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*Mr. Grader*

**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.”

WE believe there is no truer index to the spiritual condition of a Church than the interest which its members take in the subject of Missions : and consequently it is with sorrow that we observe a falling off in the contributions for that object in Trinity. So far the subscriptions for Foreign Missions only amount to \$18.57—as against \$31 00 last year. This is a terrible reduction, which if repeated next year, would bring the amount down to almost nothing. We will keep the list open a little while longer, and hope that some of our readers will be enabled to see their duty in this matter—and also to do their duty.

There is one item in this year's contributions which gives us unmingled satisfaction, viz :—Fannie Warr's Bazaar. We think parents would do well to encourage, to the utmost, their little ones in working in this and other ways for the support of the Missionary cause, as it not only benefits the cause, but has a very good effect upon the children ; teaching them to be unselfish, and interested in the work of the Lord.

The Sunday School Pic-nic will (D.V.) be held at McNab's Island on Tuesday, the 16th inst. The steamer will leave De Wolfe's wharf, at 10 a. m. with the children, teachers, and any friends who may wish to go at that early hour. And she will leave the same wharf with visitors at 1.30 p. m. She will leave the Island on her return trips at 6.30, and 7.30 p. m. Tickets, 25 cents each, children under 12 half-price, can be obtained from any of the officers and teachers of the S. S.

We would ask all our friends to repeat their kindness of former years, by sending us contributions in either money or kind. Those making cakes, &c., can send them to our residence any time during Monday, 15th, where they will be thankfully received, carefully packed, and forwarded to their destination.

How women can sit bolt upright and not change position, neither to the right or left during a sermon in church, passeth all understanding. A man will sit on a picket fence all the afternoon ; but put him in a church pew for half an hour, and he will wobble all over the seat.—*Lance.*

We hold the above to be a libel against our sex ; and whoever invented it ought to be brought to account. But if the Editor of *Lance* doubts our word and requires ocular proof, let him come to Trinity.

# Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. III.

JULY, 1878.

No. 5.

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

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

## NOTICE TO SUBSCRIBERS,

We feel compelled to call upon those of our subscribers who have not yet paid what they owe us, to do so without further delay, or we shall be obliged to discontinue their paper.

Our terms are in advance.

## AN IMPORTANT DOCUMENT.

We devote a large part of our space this month to a sermon lately preached by the well-known Rev. Dr. Richard Newton, the famous Sunday-school worker, and who— with Bishop Bedell of Ohio, the Bynghams of New York, and others, all of whom are in sympathy with him now—ranks as a principal leader of the "Low" Church party in the United States.

We do not hold the same doctrinal views as Dr. Newton, and cannot therefore endorse all he says, for he makes concessions which we are confident need not and ought not to be made; but we consider his sermon most valuable as showing how much, even from a very "low"

Church stand-point, can be said against the so-called Reformed Episcopal movement, or, indeed, any other schismatic effort to dismember our beloved Church.

Let our lay readers remember from whom this sermon emanated, and also consider it as but a *part*, and a small part, of what may be advanced in favor of the existence of the Church and Prayer Book.

## REASONS FOR NOT JOINING THE REFORMED CHURCH.

By THE REV. RICHARD NEWTON, D. D.

RECTOR OF THE CHURCH OF THE EPHEMANT, PHILADELPHIA.

"Be ready always to give . . . to every man that asketh you . . . A REASON.—I Pet. iii. 15.

The Apostle is using this language, in the Epistle where it occurs, with reference to the foundation of the Christian Faith. He says, "Be always ready to give an answer to every man that asketh you a reason of the HOPE that is in you."

I propose now to take the language of our text, out of the connection in which it stands, and make an accommodated use of it.

Within a short time past, a new ecclesiastical organization, known as the "Reformed Episcopal Church," has been inaugurated in several places in this country. One of the leading men who has joined that organization, has published his "Reasons for joining the Reformed Church." I wish now to state, as briefly,

as clearly, and as kindly as I can, seven sound, substantial "*Reasons for NOT joining the Reformed Church.*"

I will put them in a negative form, aiming to make them as sharp, as short, and as decisive as possible.

I. *The first reason for not joining this church is, that to do so, is—NOT WISE.*

God says to His redeemed people, "Ye are my witnesses." But a witness to any truth is in danger from the prevalence of error. To go out from the presence of error, and proclaim the truth which is to neutralize and oppose it, in places where no one holds the error, is certainly not wise. The wisest and best thing to do with a remedy is to take it, and use it just where the disease, which it is designed to counteract, is the most prevalent. Would it be wise to collect all the salt in a country together, and keep it stored away in places where there was nothing needing preservation? Salt, to have any salutary effect, must be scattered about, and brought into direct and close contact with that which is exposed to corruption and decay. I do not claim that our dear old Church is perfect. I do not deny the existence of grave and serious errors within her borders. But then this very fact, as it seems to me, is rather a reason for staying in the Church, than for going out of it. The more clearly you can show the presence of unsoundness in the ecclesiastical body, the stronger becomes the duty of aiming to bring the salt of regenerating and saving truth just where there is the most danger from that unsoundness. And this is the opinion of the best and wisest men outside the borders of our Church, as well as within them.

