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# Church Observer

VOL 4, No. 2.

SPRINGHILL, N. S., February, 1898.

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# Church Observer

VOL 4, No. 2.

SPRINGHILL, N. S., February, 1898.

## The Missionary Diocese of Algoma.

By the Bishop of Algoma

The Diocese of Algoma was set apart as a Missionary Diocese in 1872 by the deliberate act of the Provincial Synod of Canada. It embraces the District of Muskoka, Parry Sound, Nipissing (in part) and Algoma East and West. In Algoma are included the Islands of Manitoulin and St. Joseph and the district of Thunder Bay. This vast territory stretching from Gravenhurst (112 miles from Toronto) to Murillo (13 miles west of Fort William at the Western end of Lake Superior) covers an area of more than 48,000 square miles, about as large as that of England, and extends from East to West some 600 miles and from North to South from 250 to 300 miles.

It may be called the rocky belt of Canada. As you proceed Northwards from Toronto you may know when you are entering the Diocese of Algoma by the rocks which begin to crop out on every side. And these rocks will remain with you in varying forms and extent, all the way through the Diocese until you reach its remotest Western limit, yet there are stretches of good soil here and there and even whole Townships which are well worth cultivating.

Algoma's chief wealth is probably mineral. The rocks which give her so bare and uninviting an aspect, are rich in copper, nickel, silver and even gold. And when this mineral wealth is developed, it is thought her prosperity will be assured. But that is in the future. And meanwhile it is very encouraging, as the lumbering hitherto a fruitful source of profit, languishes—to find that increasing attention is being paid to agriculture. For whatever may be true of mining, there can be no doubt that the proper cultivation of the scanty but productive soil must be a very important element in the permanent development of the country. At present little is being done in mining, and the farmers are most of them struggling for a living. It is not strange therefore that the country is poor, and that the

Church which is everywhere one among many Christian bodies, is poor also. There is not in the Diocese one Town of very considerable proportion though there are several which are full of promise. The largest of these is Sault St. Marie which has about 4000 inhabitants. This is the central point of the Diocese. Here is the See House, called Bishopurst, a commodious stone building erected by a lady in England during the lifetime of the first Bishop. Here also are the Indian Schools so widely known to the Canadian Church as the Shingwauk and Wananosh Homes. And lastly here is the largest Church of the Diocese, the restored and now beautiful Pro-Cathedral of St. Luke capable of seating from 350 to 400 people. There are two other towns of about 3000 and two of about 2000. The remaining centres of population are most of them small villages and hamlets. It is quite evident that there are no adequate means within the Diocese upon which the Church may rely for support. And until these Towns and villages grow and the country around them develops there will be no such means. Thus the Bishop is driven to seek constant assistance from outside sources and hence the second occupant of the See was accustomed and not inaptly to describe himself as a Mitred Mendicant.

The various dioceses included in the Province of Canada and represented in the Provincial Synod, when Algoma was established, have always recognized this obligation to contribute to Algoma's needs. No doubt they will continue to recognize their responsibility as long as Algoma really needs help. The sum contributed annually has varied considerably in the past. If the recommendation of the Provincial Synod, at which the present Bishop was elected be acted upon there should be for the current year at least \$4000 contributed. The Resolution referred to recommended that henceforth the various Dioceses pay to the Mission Fund of Algoma the amounts \$4000 in all, which they have hitherto contributed to the Episcopal Stipend.

## THE CHURCH OBSERVER.

This action resulted from the fact that the Dioceses concerned were no longer required to provide the stipend of the Bishop, the Episcopal Endowment Fund being completed. It was a most fitting and wise proposal, for as the present Bishop entered upon the duties of his office he found the Mission Fund heavily burdened with debt. Indeed it would be a wise and gen-

but of necessity they have not been very large for the unappropriated Funds at the Boards disposal are usually very limited; and there are many applicants. But the Diocese of Algoma would never have been able to cover the land with Missions as she has done, much less to maintain them had not the ever generous Church-people of the older land come to her as-



RIGHT. REV. GEORGE THORNLOE, D. D., D. C. L., BISHOP OF ALGOMA.

erous thing for the Dioceses to continue their pro rata payments for a term of years, until Algoma has time to emerge from its financial embarrassments.

In addition to this contribution of the Canadian Church in general, sums are granted from time to time by the Domestic and Foreign Mission Board. These grants are very welcome,

and assistance. By the efforts of the Bishop and the labours of the English Algoma Association, a sum nearly equal to that contributed by the Canadian Church has been sent to Algoma year by year.

And above all the great Societies of the English Church have been ready with liberal annual grants to further and build up the good work

What Algoma owes to these Societies it would be hard indeed to express in words. Their steady unflinching contributions have been a backbone of strength, about which the work has clung and formed itself.

So the Diocese has lived, and, if prospered would be too strong in word, let us say expanded.

But now we have come to a crisis in our affairs. The Society for the Propagation of the Gospel has already begun to diminish its grants. The Canadian contributions for the past year or two have not been what they used to be. Hence comes our debt and an inadequate revenue. Unless the Canadian Church people come for-

worthy as I am, to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice, which is simply paid as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice, which brings its own blest reward in healthful activity, in the consciousness of doing good, peace of mind, and a bright hope of glorious destiny hereafter? Away with the word in such a view, and with such a thought! It is *emphatically no sacrifice*. Say rather a privilege. Anxiety, sickness suffering, or danger now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to



SEE HOUSE. THE RESIDENCE OF THE BISHOP OF ALGOMA.

ward liberally and soon, it seems inevitable that some of our missions should be closed. It does not seem likely that they will so act. The Bishop has already appealed plainly and urgently, but with little result. He must of course "make ends meet." There is no other way to do this than by decreasing the expenditure. What this means in the face of aggressive "isms" may be well imagined.

### Missionary Sacrifice.

Hear from Livingstone a high view of Missionary sacrifice: "For my own part, I have never ceased to rejoice that God has appointed me un-

waver, and the soul to sink, but let this only be for a moment. All these are nothing, when compared with the glory that shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk, when we remember the great Sacrifice which He made, who left His Father's throne on high to give Himself for us, 'who being the brightness of that Father's glory, and the express image of His Person, and upholding all things by the word of His power when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.'"

