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J. P. Edwards

The Church Observer

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Church Observer

VOL. 4, No. 1.

SPRINGHILL, N. S., January, 1898.

Our English Reformation.

The following Sermon, preached by the Rev. Canon Brock, D. D., Rector of Kentville, in S. James' Church, Kentville, in July 1897; in S. John's Church, Truro, and in S. Paul's, Charlottetown, P. E. I., in September 1897; and in S. Luke's Cathedral, Halifax, on Sunday evening, November 21st, 1897, is now published at the earnest request of many who heard it:

Jeremiah VI, 16.

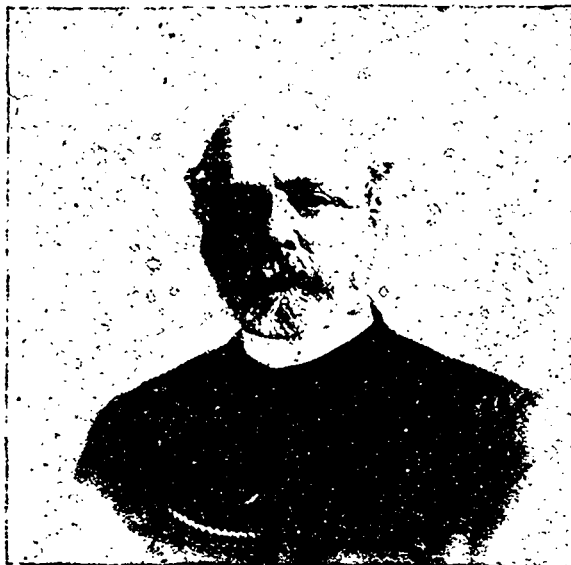
Thus saith the Lord:

information not always accessible, information not always presented in an attractive and readable form.

It is surely the duty of the pastors of the Church of England to supply, as far as they are able, this information, and thus to endeavour to remove from the members of our own Church and from the minds of others, misapprehension upon a Subject, which is of great importance to us all.

OUR ENGLISH REFORMATION.

I. First then, I wish to speak to you on the



CANON BROCK, D. D., RECTOR OF KENTVILLE.

“Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.”

I wish to direct your thoughtful attention this evening to the subject of OUR ENGLISH REFORMATION: ITS NATURE, AND ITS BLESSINGS.

It is a Subject upon which there exists a large amount of mis-apprehension: mis-apprehension fostered to some extent by the necessarily brief and imperfect statements in our Common-school Histories: mis-apprehension also arising in part from want of information on the subject;

subject of the NATURE of our English Reformation: and that under three aspects:

1. *It was a work of time.*
2. *It was a work of restoration.*
3. *And it was not a work of schism.*

1. IT WAS A WORK OF TIME.

Our English Reformation was not the work of one mind, one generation, or even of one century. Wickliffe and Wolsey, Craumer and Parker, Jewel and Cosins, men of different periods, and of different minds, all had their share in this great and glorious work.

THE CHURCH OBSERVER

In the 13th and 14th centuries there appeared several morning stars, as it were, of the Reformation, heralds, precursors of that morning which the 16th century brought in.

Foremost among them was Wickliffe, Professor of Divinity at Oxford, and Rector at Luttreth; who denounced many of the prominent errors of Rome. In the quiet of his country Rectory he busied himself with the most important work of his life—the translation of the whole Bible into English.

Wakeman, in his recently published "Introduction to the History of the Church of England," says,

"In its Latin translation—the Vulgate—the Bible had always been in the hands of the scholar: parts of it, such as the Gospels and Epistles, had been frequently translated into English since the days of Bede and Alfred. Every person who could read was able in the Middle Ages to procure without difficulty those parts of the Bible which were used in the Church services. But to Wickliffe England owes its first translation of the whole Bible, and the original of our present Authorized Version, which by its nerve and strength has done much to fire for ever the genius of the English language."

During the 13th. and 14th. centuries too the English Nation was being gradually prepared to take its part in the Reformation of the 16th. century.

By the passing of the Great Charter in the Reign of King John at the opening of the 13th. century the foundation of the liberty of the English Nation was laid. Let us not forget that we owe that Charter of our National Liberties to the far-seeing-statesmanship of the patriotic Archbishop of Canterbury, Stephen Langton: nor let us forget that the most powerful Popes of Rome, Innocent III, and others, denounced the provisions of that Charter again and again.

The fabric of our English liberty was secured by the organization under Edward I, at the close of the 13th. century, of the Parliament of the Realm.

The strong anti-papal legislation of the 14th century under Edward the 3rd and his successors, as seen in the Statutes of Provisors in the successive and more and more stringent statutes of Præmunire, and in the enlargement of the Acts of Mortmain, all witness to the gradually

growing determination on the part of the English nation to protect itself from the encroachments, the tyranny, and the greed of the Papacy.

