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St. John's Church Record.

And Parish Notes.

Vol. 2.

AUGUST-SEPTEMBER, 1892.

No. 19-20

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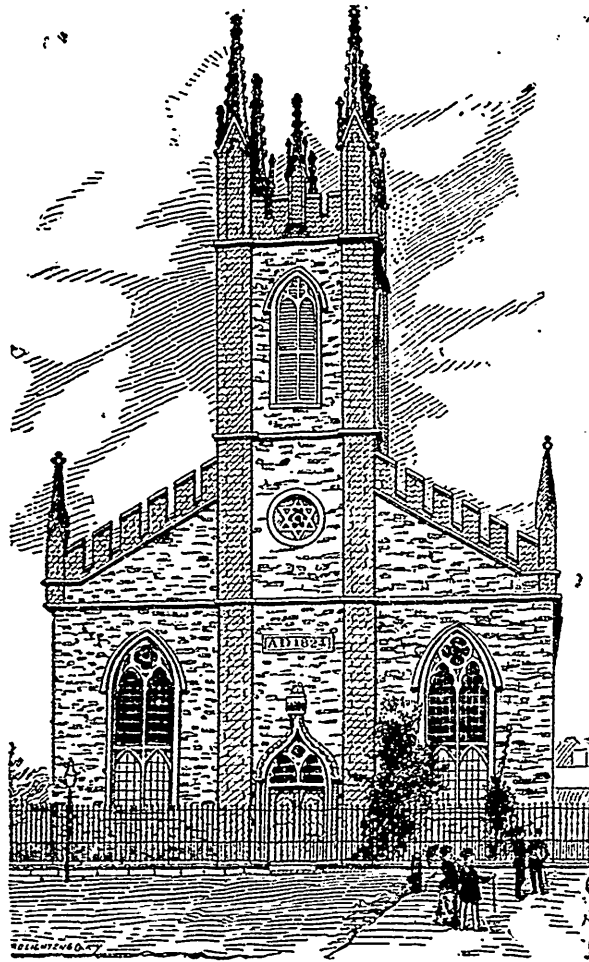
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Wednesday.—Evening Service according to notice.

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The Ushers will show strangers to vacant seats.

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

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

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AUGUST SEPTEMBER, 1892.

CHURCH NEWS.

The Diocesan Synods of Canada were chiefly occupied with the topic of Church consolidation. The general consensus of opinion was strongly in favour of this policy, and several synods accepted with more or less reservation the Winnipeg programme of 1890. An important proviso is made by the Diocese of Montreal, whose delegates are instructed to oppose the formation of a general Synod "if provincial Synods be retained as part of our ecclesiastical system." There is no doubt but that our provincial system, although not founded upon historic antiquity, will find eager supporters. Yet it would be difficult to show cause why the particular limits should be retained, why the representatives of Manitoba should not meet with those of Ontario, and chiefly why it should be needful to impose the double fatigues of provincial and general synods. It is clear that when once a National Synod is established, the importance of the provincial Synod will gradually but surely dwindle away. We trust that this important topic will receive dispassionate and complete discussion at the approaching Synod: and that the delegates will fully recognise how much better it is for the institution to be merged with a more important and essentially national body, than to perish of atrophy and insignificance. With regard to the general Synod itself, it seems obvious that its practical success will depend upon the adoption of a system of proxies. There are objections to the principle, but they are far outweighed by the practical evil, on the other side, of a distant diocese like our own, being simply unrepresented, through the impossibility of raising the delegates' expenses. These days of telegraphs and speedy posts are very different from the days of old, when communication by word of mouth was the only way conceivable. The main object of a general Synod is to elicit the mind and voice of the whole Canadian Church upon important issues. To attain this object rightly it is necessary that the vote should be proportionate to the Church population and number of clergy in each diocese, and this requires as a necessary condition, that no diocese should be deprived of its full voice by the accidental difficulties of its geographical situation. When we recollect the usual waste of time at our Provincial Synod, caused by the heated discussion of immaterial points of order, it would seem a lesser evil if the very opposite extreme were conceivable, of single representatives meeting at the central point, counting and authenticating the proxies, and telegraphing the result to each diocese. When however, a

really momentous question was at issue, we doubt not but that there is enough zeal and liberality, even in the most impoverished diocese, to raise the requisite funds to defray the expenses of all the delegates.

