

**Chronicle**  
 of the Diocese of Fredericton.

Vol. I. No. 11.

NOVEMBER, 1886.

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# CHRONICLE

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G. HERBERT LEE, Secretary.

## Calendar for November.

- 1st.—All Saints Day.  
7th.—The Twentieth Sunday after Trinity.  
14th.—The Twenty-first Sunday after Trinity.  
21st.—The Sunday next before Advent.  
28th.—The First Sunday in Advent.  
30th.—St. Andrew, Apostle.  
Days of Fasting or Abstinence—5th, 12th, 19th, 26th and 29th.

## VACANT PARISHES AND MISSIONS.

- Aberdeen.  
Albert.  
Burton.  
Gordon and Lorne.  
Ludlow and Blissfield.  
Manners-Sutton.  
Queensbury and Southampton.  
Richibucto.

## BOARD OF HOME MISSIONS.

The Board met at St. John on Tuesday, October 19th.

There were present, the Most Reverend the Metropolitan, the Right Reverend the Bishop-Coadjutor, the Rev. Canons Medley, Brigstocke and Ketchum; Rural Deans, Smith and Hoyt; Revs. G. G. Roberts, O. S. Newnham, G. H. Sterling and H. S. Wainwright, and Mr. G. A. Schofield, Mr. Frith, Mr. R. T. Clinch and Mr. T. W. Daniel.

Rev. Canon Ketchum submitted a statement of subscriptions in aid of a Travelling Missionary, shewing that \$503 had been promised for one year from the date of appointment.

A statement of the funds at present available having been considered by the Board, it was resolved that the grant to the Mission of Queensbury and Southampton, for a missionary to reside at or near Millville, be put in force so soon as the Bishop can send a clergyman there.

A Committee was appointed to report upon the alterations in the rules and regulations of the Board, of which notice was given by the Rev. G. G. Roberts, in July last, (see page 98 D. C. S. Report, 1876). Committee, the Bishop-Coadjutor, the Rev. G. G. Roberts, Canon Brigstocke, Mr. G. A. Schofield and Mr. G. E. Fairweather.

A Committee was appointed to confer with the Committee to interest Sunday Schools in the work of Home Missions upon the best way of working out a proposal to devote the Mission box money to the support of a Travelling Missionary.

CONFIRMATION AT ST. GEORGE'S, CARLETON.—Eleven candidates, three men and eight women, received the Rite of Confirmation at the hands of the Most Reverend the Metropolitan, on the evening of Wednesday, October 27th, at St. George's Church, Carleton; one of the candidates, an adult, having just previously been baptized by the Bishop. Besides the Rector, the Rev. J. M. Davenport was present, and read the Preface to the office for Confirmation. The Church was filled, and the services, including an address from the Bishop to the candidates, were most interesting and edifying. Mr. Fowler had a class of thirteen confirmed in March last, making twenty-four for the year.

## A NEW PERIODICAL.

**THE** Board of Domestic and Foreign Missions held its regular Quarterly Meeting in the Church of England Institute, St. John, on Thursday, Oct. 14th.

The Secretary reported that the Domestic and Foreign Missionary Society of the Church of England in Canada had issued a monthly publication, entitled *Our Mission News*, to be the official organ of the Society, and laid on the table some copies which he had received from the editor.

Whereupon it was resolved that an effort be made to circulate the publication through the Diocese, and the Secretary was authorized to engage a person to canvass for subscribers.

The following leaflet, which explains itself, was subsequently issued.

**OUR MISSION NEWS.**—The Diocesan Board of Domestic and Foreign Missions desires to inform the members of our Church that the Domestic and Foreign Missionary Society of the Church of England in Canada has issued a monthly publication entitled *Our Mission News*, to be the official organ of the Society. Its object is to furnish from month to month intelligence of the various fields of missionary labour, especially of those with which we are most concerned—Algoma and the Dioceses in the North West—as well as to make known the work and operations of the Society. The annual subscription is only one dollar. The editor is the Rev. Chas. Mockridge, D. D., Hamilton, Ontario, General Secretary of the Board of Management of the Society.

