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CHURCH
OF THE
HOLY TRINITY.

JACOB STREET,

HALIFAX, N. S.

PUBLISHED MONTHLY.

THY WORD IS UPON MY FEET,



AND A LIGHT UNTO MY PATH.

“Hold fast the form of Sound Words.”

51.850

55.811

The present number brings to a close the third year of CHURCH WORK: and with it expires the subscription of each of our readers. We made up our mind, some little time since, to close our connexion with the publication, owing to the difficulty we experience in getting in the subscriptions. But after mature thought upon the subject, we have decided to try it for another year. It certainly does seem hard that we should have to publish it at a loss of several dollars per year. Surely none of our readers would feel the poorer for sending us the 40 cents subscription: and yet we have several who still owe us for the present year, while others owe for two years. We make one more appeal to them hoping that it will not be in vain; and that we may soon be able to put "paid" against their names. The only reason for our not ceasing to localize the "work," is our firm conviction that it is doing good. But we can see no reason why so much of the good should be done at our expense.

We now beg to call your attention to the following card:

Your subscription to CHURCH WORK expires with the present number. If you wish to discontinue taking it please address a postal card to Mr. Ancient, 71 Lockman St., AT ONCE, informing him of the fact. If you intend to continue taking it, as we hope you do, please oblige by remitting the 40 CENTS, at once.

We congratulate the people of Holy Trinity upon the successful way in which the *Social* "came off" on the 27th ult. And we feel greatly encouraged by the hearty manner in which all seemed to throw themselves into the movement. And we have no doubt that when the next one is held, under the management of an able committee, the arrangements will be more complete, and the success far greater than they were on Monday last. We have great faith in the social element, believing that in it we have discovered a "missing link."

Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. III. FEBRUARY, 1879. No. 12.

JOHN B. H. BROWNE, } P. O. BOX } 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.*

130,000.

This number of *Church Work* brings us to the end of the third year of its existence, and the figures placed above this article represent the whole number of copies of the paper printed and circulated during that period of time.

It is not often, we think, that so much success has *at once* followed a venture of the kind, and we therefore have great cause for thankfulness.

How much good has accrued to the Church and to individuals by our publication, we shall not venture to estimate, although we are constantly receiving kind and unasked-for letters, which speak in warmest praise of its value and importance in parish work.

Certainly, two million and eighty thousand pages of printed matter, conveying in concise form and homely phrase, "facts, notes, and instruction" about the Church; stating, explaining, defending her doctrines and practices, cannot have been circulated and read without producing some good results.

Whatever those results may have

been, and whatever good the paper may have accomplished, to God's Holy Name be the praise; with the editors it has been in the largest sense truly a labor of love.

SIGNS OF THE TIMES.

THE last quarter of a century has witnessed some of the most momentous changes that have taken place for many centuries. We are living in the midst of startling events, which, to the student of prophecy, betoken "the beginning of the end," yet we fear that their bearing on religion is much neglected. If every sign that man can see does not deceive, God is at this time preparing the world for a great change. What the nature of that change may be we cannot tell. It may be to herald the Second Coming of the Lord, or to inaugurate some great change in His Church, but we may safely say that terrible events may be expected shortly to take place. In this number, we shall give some of the great changes which have taken place in our day, and in our next we shall show the singular correspondence there is between the present

state of the world, and its state at the Birth of Our Lord, when prepared by God for the mighty changes introduced by Christianity.

1. The war between France and Prussia was the most terrible among civilized nations since the "Prince of Peace" was born. As one result the kingdom of Prussia has risen to be the foremost in some respects in the world. Russia, Prussia, and the United States have in a few years become mighty powers in the earth. Such a change has not taken place for 1,000 years.

2. Note the tendency to weld the smaller States into powerful Empires, as for example the German Empire, and the efforts of Great Britain in binding together her scattered Colonies. Notice also the rise of Italy. Compare this with the fact that when our Lord came, the whole world was under the sway of the mighty Empire of Rome.

3. Note also the increase of the English-speaking race, and the spread of the English language. Like the Greek language, which, in the days of St. Paul, was universal, and so enabled the Scriptures to be spread, and the Gospel preached everywhere, so the English Bible is penetrating the remotest quarters of the globe.

3. The infallibility of the Pope has been decreed as an Article of Faith. The vote was taken July 18th, 1870, in a storm of thunder which almost drowned the voices of the voters. *On that very day*, war was declared between France and Prussia. The French troops were withdrawn from Rome. Italy seized her opportunity, and the temporal power of the Papacy, which had existed for centuries, fell, never to rise again.

4. The Ottoman Empire is the subject of several prophecies found in the Book of Daniel and the Revelation. Students have generally agreed that this century would see its decline and fall. What do we see? The power of Turkey in Europe broken, whatever course events may take. The decline of Turkey, symbolized as "the drying up of the Euphrates" is taking place before our eyes. This is a most important "sign of the times."

5. It cannot be denied that, while there has been a great increase of good in the world, while efforts for the benefit of the human race have largely multiplied, and good works abound, at the same time evil of all kinds has alarmingly developed. It seems as if the day were at hand when the hosts of the Lord shall be marshalled against the hosts of the Prince of Darkness in a tremendous conflict. Let the reader of prophecy mark this sign also. Events are thickening about us, and it may be that those of us who live another quarter of a century may have to witness fearful trials which will come upon the earth. "Be ye sober, and watch unto prayer."

A SKEPTIC who was badgering a simple minded old man about the miracle of Balaam's ass, finally said: "How is it possible for an ass to talk like a man?" "Well," replied the honest old believer, with meaning and emphasis, "I don't see why it ain't as easy for an ass to talk like a man as it is for a man to talk like an ass."

THERE are nearly nine hundred communicants among the Indians under the care of the Protestant Episcopal Church.

SIMILAR CASE.

"BELIEVE and be baptized, and thou shalt be saved." Infants cannot believe, *therefore*, they ought not to be baptized. Exactly so.