Very early in the 16th century an effective impulse was given to the Reformation in England, as an orderly ecclesiastical work, by the great Cardinal Wolsey, the promoter of sound learning, the reformer of monasteries, and the founder of numerous schools and colleges. Feant justice has been done to Wolsey. The State papers, however, which have been published in England during the past 50 years, show that it was that eminent statesman that broke up in England the Mediæval system, and laid the broad foundations of National Reform.

A few years later came the work of Henry VIII, carried out for his own selfish, and most unworthy, yea, wicked ends; but none the less, under God's over-ruling Providence.

In A. D. 1534, our Church, by her Convocations of Canterbury and York; and our English Nation by her Parliament abolished the usurped supremacy of the Bishop of Rome over the nation and Church of England.

This was the turning point historically of our English Reformation: Then came the work of our reformers, Cranmer, Ridley, and other Bishops and Divines of the English Church, who gave the first authorized version of the Holy Bible in the English language to the English people: and who gave beside to England, a book only second in value to the Bible, our first English Book of Common Prayer, compiled largely from the old Service-books of the Mediæval Church of England, and from more ancient sources.

Then came the work of our later Reformers, Archbishop Parker, Bishop Jewel, and others in the reign of Elizabeth, who consolidated the work of Reformation which had been somewhat hastily and crudely carried out in the brief reign of Edward VI.

Finally, in the 17th century, came the work of our Revisors, first at the Hampton Court Conference, A. D. 1604, in the reign of James I: and then at the Savoy Conference, A. D., 1662, in the reign of Charles II. To the advice and labors of our Revisors at these two Conferences we owe our present Authorized Version, which has been accepted by the large majority of

English speaking people for 286 years, as a faithful and felicitous translation of the Hebrew O. T. and Greek N. T. And to the advice and labors of our Revisors in the 17th. century, we owe our Book of Common Prayer, as we have it in our hands today, and which has remained practically unchanged for 235 years.

A recent historian of our Church thus refers to the Puritans and the Caroline settlement of the Church.

The Puritans were asked at the Savoy Conference to state what alterations they desired in the Prayer Book: "It at once became evident that they had come to the Conference in no spirit of compromise.

They had learned nothing, they had forgotten nothing since the Hampton Court Conference of 1604. At the Savoy Conference, as at the Hampton Court Conference, they demanded ascendancy of their own opinions, not liberty for tender consciences. They sought from the Conference the triumph of Puritanism over the Church, not a footing for Puritanism within the pale of the Church."

As the Puritan demands were necessarily, and from their very nature impossible, all that remained was for our branch of Christ's Holy Catholic Church to strengthen her own position, and to determine her own policy.

The Savoy Conference practically closed the Reformation of the Church of England.

Dating its actual beginning from the abolition of the Papal Supremacy, A. D. 1534, from that event to the Savoy Conference, A. D. 1662, is a period of 128 years.

2. Secondly, Our Reformation in England, was A WORK OF RESTORATION.

This is a matter of the highest importance for you to understand.

It was restoration not destruction: 'Twas reformation not revolution that our Reformers aimed at and carried out.

In the words of the Lord to his Prophet Jeremiah, They sought to stand in the ways, and see, they ever asked for the old paths, the paths of the primitive, the undivided Church Catholic, and they were fully persuaded that thus they should find the good way, yea, a way in which they, and their children, and all who were to come after them, might find rest for their souls.

For what was the declared design of the Reformers of the Church of England?

It was not to found a new Church, or to institute, or establish in England anything new; it was to restore what was most ancient and most edifying in the form and order of the ancient Church of Christ: that which was Apostolical, that which was Primitive, that which was Catholic, this our Reformers sought to retain or to restore: abolishing what ever was merely Roman and Mediaeval, the offspring of the papal system, and therefore, comparatively modern.

Hence they retained in the Church, the Apostolic Ministry, in their three Orders of Bishops, Priests, and Deacons, which had existed in the Church from the times of Christ's Apostles.

Hence, they were careful to preserve, as they did, the unbroken succession of the Apostolical Episcopate, which historically identifies our Reformed Branch of the Holy Catholic Church, with the Apostolic Church of the first century.

Hence, they retained the ancient Creeds of the Holy Catholic Church, and imposed no new terms of admission to the Church, besides those contained in the primitive symbol, "The Apostles' Creed."

Hence, in the compilation of our Book of Common Prayer, while using, after the taking away of Roman errors, the existing service-books of the Church, they borrowed largely from the ancient Liturgies of the undivided Church Catholic.

All the important features, for example, of our Communion Office, appear in one or other of the four great Liturgies of the early Church.

All this shows that what our Reformers did in England in the 16th century was not to found a new Church, but to restore and purify the old one. They did not pull down the venerable fabric, whose foundations had been laid in Britain in Apostolic days, and whose noble walls and arches had been reared in Saxon times: nay, all they did was to remove from column and arch and wall the daubing with untempered mortar, wherewith Roman plasterers in mediæval days, had defaced, and defiled, and disfigured the ancient and noble structure.

And when this done, was it a new building? Nay; Was it not the old fabric restored?

Never, therefore, English Churchmen, concede to others, never allow yourselves to think, that the Reformation was the beginning of our beloved Church.

