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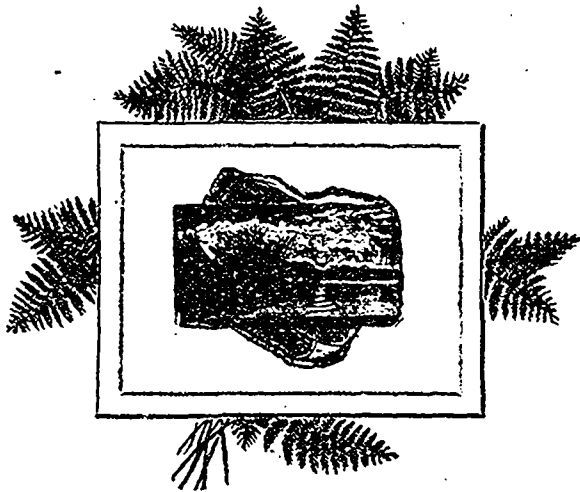
VOL. VI.

NO. 11.

# The Deanery Magazine.



Diocese of Fredericton.



NOVEMBER. 1889.

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# The Deanery Magazine.

DIOCESE OF FREDERICTON.

[WITH THE APPROBATION OF THE MOST REVEREND THE METROPOLITAN.]

Vol. VI.

NOVEMBER, 1889.

No. 11.

## The Deanery Magazine.

PUBLISHED MONTHLY AT SUSSEX, N. B.


TERMS, . . . . . FIFTY CENTS A YEAR.  
Payable in Advance.

Correspondence and Subscriptions to be sent to the Secretary of the Publishing Committee, REVEREND H. MONTGOMERY, P. O. Box 348, Fredericton, N. B.

Correspondents and Writers of Articles for this Magazine are requested to send their Manuscripts to the Secretary not later than the 15th day of each Month.

SUSSEX, N. B., NOVEMBER, 1889.

### To Our Subscribers.

 THIS MAGAZINE, as we all know, was started by the care and enterprise of the Clergy of the Deanery of Kingston, under the able and stirring guidance of Canon Medley. In January last the majority of the Deaneries adopted it as their organ, and the name was changed in consequence. Canon Medley has been taken to his rest "*multis ille bonis flebilis occidit;*" his departure is bewailed by very many. The Deanery of Kingston have in consequence given up the conducting of the MAGAZINE, and the Rural Deans have undertaken to continue it, as it has proved valuable and useful.

A Committee has been formed to carry on the work, and they ask for a continuance of the patronage and confidence which has been hitherto accorded to the enterprise.

It has been found impossible at present, at all events, to continue the issue of the *Banner of Faith* at the same rate as heretofore, as it is found that the price of each issue exceeded the rate charged. But it is hoped that the Diocesan News will be more complete; each Deanery will send its own items; and as the MAGAZINE is now the organ of the Deaneries it will become the means of official communication to a certain extent.

We venture earnestly to hope that our subscribers will all continue their subscriptions for next year, and extend the circulation as much as possible. We also hope that they will kindly pardon the unavoidable omission of two numbers since July.

## In Memoriam.

IT seems but yesterday that we stood by the grave of our dear brother, CANON MEDLEY, "sorrowing most of all that we should see his face no more." Two months have passed away, and the sense of our great loss is as keen and fresh as ever; our thankfulness for the enjoyment of his friendship; our appreciation of his useful life; our sorrow on account of his sufferings; our hope of his blessed rest in Paradise daily grow deeper and stronger. It was good for us to be there. It is good now to cherish the thoughts forever associated with that day and place.

Some, very few indeed among us, may perchance be able to recall pleasant memories of his bright and sunny childhood in the dear land of his birth. Others learned to love the genial youth as he grew in wisdom and stature, and the warm-hearted friendship of early days waned not as the stream of life flowed swiftly onwards. Most of us knew him best, when, after a well-spent youth and diligent preparation of mind and heart, he received from the hands of his Bishop, his Father in God and his father after the flesh, authority to serve in the Priestly office in the Church of the Living God. Happy father! Thrice happy son! Prayers answered, faith rewarded, hopes realized, blessings abundantly poured out on the longing soul, gratitude too deep for utterance welling up in both hearts alike. Nor were the expectations of those happy days doomed, as, alas! too often happens, to end in disappointment. Thirty years of faithful service, thirty years of devotion to his Divine Master and labour for his Church proved the fidelity of the son and rewarded the faith of the father. In the Parish of Douglas, where he won the hearts of the country flock by his kindness and warm interest in all that concerned their welfare, temporal and spiritual; in the city of Fredericton, where the services of the noble Cathedral, erected by the untiring energy of his father, afforded scope for the exercise of those musical gifts, with which he was so largely endowed; in Newfoundland, where his self-sacrificing love for the souls of the poor of Christ's flock imperilled his life and left

him for a while a wreck of his former self; in Sussex and Studholm, where he spent the last twenty years of his life in abundant labours for the good of the souls committed to his care; in each of these several spheres of duty, to which he was called in the good Providence of God, he proved himself "an able Minister of the New Testament," a faithful son of the Church of England, and a wise and loving Pastor of souls. All his gifts, and they were of no ordinary kind, were consecrated to Christ and His Church, never employed for his own self-advancement. Generous, affectionate, sympathetic, his ear was open to every tale of woe, and his hand out-stretched for the relief of the needy and distressed. No presence so welcome as his in time of rejoicing, no voice more consoling in the hour of sorrow and bereavement. How well remembered will be his ministrations in the House of God. How grave and solemn his demeanour, how plain, earnest and forcible, how interesting and instructive were his sermons, his rich melodious voice lending a peculiar charm to all he said. In the Celebration of the Divine Mysteries, and in all

the offices of religion, the deepest reverence marked his every action, as became a faithful Priest in the Temple of the Most High God. His refined taste in music and architecture gave him a singular advantage in building Churches and in elevating the character of Divine Worship, not only in his own Parish, but throughout the Deanery of Kingston. That such an one should be personally popular with the Clergy of all schools of thought, and that he should have received marks of his Diocesan's favour, and his brethren's affection and confidence, cannot, surely, awaken any surprise. The unanimous choice of the Clergy, he filled the office of Rural Dean of Kingston for many years with no less credit to himself than advantage to the Deanery. Mainly owing to his wise and able administration the Deanery has attained a degree of efficiency which is not surpassed, if, indeed, it

be equalled by any other. Selected from among the Clergy by the unanimous voice of Clergy and Laity in Synod assembled, he always discharged the duties of Secretary with equal ability and courtesy. It is not easy to estimate the loss sustained by the Parish of Sussex and the Deanery of Kingston, by the Synod and the Church in the Diocese by his death.

