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St. John's Church Record.

And Parish Notes.

Vol. 2.

JUNE, 1892.

No. 17.

PARISH OFFICERS.

Rector:
REV. JOHN deSOYBES, M. A.

Wardens:
J. R. ARMSTRONG.
W. H. MERRITT.

Deputy:
GEORGE F. SMITH.
W. M. JARVIS.
G. E. FAIRWEATHER.
W. K. CRAWFORD.
R. B. EMERSON.
A. T. THORNE.
G. A. KNODELL.
A. W. ADAMS.
G. L. ROBINSON.
G. G. RUEL.
F. W. DANIEL.
J. A. BELYEA.

Deputy Clerk:
FRANK O. ALLISON.

Auditors:
W. H. B. SADLEIR.
T. B. HANINGTON.

Delegates to Synod:
W. M. JARVIS.
J. R. ARMSTRONG.

Delegates to D. C. S.
H. E. WARDROPER.
G. G. RUEL.

Organist:
JAMES S. FORD.



SOCIETIES, &c.

Sunday School:
Supt.—G. E. FAIRWEATHER.
Librarian—W. H. Merritt.
Assistant—F. Hunter.
Organist—Miss Wilson.

Ladies' Association of Church Workers:
Patroness—Lady Tilley.
President—Mrs. G. F. Smith.
Sec. Treas.—Miss Lawrence.

Girl's Association:
(Seniors).
Treasurer—Miss A. DeForest.
Secretary—Miss McKean.
(Juniors.)
Managing Committee—Mrs. McAvity, Miss Hunter, Mrs. Lordly, Miss Seely, Mrs. C. F. Harrison.

Young Men's Association:
President—A. O. Skinner.
Vice-Prest.—G. G. Ruel.
Secretary—H. C. Wetmore.
Sec'y. Debating Club.—C. F. Sanford.

Boys' Association.
Captain—S. J. Payne.
Vice-Captain—W. Hare.
Secretary—A. Berton.

Yarns Society.
Pres.—Mrs. G. M. Armstrong.

District Visitors.
Miss J. Barlow, Mrs. Kaye,
Mrs. Lawton, Mrs. G. L. Robinson, Miss Sadleir,
Miss Thorne.

Treasurer of Poor Fund.
W. K. Crawford.

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.
The Ushers will show strangers to vacant seats.

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

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

Publisher: MR. G. A. KNOELL, Church Street, to whom all Sub-
scriptions should be sent for the current year.

Annual Subscription 50cts, Single Copies 5cts.

JUNE, 1892.

PARISH NOTES.

The month past has furnished no materials for parish history. The vestry met as usual, and transacted formal business: a resolution to paint the chancel, as a first step towards a future general renovation, being the only item of general interest. The Rector informed the Vestry that having seen an advertisement of the proposed sale by auction of a pew in our Church, he had purchased it from the owner (who was quite unaware of the recent resolution of the congregation), and intended to assign it as a gift to the church corporation.

As some members of our congregation have not fully understood the nature and aim of the movement connected with our church sittings, it may be well to remind them of the history of that movement. The question was first brought up in 1888, at the general meeting of the congregation, when a member of our present Vestry pointed out the evils of owned and rented seats, and offered to surrender his own seats to the Church, with the hope that this example would be generally followed. There was some discussion at the time but no vote was taken, it seeming to be the view of the majority that a change so radical needed the ripest consideration. For such needful thought four years will doubtless be deemed sufficient, and at the Congregational meeting of last April it was revived in the form of the following resolution: moved by Mr. G. E. Faiweather, seconded by Col. Armstrong: "That the Vestry be instructed not to sell in future any seats now belonging to the corporation, and (so far as possible) to obtain possession of all pews which are offered for sale, to invite the voluntary surrender of ownership from those who desire that God's house, in course of time, shall be made free."

A suggestion was made that the second portion of the resolution be omitted, not in opposition to its purport, but as a matter of expedience. This was agreed to by the proposer, and the resolution as far as the words "*offered for sale*," was then carried with hardly a dissentient voice.

