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*Wm Fraser*

CHURCH  
OF THE  
HOLY TRINITY.

JACOB STREET,

HALIFAX, N. S.

PUBLISHED MONTHLY.

THY WORD IS A LAMP UNTO MY FEET,



AND A LIGHT UNTO MY PATH.

Hold fast the form of Sound Words."

ANOTHER pic-nic is "past and gone," and we are happy to say that we can look upon it as one of our best—if not as *the* best—we have held. The weather was simply delightful; the provisions abundant; the children behaved themselves remarkably well; and had we sold a few more tickets so as to make it pay for itself, it would have been a success in the fullest sense of the term. As it is, we are sorry to report a small deficit; we cannot say exactly how much as we have lost a paper containing the names of a few friends with the sum contributed by each, and as we publish, elsewhere, a list of subscriptions, we hope those who contributed, and whose names do not appear, will kindly let us know what amount they gave so that it may be acknowledged next month; and also to enable us to make up the account.

We again take the opportunity of thanking all those kind friends who aided us by giving either money or provisions. The latter were, as we have said, abundant. We had not only enough for the children and teachers; but also for parents and friends. We also wish, thus publicly to acknowledge the good behavior of the scholars; we feel confident that they are not to be beaten—in this respect—by any school in Halifax. We shall therefore be excused if we acknowledge a feeling just a *little* akin to pride: a feeling shared we believe, and—shall we say hope? by the teachers.

We presume the limited number of tickets sold is owing, to some extent at least, to the hard times. But we think also to the fact that the steamer engaged was not the "Mic-Mac." There appears to be a large number of people in the city who are afraid to trust their precious lives in any other. And what they will do when she is worn out it is impossible to say; perhaps remain on shore for the remainder of their days. How many times the "Daisy" had "blown up," "sunk," and what not, according to these alarmists, we are afraid to say. However, those who ventured to go, found her to be, not only safe, but clean; and also to be in charge of a careful and obliging captain. While returning thanks to all who, in any way helped to make the pic-nic successful, we would not forget a kind providence for giving us such a fine day and smooth water: and for preserving us from accident of any kind.

#### CALENDAR.

Aug. 4th.—*Seventh Sunday after Trinity.*—1 Chron. xxi. Rom. iv. | 1 Chron. xxii; or xxviii to v. 21. Mat. xviii. 21—xix. 3.

Aug. 11th.—*Eighth Sunday after Trinity.*—1 Chron. xxix. 9—29. Rom ix. 19 | 2 Chron. I; or 1 Kings iii. Mat. xxii. 15—41.

Aug. 18th.—*Ninth Sunday after Trinity.*—1 Kings x. to v. 25. Rom xv. 8 | 1 Kings xi. to v. 15; or xi. 26. Mat. xxvi. to v. 31.

Aug. 25th.—*Tenth Sunday after Trinity.*—1 Kings xii. 1 Cor. vi. | 1 Kings. xiii; or xvii. Mark I. to v. 21.

# Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. III.

AUGUST, 1878.

No. 6.

JOHN D. H. BROWNE, } P. O. BOX 64, HALIFAX, N. S., } EDITORS.  
EDWYN S. W. PENTREATH, } MONCTON, N. B.

"The Communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the cross."—  
*From the will of Bishop Ken, A. D. 1710.*

## INCREASE OF THE EPISCOPATE.

"THIS subject must not be allowed to go to sleep—the spiritual welfare of many thousands is too solemn a matter to remain in abeyance." These words of *Church Bells*, in reference to a Bishop for East London, appropriately express the humbler wants and work of the several dioceses of this Dominion.

A few months ago, we ventured to say something on this subject, and from the expressions of approval received, we know that a very general feeling exists not only among the clergy, but also among the Christian laity, that the Church is suffering a great loss of membership, and a compromise of Church principles, by the the visitations of our Bishops occurring only triennially. This custom, which we admit is canonical, and which was doubtless quite sufficiently often three hundred years ago, or even now, perhaps, in many places in an old settled country like England, becomes altogether inadequate and insufficient in this New Dominion, where the Church is often smaller

than the sects around her, and where families are ever on the move; and thus many children of Church parents are lost to the Church, while many others from the denominations, who desire it, have no opportunity of gaining an entrance into her fold.

We know somewhat whereof we speak when we assert that in the great majority of parishes an annual visitation of the Bishop would double or treble the Church's membership, bringing in many from without, while it would add increased spiritual life and zeal to those already members.

There are two very important considerations which are the argument for an increase of Episcopal visitations—one is of doctrinal importance, while the other refers mainly to the general welfare of the Church, particularly as it has to do with parochial work, and both are of personal interest and benefit to the clergy as well as to the laity. The last shall be stated in the language of *Church Bells* in the article already referred to, as it is sufficiently applicable for our purpose to most, if not all of our dio-

ceses in British North America. It says, "Imagine the clergy of a poor diocese to receive once a year a true-hearted sympathetic visit from their Bishop, for consultation and encouragement! It is simply impossible now for a Bishop to accomplish one-third of the work required of him, if he would do all that his diocese demands. In many of our existing dioceses he cannot, as now circumstanced, carry out the ideal of a Bishop, as pictured by the venerable Bede, although the picture describes nothing more than a Bishop ought to be, and could be, if his duty were limited to a fair amount. East London needs a Bishop who would meet and consult with the clergy and church wardens, hold many Confirmations, preach, attend meetings on Church subjects, and be the Spiritual Father, Counsellor and Friend of every parish throughout the diocese. Such a man would be a cause of solid, lasting work, and true life in every direction. The Church does not need stimulus so much as solid and permanent work, such as she can secure, and is sure to obtain by an increased Episcopate."

Surely these are but the words of truth and soberness worthy of particular consideration by us all here in America.

