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PARISH NOTES.

Vol. I.

JULY, 1891.

No. 6.

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Vestry:

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GEORGE P. SMITH.

G. W. JONES.

W. H. MERRITT.

T. B. HANINGTON.

W. H. B. SADLEIR.

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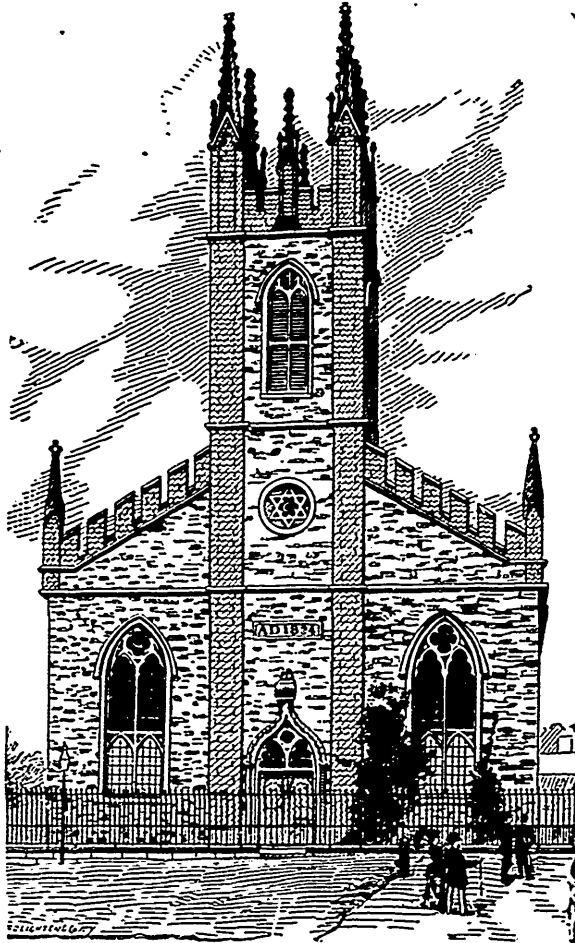
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G. G. RUEL.

Organist

JAMES S. FORD.



COMMITTEES.

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G. F. Smith, C. Masters, G. E. Fairweather, G. W. Jones, W. H. Merritt.

Guilding:

J. R. Armstrong, W. K. Crawford, A. T. Thorne, R. B. Emerson, T. B. Hanington.

Land:

W. M. Jarvis, J. R. Armstrong, J. R. Ruel.

Sunday School:

The Rector, J. R. Ruel, W. M. Jarvis, W. H. Merritt, J. R. Armstrong, G. F. Smith, T. B. Hanington.

Pews and Sittings:

J. R. Ruel, C. Masters, W. H. Merritt, T. B. Hanington, G. W. Jones.

Charitable Relief:

The Rector, T. W. Daniel, W. K. Crawford, R. B. Emerson, W. H. Merritt.

Additional Member. - Miss Sadleir.

Church Music

The Rector, G. F. Smith, J. R. Armstrong, W. M. Jarvis, G. E. Fairweather.

Additional Members. - Mrs. J. R. Armstrong, F. H. J. Ruel, G. C. Coster, G. L. Robinson.

SERVICES IN THE CHURCH:

Sunday.—Morning Service at 11; Evening Service at 7.

Wednesday.—Evening Service according to notice.

The HOLY COMMUNION will be administered on the first Sunday in the month, after Morning Service, and on the third Sunday, at 8 A. M.; also on great festivals.

Applications for pews to be made to the Vestry Clerk, F. O. ALLISON, at the Shipping Office, City. The Ushers will show strangers to vacant seats.

PARISH NOTES.

Editors.....E. H. TURNBULL and H. C. WETMORE.
Business Manager.....A. O. SKINNER.
Assistants.....C. F. SANFORD and H. C. TILLEY.

ISSUED MONTHLY.

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ST. JOHN, N. B., JULY 1, 1891.