The magazine is admirable in matter and style, and forms a valuable addition to our missionary literature. We heartily commend *Our Mission News* to the members of our Church, and trust that it will have a large circulation, and prove a great stimulus to missionary work.

By order of the Board,

F. H. J. BRISTOCKE,

Secretary.

October, 1886.

## NOTES BY THE WAY.

**W**HATEVER paper I take up has now some reference to Church unity. In one, allusion is made to the union of two of the Baptist sects, in another the union of the Methodist bodies is spoken of, in a third reference is had to the memorial presented to the Convention of the American Church at Chicago. Be the papers religious or secular there is always some reference to this sub-

ject. That unity is a thing to be desired, no body can assert more ardently than a Churchman, with him separation is a sin, and one of the gravest kind, and I firmly believe more prayers ascend to the heavenly throne for unity from the hearts and lips of Churchmen than from any other Christians. Still there is a great danger that in all this vague talk and writing about unity there should be too much of sentiment and too little of what is practical.

Let all Christian bodies unite on some one or two things, and having lived in unity on those for some years, they may then unite on further points, and so gradually form one Holy Church.

For example, could not the Presbyterians, Methodists, and the better kind of Baptists, unite with the Church in insisting on reverence in Church or meeting house. That congregations should kneel in prayer and stand in singing.

Again, that disreputable or degrading means of raising money for the purposes of worshipping our Creator and Redeemer should not be sanctioned by priest or pastor. Far better that there should be neither Church nor meeting house erected, than that either should be erected by means which no state, however insignificant, would sanction for the payment of its public buildings and public officers. Fancy having a pie auction on the Government grounds for the payment of the Governor's salary, or a corn roast to make up the balance due the Chief Justice! Such proceedings might be countenanced in "Alice's Wonderland," but no where else, and yet when it comes to interests, which all preachers say are alone vital, dignity, honor, and seemliness are discarded as old fashioned virtues; and fabrics rear their stuccoed heads, built up on oyster suppers and ice creams, and such like entertainments, when the very last thought that is present is the one of self-denial.

When Christian bodies shall first unite in reverence in everything pertaining to God's house and God's worship, then shall I believe in corporate union, but till then I fear the only chance of union with the Protestant bodies will be that of the absorption of individuals as at present, and Church people can in no way promote union quicker than in being themselves punctiliously reverent. There is no power of attraction so great as reverence.

So Queensbury and Southampton are to have a resident clergyman I hear, and the grant is made conditional on his living at or in the neighborhood of Millville. There is something very singular about these river side parishes. The population seems to have left the river side, or at any rate does not increase, as one may judge from the fact of the schools being closed for lack of children. School District No. 2, Lower Queensbury, has had no school for seven years. At present, wonderful to relate, there

are three children in the district of an age to go to school. These three children belong to one family, and the other families are not willing to tax themselves to support a school for three, consequently the aggrieved parents have appealed to the educational authorities for direction in the matter. The Board of Home Missions have evidently been very wise in insisting, for once, that the parson should live where the people are.

JAY PEN,

### The Parish Church of Prince William.



It is strange how few traditions there are in a new country, and how little a village or settlement knows of its origin or early history. In Europe, no matter how small or insignificant a village may be, traditions concerning the meaning of its name, the history of its early days, and anecdotes of its leading personages are always found in more or less abundance. In the new country, although settlements may have had only one century of existence, nothing is remembered of their early history. The reason of that is, no doubt, that in the old country our forefathers, having a narrowed range of subjects to interest them, remembered more tenaciously the events connected with their own hamlet, while, now-a-days, in endeavoring to take an interest in the whole of the world men ignore what happens around them.

Be that as it may, no one in the parish can answer the question: After whom is Prince William called? Nor are there any traditions current as to its first settlement.