All this is strong enough, but to our minds there is inseparably connected with the subject something of far greater importance both to our Church as a Communion, and to the spiritual life of every individual baptized member of it.

It must be remembered that we are an *Episcopal* Church, in contradistinction to the many religious bodies who have wilfully, or otherwise, ignored that Divine, scriptural,

and primitive order and office in the Church of Christ. But to be an overseer of the flock carries with it much more than supervision. There are certain rites which none but a Bishop can perform—notably in the present consideration that of Confirmation.

Confirmation is recognized by the Church both as a personal assumption of the Baptismal vows which were made, on each individual's behalf, in infancy by others, and also as a preliminary step and means of reception into full communion and admission to partake at the Holy Table of the gifts God has provided for the sustenance of the Faithful; and likewise (most important truth) a means of grace *in itself* whereby special strength and blessing are to be obtained by special outpouring of God's Holy Spirit.

Is all this the Church's idea? Does she claim these as blessed Truths? If they be so, and are taught by every clergyman calling her Mother, whether he be "high" or "low," must it not appear a mere hollow pretense to the minds of those who judge only by appearances, when they find the poor weak ones shut out for three years from these helps, these blessings these spiritual gifts, and allowed to wander unaided and unsupported through a world where a power beyond that of man's own strength is needed to enable him to fight successfully the good fight of Faith? And not only to the outsider must it seem so, but must it not also weaken the religious principles, and check the religious aspirations of the baptized, of the many who would wish to receive further gifts of Divine grace?

We do not wish to ignore the fact that the Church not only admits to the Holy Communion those who have been confirmed, but likewise those who are "ready and desirous to be confirmed," yet it is well known to the clergy engaged in parochial work that such a liberality only depreciates the rite of Confirmation, while it fails to promote in the vast majority of cases the object intended.

We are very much in earnest in our advocacy of this subject. We feel that the Church does not yet occupy her true position in this new country. We look forward with confidence to a glorious future for her in moulding and training the hearts of the people of this land in the glorious principles of our Most Holy Religion.

And we feel very certain that nothing will tend so much to bring about a better and more blessed state of things than an increase in the number of our Bishops.

The Bishops themselves are well aware of this and yet, owing to the extent of their dioceses, are powerless to remedy it, while the clergy everywhere are hoping to see a change; but nothing can be done without the WEALTH which God has committed into the hands of the laity, to be by them put out as talents from the Lord, to be accounted for to Him when He shall return to take account of His servants. This subject, then, thus becomes a layman's question, and we therefore urge upon the laity their duty in providing the means which will lead to a judicious increase in the number of the bishops in these Colonies.

### HELP YOUR PASTOR!

A MINISTER does not live by bread only. nor can he work happily and heartily even when his little salary is paid in advance, without personal sympathy and active co-operation from his people.

In this respect he differs from one who acts for others in secular business; though even in *that*, personal attention and kindly interest between man and man are of more value than wages. The minister of God is related to souls, and everything that he does well requires HEART, as well as *brain*. It is only as he loves his people with something of Christ's love, and gives himself for his people with something of Christ's sacrifice, that he wins souls and edifies the Body of Christ.

He must be more than human if he can long continue this work of supreme solicitude and care, without any evidence of RESPONSE in the hearts of his people! He may imitate Christ in kind, but not in *degree* of unrequited love.

The pastor needs help while he is helping others. People forget that the one who ministers to them has the same human needs and the same human infirmities, and that for *him* no pastoral care and counsel are provided. He must bear his people on his heart, but who is to bear *him*? He must agonize for them in prayer, and watch for their souls as one who must give account; but of whom will the Lord require a reckoning on *his* behalf?

Happy is the faithful priest who has \* \* a people who give themselves cheerfully to his guidance, and manifest a lively interest in his welfare and his work.

THERE are 260,000,000 Christians in the world, and 230,000,000 here to Episcopacy.

Help your pastor! Pray for him, as he does for you. Interest yourselves in the welfare of himself and family, as he does for you and yours. Make him feel that you recognize his work as your work (for it really is yours), and stand by him as though he were a brother, nay more, a father. The growth of the parish is founded in the love of pastor and people.—*The Province.*

### DINNER BELL vs. CHURCH BELL.

WHAT a grateful sound the dinner bell affords to a man with a good appetite! How promptly and cheerfully he responds to its call in all matters, and even under adverse circumstances! No matter how busily he may be engaged, nor what else demands his attention, he will, with wonderful alacrity and surprising patience and forbearance, lay everything else aside for the time, and give precedence to this most welcome call. The fact that he answered it *yesterday* will never be regarded as a reason for his not doing so *today*; indeed, the suggestion of such a thought would only excite a stare of amazement, or provoke a smile of derision, while it would be deemed unworthy of serious consideration; and this, too, even when there was a possibility of the dinner itself being a poor one. No, he will at least go and see, and, if he can do no better, he will take what is to be had, for yesterday's dinner cannot suffice for today, as man needs "*daily bread*," and cannot continue to live upon the past, and to be nourished indefinitely by what he has already eaten.

It is surprising, too, with what facility the Dinner Bell will be

heard. It may be small or slightly cracked, its tinkle feeble or its sound muffled, but it serves its purpose, and it is rare for one who is hungry to fail to hear it, and still more rare for him not to heed it. Its sound is not easily drowned by other noises, nor does it often pass unnoticed by even the most closely occupied, and it rings from day to day without anyone feeling aggrieved, or raising the smallest complaint against its continual clatter.