"Except ye repent, ye shall all likewise perish." Infants cannot repent, *therefore* they must all likewise perish.

"This we command you, that if any would not work neither should they eat." Infants cannot work, *therefore*, they must not eat.

AN incidental reference to a prospective Church Weekly Newspaper for the Maritime Provinces, in our last number, has drawn forth such warm commendation, and the promise of support from so many influential quarters, that we cannot but think the Church calls us to the task.

Whether the "Weekly" comes into existence or not, we wish it distinctly understood, however, that *Church Work* is to be continued as heretofore.

Upon the success of the little "Monthly" depends largely our future action in the matter of a "Weekly."

We therefore urgently solicit increased efforts on behalf of our present work.

Who will help to make our circulation 5,000 copies monthly?

THE CHILDREN.

THE Children form a very important part of every Parish. From the beginning of their instruction they are taught that they are "members of Christ's Body," the Church of God. As weak and ignorant members they require care and in-

struction. The Sunday School partially supplies this instruction. It is the effort of the Parish as a whole to do its duty towards the younger members of the flock. That this work is only half done, and at best most imperfectly, we all know. Still, under all the circumstances, it is difficult to see that a better substitute than the Sunday School could be adopted. Inadequate as it is, if it were omitted we fear the children would have much less care and training than now. We desire to emphasize the fact that the Sunday School is the *attempt of the Parish as a whole to discharge its responsibility to the young members of the Church.*

It is true that the work devolves upon a few for practical reasons. Still, the few are the delegates of the many. The whole Parish ought to be interested in the school and children. If all are not able to teach, there are other ways in which the cause may be advanced. Looking, as we should, to the growth and progress of our Parishes, we shall find that time and attention bestowed on the children will be repaid. We have often noticed where children's services were held periodically, that in many Parishes very few adults thought it well to attend. Apart from the interesting character of these services, the older members ought to make it a point to attend, to encourage by their presence the children and teachers, and to show their interest in Sunday School work. And out of the school set the little hands to work. None work for the Church more eagerly and cheerfully than the little ones. Their feet never seem to tire when on the Church's errands. The earlier they are

taught that it is a blessing and privilege to give to Christ, the more enduring will be the lesson. Train them to sing together, and in a short time you have a choir of sweet voices. Set them to work with their willing hands for some object that enlists their sympathies, and teach them thus early that God requires a portion of their time and talents. It will not need then to be so often impressed on the mind in later years. To do all this, the adults must realize more their responsibility. The whole Church in the Parish owes a duty to them. They need the care and instruction and encouragement of the older members. If they receive these as they are growing up, the devotion of time and gifts to the cause of Christ will become a habit of their lives, and a glorious future will be in store for the Church.

NEEDLESS ALARM.

THE recent publication by Roman Catholic papers of the names of those who have seceded from the English Church to the Church of Rome during the past fifty years, has created considerable alarm in the breasts of those who dread an increase in England of the Papal power.

It has been shown, however, that so far from there being any danger that the Church is fast "going over" to Rome, as these papers would have the world believe, the very opposite is the case, a very much larger number having seceded from Rome to the Church in the same period of time.

Speaking upon this subject, the *Dominion Churchman* says:—

"The most amazing of all, however,

is to discover from the statistics published with a great blow of trumpets by the enemy's organ, that the whole number of those who have left the Church of England in 45 or 50 years is under two thousand! No less a person than Monsignor Capel, the great popular champion of Romanism in England, has confessed at last the disappointment which they experience from the meagreness of the list of converts netted after their prodigious efforts—only an average of about 30 per annum! Opportunely there has come to hand, entirely irrespective of this question, the statistics of conversions *from Romanism to the Church* in one of the dioceses during a period of 10 years; and the average is 35 to 40 per annum in that one diocese alone—more than that of the perversions in the whole of Great Britain! If we take this average of conversions as a fair specimen by which to judge what takes place in other dioceses, we should have 2,000 converted to the *Church of England from Romanism* every year in Great Britain, against less than 40 who leave the Church for Romanism in the same period!

"THE life and the work of the clergy are the best defense of the Church; but these are not the only defense. The clergy are not the Church. The laity are to be commended for the great work they have accomplished in the past generation, in the way of giving money for Church extension. In one generation they have given £30,000,000 to church building and restoration, and £15,000,000 for schools. But something more than this is needed. The clergy need from the laity the moral support of a good example. When the laity of the Church shall cheerfully give themselves to whatever aggressive work they are fitted for, and the whole Church—clergy and laity—shall band together for the battle with the enemy, then the Church "will go forth as an army with banners."—*Bishop Magee.*

SOWING WILD OATS.

In all the wide range of accepted maxims there is none, take it all in all, more thoroughly abominable than the one as to the sowing of wild oats. What a man—be he young, old, or middle-aged—sows, *that*, and nothing else, shall he reap. The only thing to do with wild oats is to put them carefully into the hottest part of the fire, and get them burned to dust, every seed of them. If you sow them, no matter in what ground, up they will come, with long tough roots like the couch grass, and luxuriant stalks and leaves, as sure as there is a sun in heaven—a crop which it turns one's heart cold to think of. The devil, too, whose special crop they are, will see that they thrive, and you, and nobody else, will have to reap them; and no common reaping will get them out of the soil, which must be dug down deep again and again. Well for you, with all your care, if you can make the ground sweet again to your dying day.—*Dr. Arnold.*

THE SPIRIT OF THE CHURCH.