It need hardly be added that the congregation themselves must be the judges and the agents in the future course of this movement. All questions in which temporal interests are intertwined with spiritual should be handled if possible by the laity, while a minister can once for all express his own opinions and hopes. We are not in the habit of making our 'Parish Record' a vehicle for the publication of the Rector's sermons: but it may be as well to place on permanent record

the position he has taken up, and the arguments which he has submitted to the congregation and leaves henceforth for their own verdict and consequent action.

"CLEANSING THE TEMPLE."

In the course of a Sermon preached on May 8th, upon John ii: 16; the following words were uttered:

It is always with extreme reluctance that I touch upon controverted subjects in the pulpit, since none feels more deeply than I do the objections against saying anything that may provoke a desire to reply, prevented by the immunity of the pulpit. But since it is not possible in any other way to speak at once to a large number of our church members, suffer me to say a few words, in all gentleness, with regard to a matter intimately concerning our Church's welfare.

At a meeting not largely attended, but legally representing the whole parish and congregation, it was decided that all steps should be taken to prevent any further sales of sittings in this church, to gain possession of the pews, and so far as possible, to vest their ownership in the church corporation itself. I know well that there are some who cannot see the need of any change. They think there is no harm in the practice. They believe that there is practical utility. They deprecate any agitation upon a matter which certainly is not of the first order of spiritual requirements. I grant this last assertion, as readily as I grant the absolute sincerity and conscientiousness of those who hold these views.

The matter of sittings is not of the "weightier matters of the law, judgment and mercy and faith," but at least it is more important than the tithing of herbs, and yet Jesus carefully added, that even this should not be left undone. But to those who consider that there is no scandal, and no desecration in a public auction, I would ask, would they go further and be logical, as the Jews of old, and some churches in this continent of which we all have heard. Would they be prepared to have the auction in the church itself: to let the auctioneer take his stand at the lectern, putting aside the Bible, and there describe in glowing terms the situation and advantages of the pew. No, that would be desecration, we all say. But would it be only a matter of *degree*, or would it be simply the same desecration in broad daylight.

This is a matter of public opinion, and if I could think for an instant that I were the representative of merely English ideas, I would never give utterance to them. But Canadians, —yes, Canadian Evangelicals have proclaimed this, and their words have been accepted by Canadian laymen, merchants, and lawyers of Toronto and Montreal and Halifax, and they have had reason to rejoice at the fruit of their faith.

I utter no harsh word concerning those who differ. Public opinion is slowly educated. Only ten years ago, I was shown a South American journal, in which slaves were advertised for sale: and with all one's horror, one could recognise that the people of Rio Janeiro might see no harm in this. They had been accustomed to it all their lives. But their sons will be ashamed of the past; and remote posterity will have difficulty in realizing how such things could have been possible.

I do not appeal to the argument that this is the *only*

Church that has proprietary seats. Sometimes truth and right are in very small minority. I do not appeal to the fact that all parties in our Church are opposed to the system, and particularly that Evangelical party which is identified with all the associations of this Church. Parties are never infallible and often wrong in their proposals.

But I *do* plead :

1. That all Scripture argument is against it.
2. That all Early Church history is against it.
3. That the general movement on all sides is towards Free Churches.

The movement might be deceptive, mere fashions of thought, —but when accompanied by other things unquestionably good, such as better work for the poor, and Missionary enterprise, we cannot lightly conclude either that the movement is erroneous, or that a totally false and foolish idea would be associated with it.