But how is it with the Church Bell? Alas! it may be large, and loud, and most musical, but it fails to gain the same general attention or high appreciation, it does not meet with a like hearty response or cordial welcome. Many do not hear it at all, or only occasionally when there is some unusual attraction, a *wedding* for instance, while others are annoyed by its being rung so often and so long; it breaks into their morning's or afternoon's nap, and causes them headaches and other discomforts. Then, too, but few feel bound to heed it as they do its smaller rival, and to go *every time* it rings. That they went yesterday, or even last week, is now a good and sufficient reason why they should not go today. Indeed, today's neglect is easily compensated for, in their opinion, by a simple promise to go next Sunday, or, at least, "when the Bishop comes." If the weather is threatening, or if they themselves feel at all unwell, of course the summons is not obeyed, as no one can be expected to go to Church except under the most favorable circumstances; he may go to *dinner* with a cough or a headache, but *not to Church*.

But, now, why is this? Why the smaller Bell so much more easily

heard, and more habitually heeded? What gives it this power over its deeper-toned neighbour, and enables it to reach and constrain so many more of human kind, and so much more regularly and constantly? Surely the answer is to be found in the simple fact that the one reminds man of the wants of his *body*, while the other only calls him to attend to the needs of his *soul*; and while every one seems to realize the importance of caring for his perishable body, few of us are at all awake to the imperative claims of our immortal souls, and no one of us, perhaps, appreciates these as highly, nor as habitually as he ought. All know what it is to have a good appetite, but oh, how few—how very few—“hunger and thirst after *righteousness*,” at least with a like keenness and intensity. And this fully explains the seeming mystery of a small Bell, in the one case, proving so much more effective and powerful than a very much larger one in the other. It shows us why we ourselves are so much more ready to respond to the one than to the other, and will be regular in our attendance at the Dinner Table, even when we are but seldom seen at Church. Oh, could we but have a *spiritual* appetite as keen, as constant, and as constraining as that which cries aloud for our bodily food, we should no longer be deaf to the Church Bell, nor would its tones ever vex or annoy us, however frequently they were heard, but we should be prepared to welcome its sound as we do that of the Dinner Bell, and to obey it with as prompt an alacrity. Wherefore,

“Blessed are they which *do* hunger and thirst after *righteousness*.”

G. H. H.

A CHURCHMAN is one who believes fully in the Church; a churchman believes in it a little. A Churchman belongs to her out of principle; a churchman, out of mere choice. A Churchman stands by his parish, no matter who the Rector is; a mere churchman, if he likes the Rector. The Churchman is in his place at worship, stern circumstances alone preventing; a churchman, if weather, and convenience, and inclination, or any one of a half-a-dozen other things be favorable.

*Never say*—Sabbath, unless you mean Saturday.

Sabbath, for Sunday or Lord's day, is not English. Sabbath School, therefore, is not English. Church people with a capital “C” never say it.—*Selected*.

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### “YET A LITTLE WHILE.”

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Strange that the ONE CERTAINTY to which through the changes and chances of this mortal life we must all look forward, the ONE INEVITABLE CERTAINTY which will come alike to the throned monarch and the ragged outcast, and all the degrees of men between the two, should have so small a place in our minds and thoughts, should by the vast majority not be realized or recognized at all.

So surely as we are men and women, breathing the breath of life, surrounded by the thousand associations, cares, pleasures, sins, duties of this earthly existence, so surely will the hour come when our busy hands will be folded for the LONG rest, our busy brains have ceased to concern themselves with what so fully occupies them now, when our place shall know us no more; yet we live on as though our life were to last forever, as though the stars continu-



ing in their courses and not the grass of the field were its symbol. There is no fact of our being more mysterious, more awful, than this forgetfulness of the hereafter. It is as if everything in ourselves and the living world around us conspired to shut it from our gaze, to make us turn a deaf ear to the sound of the funeral bell as it tolls forth the warning: "THY turn must come."

Daily, hourly should the Psalmist's prayer be on our lips and in our hearts: "Lord teach us to number our days that we may apply our hearts unto wisdom." "Teach us to number our days," to recognize that our lives are passing from us; teach us to loose our hold on earthly things, that when Thou callest us hence, we may easily and gladly surrender them, even the things nearest our hearts. Teach us to see, though through a veil darkly, the Glory that shall be revealed, and to look on Death only as the dark and narrow portal through which we may enter the paradise of God, the gate through which we may pass to that joyful resurrection which shall finally unite Christ's redeemed in the eternal Glory of His Presence. Make the things of Heaven real to our "earth-clogged" souls, that we may feel Thy service to be a blessed privilege, never a weariness, that when we kneel before Thee in our closets, or in Thy sanctuary, we may have a foretaste of heaven in our nearness to Thee. Then, strengthened and purified, we shall go forth into our every-day life, remembering that in a little while "they that weep shall be as though they wept not, they that rejoice as though they rejoiced not, they that possess as though they possessed not," and we shall use this world as not abusing

it, knowing that the fashion of this world passeth away.

### THE DIOCESAN SYNOD OF NEW BRUNSWICK.

THE Synod and Church Society of the Diocese of Fredericton were attended by a larger number of Lay Delegates than any preceding year. Though a busy season of the year in the country, 60 out of 99 Lay Delegates to the Synod were present. New Brunswick has a large number of able and rising men who take a warm interest in Church matters, not to speak of such honored names as Judge Ritchie, Chief Justice Allen, Judge Fisher, Governor Tilley, Senator Wilmot, T. W. Daniel, and many others, who for long years have devoted their talents to advancing the interests of the Church in all good works.

It was said by a prominent Layman that the splendid debate on the Divinity School would have done credit to any legislative body in the world. We are glad to note also that the number of clergy has increased the past year, and several new missions have been established. Still, the cry is for more men. There are 67 clergy on the list—several more are needed. It is hoped that the establishment of a Divinity school in connection with the cathedral will have a good effect in inducing natives of the Province to turn their attention to the ministry.

