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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.”

CALENDAR.

Nov. 9th—22nd Sunday after Trinity.

Dan. vi. Heb. ii. & iii. to v. 7. | Dan. vii. 9: or xii. Jno. i. to v. 29.

Nov. 16th—23rd Sunday after Trinity.

Hosea, xiv. Heb. x. to v. 19. | Joel ii. 21; or iii. 9. Jno. v. to v. 24

Nov. 23rd—24th Sunday after Trinity.

Collect, Epistle and Gospel for 25th Sunday after Trinity,
Eccles. xi. & xii. James ii. | Hag. ii. to v. 10; or Mal. iii. & iv. | Jno. viii.
[to v. 24.]

Nov. 30th—1st Sunday in Advent.

Isai i. Jno. i. 35-43. | Isai ii. ; or iv. 2. Jno. xii. 20-42.

Dec. 7th—2nd Sunday in Advent.

Isai v. 1 John i. | Isaia x. to v. 11; or xxiv. Jno. xvi. to v. 16.

We would again call the attention of our young men to that very excellent institution, the "Church Institute." We think they miss a great deal of good by not joining it. Not only is the reading room supplied with all the principal papers—church and secular—but also with many of the best magazines and reviews: and in addition to this, there is a fine amusement room and gymnasium for the use of the members. Then there are lectures, debates, and elocution classes, for their mental and intellectual improvement; and all for two dollars per year. We strongly advise every young man belonging to the Church to join it, and can assure them that if they do not, they will deprive themselves of a very great privilege and benefit.

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We have received two or three other sums amounting to about 20 cents, but have unfortunately mislaid the list. Will those who contributed kindly give us their names, with the respective amounts?

We would remind our readers that the Wednesday services have been resumed. The subject for this winter's lectures is the miracles of our Lord.

As we have little of interest to say this month, having nothing now to do but keep things moving until Easter, when we have to step out and make room for some one else, we hope our readers will excuse a blank page.

Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. IV. NOVEMBER, 1879. No. 9.

JOHN D. H. BROWNE, } LOCK DRAWER 29, 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.*

SELF-QUESTIONING.

SELF-QUESTIONING is one of the great helps towards living such a life as the profession of Christ demands from us. With many of us life passes on without our taking note of ourselves at all, in the deeper sense of taking account of how we stand with regard to our responsibilities to our fellow-men, our indebtedness to God. It seems like a contradiction, but it is true, that a man or woman may be altogether wrapped up in self, in selfish pleasures, selfish aims, selfish cares, and yet never pause to consider *themselves* at all. It is a very awful thought that all our nearest, closest interests in this life, all the things that make up life for us may be the means of hiding away from us *ourselves*, those selves which are to exist when this visible world and all things in it shall be done away. "Man's life consisteth not in the abundance of the things which he possesseth." Man's *self* is something more than his earthly hopes, fears, affections, sorrows, joys. Yet our days succeed each other so rapidly, each with its own burthen or

its own joy or its own interest, that unless we *make* time for self-contemplation and introspection we may remain, ignorant as we are careless of our real selves. And thus we bring our years to an end, as it were a tale that is told!

Surely God made us for something higher than this! Reasonable, accountable beings, souls for whom Christ died, we are to *realize* what we are in the sight of our Creator; we are to remember *whose we are* and *in whom we live and move and have our being*. Day by day we should bring ourselves, as it were, to the bar of our own conscience, and inquire into our own shortcomings, our failures, our errors, our sins, our want of faith, our lack of obedience. We should not shrink from the survey, sad though it must be. 'It will teach us the great lessons of humility and self-distrust; it will make us penitents, humbly imploring help and forgiveness at the throne of grace. The outward performance of the duties of religion will not suffice without this laying bare our hearts before ourselves and before our God, for there may be self-de-

ception, self-blindness in apparent devotion. We must searchingly question our own hearts, for however we may shrink and be discouraged at the task, we can in no other way draw near our God, and when our own judgment, our own self-knowledge fails us, we must cry with the Psalmist, "Search me,"—"look well if there be any way of wickedness in me," and the great and earnest longing of our soul will find expression in the cry, "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow." Not in vain are such words uttered when they come from the depths of a heart conscious of its own impurity, its own impotence, and the grace and power of God, He who can be touched with the feeling of our infirmity,—our Elder Brother and our Great High Priest,—will endue us with strength to be steadfast and true to our high calling among the changes and chances of this world.

NOTES ON THE OCCASIONAL SERVICES.

I. — BAPTISM.

THESE notes, put together as a comment on the Text, will, we hope, be found useful to those who desire to understand the Prayer Book. We do not pretend to go in'to the lawfulness of Infant Baptism in these papers. And we would suggest that our readers take the Office commented on, and read it in connection with the Notes.

