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J. P. Edwards.

Church Observer

VOL 4.

SPRINGHILL, N. S.

NO. 6

Apr. 1915
20th 15



WILLIAM EWART GLADSTONE.



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Church Observer

VOL. 4.

SPRINGHILL, N. S., JUNE, 1898.

NO. 6.

Sketch of the History of the Parish of S. Peter's, Weymouth, N. S.

It is only in after years that one sees the value of well-kept minutes and records of parochial interest, and when these have been negligently kept, much loss of historical interest as well as losses in other ways, is the result.

The early records of this parish are but scant, and many points of interest are lost to the present generation, but the following sketch will give an idea of the growth and extension of the parish during a period of 112 years.

The parish and surrounding country were originally known by the name of Sissibou—which is the authentic spelling according to the derivation—and was so called by the Indians and French Canadians, while the English called it Weymouth. This name being inherited from Weymouth, Massachusetts, and which in turn inherited it from Weymouth, England.

The first record of importance is that of a grant of land to the church made August 1st. 1783, when a committee was appointed by his Excellency Governor Parr, of which Sir Guy Carleton was chairman, to lay out the plot of ground granted. The survey was made, and the warrant of survey was duly returned with the record that the survey was performed by John P. De Greben, Esq., Deputy Surveyor. This lot of land was situated on both sides of the road

leading from Weymouth to Clare, and was intersected by the road running from this road to New Edinburg: but through circumstances this land has long been lost to the church.

The Rev. Roger Viets, Rector of Digby, seems to have been the first Missionary of the Church of England doing any duty in these

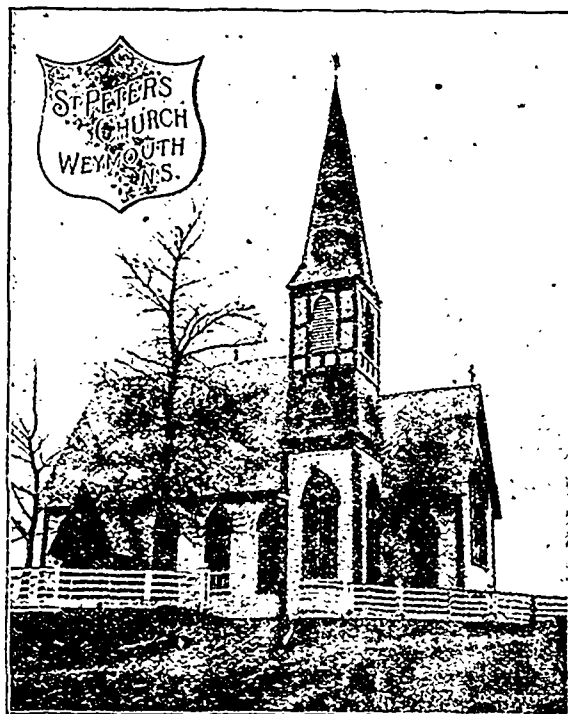
parts. He visited Sissibou or Weymouth, at least four times a year on Sundays, besides other visits, travelling, during the years 1786 to 1795 on horseback over the Indian path from Little Joggins to the shore of the Bay St. Mary. In 1795 there were 17 white communicants of the church, and 45 families living near enough to the church to attend Divine Service. In 1790 a deed of land from James Moody and Jane his wife, was executed, giving the lot of land on which S. Peter's Church now stands, to the church "to promote as far as in me lies the establishment of the Church of England in said place" viz. Sissibou.

The next bit of information that we can gather is the fact of the residence here, of the Rev. Charles William Weeks, who bought a piece of land "Lot on point," the 17, Block R, where he built a residence for himself in 1801. He left Weymouth in 1806 and was inducted Missionary Rector of Manchester, Guysboro Co., N. S., Jan. 1st 1807.

Only one entry is found during his incumbency, in which we find that a meeting was held in Church at Weymouth on Michaelmas Day 1803 for the purpose of choosing Church Wardens, when, a difference arising as to the appointment of 'the Parson's Warden' "I found it necessary..... to appoint one of the Wardens myself, and I hereby appoint James Moody, Esq. to act in that capacity," and signed, "Chas. Wm. Weeks, Missionary from the Ven-erable Society for Propagating the Gospel in foreign parts."

To this appointment there is a recorded protest, signed by Simeon Jones.

There seems to have been neither resident clergyman, nor any missionary work done in the parish from 1806 to the advent of the Rev. Alfred Gilpin in 1823.



parts. He visited Sissibou or Weymouth, at least four times a year on Sundays, besides other visits, travelling, during the years 1786 to 1795 on horseback over the Indian path from Little Joggins to the shore of the Bay St. Mary. In 1795 there were 17 white communicants of the church, and 45 families living near enough to

THE CHURCH OBSERVER.

There are records of two meetings held in 1823. One in the school-house for choosing wardens and vestry, and one in September of the same year, held in the church to arrange for the building of the pews in the church. When these pews were built they were sold or rented, bringing in the sum of £46, 10s. A pall was purchased in 1825 at a cost of £6.19.9, the subscribers to the cost of it "to have the use of it for themselves and their families."

In June, 1926, S. Peter's Church, "having been built for many years" was duly consecrated, along with the burial ground, by John Nova Scotia, but there is no record of the building of it or any preliminary arrangement.

In 1827 it was decided to build a gallery across the West end of the church. It was also ordered by resolution that the pulpit and desk should be taken from the ground floor of the church "and be put back against the wall, on either side the chancel window" and the vacant floor filled with 5 pews.