II. *In the second place, it is—NOT RIGHT.*

The standard by which we are to determine what is right or wrong, in connection with the Church of Christ, is simply the declaration of His will. There is no appeal from this will, wherever it is made known. But in one of His parables our Lord has given utterance to an expression of His will in a way that should determine the question of duty in a matter of this kind, with all who acknowledge His authority, as the rule of their conduct. I refer here to the parable of the "Wheat and the Tares." Here the field in which the wheat and the tares were sowed together, represents the Church of Christ in the world. The wheat represents the pure truth of His word, or His own faithful people who are the embodiment of that truth. The tares represent the errors prevailing in the Church, or unfaithful men who support those errors. The proposal of the servants of the householder to gather

up the tares, fairly represents the efforts of our Reforming Brethren, to fence off, and cultivate a part of the field, from which the tares shall all be excluded, and in which the wheat shall be found growing all by itself. The householder's prohibition of this procedure, and his emphatic injunction, "*Let both grow together until the harvest,*" clearly expresses the mind of Jesus in reference to this matter. Now, whatever else this parable may be regarded as teaching, it is perfectly plain that it does teach this:—that it is the will, or design of Jesus, that His people should not unduly disturb themselves about the growth of the tares, or seek by acts of violent legislation to put down error in the Church; that they should not expect to have a church in which truth will be found to exist without any admixture of error. Whether the effort is made to secure this result either by pulling up the tares, or transplanting the wheat, to other parts of the field, it is equally in opposition to the will of our Master. His absolute prohibition—His authoritative mandate on this subject, is positively proclaimed when He says, "*Let both grow together until the harvest!*" This resolute determination to make a new church is simply an effort to act over again the part of the servants in the parable to pull up the tares, and to leave the wheat growing all by itself, or without the presence of the tares. And it is impossible to carry out any such purpose without flying in the face of the words of Jesus. It is for the disciples to assume that they are wiser than their Master, and the servants than their Lord. Certainly, this parable does make known to us the will of Christ in regard to any such efforts as these to separate the tares from the wheat. And if it be true that the will of Christ forms the only standard of right or wrong by which His people are to be governed, then those who join the Reformed Church are going contrary to this expression of the will of Christ. And this is a good reason for not doing so—that it is not right.

III. *A third reason for not joining this is, that to do so is—NOT KIND.*

When David was sent by his father, Jesse, from the fields of Bethlehem to visit the army of Israel, for the purpose of inquiring about his brethren, and of bringing news from the army, his elder brother, Eliab, provoked at finding him, as he supposed, out of his place, and neglecting his duty, said to him, in anger, "With whom hast thou left those few sheep in the wilderness?" Now if David had really done what his brother charged him with doing: if he had come down, to see the battle, neglecting his duty as shepherd, and leaving his

sheep to wander unguarded into perilous paths, or exposed to the danger of being devoured by the wild beasts, then he would certainly have proved himself an unfaithful shepherd. He would, without question, have manifested a great want of kind and proper feeling for the welfare of the sheep that had been entrusted to him.

And now suppose that large numbers of the Evangelical clergy should leave their places in the old church, and join the ranks of the new, what is to become of their congregations? They are not prepared to make this change, even if their ministers are. In many places where there is but a single Episcopal Church, and that not very strong, it would be impossible to start a new church. What is to become of such congregations? As things are at present, while only here one, and there another of the clergy, make this change, there is no difficulty in supplying their place. But let this be done on a large scale—and what would remain for those churches but to be handed over to the tender mercies of "Romanists and Ritualists?" The people would be left in circumstances where they could not hear the gospel as they have been wont to hear it; and as it is essential to their comfort and edification that they should hear it. The hungry sheep would look up, and be not fed. And where would the blame lie for this? Would it not lie fairly at the feet of the absconding shepherd? And would there not be just ground for Jesus, the great Shepherd, to say to them, "With whom have ye left those few sheep in the wilderness?" It would be most disastrous to the interests of the members of the Church, if this course were taken generally by the clergy. But it is a good rule, in such cases, that what would not be right for *all* to do, is not right for any. And so, seeing that it would be fraught with the gravest peril to the best interests of large numbers of Christ's faithful people, if this change were generally, or very extensively made by the clergy now; and seeing that every man who makes this change, is using his whole influence to bring about this very result, it follows most conclusively that it is a good reason for declining to make this change, that it is—*not kind*.