OUR only safety is in a loyalty which none can question, a loyalty which ever preaches Christ crucified, and always works in the ways of His Holy Church—a loyalty which will ever commend the church to those without her fold, and make truer and more devout the life of every faithful child within. And many are there among the Church's children in this diocese who feel the blessedness and privilege of being co-workers with their pastors for Christ. Your pastor, my brethren of the laity, looks to you for

sympathy. He bears upon his soul an awful responsibility. You may know many—you do not know all his trials and bitter experiences of sorrow and anxiety. Do not cloud your confidence in him by unjust criticisms and unfair suspicions. Do not give so grudgingly and stintingly, that the very bread he eats shall seem the beggar's portion. Do not poison that which should be the source of much joy in his life by making your pastor feel that you care not for him or his. Your love will always make him strong and hopeful, and your sympathy for the work which he is doing will wonderfully augment its efficiency. Working together for Christ and His Church our hearts will be as one heart. Our Baptism pledged us to our life's end to be Christ's soldiers and servants, and for all of us there is work to do in the Church of God; and if in His fear and love we do that work, although we may not always see alike, we shall overlook differences because we fix our gaze upon the end and aim of all our life...God's glory and the salvation of souls for whom Christ died.—*Annual Address of Bishop Welles, of Wisconsin.*

HOW THE APOSTLES DIED.

1. PETER was crucified in Rome, and, at his own request, with head downward.
2. Andrew was crucified by being bound to a cross with cords, on which he hung two days exhorting the people till he expired.
3. St. James the Great was beheaded by order of Herod, at Jerusalem.
4. St. James the Less was thrown from a high pinnacle, then stoned,

and finally killed with a fuller's club.

5. St. Philip was bound and hanged against a pillar.

6. St. Bartholomew was flayed to death by command of a barbarous king.

7. St. Matthew was killed with a halberd.

8. St. Thomas, while at prayer, was shot with a shower of lances, and afterward run through the body with a lance.

9. St. Simon was crucified.

10. Thaddeus, or Judas, was cruelly put to death.

11. St. Matthias; the manner of his death is somewhat doubtful; one says stoned, then beheaded; another says he was crucified.

12. Judas Iscariot fell, and his bowels gushed out.

13. St. John died a natural death.

14. St. Paul was beheaded by order of Nero.

Do not say to a Church clergyman, "I must come and hear you *preach*." The purpose of Church attendance is the worship of Almighty God. Remember that.

If necessarily late, do not go tramping in to your accustomed seat; wait until during some change in the service you can go to your seat without attracting the attention, or disturbing the worship of other people, any more than you can help.

FROM *A voice from the Isles of the Sea*, the official organ of Bishop Holly, of Haiti, we take the following words; they occur in the Bishop's sermon at Westminster Abbey, and after reading them we

do not wonder at the wonderful impression he made on his hearers.

"I lift up my voice for the first, and perhaps only time in any of England's sainted shrines, I dedicate myself anew to the work of God, of the Gospel of Christ, and of the salvation of my fellow men, in the far-distant isle of the Carribbean sea, that has become the chosen field of my Gospel labors,

"O thou Saviour Christ, Son of the Living God, who, when Thou wast spurned by the Jews of the race of Shem, and who, when delivered up without cause by the Romans of the race of Japhet, on the day of Thy ignominious crucifixion, hadst Thy ponderous cross borne to Golgotha's summit on the stalwart shoulders of Simon the Cyrenian, of the race of Ham, I pray Thee, O Precious Saviour, remember that forlorn, despised and rejected race, whose son thus bore Thy cross, when Thou shalt come in the power and majesty of Thy eternal Kingdom to distribute Thy crowns of everlasting glory."

POSITION OF THE CHURCH.

THE position of the Church is oftentimes very much misunderstood, and that, too, by Her own children. She is looked upon by many as only half Protestant in belief, and hardly Protestant at all in practice. On the other hand, the Roman Church esteems Her more dangerous than any other of the Protestant bodies, claiming, as she does, to be a national branch of the Catholic Church, but rejecting the supremacy of the Pope, the decrees of the Council of Trent, and such other doctrines and practices as are esteemed additions to the faith once for all delivered. Nevertheless, we believe She has a mission to the world, and if this mission were well understood, She would win friends wherever She was planted. That mission may be

considered under three heads, namely, Her teaching as to doctrine, Christian living, and ritual.

As to doctrine, the Church is a living witness to the great truths that however *opinions* may change the *Faith* never changes; that the Church of Christ is built upon a rock, and that the gates of hell have not prevailed against Her; that the Church of Christ and the Faith taught by the Church are historical; that man did not make the one or invent the other. In the midst of much skepticism, much blasphemy, the Church stands firm to the apostolic order, and the Faith once for all delivered to the saints; She continues still steadfast in the Apostles' doctrine and fellowship, in the breaking of bread and in the prayers.

As to practical Christian life She tries to set forth a manly, robust and noble ideal, teaching the facts, and not a philosophy of Christianity as the essence of belief; to do duty, not to feel satisfaction, as the test of Christian living; testifying that all men are children of God, though often disobedient children; that our Father in Heaven is not a hard master, but blesses all earnest devotion, all honest labor, all innocent joy; that He loves and blesses us in every place, when we do right, in place of business, and in place of amusement, as well as in church and before the altar; in a word, the Church witnesses to the Faith, to the supernatural in religion, and to the sanctity of all upright living. In this she differs from many religious organizations which find no place in life for the saint, because they insist so strongly on the human side of the Faith; from others who have no place for the man,

because they leave no room in the Christian life for recreation and the social wants of humanity.