At the Foreign Missionary meeting in Saint John, on the 2nd July, Mr. Peterson of the Danish Colony of New Denmark, gave an interesting account of the early struggles of the Colony, and their coming in a body into the fold of the Church

of England. They are now building a church, for which help was solicited. F. R. H. the Princess of Wales had most generously assisted them, and a warm tribute of affection was paid to the Rev. Leo. A. Hoyt, the Bishop, and the Clergy and Members of the Church by whom the Danes have been most kindly received. The work among the Danish settlers is a most interesting one. Rev. Niel P. Hansen, a Dane, has been ordained, and has now the spiritual oversight of the settlement. In view of the importance of the movement, we shall be happy to take charge of any sums that may be entrusted to us by our readers at a distance, and to forward them to Rev. Mr. Hansen, to be used in the completion of his church.

### BIBLE ILLUSTRATION.

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.—Matthew xix : 24.

A recent discovery has been made which beautifully explains our Saviour's language in this passage. Great difficulty has been experienced in reference to the word "camel." Some proposed to read "Ka milos," a cable, instead of "Kamelos," a camel, for which no authority could be possibly alleged. Another explanation was that our blessed Lord simply put an acknowledged fact in a striking way. But it has recently been shewn by travellers that "the low and narrow entrance into a fold bears in Arabic the name of a 'needle's eye.' The camel, in order to enter the fold through such a needle's eye, is obliged to kneel down, and with great difficulty succeeds in creeping into the fold."

How appropriate is the illustration, considered in this light.

### THE INCONSISTENCY OF CHURCH PEOPLE.

Among the peculiar trials of a clergyman, there is scarcely one more sad or more dispiriting than for him to see his people drawn away from the Church and her services by almost any counter-attraction which may arise, or be brought to bear upon them.

A ranting "Revivalist" may appear, and they straightway rush to hear him, not because they account him to be "a man sent from God," and expect their own faith, knowledge and devotion to be quickened and increased in consequence, but simply because their curiosity is excited, and, being blessed with "itching ears," they *must* hear what he has to say. Their presence will, of course, encourage others to run after him also, while to the public generally it appears as a mark of approval on their part, and may even be mistaken for a sort of endorsement by the Church herself; so that they thus recklessly make themselves responsible for, and, as far as they can do so, commit the Church to they know not what extravagances; and, while they expose their own sense of reverence and devotion to the greatest and rudest shocks, they indirectly bring others under the same baneful influences, and do much to confirm many another in errors from which a consistent course on their part might have done as much to withdraw them. Certainly, they utterly fail to bear their own proper witness against what they conscientiously believe to be wrong, and are only pleasing themselves when they ought to be distinctly honouring God, and seeking their own soul's health.

But, again, perhaps there is a "commencement," or an "Anniversary Sermon" to be preached, when it is urged, that "everybody will be there," and more than insinuated, "your absence will be noted, and regarded as an evidence of want of interest in our school or college, when you cannot expect to retain its patronage." And, must we say it? All duty to the Church of God is made to give way before such considerations, and every motion of con-

science is stifled, in order that one may not lose in business, nor fail of the rare opportunity of mingling in a promiscuous crowd.

"But," you ask, "why should all this so particularly disturb the clergyman, and cause him such special anxiety, when it is only one evidence among many of the weakness and infirmity of human nature?" When we would answer, because it discloses to him such a want of christian principle among his people, and shows him that with many of the souls for which he must account, self-interest (covetousness) or passing inclination (mere whim) will over-ride every consideration of duty, and set aside the most sacred obligations to God and His church. He knows, but too well, that those who can be counted upon to attend church only when there is nothing to attract them elsewhere, are not "the faithful" who would endure persecution for the truth's sake; but, on the contrary, that they are mere self-pleasers, or man-pleasers, ready to sacrifice the church or her interests, whenever they themselves are promised a sufficient compensation, and can make it pay enough in business, or in personal gratification.

Let anyone only consider, that for him to come to church when there is no where else to go—no counter attraction drawing him away—this is no evidence of sincere attachment and devotion to the Church of God—even the idler and the infidel might do the same. It is when there are strong allurements, decided attractions, and powerful temptations to be resisted, and one persists in coming to church when it costs something to do so, and involves a sensible sacrifice on his part.—It is only when interest and inclination oppose the act, that one can be sure that he thinks more of the church, and of his duty to her, and to God through her, than he does of self, or business, or pleasure—it is then only that he makes it appear that he is really constrained by motives of christian duty and Divine obligation, and is prepared to stand by the Church of God through evil report as well as good report; and whether he can gain any temporal advantage or special gratification from it, or not. And then, consider again, if one is ready to forsake the Church and her

services, whenever there is for him a sufficient attraction elsewhere, he evidently holds these things more or less cheaply, and as that which may be renounced upon occasion, and for an adequate price; and, if he can be induced thus to surrender them for one Sunday, you have only to make the same, or similar inducements, to operate continuously, and, perhaps, with some enhanced attraction, in order that he may forsake the Church *altogether and forever*. This is not an exaggerated statement; it is only too true. And the faithful pastor does well to be troubled when he notes such signs of incipient apostasy among the sheep of his flock.

But "how long halt ye between two opinions?" O ye Churchmen! If the Church is really what she herself claims to be, "the Church of the living God, the Pillar and Ground of the Truth,"—if she is indeed the Ark of Salvation, by Divine will and command set up in this world as a refuge from sin and condemnation,—if she is the divinely appointed school to train God's people for heaven, its purity and joy,—and if you have any doubts on these points, it is surely time that you were settling them by careful investigation and study. But oh, if she be all this, and more, even the very Body of Christ, the chosen spouse of the Lord, then CLING to her. Cling to her constantly and habitually, at all times and under all circumstances; and, "forsaking all others, keep thee only unto her" in prosperity or adversity, in joy or in sorrow, in life or in death, and you will be no "reed shaken with the wind," and carried hither and thither wherever the excitement is, or there is something to be made for self.