Brethren, I ask you to think upon these things and very carefully, anxiously, solemnly, prayerfully, to come to a conclusion. We ask for no sudden revolution, no overthrow of our parish customs, but for a *progress forwards*, knowing that, both with communities and individuals, there is no standing still, but only advance and falling back ; and if advance is slow, the retrograde course is easy and at last irrevocable. If it be said that this, in any way, will involve sacrifice, be it so. I hardly ever can overcome a reluctance to appeal to you for any sacrifice: but you know in what quarter the sacrifice shall willingly, joyfully be accepted *first*, and if it be possible, *exclusively*. But I believe the sacrifice would be found in the end to be slight. Other churches have found it so. But even if it meant giving up something for the sake of God, and the purity of His Church, have we not courage and faith? That is all we need. Let us raise up our hearts to God, let us lift up our eyes unto the hills, from whence cometh our strength! And then those memories of our Parish Church, which we so lately considered, will no longer be stained by sordid and vulgar defilements, but we shall sing with heart and voice:

“How amiable are Thy tabernacles, O Lord of hosts !

Blessed are they they that dwell in Thy house :

They will be still praising Thee :

They go from strength to strength,

Every one of them appeareth before God in Zion.”

TRINITY CHURCH.

In these days of book-making, when travellers manufacture volumes about countries they have glanced at from the windows of express trains, and the rapid table-talk of mediocrities is dished up in memoirs which serve to feed the desire for gossip at any price, it is refreshing to meet with a small book which has a subject so real and interesting as the “History of Trinity Church,” written by its Rector, and recently published by Messrs. J. & A. Macmillan. With all the wealth of material, registers, vestry minute-books, and the like, from which transcription of curious entries and memorials of departed worthies would be so easy and so

tempting, the author deserves a credit seldom gained nowadays in causing his readers to complain that he did not give them more, though all will admit that what he has given is excellent both as to material and method.

The history of a church and parish in a new country has a double interest, because it includes so much more of social history than in regions of more advanced civilization. Not only the student of the annals of the Church of England, therefore, but the student of ordinary secular progress, has much to learn from a volume like this. The union of the Church of England with the State was an established and unquestioned fact in the colonies, not only when our Loyalists came to New Brunswick, but at a far later time ; and therefore the history of the Mother Church of our city reflects the phases of much more than the ecclesiastical annals of a parish. The volume we are reviewing will no doubt be in the hands of all our readers, and therefore it is only necessary to say that Canon Brigstocke relates the history of the church (and that means of the Church of England in this city), from the landing of the Loyalists in 1783, up to the celebration of Trinity's centennial last Christmas. An account of the Bishops was perhaps not an indispensable element, but it adds an interesting appendix, much enhanced in value by the excellent portraits, and by the reprint of the first sermon delivered by our present Bishop after his landing in the year 1845. More directly pertinent is the record of the various Rectors, again with portraits of exceeding interest. We hope that it will be very long before one *hiatus* —to be found in the middle of page 107—will have to be filled up in some succeeding edition.

The concluding section of the work is an account of the present church, from its first inception in 1879, a building of which not only its rector and parishioners, but all churchmen, and indeed we believe all inhabitants of our city and province, are justly proud. That an edifice so stately and beautiful should have been erected in a time of depression and anxiety, after a catastrophe almost unparalleled, is a fact as creditable to the Rector as to his Vestry and parishioners. Even one who is familiar with architectural masterpieces in England, France, and Germany, will admit freely that Trinity Church, both as to exterior and interior, will hold its own by the side of such monumental buildings as St. Mary's, Nottingham, or the great Lincolnshire churches at Louth, Boston and Grantham, or even the beautiful Minster of St. Mary Redcliffe, at Bristol.

That in 1824, an age when architectural revival had not yet opened in England, and the usual ideal was a sort of glorified barn with a steeple, stuffed inside with galleries, a building so creditable as our own was erected, is a matter for sincere congratulation. But even fifty years later, with Church restoration at its height of energy and success, it was a triumph to be proud of to erect such a building in a colonial province not especially wealthy, and which so recently had suffered a stroke calculated to depress energy and to restrict contributions.