It was its Reformation, its coming back to "the old paths" of St. Alban and St. Augustine, of St.

Aidan and S. Cuthbert, of S. Chad and S. Hilda, of Bede and King Alfred: its restoration to a measure at least of the pristine purity; and its coming back to a state when it was an independent branch of the Holy Catholic Church, free from the control of any foreign Bishop.

For its first beginning we must look back to the first or second Christian century; when missionaries from Gaul first visited the shores of the Britain of the Druids; or, when Christian soldiers came in the train of the armies of Imperial Rome to establish, or to consolidate the power of the Empire in the Province of Britain.

For its second beginning, after the Teuton invasion, we must look to St. Augustine, sent by Gregory the Great: and still more to St. Aidan, and to his large band of devoted fellow-laborers and followers, who came from Iona in the Western Hebrides, or who owed their training as Christian Missionaries to those who had been educated in St. Columba's famous Monastic and Collegiate home.

3. Once more, Our English Reformation, was NOT AN ACT OF SCHISM.

In the year of our Lord 1534, the Supremacy of the Bishop of Rome over the Church and Nation of England was formally renounced: first, by the Church in Convocation assembled; then, by the Nation in Parliament assembled; and finally by the King giving assent to, and signing the Act of Parliament.

This act was not an act of schism: for this reason: The Bishop of Rome had no legitimate authority whatever over our Church and Nation; No authority entrusted to him by Jesus Christ, or by a decree of a Universal Council: such authority as he did possess was usurped authority, an authority often resisted during the Middle Ages, and sometime with success by the ablest of our Plantagenet Kings.

For the first twelve years of the reign of Elizabeth, that is, from 1558 to 1570, the whole body of the English people conformed to the National, Reformed, Catholic Church, of England.

Who broke the peace? Who began the schism from the English branch of the Holy Catholic Church: The Pope.

On April 27, 1570, Pope Pius V. (a Canonized saint of the Roman Breviary) issued his famous Bull entitled, "The Damnation and Excommunication of Elizabeth:" deposing the Queen from her throne, absolving all her subjects from their

oath of allegiance to their lawful Sovereign, and commanding them to withdraw from their National Church.

A mere handful of Englishmen, in disloyalty to the Catholic Church in England, and in treason to their lawful Sovereign secured, and formed the Roman schism in England.

The guilt of the commencement of schism lies not at the door of the Church of England, where Bishops and Divines carried out the work of her Reformation, and whose acts in Convocation and Parliament freed her from the novel and usurped supremacy of a foreign Bishop, but at the door of Pope Pius V. who launched his Bull against our Queen, deposing her from her throne, absolving her subjects from their allegiance to their lawful Sovereign, and commanding them to withdraw from their National Church.

I have dwelt so long on the Nature of our English Reformation,

AS BEING A WORK OF TIME;

A WORK OF RESTORATION;

AND NOT A WORK OF SCHISM:

that I have left myself but little time to speak of the GREAT BLESSINGS of our English Reformation.

If These however are so apparent, that I need do little more than mention them, or, rather some of them: for—

The Blessings of our English Reformation are manifold: They are bound up with all we do and enjoy. The Blessings of our glorious English Reformation meet us at every turn almost of our individual, family, social, political, and ecclesiastical life.

1. First, the Reformation, we have already seen, delivered our Church and Nation from the usurped authority of the Bishop of Rome.

This deliverance brought with it a multitude of blessings, the magnitude of which it is almost impossible for us to appreciate at a distance of three and a half centuries, and under the entirely altered circumstances of our modern society. The Bishop of Rome's power—a shadow now—was a dread reality then; backed not only by the spiritual artillery of Rome, but also by the fleets and armies of the Roman Catholic Sovereigns of Europe: witness the Spanish Armada, Rome's last attempt to subjugate England.

Every Canadian should be familiar with the history of his mother-land: That history will

show that the usurped authority of the Roman Pontiff frequently imperilled our Sovereign on his throne; kept our Church in bondage; impoverished our national exchequer; and had from time to time thrown our whole country into confusion and anarchy.

2. Secondly, the English Reformation emancipated our people from mental thralldom.

The Apostle St. Paul said, "Prove all things, hold fast that which is good." "I speak as unto wise men, judge ye what I say." Our Church echoes and enforces these admonitions.

Not thus says Rome: Her teaching, as expressed not long since by one of her greatest divines is this; "Let a man cease to examine, or cease to be the child of the Church." And the response of every faithful son of the Roman Church to all her announced dogmas, no matter how irrational, no matter how unscriptural, no matter how uncatholic, no matter how strongly contradicted by the facts of history, (to wit for example, the Vatican dogma of 1870, respecting the Infallibility of the Pope), is, and must be, this, "The Church teaches, and I believe."

In such a case as this, Where is mental freedom: Where is that "reasonable service," which our Heaven'y Father seeks from us His intelligent children?

Connected with the great blessings of mental freedom, is that three-fold liberty which we now enjoy, but which has been a far later fruit of Our English Reformation:

The Liberty of the Press.