Gone hence to be no more seen. Gone to his rest after long days and weary nights of pain and agony. Gone to the Master, whom he loved so well and served so faithfully, who visited with Heavenly consolation his long tried soul, and enabled him to

bear the heavy cross of affliction with meek submission like unto Himself in the day of His own unspeakable agony. Cut off in the midst of a life fruitful in good works; called to lay down the weapons of his warfare while still longing to fight manfully under the banner of his Heavenly King; summoned home from the field while the sun was yet high in the Heavens, and so much work remained to be done and so few labourers to do it. Be it so. To no ignoble rest was he bidden. The faithful no doubt serve their



Master in Paradise no less than on earth. Not theirs indeed the toil of slaves, but the loyal and loving service of freemen. Let such considerations as these comfort our souls touching him who has gone from us. He has been graciously called away to another portion of his Master's Vineyard. His works abide with us. The sower went forth sowing good seed, oftimes weeping as he went onwards. The seed grows though he is absent. The Great Husbandman will make it fruitful, watering it with the dew of His grace, and nourishing it with the sunshine of His love. Not only in Church and cottage, by the side of sick beds, and in chambers of sorrow and mourning did our brother sow the seed of Divine instruction and Heavenly consolation. Upon his own bed of agony he taught us all such lessons of humble resignation and undoubting trust, of courageous endurance

and all embracing charity, as, we fervently pray, may be ever engraven upon our stricken hearts. Though his ear could no longer hear the voices of dear friends ever welcome, and the tongue had lost its power to give utterance to the feelings of the heart, the soul could still breathe its fervent supplications and its thankful praise into the ear of his Most Merciful Creator and Redeemer, to whom he committed his spirit in sure and certain hope of a blessed resurrection. And now he waits in Paradise for the coming of our Lord Jesus Christ. Amen.

### S. Paul's Cathedral, London.

[Written for the MAGAZINE by Canon Medley.]

**F**EW people who have paid a visit to England have returned to this country without having seen this grand Cathedral Church. Those who have been present at a Service within its walls will have a lively remembrance of the awe-inspiring feeling which took possession of them as they ascended the steps which lead to the sacred shrine, and if, as was the good fortune of the writer, the magnificent peal of Bells sounded forth as they entered the vestibule, they stood in amazement at the grandeur of the chime, and said: "I never heard anything so solemn and beautiful before."

Immediately inside the northwest entrance is a Chapel, which within a year or two has been fitted up and properly adorned for midday Services. This Chapel Service is a great boon to the labouring class and the large number of office clerks, many of whom may be seen entering the noble Cathedral at noon for a Service which does not exceed twenty minutes in length, but which refreshes them after the labours of the morning, and strengthens them against the temptations which meet them in the after-part of the day. The singing of hymns at this Service, led by one of the Minor Canons, is very hearty and soul-inspiring.

Apart from the Service, however, the Cathedral is full of interest to the visitor, and it is wonderful to see how many Americans go to S. Paul's to see all that is to be seen. After attending a Morning Service, on Sunday, July 1st, 1888, which was most impressive and the music magnificent (only one drawback being noticeable, viz.: the constant going in and out of people who evidently had come to see and hear, *not to worship*), the writer determined to see the building in all its parts. This was accomplished in company with a brother whom he had not seen for many years. The first part inspected was the grand Nave, full of most chaste monuments, amongst which was discovered one of

excellent skill executed by his own grandfather, John Bacon, Jr., a son of the great sculptor, another John Bacon; the subject of the monument being Britannia crowning General Dundas with a chaplet of flowers. After this the Crypt was visited, where the tombs of Lord Nelson and Lord Wellington were seen, and the funeral car of the latter great soldier. Here again two more monuments by John Bacon, Jr., were found, as well as a remarkable slab to the memory of Sir Christopher Wren, the architect of the Cathedral, upon which was inscribed the simple record of the name of the deceased great man, the date of his birth and death, and the single word, "*Resurgam*."

Leaving the Crypt a small fee was charged for admission to the Tower, and the Whispering Gallery, one of the remarkable features of the building. After mounting many steps, well worn by constant use, the top of the Tower was reached, from which a splendid view of the city of London is witnessed, and, as the sky was fortunately clear, a beautiful view was enjoyed. No one who has not seen this sight can imagine for one moment the vastness and grandeur of the panorama. It is simply more than any human being can take in at one time, and many a visit would have to be paid to this outlook to enable a person to see all that is to be seen from this point. Returning to the Nave floor the Choir of the Cathedral is next inspected, and for grandeur and for beauty of its kind this Choir is not excelled in the whole world. The massive Stalls, the brazen Eagle Lectern, the marble Pulpit, the massive Altar, and the magnificent Reredos, are all well worth seeing. But it would take too much time to describe it all just now, so some future occasion must be sought in which to finish a description of all that was seen.

### S. Clement of Alexandria.

ABOUT A. D. 150—220.

#### I.

**A**LEXANDRIA, though placed by geographers in the same quarter of the globe, was a very different place from Carthage. It is one of the few cities which, founded by Alexander the Great, still retain the name of their founder. Candahar is another, which has in modern times been once more brought to the front in contemporary history. Alexander had a wonderful eye for advantages of position; and founded cities accordingly. The mouth of the Nile was evidently a position of extreme importance; there, therefore,

Alexander planted a city which he hoped would become illustrious. For some reason or other he had conceived a very strong liking for the Jews. When he started the new city, he invited the Jews to settle there by offering them equal rights with the Greeks. The result of this was that a large number of Jews attached themselves to the new city.

At the death of Alexander Egypt became the realm of the Ptolemies. The first of the name (called "Soter," or saviour, by the grateful Rhodians, whom he had helped) founded the renowned library to make Alexandria the University of the world. This was of such size that when the Caliph Omar decreed that it should be burned, the books furnished all the public baths with fuel for their furnaces for six months. One great advantage to the Christian Church has been derived from the founding of this library. It is said that the Old Testament was translated from the Hebrew in order that a copy might be placed in the newly formed library of the patron-king of the Jews.

The importance of this to us cannot be exaggerated. The translation (known as the "Septuagint," or seventy, from the supposed number of the translators) was the store-house of argument for the early preachers of Christianity; this was the translation to which S. James refers in Acts xv. 21: "For Moses hath of old time in every city them that preach him, being read in the synagogues every Sabbath day." We are not surprised therefore to find that the first philosophic defence and teaching of Christianity came from Alexandria.

Clement (who wrote from about A.D. 190 to 220) was at first a heathen philosopher, and was wonderfully well read in the writings of all the known authors of his day. It is said that the list of writers whom he quotes fills fourteen pages. This peculiarity of his is of great value now. For he quotes all the books of the Old Testament, with the exception of "Ruth" and the "Song of Songs;" and of the New Testament, except the Epistle to Philemon, the Second Epistle of S. Peter and the Epistle of S. James. There is a wonderful difference of style between his writings and those of Tertullian, who was living at the same time seventeen hundred miles west of him at Carthage. There is the same tradition of teaching, but a perfectly different style.