The Heading.—"To be used in the Church." Ever since temples were built, the Church has discouraged Baptism in houses, except in cases of necessity. She encourages

it on Sundays and Holy Days, for two reasons, which you will see in the Rubric,—testimony to the reception, and to put every one in remembrance of his profession.

"The Vulgar Tongue."—"Vulgar" is the old word for common,—the tongue or language of the people.

Godfathers and Godmothers.—So called, because the new birth establishes a new relationship in God. The use of these "sureties" or "sponsors" is derived from the Jewish Church. They were used from the earliest ages, without scruple, till the last two or three centuries. There are guardians in secular affairs for children, who make contracts which the children must fulfil when they come of age. Is it unreasonable to ask that, besides the parents, there should be additional sureties, in case of their neglect, to promise those things in their name, without which they cannot obtain salvation? The children are to be instructed as to their solemn promises, and when they are old enough, they are required to promise for themselves. If it be right to repent, believe, and obey, surely every precaution should be taken to see that the children should be taught to do so. The sureties are only to interfere, if parents neglect their duty; and in these days of shifting residence, they are to do the best they can for their children. Impossibilities are not expected from them. No one should undertake the Office without understanding what it means.

"At the Font."—Baptism was anciently performed, before churches were built, in "fountains" or "rivers." Hence the name. It is usually placed at the entrance of the Church building, because Baptism

is the ceremony of initiation into the Church of Christ.

"*After the last Lesson at Morning Prayer, or after the last Lesson at Evening Prayer.*"—This fixes the time in the Service. The custom of baptizing at a Sunday-School Service, though common, has no authority.

The first Address is an exhortation to Prayer for the Child. The reasons assigned are "that all men are conceived and born in sin," (Ps. li. 5,) and liable to condemnation, (Rom. v. 12,) and "that none can enter into the Kingdom of God except he be regenerate and born anew of Water and of the Holy Ghost." "The Kingdom of God" is the Church. "Regenerate" means new-born. "To be born of water" means to be baptized with water. "To be born of the Holy Ghost" means to be sanctified or made holy by the influences of the Holy Spirit. Baptism is a new birth, to distinguish it from the former birth. So the people are called on to ask God for certain blessings,—the blessings of the covenant, the baptism of Water and the Holy Spirit, reception into the Church

Then follow two Prayers. In the first, there are three parts. 1. The encouragements to the foregoing request, drawn from the case of Noah, the passing through the Red Sea, the Baptism of Jesus Christ. 2. The request itself. The mercy of God to the child, and the washing by the Holy Spirit; the living water. 3. The end for which we make it,—Initiation into the Church, and everlasting life. To "sanctify" water means to change it from common to sacred purposes.

In the second Prayer, we ask that

the child may be pardoned, adopted, and accepted by Almighty God.

"*Remission of his sins.*"—Original Sin, and those actual sins which shall be forgiven if he continues in his duty.

"*Spiritual Regeneration.*"—Spiritual new-birth, as opposed to natural birth into the world. It is not repentance, or conversion, or renovation, but that change of state or relationship by which the child of wrath is born the child of grace, and is transferred from a natural to a spiritual state. The blessings of pardon, grace and glory are sealed in the covenant, on condition that repentance, faith and obedience are exercised when the child comes to years of discretion.

(To be continued.)

THE BOOK OF COMMON PRAYER.

In compiling the Book of Common Prayer it was not the object of the reformers to introduce innovations, but to exclude errors and corruptions; and to this end they retained those portions of the ancient formularies which were sanctioned by the Scriptures and by primitive usage, rejecting only what savoured of ignorance and superstition, and had originated in the doctrines and practices of the Romish Church. It was by a strict adherence to these principles, during its progress through several intermedial stages, that it still retains that primitive form and character which enabled Cranmer to pronounce it the same in effect that had been for 1500 years in the Church of Christ and Jewel to assert its undeviating conformity with the

Scriptures and the usage of ancient times.—*Rev. W. Trollope.*

THE OBLIGATIONS OF THE COVENANT.

Never forget that in and by means of Holy Baptism you were made "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven;" in other words, a Christian, and therefore by God's help, you should strive to live as a Christian ought to live, owning your Covenant obligations in thought and word and deed, following the blessed steps of His most holy life, Who is your Saviour as well as Exemplar. Looking unto Jesus, the Author and Finisher of your Faith.

Never forget that agreeable to the obligations of your Baptismal Covenant you are *bound* to renunciation of the devil and all his works, the pomps, and vanities of this wicked world, and all the sinful lusts of the flesh; in other words, you are to "have no fellowship with the unfruitful works of darkness." You are to be "not conformed to the world." You are to "crucify the flesh with the affections and lusts," and "denying ungodliness and worldly lusts," you are to "live soberly, righteously, and godly, in this present world."