The Liberty of Worship.

and, *The Liberty of Education.*

Some 25 years ago, Pius IX, the predecessor of the present venerable Pontiff, denounced by name in one of his Encyclical letters these three things, as forming, in his judgment, a fatal defect in the constitution of one of the South American Republics.

3. A third blessing. Our English Reformation purified our worship. Our Reformers retained what was Scriptural, Catholic, and Primitive, and rejected only what was Roman and Medieval.

For example:—Rejecting the practice of the Invocation of Saints and Angels as "a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God;" they still retained the Scriptural and primitive doctrines of the commemoration and communion of saints, and the ministration of angels: See her Calendar, and the Collects of her Prayer Book.

Again, rejecting the dogma of Transubstantiation of which the Church knew nothing till after the 10th century, and which was not made a dogma of the Roman Church till the 4th Council of Lateras. 1215; which "overthroweth the nature of a Sacrament, and hath given occasion to many superstitions;" (Act xxviii) they still retained, as Catholic Churchmen, the precious truth of the Real Presence of Christ in the Holy Communion, teaching in the well-known words of our Church Catechism, that, "The Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper."

4. A fourth blessing: Our English Reformation restored to us the full, the free, and pure Gospel of the grace of God. It swept away all the mediators which Rome placed, and places today, between us and Jesus Christ our Lord. It brought the sinner into direct living, and personal contact with his Saviour.

"The Glories of Mary." by Alphonsus Mary Liguori; (a canonized Roman saint,) is one of the most popular of modern Roman Catholic books of devotion. It was carefully examined under the direction of the Pope, and pronounced to contain "Nothing worthy of Censure." Every page almost of that Book places our Blessed Lord, s Holy Virgin Mother, (whom every Christian delights to honor,) as a Mediatrix between us and Jesus Christ: and saddest of all draws a picture of our most merciful Saviour utterly at variance with the portraiture of Him given in the Holy Gospels.

"Take one specimen of the prayers of this favorite Book of Roman devotion: I quote from the translation from the Italian "Cordially commended to the faithful," by the late Cardinal Wiseman.

"O Immaculate and entirely pure Virgin Mary, Mother of God, Queen of the Universe, cover us with the wings of thy mercy, and pity us, we are under thy protection, and therefore we have recourse to Thee alone, and we beseech Thee to prevent Thy Beloved Son, irritated by our sins, from abandoning us to the power of the devil. I salute Thee, paradise of delights, secure haven of those in danger, fountain of graces, Mediatrix between God and man" p. 232.

And take one specimen of the prevailing teachings of this Book :

"In the Franciscan chronicles it is related, that brother Leo once saw a red ladder, on the summit of which was Jesus Christ; and a white one, on the top of which was His most holy Mother: and he saw some who tried to ascend the red ladder, and they mounted a few steps, and fell—they tried again, and again fell. They were then advised to go and try the white ladder, and by that one they easily ascended, for our Blessed Lady stretched out her hand and helped them, and so they got safely to heaven." (p. 200)

The introduction, (p. 7) contains this startling statement: "The salvation of all depends upon preaching Mary, and exciting all to confidence in her intercession," and inform us that thus Berhandius of Sienna, "sanctified Italy."

All such false (may I not say, blasphemous?) teaching, our English Reformation swept away from the English branch of the Catholic Church: It bids us sinners go without fear direct to Him who thus invites us to Himself—"Come unto Me—I will give you rest:" and who says "I am the way, no man cometh unto the Father but by me."

5. One more blessing, I have already alluded to, but I must mention it again before I close.

Our English Reformation gave us our present Authorized Version of the Holy Scriptures—our dear English Bible, dear to the hearts of millions of English-speaking people throughout the world: more than this: Our Church by her Reformation re-established the Supremacy of Holy Scripture, as the one Divine Rule of Faith: which was the position it held in the early Church.

Our Reformers placed in our Prayer-Book those golden words of her sixth Article, which constitute the fundamental protest of our branch of the Catholic Church against all un-scriptural teaching:

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation."

I pause: not because the theme is exhausted, but because I ought not to trespass longer on your patient attention.

English Churchmen, study carefully the principles of the Church to which it is your great

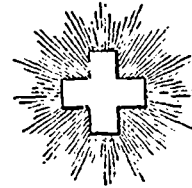
privilege to belong: read, for this end, a Book within the reach, and within the understanding of all, "*Little's Reasons for being a Churchman.*" Then you will become, one and all, manly, intelligent, steadfast Churchmen; Churchmen who need not to be ashamed, being ready always to give a reason of the hope that is in you with meekness and fear.

And be true to the principles of our beloved Church: Remember that she bears, as a Catholic yet Protestant Church, a double witness for God and His Truth. Yes a double witness, this is her position in Christendom to-day.

She is Catholic for every truth of God, every truth contained in the Holy Scriptures, and taught by the early Church.

She is Protestant against every error of man, whether that error emanate from Rome or Zwingli, Socinus, or Calvin, or elsewhere.

