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The Church Observer

FORMERLY OUR CHURCH MONTHLY.

Vol. III, No. 38.

SPRINGHILL, N. S., September, 1897.



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FORMERLY OUR CHURCH MONTHLY.

VOL. 3, No. 39.

SPRINGHILL, N. S., September, 1897.

Our Missionaries on the Yukon.

The editorial secretary of the C. C. M. A. received lately via San Francisco two interesting letters from the Upper Yukon district, N. W. T.—one from Bishop Bompas, who has been over thirty years in the far north, the other from Rev. F. F. Flewelling, who left Toronto for this field in the spring of 1896.

Bishop Bompas writes from Buxton Mission, Upper Yukon river. After thanking the C. C. M. A. for the efforts made to obtain funds for Selkirk, he says:—"This district is likely now by present appearances to develop rapidly. The valuable gold mines opened up this winter about fifty miles south of this place have already gathered to them about 1,000 miners, and 5,000 more are expected this summer. Some of the mining claims there are estimated to be worth half a million dollars, and there is a good deal of excitement about them. Such a large influx of people demands more churches and schools. We must trust to a kind Providence to supply men and means.

"The sudden rise of this cold, bare, and neglected region from poverty to wealth is a singular instance of God's wonderful working. He putteth down one and lifteth up another."

"Rev. H. A. Naylor was admitted to priests' orders and the Rev. F. F. Flewelling to deacons' orders on the 28th of March. They are both doing well. I anticipate that it may be expedient to locate them both for next winter at Dawson City, in the neighbourhood of the new mines, the Rev. Mr. Naylor principally for the whites, and Rev. Mr. Flewelling specially for the Indians."

Mr. Flewelling writes later from Dawson City N. W. T., under date of June 17th. He says:—"Klondyke, or Dawson City as it is now called, is a town of three or four thousand inhabitants this spring. * * * * *

"In this country there is scarcely any coin, but business is transacted with this gold dust, and every man carries his 'gold sack,' a bag made of mouse skin, sometimes holding only a few ounces, or again holding two or three hundred ounces. The dust passes at the rate of \$17 to the ounce. The other diggings are nearly deserted, and all the miners are here. The miners, as a class, are a goodnatured, free-and-easy sort of men, but inclined to be ungodly and rough. Many of them only make money to squander at saloons in awful carousals. Liquor

is never scarce, while men often suffer from hunger. Because more money is made on liquor, it is brought in first, food supplies afterwards. This was the reason why some of the boats laden with provisions were caught in the ice last autumn, causing great suffering, while the boats with liquor arrived in the summer.

"At the stores here goods cost from four to ten times as much as outside. Flour, \$12 per 100 lbs. Canned goods, fruit, meat, and vegetables, 75c. per can. Kerosene \$1 per gallon, etc. The missionaries buy their supplies in Victoria and ship them by the Alaska Commercial Co., of San Francisco. Freight costs about 10c. per lb. A missionary coming here should bring at least a year's supply of clothing, etc. In winter it is sometimes 70° below zero, and in summer 110° above. A difference of 70° in 24 hours is not unusual, from 30° above to 40° below, or from 110° above to near freezing point.

"My work is entirely with the Indians in this place. Last autumn the Indians sold their rights to the old village site, being influenced by some white men, and so this spring were obliged to move off. The land question is rather complicated here. The nearest spot of undisputed ground lies about two miles below the old village, and to avoid any future trouble I made application to buy 40 acres there for an Indian village. I am now living in a tent on this new site, and have men at work up the Yukon getting logs for my mission house, while I am busy clearing the ground—healthy, but blistering work. Owing to lack of funds I can at present only put up one building, which will have to be used as a dwelling-house, school, and church: this will cost \$1200 of which the Bishop allows \$500, and a Christian miner has given \$700. The Indians like to come to the services, and join heartily in the singing.

"This is our spring season, and the flowers are in bloom. There are many varieties, and some very familiar ones, but all without scent. The prevailing color is purple. This is the mosquito season, too, and they are maddening. They are everywhere in myriads, and their humming makes even the stouthearted tremble. One has to eat, sleep, write, and do everything else that keeps one still, under mosquito netting. The work is hard and discouraging, but when done for Christ's sake, and in His name, hope brightens, and there is more than a reward even here in the peace and quiet of His presence."

The Lambeth Conference.

ENCYCLICAL LETTER.

To the Faithful in Christ Jesus, Greeting—

We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, 194 in number, all having superintendence over dioceses or lawfully commissioned to exercise episcopal functions therein, assembled from divers parts of the earth at Lambeth Palace, in the year of our Lord, 1897, under the presidency of the Most Rev. Frederick, by Divine Providence Archbishop of Canterbury, Primate of all England, and Metropolitan, after receiving in Westminster Abbey the Blessed Sacrament of the Lord's Body and Blood, and uniting in prayer for the guidance of the Holy Spirit, have taken into consideration various questions which have been submitted to us affecting the welfare of God's people and the condition of the Church in divers parts of the world.

We have made these matters the subject of careful and serious deliberations during the month past, both in general conference and in committees specially appointed to consider the several questions, and we now commend to the faithful the conclusions at which we have arrived.

We have appended to this letter two sets of documents—the one containing the formal resolutions of the conference, and the other the reports of the several committees. We desire you to bear in mind that the conference is responsible for the first alone. The reports of committees can be taken to represent the mind of the Conference in so far as they are affirmed or directly adopted in the resolutions. But we have thought good to print these reports, believing that they will offer fruitful matter for consideration.

We begin with the questions which affect moral conduct, inasmuch as moral conduct is made by our Lord the test of the religious life.

TEMPERANCE.

Intemperance still continues to be one of the chief hindrances to religion in the great mass of our people. There are many excellent societies engaged in the conflict with it, but they need steady and resolute perseverance to effect any serious improvement. It is important to lay stress on the essential condition of permanent success in this work—namely, that it should be taken up in a religious spirit as part of Christian devotion to the Lord.

PURITY.

We desire to repeat, with most earnest emphasis, what was said on the subject of purity by the last conference, and we reprint herewith the report which that conference unanimously

adopted. We know the deadly nature of the sin of impurity, the fearful hold it has on those who have once yielded, and the fearful strength of the temptation. The need for calling attention to this is greatly increased at present by the difficulties that hamper all attempts to deal with the frightful diseases which everywhere attend it. We recognize the duty of checking the spread of such diseases, but we recognize also the terrible possibility that the means used for this purpose may lower the moral standard, and so, in the end, foster the evil in the very endeavour to uproot it. We are convinced that the root of all such evil is in the sin itself, and that nothing will in the end prove effectual against it which does not from the very first teach the Christian law that the sin is a degradation to those who fall into it, whether men or women, and that purity is within reach of every Christian who, trusting in the grace of God, fights the battle of his baptismal vow.

SANCTITY OF MARRIAGE.

The maintenance of the dignity and sanctity of marriage lies at the root of social purity, and therefore of the safety and sacredness of the family and the home. The foundation of its holy security and holiness is the precept of our Lord. "What, therefore, God hath joined together let not man put asunder." We utter our most earnest words of warning against the lightness with which the life-long vow of marriage is often taken; against the looseness with which those who enter into this holy state often regard its obligations; and against the frequency and facility of recourse to the courts of law for the dissolution of this most solemn bond. The full consideration, however, of this matter it has been impossible to undertake on this occasion.

INDUSTRIAL PROBLEMS.

The industrial problems of the present day present themselves under the double aspect of justice between man and man and sympathy with human needs. It is widely thought in some classes that the present working of our industries is unjust to the employed and unduly favorable to the employer. It is obviously not possible for us to enter upon the consideration of such a question in detail; but we think it our duty to press the great principle of the brotherhood of man, and to urge the importance of bringing that principle to bear on all the relations between those who are connected by the tie of a common employment. Obedience to this law of brotherhood would ultimately in all probability prevent many of the mischiefs which attend our present system. Upon this aspect of the industrial problems, wise and helpful counsels will be found in the report.

