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J. P. Edwards.

The Church Observer.

New Church at Andover, N. B.

A new church was opened for public worship at Andover recently and a special sermon preached by Rev. Scovil Neales, M. A., rector of Sussex. We clip the following from the St. John Sun:—

The new church stands back from the main street a short distance, and is most centrally located in respect to the village itself, standing as it does very close to Curry's corner, on a lot formerly owned by the Freemasons. The design is of an order commonly used of late years in the erection of houses of worship in the Church of England, having the high pitched roof with drooping eaves. The details are carried out in strictly Gothic. The late rector, the Rev. Mr. Neales, did the designing, and superintended the construction, the whole making an architectural success, especially in regard to interior decoration and chancel finishing. The basement, which is of stone, extends under all, with head room of seven feet, and is intended to receive a furnace, which will be put in during the coming fall. In dimensions, the nave is 45x26, having a vestibule at the back 6 feet deep; the choir is 25x26, with a sanctuary of 15x20, a vestry adjoining one side and the tower standing on the other, making the general plan cruciform. The seating capacity is for 206. The tower stands 70 feet in height, and is surmounted by a handsome gilded cross 7 feet high, which was presented by the Rev. Mr. Hanford, late of St. John, who had charge of the parish between 1850 and 1860.

The inside of the church is finished entirely in hard woods, ash predominating. The ceiling is of open wood work of trussed timbers. The choir is double arched between the sanctuary, and the nave and all the chancel is ceiled up with ash to a height of nine feet, a heavy, rich moulding running down the sides of the chancel and nave at the base of the rafters. The interior framework of the windows and doors is especially noticeable in completeness of design, while the general tone in all the woodwork and tracery is one of harmony. The ash woodwork is noticeable for its richness of coloring and fineness of grain, being of a quality seldom to be found. It was supplied by Pinder's mills, Temperance Vale, York Co. and was put up by Kendall & Sons of

this town in a manner reflecting much credit.

The communion table, which is also of ash, with butternut relief, and of handsome design, was a gift to the church by Geo. A. Schofield of the Bank of New Brunswick in memory of the late Judge Peters. Being presented about two years ago, it was then placed in old Trinity until the completion of the new church. It is ornamented with the Trinity and Christian symbols, and the words, "Holy, Holy, Holy," in relief.

A valuable acquisition to the church furniture is expected by presentation from Oldham Bros., stone and marble workers of Southampton, York Co., in the shape of a freestone font, made in fac-simile of one in the Temperance Vale church, being octagonal in shape, with panelled shafts, the bowl bearing representations of the lion, eagle and ox in bas-relief. Its completion will represent months of skilled labor and will make a gift of great value.

The large east window in the chancel is one of extremely rich and handsome coloring, of a design furnished by Spence & Son of Montreal. The centre figure represents our Saviour, with the inscription beneath, "Salvator Mundi," and St. Andrew's and St. George's crosses below. In the side lights are medallions with the royal lilies, inscribed, one with "I arose a mother in Israel," the other, "Queen shall be thy nursing mother." Crowns are above and below the side medallions, all on a field of smaller crowns and fleur-de-lis, bordered with roses, thistles, and shamrocks. In the tracery of the window arch is a large quatre-foil bearing the royal arms, and two tre-foils, bearing oak leaves about the dates 1837, 1897, and also sacred monograms, Alpha and Omega, and I. H. S. At the base is the inscription: "To the glory of God, in commemoration of the sexagenary of the reign of her majesty Queen Victoria, erected by the Woman's Aid Association of this parish, 1897." The window fittingly commemorates not only the jubilee, but the indefatigable efforts of the ladies in the congregation, who during the three years past have raised in the neighbourhood of \$1,000, which has gone towards the improvements to the rectory and in aid of the new church. The south window in the chancel represents the figure of St. John the Evangelist, and bears the inscription, "To the

glory of God and in loving memory of Wm. Watson, born 1810, died 1883, and his wife, born 1823, died 1874, two founders of this parish." It is also done in rich coloring and was put in by the Misses Watson, daughters of those whom the window commemorates. On the opposite side of the chancel is another handsome window, representing our Saviour with child in arms, which was put in by Mr. and Mrs. C. LeB. Miles, the inscription reading, "In loving memory of Vera Constance Miles, died Jan. 1895, aged 14 years." The windows down the nave are of plain cathedral glass, with colored border, each one bearing colored emblems, which were inserted free by Spence & Sons, from whom all the glass was purchased.

The western window, also commemorative, is of large size, having three lights with tracery above. The centre light bears the head of St. Andrew, the side lights have crossed sheaves of wheat on the one side and chalice, patten and cluster of grapes on the other, while above in the quatre-foil is the Holy Bible on a ground work of the cross. The inscription is: "In loving memory of Lewis Pickett, for many years warden of this parish. Died Feb. 1890, aged 62."

The belfry is already supplied with a bell, the one from old Trinity, which was originally brought out from England, having been removed to its new position. The pews are also those from the old church, with additions, and are of modern finish, having been put in but a few years ago.

- Among the many gifts to the church should be mentioned:
- | | |
|--|----------|
| Young Woman's Guild of Trinity church, St. John | \$ 15.00 |
| Girls Branch of Fredericton..... | 80.00 |
| Woman's Aid Association of Fredericton..... | 25.00 |
| Society for Promotion of Christian Knowledge.... | 200.00 |
| Asa Dow of Eel River, York county..... | 100.00 |
| Mrs. Andrew Rainsford of Grand Falls..... | 100.00 |
| Mrs. Medley of Fredericton | 25.00 |
- and other valuable gifts.

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 this 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 county, 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 so 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.

The old church, which is now dismantled, was built when the Upper St. John was in its infancy and Andover was non-existent, the settlement which was then forming being known as Tobique. It was about 1840 when the Rev. Mr. Thompson, the first clergyman of the mission, came to the village. Before he left the church was built and nearly completed. The Rev. Mr. McGivern was in charge from 1845 to 1849, after whom came Rev. S. Jones Hanford, who was incumbent until Rev. W. Henry Street's coming in 1859. In 1870 Rev. Leo A. Hoyt took charge and for 23 years, until a short time before Mr. Neales' coming, he performed the duties of what was one of the hardest parishes of the province. Good results have followed the efforts of these "laborers in the vineyard," and the Church of England in Victoria county is now in a thriving condition.