S. Clement was a Priest, and the favorite pupil of Pantænus, President of the Catechetical School of Alexandria, whom he succeeded in that post. Such of his writings as remain to us are very straightforward and earnest; at the same time he was very fond of allegorical interpretation, which

was common in his day. Four of his works have come down to us; from two of which we propose to give extracts.

One is called "The Paedagogus or Instructor;" here he first shows how Christ was the true Instructor, and is still acting as such. Then he goes on to show how the Christian following Christ should behave in every-day life. This leads him to speak of eating, drinking, furnishing a house, dress, social life, and in general the life of a Christian.

This will show how interesting a great deal of what he has written must be. We learn from him that the women of his day chewed gum, wore false hair, dyed the hair yellow, painted their faces, wore "dress improvers," and seem to have had the same peculiarities as we at times see around our own neighbourhood. He speaks very plainly about all this, and has more to say about morals than doctrine.

We must not think that he only speaks against the eccentricities of women; men come more severely under his lash, as we shall see. To give some extracts:

"As to ear-rings. We are prohibited from piercing the ears. For if we do so, why not bore the nose too? that what was said may be fulfilled, 'As an ear-ring in a swine's snout, so is beauty to a woman without discretion.' In a word, if a man thinks that he is made beautiful by gold, then he is inferior to the gold, and he that is inferior to gold is not master of it. But to confess that one's self less ornamental than gold, how very absurd! As then the gold is polluted by the dirtiness of the sow, which stirs up the mire with her snout, so those women that are devoted to luxury pollute their true beauty. But finger-rings of gold are allowed. Nor is this for ornament, as much as for sealing things which are to be kept safe at home. But there are times when this strictness may be relaxed. For there are some women who must dress gaily to please their husbands; but let this alone be their aim."

His rule about dressing the hair is curious, as well as the reason for it. "About the hair the following seems right. Let a man's head be shaved unless he have woolly hair." (He seems to be referring to a negro.) "But the chin should not be shaven. For the Psalmist delighted with the beard says: 'As the ointment that descends on the beard, the beard of Aaron.' He praises the beard by a repetition of the word: \* \* \*

A cropped head not only shows the man to be grave but accustoms the skull to heat and cold, and thus renders it less liable to be injured. But the adding of the hair of some

one else is not to be tolerated, and it is a very wicked thing to arrange some foreign hair on the head, and to cover the skull with dead curls. For on whom does the Bishop lay his hand? Whom does he bless? Not the woman decked out, but another's hair and through this another's head. \* \* Some women go about eating gum-mastich, and smile on all who pass. Others as if they had not any fingers scratch their heads with pins made of tortoise or ivory, or some dead creature procured at great pains."

His argument to prove the undesirability of spending much upon dresses is certainly very striking. "Now, I suppose that the covering shows that the thing covered is more precious than the covering; as the image is more precious than the temple which contains it; the soul more precious than the body; the body more precious than the clothes. Well, the body of one of these ladies if sold would not fetch two hundred dollars. Yet they buy a single dress for a hundred times as much; proving themselves to be of less value than cloth. Why then must you get what is rare and costly rather than what is common and cheap? It is because you do not know what is really beautiful, and seek for pretence rather than truth, from fools who, like madmen, think black to be white." It is to be feared that his argument will not appear very convincing to some persons.

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### Divine Worship.

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#### CHRISTIAN WORSHIP.

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#### VIII.

**W**E have seen that the Holy Eucharist takes the place in the Christian Church of the animal and other sacrifices in the Jewish; and that through the Holy Eucharist the Christian Church pleads before God the Sacrifice of Christ, and worships God in the highest way. Let us pursue the subject further, so as to gain a clearer insight into it.

In Paper No. 5, we enumerated the chief parts of a sacrifice. These were four in number: (1) The offering of the victim; (2) the slaying of the victim; (3) the burning, partial or entire, of the flesh and the sprinkling of the blood; (4) the eating of some of the flesh by the priests and offerers. All this, of course, pointed to what would take place, in connection with Christ's perfect offering, for every piece of ritual in the Jewish worship was prophetic of Christ and His work.

Let us see, then, how all these chief parts of a valid sacrifice found a place in Christ's Sacrifice. (1) *The offering of the Victim.* The Jewish worshipper was directed to bring his offering to the Temple and offer it freely to God; "he shall offer it of his own voluntary will." (Lev. i. 3.) Without this the sacrifice would not have been acceptable to God, for it was not the mere death of an animal that constituted a sacrifice, but the way in which this death was effected and offered. And so, Jesus must first of all offer *Himself* to the Father (for He was both Offerer and Victim) voluntarily, in order that His Death might be a sacrificial death, for if He had been taken *against His will* (if it had been possible) and slain on the Cross, His Death would not have conferred on mankind the blessing that it did. When did this offering of Himself take place? As God, He offered Himself as soon as man fell, for His coming was promised from that moment; or, it may be, eternally before, for He is spoken of as "the Lamb foreordained before the foundation of the world." (1 S. Peter i. 20.) As man, He offered Himself, it is thought, on the eve of His Crucifixion, when He uttered the words, "This is My Body which is (being) given for you." (2) *The Slaying of the Victim.* The victim was offered by the Jew in order that it might be slain and its blood poured out. And so, Jesus offered Himself in order that He might be slain and His Life-blood given "a ransom for many." We need not dwell on the slaying of the Heavenly Victim, on that day of gloom and yet of inexpressible brightness when the Son of Man hung in agonies on the Cross on Calvary, pouring out His Blood and yielding His Life for our redemption. It is sufficient to note before passing, that on the Cross He, the Priest, was slaying Himself the Victim and was making before God an offering so effective that there was no need of its ever being repeated, for it was sufficient to purge all mankind from sin. It was, in fact, a Sacrifice of Infinite Worth. (3) *Burning of the flesh of the Victim and the Sprinkling of the Blood.* This burning in the Jewish sacrifices represented God's acceptance of the offering, and the sprinkling of the blood was the means of pleading the death of the victim before God. What did all this point to in the Sacrifice of Christ? *First*, the fact that Christ's Sacrifice was perfect in the Father's eyes, was without blemish and was fully accepted by Him. It ascended as sweet incense before Him; "His perfect spotlessness and devotedness was a sweet feast to the God of Heaven," and was lifted up Heavenwards as on wings of fire. *Secondly*, the sprinkling of the



blood represented the pouring out of Christ's Blood on the earth for man, and the further fact that Christ pleaded, through His own Blood, His atoning Death.

