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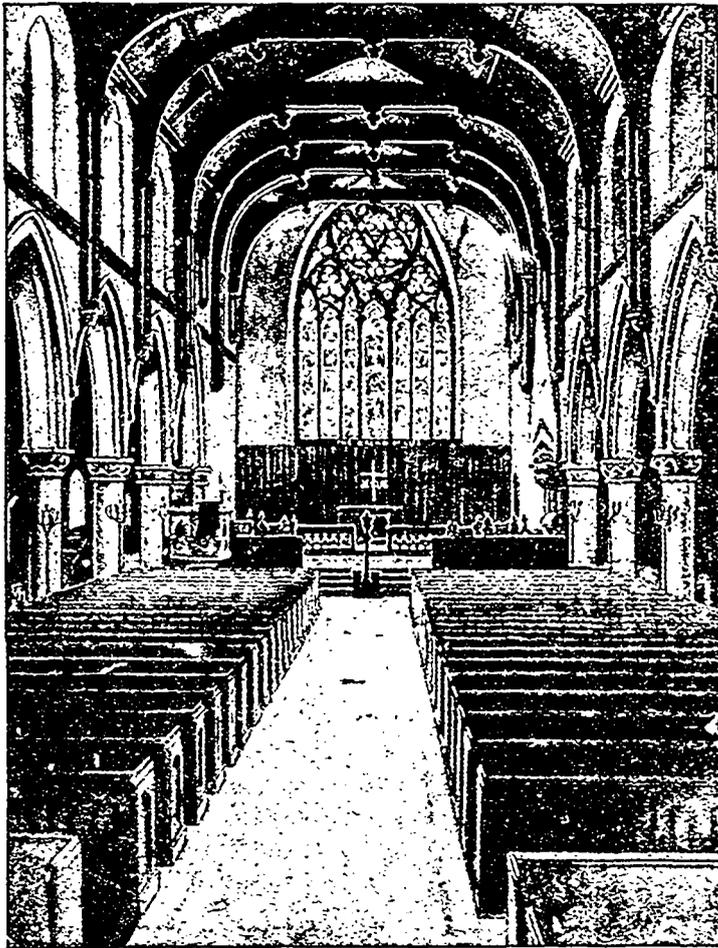
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Church Observer



Easter 1898.



Interior of Trinity Church, S. John, N. B.

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VOL 4, No. 4.

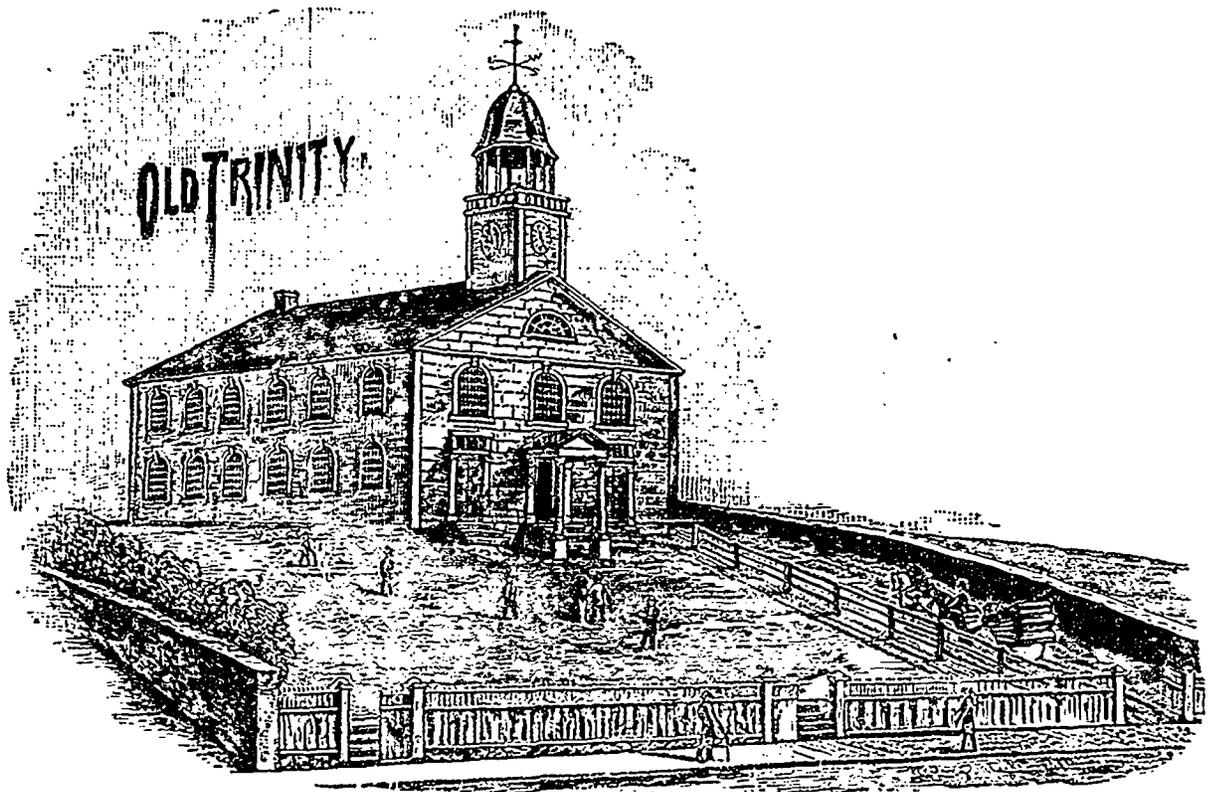
SPRINGHILL, N. S., April, 1898.

History of the Parish of S. John, N. B.

The Parish of Saint John was legally constituted in 1789 and was co-extensive with the City of S. John: it was not, however, till the

Street was never consecrated, nor had a name. But plain and unpretentious as it was, measuring only thirty feet by twenty-eight, it was the first place of worship in the city. The first clergyman who officiated in this building, was the Rev. John Bearsley of Stratford,

and £90 were raised, with which a gallery was built on three sides of the interior. On New Year's day, 1786, the Holy Communion was administered to 28 communicants. Few women, we find it stated, attended the service on that day, on account of the cold, and that the



Old Trinity Church, S. John, N. B.

Loyalists landed at the mouth of the River S. John, May 18th, 1783, that regular Church work can be said to have begun. One of the first cares of that devoted band was to build a place of worship, and though frustrated in their first attempt by the scourge of fire, they soon erected a building on another site. This building on Germain

Connecticut. He removed to Maugerville in 1784, when, for a time, S. John was left without a clergyman. On Sept. 2nd, 1785, the Rev. Samuel Cooke, D. D., took charge of the work. He immediately turned his attention to make the place of worship more suitable and capable of larger accommodation. A "vestry" was summoned

clergyman, going warmly clothed, stood it tolerably well. Dr. Cooke did not remain long in S. John, for owing, it seems, to the seat of government being transferred to Fredericton, he removed there in August, 1786. On leaving S. John he wrote that he was "happy in the reflection that his unremitting endeavours to establish the Church

in S. John had been so far effectual, that he left his successor in possession of a decent, well-furnished church, with a very respectable and well-behaved congregation."