IV. *A fourth reason for refusing to take this step, is that it calls for an expenditure of means that is—NOT NECESSARY.*

If the Reformed Church were giving itself to the work of supplying destitute places with the means of grace, and of preaching the gospel to those who were not in the way of hearing it, then we could extend to it our cordial greeting, and bid it God-speed. But *this is not* what it is attempting to do. Its spirit in this respect

is very different from that which animated the great "Apostle to the gentiles" in the carrying on of his labors. The rule which he adopted to govern him in this matter we find in Romans xv. 20: "Yea," says he, "so have I preached the gospel, not where Christ was named, lest I should build upon another man's foundation." This is exactly like St. Paul. It is manly. It is noble. It is the natural expression of a high-toned Christian principle. You cannot help admiring the man who would thus speak and thus act. He would despise the thought of pressing into fields already occupied, and of pulling down what other ministers of Christ were laboring to build up. And if our Reforming friends were walking and working according to this good old apostolic rule, our feelings towards them would be very different from what they are. But they pursue a course the very opposite to that which the apostle pursued. Instead of adopting the rule of *not* building on other men's foundation, this is the *very thing* they put forth *special efforts* to do. In the congregations organized in this city, they have thrust themselves in where additional accommodations are not more needed than a sensible sane man needs another head on his shoulders, and where the precious gospel of Jesus is *already preached* as simply, as clearly, as faithfully as it can be preached anywhere. And they not only thrust themselves in thus, where they are not needed, (so far as ample church accommodations for the neighborhood are concerned,) but after doing this, they make use of the most unfair and persistent efforts to draw away members from other evangelical churches. One clergyman, in this city, in whose immediate neighborhood a Reformed church was organized, told me that nearly every family in his parish had been visited, and urgently solicited to join the new movement. Now, if the people in those parishes did not hear the gospel in their own churches, and were perishing for lack of knowledge, then there would be good reason for the putting forth of such efforts in their behalf. But when the very opposite of this is the case, such proceedings are not only unnecessary, but, in the highest degree, *dishonorable* and *unchristian*. The simple truth is, that the efforts put forth in this cause, thus far, have been worse than useless. The money spent in these efforts would have done less harm if it had been thrown into the fire. The members of this new organization are aiming to build new churches, and support additional ministers, in localities whose spiritual necessities are already fully provided for. This is a useless multiplying of unneeded instrumentalities—it is a complete waste. And while the members of this church are spending

their means, and wasting their energies, in multiplying instrumentalities where they are not needed, they will be unable, for years to come, to do anything in the way of ministering to the wants of those who are really destitute, and perishing. It is a good and substantial reason, therefore, for refusing to join this church, that it calls for an expenditure of means that is—*not necessary*.

V. *A fifth reason for refusing to join the Reformed Church is, that the feeling which prompts any one to do this is—NOT CHARITABLE.*

The necessary and inevitable tendency of this church is still further to rend asunder and divide the body of Christ. It alienates and separates those who hold to the Head, and are agreed in heart, so far as regards the most important and saving truths of the gospel. It genders strife. It leads to bitterness and contention among those who should be keeping "the unity of spirit in the bond of peace." It adds still further to the "wounds with which" our blessed Lord "is wounded in the house of His friends." And the evils that result from these divisions it is impossible adequately to represent. And now to add another to the already existing, and needless, but painful divisions of the Protestant Church, is an evil so great, so terrible, that nothing can justify it but the most absolute necessity. If the iron hand of oppression were to come down upon us, interfering with the sacred liberty of conscience, and that dearest of all rights, the free and unfettered right of private judgment, this would be an evil to which we would be bound to "give place by subjection, no, not for an hour." But this is an evil which does not exist in our Protestant Episcopal Church. No honest, truth-loving man dare deny this assertion. And with this liberty allowed—with time-honored Creeds and Articles as the foundations of our belief—scriptural, sound, and saving—no minor evils that can be encountered are sufficient to justify the tremendous misfortune of perpetrating another division of the Church of Christ. St. Paul tells us of a "CHARITY" which "beareth all things"—"believeth all things"—"hopeth all things"—"endureth all things." But have our seceding brethren carried their "charity" to anything like this extent? It is a very small part of the "all things" here spoken of, which they have been called upon to "endure." The apostle says again, that "charity never faileth." If charity like this had been in exercise, the Reformed Church would not have been organized. This charity must fail in every one who joins this church.

An incident mentioned in classic history, as occurring in the life of Alexander, the

Macedonian conqueror, may well be quoted here. A painter was commanded to make a sketch of the monarch. In one of his great battles he had been struck with a sword upon his forehead. This had left a large scar upon his right temple. The painter, who was a master hand in his art, sketched the great warrior, leaning on his elbow, with his finger covering the scar on his forehead. And so the likeness of the monarch was taken, *but without the scar*. Thus the true spirit of our Master will lead us to act in dealing with our fellow-Christians. And thus it will lead us to act in reference to our dear old mother Church. It will prompt us gently to lay the finger of charity upon any scar, or imperfection, that may belong to her. It is a good and legitimate reason for refusing to leave the old Church to say that the motive which prompts to such a course is—*not charitable*.