As to ritual, the Church sets forth the truth that we come to God's house, not to worship human genius, no matter how eloquent; not for a selfish desire to have our feelings played upon or our intellect schooled by the preacher, but to stand in God's presence, and to worship and adore a present Lord. Hence we emphasize, by the architecture of the building, the dress of the minister, the ritual of the service, God's presence, and the fact that we are celebrating before Him mysteries ordained by Him. Here, too, everything speaks of an historic Church and faith, and we feel that our Christian belief is not a thing of yesterday, but has a history never to be forgotten. Again, the Church remembers that man is not a spiritual being but made up of body and soul, and that until we are clothed upon with the body spiritual we must receive spiritual things through outward and visible signs—signs perceived either by teaching, by seeing, or by hearing; hence forms and ceremonies which, appealing to the senses, speak of things not seen—God's presence, kneeling to pray to Him, standing to praise Him; God's service and God's house, our offering of our best gifts in architecture, in art, in music, glorifying God by the first fruits of all which He has given us. It may be said that they are often empty forms, but we may reply in the language of one of the Hares: "Of what use are forms seeing that at times they are empty? Of the same use as barrels, which at times are empty too." —*Selected.*

KNEEL down on your knees in prayer to God. If bodily infirmity should prevent your doing so, at least bow your head reverently. Only rude or very thoughtless people remain in an upright position while their fellow men are engaged in prayer to Almighty God.—*From The Churchman's Companion.*

CONVERSION is not a thing to be *done*, and then *done with*. But something to be carried on just as long as there is any *sin* to be converted *from*, and any *divine perfection* to be converted *to*.—*Rev. C. P. Rodefer.*

CATECHISM ON EPISCOPACY.

(CONCLUDED).

10.—Did the Apostles reserve to themselves authority over the Presbyters?

A.—All the authority now exercised by the Bishop, as appears everywhere in the Apostolical Epistles.

20.—Did they allow to Presbyters the power of ordaining others?

A.—No.

21.—Who is sometimes supposed to have been ordained by a Presbyter?

A. Timothy.

22.—Why?

A.—St. Paul says (1. Tim.: iv. 14.) "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the *hands of the Presbytery.*"

23.—Shew that the Presbytery *by themselves* did not ordain Timothy?

A.—Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the

putting on of MY HANDS."—(2 Tim. I: 6.)

24.—Timothy then was ordained by St. Paul, assisted by Presbyters. Is the form of ordination in the Church of England like that observed in Timothy's case?

A.—Yes. At the ordination of Priests, the hands of the attendant Presbyters are laid with the Bishop's hands on the head.

25.—Is the same form observed in all the Episcopal Churches?

A.—In all but the Greek Church.

36.—Give the original number of Apostles?

A.—12.

27.—Who was appointed instead of Judas?

A.—Matthias.

28.—By whose death was the number next reduced?

A.—James.—(Acts xii: 2.)

29.—What two persons were afterwards advanced to the Apostleship?

A.—Paul and Barnabas.—(Acts xix: 4.)

30.—What is Timothy called by all ancient Christian writers?

A.—Bishop of Ephesus.

31.—Prove that he was to watch over the doctrine of the Presbyters?

A.—1 Tim. v.: 19.

33.—Had he the power of granting ordination?

A.—1 Tim. v.: 22.

34.—Whom did St. Paul appoint Bishop in Crete?

A.—Titus.

35.—For what two purposes?

A.—For this cause left I thee in Crete that thou shouldest set in order the things that are wanting, and **ORDAIN ELDERS IN EVERY CITY, AS I HAD APPOINTED THEE.**"—(Titus i.: 5.)

36.—Is not the appointment and

control of the Presbyters by one chief pastor plainly set forth here?

A.—Yes.

37.—Who was the first Bishop of Jerusalem?

A.—James.

38.—Prove this.

A.—He presided and gave sentence at the first council.—(Acts xv.: 19; xxi.: 18; xii.: 17; Gal. i.: 19; ii.: 9. 12.) And the ancient Churches testify unanimously to the fact.

39.—Were Bishops ever called Apostles?

A.—Yes. We find them called so by ancient writers; as for instance, Timothy is termed Apostle to the Ephesians; Titus, Apostle to the Cretans; Epaphroditus, Apostle to the Philippians.

40.—Why did they give up that title?

A.—When the original Apostles passed away, the title was thought too magnificent for persons not inspired; so it was set aside, and one of the spare names of the second order, Bishop or overseer, was used instead.

41.—Why was Episcopacy abolished in some places, at the Reformation?

A.—Because the Bishop in those places adhered to the Church of Rome.

42.—What plea was alleged for the novelty of Christian Societies without Bishops.

43. What was said on this point by Luther and others in Germany?

A. “We desire to testify to the world that we would willingly preserve the ecclesiastical and canonical government, if the Bishops would only cease to exercise cruelty on our churches.”

44. What does Calvin say after

describing the character of a truly Christian Bishop?

A. “I should account them deserving of the severest anathema, who do not submit themselves reverently, and with all obedience, to such a hierarchy.

45. What did the Dutch Reformers answer at the Synod of Dort, when they were exhorted to establish Episcopal government on the Apostolic plan.

A. They said that they had “great honour for the Church of England, and heartily wished that they could establish themselves on the same model, lamenting that they had no prospect of such happiness; and since the civil government had made their desires impracticable, they hoped God would be merciful to them.”

It is always well to remember that nothing in the world is easier than to pull down and destroy. It requires no intelligence, no character, only power and will. One hen, scratching for worms, will destroy in an hour what nature and the gardener have been years in producing. The veriest dolt, with a pickaxe on the Parthenon, allowed to indulge his destructive propensities, would make that charming building an unsightly ruin. Nothing is easier than to find fault, to tear down, and to destroy. An oil spot can be put in a second on a silk dress, and every day it will gather more and more of the dust that is always flying.—*Selected.*

FRERE TOWN, East Africa, was visited in September by Bishop Royston, of Mauritius, who sends a very interesting account of the mission. He confirmed fifty-four Africans.

GROWTH OF THE ANGLICAN CHURCH.

ABOUT 45 years ago there began a decided revival in the English Church. It pleased the Holy Ghost to pour forth His grace on the church in a wonderful way inspiring it with new life and energy. Like all other *lasting* reformations its course has been from below upwards. Like all other *great* reformations it has gone on silently and steadily—Year after year the movement has continued in an accelerated ratio. And a vast change for the better has been wrought in the English church.

Clergy and laity alike have begun to realize, what has always been true, that the English Church is not a mere state establishment set up by men and by men to be thrown down, but that her origin and life is Divine.