Bishop Penick writes in the *Southern Churchman*: "Amid all of the deeds of heroism done, none perhaps stands more glorious than the story of our great hero, 'Schereschewsky,' as it was told by one of the oldest and most honored members of the Missionary Union. He is pictured as unable to speak plainly from a stroke of paralysis, unable to walk save by leaning his hands upon the shoulders of his wife; unable to write, save with one finger, on a typewriter; and yet laboring on through long years thus afflicted, this man has given the Bible to the Chinese, perhaps in one of the best translations that has yet appeared and is there now supervising its publication."

Don't be more careful about the foundation that is under your house than about the foundation that is under your life.

Interesting Statistics.

The full returns of the census of 1827 contained many interesting features. There were nine counties. Halifax, which embraced Colchester and Pictou, Kings, Annapolis, Shelburne, Queens, Lunenburg, Cumberland and Sydney. There were 5,783 male servants and 3,913 female servants. The dissenters from the Established Church of England numbered 1,417, 13 in Shelburne; 1,251 in Queens; 2,897 in Lunenburg. There were no Baptists or Methodists in Pictou, Cumberland or Sydney. Dissenters from the Church of Scotland numbering 405 resided in Cumberland. Three countries had Universalists. Annapolis 21, Shelburne 25, Queens 9. The Sandemanians numbered 23, and these were confined to the district of Halifax. When this sect separated from the American Presbyterian Church, several of their leaders made themselves exiles for conscience sake, and two or three of their number pitched their tents at Preston. One was the father of Titus Smith, the Village Philosopher, a gentleman of science, too little appreciated by many among whom he dwelt, particularly where he shone a solitary star in those pursuit of science which he had made the study of his life. The Sandemanians were among the most influential of the early settlers and were respected and looked up to for counsel by their more ignorant neighbours. Of Quakers there were 14 in Kings, 75 in Annapolis, 60 in Shelburne, 2 in Queens, and 7 in Cumberland. There were 3 Swedenburgs in Annapolis; 9 Antinomians in Queens; and 3 Jews in the peninsula of Halifax; and of those who professed no religion, 21 were in Halifax; 32 in Colchester, 250 in Pictou, 7 in Hants, and 10 in Annapolis. In 1827 there were 4,563 births, 945 females married, 1,908 deaths. Of horses there were 12,951; 110,818 horned cattle; 173,731 sheep, and 71,482 horses; and 3,289,220 bushels of potatoes were raised.

The Census taken in 1817 was largely inaccurate. Persons withheld information from a groundless supposition that it would be followed by the imposition of taxes upon them. To ensure better results from the Census of 1827, Sir James Kempt took timely occasion to assure the public that the sole object was to obtain information, and as that, if correct, could not fail to be interesting to every inhabitant, so His Excellency confidently hoped that a similar misapprehension would not interfere with its accuracy. The Sheriffs directed the Census.

—Halifax Recorder.

500 Offertory Envelopes printed for \$1.60, at the SOCOCM PRESS, Springhill, N. S.

What a Stranger says about the Services of the Church.

No wonder the Episcopalian loves the service of his Prayer Book. For those to whom its leading thoughts are true, to take part in it must be like taking part in rendering a noble oratorio. The simple, stately phrases move on like noble music. Observe their orderly procession; First the head bows in quite confession and then uplifts a shining face; then follows reverent listening as to oracles—Bible oracles broken by the pearls of prayer, then the firm tread of the Creed, and last, the bowed head again in the low, long, responsive murmurs of the Collects and Litany. Each part beautiful in detail, each richly varied from the next, yet all conspiring to unity. The service is a noble work of art.

And it is what public service should be—a common service. The book is truly called the "Book of Common Prayer." The people make together that "General Confession" with which it opens, the people praise in choral Psalms and *Glorias*; the people read the Psalms for the day in alternation with the priest; the people respond, petition by petition, in the Litany, and take each of the Ten Commandments to themselves, and by "Amen" appropriate the Prayers and Collects which the priest recites, and here and there the people rise and here and there they kneel together. The priest, though having much to read, never for a long space reads alone, so closely do the people follow with him.

Many ages and experiences and modes can enter into this service, and each find that which is its own. The little child in its first church-going will recognize the "Our Father" he has learned at home, and to the old in years it must be full of clustering associations.

And the use of the same book by all Episcopals widens the communion through all the lands. At the hour of worship all who hear this name are treading the same word-paths of thought and praise. Let Sunday come, and wherever he can find his Church the traveler is a native and the stranger feels at home.

All Saints Day.

"Wreaths for our graves the Lord hath given,
The cross with crowns is hung,
And blest with music learnt in heaven
Our hymn of praise is sung.
The gulf of death, now dark with fears,
Is bridged by hope and love;
The memories we have sown in tears
Bloom fair in light above.
Oh! who are these who join with

us,
Who set the note of praise;
Whose gleaming vestures touch us thus,
Whose hearts our hearts up-raise?
These dwell awhile with us below,
The loved, the gone before;
And these the garments white as snow,
They wear on yonder shore.

They fought as, we are fighting now;
And still, in blood and flame,
To Christ the Lord they held their vow.

By Him they overcame
And still with us they have their part;

How should we faint or fail,
Who know what fellowship of heart
Is ours beyond the veil?

Ours the communion of all saints,
The Church's faithful dead,
To cheer us when our spirit faints,
And hope and strength are fled,
But little have we sight to see,
But faint the tones we hear;
Yet drawn by light and melody,
We press one step more near.

—The Inner Life

Wrong Habits.

Habits are often likened to the web which the spider weaves about his victim. Very frail and light are the gossamer threads at first, and apparently harmless, but by and by they are not to be broken, so strong have they become.

St. Augustine relates of his saintly mother, the beautiful Monica, that she had told him of a great danger from which she was delivered in her youth. Her father, trusting in her sweet innocent character, would send her to his wine cellar for wine, not daring to trust his servants with the keys. Monica, curious to know the effects of the liquor that so pleased her fathers guests, tasted it. She drank but a few drops, yet she felt the thrill of them through her body. She got into the habit of drinking a little every time she was sent to draw the wine, and drank more of it as she became accustomed to it, and grew to like it. She was soon in the habit of drinking bumpers. Monica told her son that she believed she would have become a drunkard, so insidiously had the habit grown upon her, but for a merciful though humiliating experience. She had occasion one day to reprove one of the servants, and the girl was insolent. She turned on Monica and exclaimed, "You! you are a drunkard!" that word was enough. Monica never touched wine again, and besought her son never to drink.