In the list of missionary stations published

by the Society for the Propagation of the Gospel there are only three that are given as older than Prince William. Campobello 1791, and Sussex and Woodstock 1792. Prince William 1794. Why Prince William should be named as having been set apart as a station so early as 1794, it is hard to say, for there was no resident clergyman till the year 1827. Previously to that date the settlers in Prince William were ministered to either from Fredericton or Woodstock. In 1791 Frederick Dibblee was appointed as missionary to all that tract of country above St. Mary's and Kingsclear; but Mr. Dibblee, first from accident, as is narrated in Mr. G. Herbert Lee's sketch of the Church of England, and then from choice, fixed on Woodstock as his residence, and early visited Prince William.

Mr. Lee says: "It is worthy of note that it was originally intended that the centre of the mission of Woodstock should be near the Meductic Falls. But it so happened when Mr. Dibblee, the newly appointed missionary, was being paddled up the River St. John, to his new sphere of labour, that he fell asleep, and the Indian who was guiding the canoe passed the place before he was aware of it. Consequently he pursued his way until Woodstock was reached, which place he found in every way suited to his purpose. A change in "the order" given him was accordingly procured from Fredericton, and Woodstock became the centre of the mission."

Meductic Falls were the Falls opposite the Shogomoc, which is the boundary line of the Parishes of Dumfries and Canterbury.

The first baptisms recorded in the Parish Register are those administered by the Rev. G. Best, Rector of Fredericton. Archdeacon Best

took a great interest in Prince William, and urged the people to erect a Church, promising them a resident clergyman if they did so. Accordingly on the 11th of April, 1825, the parishioners wrote a formal letter to the Archdeacon, setting forth their desire to have a Church erected in their midst. On the 13th the Archdeacon answered their communication, informing them that he had laid their petition before the Lieutenant Governor, who "had granted fifty pounds towards the accomplishment of so laudable an undertaking." But the Archdeacon adds that before doing anything further he must have an assurance in writing that the parishioners will not only erect the Church, but that they will bind themselves to contribute all that was necessary to the comfort and support of a resident clergyman.

A subscription list was then opened, and £164 was collected towards the erection of the Church; and in the autumn of 1826 the framework was raised, and the Church completed in 1827, at a cost not exceeding £800 or \$4,000. The Church was built on what are now the extreme limits of the Parish, indeed the Churchyard fence forms the dividing line of the Parishes of Prince William and Dumfries. Shortly after Saint Paul's Church, Dumfries, was built within four miles of the Parish Church, notwithstanding the remonstrances of Archdeacon Best, who deplored the spirit of rivalry thus exhibited. So strongly did the Archdeacon feel on the subject that he came up to Prince William, and preached a sermon from the text "O pray for the peace of Jerusalem, for they shall prosper that love thee," and warned the congregation that nothing but strife and un-Christian feeling, and the weakening of the Church, could result from the continuance of their present rivalry. This wise and fatherly counsel was unheeded, and the words of the preacher were also too prophetic of what has since come to pass. From the very first Dumfries Parish Church, though built at a cost exceeding \$6,000, seems to have had to struggle for its existence. The square pews were sold at £3 a piece, and the smaller ones for 30 shillings, but from the year 1840 almost every meeting of the vestry seems to have been occupied solely with the question of how to make the renters of pews pay up their arrears.

In September, 1827, the Rev. Addington D. Parker was entrusted with the charge of the Parishes of Prince William and Queensbury.