That this notice may not bear the stamp of indiscriminate eulogy, we shall venture to take issue with the author upon

one of his statements, and curiously enough, the one case where he seems to disparage the building he describes. "*As a reredos has not yet been erected, the Sanctuary at present lacks the dignity and beauty which belong to it.*" (p. 139.) We are not sure whether by the word "Sanctuary" Canon Brigstocke means, as we should, the whole house of God, or some portion of it. But he will permit us to defend the beauty of his church, just as it stands, against his criticism, and to assure him that (quite apart from questions of ritual), as a mere matter of artistic taste, a sculptured reredos would by no means enhance the present dignified beauty of the eastern end. In a little church, lavishly decorated, such an addition might please the eye, but in an edifice so really grand in dimensions as Trinity, the effect would be—at least to the taste of many judges, tawdry and commonplace, and utterly out of harmony with the surroundings.

Such a book as this should find many readers far beyond the limits of this city, and doubtless a second edition will soon be called for. We should suggest the addition of a table of contents at the beginning, and, if possible, of an index; also a chronological list of churchwardens. The work is so well done at present, that even trifling details are worth attention to make it in every respect complete, and a permanent addition to the Church history of Canada.

"CHURCH DOCTRINE—BIBLE TRUTH."

Considerable surprise was manifested in many quarters when among the text books announced as the subject of examination for Ordination in our diocese was found included a book by the Rev. M. F. Sadler bearing the title written above. There were two grounds for this astonishment. In the first place it is the universal custom to select standard theological works for such examinations. Butler's Analogy, Pearson on the Creed, and portions of Hooker's Ecclesiastical Polity, are to the theological student what Euclid is to the young mathematician. Bishop Harold Browne's book upon the Articles is deservedly added to these classical works, in acknowledgement of its accuracy and impartiality. St. Augustine's treatise upon Christian Doctrine has been included by many bishops in this list, as well as Wheatley or Humphry on the book of Common Prayer, and Waterland upon the Holy Communion. All these of course are subsidiary to Holy Scripture, general knowledge of the text, and a special study of selected books from Old and New Testament.

Doubtless in different dioceses the list of books is varied. Westcott's *Bible in the Church*, a masterpiece of condensed learning and lucid exposition, and the '*Historic Faith*' of the same author, are frequently recommended. But never do we find any works ancient or modern, which have not obtained that stamp of approval from the public opinion of the whole church, which comes so late, so rarely, and so durably.

In the second place all party advocacy is strictly excluded. The Church of England includes three historic parties, but those who are offering themselves for her orders have enough to do at first in studying those truths and those great text books which are respected by all. There are representatives of all

these parties now, (and we are glad of it), on the episcopal bench in England. Yet we are certain that Bishop Wordsworth of Salisbury, a most decided and able high churchman, does not examine his candidates in the polemics of the late Dr. Littledale; Bishop Ryle, an Evangelical as able and determined, does not impose the *dicta* of Dean Goode as of supreme authority, nor recommend his own vigorous tracts as embracing all the counsel of God; neither does Bishop Moorhouse, a typical broad churchman, examine upon Dr. Hatch's Bampton Lectures, or Canon Driver's Introduction to the Old Testament.

Privately, these eminent bishops may recommend the treatises we have mentioned, and it is their perfect right to do so. Publicly, they remember the responsibilities as well as the privileges of their position, and they would not think of imposing the advocacy of a party, though it were the party of their own allegiance or preference, upon the mind and utterance of a candidate for orders.

The reason for this is obvious. At the age when our clergy are first ordained, the mind, though active and receptive, is not fitted for judicially weighing the value of arguments. Clever special pleading (if endorsed by authority) passes for logic, will be accepted without question, and adopted as the reason for their faith in after life. We are far from believing that this evil is to be found on one side only. In former days of the present century, when the Evangelical party had lost the old spiritual fervour of the first revival, and had not yet profited by strengthening influences of later times, it was to be found in their books too often, and heard from their platforms. Doctrines asserted to be proved by single texts, detached from the context; the history of the Church of England ignored or distorted; such things were not unknown, we fear among the less educated and more vehement partisans. And therefore it behoves us to remember these things when we find the same errors on a side less congenial to our own tastes. We must not condemn certain fallacies without the sorrowful admission that they express a tendency of all times and all parties, and demonstrate indeed, the inevitable danger of party spirit in the Church of Christ.