But too many, alas, have not the strength of character that Monica possessed, and so go on, down, down to everlasting destruction.

—Sel.



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The Heavens in November.

The advance guard of the great November meteor swarm is due this month, and on the nights of the 13th, 14th and 15th astronomers in all parts of the earth will be awake and on the lookout. They will be both surprised and disappointed if a meteoric spectacle, which may be a brilliant one, is not beheld by some of the watchers. The main swarm of the meteors is not due until November, 1899, but their advancing columns, broken into parallels and separated by considerable gaps, occupy so much space on the celestial highways they traverse that millions of the mysterious little bodies must already have reached the neighbourhood of the earth's orbit, and it can hardly happen that many of these will not become entangled by the terrestrial attraction, and dart their fiery spears through the upper air.

The reader may like to be reminded that this, the greatest known "meteor shower," has a period of 331 years; that the history of these meteors has been traced back to the year A. D. 126, when the planet Uranus is believed to have captured the wanderers and turned them into a permanent orbit around the sun; that a comet (Tempel's) is known to be travelling in the same orbit with them, and that the world was astonished at the magnificence of the displays which they made in 1833 and 1866. At their return in 1866 changes had taken place in the array of the meteors, indicating a considerable scattering, and in November, 1867, enormous bodies of them were still rushing across the earth's orbit, and another splendid display occurred.

The point in the heavens from which the meteors appear to radiate is situated within the curved blade of the imaginary "sickle" which marks the constellation Leo. This is not well risen until midnight, but late in the evening meteors radiating from it may be seen shooting upward from the northeastern horizon. Observers are advised to begin watching for them about 11 P. M. on November 11, keeping up the watch for five nights altogether and continuing it until the morning twilight begins. Fortunately, there will be no trouble from the moon, which is "new" on the 13th.

The November meteors are very swift in movement, since the earth meets them "head on," and they frequently exhibit bright colors and leave brilliant trains.

The Harvard College Observatory offers to send maps and forms of record to all who will take part in systematic observation of the meteors.

If the expected display on the

13th and 14th does not equal expectation, another chance will be presented on the night of the 27th, when the celebrated Andromeda meteors are due. These are believed to be part of the debris of the vanished comet Biela, and they furnished dazzling spectacles in 1872 and 1885. Their period is thirteen years. During the shower of 1885 an iron meteor, supposed to belong to the Andromeda swarm, and subsequently famous under the name of "a piece of Biela's comet," fell at Mazapil in northern Mexico. Unlike the November 13th meteors, which are known as the Leonids, the Andromeda meteors are slow, because they overtake instead of meeting the earth. Their color is frequently redish. The full moon will interfere with the observation of these meteors, whose radiant point is overhead between 9 and 10 o'clock in the evening.

THE PLANETS.

Mercury is an evening star, but does not attain its greatest eastern elongation until early in December. It moves from Libra into Sagittarius.

Venus ends its career as an evening star with the last day of the month. It is in the constellation Scorpio.

Mars, in the constellation Cancer, rises about 9 P. M. in the middle of the month.

Jupiter has become a morning star in Virgo, but is too near the sun for satisfactory observation.

Saturn remains on the borders of Scorpio and Ophiuchus, slowly moving eastward. It is still an evening star, but, like Jupiter, too near the sun to be well seen.

Uranus passes from the evening into the morning sky on the 25th, and is hidden in the solar rays.

Neptune, in Taurus, rises early in the evening, but being invisible to the naked eye, possesses little interest for the amateur star gazer.

Several planetary conjunctions occur in November. On the 11th, at 10 P. M., Mercury and Uranus meet; on the 18th, at 1 P. M., Mercury and Saturn; on the 20th, at 3 A. M., Mercury and Venus; on the 24th, at 3 A. M., Venus and Saturn.

THE MOON.

New moon occurs on the 13th about 7 P. M.; first quarter on the 20th at noon; full moon on the 27th at midnight; last quarter on the 6th at 9 A. M. The moon is nearest the earth on the 16th, and farthest from it on the 4th.

The lunar conjunctions with the planets occur as follows: Neptune on the 3rd, Mars on the 5th, Jupiter on the 12th, Uranus on the 14th, Mercury on the 14th, Saturn on the 15th, Neptune again on the 29th.

MISCELLANEOUS.

There will be minima of the variable star Algol on the 14th at 5

23 p. m. and the 11th, at 11 35 p. m.

The wonderful variable Mira Ceti, having reached its maximum in October, should be seen fading during November.

The winter constellations are advancing into view, but will be better seen and described in November.

—Scientific American.

Tact of Tact.

Never say too much. Manners go a great way, and delicate matters managed with tact can be carried out without the slightest blow to the sensitive feelings of the parties concerned. It is not tact to rush up to a person and say: "How ill you are looking." And one who is not feeling well generally knows all about it, and does not like to be reminded of the fact. On the contrary, in meeting anybody who is looking particularly well or handsome, there is the time to speak. To be able to keep people in a good humor and never rub them the wrong way shows a wonderful amount of tact, but how many people there are who are always doing the wrong thing. Two old school friends who had not seen each other in years met again a short time ago, and almost immediately after the first words of greeting had been exchanged, the one exclaimed to the other: "Why, you look as if you had been crying for years; your face is so wrinkled."

Now that remark, to say the least, did not show tact, and in a measure it destroyed the old feeling of affection which had existed for so many years. People do not like to be told disagreeable facts, but when an unpleasant truth must be told, to use a little tact in the telling of it will make the hurt less deep. Say and do pleasant things in this world whenever it is possible, but if disagreeable ones come to the surface handle them as gently as possible to spare the feelings of others.—Selected.

That the work done at Uganda is genuine is proved by the fact that when Bishop Tucker recently visited a populous district some 200 miles from Uganda, where no English missionary ever had penetrated, he found the king already baptized and with a Christian church at his capital. Native evangelists had visited the tribe and made many converts.

Christ is the light of the world, so don't draw down your blinds and remain in darkness.

Freethinkers are those who hold themselves free not to think at all.

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The Church Observer

Journal "Our Church Monthly."