Our own Diocesan Synod wisely confined itself to a general vote approving the principle of consolidation, and declined to endorse the Winnipeg Scheme in all its details. It was suggested by the Rector that many delegates, like himself, would desire to hear the arguments of leading representatives from other dioceses. And this plea will have stronger justification should Mr. Jenkins' proposal for a joint conference of both Houses meet with acceptance. The most remarkable incident of the discussion was Mr. G. Schofield's able and ingenious speech against the whole scheme. On the last day, in his enforced absence, a motion binding the delegates to refer back to the Diocesan Synod any proposal, was informally discussed by a few members not constituting a *quorum*, and it was at last needful, in order to prevent an unconstitutional and misleading vote, to count out the Synod.

But before this rather dramatic consummation, some useful work had been achieved. More than a year ago, a committee, under the presidency of the Bishop Coadjutor, had compiled a hand-book for the use of the clergy and church-wardens, setting forth briefly the outlines of church law and practice. Already, more than once in previous synods, it had been desired to discuss the various articles *seriatim*, but one cause or another had led to postponement. It was obviously desirable to have no further delay, both as a matter of courtesy to those who had devoted much time (and expense) to the work in question, and having regard to the real intrinsic value of the work itself. It was decided to take up the articles one by one, after it had been admitted in the course of discussion that reasons of expense would prevent the printing of marginal references to statutes and decided cases. Although there was a somewhat misleading mixture, here and there, of recital of law and private comment, the statements on the whole were lucid and were accepted with hardly a verbal amendment. One rather startling direction, however, which included a "Credence-table," among the necessary articles to be provided in every church, and implying that without it the Holy Communion could not be reverently administered, elicited a very gentle but decided protest. The compilers were evidently oblivious of the directions in the Canons (80-88), specifying these necessary things, and *not* mentioning a Credence-table, an article of which the Reformed Church of England knows nothing except from modern revivals without authority. Such a direction to Church-wardens, moreover, would have introduced a most dangerous precedent, since church-wardens are never empowered to alter the fabric of the church, or introduce any ornament, without the sanction of the incumbent. We are glad to say that, although one or two members of the synod seemed disposed to do battle for the clause, the chairman (Bishop Kingdon) promptly recognized the force of the objection, and withdrew the clause. The book was then accepted as a whole, and we believe will be found a valuable assistance to all concerned.

One incident which passed without comment at the Synod requires a brief notice here. A circular, apparently emanating from the Book Depository Committee of the D. C. S., was distributed to the delegates, and placed on the seats of the synod-room. Written in extraordinary English, in the style of an advertisement of a patent medicine, this peculiar manifesto bore no signature except that of the Missionary of Fairville. We presume that no other member of the Committee would be responsible for the following:—"Just the thing. Order a copy for your Teachers and see—you will then order for your Scholars. . . . Does your library require replenishing? well, we can do it. Our books are the cheapest and best in the market; cannot be beaten either for price and get up. . . . Another supply of Lane's Church History Notes. Especially useful to those who either from ignorance or prejudice, imagine and fondly believe, that the Church began with Henry VIII."

It will hardly be credited that, in a list purporting to represent books published by the S. P. C. K. and as such, commanding the respect of all churchmen, several are included for which the venerable society has no responsibility at all. Among others, Mr. Sadler's unfortunate treatise is actually given, a book which the majority of the S. P. C. K. committee would repudiate with indignation. We trust that the attention of the committee has already been drawn to this extraordinary production, and that they will take efficient steps to prevent the perpetration in future of what is not creditable to the Diocese. There is something to be said for the supply of a "*Catalogue raisonné*," giving the purport of books; but while Lane's little outline may be a specific for one sort of ignorance about English Church history, surely some literary cure might be found for those who "imagine and fondly believe" that the reigns of Henry VIII and his successors left the church unaffected. Above all, if a circular of this sort is to be printed, it might with advantage be entrusted to somebody competent to write English.