**The Late Bishop of Wakefield, as a Giver.**

The late bishop of Wakefield left a personal estate valued at £72,240. Accompanying his will was a memorandum to be opened after his death. This has now been published and throws an interesting light on Bishop How's views of the stewardship of wealth. It reads thus: "My father left me a good fortune in money, and this has been considerably increased. I have, ever since I possessed an income at all, always dedicated one-tenth annually to God in charity. When I became a bishop I resolved that my children should never profit by my episcopal income, and dedicated to God in charity (*i.e.*, in direct gifts and subscriptions) £1,000 a year, or a full fifth of my gross income. Perhaps I should mention that I always gave away the large sums I received for my books. My chief object in naming these things is to provide an answer to the charge, sure to be made, that I have enriched myself and my children out of the endowment of the church. This would not much matter if my personal credit alone were at stake. But such belief does great harm to the church. As I believe there is no class which approaches that of the clergy in self-sacrifice, so I believe there is no class which approaches that of the bishops in the amount they give away."

**Friday.**

In the "Table of Fasts" in the Prayer Book, Fridays are included among the days "on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

It is a well known fact that in this city Friday is looked upon as *the* day for teas, receptions, dinners, etc. How this has come to be we do not know. And for other than Church people perhaps we may not wonder. But it can only be thoughtlessness on the part of those who have the Prayer Book as a guide. Surely that is of far more authority with us than the custom of society. Let us say again—it is not for us to condemn others, but surely Church people ought to think carefully. We quote the following:

The Church has a weekly commemoration of Christ's Passion on Friday, as a weekly celebra-

tion of His Resurrection on the Lord's Day. And as the element of spiritual rejoicing is presented to us on Sunday, the fellowship of Christ's sufferings, and the imitation of His self-sacrifice, if the special lesson of every Friday is the life of a Churchman. And he is no loyal son of Holy Church who keeps her festivals, but not her fasts; who enjoys the privileges of Sunday, but never humbles his soul on Friday; who is willing to exult in the Redemption, but not to sympathize with the Passion; who wants the crown, but not the cross; who will not partake of Christ's sufferings, although he hopes to share His glory.

—*Church News.*

**Gladstone's "Central Hope."**

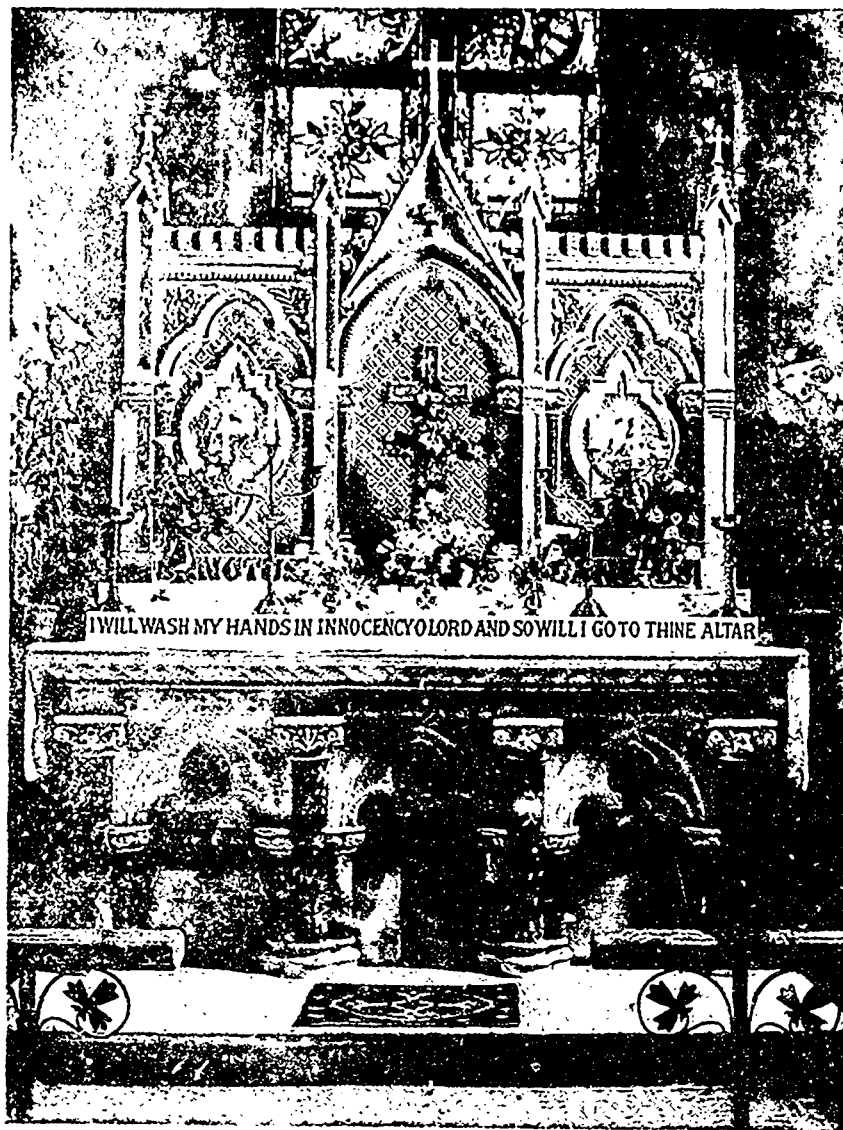
To a young American inquirer, Mr. Gladstone replied: All I write, and all I think, and all I hope, is based on the divinity of our Lord, the one central hope of our poor wayward race." "Talk about questions of the day," he said on another occasion, "there is but one question, and that is the Gospel. It can and will correct everything needing correction. All men at the head of great movements are Christians. During the many years I was in the Cabinet I was brought into association with sixty master minds and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with divine revelation."

**The Oldest Chorister.**

When the Queen was outside St. Paul's Cathedral on Jubilee Day her eye fell on one of the oldest singers in England—Mr. Thomas Wicks—who holds an unbroken record of seventy-one years as a cathedral singer. Mr. Wicks is still a tenor in Wells Cathedral, but joined the choir of St. George's Chapel, Windsor, to take part in the service held outside the Cathedral.

Curiously enough, his first appointment was as choirboy of St. George's Chapel and Eton College, and in this way he has sung on many historic occasions.

He was present at the funeral of the Duke of York in 1827, also at that of George IV. in 1830, He sang at the Coronation of William IV. in the same year. In 1831 he was solo-boy at Windsor Castle, where he sang before William IV.



ALTAR AND REREDOS, CHRIST CHURCH, AMHERST.