The month of June has been a month of asking and giving, —work, we are sure, more pleasant for the givers than for those whose duty it has been, on so many recent occasions, to appeal to the well-tried liberality of the congregation. It seems that a plan of organization might well be attempted, by which the periods of appeal and collection should be equally distributed over the year. This would clearly be a convenience to all alike. We may assume that a sum of about \$1,000 can be raised from our congregation for the various missionary objects, in this proportion:—

D. C. S.	\$500 00
C. M. S.	200 00
Bible Society	150 00
Shingwauk	75 00
Algoma Diocese.....	75 00

\$1,000 00

This amount is collected in various ways, and with no regularity of method. The most effectual means, it is well known, is that of personal appeal; for an offertory is subject to various extraneous influences, of which the weather is by no means unimportant. Yet the public recognition in our Church Service by means of an offertory there taken up and placed upon the Holy Table is an incident of great value, even if the amount received requires to be largely supplemented by other appeals. Although the multiplication of committees is not a thing desirable, it may be well that a strong and representative committee on Mission Work should be appointed, and should formulate a plan by which the objects described might be best attained.

We are glad to report that the offerings for the Diocesan Church Society have considerably increased, and that, in all probability, the amount of \$500 for the "General Purposes" fund, at which our parish was assessed by the Board of Home Missions, will be reached. In addition to this, a considerable sum has been raised for the two special funds, that of "Incapacitated Clergy," and "Widows and Orphans."

More and more it is being understood that to stand aside from any work, because it is not carried out according to what, in our opinion, are the most satisfactory methods and principles, is a suicidal policy. It simply plays into the hands of those with whom we differ, and provides them with an unanswerable argument in their favor, viz: that they alone are interested and active in the work. Indeed, the fact that one party in the Church is so strongly represented in the diocese at present, may be attributed almost entirely to this unwise abstention, now, we trust, a thing of the past. Our object should be, not to substitute one set of extreme party men for another, but to fill up present and prospective vacancies by ministers, faithful to the ancient lines of the Church of England, for whose work, we are sure, the laity of our province are eagerly desirous. Now this cannot be hoped for unless we co-operate heartily and effectively with existing diocesan machinery. The writer well remembers how emphatically this principle, applied indeed under different circumstances, was laid down by Bishop Ryle of Liverpool. It was at the time when Church Congresses were being established in England, and many of the straiter Evangelicals held back from any meeting on public platforms with Ritualists. But Bishop Ryle's sterling common sense and vigorous Saxon English were exerted forcibly and successfully, and he saved the Protestant party from the colossal blunder of abandoning the "Church Congress," and repeating the sad error which lost Baptist Noel and Capel Mo'yeux in past time. Fortunately, the so-called "Reformed Episcopal Church" has met with the failure it deserved, and more and more the conviction is becoming universal that the old vessel of the Anglican Church is seaworthy still, that the few needed repairs can wait their time yet, and that the crew must work and fight under the old flag until the last haven is reached.

The chief event of the past month was the special service commemorating the Accession, held on Sunday the 21st. It was necessary to modify some details of the service, so as to fit it for the evening; but all its essential features were preserved. The church had been decorated with flags, and the service was largely attended. The special canticle, "*O Lord our Governor*," was sung in place of the Magnificat, and Handel's famous anthem, "*Zadok the Priest*," the music of which had been kindly lent to us by Canon Brigstocke, was performed in a manner with which our organist and choir have every reason to feel satisfaction. The National Anthem was sung after the offertory, and Mr. Ford played the beautiful variations upon the same melody composed by Rink. Our choir has received another valuable recruit in Miss Patton, and boasts now a completeness which will be able, in the future, to render good account of the most difficult anthems. Why should not one of Bach's magnificent Motetts be attempted some day?

Particulars as to the annual Sunday-school picnic will be found in another column. A vote of the teachers and others concerned was taken to decide the place to be chosen, and a very close poll resulted in the selection of Lepreaux.

MINISTERIAL RECOLLECTIONS.

[BY THE RECTOR.]