In 1832 it was resolved that "the pew known as the Healy pew, be filled up as a vestry room."

A motion was unanimously carried that a house to cost £110 be purchased for the Missionary's use, of which amount the Rev. Alfred Gilpin offered "of his good-will" £25, and later added enough to make up the amount to £33.9.11½. It appears that the house was not purchased, but Mr. Gilpin paid his money which was recognized by a resolution, thanking him "for his kind and liberal donation to the parsonage," this parsonage is the present Rectory, the site for which was purchased in 1834.

Mr. Gilpin was a liberal giver during his life, and at his death

he left many legacies to the Church amongst which were £100 to the Diocesan Church Society; £100 for the relief of disabled clergymen; and £100 each, to the parishes of Wilmot, Weymouth and Yarmouth, "toward the permanent endowment of the same, for the use and benefit of the incumbents thereof."

Mr. Gilpin was succeeded in 1836 by the Rev. William H. Snyder, a son of Henry Snyder, originally spelled Schneider, a German United Empire Loyalist who came from the old Colony of New Jersey to Shelburne about 1784.

We find Mr. Snyder's name mentioned in the minutes as a layman, so that he must have been elected Rector of the parish upon his ordination.

Sixteen years afterwards Mr. Snyder removed to Mahone Bay and was succeeded here by the Rev. James Philip Filleul who was elected in 1852 on the recommendation of the Bishop.

It was only in 1854 that by resolution "a set of registry books be purchased for the parish," the register up to this time being kept on sheets of paper sewn together.

The stipend raised then by the people was £50. That grand and noble Society, the S. P. C. K. which so long paid the salaries of many of our older clergy, paid £200 towards the old S. Peter's Church, and the people raised £32, half of which was given by James Moody, the giver of the site on which the old S. Peter's stood and the present new one stands. This Society also gave the books for use in the ministrations of the Church.

The second part of the history of this parish rightly begins with the ministry of the Rev. James

Philip Filleul, D. D., for all the extended work in the parish was begun and successfully carried out by him. Not only was a new parish church built, but three other churches were built under his indefatigable exertions, which stand as monuments to his energy, zeal and humble confidence both in his people and in his God. He was wisely, faithfully and generously supported by his parishioners, and many other friends, and we are reaping to-day the fruits of his loving labours. Long may he live to enjoy the reward of honest and faithful work, well performed.

Dr. Filleul was appointed Rural Dean in July 1869 and filled that office most worthily, till his resignation of it, when age and infirmity compelled him to give up active work.

In 1877 a committee was appointed "to see what could be done towards getting a new church built."

At the following Easter meeting, plans were accepted, and the work was so rapidly pushed along that the church was ready for consecration and was consecrated on Nov. 18th, 1879.

This church is very beautiful, especially upon the inside, being furnished and decorated by the gifts of willing hands and loving hearts.

The Hon. A. G. Jones, a native of Weymouth, gave \$500 and Colin Campbell, Esq., \$500 towards the building fund, and later, to liquidate the remaining debt upon the church, Mr. Jones gave \$166 more, the Hon. John Boyd \$100, and G. D. Campbell, Esq., made up the balance.

Some of the gifts to this beautiful church are the following, viz: The Chancel Window and the Lectern by Colin Campbell, Esq. (All the side windows are memorials of departed friends.)

THE CHURCH OBSERVER



REV. G. D. HARRIS, RECTOR OF WEYMOUTH, N. S.

The Chancel Rail by Norman B. Jones, Esq.
 The Bishop's Chair, Mr. Wentworth Moody, in memory of Col. Jas. Moody.
 The Sedilia by Sydney St. Claire Jones.
 The Holy Table by the communicants.
 The Credence Table by His Lordship, Bishop Binney.
 The Pulpit by Charles B. Jones, Esq.
 The Font by Mr. H. L. Jones.
 The brass Altar Vases by Mrs. Holyoke.
 The Text and Decoration over the Chancel window by Mrs. H. L. Jones in memory of her sister, Miss Laura Black.
 One Chandelier by Dr. H. P. Jones.
 One Chandelier and the silver flagon by Mrs. H. G. Moody.
 Altar Cloth and Kneeling Mat by Mrs. Dart.
 Robe Closet in Vestry by Miss Susan Campbell.
 White Pulpit Hangings, Mrs. G. D. Campbell.
 White Markers, Miss Sadie Hankinson.
 Other Markers, Mrs. H. P. Filleul and Mrs. H. L. Jones.

A big Lamp at Prayer Desk by Mr. Charles Filleul.
 Matting by Sydney and Harrison Jones.
 The Pulpit Bible in 1893 by Mrs. John Boyd, S. John.
 A beautiful Chalice Veil at Xmas, 1897, by Mrs. H. G. Moody, Yarmouth.
 There was a legacy, known as the "Hazen legacy," devoted "to the repair of the spire" when injured by lightning some time ago. A beautiful Communion Set for private use, presented by the Misses Charlotte and Frances Jones.

A pipe organ was purchased in 1885, and a furnace put in the cellar in 1893.

An organ for missionary purposes was lately given by Miss Charlotte Jones.

One and a half miles from the parish church, stands S. Thomas' Church, at the Bridge.