But this acceptance by the Father of Christ's Sacrifice, and this pleading of that sacrifice by our Great High Priest, by means of His own Blood, is not an event of the past only, but has continued down to the present, and will continue to the world's end. This truth is extremely important to remember, for it helps us to understand more clearly the pleading through the Holy Eucharist. To repeat: although Christ's offering of Himself took place in the past, and His Death took place in the past, never to be repeated, yet the acceptance of that offering and the pleading, through His Blood, of that Death, will continue to the very end of the world. He is still our High Priest, and so He is employed still in the great Priestly work of pleading for His flock; and this pleading is accomplished in some mysterious way, in Heaven, through His Risen Body, which though full of highest life, spiritualized or glorified, still is "as it had been slain" (Rev. v. 6), and through His Blood which is as poured out, "the blood of sprinkling" (spoken of in this passage, Heb. xii. 24, as if still in some way separate from the Body of Jesus), "speaking better things than that of Abel." As the High Priest in olden days on the Day of Atonement, after the sacrifice had been slain, entered into the Holy of Holies, carrying the Blood of the Sacrifice and Incense, by which he pleaded the death before God, so Jesus, after He had been slain, Himself the Victim, entered not "into the holy places made with hands, which are the figures of the true," nor "by the blood of goats and calves," but "by His own Blood He entered "into Heaven itself" (the true Holy of Holies), "now to appear in the presence of God for us." But whilst the Jewish High Priest was forced to repeat this entrance into the Holy of Holies year after year, Jesus entered in once into Heaven to remain there until the end of the world, for His One Sacrifice was all-sufficient and needs no repetition. Yet there is need of His offering and pleading that One Sacrifice before the Father until the end of time, ever through this means making Intercession for us before the Father. Abel's blood poured out continually cried for God's vengeance; Christ's Blood, on the contrary, continually pleads for God's mercy. The sins of mankind are ever calling down Heaven's anger; but the perfect offering of Christ on man's behalf is the means through which forgiveness and every other blessing is being lavishly poured down on our fallen race.

Since Christ's Ascension, then, we can see that the worship of Heaven is different in some important points from what it was before, for now there stands before the Throne of the Father man's Great High Priest, continually interceding for man and pleading His own great Sacrifice for man; and more than this, as we shall see, offering up the worship of His Church on Earth and in Paradise to the Father. It is a great mistake to think, as some seem to do, that Christ's work in connection with man's salvation is now over; on the contrary it will continue till He comes again. The very fact that He still is Priest, our Great High Priest, is sufficient to teach us that He must be still employed in Priestly acts; and the chief of these Priestly acts is the showing forth His own Sacrificial Death, thus placing before the Father's eyes His great and infinitely valuable offering for man.

It is important to bear in mind that Christ's pleading, Christ's Priestly Intercession, is effected not so much by word of mouth as by outward act. As the Jewish High Priest pleaded the death of the victim in the Holy of Holies, not by uttering some form of prayer, but by sprinkling the actual blood of the victim before the mercy seat, so Christ pleads His own Death, we think, in a manner typified by this, although we cannot know how the type is fulfilled, it being a great mystery hidden from us. Yet we can also believe that Christ's pleading is effected through words as well as acts; so that He pleads through His whole human nature, through Body and Blood, Mind and Spirit.

Let us now see what all this has to do with our Worship on Earth. We are commanded to offer the Holy Eucharist before the Father as a Memorial of Christ, and are taught that we do thereby shew forth before God, the Lord's death till He come. But we have just seen that our great High Priest is employed in Heaven in a similar work; hence, we in the Holy Eucharist are doing on earth what our Lord is perpetually doing in Heaven, and so as we are then working in union with our Lord, that Holy Service must be our most powerful manner of praying, our highest act of worship.

For, remember, our own lives and deeds and gifts and goodness and prayers and praises are in themselves worthless in God's eyes; the only offering pleasing in His eyes being the offering of Jesus Christ, in whom could be found no flaw, and with whose life and works and prayers and praises, God is well pleased. But Jesus, as it were, gives Himself to us in order that we might offer Him and all His excellencies to God instead of our own valueless selves with all our sins. Therefore we say, "Hear us, O God, not through our own merits,

but through the merits of Jesus Christ;" therefore we plead His righteousness in place of our own unrighteousness, and offer His Death as a substitute for our eternal death; nor, if it were not for this fact, could we dare to draw near the awful Throne, or ever hope that our most earnest prayers would be heard. From all this we gather that the most perfect service that we can take part in on earth, the highest worship that we can lift Heavenwards, will be that service, that worship which is most full of Christ, which sets forth Christ's great saving work in the clearest way, and which offers it to God in the strongest way. The Holy Eucharist is, we believe, such a service, such a mode of worship, and, therefore, the most important service and worship that the Christian Church can take part in and offer.

On the fourth part of a sacrifice, *the eating of the flesh by the Priest and offerers*, we will not say much in this present paper. It will be sufficient to call your attention to the well-known fact, that Jesus Christ, not only offers His Sacrifice before the Father, but feeds us with that Sacrifice, saying to us, "Take, eat, this is My *Body*," "Drink ye all of this, for this is My *Blood*." So each part of a valid Jewish sacrifice has been found to be comprised in Christ's Sacrifice; or, to state this fact more correctly, Christ's Sacrifice was in every particular foreshadowed by the Jewish rites.

We shall continue this subject in our next paper, for there are some more great truths still to be dealt with, which show that in a marvellous way in the Holy Eucharist, Earth is linked to Heaven, and the worship of Heaven and Earth made one.

### Diocesan Notes.

The Venerable Metropolitan has been busy of late holding Confirmation Services.

On October 4th, twenty-five candidates were confirmed by him at St. Andrews.

On October 8th, at Edmundston, a distance of about one hundred and sixty miles from Fredericton, he confirmed four candidates, and the next day three candidates at Grand Falls.

His appointments for the remainder of the month are as follows: Gagetown, the 28th, when it is expected that about twenty candidates will be presented for the Apostolic Rite. And on the 29th, at S. Mark's (St. John), he will hold a Confirmation.

The Bishop-Coadjutor has been holding Confirmation Services in various parts of the Diocese.

A statistical account of all the Confirmations will be given later on. Judging from reports the number confirmed during the year will be larger than usual.

Words fail to express the thankfulness which the many readers of this MAGAZINE feel in that such strength and energy is vouchsafed to our revered Bishop to continue his faithful and loving labours in even the remote parts of the Diocese. For the great comfort and consolation granted him in his late severe trial, and for the preservation to him of his health and strength, we feel sure every true member of the Church in the Diocese will say with one voice, "*Laus Deo*."

### Deanery of Chatham.

Rural Dean: REV. CANON FORSYTH, B.A.

**Chatham.**—Bright and hearty Harvest Thanksgiving Services were held in S. Mary's and S. Paul's Churches on Sunday, October 13th. S. Mary's Chapel was very prettily decorated with the fruits of the season. Suitable harvest texts helped to adorn the Chancel, and the Special Hymns, Anthems, Psalms and Canticles were sung with great spirit, and called forth deserved commendation. Harvest Sermons were delivered by the Rector, and the special offerings were in aid of the Missions of the Diocesan Church Society.