VI. *A sixth reason for refusing to join the Reformed Church is, that such a course is—NOT EXPEDIENT.*

The foundation on which this church is based is *too narrow*. The venerable Creeds and Articles of our grand old Church take in the gospel of Jesus in all the fullness and preciousness of its saving power. With the freest liberty to hold and preach all the glorious truths of the gospel, any reasonable man may well rest satisfied. The most strenuous advocate of the Reformed movement cannot deny the existence of this liberty in the Protestant Episcopal Church. But to admit its existence and then to break away from fellowship with this Church because there are certain expressions in some of the offices of the Church, which, it is alleged, cannot be reconciled with sound doctrine, is not a manly, or liberal, or Christian course to pursue. The "regenerate," as it occurs twice in the office for Infant Baptism, is really the point of greatest difficulty with those, of the clergy, at least, who have gone out from our Church. I know, indeed, that other points of difficulty have been raised, but *this*, after all, is the principal one. There is probably not one man among the ministers who have left our Church, that would have done so, had it not been for this difficulty. Now to attempt to form a new church, in whose foundation the omission of this word "regenerate" shall be the chief corner stone—the main point of difference between it and the old Church—is to select a platform that is absurdly and ridiculously narrow. To think of committing one's self to a system so cramped as this, is a thing too dwarfing and belittling for thoughtful christian men, with any largeness of heart, and breadth of mental calibre.

But, it may be asked, Is it not true

however, that some men do believe in the doctrine of Baptismal Regeneration, and that others do not? Certainly. But what then? Are two churches needed for us on this account? Cannot intelligent men agree to differ about a matter of this kind without splitting up into sects on account of it? But some men, it may be said, cannot conscientiously use this term, with any construction that can be put upon it. Very well: let them omit it then. And then the question may be asked, But was it not for this very thing that Dr. Cheney was deposed from the Ministry of our Church? I answer, No. *That* was not the case. He was tried for doing this, and was sentenced to temporary suspension from the exercise of His ministry. But he refused to submit to this sentence. He defied the authority of the Bishop, and thus became guilty of contumacy. And then he was deposed from the Ministry, *not for the omission of this word, but for CONTEMPT OF THE BISHOP.* And the very moment he took this ground, a totally different issue was raised, and the result arrived at was inevitable. The Bishop could not help himself. There was nothing else left for him to do. He was compelled either to stultify himself, or to depose Dr. Cheney. But suppose Dr. Cheney had taken a different course: suppose he had submitted to the sentence of suspension, then suppose he had made a vigorous use of the press to ventilate this whole subject, and call the attention of the Church to the gross injustice that had been done to him. There cannot be a moment's doubt, that such a public sentiment would have been created on this subject, and such a degree of feeling called forth, as would have compelled the Bishop to remove the sentence of suspension, and to have restored Dr. Cheney to his position in the ministry. And that would have been the end of ecclesiastical proceedings against any minister in our Church on this ground.

One unhappy consequence to the Reformed Church, of the narrow ground on which it has planted itself, is that, in order to cover up this defect in her organization, her friends and followers are tempted to be defaming and mis-representing the character of the Church they have left. Those who hear the accusations which are continually made against it, if they did not know to the contrary, might readily suppose that the Protestant Episcopal Church is an organization that is thoroughly and hopelessly corrupt. And yet it is precisely the same Church of which Bishop Cummins thus wrote in 1869, only nine years ago. In a letter to Bishop Whitehouse, of this date, in regard to the organization of a Society "for the promotion of Evangelical

Religion in the Northwest," he thus speaks of the men who were engaged in this enterprise: "I am sure that they hold with myself, and every Bishop of the evangelical school, that it is our duty to oppose those who seek to divide and destroy the Church, as well as those who seek to assimilate her to the corrupt and idolatrous communions of the Oriental and Papal churches. For myself, I love the Protestant Episcopal Church more fervently as life advances. To me she is the fair and pure Bride of Christ, 'the glory of the Reformed churches,' as Bishop Hobart called her, in 1814, in his sermon before the General Convention of that year. She is loyal to Christ and His truth, in her articles, offices, and homilies, and probably as far from imperfections as a church can be, composed of fallible men, in whom the work of God's grace is always incomplete." -GEO. D. CUMMINS, *Assistant Bishop of Kentucky.*

And when you see how narrow a platform this church has, you may well refuse to join it on the ground that such a step is --not expedient.