This really divides the congregation into two—making two small, instead of one large congregation. But this is most convenient to the people, and though it make necessary the keeping up of two churches and a double church expense, yet it can hardly be otherwise. One Warden is elected from each congregation, and vestrymen from both. The accounts are kept separately, yet all monies from one fund with one treasurer—the present efficient one being Mr. W. F. Journey. A bell for this church was given in 1871 by Edward Binney, Esq.; but it becoming broken, another was secured by the exertions of Mr. John McDonald, in 1883.

A very valuable gift was made to the church about six years ago by Mr. George Dunbar, in the site for a chancel. This church, large, commodious, well-lighted and handsome, was built during the incumbency of the Rev. John Withycombe who was Rector from 1892 to 1896.



INTERIOR OF S. PETER'S, WEYMOUTH, N. S.

THE CHURCH OBSERVER

An additional piece of land was purchased last year—being the old public school lot, with its building. The building is now in course of razing. When this added piece of land is levelled and graded, the whole position will be very beautiful. The Communion Table, a very handsome one, was made and given by Mr. W. F. Nicholl.

Another large and commodious church was built at Barton, on S. Mary's Bay, 10 miles from the parish church. The congregation here is very small as so many of the old members have moved away. A new organ costing \$100 was put in this church this year, towards which the Rev. Dr. Worcester of Philadelphia, gave \$20.

At New Tusket a "little gem," well called "S. James the Less," was built and furnished. It seats only 35 people. Here, as at Burton, services, alternate each week, and here also there is but a handful of people, but they are faithful and always present at both services and Holy Communion. The Sacrament of the Lord's Supper is administered regularly in the parish every Sunday, and in the summer months two early celebrations are added to these. Often the whole congregation, except about a half-dozen remain for this Holy Sacrament.

There are now about 140 communicants, mostly all of whom are quite regular in attendance.

At what is known as "Gate's Falls" is a large number of colored people, some 250 in number. Here the present incumbent, the Rev. G. D. Harris, has opened mission services, and holds two services per month, besides one on the 5th Sunday, when it occurs.

These services are attended by from 85 to 110 of the people.

The services are held in the old

Temperance Hall, which Mr. Harris has fitted up for his mission work, he being nobly assisted by the people, by Mr. G. D. Campbell who gave \$20 towards the work, and by Mrs. Campbell who gave \$5.00 for the purchase of books.

This work increases largely the labours of the incumbent, but he delights in it, and is finding it most successful, several adults being already baptised and others are in course of preparation.

Mr. Harris preaches regularly, 22 times every four weeks, besides at all special festivals and other occasions. During last Holy week he held 17 services, preaching at 10 and reading at 7, with 4 celebrations, including Palm Sunday.

Dr. Filleul had the assistance of the Rev. D. P. Allison for two years, who gave most acceptable work to the parssh.

At the Easter meeting of 1892 Dr. Filleul resigned the parish. The parishioners generously gave him the use of the Rectory during his life, and in lieu thereof, the incoming Rector \$50 towards rent.

The Rev. John Withycombe was elected his successor, July 1st, 1892, and served with great ability and acceptableness for four years, when he resigned the parish to take charge of S. Jude's, Carleton, S. John, much respected and regretted by the whole parish.

On April 27th, 1896, the Rev. G. D. Harris of La Have was unanimously elected his successor, and took charge of the parish on 1 June preaching his first sermon in S. Thomas' Church from the text "I have an errand unto thee."

The weekly envelope system was inaugurated at Easter, 1897, and is giving much satisfaction, everything being put into one envelope the Bishop's and Rector's stipend, Synod assessment, and church cur-

rent expenses having the first lien—the balance being divided between missions and other calls.

There are still many things required for the perfecting of the work of the parish, as for instance, sets of stoles, proper hangings, book markers, altar linen, altar desks, service-books and sundry other articles, for which we are waiting kind donors.

Holy Baptism.

Written for the "Church Observer" by the Rev. Canon Brock.

Paper No. 4.

In examining the testimony of Church History to the modes in which the Sacrament of Holy Baptism has been administered in the Church of God, I passed, in my last paper, (May 1898) from the days of the Reformation up through successive centuries to the sixth and fifth centuries.

I thus bring your readers up on the stream of history to the testimony of the Bishops and Fathers of the Holy Catholic Church in the East and West in the fifth and earlier centuries.

St. Augustine, Bishop of Hippo, in North Africa, uniting in the earlier part of the fifth century, and speaking of the virtue of Baptism through the power of the Holy Spirit, teaches that however small be the quantity of water applied to the infant, it cleanses it wholly from the condemnation of original sin.

St. Chrysostom, Archbishop and Patriarch of Constantinople, writing in the latter part of the fourth century, praises those who seek Baptism in health, in stead of putting it off till the hour of sickness and danger; and remarks; "Although the same grace is bestowed on you, and on those initiated at the close of life, your free choice and prep-

aration are different; for they receive it in their bed, you in the bosom of the Church, the common mother of us all, they sorrowing and weeping, you rejoicing and exulting, they sighing and you giving thanks, they in a lethargy from fever, you full of much spiritual delight.

This extract from the writings of St. Chrysostom leads me to speak

ic baptism is by itself sufficient to prove that by baptism immersion was *not* the invariable rule of the early Christian Church.

