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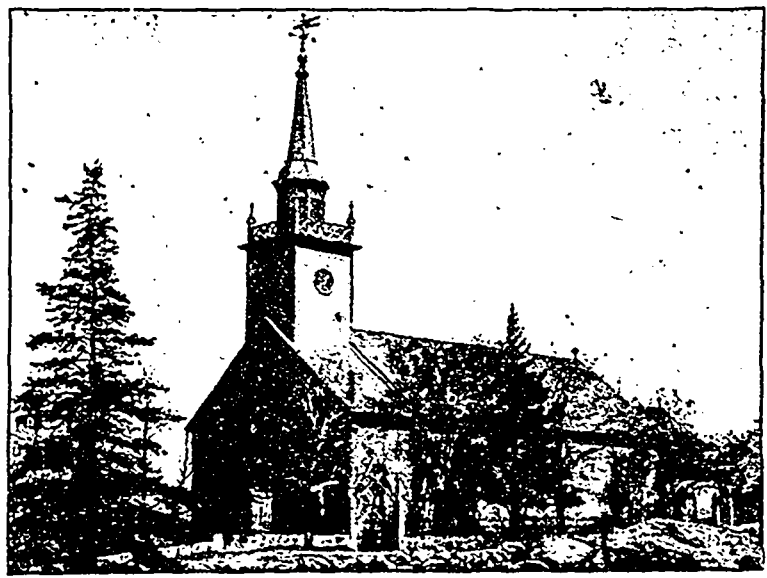
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The Church Observer

FORMERLY OUR CHURCH MONTHLY.

Vol. III. No. 41.

SPRINGHILL N. S., Dec., 1897.



PARISH CHURCH, LIVERPOOL, N. S.



The **SIGN OF THE CROSS** is a bright, readable and illustrated Church Magazine issued monthly. For \$1.50 we will send 10 copies each month for a year to any address in Canada or the United States. Send for sample copy. Socom Press, Springhill, Cumberland Co., Nova Scotia.

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When it Falters.

There is little wonder that the Liver falters sometimes.

We constantly increase its already heavy load by errors in eating and living.

When it falters, what happens?

(1) Not enough bile is secreted. The bowels become constipated or deranged.

(2) The blood making materials from the stomach are not acted on and substances get into the blood that should have gone to the bowels.

(3) The kidneys are soon involved. They attempt to do part of what the liver has failed to do, and they, too, are soon overburdened.

(4) The impure blood flowing—through every tissue of the body and feeding every nerve—produces a score of complications.

(5) Finally the stomach responds to the general condition.

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Missions in North America.

PAPER READ BEFORE THE MISSIONARY CONFERENCE
AT CHARLOTTETOWN, SEPT. 16th, 1897,
BY REV. JAMES SIMPSON.

The Planting of the Church in Canada.

The condition of affairs in the new Diocese when Bishop Inglis arrived was briefly as follows: In Nova Scotia proper there were twelve missionaries at work. In New Brunswick there were six, in Cape Breton one, in P. E. Island one, in England three and in Quebec eight. His first tour was made in N. S. and N. B. in 1789 during which he travelled 700 miles and confirmed 525 persons. On his return to Halifax he wrote to the S. P. G. that he had found all the missionaries properly employed in their respective stations, but that he had proposed some changes in the disposition of the missions which could probably be brought about the ensuing year. The kind treatment which the Bishop met everywhere and the good disposition both of the clergy and laity to comply with his exhortations, showed how agreeable the appointment of a Bishop had been. By judicious conduct and great exertions he awoke the people from that torpid state in which he found them respecting religious matters, and the making of proper external provisions for the due administration of the public worship. Scarcely was there a church finished throughout the Province when he arrived, but soon churches began to rise in many places.

In 1789 the Bishop paid his first visit to P. E. I. and then proceeded to Quebec in His Majesty's frigate Dido. Under a salute of 11 guns His Lordship was received on shore by the commander of the garrison, officers, clergy and citizens. Having remained a fortnight in Quebec he set out for Montreal and the intervening parishes. In none of these places except Sorel was there an English church so the Bishop had to officiate in the R. C. churches; but when he was in Montreal they succeeded in obtaining the Jesuits' church which had been confiscated

and this was repaired and called ^{Re}Church; the parent of the present stately cath^{re}re. On his return to Quebec the Bishop held a ^{re}station at which all the clergy were present. ^{it}is in junctions delivered at this time he ordered the clergy, to punctually obey the rubrics and cautions; to officiate twice every Lord's Day, and preach one sermon at the least; and also that Divine service be read on Wednesdays, Fridays, and Holy Days. Baptism was not to be administered in private houses except in cases of necessity, and children were to be catechised every Sunday. After spending two and a half months in the Province of Quebec the Bishop sailed again for Nova Scotia. In the same year Dr. Inglis opened King's College, Windsor, for the training of students preparing for Holy Orders; and the great necessity of having such an institution was manifested in 1795 when four of the 16 clergy were removed by death. One of these was lost in a terrible snowstorm as he was walking from Chester to Windsor.

During the whole of his episcopate the Bishop faithfully gave his attention to all the missions he could reach in his vast field, giving in his numerous tours, personal fatherly advice and practical sympathetic aid to the struggling churches and hardworking missionaries of the church whose bishop he was. He died in 1816 after more than 50 years service to religion in North America. The formation of the diocese of Quebec in 1793, of Newfoundland in 1839, and New Brunswick in 1845 reduced the diocese of Nova Scotia to its present limits.

In continuing the History of the Diocese of Quebec, we have to go back to 1793, when Dr. Jacob Mountain was consecrated to the episcopate. On his arrival from England, the Roman Catholic Bishop of Quebec met him and greeted him with a well-bestowed kiss on either cheek, declaring that it was high time that he should come to keep his people in order. At this time there were only 6 clergymen in the Lower Province, including the three Frenchmen, and in the remainder of the century only one was added to

the Society's list. During the next twelve years only two other missions were opened, and this on account of the preponderance of the Roman Catholic element. The proportion of inhabitants in 1807, was given as 225,000 Roman Catholics and 2,000 of all other religions.