A very great authority on literature has warned us that he who aims at brevity often becomes obscure, and the writer of these reminiscences finds that this penalty has fallen upon himself on account of a too brief reference to the subject of many talks in that 'Shoemakers' Studio' on secularism. Perhaps I should have stated that my original visit was not the first that had been made, but the first that had led to amicable relations. My friend the City Missionary had endeavoured to obtain entry, but although no incivility had been encountered, yet he had failed. He knew but one method, - indeed a very good one, but not always suitable, and he was too honest a man to charge his failure upon the wickedness of his hearers. His simple Gospel, true and beautiful as it was and will be forever, needed ears prepared, and needed that method which St. Paul so well knew and practised.-(1 Corinth. IX: 20-23.) And so he rejoiced at my success, as he had on his side taught me many things from his own experience. Now my Shoemakers had learned to regard Christianity as a matter which concerns the future alone. It is a mistake to consider such men victims of an atheistical propaganda: their errors are more often the logical result of mistaken teachings of Christianity. If we present it merely as a guide to Heaven—

"Where congregations ne'er break up,

And Sabbaths never end,"

we leave the field open to any rival scheme which confines its functions to teaching our duty in the world. Now Christianity *does* teach, and most emphatically, our duty in this world; and it proclaims blessings, not merely in a future state, though not always tangible and physical. Yet even these are not excluded. (Mark x. 29, 30.) So I declared Christianity to be the "true Secularism," and though not going so far as the late Mr. Binney in his famous tract—"How to make the best of both worlds," yet I could declare that no state, family, or individual, had ever been the less happy or prosperous on account of Christianity, and indeed that the converse was true, except only for such sufferings sometimes to be endured for conscience sake, and which finally become their own exceeding great reward. How I remember persuading some of the keenest minds to go to Westminster Abbey and listen to a magnificent sermon delivered by Bishop Fraser of Manchester in that year (1878). I could not of course be with them, having my own church, but I can see their faces when I called at the workshop next morning with the question: 'How did you like the bishop?' "Well", came the answer from the spokesman, "if the parsons were all like that, Charley Bradlaugh would have to put the shutters up!" I have mentioned Bishop Fraser, and I am inclined to digress a little, and speak of some of the notable clergymen whom I met during that first year of work. But first I must describe the great shoemakers' picnic, which we held that summer in Greenwich Park. Picnics are not such common things in the great metropolis as in this country, where intelligent children, of wide religious sympathies are sometimes known to patron-

ise half a dozen of these entertainments in one summer. The East end Rectors generally manage to secure a day in Epping Forest or Southend for their children, though they must make appeals in the papers to obtain the money. Our children had Regent's Park not far off, and therefore were not strangers to green fields. And nearly all had visited the Zoological Gardens, which I shall always think the most delightful of all places to any child. Mr. Selater, the Secretary, gave me a free pass for our own children that year, and a liberal member of the Congregation enabled each child to enjoy a ride upon the celebrated elephant 'Jumbo', then an ornament of the gardens. When I think of the hundreds of buns which the elephant consumed that morning, I feel that nothing short of the eventual collision with a locomotive could have affected a frame so healthily constituted. But to return to my picnic. The children having plenty of amusement, the idea was mooted that the fathers and mothers should have their turn. The idea seemed quite revolutionary, but was very popular notwithstanding, and eventually it was carried out. On a fine afternoon in July, some forty adults, together with a liberal supply of babies, embarked at Charing Cross Bridge on the river steamer. It will hardly be believed, but a majority of my guests had never been on the river before. And yet there is no more beautiful sight, so far as town sights go, than from the spot where you see on one side, the Houses of Parliament, Lambeth Palace, and St. Thomas's Hospital, and on the other, Somerses House, Cleopatra's Column, the wide sweep of the Embankment, and St. Paul's towering in the background. After London Bridge is passed, the steamer threads its way through crowded shipping, not indeed of the largest tonnage, for the great ocean lines do not ascend above Blackwall, but still representing the commerce of every nation. At last Greenwich Hospital appeared, and we landed. The first thing was to inspect the picture-gallery, and I may remark that the comments of my companions displayed a greater measure of intelligent appreciation than one hears at the Academy from the well-dressed crowd. But our real goal was the Park. What blessings these open spaces are to London! How all enjoyed themselves, and yet so decorously, and with such regard to others. The mothers with babies sat down and talked; the fathers lit their pipes and explored the park. Some indeed, in the exuberance of high spirits, ran races, and were boys again in every sense of the word. But at length the hour of tea arrives. As we came up to the park, we had traversed a street in which every house bore this sign, most significant to excursionists like ourselves: 'TEA AND SHRIMPS, 9d.' And at each door stood the proprietor, male or female, with features wreathed in the most alluring smile at command, while not a few invited us audibly. But we had among us an experienced traveller who knew the land and its resources, and he decided us on our selection where (as he averred) the tea was unequalled in strength, and the shrimps veritable monsters of the deep. Memory does not enable me to say how far these glowing predictions were fulfilled; but never did a party more thoroughly enjoy themselves until the clock warned us that we must be seeking the homeward steambot.