A LAST WORD ON MR. SADLER AND "CHURCH DOCTRINE."

Since the publication of our review of Mr. Sadler's work, much notice has been taken of the book both in England and in Canada. It is a matter for astonishment that fallacies so extraordinary should have passed so long without criticism, and the foolish policy of the Church Association in prosecuting ritual, while infinitely more harmful writings were being circulated broadcast, is now sufficiently manifest. In the recent diocesan synod of Nova Scotia, the matter was brought up by Mr. Almon, who elicited from Bishop Courtney the following somewhat singular defence, as reported by a Halifax paper:

"Bishop Courtney said that having High Church books was not a proof that such principles were taught. How could young men repudiate what they thought to be error unless they had a very clear and definite idea of the nature of that error? and they must become thoroughly conversant with the doctrines taught by these books if they would combat them."

Whether Mr. Sadler would be well pleased by this exceed-

ingly candid championship is a matter we cannot pretend to decide. But assuming that it is wise to put erroneous teaching into the hands of candidates for ordination, in order that they might gain "a very clear and definite idea of the error," why is only one class of "errors" selected? Why are not books of materialism to be found in the *curriculum*, surely a too prevalent form of error at the present day? And why are not antidotes provided for the sake of minds less capable of private refutation of these errors? There is an excellent manual of Christian Doctrine by the Rev. H. G. Moule, a Cambridge scholar of repute, formerly fellow of Trinity, and now principal of Ridley Hall. It is in no sense a party manual, and there are no innuendoes against the orthodoxy or sincerity of those with whose opinions he differs. If the authorities of King's College, Windsor are sincere in their declarations, let us find a manual of this sort inserted in the next list of "text books and books of reference."

The distinction raised by Professor Vroom and others, namely, that because an objectionable volume is not a "text-book," it can be quoted without responsibility as a "book of reference," will hardly bear examination. What is a "book of reference"? It means, according to the usual acceptation, a work of such extent and scope that it is too large for continuous perusal, or covers too much ground. An encyclopædia, a biographical dictionary, the history of a science, are works of the class in question. Now it is obvious that accuracy is the very first qualification requisite in such books. The lecturer can point out errors or exaggerations in a "text-book," but the "book of reference" is left for a student's private consultation, and he is at the mercy of its fallacies and blunders, if they exist. Accordingly, the distinction, if it has force at all, is unfavorable to the wisdom of the authorities.

With regard to our own diocese, and the unfortunate fact that the book for several years has been recommended to candidates for ordination, nothing further will be said. The Metropolitan was appealed to at the beginning of the Synod, and admitted that he was not familiar with the contents of the book. In deference to him, the intended reference to the matter during the meeting of the Synod was relinquished. Subsequently he wrote to the effect that Sadler's treatise "had not usually been made a test-book for Holy Orders." Our readers will readily understand and appreciate the present reasons for urging this matter no further. Everybody is aware that Bishop Medley's accurate scholarship would revolt at the modern fallacy about the translation of St. Luke xxii. 19; and he would hardly have appointed our revered predecessor the Rev. G. M. Armstrong as his commissary during absence, if he believed with Mr. Sadler that evangelical views tend to Socinianism.

We will conclude by quoting from one of the many letters received from England, in reference to our review.

The Rev. W. Wayte, formerly fellow of King's College, Cambridge, and Professor of Greek at University College, London, writes as follows: "I must tell you how greatly I am delighted with your exposure of the Rev. M. F. Sadler in your Parish Magazine. I most cordially agree with you that the reticence of High Churchmen who condemn him in private, but say nothing openly, is very reprehensible.