In the year 1830 the Parish Church was consecrated, being dedicated to Saint Clement, and on the same day a confirmation was held. All that is remembered of Mr. Parker is that he had a very fine house, and "*that the like of the furniture that was in it has not been seen in the parish to this day,*" so the "oldest inhabitants" aver. Mr. Parker left in the summer of 1834, and was shortly after succeeded by Mr. Charles O. Wiggins, as the date of the first baptism administered by him is March 1st, 1835. Mr. Wiggins seems to have been as much interested in the cure of the bodies of his parishioners as of their souls, for the only reminiscences of his stay in Prince William are those connected with the bleeding of several sick people. Mr. James Henry, the honored Churchwarden, who remembers every clergyman in charge of the Parish, from Mr. Parker to the present Rector, tells a curious story of the first visit of Mr. Wiggins to Magaguadavic. A relation of Mr. Henry's being ill at Magaguadavic, Mr. Wiggins decided to go and visit him, and the two accordingly set forth on horseback. After visiting the sick man they proceeded to return home, but the trees over-arched the road so much that they several times pushed off the parson's spectacles, and as he could not see without them, he at last asked Mr. Henry to precede him, and lift up with his cane the protruding boughs. They thus, by slow degrees, returned to the more open settlement of Magundy. This was the first pastoral visit to Magaguadavic, which was first settled about sixty years ago. It must have been about the same time that the Church of Saint Clement was erected, that the patriarch of the settlement, George Hood, raised his log cabin on the slope facing Magaguadavic Lake, and where for three years he lived with no other companion than his cat. For three years Hood and his cat were the only settlers on Magaguadavic, or as it was then, and for a short time afterwards, called Caledonia. Like his predecessor, Mr. Wiggins had charge of Queensbury as well as Prince William. In the commencement of 1840 Mr. Wiggins must have resigned, as the following note, in Mr. Disbrow's handwriting, in the register proves: "The Rev. J. W. Disbrow entered on the duties of this parish in August, 1841, it having been left without a resident minister for sixteen months previous to that time." In July, 1840, the old parsonage was built at a total cost of only £12 4s. 5d., (about

§800) so the account book states, though the sum seems very small.

The year 1841 is memorable in the history of the Parish, as it was in that year that the river road, which had hitherto been only a bridle path, was enlarged into a waggon road. Up to this year waggons had to cross the river at Burgoyne's Ferry, and go along the Queensbury side of the river opposite, the whole length of the parish, and cross again by ferry, from the extreme end of Queensbury to Dumfries.

On the 7th April, 1846, Mr. Disbrow resigned, and was succeeded, on the 22nd June of the same year, by the Rev. Joseph Elwell. During Mr. Elwell's incumbency Saint John's Church, Magundy, which had been commenced in Mr. Disbrow's time, in the year 1842, was finished and consecrated by the Bishop of Fredericton.

The first settler on Magundy was William Love, in the year 1821. Until the completion of Saint John's Church, services were held in summer in Mr. Love's barn, and in winter in Benjamin Lockard's house. Besides pushing forward the completion of Saint John's Church, Mr. Elwell deserves to be remembered, as being the first Rector who held services at Magaguadavic. On September 26, 1855, Mr. Elwell resigned, and a letter was addressed to him by the Wardens and Vestrymen, expressing their deep regret at his leaving Prince William, and speaking very highly of his work in that Parish.

On Easter Monday, 24th March, 1856, the Rev. P. W. Loosemore was present at the Vestry meeting, and remained in charge of the Parish till June, 1862. Mr. Loosemore was much interested in Upper Kingsclear, and it was owing to his energy that the little Church there was built.

As bearing witness to Mr. Loosemore's influence the following story may be told: A Churchman, having left the Parish and settled in a neighbourhood where there was no Church, in course of time being surrounded by evil influences, denied the faith, and endeavored to persuade his wife to do likewise, and, in order to shew his contempt for the ancient faith, threw his wife's prayer book into a kettle of water, she rescued the prayer book with the exclamation, "even if I may not believe what is in it I shall always treasure the book as being the gift of Mr. Loosemore." Any clergyman going through the Parish, even now, can fully appreciate the truth of the statement in the farewell address of the Vestry to him, "that

many families settled in remote situations, to whom the services of the Church were almost unknown, have, through your never ceasing exertions, been enabled to enjoy and participate in the means of grace, with a regularity which, under the circumstances, would have been previously thought impossible."

Mr. Charles Street, who succeeded Mr. Loosemore in 1863, resigned in 1866, and was in turn succeeded by the Rev. E. A. W. Hannington.

During Mr. Hannington's incumbency All Saints Church, Magaguadavic, was built. In Mr. Loosemore's time services were held in the house of the first settler, Mr. George Hood, and afterwards in the school house. In an appeal made by Mr. Hannington, in the *Church Times* of April 30, 1869, it is stated that \$149 were given by the settlement towards the erection of the proposed Church, and an excellent promise is made on behalf of the new congregation, "*that they are determined not to have recourse to bazaars, tea meetings, or lotteries.*" May the Magaguadavic folk never go back from that determination! The foundation stone was laid on August 13, 1868, and the Church was consecrated and dedicated to "All Saints" on 7th September, 1869.