VII. *And then, lastly, we may well refuse to connect ourselves with such an organization as this, because it is-- NOT SAFE.*

Jesus said that His Church was founded on a "rock," and that the "gates of hell should not prevail against it." And if we look for stability and permanence anywhere, certainly, in our church relations we may well desire to find these properties. These relations have to do with all that is most sacred and dear to us. But whatever else there may be in the Reformed church, most certainly there is nothing about it that can give the promise of enduring stability. Bishop Cummins went off, and started this church in the exercise of his own self-will. He took no counsel with any one. He was feeling restive, and uncomfortable, in some of his ecclesiastical relations, and he resolved to escape all these troubles at once by starting a new church. But, in doing this, he was endorsing a most dangerous principle and establishing a most ruinous precedent. For if it was right for him to withdraw from his old ecclesiastical relations and start a new church, just because it suited him to do so, then it must be equally right for any member of the Reformed Church to do the same whenever he may feel inclined to do so. And if this principle be allowed, then the Church, which ought to be the most permanent and unchanging of all things, must become as unsettled and variable as the clouds of an April day. This Reformed church was started on a principle which must insure its overthrow. It is a house without a foundation, built on the shifting sand.



The members of this church are taught, by the example of their founder, that no obligation rests on any of them to remain together any longer than it may suit their personal convenience, or fancy, to do so. Now, is it safe to enter into ecclesiastical relations with such a body? Who would care to go to sea in an iron steamer which had the heads taken off from all the rivets that were to hold the plates of the vessel together? What could be looked for, under such circumstances, in the first storm which the vessel encountered? The very moment any pressure came upon her, she would certainly go to pieces, and sink like lead in the mighty waters. But when Bishop Cummins took the responsibility of forming this new church, at the promptings of his own self-will, this is just what he did. He took the heads off all the rivets that hold his strange craft together. As soon as any strain comes upon it, from difference of opinion, or other causes, the minority, who cannot control things and have matters their own way, have nothing to do but imitate the example set by their founder, by separating from their brethren, and setting up another Reformed church; and so on, again and again, to the end of the chapter. The right to do this is inwoven with the very fibre of this new church. It was *begun* on this principle. It must *continue* on this principle; and in the application of this principle it must find its *end*! The frost-work that we find on our windows, on a winter's morning, is very beautiful. But we know how soon it was made, and while we gaze admiringly at it, as the first warm beams of the sun fall upon it, it melts away, and we know how soon it is marred. By a law of Nature, it is true, as a general thing, that which is easily made, is easily marred. Yonder is a giant oak. How majestic it is in its form and bearing! How solid and enduring is the fibre of its wood! But it has taken that grand old tree more than a hundred years to attain its growth. Not far from that lordly oak there springs up a feeble little plant which we know as the mushroom. It is very rapid in its growth—springing up, like this new church, as it were, in a night. That little mushroom has its appointed mission to fulfil, and in its place is, no doubt, very useful. But would you ever think of employing the material of which that plant is composed in the making of anything that required hard use, or long-continued service? A vessel, or a house, made of mushroom material, would not be worth much. But what should we expect from a mushroom church? An organization that sprung up mushroom-like, in the night, and from one man's brain—what reliance can be placed

upon it? And how long may it be expected to last? There is great force in this last reason. We may well decline to connect ourselves with this new organization, because it is—not safe.

There is great force and meaning in all these *Seven Reasons*. And when we can say of any course of action, as we do here say of that about which we are arguing, that it is *not wise—not right—not kind—not charitable—not expedient—not safe*—we may well rest satisfied not to take that course.

I have no hard names to apply to the members of the Reformed Church. I have no denunciations to hurl against them. I only mourn over the great *mistake* which I feel sure they have made, in going into this movement. My prayer is, that it may please God to show them their error, and bring them *back*.

The true course for evangelical men to pursue, is to *maintain their place in the Old Church*, and contend here for the principles which they have always advocated. The needed and reasonable changes that we ask for, are sure to be granted in due time.

What we have to do is to stand firm at our posts, to assert and use the *liberty* we have, and seek for more if we need it. We *know* that this Church belongs to God. We will *not forsake it*, or leave it in the hands of its enemies. And this should be our *determination* too. For, while we can worship God here, according to the dictates of our consciences, while we can *work for Him, when we please, where we please*; let those who will, get up, and go into new and untried organizations,—for ourselves we say, "Excuse us; but the *old is better!*"

We know perfectly well that *God* did bring us into this Church. We know that He has helped and guided, and blessed us in our work here. We hear no voice from above, calling us to leave. We see no finger warning us away. We know no *good reason* for joining the Reformed Church; but many good reasons for *not* doing so. Our plain, simple, positive duty, is to abide *where we are*, only concerned to seek grace which will enable us as living sacrifices to consecrate every energy to the service of God, and to "do our duty in that state of life unto which it has pleased God to call us."

Thus let us live: thus let us labor: and "God, even our own will give us *His blessing.*"

As we know many of the clergy will be anxious to circulate Dr. Newton's sermon, we have had printed a number of extra copies

of the paper, which can be had from us at the rate of \$1.00 for every forty copies.