Never forget that by your covenant vows you are *bound* to believe all the articles of the Christian Faith, as contained in the Apostles' Creed, "as it is written the just shall live by faith," for "without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Never forget that you are *bound* by the vows of your Christening to keep God's holy will and commandments, and to walk in the same all the days of your life, "doing the will of God from the heart," for "hereby we do know that we know Him, if we keep His commandments."

"Son," daughter," "remember" your vows, and "Be ye faithful unto death," and yours shall be a "crown of life."—*Iowa Churchman.*

THE MAGNITUDE OF EVERY SIN.—I will account no sin little, since there is not the least but works the death of the soul. It is all one whether I be drowned near the shore or in the midst of the sea.—*Bishop Hall.*

THE LITANY OR GENERAL SUPPLICATION.

The word Litany is derived from the Greek word *Lite*, a prayer. At first this term was applied in general to all prayers and supplications, whether public or private.

In the fourth century the word became more especially applied to solemn offices which were performed with processions of the clergy and people, on occasions of particular urgency; when God's heavy wrath (as felt in His sore judgments, war, plague, pestilence, epidemics of any fatal kind, famine, draught, excessive rain, etc.) had fallen upon a nation.

A Litany, then, is a joint request of the whole congregation. The Minister or Priest presents or repeats the beginning of each petition, and the people respond. S. Basil (A. D. 370) says that Litanies were read in the Church of Neo Cæsarea be-

fore his time. S. Ambrose, Bishop of Milan (A. D. 374) left a Litany in many things agreeing with ours. Spelman says it is a "public kind of supplication whereby the mercy of God is more ardently and solemnly implored."

A Litany, probably of the 8th century, contains a large portion of that which we repeat at the present day; and preserves exactly the same form of petition and response which is still retained.

The chief difference between our Litany, as reformed, and that of all ancient Litanies *after the seventh century*, consists in omission of the Invocation of Saints, which invocations *do not appear in any ancient Litany before the fifth century.—Selected.*

MARTIN LUTHER'S LAST WILL AND PRAYER.

O LORD GOD, I thank Thee that Thou would'st have me to be poor and a beggar upon the earth; I have no house, land, possession, or money to leave. Thou hast given me a wife and children; to Thee I return them; nourish, teach, and save them, as hitherto Thou hast me, O Father of the fatherless, and Judge of the widows. O my heavenly Father, the God and Father of our Lord Jesus Christ, the God of all consolations, I thank Thee that Thou hast revealed Thy Son Jesus Christ to me, on whom I have believed, whom I have professed, whom I have loved, whom I have celebrated, * * * * whom all the multitude of the wicked do persecute and reproach. I pray Thee, O Lord Jesus Christ, receive my soul. My heavenly Father, although I am taken out of this life,

though I must now lay down this body, yet I certainly know that I shall dwell with Thee forever, neither can I by any be plucked out of Thine hands. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

CATECHISM ON LITURGIES.

1. What is meant by Common Prayer? Prayer offered up in common by a Christian congregation.

2. What are Rubrics? Directions for the conduct of Common Prayer, originally printed in *red* letters.

3. What is a Liturgy? Prayer in words fixed upon beforehand. Anciently it meant the Office for the Holy Communion. It now includes the whole of Divine Service.

4. What is a Litany? A form of general supplication.

5. What is a Response? A short Prayer uttered by the people after the Minister.

6. What is a Collect? A short form of supplication, generally collected out of the Epistle and Gospel.

7. What is the difference between a Collect and a Hymn? Both are forms of Prayer, one in prose, the other in verse.

8. What are the metrical forms in the Old Testament called? Psalms.

9. For whose use was a set form of benediction in prose prepared by Moses? The children of Israel. Numb. vi. 24.

10. On what occasion were the elders of a city required to repeat a form of deprecation? The expiation of an uncertain murder.

11. What offerings were accompanied by a prescribed prayer? Deut. xxvi. 5-13.

12. What prophets dictated penitential Collects for public fasting? Joel ii. 15; Hosea xiv. 1.

13. What distinguished penitent wrote a prayer for his own private use? Manasseh. (II Chron. xxxiii. 19.)

14. Was the whole Service of the Jewish Church liturgical? Yes; we prove it from Scripture and Jewish writers.

15. Who first arranged it accurately? David. (I Chron. xxiii.)

16. Who finally established it? Ezra?

17. How many Collects or Benedictions is Ezra said to have composed? Eighteen; so the Jews say.

18. What two reasons have the Jews assigned for praying by a Liturgy? First, because God's service might be degraded through the incompetency of the minister; and, secondly, that the people could not join in prayers not known to them beforehand.