Issued on the 1st and 15th. of each month.
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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 \$1.00 per year.

Calendar.



NOVEMBER.

1. All Saints Day
6. 22nd Sunday after Trinity.
13. 23rd " " "
20. 24th " " "
27. 1st Sunday in Advent
30. St. Andrew's Day.

An Important

Diocesan Work.

The B. H. M. deputations are now busily employed in the important work of arousing interest and securing subscriptions for the purposes of the Board. The success of the deputation work is almost absolutely dependent upon the way the Rectors have faithfully worked to secure large attendances at the services and the willingness to previously solicit that generous offerings be given at each appeal. Last year, in several of the larger parishes of the Diocese, no offering was given to the Deputation. This is a fatal mistake which the smaller parishes will quickly be led to follow to the injury of the funds of the Board. Every large parish will naturally be expected to lead the way in liberality. Every separate Mission of the Diocese should be united in this one purpose.

B. H. M. Expectations.

One of the most important and interesting subjects in the recently issued Year Book is the Standard for Parish Contributions to the Board of Home Missions. The Episcopal Income Assessment is made the gauge of the ability of each parish to meet its duty and privilege towards the requirements of the Board of Home Missions. By multiplying the Episcopal Income assessment by 24, the standard of expected contributions from each parish is reached. The published comparative list is worthy of the serious conscientious study of every parish. In the richest town of the diocese only one parish commendably reached the expectation and most of the parishes in that town are credited with nothing. In one of the deaneries the sum of \$4.55 was the only offering to the purposes of the Board.

We gladly give prominence and praise to the following parishes which reached the suggested and expected requirements of the Board.—

	Amount required	Amount contributed
St. Luke's, Halifax.	327.50	643.65
St. Paul's, St. M. B.	33.25	41.30
Liverpool	78.50	253.94
Shelburne	78.50	80.04
Digby	99.00	145.55
Rosette	51.10	110.36
Granville	39.50	40.33
Kentville	58.50	73.00
Wind-or	131.25	172.68
Rawdon	37.00	51.45
Truro	140.00	183.35
Stewiacke	37.00	59.57
Westville	26.75	44.17
Springhill	86.75	88.16
Beaver Harbour	39.50	48.17
Ship Harbour	39.50	49.88
Sackville	32.00	35.65
Seaforth	25.25	83.69
Port Morien	41.25	79.07
Louisbourg	30.70	75.67
North Sydney	52.80	54.55
Sydney Mines	45.58	59.62

Viewing this important matter from the standpoint of deaneries, only two deaneries, Sydney and Shelburne, fully realized the expectations of the Board. We ask for the conscientious consideration of the Rural Deaneries and Parishes for this important report of a subject so closely affecting the life of the Church in this Diocese, and we sincerely hope that the list of parishes which have done their duty to this fund will next year be quadrupled.

Remember the Scattered and Bidden Places.

It is very cheering to notice the liberality of philanthropists towards the old, well-established and richly endowed institutions of the large cities which are also constantly and lavishly remembered in legacies. Charitable work done in the large centres of population and wealth naturally obtain the sympathy and aid which the sight of suffering and want brings. New and struggling institutions in the scattered and hidden fields of work have the disadvantage of being "out of sight" and perhaps "out of mind." Such places are often wholly populated by struggling hard-working employes who find the conditions of life and labour such as to make them "heavy-laden." The need for small hospitals and other helpful agencies, is in a measure, far greater in those districts than in the larger towns where so many charities abound. Then, too, there are the blessed words of Jesus that if one member suffers the whole body suffers with it. A wise parent cares more thoughtfully and generously for weak child of the family, and the great general sends reinforcements to the point which needs strengthening. When the need and suffer-

ing exist let the strong and the aid come to rescue and to cheer. Many fortunes and ample incomes are often made in the mining places for far-away folk, but it very seldom that a legacy or endowment return to sustain and perpetuate the moral and philanthropic work. Our little hospital on the mountain top, our kindergarten, cooking and sewing schools need endowment for the carrying on and perpetuation of the work. We earnestly plead for this cause to our far-away friends. "And they beckoned to their partners in the other ship that they should come and help them." Keep the work in your hearts and, if possible, remember it in your wills.

Cape Breton.

The Itinerary prepared by the Rural Dean of Cape Breton for the B. H. M. Deputation is as follows.
Wednesday, Nov. 9, Sydney.
Thursday, " 10, Port Morien.
Friday, " 11, Glace Bay.
Sunday morning, Nov. 13, Sydney Mines.
Sunday evening, Nov. 13, North Sydney.
From Monday till Thursday, Nov. 14 to 17, Louisbourg parish.
Thursday Evening, Nov. 17, Cox Heath.
The Rectors of the various parishes are taking great interest to secure large attendances at the respective meetings and it is hoped that much enthusiasm will be aroused.
The Rural Dean has issued a specially printed letter and sent the same to parochial officers. The following is an extract; "You are particularly requested to take the deepest interest in this meeting by endeavoring to secure a good attendance as well as a liberal offering at the close of the meeting."

A Missing Clergyman.

HALIFAX, November 3.—Rev. John Smith's disappearance has been previously adverted to. He was from England, several years in this country, stationed at Sheet Harbor as rector, and made the acquaintance of the family of Rev. Mr. Roy, Eastern Passage, Halifax, to whose daughter Dora he became engaged. He had been in correspondence with the bishop of Ottawa, and the outcome was a nomination to the charge at Patawawa, Ottawa district, Pembroke supervision. He left Halifax on September 8; on September 12, the Mayflower house in this city (where he had been boarding) received a telegram signed "James Smith" to send any letters to him to the Montreal postoffice, and two were forwarded. On the 10 Miss Roy received a despatch signed "James" only, asking her to meet him at

Montreal in a week's time, to be married, but she did not go. That is the last that has been heard of him.

The fact of the telegram to the Mayflower house being signed "James Smith" and that to Miss Roy "James" only, is very singular. He was John Smith all the time he was in this country, and his letters from England were addressed "John Smith." He went home last year, and came back again seemingly all right.

—Halifax Herald

Rev. J. M. Parkinson, inducted Rector of Carleton.

On Monday, evening, Oct. 24th, the Rev. J. M. Parkinson was inducted rector of Carleton, in the presence of a large congregation.