One of the most beautiful altars and reredos in the Canadian Church is to be found in the Parish Church in Amherst. It was erected about one year ago in memory of the Rev. Canon George Townsend, M. A., Rector of the Parish for 61 years, who entered into rest, Oct. 20th., A. D. 1895, aged 85 years. This Altar which is of Bath Stone and Marble was the gift of the children of the late Rector. The equally chaste

Reredos of Caen Stone had been previously donated by them in memory of their mother Elizabeth Townsend, who died April 24th., 1881. The Altar was designed by Percival W. St. George, Esq. M. I. C. E. and the Altar erected by A. Beaumont, Architectural Sculptor of Montreal. We are indebted to the Rev. V. E. Harris, the present Rector of the parish, for the picture which we give in this issue of our paper



**A Reformed Vestryman.**

BY THE REV. GEORGE WOLFE SHINN, D. D.

This is not the story of a bad man's change from vice to virtue, but of how a fairly good man became very much better. He was a vestryman, elected, as they usually are, because he was available. There was no great rush for the office; in fact, the parish meeting had a hard time to find a man who would serve. It was finally decided to offer the position to this gentleman whom we are now considering. He had not long been in the parish, but he had been coming to the services with considerable regularity on Sunday mornings. He was very genteel, doing well in business; no one knew of his having any glaring faults. He had been confirmed in his boyhood, but had not been a very regular communicant.

When he was elected a vestryman, he inquired of some one what duties would be expected of him, and was told in a jocular fashion that he must attend a meeting of the vestry a few times a year; pass the plate on Sundays, and if there was a deficiency in the parish receipts, he must help make it up at Easter. "And that is all a vestryman is expected to do?" he asked. "Well, that is all that many vestrymen do. In some places they do not do as much as that." Remarking that the work was certainly not burdensome, if the duties were not more numerous than these, he accepted the position.

He became at once the average vestryman. In the course of a year he attended two of the four meetings of the vestry which were called. On a few Sunday mornings when a warden was absent he assisted in taking up the offerings, and at Easter he put his name on the subscription list to square off accounts and begin the new year with all the bills paid.

The probability is that he would have gone on in this way year after year, unless, indeed, his interest had grown less, and then would have given the position up. But it so happened that one day while he was waiting in his pew in church for the service to begin, he saw some strangers standing in the back part of the church, puzzled to know what to do. No one took any notice of them. Some of the vestrymen were very busy talking together; there were no ushers, and the sexton was looking after the furnace.

The question darted into his mind, "Suppose that I were a stranger, as these people are, and suppose I were so shabbily treated, what would I do?" He answered his own question thus: "I think I would go somewhere else. I would try to find a place where they welcomed strangers." Then it suddenly occurred to him, "What is a vestryman for, if it is not his duty to welcome strangers?" And then, "Why should not I begin?" And with that he sprang up and found seats for the strangers. That was the beginning of his reformation. He began then to think of how little he had done for the parish. He had been more zealous as a member of a social club, much more zealous, than he had been as a member of a parish. He had done more to bring the club to the notice of people. He had studied its interests more. What, indeed, had he done to increase the membership of the parish? And so he went on thinking, until he said to himself, "How many people there are whom I know who are indifferent, who rarely attend any church. I might do something toward bringing them here." And then it occurred to him to consider his relationship to his clergyman, and as he thought of it he said, "I have scarcely been more than civil to him. I have made one formal call upon him, and have attended his Sunday morning ministrations. Occasionally I have attended a meeting where he presided, but I wonder if I have ever done anything or said anything that was encouraging and helpful to him. Suppose I were in his place, might I not look at the circle around me as a little bit unsympathetic? Certainly, I could hardly call it inspiring. It seems to me the man must have a hard struggle who is so little sustained, if others have given him no warmer support than he has received from me. It is true I have helped pay his salary and have listened attentively to his sermons, but I haven't been very cordial or enthusiastic."

Thinking thus of his rector, he began to consider if there were not some ways in which he could show a livelier interest in the work of a man who seemed to need intelligent sympathy more than anything else and who yet received so little from those who were officially nearest him.

Our vestryman one day had a talk with his wife about the parish societies; and he began by confessing to her that he was very ignorant of the work the parish was attempting by means of

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its organizations. He had heard the notices given from time to time, of meetings, but had only a vague idea of what they were aiming at. His wife went on to tell him of the feeble Sunday-school, always needing teachers; of the missionary society, always needing funds; and of The Girls' Friendly with its possibilities of usefulness, if there were more workers; of the boys' club, asking the help of any who could interest and entertain boys in the evenings. She had little bits of information about other branches of work, all feeble, because of the lack of helpers.

Then our vestryman found himself wrestling with two other questions. One was this: "Ought I not to be ashamed of myself, first of all to be so ignorant of what is going on in a parish of which I am an officer." And then, "Why do I not begin to do something?" Now when a man reaches such a questioning stage as that, it will not be long before he finds himself at work, or, rather, the work finds him. And so this vestryman found that he could go down one evening to the Girls' Friendly and entertain them with an account of a trip he made last summer to Normandy. Another time he gave the boys a treat, hired a reader to entertain them; and finally told the superintendent of the Sunday-school that some day he would take a class in the Sunday-school if there was the need.

These were some of the outward signs of that change which was taking place in his soul. Somehow or other, he was beginning to look at his position as emphatically spiritual. It was not merely an honorary post, nor were its affairs simply secular. He was not just like a member of the Board of Directors of a bank or of a business corporation. As a vestryman he was a spiritual helper in the parish. It is true that most of his work as a vestryman had to do with the care of the church property; the raising of money and attention to other things which were temporal and material; but beside and above this, all these were for spiritual ends, and were connected with duties which were not discharged by a more or less regular attendance at public services and the giving of money. He must give his best thoughts and most sincere efforts. It brought him in contact with spiritual opportunities.

When he came to consider his office thus, it loomed up before him as a position which ought

not to be entered into lightly; a position whose duties ought to be discharged conscientiously. If he were a spiritual helper, then he had something to do with lifting up the spiritual tone of the parish; he must do his part in aiding in the religious instruction of the young and in extending religious influences to outside people.

Now this change of view was shown by a change of conduct. One of the things he did was to convince the vestry that the whole attitude of the parish toward the outside world should be made more hospitable. It must show that it wanted people to come to the services. The vestry organized itself into a corps of ushers, and some of them both morning and night are found at the entrance of the church to welcome those who come. It is hard now for a stranger to get into or out of the church without some one shaking his hand and asking him to come again.