The other aspect of these problems concerns those classes of the community who are, above all others, commended by our Lord to the loving care of His disciples, the poor. It is undeniable

that poverty is so far from being regarded as a hindrance to the acceptance of the Gospel, that it is on the contrary, the rich as such who are warned that they will find serious difficulty in entering the Kingdom of Heaven. Still the poor have temptations and troubles from which the rich are comparatively free. To give help in such temptations and to lessen these troubles is one of the special duties of the Christian. Of all the duties that our Lord has imposed on us, none can be said to stand higher than this; but while it is one of the most imperative, it is also one of the most difficult. It is certain that no permanent good can be done to those who find the daily struggle for subsistence very severe, unless they themselves will join in the work. But the perpetual temptation of their lives is to throw off their burdens and expect to obtain aid without any exertion on their own part. Many, perhaps the great majority, rise above this temptation and live brave lives of dependence on their own persevering labour. But many sink in the effort and give up all true, manly hope. It is character that they need. They need inspiration. They need to have hope brought to them; they need to be roused to a belief in their power by the help of God to live on higher principles. It is when men of this class are fighting their own battle, against their own weakness, that they can best be aided by thoughtful sympathy and friendly help. But besides these there are not a few who are caught, as it were, in some overpowering current of trouble which they cannot deal with. Such are those who cannot find employment, though often longing to find it. The difficulty of helping these is well known and requires most careful study. And, lastly, there are the physically unable to maintain themselves; sometimes from congenital weakness, sometimes from accident or disease, sometimes, and, indeed, most often, from old age. To instil Christian principle into the great body of Churchmen, to press on them the duty of not only being ready to give and glad to communicate, but of giving their time, their trouble, their careful thought, to the discovery of the best mode of helping individual cases of need, is the task which our Master gives us. We warmly commend to all Christian people the report of our committee on this subject.

INTERNATIONAL ARBITRATION

There is nothing which more tends to promote general employment and consequently genuine comfort among the people than the maintenance of peace among the nations of mankind. But besides and above all considerations of material comfort, stands the value of peace itself as the great characteristic of the Kingdom of our Lord, the word which heralded His entrance into the world, the title which specially distinguishes Him from all earthly princes.

There can be no question that the influence of the Christian Church can do more for this than any other that can be named. Without denying that there are just wars and that we cannot prevent their recurrence entirely, yet we are convinced that there are other and better ways of settling the quarrels of nations than by fighting. War is a horrible evil, followed usually by consequences worse than itself. Arbitration in place of war saves the honor of the nations concerned, and yet determines the question at issue with completeness. War brutalizes, even while it gives opportunity for the finest heroism. Arbitration leaves behind it a generous sense of passions restrained and justice sought for. The Church of Christ can never have any doubt for which of the two modes of determining national quarrels it ought to strive.

We pass from moral questions to ecclesiastical, and first to those which may be called internal.

THE ORGANIZATION OF THE ANGLICAN COMMUNION.

Every meeting of the Lambeth Conference deepens the feeling of the unity which originally made the conference possible, and now gives increasing value to its deliberations. There are differences of opinion amongst us, but the sense of belonging to one body, subject to one Master, striving toward one great aim, grows stronger as the meetings are repeated. In order to maintain and still further develop this unity of feeling we desire first to secure steady and rapid intercourse between all the branches of the Anglican Communion, for it is certain that through mutual knowledge is the only sure basis of all real unity of life. As one step towards this we propose to form a central consultative body for supplying information and advice. This body must win its way to general recognition by the services which it may be able to render to the working of the Church. It can have no other than a moral authority, which will be developed out of its action. We have left the formation of it to the Archbishop of Canterbury, who already finds himself called on to do very much of what is proposed to be done by this council. Beyond this point we have not thought it wise to go. But we desire to encourage the natural and spontaneous formation of provinces, so that no bishop may be left to act absolutely alone, and we think it desirable that, in accordance with the ancient custom of the Western Church, the metropolitans of these provinces should be known as archbishops, recommending, however, that such titles should not be assumed without previous communication to the other bishops of the communion, with a view to general recognition. We think it would be well for the further consolidation of all provincial action that every bishop at his consecration should take the oath of canonical obedience to his own metropolitan, and that

every bishop consecrated in England under the Queen's mandate for service abroad, should make a solemn declaration that he will pay all due honour and deference to the Archbishop of Canterbury, and will respect and maintain the spiritual rights and privileges of the Church of England and of all Churches in communion with her.

RELIGIOUS COMMUNITIES.

On the subject of religious communities we do not consider it to be yet possible to give advice which can be treated as final. We believe that such communities are capable of rendering great services to the Church, and have indeed already done so. But we think more regulation is needed if they are to be worked in thorough harmony with the general work of the Church as a whole. What form such regulation should take requires much further consideration. Meanwhile we express our strong sense of the care that ought to be taken in making sure that no one undertakes the obligations of community life without having, as far as human judgment can ascertain it, a real vocation from God. Whether God means a particular person to live in this particular way is the preliminary question to be determined by the person who asks to be admitted into a community, and by the authority of the community that admits that person. We have requested the committee to continue its labors, and we commend the report to the attention of the Church.

THE CRITICAL STUDY OF THE BIBLE.

We pass on to the consideration of the standards of all our teaching, the Bible and the Book of Common Prayer. The critical study of the Bible by competent scholars is essential to the maintenance in the Church of a healthy faith. That faith is already in serious danger which refuses to face questions that may be raised, either on the authority or the genuineness of any part of the Scriptures that have come down to us. Such refusal creates painful suspicion in the minds of many whom we have to teach, and will weaken the strength of our own conviction of the truth that God has revealed to us. A faith which is always or often attended by a secret fear that we dare not inquire lest inquiry should lead us to results inconsistent with what we believe, is already infected with a disease which may soon destroy it. But all inquiry is attended with a danger on the other side unless it be protected by the guard of reverence, confidence and patience. It is quite true that there have been instances where inquiry has led to doubt, and ultimately to infidelity. But the best safeguard against such a peril lies in that deep reverence which never fails to accompany real faith. The central object of Christian faith must always be the Lord Jesus Christ Himself. The test which St. Paul gives of the possession of the Holy Spirit, is the being able to say that

Jesus is the Lord. If a man can say with his whole heart and soul that Jesus is the Lord, he stands on a rock which nothing can shake. Read in the light of this conviction, the Bible, beginning with the man made in the image of God, and rising with ever-increasing clearness of revelation to God taking on Him the form of man, and throughout it all showing in every page the sense of the Divine Presence inspiring what is said, will not fail to exert its power over the souls of men till the Lord comes again. This power will never really be affected by any critical study whatever. The report of the committee deals, in our judgment, temperately and wisely with the subject, and we think all Christian people will find it worthy of careful consideration.

THE BOOK OF COMMON PRAYER.

The Book of Common Prayer, next to the Bible itself, is the authoritative standard of the doctrine of the Anglican Communion. The great doctrines of the faith are there clearly set forth in their true relative proportion. And we hold that it would be most dangerous to tamper with its teaching, either by narrowing the breadth of its comprehension, or by disturbing the balance of its doctrine. We do not speak of any omission or modification which might have the effect of practically denying an article in one of the creeds, for that would be not only dangerous, but a direct betrayal of the faith. Nevertheless, it is true that no book can supply every possible need of worshippers. We therefore think it our duty to affirm the right of every bishop, within the jurisdiction assigned to him by the Church, to set forth or to sanction additional services and prayers when he believes that God's work may thereby be furthered or the spiritual needs of the worshippers more fully met, and to adapt the prayers already in the book to the special requirements of his own people. But we hold that this power must always be subject to any limitations imposed by the provincial or other lawful authority, and the utmost care must be taken that all such additions or adaptations must be in thorough harmony with the spirit and tenor of the whole Book. We find that many of the clergy, especially in the large towns of England, are troubled with doubts, whether, in the present circumstances of life, especially where population is perpetually moving, infants ought to be baptized when there seems so little security for their due instruction. We desire to impress upon the clergy the need of taking all possible care to see that provision is made for the Christian training of the child, but that, unless in case of grave and exceptional difficulty, the baptism should not be deferred. We consider, further, that the baptismal promises of repentance, faith, and obedience should be made either privately or publicly by those who, having been baptized

without those promises, are brought by our clergy to confirmation by the bishop. Difficulties having arisen in some quarters with regard to the administration of Holy Communion to the sick, we recommend that such difficulties should be left to be dealt with by the bishop of each diocese in accordance with the direction contained in the preface to the Book of Common Prayer, "Concerning the Service of the Church."