THE CHURCH in her deep reverence for everything pertaining to the celebration of the Lord's Supper, the highest act of Christian worship, directs, in the Rubric at the close of the Communion office, that "if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church, but the Minister and other communicants, shall, immediately after the Blessing, reverently eat and drink the same." All communicants should do what they can to add to the reverence of this act, by remaining quietly in their seats, till it is concluded. It is never well to be in a hurry to leave God's House, least of all, after partaking of "the spiritual food of the most precious Body and Blood of His Son our Lord."

### SUNDAY SCHOOLS.

It must be candidly admitted that our Sunday School system, as at present administered, does not produce satisfactory results. We are sadly in need of efficient teachers, graded instruction, and definite plans. We are well aware of the difficulties in the work connected with the scattered congregations, and their lack of advantages. But the rising generation is the hope of the Church, on their instruction and training depends the future of the Church in Canada. It is true that the Sunday School can never be a substitute for that home instruction which it is the bounden duty of all parents to give their children; nevertheless it is a lamentable fact, as

showing the neglect of duty which is so prevalent, that thousands of children receive no religious instruction at all, except the teaching given on Sunday. No work of the Church is more important in its aims or results. If some of the learning, time and interest now devoted to the discussion of Constitutions and Canons (all necessary enough, no doubt,) were devoted to such a practical question as the perfecting of our Sunday School work, our Synods would be more attractive to those who have the practical work of the Church at heart. In England, through the noble efforts of the "Church of England S. S. Institute," a wonderful work is going on in systematizing this work. We see there regularly trained teachers, a varied series of admirable Text Books, a head office with branches through the whole country, deputations ready to go anywhere to instruct and inform Parishes, a thoroughly equipped organization supplying everything that is needed in a school from patterns of furniture down to the smallest detail. And recently a periodical system of examination for Sunday School teachers has been adopted. The result is uniformity of instruction, and definiteness of aim. Such a system tells. Contrast it with our *absence of any system at all*. We have our Missionary Boards, our Temperance organizations and other agencies. It is equally important that we should have a Sunday School Board. If it were for the whole Dominion, so much the better. If every school were an organized part of a great Sunday School Union, and there was some approach to uniformity in our methods; we should know then how much power we now waste for

want of not organizing the children of the Church.

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### THE BRITISH EMPIRE.

THE *Sanitarian* says that the British empire has recently put forth a collective statement of its area, 7,769,449 square miles; its population 234,762,593; its houses 4,142,651; its density 38 persons to the square mile. The density in the British Isles, 260 to the square mile, is greater than in India, 201 to the square mile. This mighty empire falls below the Russian area, which is 9,000,000 square miles, and below the Chinese in population which is 446,500,000. But in its strength and resources it is undoubtedly transcendentally ahead of all other empires. It is calculated by a Swiss savant that in the course of a few centuries or less the inhabitants of this empire will all speak the English language, and that tongue is really making rapid progress in India. If the empire should permanently held together its population will exceed that of China, as the available area of land is far greater. In India the British rule has raised the population from 138,000,000 to 206,000,000. In Canada, Africa, and Australia the progress is very remarkable, and in Africa England has at present no rival, and an immense field. Of all the European governments Russia alone has a future that can at present be regarded as in the same category with Victoria's empire. That of Germany can only be expanded by conquest, and that of Austria and France seems to have reached its limit.—*N. Y. Churchman.*

### MISSION TO SEAMEN.

A BRANCH of the St. Andrew's Waterside Church Mission was formed in Halifax, on June 5th, under the patronage of His Excellency Admiral Inglefield, Vice-President of the parent Society. It is proposed to hold special Services for Merchant Seamen, near the water, and to collect, and distribute books and papers among the Seamen.

The Lord Bishop is President of the Branch, and Rev. Geo. W. Hill, D. C. L., Vice-President.

We extract the following from a leaflet published by the Mission:—"This Mission has for its object the promotion of the Worship of God at sea. It was commenced at Gravesend about fourteen years ago, and has gradually extended. Its plan of operation is to connect the work, and influence of the local Clergy with the Sailors and waterside people, by providing (when need be) the funds for Curates, Stipends, boat expenses, &c. More stations are added as new help comes."

In 1877, 600 bags of books, and 575 free lending Libraries were sent out from London, in coasting and foreign-going ships and steamers. The receipts in the same year were £2,500 worth of books, and £1,700 for Stipends and expenses.

ALL KINDS OF MAGAZINES AND ENTERTAINING, INSTRUCTIVE, AND DEVOTIONAL BOOKS are welcome—such, especially, as would tend to do good at sea, and mark the sympathy of those who send them—to help those who need sympathy, but see little of it.

We hear that the people of St. John are also moving in the matter.