Our vestryman has also put some new life into other parish agencies. His interest in them has changed the attitude of indifference or mild contempt which some have borne hitherto toward these branches of work. He has shown that a straightforward, generous hand extended them can lift them up from their feebleness to something better.

Then, too, he has become a true helper to his clergyman, and has lifted up the hands that were growing feeble. He has helped make a better man of his minister by filling him with new courage.

There is a difference to-day in the tone of that parish, because this man has become somewhat more alive. If the reformation extends to other vestrymen; if the leading members of the parish are touched, there will be great cause for rejoicing in one parish. There is reason to hope that the reformation will extend. There was nothing peculiar in the case of this vestryman. He simply got awake. He had been asleep hitherto. He had been a vestryman after a common type. When he got awake, he saw what his office meant, and realized how high its privileges and how sacred its duties. May there be many such reformations!—*N. Y. Churchman.*

“Sometimes the greatest heroes fall.  
Sometimes the noblest fight of all  
Is fought by those who fail.”

**Letter on Prohibition.**

The following letter was written by the Rev. F. P. Gretorex to the *Bridgetown Monitor*, and as we think it will interest many of our readers, we insert it here.

To the Editor of Monitor:

DEAR SIR.—In one of your leading articles last week you made the assertion that any minister who opposed prohibition occupied an unique position, and that every church in the land will array itself against the opinion of Principal Grant.

cles in the Dominion by his pronouncement at a conference in Winnipeg against the proposed plebiscite on the question of prohibition. His Grace, on that occasion, stated emphatically, before the session of the Anglican Synod of Rupert's Land, that he would vote against prohibition if there were a plebiscite. He had come to the conclusion, he said, that while the scriptures condemn drunkenness in severe terms and make it a special sin, chiefly because the drunkard often sits in the seat of the scorner, yet they

legislate the people into a condition of piety and high morality as to prohibit the sale wines and liquors." Canon Ellgood, a venerable clergyman, who has been nearly 50 years in the ministry, said a week or two ago: "I am most strongly opposed to a prohibitory law, as I consider that instead of preventing drinking it would rather promote it, in consequence of the opportunity all along the boundary-line between the two countries for smuggling. It is of course unnecessary to say that I am strongly in favor of temperance, and it is for this

**Special Announcement.**



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To paid-in-advance subscribers 50 cents.

You should certainly, when making such a sweeping assertion, have omitted the Church of England, for most undoubtedly a large majority of the members of that Church are not in favour of prohibition.

The Archbishop of Rupert's Land who is Primate of all Canada, a man universally honored and respected, was interviewed on this matter a short time ago in Montreal by a reporter of the *Star*. The *Star's* account was as follows: "The Archbishop, it will be remembered somewhat startled temperance cir-

regard wine as the good gift of God and the very emblem of joy. His Lordship believes that prohibition would be interfering with the free rights of the people and would be a grievous wrong to a large section of the community. The proper treatment of the abuses of the liquor traffic lay in legislation with regard to the saloons. These might perhaps be removed altogether. But as to a prohibitory law, such as was proposed by the advocates of the plebiscite, he decidedly opposed the idea. As well might an effort be made to

reason that I am opposed to a prohibition law." The late Bishop Binney, with whom many of your readers were personally acquainted,—a man of great force of character and sound common sense, used the following weighty words in synod shortly before his death: "I find that suppression leads to hypocrisy, and deceit and fraud, without accomplishing the desired object. I believe that total abstinence is necessary for some persons, but I believe that God in His good providence purposely places us in this

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state of probation, where the character may be formed by the exercise of self-control in the use of things, which, good in themselves and when used in moderation, may be so abused as to become highly injurious. The evils of intemperance are so frightful that I am not surprised at the extreme views of some of the advocates of total abstinence, but except on the ground of expediency in special cases, I am not yet convinced that it is to be as much esteemed as moderation in the use of stimulants, which are only injurious when taken in excess.

Of course there are exceptions. Here and there we find both clergy and laymen in favor of prohibition, but a very large majority of the members of the Church of England entertain views upon the subject in accordance with those expressed by the dignitaries I have named.

Yours truly.

F. P. Greforex.

Bridgetown, Dec. 27th.

### The Church Observer.

Formerly "Our Church Monthly."



Issued on the first of each month.

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

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

Subscription One dollar a year.

Rev. Lawrence Amor, rector of Middleton, was recently presented with a handsome buffalo robe, by his parishioners.

St John's, Sunday School, Truro, has 160 scholars on the roll. In 1897 about 300 dollars were col-

lected from the children, nearly two dollars for each child.

The Ven. Archdeacon Weston Jones recently visited Cape Breton as a Deputation for the Board of Home missions.

The roof of Christ Church, St. Stephen N. B. was slightly damaged by fire on Sunday morning Jan. 30th.

500 Offertory envelopes printed for \$1.00. Church printing neatly and promptly done at moderate prices, ... Sococm Press. Springhill Mines, N. S.

Our next issue will contain a portrait of Bishop Dunn, of Quebec. Illustrated historical sketch of Parish of Port Morien, Cape Breton.

The first of a popular series of short papers on "Baptism" by Rev. Canon Brock, D. D.

Short Sermon in the unique and effective style of Rev. Thomas, of Thomasville.

### 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   |
| Digby.....                | 39.60   |
| 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   |

|                           |       |
|---------------------------|-------|
| New London.....           | 19.40 |
| Pictou.....               | 23.10 |
| Port Medway.....          | 14.50 |
| Port Hill.....            | 21.80 |
| Pugwash.....              | 9.20  |
| S. Mary's.....            | 3.20  |
| S. Paul's, Margaret's Bay | 13.30 |
| S. Eleanor,s.....         | 8.20  |
| Tusket.....               | 1.50  |
| Yarmouth.....             | .10   |

Jan. 25th, 1898.

Through an unfortunate mistake, Weymouth was included in the list last month. Weymouth has paid in full to April 25th, 1897.

W. J. ANCIENT.

Secretary-Treasurer.



### Special Price \$12.

The above cut shows our Special Communion Set—superior quality silver plate on white metal. Chalice 7 in. high, gold inside. Paten 6 in. in diameter, gold surface, fits top of Chalice. Cruet holds one pint.

### We have in stock

Brass Altar Disks, Crosses. Vases, Alms Basins. Candlesticks etc. etc.

Write for particulars if you need anything in this line.