The first man of note I remember meeting was Dr. Wace, then professor of Church History at King's College. To my surprise and pleasure, I had received an invitation from him to become a contributor to the *Dictionary of Ecclesiastical Biography* then in course of issue, and I called upon him at his house in Mecklenburgh Square to receive instructions. Dr. Wace's history was somewhat exceptional. Leaving Oxford without any marked distinction he came in time to a curacy at St. James's, in Piccadilly. Here he was recommended by one of his hearers to the tutorship to a son of Baron Rothschild's, and his Jewish patron was so pleased with his intelligence that he spoke of him to Delane, the editor of the *Times*. This led to an introduction to the 'Thunderer', and finally to admission on its staff. And then, for many years, Mr. Wace had to spend several nights each week at Printing-house Square, to await the command of the chief, the brief indication of the article needed, its general scope and outline. Candid friends of the present Principal of King's College profess to see traces of the *Times*'s sober and colourless style in his later personality, a result not altogether to be wondered at. But, except for those who delight in highly spiced rhetoric, in florid and gushing utterance, Dr. Wace's chastened and reasoned style has a singular charm. I spent a pleasant hour with him, and with his *fidus Achates*, Mr. Hole, a clergyman of immense learning, prevented by deafness from active work in the Church, but greatly esteemed by all theological scholars. I left with a long list of bishops of the 4th and 5th centuries on whom to make researches in the British Museum library, a labour which made pleasant and useful contrast with the work of the Parish.

The very antipodes of Dr. Wace was the man with whom I next came in contact, Canon (now Archdeacon) Farrar. The acquaintance was equally unsought and unexpected on my side. A little book of mine had been published, and a friend sent a copy to Dr. Farrar. Some time after I received a letter from him, full of kindly encouragement and appreciation, and, later still, to my even greater astonishment, came an invitation to preach in Westminster Abbey. This was indeed a difficulty, and I thought the best way would be to call upon the Canon and tell him that I had seldom preached, and dreaded to enter so august a pulpit. I walked down to Dean's Yard, and was fortunate enough to find him at home. I told him my dilemma, and begged to be excused from the too burdensome honor offered me. Canon Farrar, however, was pleased to insist, and the end of the interview was that I went home to plan a sermon for Thursday in Holy Week, the subject to be given for publication within a few days. My readers will understand if I say nothing more about the sermon and its delivery upon the appointed day. But I may record the never-to-be-forgotten meeting for the first and only time, with Dean Stanley, who was present in his stall during the service. It made the ordeal still more acute as the verger with his glittering wand escorted me from the *sacrarium* to the pulpit, to think that two of the greatest preachers in England were about to be listeners and critics. But my own experience, then and subsequently, has been that the ablest critics are ever the most

tolerant; and when Canon Farrar was called away by an engagement, Dr. Stanley invited me into the Deanery, pointing out, as we went, in his own inimitable way, various features in the noble Minster which he knew and loved so well.