19. What do you mean by a synagogue? Places of religious assembly similar to our churches.

20. What were the chief parts of Divine Service in a Synagogue? Forms of prayer, lessons, sermons

21. Were sacrifices permitted? No,—only in the Temple.

22. Had the Jews forms of prayer for particular occasions, besides for morning and evening service? Yes, for the Passover, for marriages, burials, and other ordinances.

23. Was extemporaneous prayer known among the Gentiles? No.

24. What would you infer from the fact that neither Jew nor Gen-

tile used it in worship? I should require strong evidence to prove that our Lord and his Apostles introduced a new method, never before heard of.

25. Do Jews at the present day use forms of Prayer? Yes, everywhere.

26. Did our Saviour join in the Jewish Liturgy? Yes, in the Temple and Synagogue.

27. Did John Baptist give forms of Prayer? Yes, ' his disciples.

28. Did our Saviour give a form of Prayer? Yes, the Lord's Prayer.

29. What request led him to repeat it? The Apostles said, "Lord teach us to pray," Luke xi. 1.

30. How did he introduce it? "When ye pray, say—"

31. Did the first Christians understand that the Lord's Prayer was to remain in use? Universally.

32. What titles did they give it? "The Appointed Prayer," "The Prayer."

33. What other forms are in Scripture? Forms of Baptism, Hymns, Psalms, &c.

34. Do the Fathers of the Church describe Liturgies as used in their day? Yes.

35. Are there any ancient laws on the subject? There are many Canons to regulate the public Liturgies handed down from the beginning.

36. How far back can the chief Liturgies be traced, with a probability of not having been since corrupted? About 1400 years.

37. State the short argument by which this can be proved almost to a certainty, with respect to the Liturgies commonly called those of St. James and St. Mark? These two Liturgies had been all the time in the hands of rival bodies who can-

not be suspected of combining to alter and corrupt them.

38. What conclusion do you draw from the fact that the ancient Liturgies are similar in their construction and express the same doctrine? I conclude they all had one common origin in the Apostles' age.

39. What feelings are excited in your mind by the fact that they agree in all essential points with the Prayer Book? Feelings of gratitude and assurance that we are one with the Christians of the New Testament in their mode of worship.

40. Is prayer by set forms continued among Christians at the present day? Yes, out of 388 millions of nominal Christians, 332 millions use them, and of the rest many are feeling their way back to them, or are using them in part.

PRAYER.

BY MISS ADRIAN.

We are taught that prayer is one of the greatest privileges given to man, but we have first to really feel the need of it from our very hearts, before we can begin to know how tenderly our Father has thought for us when He gave us this privilege.

We must hunger before we can desire food; and we should be thankful for the very hunger which drives us to Him, and when our fainting souls cry out for "bread" will he refuse us? No; for He Himself has promised to give good things to them that ask in His Son's name. If we are refused we know that it is not a good thing which we asked, but something which we would not choose if we could see as

God sees. Sometimes it seems to us that our prayers are all in vain, the answer is so long in coming; and we think that perhaps God does not consider such a weak, tiny branch of the great vine worth tending. We know we have asked a good thing for it is something He loves to see in us, as patience, humility, faith, or control of temper. Let us not be discouraged.

He is even now answering our prayer, for He says, "Whosoever ye are yet speaking I will hear."

By the heavy cares and the weary pain, He is showing us, day by day, what little patience and control of temper we have, and how *uncertain* is our faith, and we humbly come to God and tell Him how hard it is, and ask His help and all we need, thus using the seeming obstacles in our path, as stepping-stones to Christ.

Then we go forth refreshed and strengthened, remembering that He said, "I am with you always even unto the end of the world," and we will find that we are slowly growing more patient, more humble, and our faith will increase as we prove our Father's loving patience with us and His readiness to forgive and help us.

How can we doubt when we have for our own so many of His precious promises: "Whatsoever ye shall ask in My name, I will do it." "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you." "But let him ask in faith, nothing wavering." "Ask and it shall be given you." Let us each prove for ourself the fulness and truth of His promises, knowing that we ask from One who delights in answering prayer, One who knows our wants before we ask, and who will give us

infinitely "more than we desire or deserve."

TO REPLACE IS TO CONQUER.