M. S. Brown & C'y, Jewellers & Silversmiths, 128 & 130 Granville St. Halifax. N. S.

**Value of Private Prayer.**

No means of grace known to us can replace the quiet hour of communion with God in prayer and meditation on His Word. Dean Farrar testifies of its effect in the life of his mother. He says:

"My mother's habit was every day, immediately after breakfast, to withdraw for an hour to her own room, and to spend that hour in reading the Bible, in meditation and prayer. From that hour, as from a pure fountain, she drew the strength and sweetness which enabled her to fulfil all her duties and to remain unruffled by all worries and pettishness. I never saw her temper disturbed. I never heard her speak one word of anger or calumny or of idle gossip."

Here is the secret of power. He who drinks at the secret fountain-head of God's love can travel the desert path unparched with thirst. Sweetness of spirit comes from communion with God in spirit.

**King Calls for the Bible.**

At the coronation of Edward VI., when the three swords for the three kingdoms were brought to be borne before him, the King observed that one thing was yet wanting, and he called for the *Bible*.

"That," he said, "is the sword of the spirit, and ought, in all right, to govern us, who use these for the people's safety by God's appointment. Without that sword we are nothing: we can do nothing. From that we are what we are this day . . . we receive whatsoever it is that we at this present do assume. Under that we ought to live, to fight, to govern the people, and to perform all our affairs. From that alone we obtain all power, virtue, grace, salvation, and whatsoever we have of Divine strength."

**How Sheba's Queen Travelled.**

"How did the Queen of Sheba travel when she went to see Solomon?" asked the teacher of her Sunday-school class of little girls.

No one ventured an answer. "If you had studied your lesson, you could not have helped knowing," said their teacher. "Now look over the verses again."

"Could she have gone by the train?" asked the teacher, beginning to lose patience as the children consulted their books, but appeared to arrive at no conclusion.

"Yes'm," said a little girl at the end of the class; "she went by train."

"Did she, indeed?" said the teacher, loftily. "Well, Louise, we would like to know how you found that out?"

"In the second verse," responded the child. "It says, 'She came with a very great train.'"

The teacher subsided.

**Good Works better than Fine Raiment.**

St. Paul tells Timothy that women should adorn themselves with good works rather than with costly raiment. St. Peter, too, says that the adornment of the heart is of far more importance than any outward adornment. Tertullian, no doubt, was thinking of this when in one of his sermons he gives the following hints to a woman who wishes to dress well.

"Let simplicity be your white; chastity your vermilion; dress your eyebrows with modesty, and your lips with reservedness. Let instruction be your earrings, and a ruby cross the front pin in your head. Employ your hands in

wifery, and keep your feet within your own doors. Let your garments be made of the silk of probity, the fine linen of sanctity, and the purple of chastity."

**Pleasant for the Minister.**

Some years ago, when the famous Dr. Norman MacLeod was minister of the Barony Church, in Glasgow, a minister from an adjoining parish was called in to see a man who was very ill.

After finishing his visit, as he was on the point of leaving the house, the minister remarked to the man's wife:

"You don't attend my church, do you?"

"Oh, no, sir," said the woman.

"Do you attend any church at all?" then asked the clergyman.

"Oh, ay, sir, we gang aye to the Barony Kirk. We're members o't," was the reply.

"Then why didn't you send for Dr. MacLeod?" asked the pastor, with some surprise.

"Na, na, sir," replied the woman emphatically. "We wadna risk him in a case o' this kind. Do ye no ken it's a dangerous case of typhus?"

**Webster's International Dictionary**

New and Corrected Edition

Successor of the "Unabridged."

A Dictionary of English, Geography, Biography, Fiction, &c.


Standard of the U.S. Gov't in the Office of the U.S. Supreme Court, and of nearly all the State Schools.

Hon. D. J. Brewer, Justice of the U. S. Supreme Court, writes: "I commend it to all."

**The One Great Standard Authority.**

Send for free pamphlet containing specimen pages.

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**Tennyson's Beacon.**

A beautiful beacon has been erected on Freshwater Down in memory of our Lord Tennyson, the great poet. This was his favourite walk, and his friends thought that a fitting memorial of him would be the erection of this beautiful Cornish granite Iona cross, which will also serve as a landmark to passing ships. It will be marked as "Tennyson Beacon" on all Government charts and will be taken in charge by Trinity House and the Board of Trade. The Archbishop of Canterbury unveiled the cross.

It bears this inscription on the shaft: "In memory of Alfred Lord Tennyson, this cross is raised as a beacon to sailors by the people of Freshwater and other friends in England and America."

The beacon stands 500ft. above the sea level, is itself 32ft. high, while the cross is 24ft.

We want a religion that goes into the family, and keeps the husband from being spiteful when dinner is late, and keeps the dinner from being late; keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots, and makes the husband mindful of the scrapper and the door-mat; keeps the mother patient when the baby is cross; amuses the children as well as instructs them—wins as well as governs, cares for the servants as well as pays them promptly.

**Burying Crosses in little Coffins.**

The good people of the Island of Ushant, near which the "Drummond Castle" went down, have a curious and pathetic custom when

some one of their number is drowned at sea. When all hope of finding the body has gone, a small white cross is placed in a miniature coffin, a funeral ceremony takes place, and the coffin is finally left in the church in hope of the day when the sea shall give up its dead. The church is nearly full of these pathetic memorials.

**Jewish Account of the Death of Moses.**

When Moses, the faithful messenger of God, was to die, and his hour approached, the Lord assembled His servants and said; "It is time to recall the soul of My servant Moses. Who among you will go and summon him to My presence?" The princes of the angelic host, Michael and Gabriel, who stand before the throne of the Lord implored and said: "We are his pupils; he hath been our teacher; let us not have to summon the soul of this great man." And so said the other leaders of the host. But Zamael, chief of the rebellious angels, stood forth and said; "Behold, here am I; send me." And he went, arrayed in cruelty and wrath. But when he approached he beheld the face of Moses, whose eye was not dimmed nor his natural force abated.

The enemy of mankind stood abashed, his sword dropped from his hand, and he hurried away. "I cannot bring the soul of this righteous man," he said to the Lord, "for in him I found nothing impure or unholy." And the Lord Himself descended to summon the soul of His faithful beloved servant. Michael and Gabriel, attended by the hosts of angels that stand before Him, followed in His train. They prepared the bier for the departing prophet, and encircled it with reverence,

"For I," said the Lord, "will inter the mortal body."