The Parson is holding Communicants' Classes in S. Mary's Sunday School Room for the further instruction of those who were confirmed in September last by His Lordship Bishop Kingdon. All who desire to be assisted in preparation for Holy Communion are invited to attend.

S. Paul's Chapter of the Guild of S. Mary and S. Paul is working away faithfully, and funds are accumulating for the improvement of old S. Paul's. Before another year is past we hope to see what a few earnest workers can do where there is a willing mind.

S. Mary's Chapter of our Guild held its annual meeting at the Rectory on October 14th. A good report of last year's work was presented by the Secretary-Treasurer, Miss Minnie Blair, and the following officers were elected for the ensuing year: Mrs. Blair, President; Miss Fenety, Vice-President; Miss Minnie Blair, Secretary-Treasurer. The Chapter entered upon its work with cheering prospects for another year. The meetings of the Juvenile Chapter of our Guild have been resumed after the summer recess. The "boys and girls" seem bent on having a happy winter's work, of which we hope to tell the readers of THE DEANERY MAGAZINE something bye-and-bye.

Our Parson has been absent in Dalhousie attending a Rural Deanery meeting.

**Bathurst.**—The Lord Bishop-Coadjutor, Dr. Kingdon, visited the Parish in September, and held Confirmations in S. George's Church, Bathurst, and also in the Church at New Bandon. Sixty-seven candidates were presented by the Rector, and the Services were very gratifying and encouraging. Since then our Parson has been working away endeavouring to push on the several new Churches which are being built towards completion.

The Parishioners of Bathurst presented the Lord Bishop-Coadjutor with an Address of Welcome, on this the occasion of His Lordship's first official visit to the Parish. His Lordship made an appropriate reply.

**Bay du Vin.**—The new Church at the village is nearing completion, and is much admired for its good proportions and finish. A neat Ridge-Crest, terminated at the eastern end by the symbol of Redemption, adds very much to the ecclesiastical features of the little House of God. We hope it may be consecrated before many months pass away.

The Parson is absent attending a meeting of the Clergy of the Rural Deanery at Dalhousie.

**Weldford.**—We expect a visit from His Lordship Bishop Kingdon on October 16th and 17th, when Confirmations will (D.V.) be held in S. Matthew's Church, Harecourt, and S. Paul's, Weldford. It is hoped that about forty candidates will be presented. [Forty-three were confirmed.—Ed.]

The annual service of the Choral Union of the Deanery of Chatham was held in S. Matthew's Church, Harecourt, on September 25th. It was a delightful and most profitable occasion, and will long be remembered with pleasure. There were about twenty-five singers, who rendered the Choral Evensong, together with the Special Hymns and Anthem, in an excellent manner. The Clergy of the Deanery with two exceptions were present. The Rev. John deSoyres, Rector of S. John's (Stone) Church, St. John, N. B., delivered an eloquent and appropriate Sermon. The Church was crowded, and some of those present drove eighteen miles to attend the Service. The visiting Clergy and members of Choirs were most hospitably entertained by the good people of Weldford and their worthy Parson. On the morning following the Service there was a Choral Celebration of the Holy Eucharist, succeeded by a meeting of the Sunday School Teachers' Association of the Deanery.

**Restigouche.** S. Mary's Church, Dalhousie, has been thoroughly repaired and improved at an expense of \$400, of which the greater portion has been paid, and the balance will no doubt soon be made up. The restoration of S. Mary's has long been desired, and now that it has been accomplished we are rejoicing in the greatly improved appearance and comfort of our House of God.

We are looking forward to a meeting of the Clergy of the Rural Deanery of Chatham on October 21st and two following days, and next month will tell the readers of THE DEANERY MAGAZINE of the doings of the Chapter.

**Derby and Blackville.**—All is going on well in this Mission. The Churches have been greatly improved in their furnishings, and the Congregations are increasing. S. Agnes' Mission Chapel has been opened for public worship at Grey Rapids and is crowded. It has a neat and properly furnished Altar, as have also the Parish Churches of Holy Trinity and S. Peter's. In the latter, exceedingly bright and hearty Harvest Thanksgiving Services were held on Sunday, October 13th. The Church was handsomely decorated, and Mr. John Miller kindly rendered most effectual aid to the Choir by his trombone accompaniments. The Congregation was so large that some could not gain admittance. We are looking forward with great pleasure to a Confirmation to be held in Holy Trinity, Blackville, by the Bishop-Coadjutor on October 24th.

**Richibucto.**—We have no news for THE DEANERY MAGAZINE this month, except that we have felt most deeply the loss of regular Services during the summer, but are now hopeful that the work of the Church will soon proceed with better prospects.

**Newcastle and Nelson.**—The principal item of news from this Mission concerns the repairing and decoration of S. Andrew's Church. It is with very grateful hearts that we are able to report this work as being now finished. The whole building looks remarkably well. It is needless to say how gratifying to the Pastor the accomplishment of this work has been. We cannot speak too highly of the ladies of the Young Women's Guild of S. Andrew's, who, since their inauguration in 1882, have without ceasing worked faithfully in the Church's interest, and without whose aid the needful money could never have been raised. Though their numbers have never been large, they have, by constant and prayerful efforts, cleared the Church property of debt, refenced the Church lots, and now repainted and decorated the Church building. This shows what can be done by steady, persevering work on the part of a few. It is only right to mention that the efforts of the Guild have been supplemented by small monthly subscriptions gathered in by means of a Mite Society, the collectors of which have been very faithful in the districts assigned them.

During the painting of the Church the various Services were held in the School House.

Tenders are being advertised for, for the erection of a portion of the proposed new Church in Nelson.

## Deanery of Fredericton.

*Rural Dean:* REV. H. MONTGOMERY, M.A.

**Fredericton.**—The Deanery S. S. T. A., which meets in the Church Hall every three months has done good work since its formation. The attendance at the meetings is very good. Interesting papers are read and discussed. The Teachers seem deeply interested in the work of the Association and will no doubt find it helpful to them in their Sunday School work, as well as in their preparation for the Teachers' Examination. The next meeting will be held on Thursday Evening, November 7th. The Normal School Students who belong to the Church are to be invited to attend these meetings.

The Rural-decanal Chapter meets at Stanley on Wednesday and Thursday, November 13th and 14th. It is hoped there will be a large attendance, as there is business of much importance to come before the meeting.