The clergy present, besides the Lord Bishop of Fredericton, were the Venerable Archdeacon Briggs-stocke, Revs. H. M. Spike, J. M. McKiel, Alfred Garden, and John M. Davenport.

Bishop Kingdon after the hymn The Church's One Foundation, had been sung as a occasional, read the warrant for institution and induction of the new rector, who, after prayer, proceeded to the outer door of the church, where he presented the bishop's mandate to the church wardens, Samuel L. Brittain and Charles Coster. He was then invested with the temporalities of the church, receiving the keys of the edifice and ringing the bell.

The usual form of evening service proceeded with by the rector, the lessons being read by the Rev. Alfred Garden of Texas and by the Ven. Archdeacon.

After hymn 253, Pour Out Thy Spirit from on High.

Rev. John M. Davenport addressed the rector and congregation.

The Church Economist has received a letter from a suburban pastor to the state superintendent of the Congregational Home Missionary Society in Illinois, which contains the following interesting item of "church work:" "An effort was made to raise money for the home missionary cause and one of his parishioners started in to raise his tithe in the lines of poultry economics. He promised a week beforehand that all the eggs his hens laid during the week he would give to home missions. The letter states that this man was getting three eggs a day up to that time, and that "the daily average for that week was twelve;" and he says, "the best of it is that the hens do not know that the week is up, and they are still following the high standard."

God always has a large place for the man who is willing to do little things.

Notes.

It has been decided to place a memorial window, with the figure of St. Luke, in the west side of the chancel of St. Luke's Cathedral, Halifax, in memory of the first rector of the parish, Dr. Bullock, who was also the first Dean of the Cathedral.

Mrs. Medley, widow of the late bishop of Fredericton, has made St. Paul's church, Sackville, another handsome presentation completing the set of ecclesiastical draperies in red for Trinity tide. The present is a very valuable one, the materials in the altar cloth alone costing \$40. The beautiful needle work which is an expensive item, was the last done by the late Miss Sisson, a well known worker of church fittings in London, G. B.

—Post.

The Evangelical Churchman, Toronto, says: "No part of the Dominion of Canada is so poorly housed in reference to Anglican churches, as Nova Scotia." Out of several hundred churches, Truro and Sydney are the only ones not of wood. Two of these are of antiquarian interest, and no one would wish to see them replaced with modern building. The historic churches are St. Paul's, erected in 1750; St. George's, or the round church, built by the Duke of Kent, the Queen's father, in 1800, and the old Dutch church, built in 1753.

The Bishop of Nova Scotia is expected in Charlottetown on 17th inst. On Sunday, 20th, he will preach morning and evening at the new church, Milton. The following week will be spent at Souris and Georgetown, holding confirmation and mission services. On Sunday, 27th he will hold a confirmation service at St. Paul's, Charlottetown, in the morning, and at St. Peter's in the afternoon. He will then hold a week of special services in Charlottetown preaching on Sunday, Monday and Tuesday evening's in St. Peter's and on Wednesday Thursday and Friday evenings in St. Paul's. On Sunday, Dec. 4th he will confirm at Summerside and St. Eleanor's.

The friends of Wycliffe College, Toronto, seem bound to retain the goodwill and interest of their supporters in the Maritime Provinces. At the last meeting of the Alumni the following were appointed to officers in connection with the College: Rev. W. H. Almon of Nova Scotia, was elected one of the executive committee; Rev. W. J. Armitage, Halifax; Rev. A. D. Dowdney, St. John; Rev. P. Soames, Halifax; Rev. S. J. Woodroffe, New Glasgow, members of the evangelical literature commit-

tee; and Rev. W. J. Armitage, Halifax, and Rev. J. T. Bryon, Charlottetown, members of the deaconess committee.

A good move is the opening of a Commercial College at Truro, announced in this issue by Messrs. Whiston & Frazee of the Halifax Commercial College. This fine institution in thus enlarging its borders is widening an influence for good which is felt and acknowledged from one end of the province to the other. That this progressive move may be eminently successful will be the wish of all interested in practical business education everywhere.

On Oct. 6, says the Spokane Review, at 10 a. m. in the presence of a few near friends, Canon Perine united in marriage Rev. Chas. Croucher, rector of the English church at Yale, B. C. and Gertrude A. daughter of Dean Gilpin, of St. Luke's Cathedral, Halifax, N. S. In accordance with the custom of the Church of England the betrothal was made at the chancel steps, and the marriage proper at the altar rail. Following the marriage ceremony was a celebration of the Holy Eucharist. The bride was given away by her brother, R. R. Gilpin, of Grand Forks, B. C. The newly married couple left at 5 p. m. on the O. R. and N. for Portland, and other coast cities, before taking up their home at Yale, B. C.

Gifts and Bequests.

Brown University receive \$10,000 under the will of Rowland Hazard of Providence

Elizabeth Kelley of Chicago has given \$75,000 to Chicago University for a woman's dormitory.

Irene Wentworth, of Cambridge, Mass leaves \$1,500 of her savings as a school teacher to missionary work.

Miss Eliza H. Frailey of Philadelphia has left a reversionary bequest of \$17,500 to the Episcopal hospital.

Coins valued at \$25,000 are left to the New York Museum of Art by will of Joseph H. Durkee of Manhattan.

Kimball Academy at Meriden is remembered to the extent of \$10,000 in the will of Ansel B. Cook, of Waukegan, Ill

P. D. Armour of Chicago has given \$500,000 to the Armour Institute of Technology, making a total of \$1,500,000.

Under the will of A. S. Van Wickle of Hazleton, Pa., Brown and Princeton are given \$45,000 each, and Lafayette receives \$30,000.

Solomon Mead, of Greenwich, Conn., leaves \$500,000 to religious, educational, and benevolent pur-

poses of a local and general nature.

Mrs. H. B. Russell of Providence, R. I., has given the diocese a furnished residence for the Bishop, with \$50,000 to keep up the building.

Hon. Arioch Wentworth of Dover has given \$20,000 as a fund for supporting the Home for the Aged in that city. He had previously given \$10,000.

South Weymouth, Mass., has just now dedicated a public library, built at a cost of \$50,000. The funds were given under the will of John S. Fogg, a native of Meredith, N. H.

The will of Sidonia C. Olzendam of Manchester provides \$44,000 in specific bequests for religious and benevolent objects. The Elliot hospital of Manchester is residuary legatee.