On the 13th July of the same year the old parsonage was burnt. Without much loss of time a new one was built on the opposite side of the road, at a cost more than treble that of the old one. The interior of Saint Clement's Church was also remodelled during Mr. Hannington's incumbency. Mr. Fowler succeeded Mr. Hannington in January 1877, and during his rectorate a Church Hall was built adjoining the Rectory, and some improvements made in the interior of the Church at Magundy.

The present Rector assumed charge of the Parish in June, 1884.

In fifty-eight years there have, therefore, been nine Rectors of Prince William, and in that period there have been 1,196 baptisms. The Register of baptisms affords an explanation of the statement often heard as to the great decrease of Church-folk in this and other parishes. Up to the year 1855 there were no resident dissenting ministers in the Parish. But there was a great number of the settlers who were Presbyterians, having belonged to that denomination in the old country. These Presbyterian settlers, as long as they had no resident minister of their own, went to Church, paid for their

pews in Church, and outwardly conformed to the Church, some of the staunchest of them were even elected Vestrymen, and their children were baptized in Church. Numerically the Church people appeared, therefore, very strong, but the moment these others obtained a minister of their own, they withdrew from the Church and became openly what they had been at heart, Presbyterians. Such seceders cannot, therefore, be said to have left the Church, for they never really belonged to it, and it is a remarkable circumstance that if the records are carefully examined it will be found that there have been more accessions to the Church from persons who were by descent Presbyterians than there have been secessions from the Church of persons whose parents were bona fide Church people. That the Church has diminished in Prince William may be true, but if so the real reason is that when Church families have migrated, or died out, their farms have been bought by newcomers who were not Church people; thus in that way, through no fault of her clergy, the Church has decreased in numerical strength. While numbers of Church families can be mentioned which have left the Parish, the present Rector is unable to mention one family that has entered it since its earlier days.

### Rural Deaneries.

#### Frederickton.

FREDERICKTON.—The annual service of the Choral Union of this Deanery was held in the Cathedral on St. Luke's day. There were about sixty members present, the largest number since the formation of the Union. The music, although much too difficult for the majority of the members, many of whom had but a short time for practising it, was fairly well rendered. The Rev. O. S. Newham, Rector of Hampton, preached a sermon very appropriate to the occasion from the text, "Let everything that hath breath praise the Lord." The Most Reverend the Metropolitan, the Rev. D. Forsyth, Rector of Chatham, and the Rev. W. Greer, Rector of Westfield, were present, in addition to the clergy of the Deanery. The service was fully choral throughout, the prayers being intoned by Rev. F. Alexander, sub-dean. The visiting choirs were hospitably entertained by the Most Reverend the Metropolitan and the Frederickton

members, at the Queen Hotel, where a sumptuous tea was spread, and a social gathering of the choirs held before the service. Apart from the rendering of the difficult parts of the music, the service and meeting of the choirs were most interesting and satisfactory.

MAUGERVILLE.—The Church at Little River, which has been so rapidly built under the supervision of the Rector, Rev. G. H. Sterling, will be consecrated (D. V.) by the Most Reverend the Metropolitan on the 11th of next month.

### ALL SAINTS' DAY.

BY REV. M. LINDSAY KELLER.

For all Thy Saints in Paradise, the bless'd  
Whose footsteps once these pilgrim pathways  
pressed,

Who have attained to Thy dear land of rest,  
Alleluia, Lord, to Thee.

For Thine Apostles, guileless, eager, bold,  
Who truly shepherded their Master's fold;  
For Martyrs dying for the crown foretold,  
Alleluia, Lord, to Thee.

For Thine Evangelists, with heavenly might,  
By Holy Ghost inspired the Word to write,  
'Mid earth's dark skies the one, the hallowed  
Light,  
Alleluia, Lord, to Thee.

For God sent Priests, who taught their fellow-  
men,  
To love Thy precepts, from their sins refrain,  
And turned their wayward steps to Thee again,  
Alleluia, Lord, to Thee.