Mr. Sadler's treatise must be pronounced the most able and ingenious piece of advocacy for the views of "advanced High Churchmen" that has yet appeared. It is brief in compass and studiously temperate in tone. It professes to appeal to the sole authority of Holy Scriptures as the foundation and criterion of Church Doctrine. If the book claimed to be Mr. Sadler's personal confession of faith, no Protestant could raise a word of objection. He might differ from the results of the investigation, he might point out flaws in the reasoning, but he must needs grant liberty to the individual Christian to be "fully assured in his own mind," he must assume the honesty of the process, and the personal conviction in the results. But Mr. Sadler claims more than this. He claims to speak not only for his individual convictions, but for the Church of England and her teaching. We have a right, therefore, to examine his qualifications as a teacher, and to test his work by such criterion as may fairly be applied to all theological teaching.

Space is not available for a detailed examination of the

book. We propose therefore to sum up its merits and defects briefly, and in such a manner that the author himself could not impugn. For we will begin with this measure of commendation, that every advanced theological student should read the book. For the beginner it would be pernicious, as would be such *ex parte* statement; but those whose first principles are established will derive great benefit. It is the '*reductio ad absurdum*' of what has been called "one-text theology," that sort of exegesis which Satan first invented to tempt the Saviour, and which so many theological writers have unconsciously followed. But Mr. Sadler does more. He unconsciously refutes and exposes all one-sided treatment of the Prayer book, by showing how cleverly the method can be invented, and the guns turned upon the supposed defences. Of course he lays himself open in every chapter to severe criticism from scientific theologians, but he is impregnable against those who so far allow their wishes to bias their conclusions as to ignore absolutely the element of compromise in the Elizabethan settlement, and to deny the legitimate existence of any historical High Church party in the Church of England.

So far, then, the book under notice has its value, and we should recommend every Evangelical to read it carefully, and mark it, though not to learn nor inwardly digest. For, when we turn to its pages as an exposition of church teaching, we have too much reason to discover the most flagrant instances of unsupported assertion, directly opposite to the truth. One instance of this will be sufficient proof. Every student of theology is aware that, in modern times, a controversy has arisen as to the translation of '*poieite*' in the words of institution of the Lord's Supper. For the natural meaning, accepted without question in earliest times, another has been substituted, finding its supposed authority in the usage claimed for some passages in the Septuagint. It is known to every scholar that this alleged sacrificial meaning has never been accepted by any impartial authority, or indeed by any outside the ranks of those who find in that rendering an argument of convenient force. But still, as there are large numbers at the present day who believe that our Lord employed that sense, a judicious expositor would refer to it candidly while mentioning that all the weight of scholarship was on the other side. A remarkable letter from Mr. Plummer of Durham University appears in a recent issue of the *Guardian*, recommending to those who are impressed by the bold appeals to the Septuagint the perusal of an essay by Professor T. K. Abbott of Dublin, in which the whole question is exhaustively and decisively examined, proving that these passages even when accurately quoted (when references are given at all), are utterly inconclusive.

Still, if Mr. Sadler had declared his personal belief in the sacrificial sense, and had referred to the numerous adherents which it has obtained among a section of the Church of England, no one could have complained. But what does he say? On page 212 (edition of 1880) we find the writer three times asserting that there can be neither question nor doubt that the sacrificial sense is the only true one. ". . . unquestionably the terms which He would have used if He had desired to make the most solemn Memorial possible, . . . the two words . . . each of which is undoubtedly used in a certain

technical sense in connection with sacrifices. . . . '*Poiein*' is unquestionably used in a technical Sacrificial sense." Is this candid? Does this inform the young reader of the truth, viz: that not one of such authorities as the Archbishops of the Anglican Church would accept such a rendering for an instant? Does it not studiously conceal the fact that all eminent New Testament scholars without exception, such as Lightfoot, Westcott, and Hort, of Cambridge, Sanday of Oxford, Plummer of Durham, Abbott and Salmon of Dublin, would repudiate the sacrificial meaning, not because of any doctrinal prepossession or prejudice, but simply because it is not the true or even the possible interpretation? And is it not acknowledged that to suppress the truth is equivalent to a suggestion of falsehood?