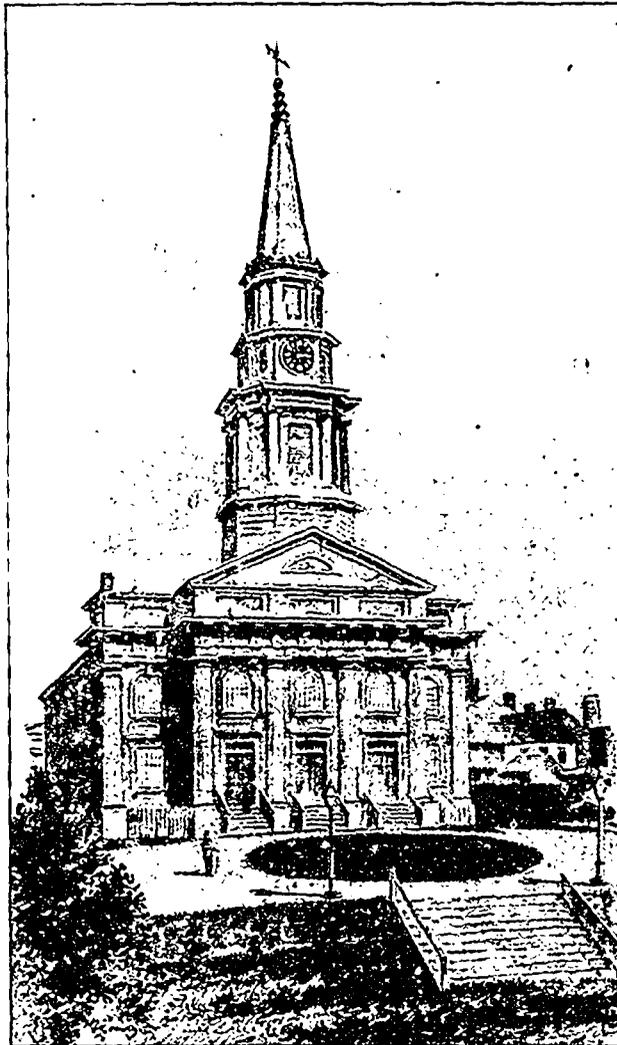
He was immediately succeeded by the Rev. George Bisset, of Trinity Church, Newport, Rhode Island, who came to S. John, July 25th, 1786, and was the first Rector of the Parish. His first care also was to provide more accommodation for the congregation, which had outgrown the building. For that purpose he raised money in England and elsewhere, and steps were taken to build what was known as 'Old Trinity' Church. Mr. Bisset was not permitted to see his labours completed, as he died on March 3rd, 1788. After an interval of more than a year, the Rev. Mather Byles, D. D., was appointed to the vacant rectorship or the nomination of the Bishop of Nova Scotia. The work of building the church had been pushed continuously forward. A noble site, consisting of two lots on Germain St., and two on Charlotte St., was generously given, and the corner-stone was laid on Wednesday, August 20th, 1788, by the Right Reverend Charles Inglis, D. D., the first Bishop of Nova Scotia, and first colonial

prudent economy of the congregation than to lack of taste or architectural skill. It was first used for Divine Service on Christmas Day, 1791, and was subsequently consecrated by Bishop Inglis, and given the name of "Trinity Church"

is well said, any other warmth in the church but their wrappers and their zeal. It is worthy of record that for twenty years the congregation endured the severe cold in church without murmuring; and so the Church people of those days

set a noble example to those in our day, who are wont to find excuse for their absence because the heat of the church is not as high as that of their houses. To the church as it was now built, many additions and gifts were made. In 1792 a bell was given, and hung in the tower. In 1810, a cupola and tower were added as a finish to the West end.

An organ, the freight on which from England was one hundred guineas, was erected in the church. In 1812, a clock was placed in the tower—it was the workmanship of the famous firm Messrs Barrand of Cornhill, London, and cost £221 s19. 10d. Twice this church was enlarged: once by adding to its length in 1811-12; again, in 1857, when a new tower and spire were built on to the West end. Of all the objects of interest in the church, mention must be made of one, which has a history of its own, namely, the "Royal Arms", the emblem of British sovereignty. They were brought by the British troops from Boston



TRINITY CHURCH, WEST FRONT, 1877.

bishop of the Church of England. It was built of wood, and consisted only of a nave and North and South aisles. As such it could not have presented much beauty, but its want in that respect may have been owing more to the

It is difficult to imagine the scene presented by the congregation on that, to them especially eventful Christmas Day, as they wended their way to Church. We know that no chime of bells rang out from the tower, nor was there, as it

when they evacuated that city in 1776, and were taken to Halifax and subsequently brought to St. John. They were first set up in the temporary church in Germain Street, and were removed by order of the Vestry, passed Dec. 8 1791

THE CHURCH OBSERVER

to Trinity Church. The Holy Communion Plate, consisting of two flagons, one Chalice, two patens, and an alms Dish, all of silver, was the gift of King George III and bears the inscription "G R" with the Royal Coat of Arms engraved on each piece.

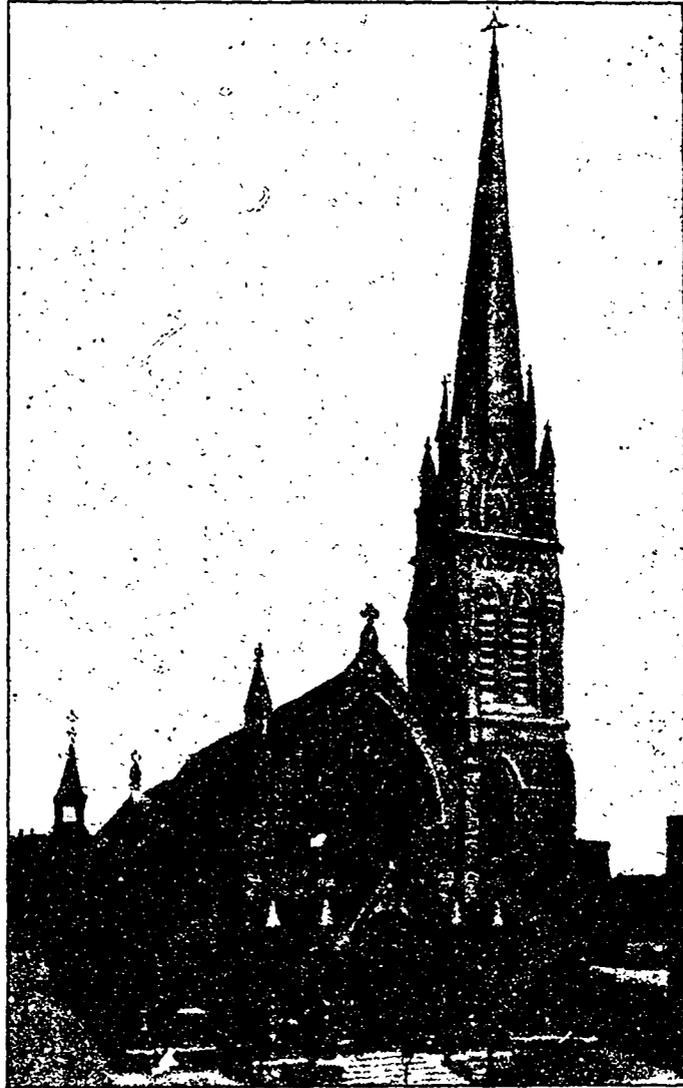
Dr. Byles continued rector till his death in his eightieth year, on March 12th 1814. His successor was the Rev. George Pidgeon. After a ministry of four years, he died on May 6th 1818. The fourth Rector of the Parish was the Rev. Robert Willis D. D. He was a Chaplain in the Royal Navy, and being stationed at Halifax, came at the request of Bishop Inglis, to officiate in Trinity Church. His services being acceptable, he was elected Rector of Parish, and Ecclesiastical Commissary of the Bishop. During his Rectorship much progress was made in Church extensions. St George's Church, Carleton, was built in 1822, and set off as a separate parish. In 1824 St. John's Church was built, but was not set off as a separate parish till many years later. In 1825 Dr. Willis resigned the Rectorship to become the Rector of St. Pauls Church Halifax, and Archdeacon of Nova Scotia. The next Rector