The breath of the Most High touched the lips of Moses, and his soul departed at the touch. So Moses died in the face of the Lord Who Himself buried him, and no man knoweth of his sepulchre unto this day.

**ST. JOHN N. B.**

**C. OF E. INSTITUTE LADIES ASSOCIATION**

The annual meeting of the Ladies' Association of the Church of England Institute, held Jan. 26th was well attended, the president, the Venerable Archdeacon Brigstocke, in the chair. The meeting opened with prayer and with a few remarks by the president on the growth of the association and the necessity for renewed efforts. The various committees reported Mrs. G. F. Smith for the finance committee. All the fees paid and a membership of 331. Mrs. Brigstocke reported weekly visits to the Hospital and the Flower Mission regular supplies of flowers to the patients. Mrs. Walker reported weekly services held at the jail and twenty boxes sent to country parishes at Christmas. The book committee has added 102 books to the library. The fancy work committee held an unusually bright and successful Easter sale, realizing \$331. The president had to retire before the close of the meeting.

Mrs. C. Fairweather, vice-president, took the chair. The following officers were elected: Mrs. George Schofield, vice-president; Miss Fanny Symonds, treasurer; Miss H. E. Peters, secretary; committee of management, Mrs. Starr, Mrs. G. F. Smith, Mrs. Chas. Fairweather, Miss Murray, Mrs. Holden, and Mrs. Fred Barker.

A more important thing than making a living is making a life.

—*Ruskin.*

### History of Annapolis.

Annapolis is the name of a Nova Scotia County and of its shire town. The history of Annapolis is not local history. It takes us back to the first permanent European colony on the North America continent, to the centre of political influence during the French regime in Acadia and to the first capital of British North America. Before the English settlements were established in Virginia, three years before a white man had settled at Quebec, long before the Mayflower came to Plymouth, Annapolis was a European village. There first on this continent white men cultivated the soil. There was built the first American Mill. There was launched the first vessel built on this continent. Its shores witnessed the first conquest made to Christianity, and echoed the first notes of poetic song heard in British America. Its waters were reddened with the first blood shed in the struggle of France and England for possession of the continent. For more than a century, Annapolis was the centre of civilization and progress in Acadia.

Such is the claim with which the historian of Annapolis opened the story which he was not spared to complete. The late W. A. Calnek, well known as a local historian was early impressed with the responsibility that rested on him to give the world a connected history of his own country. Some fugitive chapters he had printed from time to time. A complete but brief sketch he offered as his contribution in the Kings Collage competition. He gathered a large amount of historical material for a

more ambitious work, and might have completed it, but that diverted from his original plan, he undertook to prepare a volume of records of early English settlers in the country. This work he was carrying forward concurrently with the larger enterprise when failing health and finally death cut short his laborious.

Mr. Calnek's death in 1892 left the historical work to be completed and edited by another. It was not until other resources failed that Judge Savary was induced to take it up. Though born in the neighboring country, he had become as familiar with Annapolis as a native. He brought to task a judicial mind, a scholar's training, wide reading in local history, the experience acquired in compiling historical and genealogical records, conscientious exactness, a gift for clear statement and untiring industry.

Judge Savary gathered together materials for the memoirs, combined them in one volume with the general history and that of the townships. He added a number of biographies, and many of the genealogies, and carried the Calnek records down to date. He has gone carefully over the Acadian chapters changing nothing, but adding explanatory passages in footnotes, supplying deficiencies and sometimes entering into considerable discussions in appendices to the early chapters. In this way many historical records that were not available when Mr. Calnek wrote, or were not seen by him, are made a part of the history.

Mr. Calnek passed rather lightly over the dispersion of the Acadians, and Judge Savary devotes a chapter of his own to the event. The Judge does not excuse the deportation. On the contrary he condemns it,

and in the twenty-two pages devoted to a discussion takes a position sympathetic toward the Acadian sufferers and strongly condemnatory of the authorities.

In the period of British rule, Annapolis was for many years the capital of Acadia. After Halifax the creation of a day, took the place so long enjoyed by Port Royal, Annapolis remained a place of large influence. Some of the most eminent of the loyalist immigrants found homes in the country. It gave to Nova Scotia, to British America, and to the empire some distinguished men. Among the names which appear in the long list of personal records, are those of Jacob Basly, the famous old minister who came to Nova Scotia in rags as a refugee Edward How, whose tragic death on the banks of the Missiguash is a sad chapter in Acadia history: General Williams, the hero of Kars and lieutenant governor of the province; Haliburton, jurist, legislator and historian of Nova Scotia and the Sam Slick of the world General Ruggles; J. W. Johnson, the conservative leader, and How's great opponent; and the Ritchie family, which gave three judges to the supreme court of Nova Scotia and one chief justice to New-Brunswick and to Canada. These were not all natives of Annapolis but they were either born there or lived there.

Some of the biographies of the public men of Annapolis are by the author, and some by Judge Savary, who modestly claims for himself only the title of editor. But the reader has usually the advantage of knowing to which of the two he is indebted for the sketch. The joint labours of author and editor, or joint authors, as they might be called, is a notable edi-

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tion to the library of local history.

It bears the imprint of William Briggs, Toronto, the house to which more than any other, we now look for recognition of Canadian authorship and Canadian subjects in literature, and may be had from E. G. Nelson & Co., St. John.

—*St. John Sun.*

### HALIFAX.

An appeal on behalf of Foreign Missions was forcibly set forth to Church people by V. R. Dean Carmichael of Montreal, on Sunday Jan 9th. The obligations of sending out the Gospel to the heathens and the great responsibility of all Christian people in the matter were pressed upon the hearers, and the cause of Foreign missions ought to be freshly revived among us, and receive its rightful attention and increase of offerings.

Dean Carmichael is an eloquent and logical speaker, and will always be welcomed if he revisit Halifax.

### TRURO.

On Jan. 6th.—The feast of the Epiphany—the annual Sunday School Tea, Entertainment, and Prize distribution took place. The proceedings were of a most successful nature, and the youngsters thoroughly enjoyed themselves. The superintendent, Mr. R. A. Tremaine, reported the school to be doing well. During the past year the number on the books was 160 and the average attendance 105. The income, including a balance from last year and the Picnic Fund, was \$309.12, and the expenditure \$254.11. Mr. Tremaine also spoke of the necessity of parents ensuring the regular attendance of their children, and also a study of their

lessons, if the greatest success was to be obtained.

The inevitable "bag of candy" was given to each child at the conclusion of the entertainment.