**Parish of Fredericton.**—In this Parish are several organizations for church work, and all of them have gone on for years, quietly but not the less efficiently, helping in their various ways to promote the Church's welfare. The Parish Guild has different branches of active usefulness in addition to its general purpose of advancing the growth of its members in the spiritual life and in their knowledge of the Church's principles. Its Church Needle-work Class has furnished a large amount of beautiful work for the adornment of many Sanctuaries in all parts of the Diocese. Its

Doreas Society has not only supplied numberless garments for poor children, either freely or at nominal prices, but has also sent away many barrels of clothing and other useful articles, especially to the Diocese of Algoma. The Girl's Friend Society, also a branch of the Guild's work, has been highly beneficial to its members. The untiring diligence of a few faithful members of the Guild has provided, through the monthly collection of a Mite Fund, for all the expenses of the Church Hall, in which are held the Synod, the D. C. S., the Sunday School and all other meetings in connection with the Church. But above all the Guild, by its district visitors, has done an admirable work among the sick, the afflicted and the poor in all parts of the Parish, and has greatly strengthened the hands of the Clergy and assisted their work in many ways.

Of the work of the Church of England Temperance Society and its new and flourishing branch at the Mills, of the two Sunday Schools, with their faithful and efficient body of Teachers, of the women's branch of the Women's Aid Association, and of what is being done here for the Diocesan Church Society, I may say something in a future number of the Magazine.

**Kingsclear.**—The Memorial Window to be placed in S. Peter's Church, in loving remembrance of a former Rector, the late Rev. J. F. Carr, is nearly completed and will be put in the Church next month. The subject is "Christ Blessing little Children." The window is one of Spence's best make. The colouring is remarkably good and shews a great improvement of late in the manufacture of stained glass in Canada.

The congregations attending both S. Peter's and S. Mark's Church are deeply indebted to His Lordship the Metropolitan and Mrs. Medley for their generous gift of a frontal and superfrontal for the Altar in S. Peter's Church, and a superfrontal for the Altar in S. Mark's. It is but one of the many tokens which mark their loving kindness and interest in the welfare of the Parish, for which the Rector and Parishioners cannot but be truly thankful.

S. Mark's Church has also received a very handsome and substantial gift of fifty dollars, collected by Mrs. Maunsell. It is hoped to increase this amount to one hundred, so as to complete the necessary repairs and improvements, both of the exterior and interior of this Church. The Rector and the congregation attending this Church tender their sincere and warmest thanks to Mrs. Maunsell for her kindness and zeal in behalf of the "Little Church in the Wood." A small sized font is sorely needed for this Church, and if any kind-hearted Churchman or Churchwoman would like to make a gift in this shape to S. Mark's, the small, struggling and scattered congregation there would be deeply grateful.

**New Maryland.**—The Parishioners are delighted in having their Missionary, the Rev. F. Alexander, with them again after his pleasant visit to his native land. Mr. Alexander is much improved in health.

**Ludlow and Blissfield.**—The foundation of the Mission Room in Lower Ludlow has been laid, and the lumber is now being sawn for the frame, which it is hoped will soon be raised and enclosed, if possible, before the winter sets in.

Work is progressing on the new Church in Doaktown. The tower has been put in position and the building now almost enclosed. Church work is progressing very favourably, as is shewn by the large attendance at the services and the interest in the welfare of the Church. The Church is just in time in taking her place in Doaktown, which promises to become—if the Grand Trunk Short Line Railway scheme is carried out—one of the leading Railway Centres of the Province.

Thirty-three candidates were confirmed in August by the Bishop-Coadjutor, making a total of one hundred and fourteen (57 males and 57 females) candidates confirmed in two years from this Mission. Another class is soon to be formed, so that it is hoped a goodly number will be presented next year.

**S. Mary's.**—Church work is progressing in this growing Parish. Services have been regularly held during the summer at Nashwaak Village, where it is proposed either to repair the old Church or build a new one.

**Maugerville and Burton.**—The Rector has so far regained his health as to be able to begin his work with his accustomed energy. During his recent illness services were conducted in Maugerville and Burton by the Rev. R. W. Brown. The temporary union of the two Parishes has greatly increased the work of the Incumbent, but, if his health permits, we are sure he will accomplish good work for the Master.

**Canning.**—The new bell which has recently been put in the Little River Church speaks volumes for the characteristic energy of the Parson and people of this Church. Bright and hearty services are the rule, and the musical talent to be found in the congregation is scarcely to be surpassed in any Country Parish in the Diocese.

The gift from the Cathedral of a pair of Altar Vases has been much appreciated.

**Stanley.**—The Communicant's roll has been largely increased by the recent confirmations. Good and faithful work is being done in this large Mission by the energetic Rector, who has work enough on hand for two Clergymen. It is to be hoped that the day is not far distant when he shall have the assistance of a Curate. The Mission is far too extensive to be worked to advantage by one Priest, and owing to the peculiar direction of the roads there are many disadvantages in getting about to visit the people as often as the time of the Rector will permit.

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## Kingston Deanery.

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Rural Dean: \_\_\_\_\_

**Johnston.**—The building of the new Church at Canaan Rapids is going on apace. It will soon be ready for shingling, and we hope to be able to have Services in it before Christmas, but it will not be entirely finished within until next spring.

**Waterford.**—The new Church of All Saints, at Jeffries Corner, was Consecrated on October 27th.

**Kingston.**—On November 5th and 6th, the regular meeting of the Kingston Deanery will be held in this Parish. We trust that we shall have fine weather and a good attendance. There will be Evensong at 7 p.m., and an early Celebration at 8 a.m. next morning.

**Petitcodiac.**—Rev. Mr. Somerville is assisting our beloved Rector now with his services. He is a fine *extempore* preacher, and bids fair to take a prominent and useful place in the Diocese.

**Rothsay.**—We are yet undecided as to our next Rector. Several names are being discussed. May God guide us in our choosing.

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### Deanery of St. John.

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*Rural Dean:* REV. CANON BRIGSTOCKE, D.D.

The Regular Meetings of this Deanery are held on the Tuesdays of the Ember Weeks. Owing, however, to the absence of some of the Clergy at the Provincial Synod, the last Regular Meeting was held on October 10th. The following Clergymen were present: Reverends Canon Brigstocke (Rural Dean), Canon DeVeber, R. Simonds, H. M. Spike, G. Schofield, L. G. Stevens, J. de Soyres, W. O. Raymond, W. Greer, A. J. A. Gollmer, J. O. Crisp, R. Raven, and A. J. Reid.

The Holy Communion was celebrated at Trinity Church at 9.30 a.m. The sermon preached by the Rev. J. deSoyres from the words "I will pray with the Spirit, and I will pray with the understanding also," dealt mainly with the question of "Liturgical revision." It was in the opinion of your correspondent a very admirable statement of the position this very important question has now assumed in the Church, both in England and America, and the fair and moderate views of the Preacher made a marked impression upon many of those present.

The Chapter assembled in the adjoining School House after Service, when the usual routine work was proceeded with. The Rural Dean introduced and welcomed the Rev. R. Raven, *locum tenens* at St. John Baptist, as a member of the Deanery.

The Committee appointed to consider the advisability of Monthly Clerical Meetings reported strongly in favour of holding such meetings.