Church in Portland called Grace Church. This was the first free Church in the Diocese. Dr. Grey resigned the Rectorship in 1840 and died Feb. 18th 1854 at the age of eighty six, after a ministry of

father, and afterwards was appointed Rector. During his Rectorship the Church in the City was further extended by the erection of St. James' Church, and setting off that Parish. Dr. Grey

excelled as a reader, and preacher and, carried on a powerful and valuable ministry for forty two years; fourteen as Curate, and twenty eight as Rector. Through ill health he resigned, the Rectorship for the Autumn of 1867, and died in Halifax Feb. 1st 1868. The seventh Rector was the Rev. J.J. Hill, a graduate of King's College, Windsor. His health did not permit him to hold the position more than five years, and he resigned it in May 1873

On the resignation of Mr. Hill the Parishioners, chiefly on the nomination of the very Reverend R Payne Smith, Dean of Canterbury unanimously elected the Rev. Frederick H. J. Brigstocke, on July 21st. 1873 to be his successor. Mr. Brigstocke is a graduate of the University of Oxford and was an Exhibitioner of his College, and at the date of his election to the Rectorship was curate in charge of St. John Parish, Newcastle on Tyne, with a population of 10,000 In 1876 the



TRINITY CHURCH, WEST FRONT. 1833

was the Rev. Benjamin G. Grey, Rector of St. George's Church, Halifax. During his Rectorship the first Church of England Sunday School was established in 1826 Church work was further extended in the city by the erection of a

fifty eight years. The next and fifth Rector of St. John was the Rev. John W. D. Grey, D. D., son of his predecessor. He began his ministry in Amherst, where he remained till 1825, when he came to St. John and was Curate to his

honor was conferred upon him by Bishop Medley of being made an Honorary Canon and trustee of Christ Church Cathedral, Fredericton: in 1886 he was elected one of the Delegates from the Provincial Synod in Canada to

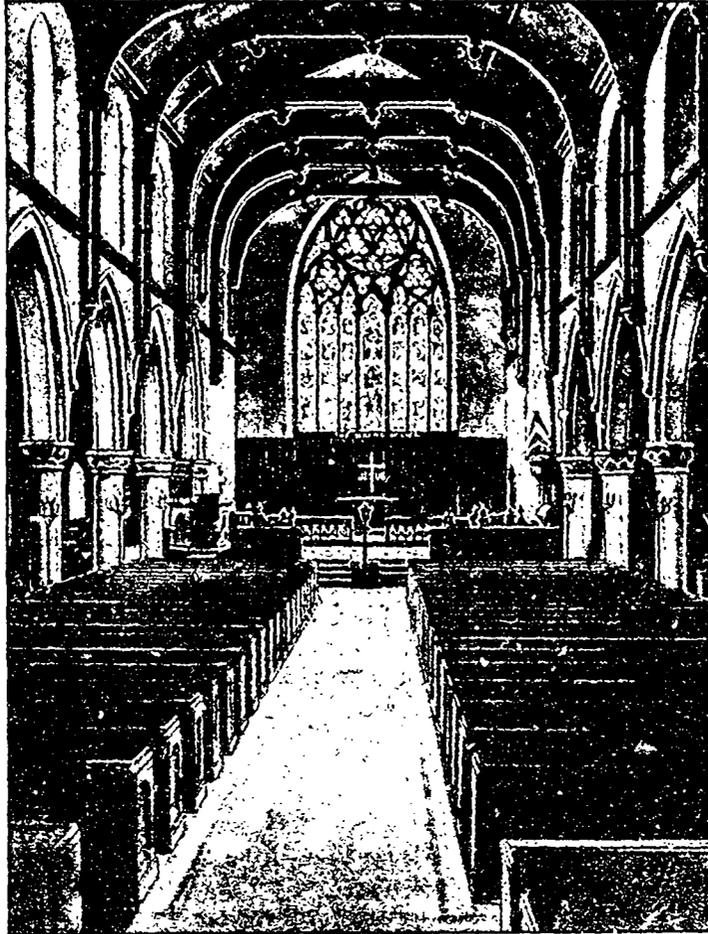
represent the Canadian Church at the General Convention of the American Church which was held that year in Philadelphia. In 1888 he was appointed by the Bishop to act as his Commissary during his absence of several months from the Diocese, and in 1893 when the office of Archdeacon was revived he received the honour of being made Archdeacon of St. John. Archdeacon Brigstocke has always taken a deep interest in Kings' College, Windsor, of which he has for many years been a governor and was chiefly instrumental in the adoption of that College by the Diocesan Synod of Fredericton as its Theological College.

On June 20th, 1877 the Great Conflagration took place which destroyed three parts of the City and swept away what the congregations always designated "dear old Trinity." This is a day never to be forgotten by those who witnessed the calamitous fire, and many while standing amidst the desolation of homes and offices felt the deepest pang of sorrow as they heard and saw that Trinity Church was burnt to ashes. We are glad

to be able to say that the Holy Communion Plate and Registers were preserved by being kept in a fire proof safe, as well as the old Historic Royal Arms.

Steps were taken as soon as possible for the erection of a new Church, and School House on the

same site, and being desirous of perpetuating the traditions of 'Old Trinity,' and build a Church which for size, dignity, and beauty should command attention, and be an ornament to the Church of England, the Rector, Churchwardens and Vestry decided on putting up the handsome edifice, with



INTERIOR OF TRINITY CHURCH.

adjoining school-house, which have been justly much admired, and take rank among the most beautiful and complete ecclesiastical buildings in Canada. The corner-stone of the church was laid by the late Bishop Medley, then Metropolitan of Canada, on

Monday, May 19th, 1879, and the church was consecrated on Dec. 9th, 1880. Its principal dimensions are, length 172 feet; width 62 feet; height from floor to edge of roof, 64; height of tower and spire 210 feet. Its seating capacity is 800 sittings.

The East Window is of very handsome design, consisting of seven lights with floreated head, and was filled with stained glass of great beauty by the munificence of the late Louis Bliss, Esq.; the West Window is also of magnificent proportions, and was filled with handsome stained glass by generous donors. It is indeed a feature of the Church, that numerous, and costly gifts have been made by different members of the congregation. All the windows in the nave are filled with stained glass as gifts. The organ, costing five thousand dollars, was erected through the generous bequest of a friend. The Pulpit, Font, Brass Eagle Lectern, Holy Table, Linens for Holy Communions, were all gifts, and special mention should be made of the carpet in the Sanctuary, measuring upwards of fifty square yards, which was not only given, but worked by Ladies of the congregation. The Clock with its four dials in the tower, and chime of nine bells were placed there almost entirely by voluntary subscription.

It is matter for congratulation that so noble and beautiful an

edifice should have been erected on the old historic site, and that it should bear so many tokens of interest and generosity. Within its sacred walls is heard the daily Evensong, while festival and fast are duly observed. Many organizations, the offspring of spiritual revival, and conformity to the Church's system, now cluster round the church, and much earnest endeavour is made that the ministry of the Word and Sacraments may be for the edifying of the Body of Christ. F. H. J. B.

Acts VIII. 38-39 was then examined; and I showed that while the Greek preposition leaves the *mode* in which Philip the deacon administered Baptism to the Ethiopian eunuch undecided, there are circumstances connected with the place where this Baptism was administered which render it highly probable that affusion, not immersion, was the mode employed on this occasion.

Come now to the birthday of the Holy Catholic Church. It is the Feast of Pentecost. It is the

to the Christian Church could not possibly have been baptized by immersion? There was neither the time, nor the convenience.

The only mode of Baptism indicated in Acts II is that of the Baptism of the Holy Ghost, who was poured out on Christ's Apostles.

Passing a few years in the history of the early Church, we are brought to the baptism of a notable convert, Saul of Tarsus. Two accounts of this baptism are given in Acts: one in Ch. ix by S. Luke, the other in Ch. xxii by S. Paul



ARCHDEACON BRIGSTOCKE, D. D., RECTOR OF HOLY TRINITY, S. JOHN, N. B.