Many now are the signs of life and zeal and energy and earnestness in the English Church.

The Spiritual character of a Bishop's Office is now no longer ignored, and in England the number of Bishops has been increased and will very shortly be still further augmented.

America, which had vainly petitioned for one Bishop, has now

59 Dioceses and Missionary Bishops,

63 Bishops,

314,000 Communicants, and

An income of about £1,360,000.

(The American Church receives no State aid.)

India, where the preaching of the Gospel has been forbidden under the severest penalties, has now six Bishops and a large number of native clergy. In the English colo-

nies there are now altogether sixty-two Bishops, whereas even forty years ago there were only two or three. The number of clergy in England has been very largely increased, and parishes formerly in charge of one or two are now worked by ten or a dozen clergy with numerous lay helpers. The Bishops and Priests of the English Church now act with a greater sense of the responsibilities of their office. Whereas a few years ago hardly a Church except the Cathedrals, had daily service, and celebrations of the Holy Communion were few and far between, now in London alone there are—

Nearly 250 churches with daily service.

There is service on Saints' days in 415.

A weekly celebration of the Holy Communion in 390.

A daily celebration in 42.

In the disestablished Church of Scotland—to take as an example one diocese—the Diocese of Brechin will show how much has been done in less than 30 years.

In 1847 (when Bishop Forbes was consecrated) there were 11 charges and 12 clergy; 1,710 communicants and 62 celebrations during the year. At the time of his death in 1875 there were 17 charges, 22 clergy, 3,754 communicants, and 1,004 celebrations. The only place of worship which Bishop Forbes found on coming into residence in the chief town of his Diocese, Dundee, was an ugly room over a bank. At his death there were three churches in the town itself and two in the suburbs, none of them architecturally contemptible.

It was said by them of old—
“This must not be done by a priest,

because it has a singular look, and that because it is enthusiastic." But these sickly stilted notions of respectability and order have in some degree been dispersed, and street preaching and other so-called irregular means which were once confined to Dissenters are now largely adopted by the clergy of the English church. Seeing that Dissenters' revivals met a need, the Church, avoiding the moral dangers which have made revivals a reproach, has preached Missions—those true Crusades into the Kingdom of Satan—not only in England, but also in America and India.—*Ceylon Gazette.*

TESTIMONY TO PROGRESS FROM WITHOUT.

THE *New York Evangelist* (Presbyterian) calls attention to the growth of the Episcopal Church as one of the most notable things in the religious history of the United States. After giving the number of its clergy, parishes, communicants, &c., it adds: "Let no one imagine that the Episcopal Church is given over to formalism, for its charities are numerous and increasing. Whatever may be thought of its pretensions, its faith, and its ritual, it has gained a strong foothold in the country and in public respect, and its growth and good works are creditable in the highest degree."

We believe that the Church in Canada is also growing steadily and surely. What is needed, is that the clergy and laity should emulate the life and vigour of American Churchmen, and, laying aside all party spirit, work together for the building up of the spiritual fabric.

SOME BRIEF RULES.

"Let all things
be done decently and in order."—
1 Cor. xiv. 40.

"Let all things be done
unto edifying."—1 Cor. xiv. 26.

VERY many things are neglected and unacted upon by many persons which to those who do observe them are most helpful to devotion and order. Some of the Rules suggested below are very simple, but of great importance.

IN CHURCH, before Service, always ask God's blessing upon the Minister in his solemn duties there, and his preaching of the Word.

ALWAYS give the Minister the help and encouragement of your attentive listening. It helps him wonderfully in preaching.

AFTER the Service, ask God's blessing upon the Service and Sermon, and His acceptance of your worship; and ask pardon for your failings and inattention.

PREPARE carefully, daily, during the week before coming to the Holy Communion. If you have no Communicant's book of private prayers, your Pastor can procure you one.

DURING the Holy Communion Service use every moment in prayer, praise, intercession and worship. Be devoutly engaged thus in your pew, upon your knees, except when occupied in the Service, or in reception of the Sacrament.

NEVER receive the Holy Sacrament with either hand gloved? It is not reverent.

ALWAYS remain kneeling after the Benediction, until the Minister has

entirely finished the Communion Service,—i. e.—until he leaves the Chancel.

USE devout prayers and thanksgiving for at least the two or three days after receiving the Sacrament.

NEVER have the Funeral Service in the *house*. It is not the place, either as regards reverence or convenience. The CHURCH is the only proper place, except for really imperative causes. The Church is the place for every public Service, from Baptism to Burial,—our sacred Home. But, if you must attend a Funeral at a private house, be sure to take your Prayer Book with you. The neglect to do this by so many sadly mars that beautiful, solemn Service.—*Selected*.

THOUGH organization in Parish work may be carried to excess, and so result in the creation of societies which exist on paper only, still statistics prove that greater results follow from systematic, clearly-defined work, than from spasmodic, hap-hazard and desultory effects. In every parish there is much dormant energy which could be utilized by proper organization. The Roman Church is a living example of what mighty works can be accomplished by thorough organization. She has the discrimination to see the special gift of every member, and she employs it. * *

In our parish microcosms, the latent abilities of members ought to be called into activity by some organization which will assign to each the work for which each is qualified. All have not the same gift. Some are qualified for teaching; others for singing in the choir; others for organists; others for visitors and nurses for the sick; others for

visitors of strangers and new-comers; others for manual work, like sewing; others not gifted in any of these things, may be endowed with money and thus can give of that, if they can do nothing else. The problem for each parish to solve is, to so arrange it that each member can do that work for which he or she is especially qualified.—*Church Guide*.

Do most parents take care to instruct their children in Holy Scripture! It is very certain they do not. The excuse they give in most cases is that they are not qualified. They take infinite pains to be qualified in some other things. Many a mother will renew her own musical studies in order to superintend her daughter's practising. Many a father looks after the school and college studies of his boy. Surely the home education of the children in sacred things is the bounden duty of the parents. At least every Christian household should be instructed in the Creed, the Lord's Prayer, and the Ten Commandments. Since God has given to the parents the responsibility of the children's lives, He will certainly require some care of those children's souls.—*The Churchman*.