How does the practice of the Baptists of to-day compare, in this matter, with the practice of the early Church? Let one fact, specimen, doubtless, of many similar ones, show: A few years ago, in one of the villages of the Annapolis

the Baptist Pastor was sent for; she besought him, with tears in her eyes, to baptize her; he refused, because he could not possibly immerse her; nay, more: he told her that Baptism was not to her salvation; and so he left her. Would St. Chrysostom, would St. Paul, or St. Peter, have acted thus? However, the dying girl still urged her request on her par-



THE LATE REV. DR. WHITE OF SHELBURNE.

of a practice largely prevalent in all sections of the early Church *Clinic* Baptism, that is, baptism of the sick on their beds of sickness and death. Baptism of the sick, which was confessedly by affusion or aspersion, is constantly spoken of by the Fathers of the Church as conferring no less grace than that of immersion. The prevalence of clin-

valley, a young woman lay on her dying bed. Her parents were both Baptists. Their daughter had been brought to a knowledge of Jesus as her Saviour, and ere she passed into His Presence in Paradise, she desired, in obedience to the command of her Lord, to make a profession of her faith in Him in Holy Baptism. At her earnest request

ents; she felt, notwithstanding what the Baptist Minister had said, that she must obey the command of her Lord. Her parents, accordingly, sent for the Minister of some other Christian body, and he baptized the young woman shortly before her death.

Doubtless the above is no solitary case. Baptism, owing to the

THE CHURCH OBSERVER

unscriptural idea that you must be converted before you can be baptized, is delayed till middle life, till old age; and then, if conscience awakes, and the plain duty of compliance with our Lord's command is seen during the last sickness, the request to receive Holy Baptism must not unfrequently be made on the Pastors of the Baptist denomination.

Owing to the narrow view they take that Baptism can only be administered by immersion, and that Baptism administered in any other way is null and void, these Baptist Pastors have no choice but to refuse Baptism to the dying who may crave this Ordinance at their hands.

I will not dwell on the cruelty of such a course, it is sufficient to say, in view of the prevalence of clinic baptism in the early ages that such a practice is utterly without warrant in the earliest and purest times of the Church of God. Then a larger liberty prevailed. Then the Ministers of Christ's Holy Catholic Church, unfettered as to the mode of administering the Lord's Sacrament of Baptism, felt themselves perfectly free to baptize the sick and dying on their beds of sickness and death.

The Rev. John Reeks, priest-in-charge of Falmouth, N. S. was married on Wednesday May 18th, to Miss Hattie Kerr, of Port Greenville

A coadjutor bishop will be elected in September for the Diocese of Ontario, and the Archbishop will retire on an allowance of \$3,000 a year.

Mr. N. H. Athoe, lately organist at St. Matthew's, Quebec, has been appointed organist and choir-master at St. Luke's, Halifax.

The Church Observer.

Formerly "Our Church Monthly."



Issued on the first of each month.

All communications for editorial or business departments to be addressed J. A. Stansfeld, Springhill Mines, N. S.

It is understood that the paper is continued unless a written notice to stop it is sent to above address, and all arrears paid.

Subscription 50 cents a year.

See Assessment Fund.

List of Parishes in arrears to See to April 25th.

	1897.	1898.
Albion Mines		\$24.70
Amherst	\$59.40	59.40
Annapolis		40.80
Arichat		14.30
Bridgewater	.70	24.70
Baddeck	6.60	6.60
Beaver Harbor		15.80
Blandford		8.00
Chester	4.70	24.70
Clementsport	13.70	13.70
Digby		39.60
Falkland	9.40	9.40
Falmouth		14.10
Granville		15.80
Halfway Cove		3.00
HALIFAX,		
St. George's	77.00	77.00
St. Mark's		44.00
St. Matthias'	12.70	12.70
Trinity		13.20
Harrietsfield	3.00	3.00
Hubbard's Cove	15.00	15.00
La Have	.20	12.20
Liverpool		31.40

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Wilmot	13.40
Yarmouth	.10 62.80
New Ross	12.40
Alberton	14.50 14.50
Cherry Valley	7.25 7.25
Crapaud	5.30
Georgetown	4.80
Milton	21.80
New London	12.13
Port Hill	21.80 21.80
St. Eleanor's and Summerside	8.20 24.20
W. J. ANCIENT, Secretary-Treasurer.	
May 25th, 1898.	

Monthly Financial Statement, B. H. M.

Secretary-Treasurer's Statement
May 1st, 1898.

B. H. M.	
Required, July 1st.	\$1086.00
Overdrawn Bank acct.	390.69

Total amount req'd	\$1476.69
W. & O. F.	
Required, July 1st.	\$983.00
Balance in Bank	1577.56

Credit Balance	\$594.56
Supn. Fund.	

Required, July 1st.	\$1333.00
Balance in Bank	654.34
Net amount req'd	\$678.66

Some Missing Links in our Religious Instruction of the Young.

Rev. H. J. Crosswell, Rector of Springfield N. H.

(We regret that we have only space for little more than half of this excellent paper.)

"Have always therefore printed in your remembrance how great a Treasure is committed to your charge.....Forasmuch as your office is both of so great excellency and of so great difficulty ye see with how great care and study ye ought to apply yourselves."

These words taken from one of the least known of our services, the Form for Ordering Priests, are probably unfamiliar to most of our Lay Sunday School Teachers.

It is no exaggeration to apply them to the office of a S. S. teacher because that office should carry with it that self consecration, sense of responsibility, yes, and careful training, which are as necessary for the S. S. teacher as for the Priest.

That something is lacking in even the best conducted S. S. not even the most optimistic of us can deny. The S. S. ideally is a school of practical and theoretical religion. Virtually it is too often for the smaller children a mere day nursery, for the older ones a place to while away the Sunday time which drags so heavily.