Holy Baptism.

Written for the Church Observer by Canon Brock

So far I have considered the meaning in our New Testament of the verb, to baptize, and of the substantive, baptism. An examination of several passages shows that to baptize, in our New Testament does *not* necessarily and conclusively mean, to immerse; and that baptism, in New Testament language, is *not* always equivalent to immersion.

month of May. The place is Jerusalem. The brook Cedron at that season was almost dry. The public baths, if there were any in Jerusalem, were in the hands of the authorities who were not friendly to Christ's Apostles.

On that day three thousand persons were baptized in the City of Jerusalem. How? Nothing definite as to the mode can be gathered from St. Luke's narrative. Does common sense help us? Does not our common sense tell us that these first three thousand converts

himself.

S. Luke's account is as follows 'Ananias went his way, and entered into the house; and putting his hand upon him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes, as it had been scales; and he received sight forthwith, and arose, and was baptized, "literally standing up, he was baptized."

S. Paul's account, which is substantially the same, closes with these words of Ananias addressed to him: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

The mode of Saul's baptism is not stated: but so far as the narrative and circumstances indicate anything, it is that of baptism in the room, and on the spot where Ananias found Saul: which certainly suggest affusion, or pouring, rather than immersion. "Standing up he was baptized": that is, then and there, without delay, and without leaving the room where Ananias found the young convert.

In the next chapter of the Acts, (chap x) we are brought to the first Baptism of one outside the pale of the Jewish Church—Cornelius, the first Gentile convert. This Roman officer, and some of his "kinsmen and near friends" were baptized at Cæsarea: Let us take note of what happened before they were baptized. While Peter was preaching the Gospel of Christ to Cornelius and his company.

The Holy Ghost fell on all them which heard the word. The Jews who came with Peter were astonished, "Because that on the Gentiles also was poured out the gift of the Holy Ghost."—Then answered Peter "Can any man forbid water, that they should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord."

Now when an invisible operation (the receiving of the Holy Ghost) is likened to something visible (the baptizing with water) we may presume it is because of some resemblance between the things thus associated. Between pouring out of the Holy Ghost

and dipping, or immersing the body under water, there is certainly very little resemblance: but between pouring water on the head, and pouring out of the Holy Ghost on men, there is a very striking resemblance.

Pouring, or affusion, being the only mode alluded to in the baptism of Cornelius and his friends, it is consequently the mode suggested by the narrative of their Baptism, and not immersion: from this case therefore, instead of finding authority for limiting Baptism to immersion, we are rather led to an opposite conclusion.

And what about one of the first baptisms that took place in Europe? How was the Philippine jailor and all his household, children and slaves, baptized at midnight, and within the precincts of an Eastern prison?

There is nothing in S. Luke's narrative to indicate the mode of this memorable baptism: but the late hour of the night, the place, within the prison walls, and the apparent absence of all delay, all these circumstances taken together, certainly suggest to thoughtful minds the probability of any other mode, rather than that of immersion.

These and other cases in the Acts of the Apostles fail to prove the practice of immersion; or rather, fail to show any authority for limiting the administration of Holy Baptism to that one mode.

The only mode of Baptism clearly indicated in the Acts of the Apostles is that connected with the Baptism of the Holy Ghost. And this, we know, is under the figures "poured out," "shed forth," and "descending." Now this Baptism of the Holy Ghost was intimately associated with the Baptism of water in the minds of Christ's

Apostles, as their own words show.

Therefore, if we are to be guided in our mode of administering Christ's Sacrament of Holy Baptism by the teaching of the Acts of the Apostles, pouring water or affusion, has a stronger claim upon us than immersion.

Archdeacon Roe's Pamphlet on Anglican Orders

Reviewed by Rev. E. P. Durlay.

The field travelled over in this Pamphlet is a wide one and the confusion that reigns therein is simply startling. The science of probability applied to moral truths in concrete form has here played its wildest game in the hands of the mediæval theologians, who constructing their theories to meet the rising demands of the papacy, almost wholly lost sight in this question, of tradition and Scripture. The papal claims had cast a cloud over everything. If the Archdeacon's letter had done nothing else than show this, they would have done much to serve the Anglican cause. And the desperate efforts and shifts of Catholic Theologian, especially in that part of the controversy where St. Thomas is brought into court, clearly show how strong a case the Archdeacon has here made out.

The summa (edition 1885.) carefully annotated by four eminent Roman theologians, is open before me and in every one of the notes they make S. Thomas teach as Mr. Roe interprets him. In the note Art. IV, quest. XXXIV., speaking of the form, they say: "Some say that the form consists in the words which the Bishop pronounces at the tradition of the instruments which statement is more in harmony with the opinion of S.

Thomas. In the note on Art V speaking of the matter they say: "others add the tradition of the instruments which seems to be approved by S. Thomas." This teaching of S. Thomas is drawn out in the text of Art. V, where he maintains that *porrection* and *tactus* are of the essence of the sacrament. On this paragraph the editors have this remarkable note: "by which words the holy doctor signifies that this opinion (that the *tactus* is of the essence of the sacrament) is probable, and accordingly in practice if any one touched not the matter the sacrament should be repeated at least conditionally."

Hence of course the decree of Benedict XIV re the *Porrection*. So must we say concerning the quibble about *Pariter* in the text of Perrone. Did Perrone believe that any theologians taught the *porrection* alone to be the essential matter of orders, where then has he said so if not here? Not thus would that subtle theologian have expressed himself if he meant to say what Catholic Theologian puts into his words. He would have connected the double matter and put it in opposition with imposition of hands alone.

The most interesting part of this controversy is what turns on the Real Presence of Christ. We should all be glad had the Archdeacon entered more fully into this aspect of the case as Catholic Theologian desired him to do. Formally to reject in the Catholic sense the Real Presence, not a specific mode of that Presence as Transubstantiation, would be of course to reject both sacrifice and priesthood. This rejection would empty even a valid form of that meaning which the Catholic Church had put into it, since it was then designed to be used in opposition to the mind of

the Church Catholic. Is the substantial presence of the elements which the Reformers undoubtedly taught incompatible with the true idea of sacrifice? Catholic Theologian says so. Between a *nudum signum* and the complete absence or rather conversion (the term *quo* to the term *ad quem*) of the whole substance of the bread and wine, Catholic Theologian can find no presence of Christ requiring priesthood and sacrifice. This would have been the really interesting part of the discussion and it is a pity that the Archdeacon did not enter upon it.

Finally, in studying the notes adopted by the Archdeacon, on pp. 26—27, it must be carefully borne in mind that Bellarmine is arguing from a valid form to the right intention in its proper use; but the Pope is contending that the Anglican form of 1559 is invalid because of defect in itself. Assuming the form used to be valid in itself, Bellarmine argues concerning the requisite interest in the mind of him using it; but the Pope is arguing against the validity or intent contained in the form itself from the purpose and intent in the minds of those framing it at the time. Perhaps the Papal argument contains the vicious circle: however that may be, the validity of the form is in the one case resumed: in the other it is the very thing to be proved or disproved. The Pope and Bellarmine start from premises radically different.

With these few remarks—the only ones I can make in the space allotted me by the Editor.—I now lay down this very excellent pamphlet with the pleasing satisfaction that I have well employed the time devoted to its perusal.

Dr. Pierson writes a thoughtful

and stirring article in THE MISSIONARY REVIEW OF THE WORLD for April on "Individual Links between Givers and the Mission Field," in which he discusses "Special Object giving" as a means of maintaining greater missionary interest and intelligence, and as a secret for filling the mission treasuries. India, the special topic of the month, is fully presented on many sides. Rev. Ed. Storrow, of Brighton, England, contributes an illustrated article on the condition of women in India, unveiling the degradation and oppression which there exists, and showing what has been done to emancipate them. "The Knights of the Broom," by Dr. T. J. Scott, tells many interesting facts about the sweeper caste of India—a class of Hindus hitherto but little known, and a striking contrast is drawn by Miss Lucy Guinness between the "holy men" of Hinduism and those of Christianity. The Digest Department and Field of Survey also contribute much of interest on this important field—the former containing "The Ruin of India by British Rule" and "Ramubai's Famine Widows," and the latter, "The Awakening of India" and "Hindu Social Reform."