Hamilton Smith of Durham proposes to give the N. H. College of Agriculture and Mechanic Arts \$10,000, if the state will pay, as

trustee of the same, four per cent. The gift must be accepted by the legislature.

The will of David Novins of Framingham, Mass, leaves \$100,000 to that place for a town hall; \$50,000 in money with lands and buildings to Methuen, Mass, for a hospital. After providing for other public and private bequests, the residue of the estate is to be divided among twenty charities in the state, to be named by the executors.

The will of ex-Gov. Moody Currier leaves his estate, about \$300,000, to his wife. Upon her decease, the testator's library and \$5,000 goes to the Manchester public library. The residue is then to be devoted to a gallery of art in Manchester, not more than half the property to be used in establishing and furnishing the same.

—Fly Leaf

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There are six exhibitions for sons of clergymen, and valuable money prizes are presented annually by the Alumni of King's College.

For prospectus and further information apply to the Rector.

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The Silent Warden.

He was a man of few words, rarely ever talking, so that the boys called him "a glum old man," until they learned of the love that burned and glowed in his heart.

Warden Lee's minister trusted in him and the church left her temporal affairs safe in his hands.

There was a serpent in Eden and a Judas in that thrice blessed band who walked and talked with the Redeemer on earth; why, then, need we wonder that one man, subtle and treacherous, hid himself in the calm verdure of W—, crawling out only to deceive God's people with a kiss, till ready to spring upon them with poisonous fangs?

We know from God's word that "one sinner do-troyeth much good." And yet we are often annoyed at the results of one man's evil work in the Church. One may sow tares which a hundred cannot pluck out; and therefore it becomes God's children to stay the enemy in his first efforts.

He who aimed at the life of the Church in W— began stealthily to sow his seeds among the younger and weaker of the flock, and when he saw the first token of their taking root, he grew bold, and began to cast them in on the strong high hills. He came to the mad resolve to assail the warden, and try how he would receive it. If he, with his piety, zeal and influence, opened his bosom to it, the end was easily attained. In pursuance of his deep-laid plan, our valiant reformer rode up and fastened his horse before the dwelling of Warden Lee. He was ushered into a neat waiting-room, and in a few moments the warden entered. After the usual greetings, and a dead awful pause, the visitor began—think of the wiles of Satan—by lamenting the low estate of religion, asking the good man why so many pews were vacant in his church.

"Now, what do you think is the cause of things being so dull here? Do you know?" he persisted in asking.

The Warden was not ready in giving his opinion, and, after a little thought, frankly answered, "No, I don't."

"Do you think the members are alive to the work before?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this troubler in Zion, and taking courage he asked, "Do you think Mr. B— a very extraordinary man?"

"No, I don't."

"Do you think his sermons are anything great?"

"No, I don't."

Making bold after all this encouragement in monosyllables, he asked,

"Then don't you think that we had better dismiss this man and hire another?"

The old Warden started as if shot by an arrow, and in a tone far louder than was his wont, shouted "No, I don't."

"Why," cried the amazed visitor, "you agree with me in all I have said don't you?"

"No, I don't."

"You talk so little, sir," replied

the guest not a little abashed, "that no one can find out what you mean."

"I talked enough once," replied the old man, rising to his feet. Thirty years ago I got my heart humbled and my tongue bridled, and ever since that I have walked softly before the Lord. I then made vows solemn as eternity, and don't you tempt me to break them."

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked, "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours to uproot one of God's servants from the field in which he had planted him. In my blindness I fancied it a little thing to remove one of the stars which Jesus holds in his right hand, if thereby my ear could be tickled by more smooth words and the Church pews filled with those who turned away from the simplicity of the gospel. I and the men that led me—for I admit that I was a dupe and a fool—flattered ourselves we were conscientious. We thought we were doing God service when we drove that holy man from his pulpit and his work, and said we considered his labours ended. We groaned because there was so little interest, while, all the time, we were gossiping and criticising and crushing instead of upholding, by our efforts and our prayers, the instrument whose hands we harshly demanded the blessings. Well, sir, he could not drag on the wheels—he had not the power of the Spirit, and could not build up the Church alone; so we hunted him like a deer, till, worn and bleeding, he fled into a covert to die.

"Scarcely had he gone, when God came among us by His Spirit to show that He had blessed the labors of His dear rejected servant. The good seed he had sown began to spring up. Our own hearts were broken, our wayward children turned to the Lord, and I determined to visit my former pastor, confess my sin, and thank him for his faithfulness. But God denied me that relief, that He might teach me a lesson every child of His ought to learn: that he who toucheth one of His servants toucheth the apple of His eye.

"I heard my old pastor was ill, and I set out to see him. It was evening when I arrived, and his wife, with the spirit which any woman ought to exhibit toward one who had wronged her husband, denied me admission to his chamber. She said, and her words were arrows to my soul, 'He may be dying and the sight of your face might add to his anguish.'

"Has it come to this?" I said to myself, 'that the man who had, till designing men had alienated us, been to me as a brother, that this man could not die in peace with my face before him? God pity me,' I cried; 'what have I done?'

"I confessed my sin to that meek woman, and implored her for Christ's sake to let me kneel before His dying servant and receive his forgiveness. What did I care, then, whether the pews were rented or not? I would gladly have taken his whole family to my house forever as my own flesh and blood, but no such happiness was before me.

"As I entered the room of the blessed warrior whose armour was falling from his limbs, he opened his eyes and said, 'Brother Lee! Brother Lee!' I bent over him and sobbed out, 'My pastor! My pastor!' Then raising his white hand, he said in a deep, impressive voice, 'Touch not mine anointed, and do my prophets no harm.' I spoke tenderly to him; told him I had come to confess my sin and ask for his forgiveness. But he was unconscious of all around. The sight of my face had brought the last pang of earth to his spirit. I kissed his brow and told how dear he had been to me. I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply, murmured as if in a troubled dream was, 'Touch not mine anointed and do my prophets no harm.'

"I stayed by him all night, and at daybreak I closed his eyes. I offered his widow a house to live in the remainder of her days, but like a heroine she said, 'I freely forgive you, but my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it.' He left us with his God, and He will care for us! Well, sir, those dying words sounded in my ears from that coffin and from that grave.