Books, &c., may be sent to His Excellency Sir E. A. Inglefield, at H. M. Dockyard, Halifax, who has kindly consented to receive them; and to Rev. T. E. Dowling, Carleton, St. John. Further information may be obtained from Rev. R. Wyllie, 76 South Street, Halifax Branch.

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### OUR MOTHER LAND AND OUR MOTHER CHURCH.

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THE article elsewhere, copied from the *Sunitarian*, gives some idea of the greatness and immensity of the mightiest empire the world has ever seen.

England to-day occupies pre-eminently the foremost position among the nations of the earth.

To us, as churchmen, it is not in her extent of territory, or in the vastness of her population; nor yet is it in her military strength, or in the greatness of her commercial prosperity, that we find cause for pride. Much as all this may command the respect of the world, we love her most because she is the land from whence we have received the knowledge of the true God, and of the adorable Saviour, and from whence also springs the Church whose liturgy and doctrines have made us what we are in the sight of our Maker.

We are members of the Church of England, and as such the glory of the motherland has peculiar charms for us. Because she has been true to God, God has been with her to bless and protect her, and to make her the mighty power she has become.

Well may we as churchmen be

proud of her as we read, with heaving breasts and moistened eyes, the loving stories of the missionary lives of her devoted sons, whose bones, in many cases, lie buried under the skies of lands thousands of miles from home, whose loved ones they gave up with the devotion of heroes to carry the tidings of the Crucified One, and of Salvation through His merits, to the corners of the earth. Yes, well may we rejoice that everywhere, through her instrumentality, the heathen are having brought to them the knowledge of the Saviour. Long may the old flag wave as the standard of a land glorying in the Truth and Righteousness of the Gospel, and as the Protector of those who, in every clime, name the Name of Christ.

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WE were greatly pleased a few days ago at hearing from our friend and brother the Rev. Geo. C. Hunt, of Tuskaloosa, Ala., U. S. A., and having a tangible proof that he is not only alive and active, but that he retains a kind remembrance of us, which he has evinced by enclosing a list of 27 subscribers' names.

Mr. Hunt has our warmest thanks for the names, and especially for the able contribution to our paper which accompanied them, and which we hope to place before our readers in the August number.

Mr. Hunt wishes to be remembered to his many friends in New Brunswick, to whom, we may add, he greatly endeared himself while the "*locum tenens*" of Moncton during Mr. Pentreath's absence in England last year.

*For Church Work.*

BY MISS ADRIAN.

Why do we so often hear complaints of this world being a cold world, and life being hard and wearisome? Surely it is because we do not try to feel that we have a loving Father in Heaven, who would not give us one more trial, one more care, than He in His love sees absolutely needful for our good. Ought we not to take these burdens from His loving hand with a thankful heart to Him for thinking for us?

I think that the little, everyday duties that sometimes seem to keep us from communion with God (we get so tied down and worn out with them), are the very ones by which we may gain sweet views of Christ, if we perform these duties as unto Him. He gave us them to do, and we may do them in the light of his countenance, and learn, at least, lessons of faith and patience. Let us ask Him to give us His presence always, and teach us what He would have us learn by these little things, and He will, by them, make us more meet for Heaven, more ready to do His great things.

May we regard life, with its duties, as only short and soon passing away—as if we were stopping a night at an inn on our way home.

And what, if we do wear ourselves out in His footsteps, is it not worth while doing so for Him? Think of what comes after:—

“They shall be his people, and God Himself shall be with them and be their God; and God shall wipe away all tears from their eyes.”  
Rev. xxi. 3-4.

## WESLEY'S OPINION ON LEAVING THE CHURCH.

*(Continued.)*

16. Sept. 9, 1784. “I believe there is no Liturgy in the world, either in ancient or modern language, which breathes more of a solid, Scriptural, rational piety, than the Common Prayer of the Church of England.”—Vol. xiv. p. 317.

17. March 25, 1785. “(Being Good Friday), I hastened to reach Birmingham before the Church Service began.”—Vol. iv. p. 99.

18. Sept. 4, 1785. “Finding a report had spread abroad [at Bristol] that I was going to leave the Church, to satisfy those that were grieved concerning it, I openly declared in the evening that I had now no more thought of separating from the Church than I had forty years ago.”—Vol. iv. p. 320.

19. July, 1786. “Our Conference began; about eighty preachers attended. . . . On Thursday, in the afternoon, we permitted any of the Society to be present, and weighed what was said about separating from the Church; but we all determined to continue therein, without one dissenting voice.”—Vol. iv. p. 343.

20. Oct. 24, 1786. “I met the classes at Deptford, and was vehemently importuned to order the Sunday service in our room at the same time with that of the Church. It is easy to see that this would be a formal separation from the Church. We fixed both our morning and evening service, all over England, at such hours as not to interfere with the Church.”—Vol. iv. p. 353.