For saintly Fathers, who have crossed the flood,  
And left these weary ways which once they trod,  
Whose souls undying now are with their God,  
Alleluia, Lord, to Thee.

For gentle Mothers, Home divinely led,  
Whose angel-faces smiling bend to shed  
A benediction on their children's head,  
Alleluia, Lord, to Thee,

For these, a glorious band forever bless'd  
The Church triumphant, Church with Thee at  
rest,  
Forever through the ages be addressed  
Alleluia, Lord, to Thee.



## The D. C. S.

THE Rector of Fredericton having given notice of moving, at the meeting of the Society in July 1887, several very important amendments to the Rules and Regulations of the Board of Home Missions, it has been thought desirable to print the present Rules and the proposed Rules in parallel columns, so that an accurate idea may be formed of the purport of Mr. Roberts' amendments.

The words that are desired to be *omitted* are printed in italics in the present Rules, and the words that it is proposed to *add* are printed in italics in the proposed Rules.

The Rules omitted it is not proposed to alter in any way.

### PRESENT RULES.

3. That the Board of Home Missions annually present to the General Committee of the Society, on the first day of their meeting, a full and detailed account of all business transacted during the expired year, and also a list of grants recommended for the ensuing year, with the conditions to be annexed to each, and shall also report to the Executive Committee at each quarterly meeting thereof.

4. That on the approval by the General Committee of the grants recommended for the year, the same shall forthwith pass into operation on the basis of the foregoing Resolutions, and subject to the following Regulations.

(a). The Board of Home Missions (acting in conjunction with the Lord Bishop) shall forthwith, after the annual meeting, communicate with the Wardens or other Lay Members of the Church, in each Mission, requiring them to enter into engagement (A) with the Society, to contribute the sum required of the Mission for the year.

(b). Should such engagement not be entered into to the satisfaction of the Board before the 15th day of August then next, they shall communicate with the Missionary, requiring him to give each of his congregations notice (B) of withdrawal of all payments as a Missionary receiving stipend through this Society on 1st October then next, unless the engagement be meantime completed.

(c). Should such engagement not be entered into to the satisfaction of the Board before the first of October then next, all payments to the Missionary's salary through the Society shall be withdrawn, and no stipend shall thereafter be payable in respect thereof: Provided that should the Missionary see fit to resign his cure, he shall, if stationed for the remainder of the year by the Lord Bishop in any vacant Mission which may be willing to comply with the terms required of the defaulting Mission, be entitled, in respect of the services to be rendered in such new Mission, to such stipend as may be agreed upon between such Missionary and the Board, not exceeding that provided for the continuation of his services in his former mission, and upon the like terms and conditions. Provided, also, that any such Missionary, if not so appointed to

### PROPOSED RULES.

3. That the Board of Home Missions annually present to the General Committee of the Society, on the first day of their meeting, a full and detailed account of all business transacted during the expired year, and also a list of grants recommended for the ensuing year, with the conditions to be annexed to each, and shall also report to the Executive Committee at each quarterly meeting thereof, *and shall send the above named lists of grants to each Rural Dean before the 1st of May.*

4. That on the approval by the General Committee of the grants recommended for the year, the same shall forthwith pass into operation on the basis of the foregoing Resolutions, and subject to the following regulations:

(a). The Board of Home Missions (acting in conjunction with the Lord Bishop) shall forthwith, after the annual meeting, communicate with the Wardens or other Lay Members of the Church, in each Mission, requiring them to enter into engagement (A) with the Society, to contribute the sum required of the Mission for the year.