As a Catholic Protestant Church she would have all her children manfully' intelligently, and earnestly contend for "The faith which was once for all delivered to the saints."



Worship.

On the Way to Church

"I was glad when they said unto me,
Let us go into the House of the Lord."

Recall thy mind from things seen and temporal; fix it on the unseen and eternal. Speak not of the faults of others; think of thine own.

"And him that cometh to Me I will in no-wise cast out."

On Entering the Church.

"The Lord is in His Holy Temple:
Let all the earth keep silence before Him."

Thou art come into the presence of Him, unto Whom all hearts are open, all desires known and from Whom no secrets are hid. Therefore, humbly kneel before the Lord thy Maker: and pray that, through the indwelling of His Holy Spirit, thou mayest be filled with repentance, thy thoughts be lifted up, and thy desires drawn forth unto God.

During the Service.

"How have I chosen and sanctified this House,
that My Name may be there forever: and Mine
Ego and Mine Heart shall be there perpetually."

Fasten thy mind firmly on the Holy Service: make each word in it thine own. Pray that the Blessed Spirit may deliver thee from all coldness of heart and wanderings of mind, that, with steadfast thoughts and kindled affections, thou mayest worship God in spirit and in truth.

Give heed, with humble mind and open heart, to the lessons from God's Word. To him who preaches, show the helpfulness of hearing: and for thine own sake, as for those around thee, take part, with hearty voice and reverent manner, in all the outward acts of worship; but make them ever the acts of thy soul.

"God is a Spirit: and they that worship Him must worship Him in Spirit and in truth."

When the Service is Ended.

"My House is the House of Prayer"
"Ye shall reverence My Sanctuary."

Remain for a while in silent prayer for thyself, for those who minister and those who worship here, and for all good Christian people.

Be quiet and thoughtful as thou art leaving the Church, that the impressions of the Divine Service may deepen; soon enough will the world crowd back into thy heart. It is God's House, even when prayer is ended.

On thy way home, forget not the solemn Presence from which thou hast come, nor what thou hast been doing; and resolve by God's grace to be a doer of His Word and not a hearer only, to love the things which He doth command, and to desire that which He doth promise.

"We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

"Thy Word have I hid in mine heart, that I might not sin against Thee."

A deputation consisting of Rev. F. Smith and daughter, of England; and the Rev. C. F. W. Fladd, the missionary in Tunis, who was at one time held captive in Abyssinia by King Theodore, will shortly visit the Maritime Provinces and address meetings in the interests of the "Society for the Promotion of Christianity among the Jews." The Rev. A. F. Burt, rector of Shodiac will be glad to arrange with the clergy for meetings.

See Assessment Fund.

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

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Dec. 23rd, 1897.

Note:—This list is altogether apart from the old arrears list published some time ago.

W. J. ANCIENT,
Secretary-Treasurer.

SHELburnE.

Christmastide in Shelburnes revealed many warm hearts—as it does wherever men's hearts join in the angel's song.

The poor received their usual remembrances, and many offerings were sent to the Parsonage.

Poultry, pastry, confectionery from various senders found their way in—not to omit a beautiful head of cabbage. The ladies of the congregation sent Mrs. Morris two handsomely made patchwork quilts, in addition to which many gifts for the different members of the family were received.

The decorations of the church were very fine, and were supervised by Miss Murphy and Miss Bruce.

The latter lady also had charge of a Christmas treat for the children of the Sunday-School, which was given on Wednesday after Christmas. The youngsters were served with a splendid tea in the basement of Memorial Hall by the ladies of the congregation, after which all repaired to the upper floor, and three carols were sung, and the children entertained for a short time, till the curtain rose upon a windmill that ground out candy, and a Christmas tree that revolved in a mysterious way. Santa Claus was present with four assistant sprites, and "high jinks" were the order of the evening. Old folk and young had a very happy time.

ANNAPOLIS.

St. Andrew's School closed its first term on Wednesday the 22nd the boys all departing on the mid-day trains. The night before over 100 guests were present at one of the most successful entertainments ever given in Annapolis. Three of the large rooms on the ground floor were cleared for dancing, and a fourth tastefully arranged, for

which the boys deserve greater credit for the trouble spent on decorations of spruce and bunting, and all the arrangements were excellent. It was without doubt an unusually successful evening. The general feeling of all present was that it was an appropriate ending of a long term of hard work, during which the boys one and all have enjoyed excellent health and fairly won for themselves the good opinions of their neighbors.

Only those who have seen the house can form any idea of its suitability for school purposes; on Tuesday night with 120 people present, it was obvious three times that number could be accommodated without crowding. The house is most conveniently arranged, well heated, and fitted with every modern convenience in the shape of plumbing, baths, hot and cold water etc.