*"Whether we live we live unto the Lord; or whether we die we die unto the Lord; whether we live therefore or die we are the Lord's."*

"WE ARE THE LORD'S."—How true these words of the Apostle in the sense elsewhere expressed by him, "ye are not your own, but bought with a price." But do they with each individual soul represent

a very real condition with reference to his own state towards God? For example: Our bodies, are they truly God's? devoted to His service? occupied in serving and pleasing Him? Our minds, are they exercised in advancing His Kingdom in our own hearts and in the world? Are we daily planning new ways of promoting His glory? Our means and time, are both these being spent in honoring the name of our God? How little regard, it is to be feared, is shown by those "who profess and call themselves christians" in these particulars. We are living, in too many cases, without recognizing the claims which our Creator, Redeemer and God has upon us. We want when we come to die "to die unto the Lord," and we should feel oh! so full of fearfulness and trembling if we thought that we should not, but in our lives we scarcely display the fact that we are to die, certainly too many of us, if in word or feeling we realize the glorious future of those who are Christ's, give no evidence that we are cognizant of the need of beginning the spiritual life while in the flesh.

Oh! brethren let it be with us to know the life which St. Paul knew "to live is Christ," and then indeed may we confidently assert with him "to die is gain."

THE CHURCH OF ENGLAND TEMPERANCE SOCIETY is doing a good work in England, with remarkable success. Previously to its re-organization upon its present basis, some four years ago, there were but 400 abstaining clergy in England; now there are more than 4,000. There are also 4,000,000 of the laity of England total abstainers. The influence of such a vast body

of men and women of all grades of society must in time crush out the giant monster Intemperance.

### SELF-INDULGENCE AT HOME.

The ghastly evil of intemperance appals men. We look for its sources in order that we may apply a remedy, but do we look far enough? Its first beginnings elude our search. We will find them often where we least suspect them. It is in the home and in the early training of our children where the mischief is often done. Self-indulgence ruins. Habits of self-restraint and self-denial are never inculcated. The appetite which now craves the pleasant delights of sweets will by and by, with intolerant impatience of all control, devastate and consume the soul with its lawless desires.

We do entreat parents earnestly to ponder this matter. Through their foolish fondness they may be sowing seeds of endless sorrow. Let the discipline of self-restraint begin in earliest years. Teach self-denial, not for its own sake, but for the sake of the good to be done and the evil to be overcome, and you will thus train the child in those habits of self-government which by God's grace will preserve him from the allurements and temptations which will meet him when he goes out into the world.—*Selected.*

THERE will be always differences of opinion among Churchmen. Each man will hold his opinion. He has the right to. Each man will seek, if he be an earnest man, to propagate it. He has the right to.

In all this there is no evil. The evil comes when they make parties

for opinion, when they propagate or defend opinion by unfair means, by intrigue and political manœuvring; when they refuse opponents the credit of good intentions; when they lose Christian charity, and attack individual character; when they treat brethren as enemies; when, in short, to defend what a man calls the truth, he, having lost all honest faith in truth, calls in lies to help him.

Then we have the evils of party and party spirit in the Church. Then we see hateful things done, and hear hateful things said, and the atmosphere of God's House is invaded by the smoke of the Abyss.

Differences there will be. Let them be held as Christians, Churchmen and gentlemen ought to hold them.

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### THE BISHOP OF FREDERICTON

It will be gratifying to our New Brunswick patrons to learn something of the doings of their chief pastor.

The *Guardian* says of him, speaking of the service in connection with the Cuddeson College Festival: "*Dr. Medley, Bishop of Fredericton*, was conducted to the pulpit. Upon the words, "Let us go on unto perfection," from Hebrews vi. 1, the venerable Bishop spoke most forcibly of the laws of progress, in nature, in man, and in the Church of God, and laid great stress upon the stipulation that in the truest progress within the Church there was no power to part with, or to add to, any portion of truth really catholic. The faithful utterances of Dr. Medley, his wise words to all sections of his hearers, and his expressions of determination and desire to

return to his diocese and die there, made a profound impression."

"As soon as possible after service a large company completely filled the spacious tent erected for luncheon in the palace grounds. The Bishop of Oxford took the chair, supported by the Bishops of Capetown, Bloemfontein, Fredericton, Adelaide, and Iowa, United States, the Ven. Archdeacons Pott and Denison, Canon King, &c.

After the usual loyal toasts, the *Chairman*, in proposing the health of the preacher of the day, the Bishop of Fredericton, related a humorous description of his facility in the pulpit, given by a Devonshire farmer, who some years back had said of him. "He du praich as eisy as an old shue."

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LAST month we gave the sermon of Dr. Newton, in condemnation of the "Cummins Schism," and in this number we copy from the *Guardian* a "low" Church bishop's speech having especial reference to the same subject. Bishop Bedell is known as perhaps the leader of the "Low" Church party in the United States. Let our many readers ponder his words.

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### THE LAMBETH CONFERENCE AND THE S. P. G.

LAST Wednesday two very interesting meetings were held in Oxford in the interests of Mission work. Invitations had been issued to the Bishops of the American and Colonial Churches who are present in England for the Lambeth Synod, and a goodly number responded to the call, some of whom had only landed in this country, from America or India, on the morning of the

meetings. The afternoon meeting was held in the Sheldonian Theatre, and was devoted to the general consideration of the prospects of the Church in America and the Colonies; that in the evening was in the Town-hall, and was intended to advocate the claims of the Society for the propagation of the Gospel in Foreign parts. The chair was taken by the Bishop of the diocese, and there were also present the Bishops of Ohio, Albany, Iowa, and North Carolina (Assist.); Frederickton, New Brunswick, and Niagara; Bombay and Colombo; Capetown, Bloemfontein, and the Falkland Islands.