I remember a sentence of the great Napoleon, "To replace is to conquer." St. Boniface was a very brave and conquering missionary in the Middle Ages. He plunged fearlessly into the dark and tangled forests of Germany, and conquered thousands of the savages for Christ. But near Gassinar in Upper Hesse, there stood a vast and venerable oak, sacred for ages to Thor, the God of Thunder. St. Boniface tried in vain to win the Germans from the superstitious adoration of the thunderous oak. At last he seized an axe. The pagans stood about in breathless wonder and alarm. He sent stroke after stroke ringing on the gnarled trunk. The priests of Thor implored the deity to avenge himself; and the pagans thought that surely the next moment the shattering lightning flash would smite down the sacrilegious monk. But no flash came; and then at last, with thunderous fall, the mighty oak crashed down. But Boniface was wise. He knew that if he did not put a better worship in the idol's place, the old idolatry cast out for the moment would gain re-entrance, and the savages would surely find some other gnarled oak to represent him. And so St. Boniface built out of the fragments of the fallen and splintered tree the chapel of St. Peter, and in the room of the worship of the Thunderer left the worship of the Crucified; and Thor, seeking to get back again into the people's hearts and thoughts, was baffled and could not get in, because

their hearts and thoughts were filled with something loftier and holier. And so St. Boniface won the triumph permanently; and he could win it in no other way. "To re-place is to conquer."—*Selected.*

AN OVERLOOKED LAW.

Examine your Prayer-book, and you will find in the "Order for the Visitation of the Sick" this rubric:

When any person is sick, notice shall be given thereof to the Minister of the Parish.

How few obey this law? And yet how ready they are to complain that their minister neglects them when they are sick. How can your minister know everything? You send word to your physician, why not to your minister? The law of your church requires such notice. Until you obey that law, do not complain that you are neglected. Your minister is not *omniscient*. He is far from it.—*Selected.*

REVERENCE.

THE first lesson which the Church teaches us is *reverence*. Reverence, or the "fear of the Lord," is the very beginning of wisdom. Without it, love itself may become almost profane. How beautifully are the two—love and fear—united in the opening words of our Lord's Prayer. The Fatherhood of God is the dearest and sweetest of thoughts; but while we appeal to Him by that benignant title, we must never let go the awful thought that He is in Heaven and we upon earth.

I need not dwell upon the illustrations of that stately reverence which pervades the Church's wor-

ship from beginning to end. She carefully excludes from her public service the things poor, trivial, absurd and garrulous, which even well-meaning and most gifted are sure to utter, when they venture in public on unpremeditated prayers. Some of our brethren say they would be greatly comforted if they had liberty, using the service as a model and a guide, to introduce petitions of their own. They do not realize how this obtrusion of individual opinions and feelings would mar the solemnity of our worship. Indeed, this reverence which prevades our service is largely due to the ignoring of persons. There is nothing in it to attract attention to one or another, and so all our thoughts can be turned Godward.—*Selected.*

REPEATING EVIL.

“He that repeateth a matter separateth very friends.” We have not to go far to prove the truth of this old saying. We may see it everywhere. How many families or neighbors are at discord simply because some hasty words have been repeated and kept alive? If we wish to live peaceably with all men, there is no better rule to observe than that of the wise man—“If thou hast heard a word, let it die with thee.” Yes, “let it die.” The trouble is we keep it alive by repeating it, and so the evil grows. “Evil words,” says a modern writer, “should die as soon as spoken.” We cannot always avoid hearing evil words, but we can always avoid repeating them. We can let them die with us. These are the ‘words better left unsaid.’—*Selected.*

THE contrast between the condition of things when Mammon was persecuting the Church, and when Mammon is holding a pew and helping to pay for the choir, would, perhaps, be rather startling. Even more interesting would be an attempt to conceive the present state of things as existing in the Apostolic Age. Suppose, for example, that such a record should contain information like the following:—The church edifice at Antioch cost \$375,000; two thirds of which remained as a mortgage upon the building. The brethren strove earnestly to reduce the debt, and with this intent they held a fair at which pin cushions and ice-cream were sold, and during which there was much excitement over a raffle for a cake. The gold-headed cane that was offered to whichever clergyman obtained the greatest number of votes, was awarded to Paul, who had 381 votes, while only 270 were given to Peter, and 111 scattering. The attempt to raise the money having, however, failed, the edifice was sold by the sheriff, and was purchased by a Roman, who fitted it up for a circus.—*Wisconsin Calendar.*

MR. SPURGEON ON SERMONS.

Mr. Spurgeon must have heard some “painful” preachers in his time. He says he would rather have an attack of the gout than hear them again, and he knows what the gout is by long experience. He is not at all surprised at the falling off in congregations, and does not seem to agree with saintly George Herbert, that “with the worst of preachers one can learn the text and patience.” The idea of worship, of

prayer and praise, as the object of church going, of the Eucharistic service ordained for the soul's refreshment, never seems to have crossed his mind. The preacher is the central figure, the sermon is the great object of the gathering. If that is wanting, or if it does not meet the expectation, all is lost. We thank the Church for hiding the man away behind surplice and stole and for giving us a liturgy, which may take the place of many sermons. No churchman need ever go hungry away from the church, for he always has the ministry of the Word, even if the ministry of men fail.

WHY I GO TO CHURCH ON RAINY SUNDAYS.