READERS USED IN SCHOOLS.

We think it necessary to call attention to the misleading character of many of the statements to be found in those school "Readers" which touch on the history of the Church, and we recommend those on whom responsibility rests to take such steps as they can to secure a truer handling of this important subject.

ENCOURAGEMENT OF THEOLOGICAL STUDY.

There is a general complaint that the facilities provided for theological study in many of the colonies and dependencies of Great Britain are not sufficient, and that there is very little recognition of proficiency in theological knowledge. It is a serious defect in the working of the Church if it fails to produce men who can deal rightly with theological questions. The wrong handling of such questions may easily lead and has often led to serious errors both in doctrine and practice, and ignorance of the subject leaves the Church defenceless against many attacks. The Church cannot fulfil all her duties without having men of learning among her divines, and this especially applies to such a Church as ours, which founds all her teaching on Scripture and antiquity. The great means provided by God for instructing the conscience of the human race is the Bible, and for interpreting the Bible, next after the Bible itself, the study of the writings and practices of the primitive Church is of paramount importance. We cannot use these instruments with effect unless we have a thorough knowledge of both. We, therefore, earnestly commend to all Christian people, and especially to those who are connected by commercial or other relations with the colonies, the duty of aiding and establishing colleges and scholarships for the instruction of colonial students in theology, and we commend to the careful consideration of the Church the question how best to encourage men to give themselves to study, by arranging that some accredited authority shall grant degrees to those who have attained a high standard of proficiency.

THE DUTY OF THE CHURCH TO THE COLONIES.

We have just spoken of one of the duties which the Church owes to the colonies, but there are others of no small importance. It is the duty to the colonies to encourage the freest and fullest communion of spiritual life between the Churchmen at home and the Churchmen abroad, and especially between the clergy.

Clergymen well fitted for colonial service are not always well fitted for home service, and clergymen well fitted for home service are not always well fitted for colonial. And this must to a certain extent, put a restraint on free exchange of clergy between the two services. But subject to this necessary caution it is good for the Church that men should go from the one service to the other, and under proper regulations this ought not to be difficult.

To this claim of the colonies must be added the claim on behalf of some of them for continued and, if possible, increased pecuniary aid. Many of the colonial churches cannot yet stand alone. The provision of colleges and schools, and of endowments for bishoprics and the like, though we are bound to contemplate its withdrawal in course of time, yet must be maintained for the present if we do not wish the work already done to be undone for want of funds. The colonists are our own kin, and we cannot leave them to drift away from the Church of their fathers. And the demands on us will inevitably increase. God is opening to us every day new gates of access to the heathen world, and we must enter those gates, and yet what we are already doing will still need to be done if we are to be true to the call which the Lord is making.

Again, it is our duty, and must continue for some time to be our duty, to do what we can for the Christian care of emigrants on their way, as well as to supply them with letters of commendation addressed to those who will take an interest in their spiritual welfare. And, finally, it is an imperative duty to give all possible assistance to the bishops and clergy of the colonies in their endeavours to protect the native races from the introduction among them of demoralizing influences, especially the mischief of the trade in intoxicating liquors and noxious drugs.

Our duties to the colonies in all spiritual matters are undeniably heavy. But the great task of evangelising the human race is largely put upon us, and we cannot shrink from bearing the burden.

We pass from what is internal concerning the Anglican Communion to what is external.

THE UNITY OF THE CHURCH.

On the unity of the Church our committee has not been able to propose any resolutions which would bind us to immediate further action. A committee has been appointed to open correspondence with a view to establish a clearer understanding and closer relations with the Churches of the East. The Archbishop of Canterbury has been requested to appoint committees to look into the position of the *Unitas Fratrum* and the Scandinavian Church, with both of which we desire to cultivate the most friendly possible relations. We recommend also that every opportunity be taken to emphasize the Divine purpose of visible unity amongst Christ-

ians as a fact of revelations. We recommend that committees of Bishops be appointed everywhere to watch for and originate opportunities of united prayer and mutual conference between representatives of different Christian bodies, and to give counsel where counsel may be asked—these committees to report to the next Lambeth Conference what has been accomplished in this matter.

Above all we urge the duty of special intercession for the unity of the Church in accordance with the Lord's Own Prayer, as recorded in the Gospel of St. John.

REFORMATION MOVEMENTS OUTSIDE OUR COMMUNION.

We recognize with warm sympathy the endeavours that are being made to escape from the usurped authority of the See of Rome as we ourselves regained our freedom three centuries ago. We are well aware that such movements end in quitting not merely the Roman obedience, but the Catholic Church itself, and surrendering the doctrine of the sacraments, or even some of the great verities of the creeds. But we must not anticipate that men will do wrong until they have begun to do so, and we feel some confidence in expressing our warm desire for friendly relations with the whole Catholic Community in Germany, with the Christian Catholic Church in Switzerland, and with the Old Catholics in Austria; our attitude of hopeful interest in the endeavour to form an autonomous Church in Mexico, and in the work now being done in Brazil, and our sympathy with the brave and earnest men (if we may use the words of the Conference of 1888) of France, Italy, Spain, and Portugal, who have been driven to free themselves from the burden of unlawful terms of communion imposed by the Church of Rome.

FOREIGN MISSIONS.

Lastly, we come to the subject of foreign missions, the work that at the present time stands in the first rank of all the tasks we have to fulfil. We have especial reasons to be thankful to God for the awakened and increasing zeal of our whole communion for this primary work of the Church, the work for which the Church was commissioned by our Lord. For some centuries it may be said we have slumbered. The duty has not been quite forgotten, but it has been remembered only by individuals and societies; the body as a whole has taken no part. The Book of Common Prayer contains very few prayers for missionary work. It hardly seems to have been present to the minds of our great authorities and leaders in compiling that book, that the matter should be in the thoughts of everyone who calls himself a Christian, and that no ordinary service should be considered complete which did not plead amongst other things for the spread of the Gospel. We are beginning, though only beginning,

to see what the Lord would have us do. He is opening the whole world to our easy access, and as He opens the way He is opening our eyes to see it, and to see His beckoning hand.

In preaching His Gospel to the world we have to deal with one great religious body, which holds the truth in part but not in its fulness, the Jews; with another which holds fragments of the truth imbedded in a mass of falsehood, the Mahomedans; and with various races which hold inherited beliefs, ranging down to the merest fetichism. In dealing with all these it is certainly right to recognize whatsoever good they may contain. But it is necessary to be cautious, lest that good, such as it is, be so exaggerated as to lead us to allow that no purified form of any one of them can ever be in any sense a substitute for the Gospel. The Gospel is not merely the revelation of the highest morality, it reveals also the wonderful love of God in Christ, and contains the promise of that grace given by Him, by which alone the highest moral life is possible to man. And without the promise of that grace it would not be the Gospel at all.

The Jews seem to deserve from us more attention than they have hitherto received. The difficulties of the work of converting the Jews are very great, but the greatest of all difficulties springs from the indifference of Christians to the duty of bringing them to Christ. They are the Lord's own kin, and He commanded that the Gospel should first be preached to them. But Christians generally are much more interested in the conversion of the Gentiles. The conversion of the Jews is also much hindered by the severe persecutions to which Jewish converts are often exposed from their own people, and it is sometimes necessary to see to their protection if they are persuaded to join us. It seems probable that the English-speaking people can do more than any other in winning them, and, although Jewish converts have one advantage in their knowledge of their own people, yet they are put at a great disadvantage by the extremely strong prejudice which the Jews entertain against those who have left them for Christ. It seems best that both Jews and Gentiles should be employed in the work.