The *Bishop of Ohio* (Dr. Bedell), who was very warmly received, moved the first resolution, namely:

"That the multiplication of religious divisions furnishes additional reason for Churchmen throughout the world to draw more closely the bonds of unity among themselves." He said:

"As to the resolution itself, the meeting did not need any argument to enforce it, and it was hardly possible to enter into any course of illustration, as that would be simply repeating the history of the Church from the beginning to the present day. It was a very singular fact that through the whole course of ecclesiastical history there had been divisions in Christendom. He need not run down the line through the ages but it was a fact existing at the present day of which they, in America, had very remarkable illustrations, for, if he was not mistaken, the statistics which their Government had collected at the last census showed that there were at least three hundred different sects among Christians, or those who called themselves Christians; so that they in America could understand something of the divisions of Christen-

dom, amidst which the Church was planted, at least in their own country, as a little body, obliged to contend with those on every side. And grieved he was to say that one of the latest exhibitions of this sect spirit had occurred within a certain portion of their own body, who called themselves "Reformed Episcopalians," who were a great deal more Protestant than Protestantism, and certainly very much less Episcopalian than the very lowest type of Episcopacy which had ever been seen in the Anglican Church. [Cheers.] These Reformed Episcopalians did not much disturb Churchmen in America, and he hoped they would not much disturb Churchmen in England. How singular it was that in the midst of the illumination of the nineteenth century, members of any Church which held the pure truths which had been handed down to them by the Church of England, should find it necessary to invent something more suitable!

There was already a sect within this new sect, and it was probable that in six or eight years there would be ten or twenty. It was not a sect of this kind that could ever have any real influence; but it illustrated the absolute necessity there was for those who loved the truth to know each other, to have their hearts bound together by love and charity, to pray more earnestly for the power of the Holy Ghost to keep them more close to the foundations of that Rock on which the Church was planted. It showed how necessary it was that they should work together in every part of the world for the extension of the true Gospel, which had been committed to them as a most holy trust. He looked upon the Church of England as the bulwark not only

of Protestantism, but in this age the bulwark of Christianity. [Cheers.] If the foundations of that were destroyed, what should the righteous do?"—*Guardian*.

THE Grand Lodge of Free and Accepted Masons of England, as the mother Grand Lodge of the English-speaking world, under the Mastership of His Royal Highness the Prince of Wales, has promptly and nobly vindicated its position and the position of the Order generally, as holding firmly to the belief in the existence and attributes of Almighty God, by recently passing a resolution condemning the action of the Grand Orient of France, in eliminating from its ritual the name of Deity. We hail this action as a proof that this powerful organization has set itself against the infidelity of the age, which so unhappily prevails amongst the nations of Continental Europe.

THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN.—There are many persons who obey this plain commandment, to the extent of abstaining from all blasphemy themselves, but see no harm in repeating stories or anecdotes in which profane expressions occur, the profanity, indeed, being often the very point of the joke. Such persons have need to remember St. Paul's warning "Be not partakers of other men's sins,"—make them not your own by repetition or approval. The same principle applies to the ninth commandment "Thou shalt not bear false witness against thy neighbor." How many excuse their injurious slanderous talks about their neighbors on the plea that they did not originate them—if the story be plainly calculated to injure

any one who, being absent has no opportunity of refuting the charges, such an excuse will not avail. Such repetition whether thoughtless or malicious, is the very soul of gossip, and when guilty of it, we make ourselves responsible before God and man, for all the evil the report may do, no matter from whom it first originated.—*Selected*.

RESPONSES IN THE DECALOGUE.—Why do so few respond heartily to the commandments? Is it because they think that stealing, lying, murder and adultery are such vulgar sins that they are not in danger of committing them? There is no one who does not need to repeat this prayer: "Lord have mercy upon us and incline our hearts to keep this law." How many fall into sin which they did not believe themselves capable of committing. Might they not have been kept from them if they had prayed earnestly this prayer at the reading of the Commandments? Then down on your knees when ever you enjoy the services, and utter the prayerful response with a loud voice, and with a pleading, earnest heart. There is no one who does not need to pray this prayer.—*Selected*.

"FATHER, I STEP IN ALL YOUR TRACKS."

ONE bright winter's morning after a snow-storm, a father took his hat for a walk to attend to some farm affairs requiring attention. As he started, his little boy of five summers also snatched his hat, and followed the father with mock dignity, and an assumed business-like air. When they reached the door the gentleman noticed that no track

or pathway had been made in the snow, and he hesitated about letting his boy follow him. But the soft, fleecy snow looked so tempting, so pearly white, that he concluded to walk after him. He took short strides through the untrodden snow. When, suddenly remembering his little boy, he paused, looked back for him, and exclaimed :

"Well, my son, don't you find it hard work to walk in this deep snow?"

"Oh! no," said the boy, "I'm coming; for, father, *I step in all your tracks.*"

True enough, the dear child was planting his tiny feet just where the parent's foot had trodden. The child's reply startled the father, as he reflected that thus would his child keep pace with him, and follow in his tracks through life. He was not a friend to Jesus, not a man of prayer, and not a Christian; and well might he pause and tremble, as he thought of his child, ever striving to step in all his tracks, onward, onward, through life's mysterious mazes and myths, toward eternity! The little boy's reply brought that strong, stubborn-hearted man to think, when even the preached Word of God had made no impression upon him. Finally he repented, and sought and found peace in believing in Christ. We believe he is now making such tracks through life that at some day that son may be proud to say,

"FATHER, I STEP IN ALL YOUR TRACKS."—*Selected.*

A CREED is a short form of Christian truth proveable by Scripture, and put forth by the Church. It is sometimes called "The Articles of the Christian Faith," "The Faith," "The Belief."