MONTHLY RECORD OF ACCESSIONS.

FROM the fact that our means of information are necessarily limited, we are not able to give a full list of Ministerial Accessions, but our gleanings enable us to give each month a larger list than we find in any one paper weekly or monthly. This month we record:—

ON the 28th of December, in St. Luke's church, Conn., the bishop

of the diocese admitted to the diaconate Mr. Henry B. Jefferson, formerly a Presbyterian licentiate. Mr. Johannes Rockstroll, formerly a German Evangelical Lutheran minister, in charge of a church in New York city, was confirmed. This gentleman intends to enter the ministry and will be in charge of the mission at Stamford until his ordination.

At a meeting of the Standing Committee of the diocese of Western New York, Mr. Isaac Easterbrooks, lately a prominent and esteemed minister of the Baptist communion in Steuben county, was recommended to the Bishop for admission to Deacon's Orders.

DEC 17th, the Bishop of Tennessee confirmed a Methodist Preacher, name not given.

DEC. 19th, Rev. L. F. Cole, formerly a minister of the A dventists, was ordained to the Priesthood by the Bishop of Minnesota, who says "several of the leaders and ablest men of that denomination have recently been received into the old historical and catholic Church, which has always witnessed to the article of "The Faith"—"He shall come to be our Judge."

THE Rev. W. Robinson, who has been pastor of the Congregational Church, Runcorn, for about 18 years, in his farewell sermon announcing his intention to abandon Nonconformity, and seek Orders in the English Church, said that some twenty Nonconformist ministers took Anglican Orders yearly, and many more would if they were accepted.

BISHOP WHITAKER, of Nevada,

reports the ordination of Mr. G. W. Fitch, formerly a Methodist Episcopal minister.

SECESSION FROM THE ROMAN CHURCH.—A correspondent of the *Times* says that the Rev. Thomas Graves Law, an esteemed and scholarly father of the Brompton Oratory, editor of "Haydock's Bible," and author of the "Calendar of English Martyrs" and other critical works, has seceded from the Oratory and the Roman Catholic Church.

MR. EDWARD ABBOTT, for several years one of the editors of the *Congregationalist*, and a congregationalist minister, whose accession to the Church, and subsequent confirmation, were chronicled in these columns, has been ordained deacon by the Bishop of Massachusetts.

MR. J. G. HAIGH, a Methodist Minister of Arcadia, Wisconsin, has made application to the Bishop of that diocese for admission as a candidate for Holy Orders. He has been accepted, and sent to the training school at Nashotah.

BISHOP HOLLY, upon his return from the Lambeth Conference, found communications from four Anabaptist congregations asking to be admitted into union with the Church in Haiti.

THE Rev. W. J. Knarton, who was formerly assistant-pastor with the late Mr. Lawson at the Church of the Saviour, Birmingham, and was subsequently minister of the Unitarian congregation at Bradford, was admitted to deacon's orders on St. Thomas's Day by the Bishop of Ripon, and licensed to the curacy of St. Peter's, Bradford.

PERE HYACINTH, in his recent eloquent appeal to the Archbishop of Canterbury, on behalf of many thousands in France, for the Episcopal oversight of the Anglican Church, quotes the following, which Count Joseph de Maistre, an Ultramontane in heart and spirit, has written in his work *Considerations sur la France*:—"If ever the time should come when Christians should draw towards each other, as everything invites them to do, it seems as if the movement must emanate from the Anglican Church. She may be considered as one of those solvents capable of uniting elements that otherwise would be unable to combine."

STATISTICS of the Church in the U. S.:—Bishops, 63; Priests and Deacons, 3,330; Baptisms, 46,330; Confirmations, 26,713; Communicants, 314,367; Marriages, 10,212; Burials, 21,182; Ordinations, 214; Candidates for Orders, 352; S. S. Teachers, 30,651; S. S. Scholars, 295,275; Contributions, \$6,477,806.28. A few reports were not received, which would have made the totals larger. There is a large increase over last year, especially in Communicants.

IN Switzerland alone there are 85 Priest, and over 90,000 of the laity, who, within the past few years, have left the Church of Rome.

These, with many thousands of others in France and elsewhere, are now asking for the Episcopal oversight of the English Church.

A NEW ENGLAND paper, giving an account of the Christmas Services in a town not far from Boston,

is filled with reports of Christmas Trees, *Choral Services*, rich music, and fine decorations, in the BAPTIST, *Methodist*, and *Congregational Churches*.

This is rather a change from the old Puritan days. Yet, in the year of grace 1878, a Presbyterian minister in Scotland has been tried for holding a Prayer Meeting on *Christmas Day*.

THE rebuilding of two Cathedrals and the restoration of a third in Ireland since the Disestablishment of the Irish Church, the near approach of the completion of the Cathedral at Edinburgh, the steps taken in commencing one at Truro, and the commission given to Mr. Butterfield for one at Melbourne, are gratifying signs of the appreciation of the Cathedral services, and tokens of life in widely different portions of the English Church.

THE pulpit and bishop's throne in St. Mary's Cathedral, Tuam, Ireland, are the gifts (with the entire furniture of the chancel) of the Rev. Dr. Campbell Fair, of Baltimore, and his sister, in memory of their father, and to the glory of God.

THE foundation stone of St. Lawrence, Kirkdale, Liverpool, was recently laid by Mr. Cross, Her Majesty's Home Secretary. In the course of his remarks, the right honorable gentleman said: "We are called the National Church, and I entirely agree that we are. I do not believe that there ever was a Church which was doing more good than the Church of England is doing at present to the nation at large."

At a meeting of the English Wesleyan Conference Committee, held recently at its mission house, Sir Francis Lycett stated that there were 9,000 towns and villages in England, in which there were no Methodist chapels.