"When I slept Christ stood before me in a dream saying, 'Touch not mine anointed and do my prophets no harm.' These words followed me until I fully realized the esteem in which Christ holds those men who have given up all for His sake, and I vowed to love them ever more for His sake, even if they are not perfect; and since that day, sir, I have talked less than before, and supported my pastor, even if he is not a 'very extraordinary man.' My tongue shall cleave to the roof of my mouth, any my right hand forget her cunning before I dare put asunder what God has joined together.

"When a minister's work is done in a place I believe God will show it to him. I will not join you sir, in the scheme which brought you here; and moreover, if I here another word from your lips, I shall ask the church to deal with you as with them that are notoriously evil and harbor malice and hatred in their hearts. I would give all I own to recall what I did thirty years ago. Stop where you are and pray God if perchance, the thought of your heart may be forgiven you."

This decided reply put an end to the visitor's efforts. There is often great power in the little word No, but sometimes it required not a little courage to speak it as resolutely as did the Silent Warden.

—Southern Churchman.

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of
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Parish News

CORNWALLIS.

Tuesday afternoon, Oct. 4th, witnessed a very interesting wedding in the Parish church of St. John, Cornwallis, Nova Scotia. The contracting parties were Cecil H. Hooper, M. R. A. C., F. S. I., Highlands Swanley, Kent, England, second son of Geo. N. Hooper, Elmleigh, Beckenham, Kent, and H. F. Marcella Axford, only surviving daughter of the Rev. F. J. H. Axford, rector of Cornwallis and Rural Dean of Avon, and grand daughter of the late Rev. Wm. J. Beblou Aycher, Incumbent of Churchill, Somerset, England. The day which was a summer's day in warmth and brightness commenced by the celebration of the Holy Communion at 8 a. m., the Lord Bishop of Nova Scotia being celebrant; all the members of the family being present.

The church was beautifully decorated with flowers and autumn leaves by kind hands of the parishioners who from childhood have been closely connected with the bride in all parish work and pleasure. The church was crowded to the doors and even on the steps. At about 2 o'clock the groom and the best man, W. J. B. Axford, brother of the bride, entered the church by the vestry door, taking their position at the entrance of the chancel; then the doors were thrown open and during the singing of the wedding hymn, two little flower girls, Miss Effie Cox and Miss Reta Chipman slowly advanced up the aisle and untied a ribbon bow at the entrance of the chancel, when a third the smallest flower girl Miss Madeine McNutt passed between them, and took up her position, followed by the bridesmaid, Miss Jennie Rand, and last of all by the bride leaning on her father's arm.

The beautiful service was impressively read by the Lord Bishop of the Diocese, the bride and groom being underneath a pretty floral arch, the first part of the service ended, the bride and groom proceeded to the chancel rails during the chanting of the Psalm, the service being concluded the bridal party followed the Bishop to the vestry, and on re-entering the church, the Sunday school children over whom the bride had been superintendant, lined the central aisle, together with the flower girls scattered flowers at the feet of the newly married couple, whilst the wedding march was well executed by Miss Annie Chipman, a most intimate friend of the bride. After partaking of some refreshments at the Rectory, the bridal party drove to the station to take the train for

a short tour withip the Province. As our female readers will wish to know how the bride looked and how attired, we state that we heard it widely remarked how beautiful she looked. She was attired in a pearly white silk dress, which her mother had worn at her wedding 30 years before; over it was worn a dress of chiffon trimmed with satin and lace and over all slightly veiling the bride hung the bridal veil, which reached the ground, being caught up with orange blossoms matching those in her hair, the bridesmaid wore a dress of cream colored material, finished off with narrow blue ribbon, matching the blue forget-me-nots in her hair and looking very pretty. The flower girls wore Princess dresses of white cashmere, with broad silken sashes reaching the end of their dress, they all wore short veils, blue forget-me-nots in their hair and appeared a charming little group.

The bride wore a specially made gold brooch set with topaz and pearls which gems had belonged to her great-grandmother. She was the recipient of many presents including a pretty gold watch from the bridegroom, a very handsome travelling companion with the usual fittings presented by the members of the congregation of the church of St. John, where she was organist for 7 years, a handsome mirror from the teachers and scholars of the Sunday school. The bridegroom presented the bridesmaid with a gold brooch set with garnets, and the little flower girls with silver chain bracelets.

SPRINGHILL.

The Branch of the C. W. M. A. intend holding its annual sale and tea on Thursday December 15th. The women of the congregation are working hard to ensure the success of the affair.

The visit of Rev. Mr. Woodroffe on behalf of the B. H. M. was appreciated and a liberal offering was given to the deputation. Mr. Woodroffe also addressed the Branch of the C. W. M. A.

The Rector visits Cape Breton, the second and third weeks of Nov. on behalf of the B. H. M.

The Cottage Hospital received a welcome donation of two barrels of fruit and vegetables from the Church in Parrsboro. The contents of the barrels were harvest thanksgiving offerings. The thoughtfulness of the Parrsboro congregation and the helpfulness of the gift are fully appreciated.

ST. PAUL'S MISSION.

St. Paul's Mission, Halifax, has been in existence for many years and is still to fore in aggressive work.

The services at the Hall are filled to overflowing. The Editor had the pleasure of speaking at a Sunday evening meeting there last month to a large congregation. In addition to the Evangelistic meetings held weekly, there are now separate meetings for men and women on Sunday afternoon, also a flourishing branch of the C. E. T. S., also free separate reading rooms for men and women, mothers meetings, kindergarton, labour bureau, house to house visitation through the Parish. Also a shelter for destitute men on Albermarle St. where three Evangelistic meeting are held weekly, in addition to the work at the Layo Hall.

Mr. J. A. Winfield the Evangelist of St. Paul's superintends all this work, which is a blessing not only to the Parish, but to the whole city. Mr. Winfield has a way of his own, his addresses being varied and certainly touching upon everyday life. The following is a brief summary of an address given last week.—

Some peoples ideas of christianity is Psalm singing and groaning. This to my mind is a wrong conception of what Jesus taught. Christianity is all the brightness and sweetness that there is in life. Just watch the bee it extracts honey from the little daisy, the common dandelion, as well as the magnificent rose. So God wants you to get all the joy and sweetness out of the most commonplace things and events of every day life. Give me the religion that helps me to perform my daily labour, that throws a beam of light in the darkest hour.