Among the guests present were the Rev. H and Mrs. de Blois, Rev. H. How, Rev. J. Lockward, and the Misses Lockward, Rev. Father Summers, Judge and Mrs. Savary, Judge and Mrs. Owen, Mr. J. B. Mills, M. P., and Mrs. and Miss Mills, Mr. W. M. de Blois, Mr. Frank and Misses Whitman, Mrs. and Miss Robinson, Miss Godfrey, Mr., Mrs., and Misses Corbett, Mr. and Miss Armand, Mr. West, Mrs. and Miss Oland, and Miss Jago (Dartmouth), Mr. J. W. Hugill and Miss B. Locke (Halifax), Miss Sutherland (Truro), and Miss Johns (Yarmouth).

COLLEGIATE SCHOOL
WINDSOR.

On Monday evening, Dec. 16th, previous to dispersing for the Christmas Holiday, the boys of this school gave an entertainment in the spacious gymnasium, consisting

of a "farce" and an "assault at arms," followed by a dance. A large number of invited guests were present, and everything went off most satisfactorily. The only drawback being that lamps had to be substituted for the electric light as the electric light Co. had not quite got their plant in thorough working order.

The gymnasium was very tastefully decorated with spruce, flags, and bunting, wholly the work of the boys.

The farce was the old favorite "Ici on parle francais."

DRAMATIS PERSONÆ.

Mr. Spriggins...G. D. Campbell.
Mrs. Spriggins, F. W. Moody.
Major Rattan...T. A. Davies.
Mrs. Rattan.....C. P. Tooker.
Mons. Victor
Dubois.....E. Clairmonte
Angelina

Spriggins.....Claude H. Hill.
Anna Maria (maid
of all work).....Harold Burrill

Much care had been taken with the preparation; the get up of the various characters was all that could be desired, and all played their parts thoroughly well. When all did so well, it might appear invidious to discriminate, but we must say that G. D. Campbell who as Mr. Spriggins, had the most to do, was most true to the character he represented, while Claude Hill made a most attractive young lady. E. Clairmonte an admirable Frenchman and Harold Burrill was about perfect as a "maid of all work." The following is the programme of the assault at arms:—

1. Salute.
2. Horizontal Bar.
3. Light dumb-bells with music accompaniment.
4. Fencing, (Sergt. Cunningham and T. A. Davies.)

5. Cavalry sword exercise,
6. Single sticks (T. A. Davies and L. M. McDowell.)
7. High jump off spring-board.
8. Somersault over rope.
9. Quarter staff. (T. A. Davies and L. McDowell).
10. Parallel bars.
11. Heavy dumb-bells with musical accompaniment.
12. Vaulting horse.

Want of space forbids us to mention all the performers. Many most difficult, as well as graceful feats were performed, such as the "giant swing" etc. The whole performance was remarkably good, and showed what may be done, even in the care of the youngest boys, by careful and systematic training. The school is fortunate in having a most skilful and careful instructor in Sergeant Cunningham, and he is to be congratulated on the success of his pupils.

Physical training plays a by no means unimportant part in a boy's education, provided it is not over done, and the Collegiate School recognises this by providing that every boy shall have half an hour's exercise in the gymnasium every day, under the supervision of the instructor, and also military drill twice a week. The good result of this training is apparent in the general bearing, development, and health of the boys.

The school has now passed through its first term under the new Head Master, Mr. F. T. Handsombody, B. A., and we can conscientiously congratulate the Board of Governors on the appointment. Mr. Handsombody, as was fully expected, has proved himself to be an excellent teacher and disciplinarian, while he is most popular with and respected by the boys, and the general tone of the school has been very much raised.

AMHERST.

"Christ Church," formerly re-opened for Divine Service on Sunday Dec. 19th, after a thorough renovation both on the exterior and interior. The walls have been painted lighter colour than formerly and the pews done in ash and walnut. The inscriptions in the sanctuary have all been re-touched. The whole now presents a most cheerful appearance, in keeping with our beautifully bright, and elevating service.

On the 19th. ult. at Halifax Mr. Henry Irvine Lynds, received from the hands of the Bishop the order of Deacon. Mr Lynds has done faithful work in this parish, and that of the Joggins Mission during the last five or six years as a Lay Reader, and we wish him still greater success in his more extended sphere.

During the season of Advent we had a weekly service on Wednesday evening besides the usual Friday services which are held throughout the year.

A relief Committee has been organized in the parish to look after the destitute and provide them with comfortable clothing. There has already been a good work done, and a liberal response from the parishioners both in cash, and materials, and many an anxious heart made glad.

The young men of the Congregation assisted by their friends gave a very good performance in the Parish Hall in December in aid of the same realizing sixty dollars.

PRINCE EDWARD ISLAND.

Rev. J. W. Withycombe late Rector of St. Jude's Church Carleton N. B. has been elected Rector of St. Eleanor's, Summerside.

He will enter on his new duties the first Sunday in January. The Revs. J. T. Bryan, J. M. Forbes and H. C. Aylwin have helped to keep the churches open during the last month.

The Rector of St. Paul's, Charlottetown has secured the Rev. W. White, who recently received Deacon's orders at the hands of the Bishop of Toronto, as his assistant Curate. Mr. W. White was doing duty as Lay Reader in Charlottetown and Milton last Spring during Mr. Bryan's absence in England. He is a Trinity College (Toronto) man.