(b). Should such engagement not be entered into to the satisfaction of the Board before the 15th day of August then next, they shall communicate with the Missionary, requiring him to give each of his congregations notice (B) of withdrawal of all payments as a Missionary receiving stipend through this Society on 1st October then next, unless the engagement be meantime completed, *but the payment to the Missionary from the Society for the three months ending October 1st shall include both the grant and assessment.*

(c). Should such engagement not be entered into to the satisfaction of the Board before the first of October then next, all payments to the Missionary's salary through the Society shall be withdrawn, and no stipend shall thereafter be payable in respect thereof: Provided that should the Missionary see fit to resign his cure, he shall, if stationed for the remainder of the year by the Lord Bishop in any vacant Mission which may be willing to comply with the terms required of the defaulting Mission, be entitled, in respect of the services to be rendered in such new Mission, to such stipend as may be agreed upon between such Missionary and the Board, not exceeding that provided for the continuation of his services in his former Mission, and upon the like terms and conditions. Provided also, that any such Missionary, if not so appointed

any new Mission, may nevertheless be permitted by the Board on special application, to draw on 1st of April for a sum in their discretion; but not exceeding his previous quarter's stipend from the Society.

(d). Where such engagement is entered into, the Board shall forthwith notify the Missionary, who shall thereupon (unless the terms of such engagement shall not be fulfilled as hereinafter provided) be entitled to draw upon the Society for the full amount of his quarterly salary, including therein the sum required for the quarter of the Mission itself.

Sub-sections "e" and "f" remain the same.

(g). Should neither the money nor receipts for produce, required for the quarter, be received by the Treasurer by the last day of the second month of the quarter, it shall be the duty of the Treasurer at once to send to the Missionary and to each of the persons who shall have signed the engagement, the notice (C) and should neither such money nor receipts have been so received by the last day of the quarter, *the grant of the Society shall thenceforth cease*, and it shall be the Treasurer's duty at once and in like manner to send the notice (D). If, however, the arrears are subsequently paid, the Board shall have power to renew the grant on application from the Mission.

The alterations in the notices "C" and "D" are merely to bring them into harmony with the proposed new Rules.

to any new Mission, may nevertheless be permitted by the Board on special application, to draw on 1st of April for a sum in their discretion; but not exceeding his previous quarter's stipend from the Society.

(d). Where such engagement is entered into, the Board shall forthwith notify the Missionary, who shall thereupon be entitled to draw upon the Society for the full amount of his quarterly salary, *during the current fiscal year*, including therein the sum required for each quarter of the Mission itself.

(g). Should neither the money nor receipts for produce, to the full amount required for the quarter, be received by the Treasurer by the last day of the second month of the quarter, it shall be the duty of the Treasurer at once to send to the Missionary and to each of the persons who shall have signed the engagement, the notice (C) and should neither such money nor receipts have been so received by the last day of the quarter, and it shall be the Treasurer's duty at once and in like manner to send the notice (D). If however, the arrears be subsequently paid, the Board shall have power to renew the grant on application from the Mission, *for the following year*.

## QUESTIONS FOR PRIZES.

### I.—THE BISHOP COADJUTOR'S PRIZE.

#### A TEACHER'S BIBLE.

49. What king assumed priestly functions, and how was he punished?

50. Why was Jonah's prophecy against Nineveh unfulfilled?

51. When did Israel as an independent kingdom come to an end? And give a brief account of the captivity of Judah.

52. Give briefly an account of the measures of reform instituted by Nehemiah.

53. Under what three divisions were the writings of the Old Testament classed? And who was it that finally collected, transcribed and arranged these sacred writings.

ANSWERS RECEIVED.—August and September: C. DeV. S. October—E. S., C. DeV. S.

### II.—THE EDITING COMMITTEE'S PRIZES.

#### CLASS 1.—A Handsome Church Service.

38. In what points does the present Ordinal differ from that of 1550?

39. Which was the first Accession Service inserted in the Prayer Book, and when was the present one compiled?

40. What alterations in the rubrics does the "Act for the Amendment of the Act of Uniformity" sanction?

#### CLASS 2.—A Handsome Prayer Book.

36. When and why was the clause "hath

had Episcopal consecration or ordination" inserted in the Preface to the Ordinal?

37. Prove from the Ordinal that ordinations are to be public.

38. What effect has the final rubric to the "ordering of Deacons" had? and can you name any other rubric in the Prayer Book having had a similar effect?

39. How many Bishops at least should concur in a consecration?

40. What are the chief features of the State Service still left in the Prayer Book, and how many used there to be, and when were the others abolished?