Of clerical neighbors there were many men of worth and note. In St. Luke's Berwick street, the adjoining district, was Mr. Festing, whose noble and arduous work in that difficult sphere, followed by an equal success in the larger parish of Christ Church, Albany street, has recently been rewarded by his promotion to the See of St. Albans. At St. Peter's was Arthur Mozley, one of a famous kinship, rather burthened by the succession to Mr. Wilkinson, who had first made his fame there, before passing to the West end. At St. George's ruled Canon Capel Cure, an excellent representative of that courtly and scholarly olden school, rather unduly depreciated by those who think that clerical efficiency means a whirlpool of loquacious committees, and undigested and inoperative schemes. At St. Philip's there was Mr. Stanley Leathes, professor of Hebrew at King's College, remarkable as the only man who had been honored by election to both the University lectureships, the Bampton at Oxford, and Hulsean at Cambridge. This distinction has since fallen to the lot of two others, both Cambridge men, in Archdeacon Farrar and Bishop Boyd Carpenter. Many other notable clergymen were met at the monthly meetings at Burlington Schols, held under the presidency of the Rector of St. James's. It was indeed a privilege for the younger clergy to listen to discussion of topics in which such men took part as Dean Stanley, W. G. Humphry, Henry Wace, Dr. Irons, R. F. Littledale, E. A. Abbott, Llewelyn Davies, and others of equal calibre. Laymen were not excluded from the debates, and I well recollect a resolution in favour of the adoption of Edward VI's First Prayer Book, introduced by the present Lord Halifax, then Mr. Wood, President of the English Church Union. After a time Dean Stanley rose up, and to the astonishment of all declared himself a great admirer of the "First Prayer Book." Mr. Wood's delight at so unexpected a recruit was soon damped when the Dean went on to prove, with that courteous irony of which, when he pleased, he was so consummate a master, that the champions of the earlier liturgy had entirely overlooked many of its features, and especially that the Lord's Prayer stood as the real prayer of consecration. On another occasion a debate upon the work of the Salvation Army, then beginning to attract general attention, took place, and Commissioner Railton, one of General Booth's ablest lieutenants, was invited to expound the principles of the movement. Once only, and then with much fear and trembling, I remember that I spoke in the presence of these "reverend signiors." A somewhat arrogant paper had been read by a certain Mr. Horsley, advocating a (since) defunct society called the "Church and Stage Guild," and pouring forth a good deal of contempt on what he was pleased to call "Protestant bigotry" on the subject. I pointed out that not even Calvin had written more severely upon the influence of the stage than Bossuet the famous Catholic bishop; and I was rewarded, to my great satisfaction, by an

approving and from the venerable Dr. Irons, himself a specialist in Church history, and an honoured member of the older High Church party at Oxford. But for these meetings, Church life in the great Metropolis would have been, after all, somewhat narrow and parochial. As yet there was no Diocesan Synod for London, and the clergyman's world was limited to a much narrower sphere than that of a diocese like Fredericton. Year by year the Bishop appeared for the Confirmation; there was a triennial charge from the bishop, which was attended, and minor charges from the two archdeacons, which nobody thought of attending, much to the grief of Archdeacon Hessey, one of the kindest and worthiest of men. His colleague, Dr. Claughton, an ex-colonial bishop who added the arduous duties of chaplain-general to his archdeaconry, was ^{no} more fortunate in this respect. But all these things are now changed for the better. An active religious life has sprung up, not only in evangelistic, but all other departments of church work; and the diocese of London which once was in a most retrograde state, is now the best organized See in England.

(TO BE CONTINUED.)

A Y. M. A. READING ROOM.

That the establishment of a reading room in connection with the Y. M. A. would—if arrangements could be made whereby it could be maintained without entailing much expense upon that society—prove a valuable addition to the work already performed by it, is, we think, evident to every person who has given the subject the consideration it merits. Already there are reading rooms established in different parts of the city, and the privilege of attending these rooms and perusing whatever periodicals may there be found is extended to the public for a greater or less amount of the time during each day. But are these rooms so thoroughly performing all the work which might be expected of them that another added to the list would remain unpatronized? We think not. The large number of not only young men but men of all ages to be found in our city who possess literary tastes and aspirations of more or less exalted nature, would convince anyone that at present there is no scarcity of persons who could take advantage of such an institution, were they so disposed, and would argue for at least a fair degree of patronage. If enquiry were made into the history of these persons, it would be found that a large proportion of them are persons whose homes are located in various parts of the province, or perhaps in places even more remote, and who are now here on account of the superior opportunities afforded them in pursuing their various avocations. Very many of them, particularly the younger portion, would be found to be receiving salaries not very large, and which, after providing for the necessities of life, will not permit of so excessive an indulgence in literary luxuries as their owners might desire, yet in an institution of this nature an excellent opportunity would be afforded whereby the most ardent seeker of reading material might gratify his longings. It might justly be argued that any of the rooms already established extend just such privi-