If we were dealing with the utterance of a theological tyro, we might charitably assume ignorance on his part, that his reading had been confined (as is unfortunately the case with too many of our clergy), to party newspapers and books with hardly a higher claim to impartiality. But this loophole is impossible in the case of Mr. Sadler, whose reading is clearly extensive, and who delights in parading detached extracts from writers of other schools, with the apparent desire of claiming them as unconscious witnesses to what he considers the truth. Mr. Sadler must know that the interpretation in question is so from being "unquestionable or undoubted," that it was not thought of two generations ago in the Church of England, and is more than *questioned* or *doubted*, is absolutely denied by those whose scholarship he could hardly impugn, and whose fairness he would not dare to question.

On some future occasion we hope to deal with other assertions in this book, but for the present we have endeavoured to show how far it merits to be regarded as a true exposition of the teaching of the Church of England, and a manual suitable for the use of candidates for ordination.

We do not for a moment suppose that any Canadian bishop would venture upon making the extreme theories of such a treatise a test of admission to his diocese. And we freely admit the right of every bishop to select whatever volumes he pleases, whether the list include the Koran and the book of Mormon. But just as we should deprecate the recommendation of a text book based upon the theories of any other party, so we respectfully hope that in the next announcement of subjects, Mr. Sadler's treatise should be omitted.

It is well known that its appearance among the text-books of King's College, Windsor, is to many people of itself a sufficient reason for declining to assist that institution. And there can be no doubt that the growing coolness of our laity towards the Church of England and her Diocesan Societies, and the marked diminution in the number of Church-members in the country districts, according to recent statistics, is due to no cause more serious than the new teaching, based upon such manuals as these, received unquestioningly by young students, and by them taught to their flocks as if it were the gospel once delivered to the saints.

There is no more sadening reflection about the book we have discussed than this, that its title proclaims a glorious truth, distorted and contradicted in the text. For Church

Doctrine is Bible Truth, for it knows no other foundation and no other test. Only it is the 'Bible Truth' which comes first, and from that source, by the guidance of the Holy Spirit, the Church and the individual can learn the truth. It is no uncertain sound that our beloved Church of England utters on this matter. Her Sixth Article stands forever as a bulwark of faith and of the simple gospel. No additions, however authenticated by tradition, no explanations however ingenious or peremptory, can avail against these simple words, clear to the child's intelligence, sufficient for the scholar's demands: "Holy Scripture containeth all things necessary for salvation: so that whatsoever is not read therein nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought necessary or requisite to salvation."

Y. M. A.

One event only is to be recorded with regard to the association, and that not a very satisfactory one. A considerable debt upon the first year's issue of the Parish Magazine, undertaken by the Y. M. A. upon their own responsibility, still remained undischarged, and repeated notices could not secure the necessary *quorum* to take any action. The concert of last month reduced the debt somewhat, and the balance amounting to \$25 has now been paid by the Rector. We trust that the extreme low-water mark which has thus been reached betokens a speedy turn of the tide. A letter from a member of the Association printed in another column points out the objects to be aimed at, and certain difficulties to be avoided. We trust that his earnest appeal will meet with the success it deserves. If the officers will exert themselves personally to attach and retain the young men of the congregation, there would be no lack of members.

