George's Church Workers, Tuesday, 13th, will be for members only, and all members are requested to attend.

The annual meeting of Parishioners, for the election of Church Wardens and Vestrymen, will be held in the Sunday School Room, on Easter Monday, 8 p. m.

Baptisms.

IN SAINT GEORGE'S CHURCH.

Feb'y 23.—Eliza Maud Mundeef Craft, infant.

March, 12.—George William Dykeman, adult.

" Abram Wood Craft, adult.

" LeBaron Cushing Craft, adult.

" Lewis Alfred Carvill, adult.

" James Brittain Lord, adult.

" John Parker Smith McAndrews, ad.

" Samuel Robert Ervin, adult.

" George Herbert Clarke, adult.

" Violet Annetta Stackhouse, adult.

" Eliza May Lord, adult.

" Laura Eita Ferguson, adult.

" Abbie Gertrude Ring, adult.

" Ida May Neally, adult.

By the Right Reverend the Bishop Coadjutor :

March, 14.—Francis Edwin Long, infant.

" William Georg Cornfield, infant.

" Agnes Patience Peer, infant.

" Hattie May Carrier, infant.

BY PRIVATE BAPTISM.

Feb'y 18.—Mary Ann Maxwell, infant.

March, 2.—Eva Estella Leslie, infant.

Public Receptions.

March, 10.—Robert Alexander Earle, infant.

" 12.—George Wellington Pidgeon, adult.

" Elizabeth Ann Smith, adult.

" Emeline McAndrews, adult.

Confirmations.

By the Right Reverend the Bishop Coadjutor :

March, 14.—George Wellington Pidgeon.

" John Vail.

" William Edward Allingham.

" Frederick Engall.

" Mrs. Emeline McAndrews.

" Mrs. Elizabeth Ann Smith.

" Mrs. Violet Annetta Stackhouse.

" Mrs. Ida Eliza Pidgeon.

" Mrs. Bessie Amelia Lord.

" Mrs. Frances Elizabeth Thomas.

" Annie Fisher.

" Alice May Stears.

" Elizabeth Burpee Turner.

Services.

Services in month, 20 ; Celebrations of the Holy Communion, 4 ; Communions made, 59 ; Offerings in Church, \$33.31.

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