#### CLASS 3.—A Prayer Book.

37. What are the three orders of the ministry?

38. What are the powers given to a priest at his ordination?

39. In what office does the "Prayer for Unity" occur?

40. Which is the last office in the Book of Common Prayer?

ANSWERS RECEIVED.—Class 1.—October, C. E. C., H. B. S. Class 2.—August and September—E. M. B. October—Louisa. Class 3.—February, March, April, May, June, July, August and September, —C. E. C. October—M. B. C.

*The above form the last series of questions. The names of the prize winners will be announced in the December CHRONICLE. All answers must reach St. John not later than the 20th of November. No marks will be given for answers received after that date.*

DIOCESE OF FREDERICTON.

**Parish of Carleton.**

**Baptisms.**

IN SAINT GEORGE'S CHURCH.

- Sept. 30.—Lena Purdy Dunlavy.  
 “ “ George Arthur Dykeman.  
 Oct. 5.—Nellie Lavinia Harper.  
 “ “ Alice Louisa Hatheway Clark.  
 “ “ Edna Annetta Morton Clark.  
 “ 20.—Alice Maud Smith, adult, by the  
 Most Reverend the Metropolitan.

**Public Receptions.**

- Oct 18.—John Carrier, adult.  
 “ Martha Lilian Thompson, adult.  
 “ 20.—Ellen Wilson Edmundson, adult.

**Confirmations.**

By the Most Reverend the Metropolitan :

- Oct. 20.—George William Dykeman.  
 “ John Carrier.  
 “ James Erwin Earle.  
 “ Mary Ann McGuire.  
 “ Mrs. Sarah Sewell.  
 “ Mrs. Phoebe Anne Clark.  
 “ Mrs. Mary Anne Bartlett.  
 “ Mrs. Ellen Wilson Edmundson.  
 “ Mrs. Mary Connor.  
 “ Mrs. Alice Maud Smith.  
 “ Martha Lilian Thompson.

**Burials.**

- Oct. 1.—Andrew Perkins Long, 8 yrs. 6 mos.

**Services.**

Services in month, 38; Celebrations of the Holy Communion, 5; Communions made, 53; Offerings in Church, \$64.87; other contributions, \$70.20. Total \$135.07.

**Recent Contributions towards Current Expenses of the Church.**

Collected by Mrs. Fairweather — T. Fairweather \$4, G. W. Dykeman \$2, J. Anderson \$2, T. Stackhouse 1.50, Mrs. Newsam \$1, J. Carrier \$1, Mrs. Evans \$1, F. Napier \$1, C. Sweet 50c., L. Carvell 50c., F. Engall 50c., Geo. Lord 30c., C. Dykeman 25c., T. Maxwell 25c.—\$15.80.

By Mrs. J. Stears—J. Brown \$1, Mrs. Earle \$1, R. Earle \$1, Miss Kerr 75c., J. Landers 50c., W. Sewell 25c.—\$4.50.

By Mrs. T. Stears—T. McLachlan \$5, Mrs. E. Thompson \$5, J. R. Bartlett \$2, A. F. Andrews \$1, J. Stears sr. \$1, J. Hamilton \$1, T. Stears \$1, Mrs. S. Thompson \$1, Mrs. Wilson \$1, A Friend 50c.—\$18.50.

By Misses McLachlan and Napier—W. Dunlavy \$5, Mrs. Turner \$3, Geo. Purdy \$3, S. Watters \$2, J. A. Amos \$1, Miss Lee 50c., H. Lee 50c.—\$15.

By Mrs. Hutton and Miss McLeod—W. C. Allan \$3, Mrs. Hutton \$2, S. Gordon \$1, Misses Watters \$1, Miss McLeod \$1—\$8.

By Mrs. Turner—B. H. Appleby \$2, W. Smith \$1, Robert Lee \$1, Mrs. Fawcett 50c., Geo. Fawcett 50c., H. Green 50c., S. Sewell 50c., T. Smith 50c., W. Connor 50c., W. Luneragan 50c., J. McAndrews 40c., Mrs. McBeath 25c., Miss Fisher 25c.—\$8.40. Total \$70.20.

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