For preaching to the Mohammedans very careful preparation is needed. The men who are to do the work must study their character, their history, and their creed. The Mohammedans must be approached with the greatest care to do them justice. What is good in their belief must be acknowledged to the full, and used as a foundation on which to build the structure of Christian truth. They have been most obstinate in opposing the Christian faith, but there seems now to be openings for reaching their consciences. It is easier for them to join us than it was. In some lands the intolerance

ance, which was their great bulwark, is showing indications of giving way. In India the Christian and Mahammedan meet on equal terms, and a Mohammedan can become a Christian without danger to his life. It seems as if the time for approaching them had come, and that the call to approach them was made especially on ourselves. To this end it is necessary that we should have the services of men specially trained for the purpose. Such men will, as it seems, be most effective if working from strong centres, such as are to be found in Delhi, Lucknow and Haidarabad (Deccan). To find such men and urge them to the work, to provide for their thorough training in proper colleges, and to send them forth, never singly, but, if possible, in large groups, appear to be the best means of dealing with the whole Mahammedan body.

The remaining religions of the world require a varied treatment in accordance with the circumstances of each particular case. It is often said that we ought to aim at developing native churches as speedily as possible. But it is necessary to move with caution in this matter. It is of real importance to impress the converts from the first with a sense that the Church is their own and not a foreign Church and for that purpose to give them some share in the local management and the financial support of the body which they have joined. But before it is justifiable to give them independent action, it is necessary to wait until they have acquired that sense of duty which is needed to keep them in the right way. They must have learned to realize the high moral standard of the Gospel in their ordinary lives, and they must have learned to fulfil the universal duty of maintaining their own ministry. Nothing ought to be laid on them but what is of the essence of the faith or belongs to the due order of the Catholic Church, but they should be perpetually impressed with the necessity of holding the Catholic faith in its integrity, and maintaining their unity with the Catholic body. That unity should be sought first in the unity of the diocese, and when members of the Church move from diocese to diocese they should be supplied with letters of commendation to persons who will interest themselves in the spiritual welfare of such travellers.

The work of foreign missions may occasionally bring about apparent collision between different churches within our communion.

In all such cases pains should be taken to prevent, as far as possible, the unseemliness of two bishops exercising their jurisdiction in the same place, and the synods concerned ought, in our judgment, to make canons or pass resolutions to secure this object. Where there has been already an infringement of the rule, the bishops must make all the endeavours they can

to adjust the matter for the time. In all cases we are of opinion that if any new foreign missionary jurisdiction be contemplated, notification be sent to all metropolitans and presiding bishops before any practical steps are taken.

We think it our duty to declare that in the foreign mission field where signal spiritual blessings have attended the labours of missionaries not connected with our communion, a special obligation has arisen, to avoid as far as possible, without compromise of principle, whatever tends to prevent the due growth and manifestations of that "unity of the spirit" which should ever mark the Church of Christ.

In conclusion we commend to the consideration of all our churches the suggestions contained in the report of the committee on foreign missions as to the relation of missionary bishops and clergy to missionary societies.

We have now said what we have to say. We have, throughout our deliberations, endeavored to bear in mind the great work that we are engaged in doing and the presence with us of the Lord and master who has given us this work to do. The effort to counsel one another and to counsel the members of the Church throughout the world, has drawn us consciously nearer to Him whom we have been desiring to serve. We pray earnestly that as He has been with us in our deliberations, so also He may be with us in all our attempts to live and to labor in the same spirit of devotion. We know that we can do nothing without Him, and we pray that the knowledge may perpetually lift our thoughts to His very self and inspire our work with the zeal and the perseverance, with the humility and the self-surrender which ever characterize His true disciples; so that we all may be able to abide in Him and to obtain His loving promise to abide in us.

Signed on behalf of the conference,

F. CANTUAR.

C. J. GLOUCESTER, Registrar.

RANDALL WINTON,) Episcopal

G. W. BATH & WELL,) Secretaries.

F. W. PENNEATHER, LL. D., Lay Secretary.

July 31, 1897.

Bishop Bickersteth, of South Tokyo, was a conspicuous figure in the East an mission field. Since the war between Japan and China great interest has been taken in the work of the Church in Japan which has brought into prominence the singular devotion, energy and sweetness of character of Bishop Bickersteth. His death will be keenly felt by his small but increasing flock in Japan. The Canadian Church Mission is in his diocese.

Professor Butler, of King's College, has been appointed Professor of Civil Engineering at Kingston Royal Military College.

The Church Observer.

FORMERLY "OUR CHURCH MONTHLY"



Issued on the first of week each month.

All communications for editorial or business departments to be addressed,

J. A. STANSFIELD,
SPRINGHILL MINES, N. S.

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

SUBSCRIPTION 50 CENTS A YEAR.

There is only one vacant parish in the Diocese of Nova Scotia,—Summerside, P. E. I.

The ladies of Chester are making a vigorous effort to raise funds for the purchase of a new furnace for the Rectory. Twice a week they open an ice cream saloon which is well patronized. Over \$100. have been raised in this way during the summer.

We lately passed through Hubbard's Cove, and were quite pleased with the greatly improved appearance of the Parish Church. The rector Rev. J. W. Norwood, collected \$425 last summer, and in the July issue of the CHURCH OBSERVER made an appeal for help in raising the \$300. needed to complete the work. We hope there will be a liberal response to the appeal.

Our readers will confer a favor on the Editor by sending items of parish news for publication. We wish to have a reliable and regular correspondent in each parish and if the clergy or any of our friends can secure for us the assistance of such we shall be delighted. A copy of the paper and addressed envelopes are supplied to all regular correspondents.

The congregation of Newport Parish Church are doing their best to raise money to build a new church in the village. We have visited the parish several times and can assure our readers that by responding to the appeal published elsewhere in this issue they will be helping a deserving band of faithful Church workers.

There was a grand garden party on the Rectory grounds, Chester, on the 13th of August. The garden was very prettily illuminated and made a very pretty picture. A large number of visitors from Chester and Lunenburg were present and the affair realized a net profit of over \$140. which amount will pay for the the fine new Rectory Barn.

Jacob Khadder, a native of Jerusalem and a Student of King's College, Windsor, N. S., gave very interesting lectures on Jerusalem, Ancient and Modern, and a Bethlehemite wedding, at Mace's Bay school house on the 19th. and 20th. inst. The lectures were well attended. The proceeds, amounting to \$20.25, were equally divided between Mr. Khadder and Trinity church.

Rev. W. E. Gelling, Rector of Bridgewater, has been spending his vacations in the great Northwest. He was expected home last week.

Rev. Dyson Hague left Halifax to reside in Toronto, on Tuesday last. A farewell meeting under the auspices of the Young People's Society, was held in Argyle Hall on Friday, Aug. 27th.

The Rev. W. J. Armitage, the new rector of S. Paul's, Halifax will preach farewell sermons at S. Catherines, Ont. on Sunday Sept. 19. He expects to reach Halifax on the 21st.

Whiston & Frazee's Commercial College is practical, up to date, and has a full staff of experienced teachers. For free catalogue send to
S. E. Whiston,
95 Barrington Street, Halifax.

An important encyclical from the Bishops recently in conference at London, England, has been published, and we print it in full this month. We hope all our readers will read and ponder it carefully, for it is full of strong meat.

It is encouraging to those battling for the betterment of the human family to find the leaders of the Church giving due prominence and careful consideration to several perplexing, but surely solvable, social problems.

The "Sign of the Cross" is a monthly illustrated magazine published by the Sococem Press for general distribution in the Sunday Schools, and for parish localisation. In parcels of more than ten copies the subscription rate is only 15 cents a year for each copy. We shall be glad to send sample copies.

Maritime Convention of the Brotherhood of S. Andrew.

TO BE HELD AT HALIFAX, N. S., OCTOBER 2nd. AND 3rd., 1897.