"If you do not see the *Classical Review*, I may mention a notice by A. Plummer of Professor Abbott's Essays. He says,—'The fourth essay, which will be new to most English readers, is one more nail in the coffin of the craze, which to some minds seems to be so wonderfully attractive, that *'poicin'* in the Eucharistic formula of the N. T. has a sacrificial meaning.' He refers for an instance of the craze to the *Guardian*, 28 April, 1892, and adds that the Greek fathers uniformly treat *touto poicite* as meaning "per-form this action," even while holding, as many of them do, "very high notions of a Eucharistic sacrifice."

The feeling that a protest is needful is being widely admitted, and the fact that even the High-Church London *Guardian* recently declared Mr. Sadler's manual unsuitable as an authoritative text-book, will have appealed to some minds impervious to other reasonings. For ourselves, as has been sufficiently shown, we protest not against Mr. Sadler's personality, or his party, but only against his fallacies. Let him remove these and write a good book, and we will heartily wish him popularity, and rejoice at his success.

LORD SHERBROOKE.

It speaks largely for the intelligent interest taken in the affairs of England, that our city newspapers published accurate and comparatively full notices of the life of a statesman who for more than ten years had entirely disappeared from the public stage. Every man is in a measure unique, as every leaf in a forest differs from another; and yet, surely, never was a man so dissimilar, as was Robert Lowe, from all the prevalent types of the different careers which he successively (and successfully) followed.

His zenith was in the year 1866, and then he became (for a brief time indeed), the arbiter of English destinies. No other speaker probably, in ancient or modern times, has exercised such a sway. A strong conservative speech delivered from the Liberal benches (or *vice-versa*), always creates a sensation, but very seldom has a government been overthrown by speeches delivered from its own side of the house. And at no time, within the memory of man, was so splendid a galaxy of orators gathered in the House of Commons. Gladstone and Disraeli, in their prime, Bright and Horsman, Bulwer-Lytton and Hardy, John Stuart Mill and Henry Fawcett; of lawyers Coleridge and his great rival of the western circuit, Sir John Karslake, not to mention Sir Roundell Palmer and Sir Hugh Cairns,—only a speaker of the first order could command a hearing.

And Mr. Lowe did not seem to possess the qualifications. He was no newly discovered genius; everybody knew about him. He had made his mark always, but never a very lofty mark. At Oxford he had taken brilliant honors, and had become the most successful of private tutors. He had signalized himself in the debates of the Union Society, and had taken part in that famous discussion (immortalized in the '*Uniomachia*,') when the future Archbishop of Canterbury was fined a guinea for disobedience to the chairman's order. Then he had crossed the ocean, and had entered political life

in Australia, an extraordinary step in those days. Only considerable private interest could have brought him so soon to the front in Sydney politics, but both as a lawyer and a member of the local Legislature, he made a considerable reputation. On his return to England, he entered Parliament for the family borough of Calne, belonging to the Marquis of Lansdowne, and obtained subordinate office in one of Lord Palmerston's later administrations. He introduced and carried an Education Act, which embodied the famous principle of "Payment by results," a great step in advance for the time. But the alteration of a report, made without any dishonorable motive, but only in a too characteristically arbitrary manner, gave an opening to his foes. The late Prime Minister, then Lord Robert Cecil, was a keen free-lance on the conservative side, a brilliant contributor to the *Saturday Review*, and never dreaming then of being one day a marquis and prime minister of England. He pounced upon the opportunity, and carried a resolution of censure in the House of Commons. Lord Palmerston stood by all his colleagues to the last, but he had to recognise that this political Jonah must leave the ship, and so Mr. Lowe's resignation was accepted. After Lord Palmerston's death in 1865 the short-lived Russell-Gladstone ministry was formed, and the famous Reform Bill introduced the next year. This, it will be remembered, was the mildest of all homeopathic remedies; almost a conservative measure when compared to the sweeping "Household Suffrage bill," which was eventually carried by the other side. But it served Mr. Lowe's purpose. Whether his original radical opinions had been altered by the missiles of the Kidderminster mob, or whether his academical Whiggism had always been antagonistic to an extension of the franchise, would be hard to decide. Suffice it to say that he not only got together the third party, known from Mr. Bright's epigram as the "Cave of Adullam," but also delivered against the Reform Bill a series of masterly speeches, incisive in utterance, classical in literary style, and entirely in harmony with the prepossessions of the English country gentlemen who listened to him. The political philosophy was not new, it was Edmund Burke's "Old Whiggism," expressed in language of which Burke himself would not have been ashamed. In vain John Bright ridiculed the denizens of the Cave, in vain Mr. Gladstone summed up the debate on the second reading by a speech which he himself never surpassed in eloquence, the division gave only a majority of 5 votes to the government, and soon after the entry into committee, the bill was defeated by an insidious amendment introduced by a denizen of the Cave, Lord Dunkellin.