The subject which has been assigned to me bids me point out "Some missing links in our religious instruction to the young—

(1) Sketches of English Church

History.

(2) A knowledge of the Prayer Book.

In order to teach these two things rightly we must try to secure first of all teachers who have been fairly well grounded in them, and then next these teachers must have instilled in them an earnest desire for the spiritual welfare of the children under their care.

I am going to treat of the knowledge of the Prayer Book first, because in my opinion it is of greater importance than mere sketches of Church History.

Now we (Church of England people know very well that the Prayer Book is the Book (next to the Bible) which is to be taught both in public catechisings in the Church and also in our S. Schools.

We have then really no choice in the matter, and when any one assumes the functions of a S. S. teacher, he assumes an office of great excellency and of great difficulty under his clergyman in which he should remember that he is pledged to teach the 'whole counsel of God' as contained in the Prayer Book which we know founds all its teaching upon the Bible. So then, we know what we are to teach, it being plainly set before us at our Baptism. "Every thing that a christian ought to know and believe to his soul's health."

The truth that comes from God, the law that comes from God, the grace that comes from God, in a word the Catechism, all that is in it, all that leads up to it, all that it leads up to. And commandments, Prayers, Sacraments, Life, the Creed, article by article, word by word The Commandments, in all their bearings, especially their position, and relative duties of life. All that has to do with

prayer, each petition in the Lord's Prayer, the nature of public and of private prayer, the different services of the church, their divisions and arrangements, the meaning of Collects, the use of ceremonies the peoples part in the services of the church, something at least of its history, the grace given in the Sacraments, and the way to use them.

II. Then we can make some parts of our service have fresh attraction given to them by giving the history of how they came to be written. We must strive to do that which is essential in all religious instruction to the young. We must interest the child's mind, we must explain our prayer book, and present our ideas so that they shall have favorable reception, willing acceptance and house room accorded them, to the exclusion of other ideas which possess greater apparent attraction. In my humble judgment, there is to every Sunday School teacher a great work, reaching higher and going deeper than that of simply bringing the prayer book and teaching it to our little scholars. It is that of laying it on the child's heart that it may become the well-known much tried friend, through the morning of youth, down to the evening of long-shadows, when that which was most familiar in childhood, becomes that which is also most soothing in old age.

IV. But if there is one thing which unhappily seems a missing link in some of our S. Schools, it is that many of our elder scholars leave the Sunday School without fully grasping the true idea of *Divine Worship*

In these days when so many are talking of church services and worship, it would be well to put before our minds the meaning of worship. Worship is the homage due from

the creature to its Creator: the giving unto the Lord the honour due unto His name in respect of all the benefits He hath done unto us, the surrender of Body, Soul and Spirit to our Maker.

Now the great importance of the due celebration of Divine Worship both under the Jewish and Christian dispensations is abundantly clear, and justifies the attention which the Catholic Church (and especially our branch of it) has given to its minute details.

Therefore, in its true and primary sense "worship" refers to the celebration of Holy Communion.

And we must often repeat that worship is to be done for the glory of God, and not for the benefit of man.

The Christian Church has recognised in the singing of Psalms, Canticles and Hymns, and the orderly reading of Holy Scripture an inferior kind of worship.

All our services in our book of Common Prayer really lead up and find their true climax in the Holy Communion service. This we can plainly see by the many rubrics which safeguard the service both at its commencement and close. This can be seen too in the beauty of language used—e. g.

"and here we offer and present unto Thee, O Lord, ourselves, our souls and bodies to be a reasonable holy and lively sacrifice unto Thee: beseeching Thee, that all we etc. and again—a little further on "we beseech Thee to accept this our bounden duty and service" furthermore, this highest of all our services is to be the service for all who are confirmed, once every Lord's Day, according to the custom of the Apostolic Church.

And suffer me to point out that in this Holy Communion service the church especially enjoins in

accordance with Scriptural teaching, that the weekly offertory is the most fitting means of providing for all the expenses connected with the maintenance of the clergyman, for the expenses of divine worship, and for other pious and charitable uses inasmuch as it enables everyone to give according to his means "An offering unto the Lord" instead of limiting the contributions to fixed monthly or quarterly payments of the few for the enjoyment of exclusive privileges.

The happy-golucky-haphazard manner in which money is collected for Church purposes in so many of our country churches, would be done away with, if we could adopt S. Paul's plan that "upon the first day of the week let every one of you lay by him in store as God hath prospered him." This passage constitutes the great Scripture warrant for the weekly offertory. S. Paul enforces a regular systematic giving of alms, rather than any forced extraordinary effort.

The Church has taken up this recommendation of S. Paul and incorporated this principle in the Holy Communion Service, and this systematic giving is to take place on the Sunday, and is so to be connected with Religious worship.

Similar contribution, both in money and in kind, appear from Ecclesiastical history to have been continued uniformly in the Church from the beginning.

We know too that the Prayer Book has ordered by rubric a special piece of ritual connected with the weekly offertory. "The Church wardens or other fit persons..... shall receive the alms for the poor and other devotions of the people in a decent bason.....and reverent-

ly bring it to the Priest who shall humbly present and place it upon the Holy Table.

5. And once more. In my humble opinion, we lose a good deal by not making our Sunday School scholars learn by heart certain portions of the Prayer Book. This is essential. The different leaflets and Sunday School manuals are all very well and impartial good deal of instruction, but after all it is most necessary to learn certain portions besides the Catechism by heart. I am sure that formerly more of it was committed to memory than at present. When I was a boy, I had to learn by heart the Collect and Epistle for nearly all the Sundays in the year, and then the next year the Collect and Gospel.