Other articles of special interest are those on the "Great Burmese Pagoda" by Henry Grattan Guinness, D. D., and "The Training of Native Agents" by Alonzo Bunker. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$2.50 a year.

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The Church Observer.

Formerly "Our Church Monthly."



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Rev. Dr. White, rector of Shelburne, was 92 years old on March 22nd.

The Easter Term, Collegiate School, begins on Saturday, April 2nd.

The next meeting of the Shelburne Deanery will be held at Port Medway.

Subscription to "Church Observer" is one dollar a year: 50 cents when paid in advance.

Rev. Dyson Hague will likely take charge of St. John's Church St. John N. B. during the absence of the rector on his vacation.

Frank Gatward, organist of St. Luke's, is to leave Halifax. He goes to the church of Gethsemane, Minneapolis, Minn.

The wardens of Trinity Church Sussex N. B. are negotiating for a piece of land near the railway crossing, on which to build a Parish Hall.

Rev. Lawrence Amor, rector of Middleton, and Mr A. J. Johnston, of Dartmouth, have been engaged in a newspaper controversy in the columns of the Bridgetown Monitor.

Rev. D. Richards, well known in both Nova Scotia and New Brunswick, has been appointed to take charge of Kaslo, B. C.

The Rev. M. Taylor, Rector of Stellarton, has been doing deputation work for the B. H. M. in the counties of Guysboro and Antigonish.

His Lordship Bishop Courtney of Nova Scotia will leave for England with his daughter next month by s. s. Labrador from Portland.

—Yarmouth News.

We are greatly encouraged by the large increase in our list of subscribers to the "Sign of the Cross." Over 400 copies were subscribed for during March. Agents wanted in every parish.

The Rev. R. Atkinson Smith, who has officiated in the parishes of North Sydney and Sydney Mines during the illness of the late Rev. C. G. Abbott, has been appointed to St. Stephen's Church, Halifax, and Bishop's Chaplain.

It is proposed to place a memorial window in King's College Chapel, in memoriam of the late Rev. C. G. Abbott, M. A. a graduate of King's, and one of the founders of the Students Missionary Society.

The Rev. S. J. Woodroose, Rector elect of St. Georges, New Glasgow, is giving at the Sunday evening services in Lent—the Wednesday evenings and the daily services in Holy Week—a special course of sermons touching upon the consecutive events in the life of Christ from His birth to His death on the Cross.

We have read with much pleasure and profit a copy of the charge delivered by Rev. E. A. Harris, rector of Mahone, to the Brotherhood of St. Andrew. We heartily commend it to our readers for distribution. Copies may be had from Mr. E. S. G. Tucker, Halifax, at a low price.

We shall be glad to publish a report of the Easter meeting from each parish in the Dioceses of Nova Scotia and Fredericton in our next issue, with a list of new officers elected. As our space is limited the reports of necessity must be brief. Please send them in immediately after the meeting is held.

The 21st. annual meeting of the Society for Prevention of Cruelty was held in the C. E. Institute on March 24th. The attendance was large. J. C. Mackintosh president was in the chair. His Lordship Bishop Courtney was one of the speakers. The society has dealt with 6,870 cases, and much good work has been done. Mr. John Naylor, the secretary was rightly eulogized for his untiring and unselfish work for the Society.

Rev. R. F. Dixon was, on March 22nd, Tuesday, inducted as rector of Sackville, in the parish church, by Venerable Archdeacon Kaulback, of Truro. Rev. David Neish, of Halifax, preached a scholarly and striking discourse; Rev. Dr. Ambrose was also present. There was a celebration of the Holy Communion. There was a very fair attendance of parishioners, including a considerable contingent from Bedford. The keys were presented by Mr. Joseph Robinson, senior warden.

On Sunday evening, March 28th, in St. Luke's church, Bishop Kingdon administered the rite of con-

firmation to a large number of candidates, consisting of 16 females and 17 males from St. Luke's and six males from the Rothesay school. His lordship was assisted in the service by Rev. R. P. McKinn, rector of St. Luke's; Rev. Mr. Bacon and Rev. Mr. Howard, principal of Rothesay school. There was a large congregation present.



See Assessment Fund.

List of parishes in arrears to See Assessment Fund. with amounts due to April 25th, 1897.

Published by order of the Executive Committee.

Amherst.....	\$59.40
Alberton.....	14.50
Baddeck.....	6.60
Bridgewater.....	24.70
Chester.....	4.70
Cherry Valley.....	7.25
Clementsport.....	13.70
Falkland.....	9.40
Halifax, S. George's.....	77.00
" S. Matthias'.....	12.70
" S. Stephen's.....	22.70
Harrietsfield.....	3.00
Hulbard's Cove.....	15.00
La Have.....	.10
New Dublin.....	14.50
Pictou.....	23.10
Port Medway.....	14.50
Port Hill.....	21.80
Pugwash.....	9.20
S. Mary's.....	3.20
S. Eleanor,s.....	8.20
Tusket.....	1.50
Yarmouth.....	.10

March 29, 1898.

W. J. ANCIENT,
Secretary-Treasurer.

Monthly Financial Statement, B.H.M.

The Secretary's Financial Statement, March 1st, 1898.

B. H. M.	
Req'd by April 1st.	\$1086.00
Overdrawn Bank acct.	681.49

Total amount req'd	\$1767.49
W. & O. F.	
Req'd by July 1st.	\$1015.00
Balance in Bank	1027.61

Credit balance	\$12.61
Sup'n Fund.	
Req'd by July 1st.	\$1365.00
Balance in Bank	128.21

Net amount req'd	\$1236.79

Letter from the Diocesan Secretary.

TO THE EDITOR OF CHURCH

[OBSERVER.

Dear Sir,—Will you kindly allow me space to call the attention of the several parishes of this diocese to the necessity of having their Synod assessments paid *before* the meeting of the coming session.

Hitherto, many of the parishes have sent in their money for this purpose. by either the clergymen or one of their lay representatives, at the opening of the session; in consequence of which their representatives could not take their seats until a supplementary report was presented, showing them to have paid up to date. Though this gave some extra trouble to the Synod, it was of no consequence to the defaulting parishes, because the Dean who was then the Treasurer, could receive those dues while the preliminary work of the Synod was

being transacted, and then report. Now, however, the circumstances have changed and this cannot be done, because the Treasurer is also Secretary to the Synod, and will have to give all his time and attention to the business being transacted. If, therefore, the parishes wish their representatives to be able to take their seats without any trouble or delay, they must have their assessment money in the hands of the Secretary-Treasurer, at least *five days* before the opening of the Synod—see clause 2, sec. ii, of the Constitution of the Synod.

W. J. ANCIENT.

Why be changed his Church.

Many reasons, more or less important, have been given for changes from one church to another, but a quainter was surely never recorded than the following;

In a village in the south of Scotland a great event took place recently. The local auctioneer left the Free Kirk and joined the U. P. church.

The U. P. minister, feeling highly honoured, and perhaps fishing for a compliment, asked the new member to what cause he might attribute his kind patronage. The man of sales smiled blandly, and replied;

"Weel, ye see, yer seats are saft er."

Your printing

can be done promptly, satisfactorily and cheaply. Send it to the Sococm Press, Springhill Mines, N. S.