I ATTEND Church on rainy Sundays because :—

1. God has blessed the Lord's Day, and hallowed it, making no exception for rainy Sundays.

2. I expect *my clergyman* to be there. I should be surprised if *he* were to stay at home for the weather.

3. If his hands fail through weakness, I shall have great reason to blame myself, unless I sustain him by my prayers and by my presence.

4. By staying away I lose the prayers which bring God's blessing, and the sermon which might have done me great good.

5. My presence is more needed on days when there are few, than on those when the Church is crowded.

6. Whatever station I hold in the Church, my example must influence others ; if I stay away, why may not others ?

7. On any important business rainy weather does not keep me at

home ; and Church attendance is, in God's sight, very important.

8. Among the crowds of pleasure seekers, I see that no weather keeps delicate people from the ball, the party, or the concert.

9. Among other blessings, such weather will show me on what foundation I am building. It will prove how much I love CHRIST ; true love rarely fails to meet an appointment.

10. Those who stay away from Church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sundays.

11. Though my excuses satisfy myself, they still must undergo God's scrutiny ; and they must be well grounded to bear *that*.

12. There is a special promise that, where "two or three" meet together in God's name, He will be in the midst of them.

13. An avoidable absence from Church is an infallible evidence of spiritual delay. Disciples first follow CHRIST at a distance, and then, like Peter, do not know Him.

14. My faith is to be known by my self-denying Christian life, and not by the rise or fall of the thermometer.

15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary ; until thousands never enter a Church, and yet think they have good reason for such neglect.

16. By a suitable arrangement on Saturday I shall be able to attend Church without exhaustion ; otherwise my late work on Saturday night must tend to unfit me for the Sunday enjoyment of Christian privileges.

17. I know not how many more Sundays God may give me ; and it would be a poor preparation for my

first Sunday in Heaven. to have slighted my last Sunday on earth.—
F. R. Havergal.

HOSPITAL CHRISTIANS.

Not hospitable Christians, who are usually a very good sort of people. But hospital Christians, who are about good for nothing. They are sick; other people see it, and are sorry for them, but they do not themselves realize their pitiable condition.

The worst of it is that they are self-made invalids. Good people often suffer bodily disease by the visitation of God; but these dyspeptic Christians are sick by the visitation of their own sins. Observe that they are not false professors who never had any piety to lose. They are Christians—not fully alive, and not perfectly dead. Over the door of the hospital ward in which they are wasting their lives is the inscription—"Backslider." How can a church-member be healthy who never works for Christ? How can his digestion be good when he rarely touches his Bible, and crams himself with nothing but secular newspapers and peppery works of fiction? How can a man's faith be strong when he rarely enters his closet? How can his pulse of benevolent sympathy beat warmly while he is squandering hundreds on his luxuries and begrudging an occasional dollar to the Lord? If the eyes of these dyspeptic and diseased professors happen to light upon this paragraph, let me say to them: Friends! you are sick by your own fault, and you must be restored by your own efforts. Christ is your own physician, but you must use the reme-

dies he enjoins. At present you are about useless to your pastor, to your church, and your Master; if you die as you are, you will be ashamed to ask a place in heaven. You must get well. But how?

1. You need a change of diet. Instead of a surfeit of newspapers and novels, and other spiced condiments, give your starved soul large daily rations of the Bread of Life. When a colporteur asked a rough backwoodsman if he had a Bible in his house, the man rummaged on an upper shelf of a cupboard until he found a few torn leaves of a Testament. "I declare, stranger!" said he, "I do need some more Bible; I did not know we was so near out!" What this illiterate frontiersman put so roughly, is literally true of too many Christian professors. They are sadly "out of Bible," and not only of that, but of all sound devotional reading, which can elevate and invigorate the soul. Nothing will give tone and sinew to your enfeebled piety like a thorough study of God's Word. All strong Christians are large and hungry feeders on the Bible. Good biographies also are bracing.

2. You need a better atmosphere. Several fever patients were once cured by simply carrying them out of the fetid atmosphere of a quarantine building, and laying them in the pure open air. You have breathed quite too long the unwholesome atmosphere of Christless resorts. The ball-room and other haunts of evening dissipation are as unfavorable to a Christian's health as the heated air of Mammon's crowded marts. One of the most godly merchants I am acquainted with, says that he never dares to trust himself in the hot

excitements of the day's business without a good hour with his Bible and with God in his closet every morning.