At this period the Society was privileged to secure the services of one who has done perhaps as much as anyone to plant and build up the Church in Canada, the Rev. and Hon. Charles James Stewart. On his arrival at S. Armand, (his first mission) the landlord of the inn endeavoured to dissuade him from holding service, informing him that, not long before, a preacher had come to settle there, but after remaining some time he had found the people so wicked and abandoned that he had left in despair.

Then, said the missionary, this is the very place for me; here I am needed, and here, by God's grace, I will remain. For a few Sundays he officiated at the inn, then in a schoolroom, and when, on Jan. 7th, 1809 a new church was opened in the eastern part of his mission he had a congregation of 1,000 people and 44 communicants. Two years later he erected another church in the western end of the district and he raised funds among his friends to assist in building 24 churches in the poorer settlements of Canada. Dr. Stewart lived on \$1 a day, and limited his personal expenses to £250 a year in order that he might devote the remainder of his income, £400, to public and private beneficial purposes. On the death of Bishop Mountain, Dr. Stewart was chosen his successor. His altered position and circumstances made no alteration in his simple habits and piety. For ten years he bore the burden of his vast diocese, doing his utmost to supply its needs. In 1836 being worn out by incessant labors, he obtained the assistance of a coadjutor. Dr. George Jehoshaphat Mountain continued to administer the diocese, but retained the title of Bishop of Montreal until the formation of a see of that name, when he became nominally, what in reality he had been for 13 years, Bishop of Quebec.

The formation of Upper Canada into a separate see (Toronto) in 1839, greatly though it relieved the Bishop, still left him a diocese as large as France.

THE DEVELOPMENT OF THE CHURCH IN N. W. T.
The N. W. Territories were assigned by Chas.

II in 1670 to the Hudson Bay Co., and were surrendered by them to the crown in 1870. When Governor Semple was sent out from England in 1815 he reported "over the whole extent of the H. B. T. no such building as a church existing." The H. B. Co. had not been entirely unmindful of their religious duties; the chief factor at each post being required to read the Church Service to their employees every Sunday. In 1820 they sent out the Rev. I. West as Chaplain to the Red River Settlement, now the city of Winnipeg. Here he soon built a church and a school. He wrote that "the Indians were sunk almost to the lowest state of degradation to which human beings could be brought." He opened a school for Indian boys, and some of them made great progress in learning. During the next 5 years, two other priests arrived and other churches were built. The school continued to grow and flourish. In 1825 the Governor brought 2 boys, sons of two chiefs of Indians on the banks of the Columbia, the other side of the Rocky Mountains, to the mission school. Three years afterwards they begged to be allowed to visit their homes, and to his great joy they returned in a few months, bringing with them 5 others of different tribes and speaking dialects so unlike that their only intercourse was by signs. These boys had tried to teach their friends such truths as they themselves had learned, and were listened to with marked attention.

In 1840 a mission was commenced at Cumberland among the Crees. A native catechist (the first Indian boy who had entered the school) was appointed to this work. He had grown up godly, intelligent, and well-educated man, and 10 years afterwards he was ordained the first native clergyman; his son, a young man of greatest promise, was also afterwards ordained, but died within a year.

In 1844 a great impetus was given to the labors of the missionaries by the visit of Bishop Mountain, third Bishop of Quebec, who embarked in a canoe at Lachine on May 19th, and arrived at the settlement after a voyage of 1800 miles, June 23rd. His Lordship spent 18 days in the country, ordained two priests, confirmed 846 persons, and preached 18 times, visited all the principal inhabitants and reached Lachine again on Aug. 15th. He at once wrote to the S. P. G. urging the immediate establishment of a

Bishopric in Rupertland, and he continued to use every exertion in his power for this purpose until it was accomplished.

At length Mr. Alex. Leith, a chief factor of the H. B. Co., bequeathed £12,000 for the endowment of a Bishopric and at the same time the H. B. Co. bound themselves to contribute £300 a year towards the Bishop's stipend. The appointment was offered to and accepted by Rev. David Anderson, who was consecrated May 29th 1849, sailed for his diocese immediately by way of Hudson's Bay, reached York Fort after a voyage of nearly two months, and arrived at Red River Settlement early in October. After his first service he wrote, "the appearance of the congregation is very devotional; they respond well; they sing with heart and soul. The first burst of music, when they all joined in the psalm of praise, quite upset and overpowered me, indeed I have not heard any sound sweeter in my ears since I left England.

In 1852 the Bishop left Red River to visit Moose and Albany, a distance of 1200 miles:—The journey, which was undertaken in a birch-bark canoe occupied 26 days. Moose Fort had at one time been the centre of a mission established by the Wesleyans; ultimately they withdrew and a church was built there.

Meanwhile the church's work was extending itself in the far north of the immense diocese. In 1854 a missionary was stationed at York Fort on Hudson Bay, for many years the port of entry for the whole country. In 1858, Archdeacon Hunter, who was residing at S. Andrew's, undertook a missionary journey to Fort Simpson on the Mackenzie River, a distance of 2250 miles. He was absent sixteen months. Shortly afterwards a mission was begun there, and the missionary carried the Gospel message 1,000 further on to Fort Yukon in Alaska, near the present Klondike. The Loucheux Indians here number about 2,000 and are thought to be the most intelligent redmen in the country. In 1864 the Bishop resigned his charge, and Rev. Robert Mackay was appointed in his place. He arrived at his diocese the following year, having driven across the prairies from S. Paul, Minn. at that time about 200 miles beyond the western terminus of railway enterprise and entered at once and with the utmost vigor upon the duties of his office.

Apostolical Succession.

To the Editor of THE CHURCH OBSERVER.
SIR,

Your readers have no doubt perused with satisfaction the able reply of the Rev. E. P. Crawford, M. A. Rector of S. Luke's Cathedral, Halifax, to Professor Falconer's Lecture

I may be allowed to supplement that reply by one or two remarks. Professor Falconer in giving up entirely Apostolical Succession has, if I am correctly informed, abandoned the principles of the Presbyterian Church of Scotland. That Church believes that the original commission of our Lord to His Apostles, *which is the basis of the authority of the Christian Ministry*, has been transmitted through a succession of regularly ordained Presbyters. The Church of England believes that that commission has been transmitted through a succession of regularly consecrated Bishops.