I am now glad that I had to learn them, for I now see the wisdom of my teachers.

I am of the opinion, that the elder Sunday School should be set something similar to learn every Sunday beside the leaflet. In after years, different portions of the book would be formed to possess a fuller meaning, and some real good would filter into their hearts and their love for the book would be undoubted. The symmetrical teaching of the Collect Epistle and Gospel would emphasize the great truths centralised in our Saviour's life and doctrine. Take the Collects and Gospels for Epiphany tide in learning them our elder scholars would see—certainly in later life—the beautiful and graduated manifestation of Christ which the Church arranges for our spiritual edification.

And let us hope that these and similar parts of our prayer book having been well learned, would be well calculated to familiarize the minds of our youth with the

THE CHURCH OBSERVER

doctrines and spirit of the church in which they are educated, and to print out their accordance with Scripture, as well as to furnish them with proper expressions for their private devotions.

6. And to come to my last point. I cannot help thinking that possibly one of the missing links in our religious instructions of the young in some parts of this large diocese is the need of definite dogmatic teaching.

Addressing them to-day many of those who are themselves, engaged in assisting others to learn about God, and the Holy truths of His church, I have no hesitation in saying that your teaching must be—if you are to do good, distinct, definite and dogmatic teaching. There can be no doubt that one of the greatest needs of the present day is distinct dogmatic teaching.

Dogma is decried by a vast number of people, simply because they do not know what Dogma is. Among thoroughly well meaning earnest people you find dogma decried, and you find it continually stated that Holy Scripture has no dogma, and that the prayer book has, and that they prefer Holy Scripture without its dogma, to the book of common prayer with it.

Well I have not the time, nor is this the place, to fully refute this statement, but we know that this is an incorrect manner of speaking. Sacramental teaching of the most definite and dogmatic kind is continually put before us in Holy Scripture just as strongly as it is put in the prayer book. We cannot separate them "What God hath joined together let not man put asunder." The prayer book most assuredly does not add to the force of any statement contained in the Bible respecting the Sacraments or

the Ministry of the church, and we know that it does not take away from the force of any such statement.

From what we know of their history and theological leanings, it is not at all likely that our reformers would have handed down to us the church truth which we possess in our prayer book unless they had felt that the Scripture evidence for it was too decisive to be either explained away or ignored.

Certainly they used to be taught the first planting of the Christian Church not only in the Book of the Acts of the Apostles, but also those early plantings of the Church in Britain.

The late Archbishop of Canterbury once declared "There is perhaps not even *one* Churchman in ten, who is as well instructed in the reason why he is a Churchman as Non conformist or Roman Catholics are instructed in the arguments whereby their position is defended.

Well, let us remember these words, and do our best in this diocese to remedy this negligence.

DORCHESTER.

On Tuesday, May 24, a meeting of the clergy of the Rural Deanery of Shediac, together with the lay representatives in the Deanery of the Synod of the Diocese of Fredericton, was held in the Rectory at Dorchester for the purpose of electing a governor of the University of King's College. Among the lay representatives present were Mr. Justice Hanington, Messrs J. B. Forster J. F. Allison, Sackville, R. W. Hewson, Moncton. It was unanimously resolved that Mr. J. W. Y. Smith, of Moncton, be the governor for the Deanery of Shediac.

On Tuesday and Wednesday,

24th and 25th inst, a meeting of the Chapter of the Rural Deanery of Shediac was held in Dorchester. The clergy present were Rev. Rural Dean Campbell, Rev. C. H. Fullerton, Petitcodiac, Rev. E. B. Hooper, Moncton, Rev. C. F. Wiggins, Sackville, and Rev. S. J. Handford.

Regrets for being absent were read from Revs. D. Bliss and J. Burt.

After the clergy had dined at the Rectory on Tuesday, the usual routine of business was transacted. The Rev. J. Roy Campbell was again unanimously re-elected Rural Dean for the Deanery of Shediac for the ensuing three years. In the evening service was held in Holy Trinity church, when an admirable sermon was preached by the Rev. C. H. Fullerton, of Petitcodiac.

An offertory was received on behalf of Domestic Mission Work of the English Church in Canada. On Wednesday morning there was an early celebration of the Holy Communion in Trinity Church, which was largely attended.

CHRIST CHURCH, WINDSOR.

STATEMENT OF INCOME AND EXPENDITURE FROM MARCH 31, 1897, TO MARCH 31, 1898.

Cash on hand, current ac. 1897	\$31.30
Mtto Soc., donation 1897,	
brought forward	150.
Offeratories, envelopes, \$1380.50	
Loose Money 1166.49	2516.99
Rent of house (Dr. Maynard)	150.
Insurance on damage by fire	54.23
Poor Fund, contribution to.	32.44
Missionary and Diocesan funds, collections	619.38
S. S. Missionary & other contributions	101.02
Gull's Receipts, C W W A, etc.	255.01
Balance, March 31, due wardens	\$377.46
	10.07
	\$388.13

EXPENDITURE.