## AN OLD DIALOGUE RE-PRINTED.

RETURNING from a council the other day, I overheard a discussion between my delegate, Deacon Grumbold and Deacon Webfut, of the Baptist Church at Riverside. Of course the topic was immersion, and it was introduced by Webfut remarking that his pastor Mr. Jordan, had baptized five persons the previous Sunday. Deacon Grumbold, who will never be outdone if he can help it, quietly replied that pastor Cyril baptized on that day, *nine* persons.

"Well, I hope he did it in the Scriptural method."

"Certainly; our pastor always does according to Scripture."

"Well, now, Brother Grumbold, what is your idea of the Scriptural method?"

"Oh, I got my notion of it from the first case of baptism on record."

"What was that? Not Philip and the eunuch?"

"Oh, no; it was centuries before that. I mean the Israelites when they were baptized in the Red Sea."

"Well, brother, that was a clear case of immersion. They were, as Paul says, all baptized in the cloud and in the sea."

"You are satisfied, Brother Webfut, that they were really *baptized*?"

"Certainly; the apostle says they were, and tells how it was done."

"Well, then, I have just one question to ask. Did they get their feet wet?"

"They were *immersed*, that is plain enough. As Paul says, they were under the cloud and passed through the sea, and were all baptized in the cloud and in the sea; if that wasn't immersion, what was it?"



"Well, Brother Webfut, *did* they get their feet wet?"

"Why, that's nothing to do with it; they had water on all sides of them, they were completely surrounded by water."

"Well, brother Webfut, as I understand, they went 'on *dry ground* through the midst of the sea; and if you can immerse me *on dry ground*, I am very willing to be immersed. I believe in *dry ground* baptism, where you *won't get your feet wet*."—*Congregationalist*.

#### DR. CHENEY AND THE PRAYER BOOK OF THE REFORMERS.

MR. CHENEY, in a sermon recently preached in Cincinnati, endorsed the Second Book of King Edward VI., as containing the doctrines taught by the Reformers, by Cranmer, Latimer, Ridley, and others of the martyrs of the English Church. It is not a little comical, in view of such endorsement, to know that it was into this book, that the Reformers put, in the baptismal office for children, the declaration, "*seeing now, dearly beloved brethren, that this child is regenerate,*" and the thanksgiving, "*We yield Thee hearty thanks, most merciful Father that it hath pleased Thee to regenerate this infant with Thy Holy Spirit,*" &c. The same book is noteworthy for its frequent use of the term *Priest*, and in the ordination service for Priests, the *only* form of ordination is "Receive the Holy Ghost for the office and work of a priest in the Church of God." If our readers will look in the prayer-book of the "reformed," they will find both the doctrine and language of King Edward's second book ex-

purgated. That schism went back not only upon the Church in our own country, but upon the Reformation itself, that Reformation which they are so accustomed to extol. But it may be asked, what Mr. Cheney meant by so warmly endorsing the second book of Edward VI? That is a little conundrum we cannot answer. The charitable hypothesis is, that he never saw the book, and knew not what was in it; a hypothesis much strengthened by his deposition in the Cheney case, in which it took him so long to tell what he had not read and did not know. It displayed an amount of ignorance that would have been discreditable to "a deacon of [very] limited qualifications. We are glad, however, to have Mr. Cheney's testimony, that the great Reformers were believers in baptismal regeneration and the Christian priesthood."—*Province*.

AN exchange says, among other things, first of all there is wanted a plan which will root out conceit and stinginess from vacant churches; which will make them content with a little less genius in a man, if the balance is made up in goodness; which will teach them that it is a moral impossibility for every church to have "the smartest minister in the country"; which will make them believe that the laborer is worthy of his hire, even if he does work in their particular corner of the Lord's vineyard: which will make them less censorious and more teachable: which will give them such an hunger for the bread of truth that they will never stop to ask whether it was cut with a silver knife or an iron one.

## PUBLIC WORSHIP.

It is also a very great (though I fear ill-appreciated) office of this Church in these times to plead aloud for more reality and propriety in the prosecution of public worship. She must be the preacher of regularity, order, reverence, teachableness; reality, heartiness in God's house and service. I know of no better way of enforcing our public vindications of the honor due to God in His holy temple, than to illustrate it in the sacred services under our charge as Ministers of this Church. Let us see to it that the worship be more united, audible, responsive, glowing, inspiring, reverential; ourselves not wearying of the "precept" until our people do kneel and stand, and sing, and utter their "amen" as if it were irrepensible; not fearing to call in the aid of music, if it be only that sort which repudiates exhibitions and enkindles real worship; not forgetting that every minister is an example to the flock, and may not so "behave himself in the house of God" as to mar reverence and suggest unreality.—BISHOP PADDOCK. —*Trinnial Charge, 1876.*

WE have received from the Rev. Dr. Leffingwell, Rector of St. Mary's School, Knoxville, Ill., a handsomely printed copy of the *11th Annual Register and First Decennial Record* of this excellent school. We note with pleasure the abundant evidences of successful management, and congratulate our Sister Church in the West on the possession of St. Mary's, Knoxville.

LAST month we chronicled the return of one "Reformed Episcopal"

minister to the Methodists, and the secession of another to the Unitarians. Now another has taken a fancy to Congregationalism. We learn that a large portion of the "Reformed" congregation in St. Thomas, Ont., *with their Pastor*, have seceded and formed a Society on "Congregational" principles. No comment is necessary.

RARELY has St. Paul's Cathedral witnessed so large a gathering of Churchmen, or one which could be considered of so representative a character, as that which assembled on Monday morning (St. John the Baptist's Day) to witness the consecration of Dr. Maclagan as the successor of Bishop Selwyn in the see of Lichfield, of Dr. Cramer Roberts as successor of Bishop Addington Venables in the see of Nassau, and of Dr. Stanton to the new diocese of North Queensland. The procession included nearly twenty prelates.