Mr. Wm. J. Cox of King's College who lately came to Charlottetown to assist at St. Peter's Bay School, is to be ordained Deacon on the Fourth Sunday in Advent. (This is written Dec. 17th.) He is to work for the present at St. Peter's, Charlottetown and at St. Alban's, Souris.

FALMOUTH.

HANTSPOFT.

The children of St. Andrew's S. School with their parents and friend met in Sweet's Hall on Christmas eve for a Social. Tea was served to all present. Then followed a programme of Christmas Carols and recitations by the children after which they were treated to confectionery and fruit.

The prize winners for attendance deportment and lessons in S. school during the year were Mildred Francis, Roy Morgan, Arthur Morgan.

The Christmas decorations of St. Andrew's church are surpassingly beautiful, by far the finest ever seen in this town. The designer was Robert Burns.

Rev. G. Howcroft preached here on Christmas evening and Sunday

morning. His many friends here deeply regret that in the ordering of Divine Providence he has been called away to another field of labour.

PARRSBORO

During Advent a special course of sermons was preached by the Rector on Sunday Evenings. The subjects were: Death, Judgment, Heaven, Hell.

Many will remember that it was while preaching such a course that the late Rector was called to Rest.

On Sunday Dec. 5th the Rector delivered an address before the Y. M. C. A. The subject was "Manliness" and the hall was crowded.

The following notice from the pen of the resident Baptist minister appeared in the local press: "Last Sabbath we had the privilege of attending a very interesting service at the Y. M. C. A. of this town, held in Harrison's Hall. Mr. Johnston Rector of the Episcopal Church delivered a discourse before the Association worthy of the occasion. I regret that a larger number of young men and older ones, two were not present to hear Mr. Johnston's message. The Episcopal Church of this town is to be congratulated on their success in securing a young man of such high intellectual and moral attainments." E. H. Howe.

The Church was prettily decorated for the Xmas Festival. Thanks are due to Capt. Nordly, Mr. R. Aikman, Mr. G. DeMille, Mr. John Roberts for time and labor spent in fixing the decorations. The ladies spent nearly two weeks in preparing the decorations. Many worked quite late at night.

A skeleton rosette was made by Mr. DeMille and white panels were

put on by Miss Aikman. An arch way was also made by Mr. DeMille. The pulpit was beautifully decorated by Miss Alice Aikman; and Miss Grillo decorated the Font in a very artistic manner. Mr. R. Aikman and Miss Rivers took great pains in decorating the windows.

The great feature of the Christmas decorations was the new white altar cloth, which was beautifully worked and presented to the Church by Miss Isabel Aikman.

On Xmas Day there were two celebrations of the Holy Eucharist.

Good congregations were present at St. George's and at Moose River.

On St. John the Evangelist-day the Masonic Fraternity attended Divine Service in St. George's church at 7 p. m. the Rector preached from the text "If we say that we have fellowship with Him and walk in darkness we lie."

He dwelt on the Mission of Freemasonry in the world, and commented on the teaching of St. John on Light and Darkness.

The collections on Xmas were appropriated for the Rector.

KENTVILLE.

THE BISHOP'S VISIT.

Sunday, Dec. 12th, 1897, will be a day to be remembered in the annals of the Parish of Kentville. On that day the Bishop of the Diocese celebrated the Holy Communion in St. James' church, at 8 p. m. The morning was dark and damp; Nevertheless there were no less than 52 communicants.

At 11 a. m. morning prayer was said by the Rector assisted by the Rev. K. C. Hind. After that the candidates 32 in number, including one from Wolfville, were presented to the Bishop by the Rector, when the Bishop proceeded with

the administration of the Apostolic Rite of Confirmation in his usual solemn and impressive manner. The service over, the last of the three hymns sung, the Bishop gave an Address to those confirmed, replete with words of fatherly counsel and advice, which was listened to with marked and devout attention not only by those just confirmed, but also by the whole congregation which more than filled St. James' church.

At a quarter past six on Sunday evening the Bishop most kindly held in St. James' church another Confirmation, to meet the very earnest desire of two persons who had been unavoidably absent from the morning service. About 52 were present who had come early, two all the way from Canada, for the approaching evening service.

At seven p. m. evening prayer was said by the Rector, assisted by the Rev. R. Avery. The night was very wet and dark, nevertheless the church was quite full. The Bishop preached a sermon appropriate to the third Sunday in Advent from the opening message of St. John's Gospel, "Repent ye, for the Kingdom of heaven is at hand; in which he showed in a most earnest and practical way that Repentance was the root necessity of the human race. The sermon was lucid, powerful and eloquent. It lasted fully 15 minutes, but the attention of the large congregation never flagged for a moment. Several said that they could have listened all night.

The advantage to a Parish accruing from such a visit from its Chief Pastor, as Kentville has just enjoyed extends far beyond the day itself, and the visible results; those visible results however are worthy to be noted. Nameiy, an addition in the Parish of Kentville

of 33 members to the full privileges of the English branch of Christ's Holy, Catholic Church; most of them, thus added being of mature years.