500 Offertory Envelopes printed to order for one dollar.

Mr. Morris, rector of Shelburne, had the misfortune to lose his horse and sleigh in an accident on the Liverpool road while on his way to attend a meeting of the rural deanery. Within four days after his return to Shelburne Mrs. Hastings Freeman brought him a cheque for one hundred dollars which the people of the town had contributed to make good his loss.

At morning service in St. Jude's church, Carleton, March 28th., Rev. Mr. Eatough preached, taking for his text Psalm xxxvii., 7, "Rest in the Lord." In closing he took occasion to refer to the call which he had received from the congregation and which for reasons pertaining to his health he had been obliged to decline. He assured the congregation that though soon to be absent from the city he would always remember their kindness toward and interest in him. Rev. Mr. Mitchell of Eastport, the new rector, will not be able to assume charge for a short time.



Parish News.

HALIFAX.

Lenten Services are usually well attended in Halifax, and this Lent is no exception. At S. Paul's

Church the Rector is preaching two courses of sermons on Sundays, one on "the Christian ideal" in social and home relations; the other on "Hindrances to Belief." Mr. Williams is also giving a series of addresses on "Power" on Sunday afternoons, which draw large congregations. Daily prayers at 5 o'clock with a short address, are also well attended.

At the Cathedral, the usual services are supplemented by mid-day Litany and address on "The Intermediate State" delivered by the Rector on Wednesdays and Fridays.

The well-trained choir of S. Luke's sang on the evening of the Festival of the Annunciation, a cantata by Maunder entitled "Penitence, Pardon and Peace." A large number of people listened quietly and devoutly to the beautiful and well-rendered music and words.

Mid-day services for men, lasting 15 or 20 minutes, are held daily during Lent at the Church of England Institute. All the clergy of the city take their turn in conducting these services, which include a hymn, collects and a short address.

On Tuesday, March 8th, occurred the two hundredth anniversary of the founding of the "Society for promoting Christian knowledge." At the request of the Bishop, a large congregation assembled at S. Luke's on that evening to unite in giving thanks for the work of the Society, and to listen to a strong and eloquent address by his Lordship from the text S. John xviii., v 3. The Bishop touched upon the work done and great benefits conferred by the Society since its formation for the Church at home and abroad, referring particularly

to the help given to our own Diocese.

All the city clergy were present, except those of S. Paul's parish, besides Rev Chas. Wilson of Springhill. Special Psalms and Lessons were used, and the congregation joined heartily in the familiar chants and hymns. The offertory was devoted to the funds of the S. P. C. K.

PARRSBORO.

The election of officers for the local chapter of the Daughters of the King has taken place:

President—Mrs. Johnston; Vice-President, Miss C. Price; Sec-Treas. Miss C. Kirkpatrick; Chaplain, Rev. R. Johnston.

The meetings are held weekly; and great interest is taken in them. The topics for each meeting are as follows:—

1st Friday—Devotion, (conducted by Chaplain). 2nd Friday, a Study in Character. 3rd Friday, Church History. 4th Friday, Question and answer. For the last, questions are handed in to the Chaplain. He generally succeeds in removing misunderstanding on important points. A few questions have been,

1. What do you mean by "growing in virtue" after death?
2. What are the essentials to Church Unity?
3. Does the Church approve of such expressions as, "Will you be saved to-night?" "Are you saved?"?
4. The contemporaries of Christ, (historians) are silent as to His life. How would you reply to this as a statement, sufficient to doubt the truth of His existence? Evensong was sung on the eve-

THE CHURCH OBSERVER

of S. Patrick's Day. On the following Sunday Evensong, the Rector delivered a lecture to a large and attentive congregation, on S. Patrick.

On March 16th, in S. George's Church. Eldon S. Clair McColl (29) was admitted to the Church by the Sacrament of Holy Baptism. An interesting incident took place. The little daughter of the candidate left her seat in the congregation, quickly walked down to the font, and taking hold of her father's hand, stood witnessing the Baptism.

On March 30, in S. George's, Susana Reick and Maud Macnamara, (adults), received Holy Baptism.

The weekly services during the week at Black Rock. have been a great success. The congregations have been very good, and the services bright and hearty. The Baptists have now laid siege to the place "not to lead any of you away from your Church, only to do you good."

Preparations are being made for the installation of the electric light into the Parish Church. It is expected to be in for Easter Day.

The staff of the Sunday School has been greatly strengthened by the advent of Mrs. Nordby and Mrs. Atkinson.

Other BAPTISMS,

March 9. Frederick Russell Spicer.

" Arthur Andrew Ayer.

" Augusta Amelia Ayer.

" Bernice Margarita Osborne

March 17 Maud Lavinia McColl (privately).

NOTES FROM KING'S COLLEGE

The various college societies have all been holding regular

meetings through the term

The subjects of the various meetings of the Student's Missionary Society have been as follows;—Jan. 19th., extracts relating to the University's Mission to Central Africa, read by Mr. J. L. S. Foster; Jan. 26th. a paper on the Mission to the Indians in British Columbia by Prof. Vroom; Feb. 2nd. a general discussion on Foreign Missions; Feb. 9th. an address by Canon Maynard; Feb. 16th, a general discussion on Sunday School work; March 2nd, a report from Mr. Hooper, the Society's delegate to the eleventh annual convention of the Church Student's Missionary Association, held this year at Trinity College, Toronto; March 9th, an address on the late Bishop John Selwyn by Prof. Vroom; March 16th, extracts from the S. P. C. K. reports respecting missionary work carried on by the late Prof. Stevenson, read by Mr. Ancient; March 23rd, an address on the early days of the Church at Annapolis by the Rev. C. W. Vernon.

On Ash Wednesday in addition to the daily Morning and Evening Prayer, there was a celebration of the Holy Communion in the chapel at 7.45, and the Litany and Communion Service at 10. During Lent the Holy Communion is celebrated every Thursday morning at 7.45, and on Wednesday and Friday the Litany is said at 1.40, preceded by a short devotional address by Professor Vroom.

It has been proposed to place a memorial window in the College Chapel in memory of the Rev. C. G. Abbot, M. A., one of the founders of the College Missionary Society.

The Quinctilian Society has also

been in active operation. Mr. Bowman was re-elected President, and Mr. Cotton, Secretary for the present term. The special feature of this term's work of the Society was the intercollegiate debate with the students of Acadia College, Wolfville, which took place in Convocation Hall on Friday evening, March 18th, before a large audience. The subject was "Resolved that annexation to the United States would be beneficial to Canada," Acadia took the affirmative, King's the negative side of the question.

The speakers from Acadia College were Messrs. McLeod (opener), Poole, Ferris and Shubbart; from Kings, Messrs. Ancient, Partridge, McCarthy and Cotton. Mr. Ancient, the opener in the negative, was far and away the best speaker of the evening. The judges decided that Acadia had won the contest. At the conclusion of the debate as if to emphasize the fact that neither side in reality favoured annexation, the National Anthem was heartily sung by all present. These intercollegiate debates have been found to be of inestimable value to the students.

The Haliburton and Radical Bay Clubs have also held some interesting meetings. The degree of M. A. was conferred upon the Rev. J. R. Cowie at a special convocation.

During the vacancy in the parish of Falmouth the services have been taken by the Rev. S. Morgan now a student at the college. A celebration of the Holy Communion has also been held at the different churches by the Rev. C. W. Vernon of the Collegiate School.

The Responsions examinations began on March 24th.

THE CHURCH OBSERVER

PORT MEDWAY.

The Lord Bishop of the Diocese visited this Parish on the 10th inst. for the purpose of holding Confirmation and Institution Services, and on that evening four persons were confirmed at Port Medway. The following morning the Bishop proceeded to Eagle Head, and inducted the new Incumbent, the Rev. Francis C. Berry as Rector of the parish, assisted by the Rev. Rural Dean Harley. His Lordship's eloquent and touching sermon made a very good impression on the large congregation present, as did also his confirmation addresses. A celebration of the Holy Eucharist followed, and in the afternoon, at half past three o'clock, forty persons received the Holy Apostolicrite of laying on of hands.