We both believe in Apostolic Succession. The question at issue between us is; Had the Presbyters the power of transmitting Christ's commission? In other words had the Presbyters of the early Church lodged in their hands the power of Ordination? Or was that power vested by Apostolic direction in the hands of them who were set over the Presbyters?

What light is thrown on this matter by the Pastoral Epistles? There were many Presbyters in Ephesus, and in Crete: yet S. Paul does *not* entrust to them the power of ordination and rule: No, he sends Timothy to Ephesus, Titus to Crete, to ordain elders, or presbyters in every city, and generally to exercise apostolical authority over the churches of Ephesus and Crete. Clearly Timothy and Titus had authority over the Presbyters, Deacons, and Laity of the Churches of Ephesus and Crete; the ultimate authority then was *not* the congregation, but the chief rulers appointed by the Apostles. Mr. Crawford makes this abundantly clear when the Church emerges at the opening of the second Century into the clear daylight of history in the Epistles of S. Ignatius.

Professor Falconer, however, refers to the great Bishop Lightfoot. As his views on the subject of the Christian Ministry are often misrepresented by those who are not members of the Church of England, and even misunderstood by those who are members of our Church

THE CHURCH OBSERVER

I may be allowed for the benefit of your readers to quote a few of the late Bishop Lightfoot's utterances on this subject.

COMMENTARY ON THE EPISTLE TO THE EPHESIANS.

"It has been seen that the institution of an Episcopate must be placed as far back as the closing years of the first century, and it cannot without violence to historical testimony, be dissociated from the name of S. John." (p 234)

"If the preceding investigation be substantially correct, the three-fold Ministry can be traced to Apostolic direction: and short of an express statement we can possess no better assurance of a Divine appointment, or at least a Divine sanction." (p 267)

DURHAM DIOCESAN CONFERENCE.

INAUGURAL ADDRESS. OCT. 1887.

In reference to the Church of England, the Bishop says,

"When I speak of her religious position, I refer alike to both polity and to doctrine. In both respects, the negative as well as the positive bearing of her position has to be considered. She has retained the form of Church Government inherited from Apostolic times, while she has shaken of a yoke, which even in mediæval times our fathers found too heavy to bear, and which subsequent developments have rendered ten-fold more oppressive. She has remained steadfast in the faith of Nicæa, but she has never compromised herself by any declaration which may entangle her in the meshes of science. The doctrinal inheritance of the past is here, and the scientific hopes of the future are here. She is intermediate, and she may become mediatorial when the opportunity occurs. It was this two-fold inheritance of doctrine and polity which I had in view when I spoke of the essentials which could under no circumstances be abandoned."

ADDRESS ON THE RE-OPENING OF THE CHAPEL, AUCKLAND CASTLE, AUGUST 1, 1888.

"We cannot afford to sacrifice any portion of the faith once delivered to the saints; we cannot surrender for any immediate advantages the three-fold ministry, which we have inherited from Apostolic times, and which is the historic backbone of the Church."

More to the same purpose might be quoted: but the above extracts are sufficient to show intelligent Churchmen and others what were the

real views of Bishop Lightfoot on the Christian ministry.

I remain, yours truly,
Isaac Brock.

Rectory,
Kentville,
Nov. 23rd, 1897.

Notes from King's College.

Mr. Karl Weatherbee, B. A., B. Sc., was elected Professor of Mathematics and Engineering. The following are the results of the various examinations held in October:

A Stevenson scholarship was awarded to W. L. Cotton.

The following passed Responsions: T. T. Davies, J. L. S. Foster. A. E. Partridge, H. B. Tremaine.

Matriculated in Arts P. G. Corbin.

" in Literature H. P. Abbot.

The Missionary Society has, as usual, been busy. At the first meeting several new members were elected. The following officers were then elected for the ensuing academical year: President, Mr. H. A. Ancient; Vice-President, Mr. B. A. Bowman; Secretary, Mr. B. Ambrose; Treasurer, Mr. Hooper Professor Vroom was unanimously re-elected Chaplain. Messrs. Foster and Cotton were elected as members of the Executive Committee (in addition to the officers.) The various missions in charge of the S. M. S., were reported to be in a flourishing condition. The Chaplain stated that as a result of the amount subscribed by the members of the Society, he and Mr. Khaddar had been enabled to order a very handsome font from England for the new church at Manchester, Guysboro Co.

At the meeting on Oct. 20th, the Rev. Canon Vroom read a very able and instructive paper, entitled, "The first chapter in the history of English Missions."

On October 27th, Mr. Hooper was elected a delegate to the Convention of the Church Students' Missionary Association, which is to be held at Trinity College, Toronto. Mr. Zwicker then gave an interesting report on the work going on in the diocese of Mackenzie River, and Mr. Hooper on that in Moosonee.

The Christian Year.

On Nov. 3rd, the Rev. W. H. Bullock, M. A. of the Garrison Chapel, Halifax, kindly addressed the Society. He spoke on "Hindrances to missionary work," which he said were principally the lack of unity amongst Christians, and the low ideals of life held by professing Christians. The address was a most helpful and inspiring one. On Nov. 10th the Rev. Mr. Morgan read some interesting letters relating the experiences of a missionary friend in North Borneo.

On Nov. 17th, the Rev. Canon Vroom concluded his interesting paper on the missionary work of the Church of England.

The Haliburton Society is flourishing as much as ever this term. A vote of sympathy was passed and forwarded to Professor Charles D. Roberts on the death of his son Athelstan. Prof. DeMille has been re-elected President. Mr. Archibald has been appointed Vice-President, and Mr. McCarthy, Secretary; H. A. Ancient, Historian; Messrs Foster and Hensley, members of the Executive. A number of interesting debates have been held by the Quintilian. Mr. Bowman is President, and Mr. Cotton Secretary this year. It is hoped that at least one inter-collegiate debate (with either Acadia or Dalhousie) may be arranged for next term.