Early last month the Rev. E. Underwood, curate of the Parish, was made the happy recipient of a very handsome fur coat, black astrakan dog skin, with gloves to match, by certain members of the congregation, as a New Years gift. Mr. Underwood, who was completely taken by surprise, expressed himself, through the local press, as very grateful for the thought of the donors.

The children of the Sunday School purpose holding an entertainment on Monday Feb. 7th., in the crypt of the church, toward the support of an Indian Boy in the Shingwauk Home.

Toward the end of last year, Christ Church, Old Barnes, was closed for repairs and general renovation. The work had proceeded far enough to allow the church to be re-opened on the second Sunday in January, and it is hoped soon to have it quite completed, but more funds are needed.

### WESTVILLE

It is now a year since E. H. Ball commenced his ministration at St. Bees. At that time there was a debt of \$230 on the church, which has been wiped out, chiefly owing to the energetic and persistent efforts of Mr. Ball, supported liberally by the members of the congregation.

The Sewing Circle organized a few months ago by the Ladies of the congregation, for the purpose of raising funds to purchase a Rectory Site have quite a goodly sum in the Bank. It is hoped that others will assist in this good work.

A Bible Class is held by the Rector every Sunday Afternoon at 2. and is greatly appreciated by those who attend.

The first subject is the book of the prophet Daniel and was made quite interesting by the Rector's earnest method of teaching.

### PRINCE EDWARD ISLAND.

Rev. J. M. Withycombe B. A. the new Rector of St. Eleanors and Summerside entered upon the duties of his new charge on Sunday Jan. 2nd. He will, for the present at least live in Summerside. Mr. Withycombe begins his work under very favourable conditions, and your correspondent believes that he will be found to have used those conditions to good advantage.

A social gathering of the congregation was held recently in St. Mary's Guild Room Summerside to give the people a chance of meeting their new Rector. It was, I understand, a very successful affair. The St. Eleanors congregation however, owing to some misunderstanding, was not largely represented, to the surprise and regret of those who made the arrangements.

A gratifying proof of the esteem in which Rev. J. M. Forbes of Alberton is held by his people, is furnished by their presenting him with a substantial gift during the past Christmas season.

The Church of St. Alban the Martyr has lately been presented with a pulpit, understood to be the gift of Frederick Peters Esq., Q. C. our late premier.

On the 10th. of January a meeting of the Executive Committee of the Prince Edward Island Church Conference was held in St. Paul's schoolroom, Charlottetown. It was



called to make arrangements for the meeting of the Conference which is to take place during the first week in February.

Rev. H. Beers B. A. has given up the charge of Georgetown and Cherry Valley. All the other parishes are filled at present.

PORT MORIEN.

The rector desires to thank Miss Mitchell, and Mrs. Donkin for their very tangible expressions of good will at Christmas-time.

The Superintendent and Teachers of St Mary's Sunday School, L. G. Bay, entertained the children on the Evening of Holy Innocent's Day.

A well stocked Christmas-Tree was a prominent feature of the evening, and both children and teachers were very happy.

The annual Tea Meeting and Sale of work, held by the women of Christ Church congregation was, as usual, a pleasant time, and a financial success.

The rector gave a Stereopticon and gramophone entertainment in the School House at Wadden's Cove during the holidays, which was thoroughly enjoyed by about sixty persons.

Miss Georgie Rees has returned home after an absence of two years at Spry Bay N. S. Pleased to see her.

The rector has photographed the interior of some of the churches within the parish. Copies may be bought at the rectory.

Mr. Henry Spencer and his sister Mary of Christ Church Choir, have organized a Singing-School at Wadden's Cove. We are greatly pleased at this, and we hope our young people at the Cove will avail themselves of this opportunity.

A neat and warm barn has been

built near the church at Reserve for the accomodation of the horses of the curate and the rector, during the time of divine service in the church.

An illustrated notice of the Church and her services, has been sent to each Church family at Old Bridgeport and Dominion, to remind them of their duty to God on Sunday, and when that duty can be performed in God's Church. We hope it will have a good effect.

We take pleasure in quoting the following extracts from a very kind letter to the rector, written by a gentleman (who though not a member of the Church of England) has been a frequent worshipper at St. Mary's Church, L. Glace Bay.

"Permit me before going West, to wish you a very happy New Year, and at the same time to say how I have at all times appreciated and profited by your sermons delivered at St. Mary's Church." We have always spoken "concerning Christ and the Church," and hence our pleasure.

WINDSOR.

The busy rush of our citizens, who wisely utilized every hour of every fine working day, and happily so many, of them have been fine since the fire, for building and making other reparations, made it quite impossible for us to prepare extra music or even to decorate our church as of yore for the Christmas festival. Some few trimmings, however, were put up by a few devoted workers. Temporary white hangings were made by the Rector's wife for the Altar, and pulpit and reading desk, which together with some beautiful chrysanthemums and hyacinths and

ivy leaves helped to give a bright and festive appearance to the church.

All organized parochial work had been at a standstill up to the end of the first year owing partly to the want of electric light, and partly to the use of our School House by the Women's Fire Relief Committee for the sorting of clothing on week days, and by the Methodist congregation for worship on Sundays.

On the 26th of December, however, we resumed evening services; the Electric Light Company being by that time at work again. Thus for ten weeks we were forced to go back to the old custom of holding Evensong in the afternoon instead of evening, to the evident detriment of our church attendance.

Happily our people have not been thrown with despair by their severe losses; nor have they ceased to think of the needs of others in their own present distress. The annual collection for the B. H. M. was taken up within a month of the fire, and amounted to \$151.39, whilst the Foreign Missions collection on the Sunday after Epiphany amounted to \$138.

The attendance at both Church and Sunday School has greatly decreased owing to whole families having removed elsewhere or to temporary homes too remote for regular attendance. Particularly is this the case with the Sunday School.

The Women's Working Association, which lost all its materials in the fire, has pluckily resumed work with of course fewer workers. Happily its annual contribution of \$50 to the Halifax Women's Missionary Association had been made a few days before the fire in the shape of a consignment of fancy

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and other articles which, we understand, realized fully more than that amount of money at their sale.

The Mite Society and Parish Guild are also reorganized for work, and the S. Andrew's Brotherhood Bible Class has held a couple of successful sessions.

We enter thus particularly into the foregoing explanations feeling assured your readers will be interested to know our condition seeing they one and all sprang so promptly and so nobly to the relief of our suffering citizens at the time of the fire, by sending us cases of clothing and food supplies and contributions of money.