PRINCE EDWARD ISLAND.

The Clerical Association of P.E.I., has undertaken to provide Georgetown with services during the present vacancy. Since the resignation of the Rev. H. Beers the services have been taken up to the time of writing, by Mr. Easton, who has been doing duty as Lay Reader for many years. It is hoped that steps may shortly be taken by which Georgetown and Cherry Valley may be permanently provided for.

The services at Souris (every second Sunday) have since the beginning of Lent been looked after entirely by the Rev. W. J. Cox, late of King's College.

CHARLOTTETOWN.

On the Sunday evenings in Lent.

Rev James Simpson, M. A. is preaching a course of sermons on the lessons taught by the Crucifixion; and Rev. J. T. Bryan a course of sermons to young men. Both at S. Peter's and at S. Paul's Churches opportunities are being given for such prayer and worship as befits this holy season; and probably the same is true of other parts of the Island, although lack of information debars your correspondent from any detailed reference to them.

Rev. Mr. White, assistant-curate of S. Paul's, Charlottetown, spent some days recently in Kensington, assisting the Rev. H. C. Aylwin.

AMHERST.

The funeral of the late Mrs. Hanford, wife of Mr. F. Hanford of the "Dock," Fort Lawrence, took place from Christ Church on Tuesday, March 8th, at 3 p. m., Rev. V. E. Harris and Rev. Cecil Wiggins officiating. The interment being in Church of England cemetery.

The lectures in the Parish Hall during February and March on the history of the early Church, were very well attended, and considerable interest manifested.

The half-hour daily service during Lent were attended each evening with large congregations. The services consisted of the prayers, psalms, and a lesson from the New Testament, with an appropriate reading which was most instructive and interesting.

An entertainment will be given soon after Easter.

TRURO.

The attendance at the Lenten Services this year have been quite up to the average. Addresses have

been given on Wednesday evenings by the Archdeacon, and on Friday afternoons by the Rev. E. Underwood, curate.

On Monday, Tuesday, Wednesday, and Thursday in Holy Week, fifteen-minute noon-tide services, for men, will be held as in former years, under the auspices of the Brotherhood of S. Andrew, in the crypt of the Church.

During Lent, a series of Church History Lectures have been delivered in the crypt by various prominent laymen. The attendance has not been at all commensurate to the ability of the lecturers, or the importance of their subject, yet it is felt that a real good has been effected, and doubtless another year there will be more apparent results.

Tuesday, April 5th, is the date selected by the Bishop to hold his annual confirmation in S. John's Church.

NORTH SYDNEY, C. B.

The following very touching letter was addressed by the late rector Rev. C. G. Abbott to his parishioners and read in the churches the Sunday after his death.

51 South Park Street,
Halifax, N. S. Feb. 13th. '98.

My Dear People:

Something seems to tell me that it will not be a very long while now before the Lord will call me to His Paradise. Before leaving I would just like to say to you a very few words of farewell.

My ministry among you has been very short, but very happy, and I trust it has been a blessing to both priest and people. After all, it is only a matter of a few

short years before we shall all pass through the death valley, and in the last great day, when every man's work will be made manifest of what sort it is, oh, what a blessing to me if you should prove my crown of rejoicing!

And now, brethren, farewell "Stand fast in the Lord and in the power of his might." Build yourself up in your most holy faith. And may God bless you and keep you in His most holy keeping now and for evermore.

Your faithful servant in Christ Jesus,

CHARLES G. ABBOT.

PUGWASH.

The ladies of the congregation of St. George's Church are again at work preparing for a sale to come off in the early part of the summer. Contributions from our friends will be thankfully received.

We are again in receipt of our Annual gift of a cask of oil from Mr. Barry D. Bent, of Amherst. This is the fourth year in succession that Mr. bent has sent to this parish this most timely and acceptable gift.

KENTVILLE.

The week-day services in S. James' Church, Kentville, through Lent, are being well attended. At the Wednesday Evening Service the Rector is giving an exposition of S. John xviii: at the Friday Evening Litany-service, an exposition of S. Matthew xxvi.

The large increase of the Communicants since the last two Confirmations (May 1896 and December 1897) renders it desirable in the opinion of the Rector to have three Celebrations of the Holy Com-

munion on Easter-Day, instead of two as in the past.

They will be held at half-past 7 a. m.—at nine a. m.—and at eleven a. m.

Missionary Diocese of Algoma.

No. II

By the Bishop of Algoma.

Church work in Algoma naturally falls into two divisions: work among the Indians and work among the settlers.

1. The Resolution of the Synod of Toronto which recommended the establishment of the Diocese called attention to "the importance and extent of the field of Missionary labour among the Indians and urged that the Bishop should be specially charged with the cure of the Indian Missions." But the work among the Indians seems never to have assumed the large proportions suggested by the resolution. When the Diocese of Algoma was formed there were already Indian Missions on the Manitoulin Island and at Garden River.

Since then a third Mission centre has been formed at Lake Nepigon, and with varying efficiency and success these Missions have all been sustained to the present day, and have brought forth very good results. Indeed their history is rich in records of personal devotion and self sacrifice, and in evidences of the power of Christ's religion to take hold of the Indian nature. What could be more inspiring than the constant devotion of our two most noted missionaries to the Indians. Rev. F. Frost, for more than 20 years identified heart and soul, with the Manitoulin Missions, and Rev.

Robert Renison, who for 12 years lived with his wife and family in the lonely outpost of Negwenenang on Lake Nepigon; where today few in number, a widowed flock, the Indians retain to a marvellous degree the impress of his teaching.

Or what could be more deeply interesting than the work of that remarkable man, Rev. E. F. Wilson, the founder of the Shingwauk and Wananosh Homes at Sault St. Marie. The former of these (the Wananosh is temporarily closed) speaks volumes for Mr. Wilson's energy, devotion, and foresight. Its picturesque site; admirable and commodious buildings (including the boarding house) the pretty chapel in memory of Bishop Fauquier; the workshops; school hall; farmer's house and hospital; its excellent appointments and efficient staff; the discipline enforced and the good work done—to say nothing of the happy faces of the sixty-eight boys now in residence—all impress the visitor with a profound respect, not only for the present able principal, Mr. George King, but for him who conceived the idea of the Institution and brought it into being.

But after all there has been comparatively little aggressive work comparatively little effort to reach the wandering Indians in this outlying region. The vast forest reaches the desolate shores of Western and Northern Algoma and now the flocks of Negwenenang and Manitoulin Island are without a proper shepherd, Mr Renison having removed to Sault St Marie, and Mr Frost to the smaller sphere better suited to his impaired vigour, of Garden River. Surely this ought not to be considered satisfactory. Jesuit Missionaries penetrate into this inmost recesses and fastnesses of our rugged territory

seeking out their red brethren and training them in the Roman Catholic faith. It would almost seem as though we were disposed to yield the field to them and even to resign our own little flocks into their hands! Shall this be so?

Three things are needed (1) More money (2) more men (3) more faith. The missions referred to are vacant, primarily for lack of means. We have no money to pay special men to do this work. Yet these poor Indians have been dispossessed by our people. It is from what was once their soil that our wealth is now obtained. It is on their hunting grounds that we now establish our homes and towns. True, our paternal Government has dealt generously and wisely with them in settling them on reserves and providing for the proper regulation of their temporal affairs. But nothing can free us from the moral obligation of doing what we can to provide for their higher interests and supplying them with proper moral and spiritual training.

(2) That we need men is in part perhaps due to our want of means. I do not think it is wholly that. I think also we need a true missionary spirit. Where are the men whom God is calling to this work? If they would hear and answer, "Lord send me" the means would not be long in coming. It almost seems as if that pure love for souls which sent out men like Francis Xavier and our own sainted Bishop Patterson was cooling in the selfish commercial atmosphere of this bustling worldly age!