The men of the Brotherhood in Nova Scotia, New Brunswick and Prince Edward Island having realized the blessings to be derived from meeting together in Conference. such as flowed from that held in St. John, N. B., in October, 1895, have decided to hold a similar meeting in Halifax on the above dates, when it is hoped a large gathering will assemble. It is not the intention by any means to prevent men from attending the great International Convention at Buffalo, October 13th. to 16th., that October 1st. and 2nd. have been selected, but rather to so inspire men in the far East with a two days of meeting that the desire to proceed to the larger and more important and beneficial days at Buffalo will seize upon their hearts. An exhibition on a large scale is being held at Halifax just previous to October 2nd. and excursion rates by steamer and rail will make it easy for the men of the three Provinces to attend, and it is hoped as well to secure representatives from Toronto and New York, the headquarters of the Brotherhood in Canada and the United States. Hospitality will be provided by the Church people of Halifax. A programme has been drawn up, and the most important subjects helpful for discussion have been selected, with prominent speakers to press the points home. Among others will be noticed His Lordship Bishop Courtney, the Very Rev. Dean Partridge, Ven. Archdeacon Brigstocke, Rev. C. G. Abbott, Rev. E. Underwood, Rev. H. H. Pittman, Rev. V. R. Harris, and others of the clergy with as many laymen from both Dioceses. The prayers of the Brotherhood at large are asked on behalf of this Convention, that it may be a power for good.

Some Christian names and their meanings.

This is to be taken as a granted verity, that names among all nations and tongues are significant, and not vain, senseless sounds."

- Albert, all bright.
- Alfred, all peace.
- Alexander, helper of men.
- Ambrose, immortal.
- Andrew, manly.
- Anthony, flourishing.
- Anselm, defence of authority.
- Arnold, honest.
- Richard, powerful and rich disposition.
- Robert, famous in counsel.
- Roger, quiet, or strong counsel.
- Stephen, crown.
- Theodore, God's gift.
- Theophilus, a lover of God.

- Arthur, (from Arcturus), the Bear constellation.
- Augustine, increasing.
- Basil, royal.
- Benjamin, son of the right hand.
- Charles, strong, valiant.
- Christopher, carrier of Christ.
- Clement, gentle.
- Cuthbert, clear skill or knowledge.
- David, beloved.
- Edgar, happy, or blessed honour or power.
- Edmund, happy or blessed peace.
- Edwin, happy victor.
- Edward, happy keeper.
- Ernest, severe.
- Ethelbert, noble renowned.
- Everard, well reported.
- Felix, happy.
- Francis, free.
- Frederick, rich peace.
- Gabriel, man of God.
- George, husbandman.
- Godfrey, God's peace.
- Gregory, watchful.
- Henry, ever rich and powerful, or rich lord.
- Harold, love of the army.
- Herbert, famous lord.
- John, gracious.
- Laurence, flourishing like a bay-tree.
- Leonard, lion-like disposition.
- Nicholas, conqueror of the people.
- Osmund, house-peace.
- Oswald, house-ruler or steward.
- Timothy, honouring God.
- Vincent, victorious.
- William, defence to many, or willing defender.
- Wilfred, much peace.
- Abigail, the father's joy.
- Agatha, good.
- Agnes, chaste.
- Alice, noble, or defenderess.
- Anna, gracious.
- Amy, beloved.
- Beatrice, blessed.
- Blanche, white or fair.
- Bertha, bright and famous.
- Clara, clear and bright.
- Dorothy, the gift of God.
- Eleanor, pitiful.
- Elizabeth, peace of the Lord.
- Edith, happiness.
- Florence, flourishing.
- Gertrude, all true and amiable.
- Joyce, merry, pleasant.
- Isabel, peace of the Lord. (This is the same name as Elizabeth).
- Katharine, pure.
- Lucy, bright.
- Mabel, lovable.
- Margaret, pearl.
- Mary, exalted.
- Muriel, sweet perfume.
- Sophia, wisdom.
- Sarah, lady.
- Susan, lily.
- Theodosia, God's gift.
- Winifred, beautiful countenance, or win peace.

—From "Cymden's Remains Concerning Britain."

I would not despise the day of small things, but I almost despise the day of small men and small schemes. God often uses men of small stature, but God seldom uses small men in the development of any mighty enterprise.—Gen. G.

c I had conceived a great prejudice against missions in the South Seas, but I had no sooner come here than that prejudice was at first reduced and at last annihilated.

—Robert Louis Stevenson.

The Song of the Red Cloak

*Founded on an incident in the history
of Chester, N. S.*

Come listen, good folk, to the song
of the cloak.

The cloak of red and gray;
Hear how it saved the little town
That nestles where the hills slope
down
To deep blue Chester Bay.

'Twas in times of strife far unlike
tho' life

That Chester knows to-day;
The Revolution then was new,
And oft some bold New England
crew
Came into Chester Bay.

Then was time of dread, for the
strangers led
The flocks and herds away;
And old men raged, while women
wept
For husbands strong whom battles
kept
Afar from Chester Bay.

So old Captain Mill on Blockhouse
Hill,

One bright, cool day in May,
Seeing a Yankee vessel sweep
By Tancook's isle, whose low
shores keep
The mouth of Chester Bay,

Cried aloud in wrath: "Since this
village hath
But weak old men to say

That Chester still shall keep her
own,

We'll man the block-house all alone
For King and Chester Bay."

Even as he spoke, there suddenly
broke

From children at their play,
A wild, shrill cry, "A privateer,"
Echoed by voices hoarse with fear
For peaceful Chester Bay.

From houses and stores, the peo-
ple in scores

Poured forth in their dismay;
The old men turned to Blockhouse
Hill,

Longing for strength and old-time
skill,

To guard their Chester Bay.

While the women sad—some quick-
ly clad

In their long, soft cloaks of
gray,—

Hushing the wailing children fled
To woods beyond the harbours
head,
The head of Chester Bay.

As into this throng, with his pur-
pose strong,

The Captain made his way,
His quick eye saw the linings red
Of the women's cloaks as on they
sped
Away from Chester Bay;

And his face grew bright with a
sudden light:—

His words were almost gay:
"Quick, quick, good women, turn
your cloaks,
Here's a chance for a right good
hoax,
To aid our Chester Bay."

The women obeyed. As they stood
arrayed

In red instead of grey,
The Captain spoke,—and up and
down

They bore a message through the
town

That lies by Chester Bay.

Then to Blockhouse Hill strode
old Captain Mill,

And where the cannon lay,
He helped the few old men and
weak

To load the weapon that should
speak
For lonely Chester Bay:

While from every street came the
sound of feet

From squads, in scarlet gay,
Of women marching calm and
still

Along the shore and up the hill
That guards blue Chester Bay.

Then the cannon spoke, and the
water broke

Before the ship in spray,
As—sails half-furled, the long-
boat manned—

Swiftly she glided toward the land,
The point in Chester Bay.

Oh, but could it be that the crew
did see

The brilliant red array?
The sails, half-furled, fast fluttered
out,

With helm hard down she came
about,

The ship in Chester Bay."

"Now God be praised," and the
Captain raised
His hands in solemn way,
"The Yankees think the Redcoats
here,

Every woman a grenadier,
And saved is Chester Bay."

'Twas just as he said, for with
sails outspread

The vessel stood away;
But, e'er another sun went down,
Burnt and sacked was Lunenburg
town,

Across still Chester Bay.

Now ended, good folk, is the song
of the cloak,

The cloak of red and gray,
'Twas thus it saved the little town
That nestles where the hills slope
down

To deep blue Chester Bay.

—GEO. P. BAKER:

From the Youth's Companion.

Missionary Conference.

The regular biennial Missionary
Conference, for the Diocese of No-
va Scotia, under the management
of a committee of the Synod, the
Lord Bishop, Chairman, will be
held on Wednesday and Thursday
September 15th and 16th, at Char-
lottetown, P. E. I.

An introductory service will be
held on Tuesday evening, 14th
inst, when most of the visitors will
have arrived, in St. Paul's Church,
at 7.30 Special preacher—to be
announced later.

At the conclusion of the service
a reception will be given to the
visiting clergy and lay delegates
in St. Paul's School Room.

The Conference will be held in
the School Room of St. Paul's
Church.

PROGRAMME.

WEDNESDAY, SEPTEMBER 15th.

10 o'clock to noon.

Subject:—Apostolic Missions and
their Methods.

Paper by Rev. Canon Vroom, B.D.

Speakers { Rev. Provost Welch,
 { Rev. J. T. Bryan.

3 to 5 p. m.

Subject:—The Missionaries to Iona and Northumbria.