The students rendered great assistance on the day of the great fire in Windsor, and were afterwards enrolled as special constables to prevent stealing from the ruins. Much thankfulness is felt that the property of the Church in Windsor was preserved. The Church and the College alike have been enabled to hold out the hand of assistance to the other religious bodies in Windsor. The Methodists have had the use of the Christ Church Sunday School for their services, the Baptists of the Convocation Hall, the Roman Catholics of the large class room at the Collegiate School, and the Presbyterians of the Assembly Hall at Edgemoor.

On Sunday Nov. 14th the Bishop was in Windsor, and the service at the Parish Church was sung by the College choir.

Three King's men sat for the recent examinations for deacons' orders in this diocese.

Mr. H. H. Gillis is now studying at the General Theological Seminary, New York.

The Rev. Mr. Morgan, a graduate of S. Boniface's Missionary College, Warminster, is here studying for the degree of B. A.

The Anglican and American Churches have, among other great features of the Historic Church, that of the Christian year. Many of our own people are not aware how valuable an inheritance that is to them. In the first place it presents truth by system and order rather than by confusion and caprice. Truth has various aspects, many phases, and no man, though he be endowed with the theological acumen of the profound learning of Aquinas, can present all the aspects of truth at the same time.

Christian year, with the eight seasons, presents the truth in a revolving cycle, in which these various phases are presented to the devout churchmen in due and orderly succession. There is a wide difference between the teachings of Advent and those of Christmas-tide, yet both are necessary to a complete view of Christian truth. The phases of truth as presented to earnest contemplation during Lent are not the same as those to be dwelt upon in the joyous season of Easter-tide, yet both are essential to any comprehensive understanding of Christianity. And thus, in studying the wondrous life of our Lord, and the truth taught by Him and His Apostles in Gospel and Epistle, and in the collects and the ordered service of the Church He founded, we get such completeness of view, such depth of insight as only the Christian year can give. All this is the result of the Church being an organic institution and not merely an association of men, women and children for religious purposes. Churchmen who understand the Church and have the Church idea, believe profoundly in this institutional Christianity, as opposed to sporadic and congregational Christianity. They see that it makes order in confusion, cosmos, amid chaos. The Christian Year is not only a marked feature of historic and institutional Christianity, but it is a strong teacher of this. It is not only a note of an organic, visible Church, but a powerful promulgator of the same. Yet while other religious bodies are growing strongly toward the ecclesiastical year and the liturgy of our Church, we here and there find a Churchman who does not value it because he has never taken the time to study it or understand it. His Church has an immensely good thing and he does not know it, and therefore does not care for it. The Church is so distinct and certain in her teachings of an ordered polity that it seems singular any one who has any conception of her methods should fail to assist in carrying them out.—*Sel.*

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Formerly "Our Church Monthly."



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A steadily increasing business has made it necessary to move our printing plant and offices to a larger building. We have bought a large and suitable building situated on the Junction Road, opposite All Saints Church, and intend fitting it up for a first class printing office. In a few days we hope to be settled down and ready to fill all the orders for printing with which our friends throughout the country may favour us.

Rev. J. M. Withycombe, rector of Carleton, N. B., conducted services and preached at Summerside and S. Eleanor's, P. E. I.

The Bishop of Quebec preached at S. Paul's church, St. John, N. B. on Sunday Nov. 21st.

Ven. Archdeacon Brigstocke gave an earnest address to sailors at the Seamen's Mission on Sunday evening, Nov. 21st.

Rev. G. Howcroft, B. A., is likely to take charge of the parish of Mulgrave.

Rural Dean Harley of Liverpool preached at Trinity Church, Halifax, on S. Andrew's Day

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At a meeting of the parishioners of Sackville, Rev. R. F. Dixon, formerly curate of St. Luke's, Halifax, was unanimously elected rector of the parish of Sackville. The parish is fortunate in securing the services of such a talented gentleman. Sackville parish includes Bedford, Sackville, Hammond Plains and Leaver Bank, and has neat and pretty churches in each district. Mr Dixon is at present in England lecturing under the auspices of the society for the Propagation of the Gospel.

Rev. A. Lea has resigned the parish of New Glasgow, to take up missionary work in Japan.

OUR ENGLISH REFORMATION. The Rev. Canon Brock has been requested by many in Prince Edward Island and Halifax to publish his sermon on the above subject: we beg to announce that it will appear in the number of the Church Observer for January 1898.

The bishop of Fredericton has issued the following circular: To the clergy and laity of the diocese of Fredericton: My dear brethren—In accordance with the resolution passed at the diocesan meetings in October, I have (after consultation with the Board of Home Missions) appointed three diocesan delegates to visit all the parishes of the diocese in the interest of diocesan missions. Archdeacon Neales will visit the parishes in the deaneries of Woodstock, Kingston and Fredericton. The secretary of the synod (Rev. O. S. Newnham) will visit the dean

ery of St. John. The Rev. H. Montgomery will visit the parishes in the deaneries of Shediac, Chatham and St. Andrews. The delegates will themselves make arrangements for the meetings, which will be held as soon as possible. Your faithful friend and bishop. H. T. FREDERICTON.

Bishop Courtney made a short visit to Boston, U. S. A., during Nov., and preached to his old congregation at S. Paul's.

The "Sign of the Cross" is the best Canadian Church magazine for S. School and Parish use.

Christmas is still distant, but Christmas numbers of the various publications are already issued. That of The Canadian Magazine is well worthy of special mention. It contains 200 pages, is specially illustrated, and has a bright holiday cover.

Goldwin Smith, Principal Parkin and Gilbert Parker are the three chief contributors. The leading story is 'John Carew's Christmas Eve,' by Charles Gordon Rodgers. Other stories are contributed by Gilbert Parker, Fergus Hume, Ella S. Atkinson, James Workman and Katharine L. Johnston. The poetry is especially good, the leading contributors being Louis Frechette, Arthur J. Stringer, W. V. B. Thomson, Jessie A. Freehand, Florence Hamilton Randal and Geo. J. Low. Dr. Bourinot has an important article on the "Founders of New France," and Robert Larmour gives his personal reminiscences of Booker's Column and the Fenian Raid of 1866. Altogether the number is very bright; the illustrations are numerous, and the issue a credit to a country where native literature can scarcely make headway against great adverse influences. The artists who have contributed

to the number are also to be congratulated upon the value of their work.