Stipends, clergy \$1850

THE CHURCH OBSERVER

Other Salaries	322	\$272.00	
Sundry exp's		51.21	
			\$285.21
Church property improve- ments and repairs, etc. to wh. Mite Soc., \$159 brought forward was applied	200.57		
Rectory floor, & wall paper by C. W. A. A.	37.14		237.71
Missionary & Diocesan obj.	638.86		
C. W. W. A. to H'fx C. W. M. A.	50		
S. S. Monthly collectn's to D. & F. M. Soc	15.21		
S. S. Lenten boxes to Indian Homes	20.70		
Edgehill girls to No. West- minster Dio	15.00		
S. S. collections on hand		769.80	
Guild, C. W. A. A. contrib- utions on hand		65.08	
Guild, Mite Soc. con's on hand		39.00	
Guild con's & rec'd pts to final payment on piano		104.25	
Poor Fund, disbursement 2 On hand		61.45	
		32.13	
		\$288.13	
Detail Statement of Missionary and Diocesan Contributions.			
DIOCESAN			
B. H. M.	151.50		
Synod & S. e. Ass't	61.50		
Superannuation Fund	21.27		
Widows' and Orphans	28.57		
King's Coll. Annul. & Eucenia	78.31		
C. W. W. A. to Halifax, C. W. M. A. collection.	50.00		
		\$297.21	
DOMESTIC.			
Ascension	120.67		
Sabrevois	31.00		
Edgehill, to Bishop Dart	15.00		
S. S. to Indian Homes	20.70		
		\$187.37	
FOREIGN			
Epiphany	122.93		
Bishop Blyth's Jewish	31.20		
S. P. C. K. Bicentenary	18.55		
D. & F. S. S. collection	15.21		
		\$186.19	
		\$729.81	

S. JAMES', MAHONE.

The Easter meeting passed off very pleasantly, members of the congregation had given largely to the fund for the Parish House. in order to take up Dr. Pickles' generous offer of last year, viz, that he would give \$500.00, toward the wiping out of the debt on the building, if the rest of the congregation raised the other \$500.00 by direct giving. There was still \$60. lacking and Dr. Pickles generously extended his offer for six

months with an extra subscription from himself. We feel sure the six months will see the Parish House completely paid for, therefore \$1000 of it thus having been raised in a year. This has been besides the regular collections and expenditure of the parish, and besides the money raised by garden parties, concerts, etc. to pay other bills. The church is entirely free from debt. The new barn costing \$270.00 has been built and paid for, since the Parish House was built, and now but a little more is needed to see it all paid for.

In spite of the hard times, the collections in church for the last year were higher than the previous years, but the collections for salary are still in arrear.

TRURO.

The ladies of St. John's Guild held their annual sale and tea in the Crypt on April 19th, when the net sum of \$121 was realized. During the evening readings were given by Miss Hooper and Miss MacKay, which were greatly enjoyed by those present, as was also a piano duet by the Misses Fraser.

The Bishop of Newfoundland, who, with his family, has been visiting friends here, preached at both services in St. John's Church on Sunday, May 15th. His masterly discourses were listened to by crowded congregations.

At Matins he preached from Ec. vii., 14: "In the day of adversity consider"; and at Evensong from Rom. xiv. 7: "None of us liveth to himself, and no man dieth to himself."

The Rev E. Underwood, curate of the Parish, left on May 19th for England, where he intends spending the next six months.

On the evening of his departure

he was presented with a purse containing over 12 guineas, and accompanied by the following address:—

"On this, the eve of your departure for a well-earned vacation, the congregation of St. John's Church wishes to present you with this purse, containing a few English coins, which we ask you to accept as a small token of our esteem, as well as appreciation of your faithful labors amongst us during the last four years. You also have our earnest wishes for your safety and the enjoyment of your holiday, and you may feel certain of a warm welcome on your return.

"Sincerely and faithfully yours,
"Fifty two of the Members }
"of St. John's Church " }

Mr. Underwood thanked the Parishoners heartily for their gift, which was as unexpected as it was gratifying. His many friends hope he will thoroughly enjoy his well-earned holiday.

The self-denial offerings of the Sunday School children, during Lent, amounted to \$38.00, which goes for the support of an Indian child in one of our Homes in the North West.

SHELBURNE.

The annual meeting was characterised by perfect harmony, arising no doubt in part out of the satisfactory condition of the parochial finances.

C. S. McGill and Dr. C. S. Muir were re-elected wardens. R. A. Bruce was made Vestry Clerk and Manager of "Memorial Hall." C. S. Bruce and N. Williams were appointed Auditors. Representatives to Synod are Hon. N. W. White, and J. A. McGowan, with Dr. C. S.

THE CHURCH OBSERVER

Muir, and S. Fenn (Halifax) as provisional representatives.

The Wardens' report showed an income for the year of \$894.51; expenditure \$856.23; leaving a balance in hand of \$38.28. The ordinary collections (Sunday) amounted to \$153.94. There were three special collections during the year aggregating \$162.17, which with \$66.40 to the general Fund, B. H. M., made the offerings for extra parochial purposes \$228.57. The contributions for parish work amounted to \$630.24, bringing up the total voluntary offerings to \$858.81. There were certain sums of money for parish work raised in various ways which cannot be included among voluntary offerings, as they involve to a certain extent a *quid pro quo*, but which indicate parochial activity. Such are the proceeds of concerts, entertainments, ice-cream sales &c., a number of which were held during the year. Attention was called to the listing of Shelburne among so-called delinquent parishes in the matter of assessment for Income of See. It was pointed out that Shelburne, so far from being in arrears, had \$1.50 to its credit on that account.

But as its assessment had always been paid in April and October, while the diocesan accounts were closed March 31st. before the April payment was sent in, it may have been considered necessary to class Shelburne with parishes in arrears.