leges to our citizens as we have indicated, but there would be one additional feature attending a room conducted under the auspices of the Y. M. A.,—a feature which should of itself be sufficient to commend the project, not only to the serious consideration of the young men, but to every member of the congregation. It would prove a most strong and potent factor in collecting and binding firmly together large numbers of young men who have been reared more or less under the influence of the church, and in keeping them more closely connected with the church in general, and with our church in particular. It would provide a retreat where from time to time the young members of the congregation during their leisure moments might resort; where they might invite their friends or strangers to the city to spend a pleasant hour or two in conversing with the master minds of the present as well as of the past; and where, when its reputation has become established, others beyond our own congregation might advise friends whose welfare they had much at heart to pass their unoccupied hours, knowing that so long as they resorted hither they would be breathing an atmosphere which was teeming with both moral and intellectual worth. Considered from this standpoint, the movement must certainly be one worthy of our best efforts, and one for which we believe we would be warranted in soliciting aid from the entire congregation.

The most difficult problem to be solved in its connection would be the means of support. In preceding years the Y. M. A. has annually during the season arranged for a course of lectures, the proceeds of which have been extended for various objects. During the current season, or as much of it as remained after the completion of the school room, none were arranged for, and the only reason which we have heard assigned for not having done so was that the association had no particular need of funds. Might not the establishment of a reading room be considered a most worthy object for which to maintain a lecture course? The receipts of four or five well patronized lectures would go a long distance toward providing a good assortment of the periodicals of the day, and beyond the outlay occasioned by subscription renewals, the expenses would be merely nominal, the bulk of the work being performed by committees of the Y. M. A.

S. M. GIRLS' ASSOCIATION.

SENIOR BRANCH: Owing to unfavorable weather, the walk which was planned for the 30th of May, was postponed until the following Saturday, which proved to be a charming day. The rather small number who availed themselves of the opportunity, pronounced the walk (to Howe's lake) very enjoyable.

JUNIOR BRANCH: During last month two meetings were held, at the first of which little was done beyond trying to bring down to a practical comprehension some of the suggestions and possibilities of its future work as a branch of an active association. The members of this branch thought it advisable to establish its existence by giving their friends an

opportunity to become acquainted with it, and with their encouragement the members will place themselves among their associates, and will be ever ready to look for their proper sphere of usefulness. With this object in view they sold invitations (?) to a "Wild Wood Tea" on Monday, 22d ult., at 142 Leinster street.

As the summer vacation is near, this branch will not be able to make any definite plans for the future, but its members hope to be able to carry out their intentions of occasionally sending a little taste of their own happiness and leisure in the form of flowers to the hospital wards.

S. M. B. A.

Summer has put an end to indoor meetings, and the members of the Boys' Association turn to the Athletic Grounds or the Barrack-ground, according to their ages and inclinations. The Seniors (most of them are now engrossed in business), have not yet been able to organize any cricket, but the Juniors have not been idle. The narrow defeat at the hands of the Reindeer Club was speedily avenged on Saturday, June 6th. This time we were without the help of A. Berton and D. Waterbury; therefore (with the consent of the other side), H. Sancton, the vice-captain of the Association, assisted the Juniors. Our opponents had also obtained the aid of a very good cricketer, G. Bowers, who had not played previously. We won the toss, and, according to the favorite practice in boys' games, put the Reindeers in to bat. They did very well and realized 34 runs. When our boys went in to bat, S. Kaye and Payne made a fine stand, scoring 30 runs between them. Kaye was somewhat indebted to good luck, the fieldsmen of the other side kindly missing some catches presented to them; still, for so young a boy the performance was excellent. Payne's batting was thoroughly scientific, the straight balls patiently blocked, the wide ones hit with vigour. Sancton was clearly out of practice, and did not do himself justice, and the remainder failed through lack of patience. When the Reindeers went in a second time, they fell speedy victims to the batting of Sancton and Payne, leaving our eleven but a few runs to make, which was effected for the loss of two wickets only, leaving us a brilliant victory. A tribute of praise is due to the really first-rate wicket-keeping of H. McLeod, which was one of the features of the game.

SUNDAY SCHOOL PICNIC.