Christmas.

Christmas! *Holy* Christmas! HAPPY Christmas! HOLY. HAPPY CHRISTMAS!

The last is what it should be to every Christian, and particularly so to the true Catholic Churchman. Why? Because of the event which the Holy Catholic Church reminds us, viz: the Incarnation of the Son of God, and the wonderful blessings which have come to us thereby.

The happiness which is the result of holiness; and the holiness which results in happiness, should be in evidence in the individual lives of our people at all times, but particularly so at Christmas.

Expressions of happiness divorced from holiness; and expressions of happiness through the medium of wickedness, are alike sadly out of place at Christmas time; and betray the predominance of the lower animal nature, over that higher nature which baptized Christians are possessed of, because of their union with the God-Incarnate, Man-Divine, Jesus Christ.

A Christmas Day without the Holy Communion faithfully partaken of,—with Christ's own and only service wilfully neglected, is indeed a strange combination of professed belief in Jesus Christ, and open denial of Him.

The Birthday of the Son of God celebrated by getting drunk, or by pandering to selfishness in any of its many forms, is indeed a sad and awful association of right and wrong—God and Satan; Christianity and heathenism.

Members of the Church of Eng-

land! baptized into the mystical Body of Jesus Christ! "ye have not so learned Christ," nor such a keeping of the festivals of His holy Church.

See then that ye walk worthy of your high calling and privileges; and that ye shew forth your thanks, not only with your lips but in your lives; and may the coming celebration of the Nativity of our blessed Lord be to priest and people alike, A Holy, Happy Christmas.

—*Port Morien Parish Magazine.*

"I suppose that John Atkins is one of your best weavers," remarked a clergyman who was being shown through a great mill by the foreman.

"Not much, he isn't," responded the foreman. "The trouble with John is that he stands around talking about his religion, when he ought to be attending to his loom. He is a good enough fellow and has the makings of a fine weaver in him, but he hasn't learned yet that while he is in this weaving shed his religion ought to come out of his fingers, and not out of his mouth."

BE LOYAL.

Don't circulate American magazines in your Sunday School or Parish when you can get a Canadian magazine as cheaply and as good. Send for sample copy of the "Sign of the Cross."

PORT MORIEN

Mr. Creighton of the Union Bank, Glace Bay, has been removed to Dartmouth. We thank him for his kind offices whilst he was with us; we are sorry to lose him, and wish him well. He has been succeeded in the Bank by Mr. Ruggles, a son

of our late priest, and Diocesan Secretary, Rev. J. O. Ruggles, M.A. We extend to Mr. Ruggles a most cordial welcome, and invite him to a full share in the work of the church.

During Advent there will be a celebration of Holy Communion in St. Mary's church, Little Glace Bay; and in St. Paul's church, Port Morien, every Wednesday morning at 9 o'clock. Friday Evening Services as usual.

The Parish Almanacks for 1881 are now in our hands, and will be sent through the parish before New Year's Day. One will be sent to each church family with a request that it be placed on the wall of a room in daily use by the family. Kindly give the person who brings it, five cents, as that is what they cost the rector. If you don't want one, say so, and it will not be delivered.

The Services for Christmas Day will be as follows—

- 8 o'clock, Holy Communion at St. Paul's and St. Mary's.
- 10.30, Matins and Holy Communion at Christ Church and St. John's.
- 3 Evensong and sermon at St. Luke's and Good Shepherd.
- 7 Evensong and sermon at St. Paul's and St. Mary's.

The offerings on Christmas Day, (by decision of Easter Meeting) are to be presented to the rector.

The rector has been appointed by the Bishop, a member of the committee of this Diocese for the promotion of the work of the S. P. C. K. (Society for Promoting Christian Knowledge) in the Ecclesiastical Province of Canada.

Mr. Joseph D. Spencer has expressed a wish to place something in Christ Church, South Head, to the glory of God in loving memory of his late wife and child. We are

always pleased to hear of such wishes; and in this case we have suggested a Litany Desk.

Our respected parishioner Edward Barron, of Old Bridgeport, has been to Boston, and taken to himself a wife. We have naught but good wishes for you Edward. May you both be very happy.

The Font for St. Mary's will be in position by Christmas Day. The \$30 acknowledged in our last issue included \$15 from Miss Lena Jean, the result of her self-denial and work for His purpose.

St. Mary's Church, Little Glace Bay, has been reinsured till November 1900. It needs repairs.

The roof of St. Paul's, Port Morien, has been repaired, and some improvements made to the Rectory.

St. Luke's, B. Glace Bay, has been newly shingled, and partly painted, other improvements will be made in the spring. (D. V.)

GUYSBORO.

New St. Paul's church, Manchester, Guysboro county, was opened on Tuesday Nov 9. There was much gladness and joy exhibited and the day was observed by many others not adherents of the Church of England.

It will be remembered that the old church was burned to the ground on March 1st. last. Now we have a new, commodious, and handsome church in its place. The new edifice stands on the same site as the old one, but is entirely different in its architecture. It is acknowledged by all to be quite an ornament to the hustling village of Boylston, and can be seen from different points of view driving from Guysboro to Boylston.

Much labour and attention has been given to the work of rebuilding. Many solicitations have been made

to friends and churches in different parts of the diocese and province, and many responses made to appeals have been forthcoming. It has been an arduous task and yet a work of love for God and His church. We can look back with a little pride at the result of the labor spent

Now the church is completed, having been only eight months engaged in replacing a structure which was one of (if not the oldest) landmarks in the township of Manchester.

The new church will cost in the vicinity of \$2000. Labor material have been given by the members of the church. Friends in all the religious bodies have shown marked kindness in the way of labor and gifts.