Paper by Rev. Canon Brock, D.D.

Speakers { Mr. A. B. Warburton.
 { Rev. G. Haslam, M.A.

8 p. m.—MISSIONARY MEETING.

Missionaries in Cape Breton—

Rev. W. J. Lockyer, L. S. T.

Unworked Missions in Nova Scotia—

Rev. T. C. Mellor.

Algoma and the North West—

Rev. Arthur Lea.

Japanese Missions—

Rev. F. Wilkinson, B. A.

THURSDAY, SEPTEMBER 16th.

10 o'clock to noon.

Subject:—European Missions to North America.

Paper by Rev. James Simpson.

Speakers { Rev. E. P. Hurley.
 {

3 to 5 p. m.

Subject:—Missionary Work of XIX Century.

Paper by Mr. F. W. Hales.

Speakers { Rev. E. P. Crawford,
 { M. A.
 { Mr. C. Palmer, Q. C.

7.30 p. m.

The Conference will close with Evening Prayer and Special Sermon by Rev. Provost Welch, of Trinity College, Toronto, at St. Peter's Cathedral.

There will be a celebration of the Holy Communion on Wednesday and Thursday mornings, at 8 o'clock, at St. Paul's Church, and at St. Peter's Cathedral at 7.45.

Clerical and lay delegates desiring hospitality will kindly notify H. C. Cundall, Esq., Charlotte-town, as early as possible of their intention to be present.

ANDOVER, N. B.

The new church erected during the past year by the Church of England congregation here was opened on August 1st for public worship. The Rev. Mr. Neales, who was up to a few months ago rector of this parish, but who is now in charge of the parish of Sussex, returned to officiate at the opening service, and was assisted by Mr. Gillies, lay reader, lately from King's College, N. S., who has been conducting the services in the absence of the Rector. In spite of wet weather the morning and evening services were well attended and the church was well filled. A full choir rendered music which was heartily appreciated. The chancel as well as the body of the church, was decorated with potted plants and the communion table was embowered with flowers. It is now but a little over a year since ground was broken for the foundation of the nearly completed house of worship, which stands as a monument to the energy and will of a congregation which has worked with a whole-heartedness and power seldom excelled. As it stands the church has but a small debt remaining, and the prospects are good for the balance being paid off before the fall. It is hoped that consecration will take place in a few months, after the return of Bishop Kingdon from England. Two other new churches in the country, the one at Four Falls and one at Glenburne, will be consecrated at the same time. A new rector is soon to be selected to take Mr. Neales' place, who in leaving to take up his Sussex duties, carries with him the love and esteem of the congregation among whom he had labored during the three years past.—*Church Evangelist.*

DEATH OF REV. ARTHUR WOOD.

The many friends of Rev. Canon Arthur Wood, of St. John's, Newfoundland, will be pained to hear of his death, which recently took place. He suffered acutely from an abscess in the liver, and although very weak, proceeded to Philadelphia in the hope of obtaining relief by an operation. This was performed and for a short time he appeared to be better, but he shortly succumbed to the disease. The late canon was educated at King's College, Windsor N. S., graduating with first-class honors in mathematics the same year as the Revs. Archdeacon Kaulbach, Pryor, Wilkins and Bullock, all well known and prominent men of the Church. He was ordained in 1866 by the late Bishop Binney, to St. James' parish, Pictou, where he earned the esteem of all who came in contact with him. After a few years spent in Pictou, he returned to St. John's to assist his father, the Rector of St. Thomas, where he remained until shortly before his death. The late divine was remarkable from his boyhood for the purity of his life. At St. John's he was the vitalizing spirit of a large and varied Christian work, embracing five mission churches, in which he was assisted by two clergymen.

His charge included 2,400 adherents, and such was his activity that it is fair to say that he was intimately acquainted with them all. The Church in her synods and councils loses a debater of a high order, yet one whose conscientious acumen sought only what was valuable in controversy, the ascertainment of truth, while his conciliatory manners and the broadmindedness leave a gap in the ranks which all true hearts

will deplore. His Church at St. John was the only Anglican edifice which escaped the disastrous fire of 1892, on which occasion, with characteristic kindness, he placed it at the bishop's disposal for services in connection with the other parishes. A few years ago he made a trip across the continent, visiting Montreal, where he renewed his acquaintance with many of his old parishioners, to their great pleasure. He was the guest of the Very Rev. Dean Carmichael while in Montreal. He was married to Miss King, of Windsor, N. S., who is now left a sorrowing widow to mourn his loss. The kindly, simple life, the hearts made happy by his passing, are the true witnesses of the nobility of the man who has fought the fight, run the race and kept the faith.

FAREWELL TO MR. HAGUE.

S. PAUL'S CONGREGATION SAYING GOOD-BYE TO THEIR RECTOR AND MAKING PRESENTATIONS.

The congregation of S. Paul's church had a farewell social at Argyle hall last evening to bid a first good-bye to Rev. Dyson Hague and Mrs. Hague, who for seven years, have labored so successfully in behalf of S. Paul's church. There was a very large attendance of members of the Church. Rev. N. I. Perry, assistant rector, was in the chair, making an excellent presiding officer, and delivered a capital introductory address. The Misses Harrington played an instrumental selection. Then was an address and presentation on behalf of the congregation. The testimonial consisted of a handsome silver service and salver. Rev. Mr. Hague feelingly replied. R. Dimock on behalf of the brotherhood of St. Andrew, read an ad-

dress. Then came refreshments served by the ladies.

The second part of the program opened with another selection by the Misses Harrington. The Mission Bible class, represented by Mr. Winfield, joined in the expression of appreciation of Mr. Hague, and accompanying their address was a very pretty parlor clock. On behalf of the Sunday School, Mr. Schaefer read an address, and the flower committee, through Miss Share, gave to Mrs. Hague a bouquet. Speeches were made by Messrs Evans, Mowbray, Blackadar, Dimock and Clayton.

Before the singing of the parting hymn and the benediction, Rev. Mr. Hague made a personal explanation. He said that a few months ago nothing was further from his thoughts than that he would leave Halifax, and now that he is going it is only from a sense of duty. He had on three different occasions been offered what, from a material point of view, were much better charges, but these had been instantly declined. It was not because of his own desire or because his wife wished a change that he now leaves, but because he believed God called him.—*Its Herald.*

PARRSBORO.

The Induction of the Rector took place on Aug 4. In the absence of the Archdeacon and Rural Dean the Rev. C. W. Wilson, Rector of Springhill, conducted the services.

The Rectory has been papered and painted throughout. The wardens have also had a new fence of cedar posts and chains placed around the Rectory grounds. It has made the beautiful grounds of the Rectory look still more pretty.

The wardens, (W. A. Hern and R. Aikman), and the vestry clerk (Stuart Jenks, LL. B.) have succeeded in getting the envelope system in good working order. The collections are more than double what they were at corresponding dates during other years.

On August 19 the children of the Sunday School had the annual picnic. On other occasions they had gone over the Bay, but this year a change was made and they went by road to Fox Point, a most beautiful spot and well adapted for a picnic. Races were for prizes, many of which were kindly given by Mrs. Berryman, others of the congregation contributed to the picnic fund. Capt. Nordby and Mr. R. Aikman were indefatigable in their exertions to make the day a success.

The thanks of all are due to Miss Brown who was unwearied in her labours for the comfort of the children.

On the evening of Aug. 24 a grand Japanese Concert was given by the children of the Sunday School. The Topsey-turvey song which the children sang when "standing on their heads" was well received. The features of the evening were the Japanese Umbrella Song (in costume), and a Fan Drill (in costume). Master Robbie Smith was well received in his whistling song. Miss Sophie Dersch was encored by a delighted house and in a wonderful manner gave "I wish I was a boy." The concert realized more than \$30.00.

Miss Isabel Aikman and the Misses Woodworth are to be congratulated on the great success which has attended their labors. Master Willie Day made an ideal chairman. Mrs. Johnston was accompaniest.

SPRINGHILL.

The Ven. Archdeacon Kaulbach paid an official visit of inspection to the River Philip churches during the month, accompanied by the Rev. W. Desbrisay who holds Sunday services in the mission.