The publication of such a list without some such brief explanation was felt to be a distinctly unnecessary exasperation.

AMHERST.

The young ladies of the parish are preparing for a sale of fancy

work, ice cream, home-made candy &c. &c., to come off on June 8th.

Mr. Willis, Divinity Student, of Montreal, who spent last summer in the parish, assisting the Rector in parochial work, arrived here in May, and will again engage in the same work, during the summer.

The ladies who have done such good work in paying for the electric light in the Church with the proceeds of their needles for the past seven years, have in addition undertaken to help in the lighting of the Parish House.

NEW GERMANY.

Since the last report from this extensive and difficult-to-work mission, the usual routine work has been carried on more or less, with little interruption. A new Altar, to be made of oak, has been ordered, and was to have been in its place in the Sanctuary of the church of S. John-in-the-wilderness, New Germany, on Easter Sunday, but owing to difficulty of obtaining properly seasoned wood it was not made and is not now expected until Whit Sunday. The Altar will be paid for from "special offerings" made for that purpose, on Easter Sundays of 1897 and 1898. The Priest in charge obtained the services of Mr. A. B. S. Stirling, student at King's College, Windsor, for Holy Week and Easter. He was well received and well liked during his short stay in our midst. He not only assisted in the services, but took four services alone, owing to the Priest in charge being "housed."

On Easter Sunday two services were held in S. John's church. the prayers and lessons being taken by Mr. Stirling, Holy Communion and sermons by Mr. Mellor.

The choir was assisted at both

services by a quartette from the New Germany brass band, and in the evening the full band was present and rendered sacred music. The church was filled in the morning, and in the evening it was filled to overflowing. The offerings for a new Altar, the collections, and children's Missionary offerings came to about \$20. On Easter Monday morning Holy Communion was celebrated at Northfield, a district 10 miles away. On Easter Tuesday evening, a Sale of Work was held in New Germany, which realised over \$25: and which, after paying all expenses and making a gift to the brass band, and paying off existing debts, left a balance in hand of \$9.67 which will be applied to the purchase of new lamps for the church. On the 18th of April, Mr. A. B. S. Stirling left us to return to College, and on the evening of the same day the Rev. J. W. Smith arrived to take up the work, so that the Priest in charge might have an opportunity to take a much needed rest from public speaking. Preparation of candidates for Confirmation is now the order of the day, and it is no easy matter as they are so widely scattered, a great amount of speaking and travelling being necessary. We hope to give the Bishop a hearty welcome here in July next. It is always a treat to have him visit us, as one always feels better for contact with him. May his future visits always be productive of good in various ways, as his past visits have been.

Efforts are being made to introduce the "Church Observer" into the homes of Church people in this mission.

The Sunday school at New Germany was re-opened on the third Sunday in April, with a fairly good attendance.



Great Thinkers' Thoughts.

Riches, though they have great eagle's wings to fly away from us whilst we are here in this world, yet have not so much as little sparrow's wings to fly after us and to follow us when we go hence. We brought nothing into this world, neither shall we carry anything hence — *Sylva.*

Some men spend their lives in picking off dead leaves from the tree of their being. They think they are growing better, because they now and then take out their will, like a pruning knife, to cut off this and that bough. They imagine they are self-denying because they dust themselves over with unpleasant sulphur, but all the while they never go to the root, where the worm of selfishness is working.

— *H. W. Beecher.*

There is a place for anger as well as for love. We do not want fretful, passionate people, neither do we want unvarying softness. Let us have a man who loves good and hates evil. You may as well attempt to let light into your chamber without expelling the darkness, as to retain affection for the good without becoming a terror to the evil. You are cruel to your friend, and not kind, if by your softness you stimulate still farther the growth of a thorn, already choking the good seed in his heart. Give the devil that possesses your brother a blow, although your brother himself should feel the smart; when he comes to himself he will thank you. — *Dr. Arnold.*

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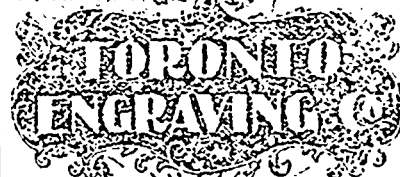
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PARRSBORO.

Additional services have been held at the outstations to compensate for the loss which occurred as a consequence of the operation which the rector has recently undergone. A weekly service has been commenced at Lakelands. The church people here have recently had an organ placed in the church which is a great help and has improved the service.

Mrs N. H. Upham has now recovered from her long and serious illness.

The illness of her mother caused the organist, Miss Upham, to relinquish her post for a time. We hope to welcome her back soon.

The following were united in Holy Matrimony.—

Browie Kerr to James Hatfield, of Port Greville.

Hattie M. Kerr, of Port Greville, to Rev. J. Reeks, Rector of Falmouth.

BAPTISM.

Edna Fuller, daughter of Stuart and E. Fuller.

The sin of intemperance in the hands of Satan, is an enemy which is conquering so many members of Christ's Church, which is soiling their baptismal robes, and is making them break the commandments they promised to keep. It is daily preventing them from continuing to be "Christ's faithful soldiers and servants."

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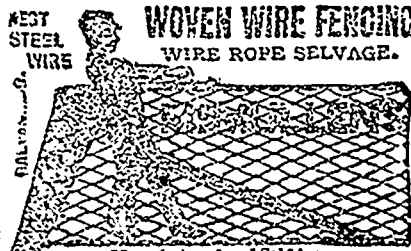
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