Mr. Lowe had triumphed. Men spoke of him as a possible prime minister. When Lord Derby was sent for, he offered a place in his cabinet to the redoubtable member for Calne. Why did he not accept? Perhaps he had an intuition of the future policy of the Conservatives, and that a Reform Bill far more sweeping and radical was eventually to be introduced. Perhaps he revolted against the type of old, uncompromising toryism which he should have met,—who knows? So he remained in opposition, and when the famous resolutions on the Irish Church were brought forward

in 1868, supported them in the speech which ended with the words:—"Cut it down, why cumbereth it the ground?"

Office came to him when the Liberals came in 1869, and no less an office than the Chancellorship of the Exchequer. His budget was a brilliant failure, the "match-tax" furnished material for the comic papers and burlesques, and Mr. Lowe found himself the best abused and most laughed at man in England.

The writer remembers the performance of a burlesque in the year 1870, when Mr. Gladstone's historical collars, Mr. Lowe's white eyebrows, and Mr. Ayrton's fascinating smile, were portrayed to the life in a '*pas de trois*.' The Lord Chamberlain put in his veto after all London had crowded to see the performance, Finally Mr. Gladstone took the Exchequer to himself, and Mr. Lowe went to the Home Office, a difficult position, where every statesman becomes unpopular, and where probably it was thought that the new occupant would find a congenial atmosphere.

After the fall of the Liberal ministry in 1874, Mr Lowe ceased to be a political force. Occasionally he spoke in the House of Commons, and always was listened to with attention, but it was felt that he, at least, merited Mr Disraeli's famous illustration of the "extinct volcanos," applied to his opponents in a speech at Manchester. And when once more the tables were turned in 1880, and the Midlothian campaign brought in Mr. Gladstone at the head of a large majority, only the least instructed of prophets expected to find Mr Lowe's name included in the new cabinet. He received a peerage, and after that only two events were recorded in his life, the publication of a volume of poems, chiefly translations and epigrams, dating from his university days, and a second marriage.

The writer of this notice remembers seeing him in the year 1886 on the occasion of a garden party given by Lady Dysart at the historic mansion of Ham House. It was the first time in the memory of man that the old house had been opened for any such hospitality, and all the notabilities of London were present.

It was a most interesting sight, to behold the celebrities of the day, politicians, artists, actors, society beauties. But when a voice was heard saying, "Look, there goes Sherbrooke," a vivid curiosity caused the group to turn their heads. Entirely blind, Robert Lowe was guided by his young wife. The marked features recalled Tenniel's frequent caricatures of the past, and indeed no face lent itself so easily to satiric delineation. The figure was still erect and vigorous, but somehow one seemed to be looking on a character of a past age. The political excitement of that moment (July 1886) was the fall of Mr. Gladstone's third ministry on the rejection of his Home rule measure. The match-tax and the reform bill agitation seemed as distant as Waterloo and the French Revolution. Concerning his personal qualities there were differing verdicts, but it must have been a very philosophical equanimity which caused him to quote with great amusement the following prophetic epitaph upon himself, written apparently during the crisis of 1866-7, and even to turn it into Latin.