A meeting, to which all young men who felt an interest in the picnic were invited, was held in the vestry room on the 5th ult., for the purpose of talking over several matters relative to that event; also, to determine the time, place, and to elect the necessary committees. There appeared to be but one opinion entertained as to the advisability of arranging for a date as early as possible in the season, and as far as this meeting was concerned a majority favored going to Lepreaux. It was deemed advisable, however, before finally determining upon the locality, to consult the teachers of the

school and other members of the congregation who take an active interest in both school and picnic, and upon whose efforts would depend materially the degree of success attending on that occasion. The results of this consultation was that a majority of all who voted confirmed the opinion expressed at the Y. M. A. meeting, and the picnic will be held at Lepreaux, Tuesday, July 7. If on that day the weather should prove unfavorable, then the day following.

On account of the vast amount of extra work occasioned by providing and attending, in addition to the tables for the Sunday school, a table at which visitors might obtain meals, it has been decided to dispense with it this summer, and in lieu thereof the Y. M. A. will provide a lunch counter, where a substantial repast, consisting of biscuits, cakes, cheese, fruit, lemonade, etc., can be obtained; or visitors may if they choose provide their own edibles. The refreshment committee, under the management of Miss Barlow and E. H. Turnbull, have their work well in hand, and as on previous occasions, the members of the congregation will be waited upon by this committee soliciting contributions for the table.

The enclosed programme of sports would convince anyone that the committee having charge of this department are determined to make the day of special interest to the sporting element of the school as well as attractive to the visitors. It is now the intention to proceed as far as possible with the games in the forenoon, and to reserve the afternoon for the cricket match, so that all who are desirous of either taking part in, or witnessing the contests, should make an effort to go by the morning train.

In addition to the prizes provided by the committee, no less than eight have already been offered from outside parties. These include a CHAMPION CUP to the person making the highest total of marks during the entire day, a special prize in the "flower contest," and a third to be competed for exclusively by persons who do *not* belong to the Sunday School.

The Sunday School children will meet about fifteen minutes before eight at the school-house—and proceeding from there to the ferry will cross in the boat which leaves this side at 8.10. The committee will pay the ferrage of all those belonging to the school.

Tickets to S. S. children are 10 cents and will be obtained by them from their respective teachers: to children who do not belong to the school 20 cents, and adults 40 cents, these may be obtained from any member of the following ticket committee: G. G. Ruel, H. C. Wetmore, C. H. S. Knodell, H. S. Waterbury, and H. C. Tilley, or at the station on the morning of starting. Trains will leave Carleton at 8.30 and 2.06, returning will leave the grounds at 5.38 arriving in Carleton about 6.30.

Our readers will find enclosed in this number a short note from the officers of the Sunday school, asking their opinion of the proposed change in the hour of meeting. Will those parents who favor such change kindly sign the note and forward it to the Rector? It will be understood that those who do not do so prefer a continuance of the present hour.

"Parish Bible Woman" Fund.

It is proposed to raise the annual salary of \$100 by voluntary contributions from the congregation. During the last month the treasurer, Mrs. T. B. Hanington, received contributions of one dollar from the following persons:

Sir S. L. Tilley,	Mrs. T. W. Daniel,
Lady Tilley,	Mr. Fred Daniel,
H. Tilley,	Mr. T. B. Hanington,
Rev. J. deSoyres,	Mrs. T. B. Hanington,
Mrs. deSoyres,	Mr. W. M. Jarvis,
Mrs. W. J. Davidson,	Mr. F. O. Allison,
Mrs. G. F. Smith,	Miss J. G. Sadlier,
Miss J. Barlow,	Mrs. Smith.
Mr. T. W. Daniel,	

A NEW METAL DESK now adorns the pulpit in the Church, having been placed there during last month. For this valuable donation the church is indebted to the efforts of Mrs. Berryman.

QUESTIONS.

[Send answers to the Rector before the 15th of August. Two prizes will be given at the end of the year.]

1. Name two of the "good kings" whose lives are recorded in the Old Testament, and describe the career of one of them.

2. What is the meaning of the petition:—"O Lord, deal not with us after our sins."

3. What example do we learn from the character of Joseph?

Correct answers received from B. H. (3**); A. L. C. (3*). Present standing of competitors: C. M. and M. B. C., each 21; F. G. H. and B. H., each 18; A. L. C., 8.

[It is to be hoped that some of our younger readers will send in answers.—[Ed. P. N.]

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