In consequence of the slackness of work and discharge of many miners the congregation has lost a large number of its members who went to the United States.

The Church Women's Missionary Society intend to have a sale during the month of October in aid of missions, and hope that the whole congregation will take an active interest in the matter.

During the past three months the hospital staff has been very busily engaged. There were ten patients in the hospital during the month of July. Six patients are now in the hospital, and one of the hospital nurses is engaged in one of the homes in town. A few endowed beds are very necessary.

The kindergarten and private school re-open Sept. 1st. Miss M. Ancient, Miss Humphrey and Miss L. Hayward are the teachers. The cooking and sewing schools will re-open Oct. 1.

A FEW FACTS ABOUT NEWPORT PARISH.

The parish dates from 1762. Before King's College was founded, and before Windsor and other now flourishing parishes were organized, the Gospel was preached and flourished in Newport.

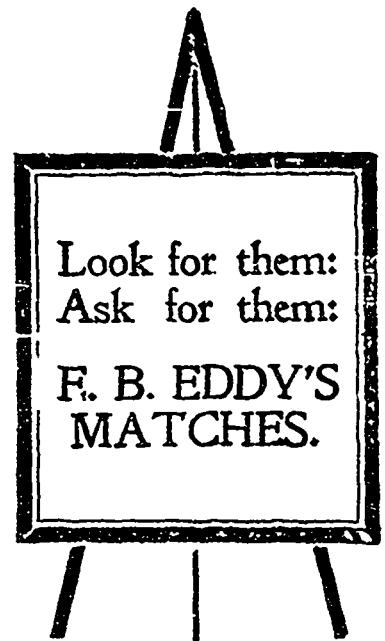
After the expulsion of the French, and in consequence of the proclamation of Governor Lawrence, a large immigration from Boston, Rhode Island, etc., arrived in Nova Scotia, many of whom settled in Newport. Upon the request of Gov. P. Ser, the S. P. G.

sent Rev. Mr. Bennet to minister here and at Falmouth, Horton, etc., in 1762. In 1777 the Rev. Mr. Ellis reports "the congregation at Newport larger than at any other station." After the founding of King's College in 1790, for reasons supposed then to be justifiable, the presidents, Drs. Wm. Cochran and Charles Porter, took charge of Newport; and though the services of religion were regularly held, little or nothing was done in other branches of parochial work, and interest in the church declined. In 1790, a church on the summit of a hill was commenced, and finished and consecrated 36 years afterwards. It would seem as if Newport was in some measure neglected for many years. In 1835 the Rev. R. J. Uniacke was appointed, and under this pious and much loved clergyman, and the earnest clergymen that followed him [among whom were Rev. H. Spike, Rev. Professor Geo. W. Hill, (late of St. Paul's, Halifax) Rev. J. J. Hill, Rev. Dr. Blackman, Rev. H. Pryor Almon, Rev. H. Howe and Rev. K. C. Hind] an interest was kept up, and the spiritual interest of the people looked after.

In the meantime the village of Brooklyn had sprung up, and became the business centre of the parish. The Methodists and Presbyterians pulled down their old buildings and built in the village. They have now large congregations. Owing to the isolated position of St. James' Church and other causes, the interest in Church work had somewhat waned, and the congregation is small. Several efforts were made to remove the church or build in the village; but nothing was done. Over three years ago the present Rector was appointed. The parishioners being few, and generally poor, little

could be expected from them in the way of money; but the ladies set to work, and for three years, by making articles and holding sales, etc., have succeeded in raising over \$1,100. Our friends of other denominations have most generously shown their sympathy by most highly appreciated help.

To put us in a position to begin building we ought to raise this year \$1,000, and we confidently appeal to a generous Christian public to help us. Our people are awakening, and will do what they can. The few descendants of the first promoters of the church—the



Mumfords, Shaws, Woolavers, Cochranes, Parkers, and other warm-hearted Christian men and women, are warmly attached to the church of their forefathers, and by a most commendable spirit of self-sacrifice and beneficence are endeavouring to keep the Church and her principles alive, and deserve the encouragement of your help. Don't withhold it. The Bishop warmly sanctions the project.

We hope you see your way to help us, even in a small way. Any sum or articles for sale will be most gratefully received by any of the undersigned.

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HALIFAX.

A very successful entertainment was held in aid of S. Augustine's Mission, in July. Some well-known musicians and vocalists from the city gave their aid, and the financial result was more than satisfactory.

The following week a number of our musical and literary performers gave their services at an entertainment held at S. James' School-house, head of N. W. Arm, the object being the purchase of an organ for the use of the S. School. This concert was well patronized, and realized quite a sum of money.

On the evening of Sunday, Aug. 1st, a special service was held at S. James' church, at which Rev. Mr. Le Moine, the Rector of the parish, officiated. The church was quite filled, and the service most hearty and devout. The Rector's text was from Ps. LXXIII, vv. 16-17, on the Sanctity of the House of God. S. James' has been made the recipient of a beautiful carpet

for the chancel, the gift of Lady C. Hibbert Tupper, and the congregation have provided a crimson dorsal hanging, and also put in new windows, which are a great improvement to the church.

An old and respected parishioner of S. George's lately passed away. Mrs. Wright has long been connected with good works in the parish, and will be greatly missed and regretted.

Her funeral service was largely attended. The choir sang hymns 230 and 401, A. & M., and chanted the 90th Psalm. Among the floral offerings to her memory was a cross from the Daughters of the King.

From the Weekly Monitor.

BELLEISLE, AUG. 6.

FLOWER SERVICE AT S. MARY'S CHURCH.

Looking over the *Monitor's* Items from Belleisle, I find no mention made of the flower service held in S. Mary's church on the afternoon of the first instant. This unique and interesting service was introduced into this parish by the present rector, and if for no other reason, it has proved to be of much value and interest to many of the *Monitor's* readers because so prominent a part is taken in the ceremony by the children of the Church. The procession headed by a young lad in surplice, carrying a processional cross, others carrying appropriate banners, and each a bouquet of rich flowers, started from the west door of the church, wending its way by the middle isle to the chancel, accompanied by the inspiring music of Sullivan's "Onward Christian Soldiers." After depositing the cross and banners all took seats in good order, and divine service proceed-

ed. At the appointed time the several bouquets were gathered from the children and placed into a frame-work by young ladies, till a beautiful Latin cross was formed. This was placed, by the Rector, upon the Altar, the choir singing "Praise God from whom all blessings flow." The Rector preached from the well known scripture "Faith is the substance of things hoped for, the evidence of things not seen," an excellent discourse, evidently keeping in view the capacity and intelligence of the people to understand him. Very instructive illustrations were drawn from the lives of those pre-eminent patriarchs Noah, Abraham and Jacob.

During the service a pleasing and effective solo, to the words of Wesley's beautiful hymn "Jesus lover of my soul" was rendered by Mrs Harry Bustin. Mrs Lyall presided at the organ.

Touching allusion to the memory of the late Mrs Wade, was made by the Rector, and the very happy and fitting custom of placing the floral cross upon the grave of the last deceased member of the church was duly and reverently performed.

A pair of handsome brass candleabra have recently been placed upon the altar of St. Mary's by Miss Wade in memoriam.

The stained glass, furnishings, altar and arrangements of this church are in every way calculated to aid the worshipper in praising God. The situation is beautiful.

BEAVER HARBOR.

The Archdeacon of the Diocese favoured this parish with a visitation. We are gratified to be able to state that his report was very favourable with regard to repair of

Church buildings, state of surplices and altar linen, etc. All were much encouraged by his sound advice with regard to parochial matters, which the parish will no doubt as far as possible carry out. It is a matter of great satisfaction that the Archdeacon was able to report favourably upon the books, church furniture, and also upon the good condition of communion plate and altar linen. It is pleasing to hear that in the Archdeacon's opinion the parish registers are in good condition and that the entries are made with care and regularity.

The marriage of our young friends Blanchard St. Claire to Sarah Hartling was celebrated on the evening of the 21st of July in the Parish Church. Miss Hartling, who was a member of S. James' choir was the recipient of many useful and ornamental presents. The church was tastefully decorated for the occasion. Archdeacon Kaulbach kindly read closing exhortation and the ceremony was read by the Rector. A large number of relations and friends were entertained at the home of the bride's father, Mr. Samuel Hartling.