AN EPITAPH.

Here lie the bones of Robert Lowe,
A shifty friend, a bitter foe ;
All Oxford (when he dwelt thereat)
Knew him an ardent Democrat ;
With others of the self-same kidney
He chose to emigrate to Sydney,
And there our Robert still we knew
A Radical of deepest hue.

Returning home to British ground
A seat in Parliament he found,
Where, with an ardour unabated,
'Gainst "musty parchment" he dilated ;
Attacked with zeal the Tory minions,
And still retained his old opinions.

A Kidderminster mob (how blind)
Both broke his head and changed his mind ;
No more he loved the unwashed masses
(Then first discovered to be asses)
But laying Democratic plans down,
Took service with the House of Lansdowne.

Yet still a Liberal he stayed,
And for high office powers displayed ;
In Palmerston's Administration
Did much for England's education,
And would have done still more, no doubt,
But bitter Cecil drove him out.

When Russell Minister became
High mid the rest stood Robert's claim,
But non-reforming zeal which stirred him
Quite from the Cabinet deterred him,
And (since such post he could not earn)
He vowed the coach to overturn :
Intent on his old friends' undoing
He constantly was mischief brewing :
Ran here and there by day and night
Assisting the Adullamite :
By specious truths and artful stories
Decoyed young Whigs to vote with Tories ;
Against extended suffrage spoke
Alike with argument and joke ;
Then victor in the final tussle,
Brought Derby in and ousted Russell.

Heaven rest his soul ! but where 'tis fled
Can't be imagined, much less said.
Should he the realms above us share,
No more will Peace and Love be there.
But, if he's gone to lower level,
Let's all commiserate the Devil !

Of the Latin version, only a fragment has been quoted.
It is as follows :

Robertus Humilis hic jacet,
Qui nobis (mortuus) valde placet.
Amicus minime fidelis,
Amarus hostis et crudelis.

Quænam conditio sit futura
Ambigitur, sed spero dura.
Si Cælum scandet ista pestis
Vale Concordia Cælestis !
'Si apud inferos jacebit
Diabolum ejus poenitebit
Et nos Diaboli miserebit."

He who could relish such pungent humour at his own expense must have had a very philosophical mind. His place

in history will be doubtful, perhaps only a brief paragraph, and the student of the 20th century will be puzzled by the caricatures and allusions of contemporary newspapers. But literature claims the reform speeches as her own, and they will yet be recited and turned into Greek prose. And besides these barren distinctions, the motto which the victim of his greatest efforts, Earl Russell, prefixed to his own biographical recollections, may be given with even more appropriateness to the subject of this sketch :

"What has been has been, and I have had my hour."

LIBRARY GLEANINGS.

"I have heard some men, rather causelessly captious than judiciously critical, cavil at grammarians for calling conjunctions disjunctive, as if this were a flat contradiction. Whereas, indeed, the same particle may conjoin words, and yet disjoin the sense. But alas ! how sad is the present condition of Christians, who have a communion disuniting. The Lord's supper, ordained by our Saviour to conjoin our affections, hath disjoined our judgments, yea, it is feared, lest our long quarrels about the manner of His presence, cause the matter of His absence, for our want of charity to receive Him." (THOMAS FULLER, A. D. 1660).

[From JEREMY TAYLOR's funeral sermon on Lady Carbery.]