S. M. B. A.

Very shortly after the elections, the Captain of the Association obtained a post which left him little leisure time for the duties of captaincy. He therefore was compelled to resign, much to the regret of all his companions, who hope that he will be able to spare time to take part in at least some of the matches of the season. In his place S. J. Payne was unanimously chosen, and signalized his assumption of office by a splendid performance in our first match of the season. To score 41 and 24 (not out) without practice against fair bowling is a feat of which any one might well be proud; and we trust that this is only the first of a series of similar successes.

The Volunteer Corps is not so numerous as could be wished. Somehow, our elder members do not seem interested in it, a fact much to be deplored. An offer has been made to provide carbines, similar to those to be supplied to the Rothesay School, if 25 enrol themselves. Our hope is that from the ranks of our Company, recruits should advance from time to time to join the Militia of New Brunswick.

The first game of cricket of the season was played at Rothesay, on the 11th of May. Mr. Lloyd had kindly invited the Rector to bring out a team to play a trial match. Fortunately the day was fine, if rather cold, and our boys enjoyed themselves greatly, in spite of the fact that they met with defeat. After luncheon at the school house, wickets were pitched at half-past one, and the local side having won the side, sent our boys to bat. At first things went very well, S. Kaye and Payne seeming to be quite masters of the bowling. One magnificent hit by the captain realized 6 runs. The other batsmen did not prosper well against Bayfield's bowling, H. McLeod, and Swann, and Markham, from whom much was expected, showing the lack of practice. Payne kept in, however, scoring in admirable style, many of his single runs really meaning big drives right over the trees to an adjoining field, where the Rothesay captain prudently stationed one of his best fieldsmen.

Towards the close of the innings a good stand was made by G. McLeod and N. Sancton, and Percy Masters and Sharpe also played very creditably. The total reached 67, of which the captain had made no less than 41, on innings for which he was loudly cheered.

When our opponents went in, all seemed to be in our favor. J. Fairweather and Arnold were got out speedily, and only small scores were made by the next five batsmen, Berton's underhands being very effective down the hill. It was already being discussed whether the R. C. C. would not have to follow their innings, when a very unexpected change took place. Merritt and Ellis were together, the latter being quite a new hand at cricket. Our bowlers were a little fatigued perhaps and the result of some plucky hitting was a great increase to the score, which rose gradually till it reached 60. Then a good ball from Payne, who had now changed ends, dismissed Merritt, and the captain also got rid of Wade and Peters, at the critical point when the game was tie, as far as the first innings was concerned. Ellis, who bids fair with practice to become a good cricketer, was much applauded by both sides, as also by a large assemblage of spectators, now gathered on the ground.

Of our second innings, the very briefest record is enough. Payne once more covered himself with honor, but the rest made a sad procession to and from the wicket, Berton and Gerow alone making any stay.

The cold weather may have had something to do with this; but at least one or two should have been capable of "blocking" the ball, and so enabling Payne to run up another big score, which he could have easily accomplished. As it was, only 32 runs remained for the R. C. C. to make, and the only question was how many wickets this would cost. Kaye caught out Ellis, after only a few runs were scored, but the rest hit with confidence and success, in spite of bowling changes, and the end came soon, our opponents winning with 8 wickets to spare.

A contest in throwing the cricket ball then followed, and this also fell to Rothesay, Ellis winning with a fine throw of some 80 yards or more. A tug of war also was gained by the same side, but a solitary triumph fell to the lot of the

S. M. B. A., when their invincible captain sailed in the easy winner of the foot race. After this the competitors were summoned to the school house, where all enjoyed a hearty meal after the labours of the day, and all left the grounds of the Rothesay School (quite bent on future revenge no doubt), but most grateful for the hospitality of Mr. and Mrs. Lloyd, and the hearty welcome of the school boys.