John William Whitman and Edna Renney were also married at Beaver Harbor on the 14 inst. The Rector performing the ceremony and many friends being in attendance were hospitably entertained.

Amid these festivities we are reminded of the uncertainty of human existence and the presence of death has again cast a shadow over part of the community. The sudden and unexpected death of Samuel Helpard of Sheet Harbor who succumbed to heart disease while setting a net in a lake near Sheet Harbor, will call forth the sympathy of all in the neighbour-

hood. The deceased leaves a widow and nine children, the eldest but fifteen years of age. Any person desiring to send assistance to the widow (which is much needed) may communicate with the Rector or with Wm. Rutledge, chapel warden at Sheet Harbor.

ST. GEORGE'S RURAL DEANERY.

The regular quarterly session of this Deanery was held at the mission of Halifax Cove on August 10th and 11th.

The opening service was held on Tuesday evening and consisted of shortened evening Prayer said by Rev. E. P. Hurley, and the following series of addresses:—

“Christ in the individual,”

Rev. L. J. Donaldson.

“Christ in the Home Life.”

Rev. F. C. Berry.

“Christ in the Daily life outside the Home,”

Rev. Rural Dean Mellor.

On Wednesday morning the regular Deanery service was held at 10.30 o'clock with the administration of Holy Communion. The Rural Dean was the Celebrant assisted by Rev. E. P. Hurley. The “ad clerum” sermon was preached by the Rev. E. P. Hurley. It was a most able and eloquent address founded on St. John VIII 31-36 and will long be remembered by those who were privileged to hear it.

The chapter meeting took place at the residence of Mrs. Henderson in the afternoon at 2 o'clock. Besides transacting considerable business an interesting discussion took place on the subject “The rubrics of the Prayer Book.” This was introduced by the Rev. Rural Dean while all took part in the discussion.

In the evening service was again held in the church. Shortened Evening Prayer was said by Rev. L. J. Donaldson and another series of addresses given. The subjects and speakers were:—

“The Church”—Rev. F. C. Berry.

“Her form of worship”—Rev. E. P. Hurley. “Her Ministry”—Rev. Rural Dean Mellor.

Good congregations were present at all the services and from the earnest and reverent attention paid to the messages delivered by their ambassadors of Christ it is hoped will result a fuller knowledge and appreciation of our beloved Church; as well as the deepening of our spiritual union with God.

The musical portion of the services was also very hearty. Much credit is due to Miss Scott who so faithfully and efficiently presides at the organ, as also to Mrs. Matthews and others who assist in the singing.

The clergymen were most hospitably entertained by Mrs. R. T. Matthews and Mrs. Scott of Crow Harbour and Mrs. Henderson of Halfway Cove.

AMHERST.

Rev. C. R. Cumming in charge of Ship Harbour during the absence of the Rector in England—paid this parish a visit last month. He is making a three weeks tour of the Provinces.

Rev. V. E. Harris, was called to Annapolis last month to see his sister Miss Harris, who is very seriously ill.

Master Reginald Harris son of the rector leaves here to enter College at Port Hope, Ont.

This parish will be well represented at Edgehill, Windsor, this term. About seven or eight young ladies are in attendance.

AFRICA IS BEING WON.

In an address at a missionary meeting in England, Dr. Gaul, Bishop of Mashonaland, observed: "A great deal is said about the enmity between English and Dutch, and most of it is sheer nonsense. The Boers are not ignorant, dirty, and narrow-minded. The hatred we hear of is between officials, and politicians, and capitalists, having keen and diverse interests at stake. For years I lived my life among the Boers, and many are my personal friends. But think of the prospect for Christians. Already the pioneer efforts of Livingstone are reaping fruit—the ten dioceses of South Africa on to the Zambesi, our Scotch friends at Blantyre, over the Zambesi the Universities' Central Mission, the Baptist on the Congo, Bishop Tucker in Uganda, and the start made in the vast Soudan. Slowly, but surely, Africa is being won for Christ and the Faith.

The choice of books is a question much discussed, but one that was speedily set at rest by a man who, having made a fortune as a railway contractor, had retired from business, and settled down in the west of England as a country gentleman. His house was furnished in the most approved style, with the exception of the library bookshelves. Unfortunately, he knew nothing about books himself, but one day, after measuring the shelves, he drove into the neighbouring town and called upon the postmaster, who was also a bookseller and knew something about books. "You are a bookseller, Mr. A., I believe?" "Yes," answered the postmaster. "Very well, I want you to fill up my library for me. I have sixty feet of shelving

I want ten feet of history, ten feet of novels, ten feet of poetry, ten feet of religion, ten feet of science add ten feet of other sorts of books. I understand you know your business, and I leave the choice of the books to you." After some further talk the order was accepted, and executed to the owner's satisfaction, which was greatly increased when visitors to his house complimented his judicious selection of books in his library.

"I have but one book," said Collins, the poet—the author of the "Ode to the Passions"—to Dr. Johnson, when he was poor and lonely; "I have but one book now, the Bible, but it is the best." In point of fact the Bible is not a book at all, but a literature, and, as Edmund Burke said: "An infinite collection of the most varied and venerable literature." It is the literature of the Jews, or rather the fragmentary and multifarious remains of nearly all that is extant in their literature during the course of a thousand years. It has something for all, and everything for some. It is like the great ash tree Ygdrasyl of Northern fable whose leaves were the lives of men; and as we read its pages, instinct with the histories of an unnumbered souls, it seems as if those pages were blown to and fro by great winds of human destiny.

Mr. Andrew Carnegie, in a speech recently made in Brooklyn, said: "The word philanthropist so often means a man or woman possessed of good impulses, but not, to put it mildly, unduly possessed with good sense. He is entitled to be considered a wise man who so administers his surplus wealth as to advance the genuine good of his

fellows, and not to sap their spirit of independence and self-respect. We have not yet reached the full noon of the bright day when men having surplus income beyond their needs will realize that to leave millions to children is not to benefit the recipients, but probably to injure them.

One of the wealthiest men of Austria was the Jew, Baron Herman von Konigswarter. In his will he left his colossal fortune to his son Baron Moritz, but with certain restrictions in the event of his becoming a Christian or allowing any of his sons to do so. One of his sons recently embraced Christianity. The result was a forfeiture of an enormous sum of money.

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ST JOHN, N. B.

CIVILIZATION OF EGYPT.

One of the results of recent research has been to take Egyptology out of its isolation and to set it in organic relation with the contemporary civilization of the East. As Prof. Sayce says: It is no longer the dawn of civilization in which we find ourselves, but the full light of an advanced culture. The natives of the ancient East are no longer each pursuing an isolated existence and separately developing the seeds of civilization and culture on the bank of the Euphrates and the Nile. Asia and Africa have met in mortal combat. Babylonia has carried its empire to the frontiers of Egypt, and Egypt itself has been held in bondage by the Hyksos strangers from Asia. In return Egypt has driven back the wave of invasion to the borders of Mesopotamia, has substituted an empire of its own in Syria for that of the Babylonians, and has forced the Babylonian king to treat with its Pharaoh on equal terms. In the track of war and diplomacy have come trade and commerce. Western Asia is covered with roads, along which the merchant and the courier travel incessantly, and the whole civilized world of the Orient is knit together in a common literary culture and common commercial interests.

The age of isolation has thus been succeeded by an age of intercourse, partly military and antagonistic, partly literary and peaceful. Prof. Maspero paints for us this age of intercourse, describes its rise and character, its decline and fall. For the unity of Eastern civilization was again shattered. The Hittites descended from the ranges of Taurus upon the Egyptian province of Northern Syria

and cut off the Semites of the West from those of the East. The Israelites poured over the Jordan out of Eden and Moab and took possession of Canaan, while Babylonia itself, for so many centuries the ruling power of the Oriental world, had to make way for its upstart rival, Assyria. The old imperial powers were exhausted and played out, and it needed time before the new forces which were to take their place could acquire sufficient strength for their work.

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