Sunday Dec. 19th. Out of the above class 21 made their First Communion at one or other of the Celebrations on the Sunday after their Confirmation. The day was intensely cold with a high wind so that those at a distance were unable to come in. But doubtless they will be at the second celebration on Christmas Day or on the Sunday after.

Of the 33 confirmed, 9 had been baptised as adults, and 14 came into the Church from other Christian bodies.

SYDNEY, C. B.

The Lord Bishop of the Diocese recently visited Sydney, and administered the rite of Confirmation, and also dedicated a beautiful marble font and lectern, at St. Mark's Church, Coxheath. During his visit his Lordship attended a meeting of the Board of Trade at which a testimonial from the Government of Sweden and Norway was presented to the Rev. R. A. Smith, of Neil's Harbor, for his labours and reverent care in recovering and having interred in consecrated ground the bodies of Captain Paulsen and four sailors of a Norwegian bark that was wrecked at Green Cove, in his mission, last autumn. The testimonial—a communion service, silver gilt—was handed to Mr. Smith by Mr. J. G. Burchell, Vice Consul of Sweden and Norway; the Bishop was present and made a happy and eloquent address. After visiting the parishes of Port Morien and Louis-

burg his Lordship returned to Sydney and confirmed seventeen candidates in the parish church. He also visited Ingonish and Neils Harbor.

TRURO.

Much regret exists in Truro over the departure of Dr. Vincent, for England. The Dr. has been Organist and choirmaster for two years, and during that time he won the esteem of all whose fortune it was to know him. On the eve of his departure the Archdeacon handed him on behalf of the ladies of the congregation, a small purse of gold, as a slight token of the esteem in which they hold him and their good wishes for his future welfare. The Dr. sailed on Dec. 11th, carrying with him the good will of a large circle of friends.

About a month since the Bible Class for men, under the auspices of the Brotherhood of St. Andrew commenced work for the winter. The Class is held on Friday Evenings in Room No. 1, over Blanchard and Bentley's Inglis St. store, and a very fair number are in attendance. All men are cordially invited.

The Christmas Festival was celebrated with the usual services. 8. a. m. Holy Communion. 11. a. m. Morning Prayer, Sermon, and Holy Communion; 4 p. m. Evening Prayer. The decorations this year were not nearly so profuse as on former occasions, but such as were in evidence reflected great credit on the few who gave assistance.

Miss Florence Nelson of Truro, has been appointed organist in the room of Dr. Vincent.

The Annual Winter Sunday School Tea Entertainment and Prize dis-

tribution will take place on Thursday Jan. 6th.

HALIFAX

Thanksgiving Day was observed by services held in all the Churches, the offerteries being devoted to the clergy widow's and orphan's Fund. The appointed order of Services was used, and appropriate music and sermons given.

After Choral Evensong at St. Lukes, the congregation assembled at the Hall, being invited to an "At Home" by the Rector. A very large number attended.

A Missionary Service of Intercession was held at St. Paul's Church on Sunday afternoon, Dec. 5th. The Bishop, Archdeacon Kaullach, and Rev.'s E. P. Crawford, Armitage and Williams offered the prayers, which were from a publication of the C. M. S. compiled by Mr. Grubb of that Society. They embraced the work of Missions in every part of the world. Well known hymns were interspersed. The Bishop gave an earnest and able address on the Reality and Efficacy of prayer, the need of patience and perseverance, and the promised help of the Holy Spirit. He showed how that we, having the blessings of the Gospel, should supply the needs of the Heathen. The work is hardly begun. Let everyone do all they can to send out the Light to those in darkness.

At the Advent Ordination at St. Luke's on Sunday Dec. 19th, four young men were made Deacons, and one was advanced to the priesthood. The Sermon was preached by Rev. Dr. Ambrose; Canon Vroom acted as the Bishop's Chaplain. The ordination was witnessed by a large congregation. One of the new Deacons will assist Mr. Crawford at St. Luke's for the present.



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Some Armenian Proverbs.

Here are some good proverbs and sayings which are in common use amongst the Armenians to-day:

"If my heart be narrow, what avail is it to me that the world is large?"

"Birds are caught with grains, and men with money."

"That which costs nothing is good for nothing," has a familiar sound, but the following is new:

"Tears are a language; he only who weeps understands them."

"He who looks for a friend without a defect will never find one."

"As great and resplendent as the sun is the little passing cloud which hides it from our eyes."

The First Pneumatic Postal Message.

The first trial in the United States of the pneumatic tube for postal messages was made at Philadelphia in 1893, and the first message ever sent was a Bible. The Postmaster-General wrapped it in an American flag, and sent it whizzing through the tube with a slip of paper, on which was written:

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"I tell you, Michael," said the priest, "whiskey is your worst enemy, and you should keep as far from it as you can"

"My inimy, is it, father?" responded Michael, "and is was your reverence's self that was tellin' us in the pulpit only Sunday to love our inimies."

"So I was, Michael," rejoined the priest, "but was I anywhere telling you to swallow them."

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