Resolutions expressive of thankfulness for the preservation of the life of the Rector of St. Mark, and of sympathy with Rev. Dr. Macrae in his great affliction, were unanimously passed. The late Mrs. Macrae, it may be observed in passing, was a Churchwoman at the time of her marriage, which was solemnized in the Cathedral at St. John's, Newfoundland. Her affection for the Church of her Baptism continued to the last.

After some discussion and explanation on the part of the Rural Dean, a resolution was passed affirming the desirability of continuing the publication of THE DEANERY MAGAZINE upon the basis now proposed. The Rev. W. O. Raymond was appointed correspondent for St. John Deanery.

**SUNDAY SCHOOL TEACHERS' ASSOCIATION.**—The last regular bi-monthly meeting of this Association was held in St. Luke's School Room, on the evening of October 5th. About 60 Teachers were present. The subject of discussion was "Sunday School Libraries." It was introduced by thoughtful papers prepared and read by Miss M. A. Peters and Miss Eleanor Robinson. An exceedingly animated discussion ensued, participated in by Rev. Canon Brigstocke, L. G. Stevens, A. J. Reid, J. O. Crisp, Mr. V. W. Tippet, Miss Murray, Miss J. K. Barlow and others, the majority of the speakers, particularly of the Clergy, being of opinion that Sunday School Libraries were by no means an unmixed good.

The S. S. T. Association continues to be a valuable means of promoting the interests of Sunday Schools and of the Church. A paper recently read before the Association by Miss Murray on the subject of "Defective Manner in S. S. Teaching" has been re-published in the October number of the English "Church S. S. Magazine."

**Trinity.**—Sunday, October 13th, was duly observed in this Church as a day of Harvest Thanksgiving. The decorations were in marked good taste. Three services were held. The sermon at the eleven o'clock service was preached by Canon Brigstocke, D.D., from Isaiah lv. 10, 11, and the special anthem was from the words: "O Lord, how Manifold are Thy Works."

**S. Paul's.**—The services at this Church were held for several weeks in the School House whilst the interior of the Church was being painted. On Sunday, October 13th, the Church was again used for service, and all were delighted at the fresh and beautiful appearance of the interior. Very hearty services of Harvest Thanksgiving were held and unusually large congregations were present, both morning and evening. The Rector preached at the morning and the Rev. Canon Brigstocke at the evening service. The harvest decorations of flower and fruit were chaste and beautiful. The Choir of St. Paul's, under the careful training of Mr. J. N. Rogers, aided by their faithful organist, Mr. T. P. Bourne, continues to be very efficient.

**S. BARNABAS MISSION CHAPEL.** Sandy Point Road, was very tastefully adorned for its joyous Harvest Thanksgiving. Rev. A. J. Reid, owing to whose earnest efforts the erection of this beautiful little building is largely due, conducted the services on the afternoon of Sunday, October 13th.

**S. Luke's, Portland.**—A Special Service was held at 11 a.m. in this Church on Friday, October 18th. A large congregation was present, which listened very attentively to an impressive address by the Rector on the life and writings of the Evangelist, whose day they commemorated. In the evening the congregation were entertained at a festive gathering in the School Room, arranged by the wives of the Rector, Church Wardens and Vestrymen. Nearly all the members of the Church were present and the occasion was a very pleasant one indeed.

The Rector of S. Luke's leaves on Monday, October 28th, for a short visit in the United States.

We must not omit to mention that on Thanksgiving Sunday, St. Luke's Church looked very inviting, and the decorations showed excellent taste in arrangement. The music was of a special character, and the sermon of the Rector, Rev. L. G. Stevens, made special reference to the day. In the afternoon a children's service was held, which was largely attended. Rev. Mr. Stevens preached an appropriate sermon to the children.

**S. Mark's Parish.** — The Rev. George Mortimer Armstrong passed peacefully to rest on the evening of Saturday, October 12th, after a long illness, which was borne with singular patience and resignation to the Divine will. A sketch of the life and work of Mr. Armstrong will be published in our next issue.

**S. Mary's.** — Since the division of the Parish of S. Mark, the parochial organization of the new Parish of S. Mary has been proceeded with and is now nearly complete. An active and enthusiastic Church Corporation has been duly installed in office, and under their judicious management the financial position of the Parish is exceedingly good. Having neither paid sittings nor endowments the Church is dependent upon the Offertery for its maintenance. It is gratifying to know the people have met the increased financial responsibilities, recently laid on their shoulders, gladly and willingly. The Reverend W. O. Raymond was unanimously elected Rector at a large and representative meeting of the Parishioners and has been duly instituted by the Bishop. The members of the congregation of S. Mary's Church were much moved by the recent death of their old Rector, Rev. G. M. Armstrong. A special "Memorial Service" was held on the evening of Sunday, October 20th. In the course of his sermon the Rector briefly reviewed the life of the departed and referred in feeling words to the warm interest Mr. Armstrong had manifested even to the very last in the welfare of Saint Mary's Church.

**Musquash.** — The Coadjutor Bishop of Fredericton held a Confirmation in S. Thomas's Church, Dipper Harbour, in the afternoon of October 2nd, and at S. Anne's (Parish Church), Musquash, on the same evening, and at S. James', Pisarinco, on the afternoon of the 3rd. Twenty persons were confirmed. The Bishop gave a very earnest address on the Confirmation Service and Holy Communion. The Churches were well attended and the parishioners pleased with the Bishop's visit.

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### Deanery of Shediac.

Rural Dean: REV. J. ROY CAMPBELL, M.A.

**Bay Vert.** — We learn from the *Chignecto Post*, a local paper, that the Rev. C. A. French has been chosen for the joint Mission of Bay Vert and Tidnish. It will be a great comfort to all of us in these parts if Mr. French proves to be the right man in the right place.

**Dorchester.** — The ladies of Trinity Church Guild have just held a sale of useful articles in the Parish School House. It is very satisfactory to be able to record, what I believe we always could do in this Parish, that the most fastidious could have found no fault with the way in which the affair was carried on. The proceeds will go towards the better lighting of the Church. The Guild is materially helped and strengthened by the business-like aptitude of Miss F. S. Chandler, its able Secretary-Treasurer.

Mrs. E. B. Chandler, Jr., has earned the gratitude of the Congregation by her unflinching regularity during the whole season in finding and arranging flowers for the Altar—a duty which she undertook as willingly as she has carried it out tastefully.

The Rector has lately been at Windsor, N. S., attending to duties as a Diocesan Governor of King's College.