The idea which sin conveys is darkness and gloom. This depresses the mind and the body. Oh Yes. Too much grave, not enough resurrection. Try to look and think of brighter things. Listen to Paul's advice; Whatsoever things are pure, whatsoever things are lovely, think on these. True happiness consists in living above earthly things, living nearer God. I think Paul's absent from the body is not so much hereafter, as now. That's it try to live higher up. Peoples conversation generally reminds me of dismal caverns, horrible damp slimy walls. Many a person who is a little sick is made worse by the commiseration of would be friends. Poor fellow how sick you look. Don't you remember the time when you were very ill. Look here. A little muscular christianity is far preferable to sickening sympathy. Take the sun from the solar system you have darkness and death. Take the bright side of life away, then the same condition exists. Live in the light, walk in the light Revel in God's sunshine, natural and spiritual. Let, yes let the presence of God be with you, for

it is that force which restrains evil and fosters good. Read, yes read it until you do it, that which Paul commands, Phil. 4-8.

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Parish News

AMHERST.

Rev. Mr. Woodroffe, of New Glasgow, assisted at the services on Sunday the 30 ult. and made a strong appeal on behalf of the Board of Home Missions.

All Saints Nov. 1 was duly observed by an early celebration at 7.30 Mattins at 11 and Evensong at 7.30 in Christ Church.

The Sunday School Teachers with the assistance of friends intend giving a tea in the Parish House on Wednesday the 9th in aid of the school. An entertainment will also be given after the tea when the best local talent will assist. tea 25 entertainment 10 cts
M. E. B.

NEW GERMANY.

On Sunday last, the Rev. Chas. P. Mellor, preached his farewell sermon in New Germany Church. He stated that his sole reason for leaving was on account of his health.

The following is a summary of his work on the miss on from July 1st 1897 to Oct. 16 1898, 69 baptisms, 13 funerals, 4 marriages, 55 week day services including Confirmation Classes, 192 Sunday services, 26 Holy Communion services, 2 private Holy Communion services, 502 visits, 40 persons confirmed, miles travelled 2866.

The following additions have been made in the church at New Germany. One new Altar of Oak Walnut, and paid for by the voluntary contributions of the people. two new stoves and piping, six new lamps at the Rectory, a new woodhouse has been built, some new rooms have been made and finished in the Rectory, and Rectory barn and woodhouse insured. All paid for and over \$20.00 on hand towards the underpinning of the Church Fabric.

The following places comprise the Mission of St. John-in-the-Wilderness which Mr. Mellor has just resigned and Rev. Richard Johnson lately of Liscombe will take up. New Germany, North River, Newburn, New Cornwall, West and Lower Northfield, Ohio, Nineveh, Pleasant River, and Molega.

PORT GREVILLE.

The Harvest Festival in connection with this parish was held in Holy Trinity Church on Wednesday evening Oct. 19th. The ladies had worked most energetically to adorn the House of God in a way befitting the joyous Festival. The abundance of Autumn leaves, grass, and ferns, artistically arranged, gave the church a very attractive appearance. The service, conducted by the Rev. Mr. Johnston, assisted by the Rev. Mr. Johnston, Parrsboro, was particularly bright and the singing exceptionally good. The church was filled, and all listened with the deepest attention to the very beautiful sermon, preached by Mr. Johnston, from the text "The Harvest is the end of the World," St. Math. xiii, 39 v.

Rev. Mr. Woodroffe, rector of New Glasgow, delivered an address on behalf of the Board of Home Missions on Wednesday evening, Oct. 26th.

Having decided to build a new rectory, the old one has been purchased by Mrs. McGillvary, and removed from off the rectory grounds.

On account of heavy rain, the Goose Supper did not come off on Oct 27th. Neither moonlight nor goose—as advertised—put in an appearance till the following night, when, considering the postponement, the supper was quite a successful affair. The proceeds \$56.65 goes toward the Rectory Fund.

The Ladies' Aid Society, which meets the first Wednesday in every month, met at Mrs. Elisha Baxter's this month. Twenty-five members present.

DEANERY OF KINGSTON.

A meeting of the chapter of the deanery of Kingston was held in Kingston on Wednesday and Thursday, the 26th and 27th October. The clergy present were: Rural Dean Hannington and the Revs. D. W. Pickett, H. S. Wainwright, D. I. Wetmore, E. A. Warnford, A. A. Slipper, S. Neales, C. A. S. Warnford, and A. W. Daniel.

The clergy were hospitably entertained at the rectory and in the comfortable homes of parishioners in the vicinity of the church, and, in spite of the very inclement weather, the meeting was a most pleasant one, as well as being profitable and inspiring.

Among the several matters that were dealt with it was decided to have the next service of the choral union in Hampton in the month of June.

It was also arranged to have magic lantern lectures on Church History delivered in the several parishes of the deanery during the month of January. At the request of the diocesan standing committee on S. schools for an expression of opinion on the question of furnishing a Diocesan S. School Teachers' association, the idea was discussed and viewed favorably, and the reverend dean requested to acquaint the committee with the feeling of the chapter.

The following resolution in connection with the death of the Rev. Simeon Jones Hanford was passed

by a standing vote.

Whereas, The late Simeon Jones Hanford was for the last 38 years a member of the deanery of Kingston, and whereas on Sunday, the 18th day of September last, in the vestry room of St. Paul's church, St. John, while in the act of preparation for an early celebration of the Holy Communion, it pleased our Heavenly Father to call him away suddenly from all further labor on earth; therefore

"Resolved, That at this, its first meeting thereafter, the deanery desires hereby to record its abiding sense of the wisdom and mercy of Almighty God in this dispensation, and in doing so to bear testimony to the ability, diligence and zeal of our departed brother in the special work of the deanery, to his devotion and self-denial for more than half a century in the work of the ministry, and to the esteem in which he was deservedly held by all members of the church in the diocese."

A resolution was also passed expressing sympathy with the Rev. N. C. Hanon of Galetown, who is now mourning the recent decease of his wife.

The friends of temperance will rejoice to know that a complete and successful system of prohibition obtains in Fiji. The rum manufactured at the sugar factories has to be sent elsewhere, as any one giving intoxicating liquor to a native is fined £50 and imprisoned 3 months. This penalty is doubled for each repeated offense while in the colonies.

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