(3) But above all we need more faith in God, and in the Christian religion, its blessed effects on all races, and its necessity for the salvation of men—and faith in these poor aborigines of

our land, their capacity for receiving the gospel; their dire need of it; the value of one such soul. It is sometimes said that the Indians are worse after they are Christianized than before! We need faith to prevent our taking up with such ideas, we need faith to believe against all such cavils that Christianity always uplifts never depraves, that what depraves is not Christianity, but vice in faithless Christians. It was my privilege a short time ago to be guided up the Nepigon by a party of Christian Indians, who have been largely shielded from the vicious contamination of the world and by their unselfish consideration for others, their gentleness and moderation in speech and act, their reverence for things divine, and respect for rightly constituted authority, they set an example which many among ourselves would do well to follow. It is said again that the Indians are dying out and that we need not therefore trouble about them. We need faith to believe that whether this be true or not great issues hang upon our faithfulness in ministering to them.

Probably it is only too true that the Indians are diminishing in numbers, perhaps not so fast as is imagined by some, for the decrease may be to some extent relative that is in comparison with the whole population, but still rapidly. Consumption and kindred ailments perhaps increased by low diet and scanty clothing, are terribly prevalent among them. But surely while they are among us, we owe it to them to feed their souls as well as their bodies. And though we save but a few souls among them were it not worth all the pains and money spent upon the work? "We want to serve our

Lord and Master Jesus Christ" said the old Chief ————
"but we need a Missionary and teacher to guide us." How can we justify our neglect of this feeble folk thus earnestly desiring the Salvation of God.

—————
—————
How to Fast.
—————

He who fasted taught his followers how to fast.

Jesus said, "when ye fast." The Church says, fast now. And by fasting the Church meant what Jesus meant—fasting. Let it be no specious compromise, no artificial pretense—no mere substituting of one diet for another, as fish for flesh, bread for cake. Whatever be your fast, let it be sincere, as "unto your Father who seeth in secret." And let it be thorough. Do not make your stomach he scape-goat for all your sins. Look to your disposition, your selfishness, your "covetousness which is idolatry," your intellectual pride, your spiritual pride, your personal vanity, your love of dress and display. Fast from these. Look to your spirit of discontent, of envy and jealousy, of prejudice, of intolerance, of fault finding, of resentfulness, of unforgiveness. Fast here. Look to your temper, your proneness to passion, your irritability, your sulkiness, your captiousness, your moodiness. Fast here. Look to your proneness to insincerity, to trifling, flippancy, frivolity, ridicule, irreverence. Fast here. Look to your mental habits, your evil thinking, your harsh judging, your idle day-dreaming, your imaginative brooding, your harboring of unclean thoughts. Fast here.

Look to your tongue, your whispering gossip, your idle words.

your insinuating and satirical speech, your flattery, your stinging sarcasm. Fast here. Look to your self-indulgences, your slothfulness, your procrastinations, your want of punctuality, your appointment breaking, your self-pampering and self-excusing. Fast here. Look to your intemperance in meats, drinks, narcotics, drugs, late hours, light and trashy reading. Look to these and to other shameful compromises you may be making the world, the flesh and the devil, and fast from them with humble contrition, wrestling and prayer. Fast from them for your soul's sake. Fast from them for Christ's sake.

Diocese of Texas.

Soldiers of the Cross.

We take the following from a sermon preached by Rev. E. A. Harris, to the Brotherhood of St. Andrew:—

We are enlisted in a noble Army. "We do sign him with the sign of the Cross, that hereafter he shall not be ashamed to confess the faith of Christ crucified and manfully to fight under his banner against sin, the world, and the devil, and continue Christ's faithful soldier and servant unto his life's end." And, when from the rank and file of that army you stepped forth, to knell and renew your pledge, and to receive the Red Cross Button over your heart, as a brother of St. Andrew, you gave yourself to be an aggressive soldier of the Cross, one to whom God will give the courage if you seek it, to lead the way to faltering spirits in the Church, to be ensigns, color sergeants in the ranks. In olden time the ensign took an oath to save the colors even at the expense of limb and life; and you have

heard, how, when amid the clash of arms, there was some point of vantage to be won in the old days of hand to hand melec, some brave ensign has wrapped the old Red Cross flag of England around his body, and has plunged into the midst of wild enemies, shouting to his comrades to defend their flag—if by no other means he will stir them by this,—for where that flag goes, they must follow; it cannot suffer shame; they will leap into the very jaws of hell, at the cannon's mouth, if they are put to the test to save the colors. And so, though he falls dead where they have followed, and closed around him, the colors are not dishonoured, and his courageous example has made them victors.

We must be on the aggressive or our mission is done; and as the rank and file of the baptized soldiers of the Cross stand on the defensive only, there need the brave hearts who believe that victory shall crown their Master's banner yet, who are burning with zeal to storm the ramparts that the devil holds, and who, like the sergeant, folding the old Union Jack around him to keep his heart warm, and it safe, shall rush to the fray and inspire his faltering brothers to follow in his steps, with some of the first Christians' nerve. And brothers, who have your red crosses on your breasts to-day, why may not ye be such as these? the ones chosen of the Lord to inspire enthusiasm and zeal into the hearts of trembling brethren in your own borders? making those little companies of Christian people follow you, to lay hold upon the great masses who are now beyond the Church's touch and the blessed Gospel's influence; and there is another thing "For God hath not given us the Spirit of Fear, but of Power and of Love."



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Sowing the Seed.

I believe there is nothing so much like seed as our words. How easily and lightly they float out of our lips, something like thistle-down which floats about when there's a little breeze, and yet every bit of thistle-down contains a seed, and each seed settles down somewhere, and causes a troublesome, prickly thistle to grow up. The farmer finds that out to his cost, for thistles are remarkably tiresome things, and it isn't at all an easy matter to root them up.

Now, words are always said in the hearing of *some one*, aren't they? And a great many of our words are not only heard, but they go straight into somebody's heart, and have an effect on that somebody's life a long time afterwards.

When Mrs. Beecher Stowe was writing "Uncle Tom's Cabin," Mr. Jewett, who was to publish it in book form after its appearance by weekly instalments in the *National Era*, sent her a message imploring her not to make it too long, as the subject was an unpopular one. Mrs. Stowe replied that she did not make the story, that the story made itself, and that she could not stop till it was done. This feeling increased in intensity to the end; and a friend of Mrs. Stowe's says that she had been heard to say in these last days of her life, "God wrote it. I merely did His dictation." The story has been translated into thirty-six languages; within the first year of its publication millions of copies were sold; and no work of fiction in any age ever attained so universal, immediate and extensive a popularity.

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Items of Interest.

The Hindoos were the first to use playing cards.

Birmingham turns out five tons of hairpins every week.

No one can breathe at a greater height than seven miles from the earth.

An exposition is proposed in St. Louis in 1903 to celebrate the centennial of the acquisition of the territory formerly known as Louisiana.

The cauliflower came from Cyprus.

The eggplant is a native of Asia, Africa and South America.

Mushrooms are native to all temperate countries in short grass.

Potatoes are native to Peru, and the Spaniards discovered them. From Spain they passed into Italy and Belgium.

The cabbage still grows wild in Greece, where it originated. Radishes were native to China, but have grown in Europe for centuries

Garlic came from Asia and has been used since the earliest times. It formed part of the diet of the Israelites in Egypt, was used by Greek and Roman soldiers and African peasants.

No man is free who cannot command himself.—Pythagoras.

Self inspection is the best cure for self esteem.—Wordsworth

The most unhappy of all men is he who believes himself to be so.—Homer.

He lives long that lives well, and time misspent is not lived but lost.—Fuller.

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