The work of relief goes on satisfactorily; and everyone will be glad to hear that Windsor has exhibited noble and cheerful enterprising enterprise, bearing up most nobly under the well-nigh overwhelming disaster of the 17th Oct.

### NEW GERMANY.

There was no break in the work of this mission, during the change of clergy. Rev. R. Johnson preached Sunday in June last and moved out of the Parsonage the following Tuesday. On Wednesday, the new Incumbent entered the Parsonage with his family and the following Sunday, held his first services.

Since then, the work has been continued and it is hoped will not only do so, but as a result, Church Life, and Spiritual Life may become more real, more true, more lasting.

The writer of this article separates the two lives, for the simple reason that they are often considered separate, though in reality they ought not to be. For to have a true Church Life, one must have a

true Spiritual Life, and to have a true Spiritual Life, one must have a true Church Life. The two must go together. Almost six months have elapsed since the new Incumbent took charge. The Services have been well attended, in all sections and it is hoped that deeper desires for spiritual things have been brought about. One section has never had the Services of the Church before, but have asked for them and now possess them. Another section says, we want the Church, but cannot pay much.

Another section has had three Church Services in seven years and are hungry and thirsty for more, but what can one man do among so many. There are nine places wanting the Incumbent to minister to them the Gospel of Jesus Christ, as delivered by his Church. One of these places is large enough to demand one man's whole time, thought and energy. In fact three men ought to be working here, instead of one. One place is not served from this centre, which was served by the previous Incumbents, as it is understood that two clergymen from other places serve it.

The places now attended to, are New Germany, North River, Newburn, New Cornwall, Northfield, Ohio, Nineveh, Pleasant River, and Molega. These places are distant from New Germany, 7, 14, 14, 12, 4, 8, 14, and 27 miles respectively.

All the places have regular services once a month on Sundays, except the first and last three. The first one, has two Services on 1st. and 3rd. Sundays, and one each 2nd. and 4th. The Services for the last three are not as yet regular, as it is very difficult to know how to arrange them. It is hoped however that in a few weeks now the matter will have been settled. Efforts to that end were to have

been made during the 12th. to the 19th. Dec. but the Incumbent having been laid up in bed, the matter has been delayed. There has been a fair amount of material work done on the Parsonage and Church property of late. In August a tea-meeting was held, at which was made clear of expenses \$94.40.

On Dec. 8th. a sale of work and basket sociable, which brought in clear \$ 21.11. out of this \$12.48. were paid to clear off outstanding bills and the balance \$8.63. will go towards paying Insurance on Parsonage. A lot of land has been broken up and a new building raised, to be used as wood and wash house. About 60 men have given each a day's help in one way or another and one result of their labours will be, that the Parsonage and its half acre of land, which hold about the best position in the whole place, will be much benefited in appearance and convenience thereby. Four new rooms have been set off in the parsonage, lathed and plastered and await now the presence of the carpenter to put on the finishings. Efforts will be made this winter to obtain, free of cost, all the materials for putting an addition to the barn of 24 feet. The Church at New Germany has at one end a beautiful grove of pines. All the undergrowth has been cut away, and it is hoped to make the place a delightful one for picnics, etc. Another day or two of work will clear away all the remainder of the brush which still disfigures the Church property.

To go back to spiritual things, there is vast need for a general awakening, and we trust that it will come, so that all may realize more fully their responsibility, which all do not recognize now by any means

**HIGH  
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Windows**

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ASK FOR DESIGNS.



**Good Roads.**

The following resolution was adopted by the Halifax County Council:—"Whereas good roads are important factors in the prosperity of the country, and their maintenance and durability matters of great economic importance; and whereas the present practice of narrow waggon tires is rapidly destructive to even the best macadamized roads and detrimental to the interests of the whole country

Therefore resolved, that this council herewith expresses its confidence in and approval of the use of wide tires on all freight vehicles, and believe such would tend to improve and consolidate the roadway giving it a longer life and materially reduce the cost of maintenance

And further resolved, that this council memorialize the provincial legislature to pass an act compelling the use of wider tires, and would respectfully offer the following suggestions:

That any and all waggons or vehicles for freight purposes, mill and express waggons, shall have tires not less than two inches wide. That all carrying from 1,000 to 2,000 pounds be 2 1/2 inches wide and all carrying from 2,000 to 3,000 pounds be not less than 3 1/2 inches wide, and where the vehicle and load amounts to 4,000 pounds, not less than 4 inches wide, and over 4,000 pounds to be 5 inches wide.

**Church Furniture**

Reading Desks, Pulpits,  
Communion Tables,  
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In Ash, Oak or Walnut,  
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**PIANOS & ORGANS**

Stellarton, N. S.

Testimonial.

Messrs WILLIS PIANO & ORGAN CO.

Dear Sirs—The Williams Piano I purchased from you has proven a very satisfactory one in every respect Yours very truly.

R. M. LANGILLE

Westville, N. S., April 22 '96. Barrister

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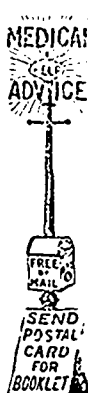
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**Etiquette in Church.**

Here are some rules as laid down  
in one of the ladies' journals for  
church etiquette:

1. If possible, be in time. You  
need at least five minutes after  
coming to get warm or cool, to  
compose your body and mind,  
and to say a prayer before the  
service begins.

2. Never pass up the aisle dur-  
ing prayer or Scripture-reading.  
If you do, your presence will dis-  
turb the minds of many in the  
congregation.

3. Be devout in every attitude;  
all whispering should be studious-  
ly avoided. Find the hymn, and  
sing it if you can. Share the book  
with your neighbour. If in a  
strange church conform to its cus-  
toms of worship.

4. If the service has begun,  
take a seat near the door—no mat-  
ter if you are "at home."

5. Be thoughtful for the com-  
fort of others. Take the inside of  
the pew, if you are the first to  
enter, and leave all vacant space  
at the end next to the aisle.

6. Never put on your coat or  
wraps during the closing hymn  
and do not make a rush for the  
door immediately after the Bene-  
diction is pronounced. There  
should be no loud talking and jest-  
ing after the service is concluded.  
They are as much out of place at  
the House of God as at a house of  
mourning.

"Work as in the living present,  
Heart within and God o'erhead."

"Let us then be up and doing."

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