Assistance has been sought for and found in Yarmouth, Halifax, Dartmouth, Eastern Passage, Truro, Liverpool, New Glasgow, Stellarton, Antigonish, Sydney, Port William, Windsor, Guysboro, Boylston, and two places in England, London and Southport. The merchants of Guysboro and Boylston were particularly generous to the bereaved people.

Among the principal gifts are:

- Holy Communion vessels . . . Mrs. Kaulbach
- Prayer desk Rev. F. C. Berry
- Font King's College
- Memorial east window Widow and children of late Rev. H. H. Hamilton,
- Holy Table, Reredos, Chancel Chair, Altar Dish, "In memoriam" . . . H. A. Scranton, Cambridgeport, Mass.
- Hard oil finish Henderson & Potts
- Roofing and other paper . . . R. T. Matthews

There is still needed a chancel carpet, an organ and a bell. A debt of \$175 still remains. A small portion of this will be forthcoming from promises in Halifax and Dartmouth.

The most fitting way to open the church was the announcement by the Rev. Rural Dean Mellor: "Let the first act in this new build-

ing be prayer. Let us pray." The service was bright and cheerful and the singing good (augmented for the occasion.)

The sermon taken from Isaiah LXIV., verse 11, "Our holy and our beautiful house where our fathers praised Thee is burned up with fire." was preached by the Rev. E.P. Hurley, Ph. B., of Bayfield, and was an eloquent and scholarly address, well suited to the occasion and was much appreciated and highly spoken of by the large congregation present. The offertory amounted to \$21. Those taking parts in the service were the Rev. E.P. Hurley, the Rev. F.C. Berry, of Melford, Rev. L. J. Donaldson, M. A., of Crow Harbor, and the Rural Dean who has charge of the new church.

THE RE-OPENING OF S. GEORGE'S CHURCH, MONCTON

The re-opening of S. George's church, Moncton, marks a stage of very satisfactory church work during the pastorate of the present rector. When the finishing touches have been added to the interior and exterior and the basement has been made ready for occupation S. George's church will have undergone improvements which will add greatly to the comfort of the congregation and materially improve the appearance of the building. The church has been raised about six feet and a substantial stone foundation constructed under it, providing for a basement accomodating about 100 people. The basement is to be used as a Sunday school room, but will also be utilized for socials and various entertainments in connection with the church.

The church proper has been enlarged. Between the chancel and church proper, a new span arch

THE CHURCH OBSERVER

and truss have been put in increasing the length of the church sixteen feet, and finished to correspond with the other part of the church. The carpenter work was done by day's work, contractor E. J. Ridd having charge. A pretty effect and important acquisition is a border 5½ inches wide inside the arch leading to the chancel, which is the design of Ald. Martin, chairman of the building committee. Besides being ornamental this arch covers a part of a truss of the old chancel which projected objectionably.

The foundation was constructed by Messrs Job McFarlane and Amos Govang at a cost of about \$1400.; the carpenter work on the church cost something like \$700 and two furnaces being put in by the R. F. & M. Co., will cost about \$200. Finishing the basement which is being done by Mr. West of Rothersey, will increase the expenditure about \$500. more and the total improvements will amount to about \$3000. The painting was done by Mr. W. A. Metzler.

The enlargement of the church necessitated putting in some additional pews thus increasing the seating accommodation of the church to about 600. Mr. A. A. Tuttle manufactured the pews.

The building committee was composed of Messrs W. D. Martin (chairman) Wm. Powell, D. S. McManus and Grant Hall.

The grading about the church will be done next spring.

HALIFAX.

The annual services for the Church of England Institute were held on the Festival of St. Simon and St. Jude, at St. Lukes Cathedral. Celebration of Holy Com-

munion at 7.30 a. m. and choral Evensong at 8 p. m. The sermon was preached by Rev. W. J. Armitage, Rector of St. Pauls, from the text Galatians 6. 9. The choir sang very well, an anthem and Cantate and Deus being excellently rendered; The hymns, familiar to all, were heartily joined in by the congregation. The offertory was for the funds of the Institute. The clergy present were the Dean, Rev's. Dr. Bullock, W. B. Bullock, Foster, Almon, H. Pittman, F. Webster.

The committee of gentlemen in charge of the new cemetery on Windsor Road, nearly 3 miles from the city, made arrangements for the consecration of the grounds by the Bishop, on Monday, 8th. Nov. His Lordship, in robes and biretta, was attended by Rev. J. Simmonds being as chaplain and leading the staff. Rev. E. P. Crawford, Rev. W. J. Armitage, Rev. H. H. Pittman, and Rev. W. Ancient, a good number of the laity were also present, though the cold and windy weather doubtless prevented many from attending. A procession was formed and perambulated the wide walks as far as they were laid out, the Bishop and clergy repeating a number of selected psalms. On returning to the Lodge the rest of the service was concluded, consisting of Prayers by the Bishop, a Lesson read by Rev. Mr. Crawford from 1 Thess. 4, 13 to end, Lymn 122 (A and M), and the Bishop's address, on the propriety of reparing a portion of God's earth for the resting place of the bodies of His servants, concluding with the words of ancient Liturgies, "Eternal rest grant unto them. O Lord, and let perpetual light shine upon them." After the Benediction the gathering dispersed.

Rev. Canon Brock recently de-

livered one of his interesting and scholarly discourses in St. Lukes Cathedral, on "The English Reformation; its nature and blessings." In lucid and concentrated language he presented a picture of the time, circumstances and famous leaders of Reform in England, showing that it was continuous for over a century; that it was a restoration of the good that had been lost and a rejection of evil accretions; and that it was not a schism, but a clear continuation of the old historic church handed down from the days of the Apostles of Christ.

Among the countless blessings bestowed by the Reformation were the Holy Scriptures as we now have them, the Book of Common Prayer, the moral freedom of the nation, &c. Would that more of our clergy would give their people sermons of this nature, to build them up in holy Faith, and supply them with answers wherewith to confound or convince the enemies of the church.