THE Bishop of Gibraltar has been offered one thousand Greek Testaments for circulation in Cyprus.

IRISH METHODISM.— Says the *Dublin Warder* :—

“Harvest Thanksgiving Services are becoming more frequent in Methodist Churches. One will be held in the Abbey St. Church, Dublin, on Thursday next. The services will be largely of a musical character.”

THE Lord Bishop of Durham being afflicted with an incurable malady, has resigned his See, and declined the usual retiring pension.

In spite of the great depression, the gross receipts of the Domestic and Foreign Missionary Society of the American Church for the past year preceded any previous year by \$25,000.00.

The Bishop of the Diocese confirmed upwards of 200 persons at his annual confirmation at Great Yarmouth, England, last week, besides about 20 persons from other parishes. On Sunday no less than 1,016 persons communicated at one celebration at the parish church of St. Nicholas, Great Yarmouth. One clergyman failing through sickness, there were 11 clergymen ministering. The vicar was celebrant, and preached from Deut. II., 7, “He knoweth thy walking through this great wilderness.”

Children's Corner.

“WAWANOSH HOME.”

DEAR CHILDREN :

The required amount for the purpose of building the “Wawanosh Home” having been made up by the splendid donation from England, of which you were told in our last letter, we intend closing up the list with the old year.

I am sorry that I cannot tell you in this letter in just what condition the building stands, but you know it is very difficult to hear often from the “Home” during the winter season, and I promise you that you shall know all about it as soon as possible.

Now for the future !

If a man has a large family to support, is it *only* necessary that he should build a house for them to live in? Of course not, you say—he must supply food and clothing for them. Very well, dear children, that is just it, and now you will understand, that besides having a house to live in, the Indian boys and girls must have something to eat, and something to wear. Now, Mr. Wilson tells us that it will take \$2,000.00 each year to furnish these necessaries. I wonder where it is going to come from? I imagine I hear a number of boys and girls saying; we know where part of it will come from, for *we* intend giving it. Very well. Now we will open our new list from February 1st, 1879, and you will remember that your contributions from this time will be for the general support of the Home.

“WAWANOSH HOME.”

CONTRIBUTIONS FOR FEBRUARY, 1879.
Ette, 25c.; Charlie, 25c.; Willie,

25c.; Mary, 25c. from their savings	\$1.00
The Children of the Cathedral, St. John's, Newfoundland, per Rev. F. R. Murray,	11.78
Sunday School, Quaco, per E. Vernon Rourke: Alex. and Hector, two French boys, 10c.; Jessie, 10c.; Tillie, Charles, and Rupert, 30c.; Harry B., 10c.; Ben. and Henry, 30c.; Lottie, Harry, and Barney, 15c.; Lillie, Ida, Janie, Charlie, and Lizzie, 5cts. each, 25c.; Old Man, 10c.; John and James, 10c.; Dundas, 10c.; Eliza, 15c.; John, 10c.; Janie, 10c.; Alice and Ormond, 20c.; Jessie and Maillend, 20c.	2.25
"Toto's Mite Chest"	6.00
"A thank offering," Oromocto	2.00

Contributions for Month \$23.03

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Care of Rev. T. E. Dowling,
Carleton, St. John, N. B.

ALGOMA AID ASSOCIATION FOR THE DIOCESE OF FREDERICTON.

Parcels of clothing from the following Parishes have been received since May by Mrs. Dowling, Carleton, St. John, and were forwarded to the Rev. E. F. Wilson, Shingwauk Home, Gault Ste. Marie, Ontario, on October 17th, 1878.

Mr. Wilson acknowledges the safe and welcome arrival of the boxes.

- (26.) Mrs. Tippet, Fredericton.
- (27.) T. E. D., Portland
- (28.) Parish of St. Luke, Woodstock.
- (29.) A Widow's Contribution, Woodstock
- (30.) Altar Linen,
- (31.) Altar Linen,
- (32.) St. George's Carleton.

Mrs. DOWLING,
Carleton, St. John, N.B.
Miss ROBINSON OWEN.
Honorary Secretaries.

SUBSCRIPTIONS FOR JANUARY.

Mrs. Edward Smith, Upham, N. B., 30; Mr. A. Sherwood, do., 30; Mr. John Armstrong, Londonderry, N. B., 30; Mrs. J. Steele, Barnesville, N. B., 30; Mrs. J. S. Palmer, Stanbridge Que., 30; Rev. R. Shreve, Cornwallis, N. S., 30; Miss Morris, do., 30; Mrs. C. Robinson, do., 30; Mr. J. T. Newcomb, do., 30; Mrs. J. A. Lockwood, do., 30; Miss Belcher, do., 30; Mr. Wm. Smith, do., 30; Rev. A. J. Balour, Hatley, Que., \$2.40; Miss Weston, do., 30; Rev. J. R. Campbell, Quaco, N. B., 30; Mrs. Wilson, do., 30; Miss Margaret Clark, do., 30; Mr. Audlie Miller, do., 30; Mr. R. S. Daly, do., 30; Mr. M. R. Daly, do., 30; Miss P. A. Rourke, do., 30; Mr. E. V. Rourke, do., 30; Mr. Jas. Hudson, do., 30; Mr. Chas. O. Rourke, do., 30; Mrs. J. W. Harris, Halifax,