**Moncton.** — The new Rectory is finished and the Rector and his family began to move in on Monday, October 14th. It is a beautiful house, standing on the site of the old one. It is so much more commodious than the old one that the Parishioners had doubts, which were tolerably well founded, that the Parson's furniture would not prevent the rooms from looking somewhat bare, so on Friday night, after the Service, they assembled in force, bringing with them chairs and tables, curtains and poles, lamps and stair carpeting, rugs, a handsome cabinet and many other useful and ornamental things. The older people said it was an old time house-warming. His Honor Judge Botsford, our Senior Church Warden, offered these many gifts in the name of the Congregation, and made a most appropriate speech, testifying in words, as the gathering itself did in fact, to the good feeling existing between Parson and people. The Rector replied, thanking the people both for the house and for their kindness on the present occasion, and His Lordship the Bishop-Coadjutor, who was staying at Mr. George Taylor's, spoke words of congratulation and encouragement.

On Sunday the Bishop celebrated and preached in the morning, and in the evening laid hands on twelve persons for the Sacred Rite of Confirmation.

**Sackville.** — The question of ways and means is being earnestly grappled with by an energetic Parson, seconded by a willing and united people. Success—the necessary result—must follow. We understand that on a late social occasion the sum of about \$160 was netted.

**Shediac.** — The affairs of this Parish are in a very flourishing condition. The Rector is much liked personally, the Congregations are large at the Cape, at S. Andrew's, and also at the out-stations of Cocaigne and Dorchester Road.

A meeting of the Chapter as well as of the Shediac Deanery Sunday School Teachers' Union was to have been held in this Parish early in October, but circumstances of one kind and another so combined, as they sometimes do, that the only reasonable thing to do was to postpone the meeting.

Whilst we in this Deanery share deeply the universal regret that is felt throughout the Diocese at the demise of the late Canon Medley, who was far more than simply the Editor and Manager of THE DEANERY MAGAZINE; we are gratified to know that so valuable a property to the Diocese as THE DEANERY MAGAZINE is not to be lost to the Diocese. It would be doubly hard to lose both in one day; and we believe that all who loved the founder of the Magazine will rally round it and support it, if for no other feeling than that of respect for the founder's memory.

### Deanery of Woodstock.

Rural Dean: REV. CANON NEALES, M.A.

**Andover.** I do not know that I can think of any item of news more interesting to the Church people of the Diocese, at least from this Mission, than the establishment of the Mission of Gordon, and where is Gordon? you ask. The Mission of Gordon comprises the two Parishes of Gordon and Lorne—two Parishes upon the upper waters of the Tobique River. Hitherto they have been included within the district, known by a sort of ecclesiastical fiction as the Mission of Andover. But since the New Brunswick Railway has brought this county into contact with the outer world, it has received many and important accessions to its population. Among those accessions is one gentleman possessed of sufficient means and loyalty to his church to give \$150 per year; another to secure \$50; a grant from the Women's Aid Society of Fredericton, and a gift from the generosity of the Bishop-Coadjutor, added to the local efforts, provided a sum which was considered sufficient to warrant an attempt to found a New Mission. As no Canadian could be found to offer himself for the work, the Commissary in England, the Reverend Dr. Hicks, Dean of Sidney Sussex College, kindly interested himself and recommended Mr. J. R. Hopkins, the son of a Rector of a Parish in Wales. Mr. Hopkins was, upon his arrival in the Diocese, ordered as a Deacon and entered upon his work. He has thus far proved an earnest, energetic, effective worker. And now a word as to the work. The Missionary at present lives at Birch Ridge, near the extreme Southern limit of his mission, but for many reasons the most desirable location for his headquarters. Here Sunday services are held fortnightly, and singing classes weekly. These classes number from forty to fifty every week. Sunday School and Bible Classes are largely attended, being conducted on the alternate Sundays of Mr. Hopkins's absence by Mr. Crawford, Miss Carman and others. At this Station a new Church approaches completion, and these new settlers deserve great credit for their zeal and devotion in considering among their first needs a house for the worship of Almighty God. Six miles from this Station is Arthurette, known for many years as "the Settlement," as it is the oldest settlement on the Tobique. In olden times it was considered a Baptist stronghold, but now contributes between \$50 and \$60 to the support of this Mission. Service is held at this Station upon the same Sundays as those held at Birch Ridge. In connection with these services one is held at Three Brooks, a station five miles distant, the site of a water mill which saws lumber and grinds land plaster. This place bids fair to be one of the

important places on the Tobique. On the alternate Sundays services are held at Riley Brook, a village created by a saw mill, and situated fifty miles from his residence and near the head of the Tobique River. This service supplies the need for the Church from this point to the last house on the Tobique, and Mr. Miller, of Nictau, the Indian name for "The Fork," though six miles distant, is one of the most constant attendants. Upon these Sundays are visited alternately Foster Cove and Long Island, and in connection with these services is held one at Sisson Ridge and Everett. At all these places the services are largely attended and in most places the congregations are enthusiastic. I hope I have not taken too much space, but I have been anxious to show that the establishment of the Mission of Gordon is an event worth recording.

**Wicklow.**—The Rector is working as usual, holding three services each Sunday and making Parochial visits. A very handsome fence has been erected in front of S. James's Churchyard at Centreville, which is nearly paid for. The Sunday School is in a flourishing condition. A. J. Lee, the Superintendent, is always at his post, and the teachers under him are regular in attendance. Bishop Doane's series are used and have given good satisfaction. We hope soon to have a library for this school. A special service for the children is to be held (D.V.) on Sunday, 20th inst., when a sermon will be delivered by the Rector. Such services are frequently held during the year.

Thanks to the Rectors of Houlton, Andover and Fredericton, special services have been held monthly, when interesting addresses have been given to small but attentive congregations.

S. Barnabas Church, Greenfield, is receiving very many improvements. A new roof has been put on, roof painted, and body of Church will soon be painted. Internal improvements will be made shortly. Efforts are being made to raise money enough to buy a new carpet for the chancel.

The Sunday School has been well attended this summer and good work done, thanks to willing helpers.

**Richmond.**—On Sunday, September 20th, His Lordship the Bishop Coadjutor was in this Parish for Confirmation. With an early start S. Paul's Church, ten and a half miles distant from the Rectory, was reached in ample time for the 10.30 a.m. service. At this service two were confirmed, both males. After dinner a return was made to Richmond Corner. At the 4 p.m. service at S. John's (Parish) Church, 16 were confirmed—7 males and 9 females. At each service His Lordship delivered two addresses, which were listened to with great attention by the congregations which filled the Churches.

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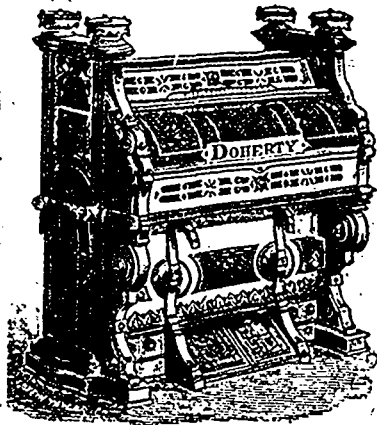
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