The Bishop administered the rite of Confirmation to a number of candidates at St. Matthias' Church on Sunday morning, Nov. 21st. He also preached at St. James' church at the head of the N. W. Arm in the evening, the offertory being devoted to the Windsor Fire Relief Fund.

PARRSBORO.

The Methodist Revivalists Hunter and Crossley have come and gone. With much sounding of trumpets the Revival was inaugurated. Innocent children were numbered among the "conversions" and thus the outside world forms a wrong impression of the results which are unvariably marked in numbers. The only benefit that is visible to

THE CHURCH OBSERVER

Parrsborians is the addition of about 60 to the Society to which the Evangelists belong.

The Deputation from the B. H. M. has come and gone and we hope that with while their presence in this parish was not marked by noise, that the fruits of greater sacrifice will be seen, as a result of their earnest addresses.

Services were as follows:—

Moose River, Nov. 10, Rev. E. H. Ball.

Lakelands, Nov. 10, Rev. H. L. Almon.

S. George's, Parrsboro, Nov. 12, Rev. E. H. Ball.

Services were also held in the neighbouring parish on Nov. 11 Mr. Almon took service at Port Greville and Mr. Ball at Diligent River.

On Friday evening, Nov. 19, in S. George's church, Carrie Eaton (14) of Eatonville was admitted to the Church by the Sacrament of Baptism.

A Mysterious Tea was held in S. George's Hall on Thanksgiving Day. The teachers of the Sunday School used this as a means of obtaining money for the addition of books to the Library. All worked well and \$40.00 was the result of their labors.

The Gallery of Art and Chamber of Horrors was quite a success.

Some of the items on the menu card were;—

The man that didn't come Spring offerings. Boston's Pride. Golden opportunity. From the Klondike. Sickman of Europe. One who was in Ark. Boston's Overthrow. No Grounds for Complaint. Cereals in a Brown Study Woman's weapon. Eve's Destruction. Somersault.

On Nov. 12, Capt. James Willigar, who was drowned two days previously, was buried. The ser-

vice was conducted by the Revs. E. H. Ball and R. Johnston.

On Nov. 17, G. I. McNamara and Florence May Baxter were joined together in holy wedlock. The Rector officiated.

WINDSOR.

The destruction of the Electric Light Co's. plant has obliged us to hold our evensong services in the afternoons. It is hoped that by Christmas at latest we shall be able to resume Evening services and all other meetings in the School House in connection with the Parish Guild, Brotherhood, Women's Working Assoc., etc. At present all Church work excepting Divine services and Sunday School, is at a stand still. The use of our School House by the Methodist on Sundays and the Ladies' Relief Committee on week days, and the Class rooms for the storage of clothing and furniture, has for a while somewhat crippled us. But we are glad even at such discomfort to bear some share in the general distress of our separated brethren.

On Sunday, Nov. 14th, the bishop preached for us both in the morning and afternoon. Seldom have we heard a more touching address than the power of these sermons, as his Lordship dwelt upon the faith and obedience of both Elijah and the widow of Zarephath and applied them to our own special circumstances. We feel confident that his remarks will bear much fruit in the coming year. The President and Chaplain of King's College very kindly brought the Chapel choir on the occasion and gave us two exceedingly bright services.

The rector takes this opportunity to acknowledge publicly the undant sympathy and generous

kindness that he has received from many of the clergy and laity of the two Maritime Dioceses. Besides several church collections sent him for the general Relief Fund which he handed to the Treasurer by whom they were duly acknowledged in the Halifax Press, he has received for his own private relief fund for Church people the following contributions:

- G. M. Schofield, Esq., St. John, N. B. \$20.00
- A contributor whose letter has been unfortunately mis-laid 10.00
- S. James' Church Workers, Kentville 10.00
- Rev. W. O. Raymond, St. John, N. B. 3.00
- Collection, Acadia Mines per Rev. A. Gale 16.11
- Collection, Church Good Shepherd, Tidnish, G. T. Bryant 4.00
- Friend per Miss Ethel Davies, Charlottetown 4.00
- Rev. Ed. Daniel, Port Hope, Ont. 2.00
- Friend per Mrs. G. H. Wilcox 3.00
- Ladies S. John Church, Truro 14.73
- J. Hamilton, Esq., Quebec... 20.00
- Mrs. Kaulbach, Truro 4.00
- Mrs. Clegram, Gloucester, England, £5. 24.16
- Jacob Khaddar, Carlisle, England 30.00
- Frank A. Jones, Esq, Gloucester, England, £5. 24.16

ANNAPOLIS ROYAL.

The people here are strongly interested in Mr. Bradford's school, S. Andrew's, which opened early in September. At the time of writing there are 17 boarders and 11 day pupils; all arrangements have been most carefully made, and the school seems to be a very decided

THE CHURCH OBSERVER

are wonderfully well adapted for the purpose, and pupils, while working hard and well, enjoy a large degree of home life. It is the custom to have a small entertainment of some kind every Saturday evening, and the young people of Annapolis have already enjoyed several nice little hops and musical evenings. Perhaps the pleasantest of these was that given yesterday, as a farewell to J. W. Ruggles, who left school recently to fill an appointment in the Bank of Nova Scotia in Bridgetown. The boys and staff were at the station to-day to see him off, and gave him three hearty parting cheers. Ruggles is a general favorite: he has been with Mr. Bradford several years, and has matriculated at King's College, and passed fifth in the Entrance exam. for the R. M. C. Kingston: but finally decided to remain at Annapolis a year, now broken into by his appointment to a bank vacancy.

The number of visitors to St. Andrew's since term began is quite remarkable, the hour usually chosen being while the boys are in the Gymnasium. The daily routine includes physical drill and breathing exercises of the latest type, light dumbbells and Indian clubs; after which the elder pupils work on the lars, ladders, etc. Boxing also is a favorite exercise. The horizontal bar was imported from London: it has a 1-inch steel core and the newest fittings, and is, in fact, the best manufactured.

This has been a remarkably fine autumn, and the boys have only just closed their cricket and tennis season. Football is now in fashion: and the boys have the use of the ground in the old Fort, with running track around it; and later on will have hockey in the rink—one of the largest in the Province.