UNITARIANS IN ENGLAND.—The *Christian Life*, a Unitarian journal, of June 8th, says in a leading article: "In the Unitarian Almanack we have a list of 370 churches. Of these we unhesitatingly say 100 are in much peril. The one-third of this 100 is virtually closed. We may hear that this is the fate of another one-third before many months; and the remaining one-third appears to be rapidly decreasing in numbers and influence.

MEANS OF GRACE.—Prayer, (public and private), fasting, watching, reading and learning God's word, meditation, self-examination, Confirmation and the Sacraments of Baptism, and the Lord's Supper. See Acts ii. 41, 42; viii. 15, 17.

DR. SEYMOUR, at the urgent request of the new Diocese of Springfield, has reconsidered his previous declination, and has finally accepted the Bishopric to which he had been elected.

THERE is a difference between a *Spire* and a *Steeple*. A *Spire* is the high pyramidal roof of a Tower. A *Steeple* is the tower of a church *with all its appendages*, as turret, octagon and spire.

PROGRESS IN THE YORUBA MISSION.—The baptisms in the Yoruba mission last year numbered 409, viz., 202 adults and 207 children. Of the adult baptisms, 65 were at Lagos, 38 at Ebute Meta, 38 at Abeokuta, 29 at Abidan, besides a few at the smaller stations. The native Christian adherents have increased by 1,100 and the communicants by 300, in two years, the figures being now 5,845 and 2,024.

### Children's Corner.

#### "WAWANOSH HOME."

DEAR CHILDREN: I fear many of you have fallen asleep since my last letter to you, so little has come in for "Wawanosh,"—not one cent last month! Dear little people, don't grow tired of this work for Christ; persevere in your efforts to build this Home. The money Mr. Wilson hoped to receive from the Government Indian Department is not forthcoming. In a letter received yesterday from Mr. Wilson he says, "the last box sent was splendid." I fear we shall not be able to open the main part of the Girls' Home this summer. . . . I had hoped for a grant of \$600 from the Indian Department, but hear our claim is

being opposed. . . . In the meantime we are building, building, walling about two-thirds up, prepared to stop when our purse runs out." Now, we must not let the purse get empty, but keep on pouring our little offerings into it from month to month. "Every little makes a mickle."

#### CONTRIBUTIONS TO "WAWANOSH HOME" FOR AUGUST.

Harry Leslie, Liverpool, N. S.	\$.60
Sandy Cowie, Liverpool, N. S.	.20
Helen McKeen's Mite box, Frederickton,	1.31

Contributions for month, \$2.11  
Total receipts to August 1st, 1878, \$613.82

#### SUBSCRIPTIONS FOR JULY.

Mrs. E. A. Miller, Shediac, N. B.	.30;	Mr. Joseph Osborne, S. E. Passage, Halifax,	.30;
Miss Eleanor Desbrisay, Charlottetown, P. E. I.	.30;	Geo. W. Daniel, Esq., St. John, N. B.	\$.1;
Mrs. J. D. McClearn, Liverpool, N. S.	.30;	Miss Katie Cowie, Liverpool, N. S.	.90;
Rev. John Ambrose Digby, N. S.	\$.1;	Mr. Ed. G. Randall, Bayfield, Antigonish Co.,	.30;
Rev. W. J. Ancient, Halifax, N. S.	\$.30;	Rev. T. B. McLean, Yarmouth, N. S.	\$.20;
Rev. C. Davidson, Hemmingford, Que.	\$.1;	Mrs. C. L. Mooly, Yarmouth N. S.	.30;
Rev. J. Rushton, St. Stephen, N. B.	.60;	Rev. W. S. Covert, Grand Manan, N. B.	\$.3;
Rev. C. Willis, Peticodiac, N. B.	\$.3;	H. H. DeMille, Esq., St. John, N. B.	.60;
Mr. Chas. Budd, Digby, N. S.	.30;	Mr. R. A. Ford, Clifton, N. B.	\$.1;
Mrs. Hazen, Apohaqui, N. B.	.30;	Mr. Covey, St. Andrew's, N. B.	.30;
Rev. R. W. Dyer, Alberton, P. E. I.	.30.		

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Received from Holy Trinity Church, per Rev. W. J. Ancient, on behalf of Foreign Missions, the sum of \$25.07.

Wm. Gossip, Treas., B. F. M., Dio. N. S.

Halifax, July 30th, 1878.

*Diocesan Synod—Board of Diocesan Missions.*

HALIFAX, July 30th, 1878.

Received from Rev. W. J. Ancient, \$4.54; contribution from Halifax, "Holy Trinity," to the general fund of the Board.

ERWIN GILPIN, Treas.

**OFFERTORY COLLECTIONS FOR JULY.**—Sunday 7th—\$9.72; do., 14th—\$9.40; do., 21st—\$8.74; do., 28th—\$8.09—\$35.95.

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WEDNESDAY.—7.30 P. M.

SACRAMENTS.—Baptism 4 P. M. on Sunday, and at the Wednesday evening Service. Holy Communion first, third and fifth Sunday in the month.

Attention is called to the following rubrics:—"And they (the Curates) shall warn them (the Parents) that without great cause and necessity, they procure not their children to be baptized at home in their houses." "And note, that there shall be for every male-child to be baptized, two Godfathers and one Godmother; and for every female one Godfather and two Godmothers.

Rev. W. J. Ancient may be seen—on business or for private consultation—from 9 till 10.30, A. M. and from 6 till 7, P. M., at his residence, 71 Lockman Street.

Persons would confer a favor upon Mr. Ancient by reporting as promptly as may be, any case of sickness requiring his attention.

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