N. S., 30; Miss Black, St. John N.B., 30; Mrs. St. Les, Amherst, N. B., 30; Wm. Keyes, Esq., Caledonia, Ont., \$15.25; Mr. Jno. W. Jones, St. Mary's Bay, N. S., 20; Rev. J. Gooden, Harbor Grace, Nfld., \$1.20; Mrs. Wm. Wensley, Riviere de Loup, Que., 30; Miss Jennie Jones, do., 30; Rev. E. A. W. King, do., 30; Mrs. Jno. Harris, Annapolis, N. B., 30; Mr. Jas. Lynch, do., 30; V. E. Harris, Esq., Halifax, N. S., 60; Mr. J. B. S. Raymond, Norton, N. B., 30; Mrs. Sarah Hoyt, St. John, N. B., 30; Rev. Wm. Ross Brown, Aylwin, Que., \$6.00; Rev. C. Willis, Petreodiac, N. B., \$2.70; Miss Julia A. Merritt, St. John, N. B., 30; D. G. Dickson, Esq., S. kville, N. B., \$1.00; Mr. G. A. Britain, Bristol, N. B., 30; Rev. Wm. Ellis, Sackville, N. S., 30; Mr. Chas. Fenerty, do., 30; D. P. Allison, Esq., Windsor, N. S., 30; Mr. John Phillips, do., 30; C. E. Wilson, Esq., do., 30; C. S. Wilcox, Esq., do., 30; Mr. Daniel Hitz, do., 30; W. E. Dimock, Esq., do., 30; C. H. Dimock, Esq., do., 30; Mr. Fred. Wood, do., 30; Mr. C. P. Shand, do., 30; Mr. Wm. Bond, do., 30; M. J. T. Dige, do., 30; Mr. Eben Jackson, do., 30; Geo. Butler, Esq., do., 30; Mr. Jno. Hatch, do., 30; Col. Poyntz, do., 30; Mrs. H. y Dimock, do., 30; Mr. David Anderson, do., 30; W. Ker. Dimock, Esq., do., 60; Mrs. Robert Ker, Calais, Maine, U. S. A., 30; Mr. Wm. Peers, Head, Walla-e Bay, N. S., 60; Rev. Jas. Boydell, Kingsy, Que., \$1.00; Capt. Lorway, Sydney, C. B., 30; Mr. C. Sterling, do., 30; Rev. G. G. Churchward, Mahone Bay, N. S., \$2.10; Rev. G. Gardner, Hampton, N. B., \$15.00.

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HOLY TRINITY SUNDAY-SCHOOL.

Secretary's Report for the half year ended December 31st, 1878.

No. of names on the roll July 1st, 1878:—Girls, 80; Boys, 49;
Total, 129:

No. added during the half year; Girls, 21; Boys, 19; Total, 40.

No. taken off during the half year:—Girls, 19; Boys, 10; Total, 29.

No. on the roll January 1st, 1879:—Girls, 82; Boys, 58; Total, 140.

Increase during the half year, 11; Average attendance during the half year, 103.

The following are the names of those who were present every Sunday (26) during the half year:—Florence Mason, Maggy Greig, Minnie Trenaman, Maud Trenaman, Eunice Malpas, Mary Blackman, Mary A. Lye, Eliza Lye, Bessie Drake, Maria Kent, Ada Skinner, Harriet Mitchell, Henry Busch.

During the year 1878, 65 books were given out as prizes for good attendance.

C. H. BENNETT, Sec'y.

COLLECTIONS.

Offertory—Sunday, Jan. 5th, \$7.67; do. Jan. 12th, \$9.48; do. Jan. 19th, \$8.35; do. Jan. 26th, 7.27.—\$28.77.

Mite Society.—December.—No. 2 District, \$3.15; No. 3, \$4.50; No. 4, \$1.40.—\$9.05.

QUARTERLY SUBSCRIPTIONS to "Trinity Church" Funds received by the Treasurer from September 4, 1878, to January 30th, 1879.

Mr. Myers,	2 qrs.	\$4.00	C. Tullock,	.....	1.00
W. Messervy,	2 "	7.50	Mrs. Eustace,	.....	1.00
H. Boutlier,	2 "	2.50	Mrs. Warr,	.....	1.00
Miss McPherson,	2 "	4.00	Miss Warr,	.....	.50
W. Kent,	2 "	10.00	Mrs. R. T. Murray,	3 qrs.	4.50
Thos. Forhan,	.....	1.00	F. C. Cox,	2 "	5.00
W. Jones,	2 qrs.	2.50	W. M. Thompson,	.....	1.50
Mr. Dahl,	2 "	.50	G. Wilton,	2 qrs.	3.00
Mrs. Whitton,	2 "	1.00	W. A. Garrison,	2 "	4.00
Miss Woodaman,	.....	.25	J. E. Boullier,	.....	2.00
M. W. Morris,	.....	1.00	Mrs. H. Baker,	.....	.25
Miss Cabot,	2 "	2.00	W. Blackman,	.....	2.25
Miss Roue,	2 "	2.00	C. E. Craigen,	2 qrs.	4.00
Mr. Nye,	2 "	2.00	T. H. Shinner,	2 "	.50
Miss Campbell,	2 "	2.00	Miss E. H. Baker,	.....	.75
Miss Mason,	2 "	3.75	Mr. R. Fraser,	2 qrs.	2.50
Mr. Mason,	2 "	2.50	E. P. Bussal,	2 "	20.00
Miss Crocker,	.....	1.00	Mr. Gerrard,	2 "	6.00
H. Purdy,	2 qrs.	5.00	C. Sallon,	2 "	1.00
M. Brown,	.....	4.00	E. Skinner,	.....	.50
Misses Fife,	.....	4.00	W. Turner,	.....	.50
Miss Reynolds,	.....	1.00	G. Reynolds,	2 "	5.30
Miss Moody,	2 "	2.00	A. S. Himmelman	.....	.50
Capt. Matson,	2 "	10.00	Mrs. W. Langille,	.....	.25
Miss Siteman,	.....	.50	H. Shinner,	.....	1.00
J. Artz,	2 qrs.	5.00	S. Shinner,	.....	1.00
Miss K. Crosskill,	.....	1.50	T. A. Reustie,	.....	1.00
Mr. Brinton,	2 qrs.	4.00	T. Pemberton,	2 qrs.	2.00
J. W. Russell	.....	5.00			
F. Bertrand,	2 qrs.	3.00			
					\$170.50

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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