"In all her religion, and in all her actions of relations towards God, she had a strange evenness and untroubled passage, sliding toward her ocean of God and of infinity, with a certain and silent motion. So have I seen a river, deep and smooth, passing with a still foot and sober face, and paying to the "fiscus," the great "exchequer" of the sea, the prince of all the watery bodies, a tribute large and full ; and hard by it, a little brook skipping and making a noise upon its unequal and neighbour bottom ; and after all its talking and bragged motion, it paid to its common audit no more than the revenues of a little cloud, or a contemptible vessel : so have I sometimes compared the issues of her religion to the solemnities and tamed outsides of another's piety. It dwelt upon her spirit, and was incorporated with the periodical work of every day ; she did not believe that religion was intended to minister to fame and reputation, but to pardon of sins, to the pleasure of God, and the salvation of souls. For religion is like the breath of heaven ; if it goes abroad in the open air, it scatters and dissolves like camphire ; but if it enters into a secret holloweness, into a close conveyance, it is strong and mighty, and comes forth with great effect and vigour at the other end, at the other side of this life, in the days of death and judgment."

The annual Church parade of the N. B. Brigade of Garrison Artillery caused a large congregation to assemble on the morning of August 21st. Except for a slight excess of vigour, pardonable in soldiers, the band acquitted itself well, its voluntary during the offertory being very suitable for Church performance, which is not invariably the case on such occasions. Mr Ford's arrangement of the Austrian National Air, (to Hymn 524) was most effective. The offertory amounted to \$36.65.

THE BALLAD OF THE BOLIVAR.

[We reprint, at the request of several readers, a striking ballad by Rudyard Kipling which is not included in "Departmental Ditties."]

Seven men from all the world back to port again ;
Rolling down the Ratcliffe road, drunk and raising Cain ;
"Give the girls another drink 'fore we sign away,
We that took the Bolivar out across the Bay.

We put out from Sunderland loaded down with rails,
We put out from Sunder'and, met the winter gales ;
We put back to Sunderland 'cos our cargo shifted,
Seven days and and seven nights off the Start we drifted.

Racketing her rivets loose, smoke stack white as snow,
All the coals adrift on deck, half the rails below ;
Leaking like a lobster pot, steering like a dray,
Out we took the Bolivar, out across the Bay.

One by one the lights came up, winked and let us by,
Met a blow that laid us down, heard a bulkhead fly ;
Mile by mile we waddled on, coal and foe'sle short,
Left the Wolf behind us with a two-foot list to port.

Trailing like a wounded duck, working out her soul,
Clanging like a smithy shop after every roll ;
Just a funnel and a mast lurching through the spray,
So we threshed the Bolivar out across the Bay.

Felt her hog and felt her sag, betted when she'd break ;
Heard the seas like drunken men pounding at her strake,
Wonder'd every time she raced if she'd stand the shock,
Hoped the Lord would keep his thumb on the plumber block.

Banged against the iron deck, bilges choked with coal,
Flayed and frozen hand and foot, sick of heart and soul ;
Last we prayed she'd buck herself into Judgment Day ;
Ay, we cursed the Bolivar knocking round the Bay.

Aching for an hour's sleep, dozing off between,
Heard the rotten rivets draw when she took it green ;
Watched the compass chase its tail like a cat at play,
That was on the Bolivar south across the Bay.

Once we saw between the squalls, lying head to swell,
Some great liner's lights go by, like a big hotel,
Mad with work and weariness, wishing they was we,
Cheered her from the Bolivar swamping in the sea.

Then a grayback laid us out, then the skipper laughed ;
'Boys ! the wheel has gone to smash, rig the winches aft,
Yoke the kicking tiller head ! get her under way,
So we steered her pully-haul out across the Bay.

Just a pack of rotten plates, putted up with tar,
In we came and just in time 'cross Bilbao Bar,
Overloaded, undermanned, meant to founder,—we
Conquered God Almighty's storm, beat the Eternal sea.

Seven men from all the world back to town again,
Rolling down the Ratcliffe road, drunk and raising Cain,
Seven men from out of Hell :—"Ain't the owners gay,
'Cause we took the Bolivar safe across the Bay."

PARISH NOTES.

Members of the congregation are not probably aware that our library has been steadily enlarged during the last year, and now represents a fair standard collection, naturally upon a very small scale. Donations of really "readable" books will be much valued, and gratefully acknowledged by the Librarian. Among recent additions are the following:

J. Verne, "Tour of the World in 80 days."

— "The Mysterious Island."