3. You also need exercise. Never will you recover your appetite for God's work and ordinances—never will the flush of spiritual joy mantle your countenance until you have laid hold of hard, self-denying work. An hour by the bedside of some poor sufferer in a garret—another hour or two in a mission-school every week—a pull at temperance work or some other uphill enterprise of benevolence, will give tone to your piety and muscle to your prayers. You are dying of close confinement and laziness. The only cure for indolence is—work; the only cure for selfishness is—sacrifice; the only cure for unbelief is to shake off the ague of doubt by doing Christ's bidding; the only cure for timidity is to plunge into some dreaded duty before chill comes on. When you have had a few months of healthful Bible-diet and Bible-duty, you will feel a glow of delight in your whole soul. Already your Master is calling you—"Arise, take up thy bed and walk!"—*Illustrated Christian Weekly*.

THE PARISH TREASURER.

THE most useful lay officer in a parish is a prompt Treasurer. He is a delight to the eyes and a comfort to the heart of his rector. Happy is that rector who, when pay-day come, finds the Treasurer always ready.

In him the pastor sees a whole congregation promptly and cheerfully meeting its obligations, and from him the pastor receives a spur

and a stimulus that pushes him powerfully to his duty. The ties of interest and affection that bind the priest to the people are very greatly strengthened. He cannot but be respected by them.

No parish priest can have a more powerful helper than such an officer. No parish a more useful member. There are limitations. A treasurer cannot always help himself. He cannot pay what he does not have. But a prompt and energetic man, having the necessary tact, will collect more closely than a slow and dilatory man, and if he be in office for a number of years, he will "educate the parish" much more than one would suppose. Praise the prompt Treasurer, and if you have such an one—keep him.—*The Record*.

METHODIST CONFERENCE.

At the Methodist Conference in Philadelphia, 1773, the following rules were agreed to by all the preachers present:

1. "Every preacher who acts in connection with Mr. Wesley, and the brethren who labor in America, is strictly to avoid administering the ordinances of Baptism and the Lord's Supper.

2. All the people among whom we labor to be earnestly exhorted to attend the Church, and to receive the ordinances there."

Again the Conference, 1779, enters upon its minutes this pertinent query, (and we must remember that this is the centennial year, that this Conference met only one hundred years ago), "Shall we guard against a separation from the Church, directly or indirectly?"

Ans. "By all means"

The Conference of 1780 adopts the following clincher to the above—

“Shall we continue in close connection with the Church, and press our people to a closer communion with her?”

Ans. “Yes.”

And still again in 1784 :

“What may we reasonably believe to be God’s design in raising up preachers called Methodists?”

Ans. “Not to form a new sect, but to reform the continent, particularly the Church, and to spread scriptural holiness over the lands.”

THE HOLY BIBLE THE SOURCE OF ALL THEOLOGY.

THE source of all knowledge about God is God Himself. We can only know respecting Him what he is pleased to reveal. Hence *Revelation is the foundation of Theology*. And since we know nothing else to be certainly revealed to us by God but what is contained in Holy Scripture, we may therefore consider that the Bible is, for all practical purposes, the fountain from which all theological principles and all Christian doctrine are to be derived. Theology may thus be truly said to be the STUDY OF THE HOLY BIBLE; and such study may well employ the highest intellectual powers for a whole lifetime, and yet be incomplete, so full and so deep are the treasures of Revelation.* Although, then, all Theology flows from the Bible, only shallow and unthinking minds will suppose that a mere verbal knowledge of that ho’y book is sufficient to qualify any person for expounding it to others, or understanding it himself; or that such a knowledge is, by itself, of any value to

an intellectual Christian; or that it supersedes the necessity for availing one’s self of the laborious studies of the kind in which many learned and good men have engaged. The study of the Bible does, indeed, offer employment for the highest reasoning powers, and for the most severe intellectual labor; and hence Theology is the highest of all sciences, not only on account of its subject matter, but also on account of the vast range of research which it embraces, and of the exalted powers of intellect which it is capable of drawing out, beyond any other science whatever.—*Selected*.

* An illustration of the fulness of Revelation may be observed in a recent publication, “Smith’s Dictionary of the Bible.” It has employed a large number of learned men, and spreads over 6300 columns of close print, and yet only treats of one department of theological study. The thousands of volumes of Commentaries, ancient and modern, are another illustration

MR. JOHN HEDMAN, a native Swede, was ordained Deacon in charge, on Sept. 28th.

WE have had numerous enquiries from Ontario and the other Provinces, respecting covers for CHURCH WORK, and offering us sundry suggestions with reference to the paper. We heartily thank those who thus interest themselves on our behalf, and beg to inform them that we shall be able to give definite information at an early day.

THE Church of England, by the consecration of the Rev. A. W. Sillitoe as Bishop of New Westminster, has now seventeen dioceses in British North America. Sixteen of these Bishops are in Canada, and one in Newfoundland.

THE OFFERTORY.

THE weekly Offertory is of Apostolic Usage, and has received Scriptural sanction, (1 Cor. xvi. 1., 2.)

The befitting time to make it is "upon the first day of the week," when Christians assemble and meet together.