On the Queen's birthday it had been hoped to arrange a match between our boys and Trinity Sunday-school, but Mr. Etough was unable to raise an eleven. As Mr. Skinner had kindly obtained the use of the athletic ground, our boys were ready to play under any circumstances, and therefore encountered a powerful scratch team including members of Trinity, St. Paul's, and the Mission Church, not to mention H. and W. Skinner, who played against us. As Payne was unlucky in both innings, the issue was soon obvious; but we must pay a tribute to the excellent play of our opponents, especially of F. Sturdee, G. Matthew, and H. Skinner, who promises to rival the achievements of his elder brothers. Practice is now the one thing needful for us. The Deputy Minister of Militia has once more granted us permission to use the Barrack Ground on Saturday afternoon, and it is possible that a little bowling practice may be obtained nearer home on what was once the Lawn Tennis Club's ground.

CORRESPONDENCE.

To the Editor of the Church Record:

Sir:—Being a member of the Young Men's Association of St. John's Church, and one who takes a deep interest in its welfare, I cannot help but feel that our last Winter's work has not come up to the mark. Our members do not seem to be taking the same interest in the work of the association as when it was first organized. It is most important for the success of the association, that its members should keep together. I feel for one that the association has made a mistake in inviting outsiders to take part in our debates. It has had the effect of weakening association ties, and as a result the members are not taking the same interest in the work of the church, as they have hitherto done. We enjoyed very much having our friends from outside taking part in our debates, (and right good friends they are too), but still Sir, if the young men of our church wish to make their association a strength to the church, they must work within themselves. If each member would feel responsible for the growth of the association, and that that association's welfare depended upon his individual efforts, success is sure to follow.

We ought not to rest satisfied with merely holding our fortnightly meetings and enjoying ourselves while there. This is all very well in its way, but should we not endeavour to help on the work of the church. We all can do something towards this end. If we have consented to act as ushers for the year, let us be regular attendants at the door on our respective Sundays. If our Rector wishes assistance in connection with the junior branch, shall we not be willing to give him the required help.

I have been told that the Sunday School is very much in need of more male teachers. Here is an opportunity for us

to offer our services. Each and every one of us has an influence. We all can do something to strengthen and help one another, and God expects this influence to be used in His glory. Let us therefore go forth in His strength, having the work of the association at heart, and if we work together hand in hand, and heart to heart, our association will prosper, and the members will have the satisfaction of knowing that their lives are being made useful in the Master's service.

I remain

Yours faithfully,

A MEMBER OF THE Y. M. ASSOCIATION.

NOTES AND NOTICES.

The first regular collection for the Diocesan Church Society will be taken next Sunday morning, the committee of Poor-relief having consented to relinquish the offertory on this occasion.

As it is not to be hoped that, amid general depression on all sides, so large a sum will be raised this year as last, we trust that a good congregation will yield a much needed beginning to our collections. The committee of the D. C. S. will meet next week to decide upon the plans requisite for raising the amount.

On the evening of Whitsunday there will be a special musical service, and Boyce's famous anthem "Where shall wisdom be found," which was so much admired when first produced in our church, will be repeated. The Rev. G. E. Lloyd will preach upon the subject of Religious Education.

The Annual Children's Service upon the evening of Trinity Sunday will be held as usual. Service papers will be printed for the occasion, and the pupils of the Sunday School placed as before in the galleries, with the assent of the seat holders. The offertory will be given to the Shingwauk Indian Homes, and we trust that the sum still required to complete our guarantee of \$75 will be then received.

The Rector proposes, after Trinity Sunday, to commence a series of expository lectures upon the Sermon on the Mount.

Friday, June 10th, has been fixed for the entertainment of the Senior Branch of the Girls' Association, when lime-light views of Palestine and London will be given, aided by those lighter accessories which contribute much to alleviate the more solid attractions of geography.

The Junior Girls have already planned a little entertainment, by which they hope to remove a portion of the debt still remaining on the Sunday School chairs and desk. Under the direction of Miss Hunter and Miss Seely a preliminary meeting held last Tuesday settled the preliminaries, and the date will shortly be announced.

The heartfelt sympathy of us all is with the President of our Young Men's Association and his sorrowing relatives. Their bereavement was the grief of all the city, and their comfort now is that the memory of every heart erects a durable monument to the brave and kindly spirit now at rest.

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