The boys of St. Andrew's have

won the good will of our citizens by their gentlemanly behaviour and appearance in public on all occasions.

The School is not conducted on sectarian lines: pupils may, at their parents' request, attend their own place of worship: otherwise they attend the Parish Church, where the front pews are reserved for them. On Sunday afternoon there is a special Bible and Catechism class for them at Sunday School, and on Saturday morning Mr. Bradford holds a Scripture History class, attendance at which is compulsory for boarders and optional for day pupils.

Miss Emily Lockward (daughter of Rev. J. Lockward of Clementport) is instructing in Violin, Miss Jane Lockward in Piano, and Miss Chapman in Drawing and painting.

Several valuable prizes have been offered for competition in the school:—a medal for French, by Wm. M. LeBlais, Esq., Mayor of Annapolis; a \$10 prize for General Proficiency by J. H. Hugill, Esq. of Halifax; and a \$5 prize by the Rev. H. How. Donations of books for boys' library have been sent by several kind friends.

A few young ladies attend in the morning only, as day pupils: this arrangement was entered into provisionally, but has proved so satisfactory on both sides, that it is likely to be permanent. The parents of pupils now at the school are the Rev. H. How, Rev. C. W. Wilson (Springhill), Rev. J. D. Warner, (Granville), Judge Owen, Dr. W. S. Muir, (Truro), Dr. Miller, (Middleton), J. J. Ritchie, J. A. Stansfield, (Springhill), W. G. Leslie (Magdalen Island), G. A. Drysdale, (Boston), F. Whitman, W. M. DeBlois, J. H. Lombard, G. H. Arnaud, G. E. Corbitt, J. H. Hugill (Halifax), J. C. Oland

(Dartmouth), W. Godfrey (Yarmouth), T. W. Johns (Yarmouth), E. Ruggles (Bridgetown), and H. A. West.

PRINCE EDWARD ISLAND.

There is, I am glad to say, some prospect of the vacancy of St. Eleanor's and Summerside being filled very soon. It is hoped that the name of the new incumbent may be announced in your next issue. The faithful of the parish have greatly missed the usual Church services, and will no doubt correspondingly value and take advantage of them when they are once more resumed.

Rev. H. Beers, B. A., has removed with his family to Charlottetown for the winter.

Rev. J. W. Godfrey left a few days ago for Scotland, where he expects to be advanced to the Priesthood by the Bishop of Edinburgh. His friends hope that at no distant date he will come back to work in this diocese.

A
GOOD
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A
GENTLE
APERIENT

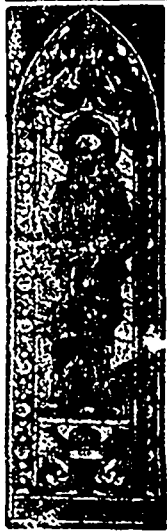
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from you has proven a very satisfactory one
in every respect Yours very truly,

R. M. LANGILLE.

Westville, N. S., April 22 '96. 11 min

The Secret of Health.

Don't worry.
Don't hurry. "Too swift arrives
as tardy as too slow."
"Simplify! simplify! simplify!"
Don't over-eat. Don't starve.
"Let your moderation be known to
all men."

Count the fresh air day and
night. "Oh if you knew what was
in the air!"

Sleep and rest abundantly.
Sleep is Nature's benediction.

Spend less nervous energy each
day than you make.

Be cheerful. "A light heart
lives long."

Think only healthful thoughts.
"As a man thinketh in heart, so
is he."

"Seek peace and pursue it."
"Work like a man, but don't
be worked to death."

Avoid passion and excitement.
A moment's anger may prove fatal.
Associate with healthy people.
Health is contagious as well as
disease.

Don't carry the whole world on
your shoulders, far less the uni-
verse. Trust the Eternal.

"Never despair." Lost hope is
a fatal disease.

"If ye know these things, hap-
py are ye if ye do them."—*Homc.*

We were told, many years ago
by a relative, that the late Rev.
Mr. Young (Jedburgh) was once
visiting the deathbed of an aged
member of his congregation, who
was hourly looking for his last
change. "Well, my friend," said
the minister, "how do you feel
yourself to-day?" "Very weel, sir,
was the calm and solemn answer,
"very weel, but just a wee confused
wi' the flittin'."

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five weeks with Erysipelas
swollen out DOCTORS GAVE
HER UP.

of all hum-
an shape, fast sinking, and
given up to die. At this
crisis Nyassan was used
and in a most wonderful
way I was cured in a few
days."

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To convince you we will mail one full 25 cent package of either of the above remedies to any address, on receipt of 10 cents in stamps or silver. Cut out this ad. and send when you write. This offer is only made once, and will not be repeated, so write now. Address, The KNOTT'S REMEDIES Co., Merigomish, N. S.

The Bishop of Ripon has sanctioned the use of the following prayer during the present labor troubles:

"O Lord God, who makest men to be of one mind, assist with Thy wisdom the hearts of all classes in our land; endue them with brotherliness of feeling and impartiality of judgment; banish from us the spirit of pride and of greed; fill us with the spirit of unselfishness; inspire us so with the ardor of Thy love, that every one of us in his vocation may truly and godly serve Thee, through Jesus Christ our Lord. Amen."

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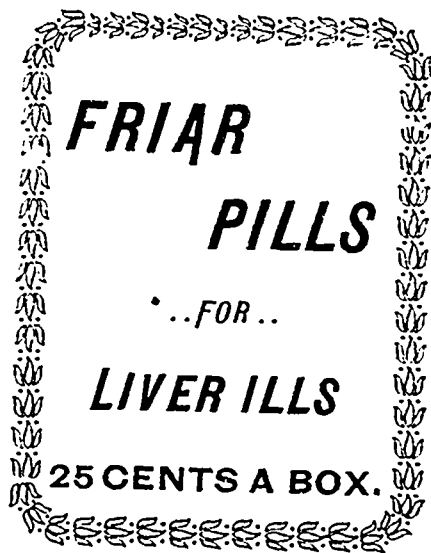
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