If we are asked, "Who is to contribute? The reply is, "Every one!"

"In what measure?" "As God hath prospered him."

And "in what spirit?" "Not grudgingly, or of necessity: for God loveth a cheerful giver." Mercies, past and present—particularly the renewed privileges of the Lord's Day and House—call for praise; and this thank-offering is our reasonable service.

If the House of Prayer is to be kept open, if service therein shall be conducted decently and in order, pecuniary means must be supplied; and whence shall such arise so naturally as from the Worshipers themselves? For all needful gatherings, the Weekly Offertory is the fit machinery. The rich can bring their gold; the poor their pence; the veriest widow, her two mites; and cast them together into God's Treasury.

Remember the words of the Lord Jesus, how he said: "It is more blessed to give than to receive!" (Acts xx. 35.)

TYNDALE, THE MARTYR.—A monument is proposed to be erected to the memory of this distinguished person. English Churchmen and Dissenters unite in doing homage to the man who, in the year 1526, gave to the world the New Testa-

ment in the English language. It was printed in the city of Worms in Germany, and copies being introduced into England, the bishops endeavored to have them destroyed. A public burning of copies seized took place at Cheapside, London, but it rather increased the curiosity of the people and led to further demand for the work. To this man, who was, for his good work, put to death, we are under God indebted for the first great step in the endeavor to furnish to English-speaking people the Word of God, translated directly from the Hebrew and Greek. His version of the New Testament is the parent of all that have followed.

ACCESSIONS.—Mr. Thomas Lunt, ordained Deacon at Chester recently, was formerly Congregational minister at Sandbach, Cheshire. He left the Non-conformists in 1877, and afterwards entered at St. Aidan's College, Birkenhead, to study for holy orders.

At a meeting of the Standing Committee of the Diocese of Minnesota, held Sept. 24, Mr. Jared A. Joss, formerly a Presbyterian minister, was recommended as a candidate for Holy Orders.

LEST some persons abroad might suppose that the vote in Fredericton was, as has been too often the case elsewhere. Clergy against Laity we give the figures, which satisfactorily prove that this was far from the case. For the Canon: Clergy 52, Laity 50; Against—Clergy 7, Laity 13.

THE Bishop of Newfoundland has accepted the oversight of the Church in the Island of Bermuda.

DOUBTS having been raised as to the credibility of the statement that Bishop Wilmer, of Louisiana, who recently died, had received four hundred Roman Catholics into the Church during his Episcopate, a letter from the deceased prelate, written some months before he died to a friend, has been published, wherein he declares the figures mentioned to be under, rather than over the true number.

THE *Southern Churchman* says: The Rev. Mr. Barrett, of Christ Church, Richmond, baptized a young man, a Jewish convert, on Sunday week. He had been reading the New Testament for several years, and by the providence of God met with Mr. Barrett, who instructed him more fully in the way of the Lord, and so he was baptized.

PROFESSOR PATTON says that the *raison d'être* of the Presbyterian denomination is "to conserve the integrity of that system of doctrine" which is formulated in the Westminster Confession. Is it a sufficient reason for the existence of a denomination which shall exclude good Christian teachers that it may promote one set of doctrines permissible to Christians against another set equally permissible?—*The Independent*.

THE dignified bearing and language of the Bishop of Fredericton during the recent discussion of the Coadjutor question, and the temperate and christian treatment of the subject by both clergy and laity, have greatly added to the position and character of the Diocese of Fredericton in the eyes of all loyal members of the Canadian Church.

THE American Church, by her Missionary Bishops and clergy, is making herself known as a power in the missionary field, overcoming great difficulties, and oftentimes apparently insuperable barriers, in her successful efforts to break down heathen superstitions, and replace them with the pure teaching of the cross. She has now Bishops in China, Japan, and Africa.

AMONG the most noteworthy examples of recently completed restoration is that of Tewkesbury Abbey, founded by Robert Fitzhamon nearly eight hundred years ago, around which clusters so much of historical interest—especially as the resting-place of the unfortunate prince who was stabbed by "false, fleeting, perjured Clarence" on the battle-field which bears the same name. There was a grand gathering within the walls of the restored abbey, and the bishop of the diocese delivered a noble sermon, expressing the hope that despite all passing trials of the day, the future of the English Church might be rean in the grand and renewed building within which they were then assembled.

Children's Corner.

WAWANOSH HOME.

DEAR CHILDREN:

I send you this month an account of the burial of Frederick, a boy from Lake Neepon. His death was a great grief to Mr. Wilson. He was a lad of rare promise, of whom we hoped great things. His people are heathen, and we trusted he would have carried back to them

TRINITY CHURCH.

SERVICES, &c.

SUNDAY.—11 A. M. and 7 P. M. Sunday School 2.45 P. M.

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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