Darwin, "Voyage of a Naturalist."

"Four Girls at Chatauqua."

"Chatauqua Girls at Home."

O. W. Holmes, Complete Works.

DeWitt, "Dames of High Estate."

Col. Butler, "Red Cloud."

Cooper, "The Pilot."

— "The Pioneer."

Tenniel, "Political History in Caricature."

W. H. Kingston, "The Albatross."

Pansy Books, &c.

Persons other than members of the Sunday School desirous of making use of the library should apply to the Librarian for permission, and enter the title of the book and date in a volume which will be placed on the table.

The Treasurer of the S. S. Pic-Nic Fund desires to acknowledge the following subscriptions to defray the cost of the special train:

The Rector, \$5.00; Mr. G. F. Smith, \$5.00; "A Friend," \$2.00; Mr. W. W. Turnbull, \$1.00; Mr. C. M. Bostwick, \$1.00; Mr. Horace King, \$1.00; Miss Sadleir, \$2.00; Mrs. Berryman, \$1.50; Mrs. Frink, \$1.00.

Our Church will be strongly represented at the provincial Synod at Montreal. Besides the Rector, there are no less than four Lay Delegates from our parish, in Messrs. W. M. Jarvis, G. E. Fairweather, C. H. Fairweather, and J. R. Armstrong.

The Rector has been asked to preach at St. Martin's (Rev. G. O. Troop,) at the morning, and at Trinity (Canon Mills) at the evening service, on Sunday, Sept. 18th.

We are glad to announce that Mr Troop will occupy our pulpit on September 4th, at the morning service. During the Rector's absence, the Rev. Professor Hamilton, late of Wycliffe College, will preach on the 18th September. Professor Hamilton has decided to devote himself to missionary work, and the loss of religious education will be the gain of another and not less important cause.

The ordination of Messers Beverly and Carl S. Smith will take place (D. V.) at Fredericton Cathedral on the 11th of September. We are sure that the prayers of all our people will be given on behalf of these young labourers in the Lord's vineyard.

The annual Sunday School Picnic took place as announced on Thursday, August the 25th. Thanks to the untiring energy

of Mr H. C. Tilley, and others, and the kind help of many friends at Rothesay a large measure of success and enjoyment was achieved. The athletic and other competitions resulted as follows;

100 yards (seniors)—H. McLeod.

" (juniors)—G. Sancton.

High Jump (seniors)—Berton and H. McLeod (equal).

Quarter Mile Race (seniors)—Roach.

Throwing Cricket Ball (seniors)—Barnes.

" " (juniors)—S. Kaye.

Little Boy's Race—W. Emerson.

Walking Race—Beiton.

GIRLS: Best collection of Wild Flowers:

First—Miss Price.

Second—Miss Swann.

Third—Miss Williams.

Archery: First—Miss Allison.

Second—Miss Nicholls.

The prizes were distributed at the close of the proceedings by Mrs. Armstrong. All returned heartily pleased with the day's enjoyment.

The Rector has invited the members of the St. John Bicycle Club to attend a service at our Church, and the invitation has been accepted. In the present day when so many temptations to gross immorality surround our young and even our middle-aged men, every help to sound bodily exercise, combined with a regard for holy things is to be earnestly encouraged. Not long ago a similar invitation was sent to a large number of young men at Rochester to attend a special service in the cathedral, and an eloquent sermon was preached to them by Dean Hole.

The present renovation of the Church, now being carried out by Mr. C. H. Johnson, has suggested to several members of the congregation the expedience of utilising the opportunity of having the whole church painted. The need of the operation is obvious; and equally so the advantage, if possible, of having the work performed at once, and not in portions. It is probable that the proposal will be submitted to the vestry at its next meeting.

The Rector leaves for Montreal, to attend the meeting of the Provincial Synod, on the 12th of September, and will probably be absent for two or three Sundays.

ADVERTISEMENTS.

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