21. Jan. 2, 1787. “I went over to Deptford, but it seemed I was got into a den of lions. Most of

the leading men of the Society were mad for separating from the Church. I endeavored to reason with them, but in vain; they had neither sense nor even good manners left. At length, after meeting the whole Society, I told them, if you are resolved, you may have your service in Church hours; but remember, from that time you will see my face no more. This struck deep, and from that hour I have heard no more of separating from the Church."—Vol. iv. p. 357.

22. July 6, 1788. "I fain would prevent the members here [Epworth] from leaving the Church, but I cannot do it. As Mr. G. is not a pious man . . . I cannot, with all my influence, persuade them either to hear him, or to attend the Sacrament administered by him."—Vol. iv. p. 430.

23. Aug. 4, 1788. "One of the most important points considered at this Conference was that of leaving the Church. The sum of a long conversation was—1. That, in a course of fifty years, we had neither premeditatedly or willingly varied from it in one article, either of doctrine or discipline."—Vol. iv. p. 432.

24. April 14, 1789. "I gave them all a plain account of the design of Methodism, namely, not to separate from the Church, but to unite together all the children of God."—Vol. iv. p. 451.

25. May 4, 1789. In a sermon on Heb. v. 4, Wesley says—"Did we ever appoint you to administer sacraments, to exercise the priestly office? Such a design never entered into our mind, it was the farthest from our thoughts. And if any preacher had taken such a step we should have looked upon it as a

palpable breach of this rule, and consequently as a recantation of our connexion. . . . And in doing it you renounce the first principle of Methodism, which was wholly and solely to preach the Gospel. . . . I wish all of you who are vulgarly called Methodists would seriously consider what has been said; and particularly you whom God hath commissioned to call sinners to repentance. It does by no means follow from hence, that ye are commissioned to baptize or to administer the Lord's Supper. Ye never dreamed of this for ten or twenty years after ye began to preach. Ye did not then, like Korah, Dathan and Abiram, 'seek the priesthood also.' Ye knew 'No man taketh this honor unto himself, but he that was called of God as was Aaron.' Oh, contain yourselves within your own bounds! be content with preaching the Gospel! . . . Ye yourselves were at first called in the Church of England; and, though ye have, and will have, a thousand temptations to leave it, and set up for yourselves, regard them not. Be Church of England men still."—Vol. vii. pp. 277-280.

26. June 2, 1789. "Unless I see more reason for it than I ever yet saw, I will not leave the Church of England, as by law established, while the breath of God is in my nostrils."—Vol. xiii. p. 238.

27. Dec. 11, 1789. (Fifteen months before his death.) "I declare once more, that I live and die a member of the Church of England; and that none who regard my judgment or advice will ever separate from it."—Vol. xiii. p. 241.

28. March, 1791. "Being asked whether he desired, in case of his removal, that any or all the

preachers should be convened, he answered—'No, by no means; let all things remain as concluded at the last Conference.' [At Bristol, in 1790. It did not alter the decision of the Conference held in the preceding year. See No. 27.] Soon after he was observed to change for death. . . . His lips being again wet, he repeated his usual grace: 'We thank Thee, O Lord, for these and all Thy mercies; Bless the Church and King, and grant us truth and peace through Christ our Lord.' [These were almost the last connected words he was able to utter; he died on the following day, March 2, 1791.]—HAMPSON'S *Life of Wesley*, vol. iii. pp. 216-18.

NOTE.—These twenty-eight passages, to which many more might be added, express the opinions and feelings of the Rev. John Wesley during the most vigorous period of his life, namely, from 1743 to 1791.

PRAYER IN THE FAMILY.—I shall never forget the impression made upon me, during the first year of my ministry, by a mechanic I had visited, and on whom I urged the paramount duty of family prayer. One day he entered my study, bursting into tears, as he said, "You remember that girl, sir? She was my only child. She died suddenly this morning. She has gone, I hope, to God. But if so, she can tell Him—what breaks my heart—that she never heard a prayer in her father's house or from her father's lips! Oh, that she were with me but for one day again!"—*Selected*.

CONFIRMATION BY AN ENGLISH BISHOP.—Bishop Piers Claughton, on Sunday, May 7th, held a confirmation at Bonn, having confirmed a class the day before at Darmstadt.

## DIOCESAN SCHOOLS.

EVERY Canadian Diocese should have a Diocesan School for Girls under the supervision of the Bishops and prominent persons of the Diocese, where, at a reasonable cost, a sound religious and secular education might be obtained. The influence of such a school can hardly be over-estimated. St. Mary's School, Burlington, N. J., and St. Agnes' School, Albany, with many others, have had a powerful influence for good in the American Church. One of the first things that a Missionary Bishop in a new Diocese does is to lay the foundation of Educational institutions. The wisdom of such a course is apparent. The religious training, the churchly habits, the chapel services, the intelligent knowledge of the Church that is gained, all have a powerful effect on the after life. And whenever a former student's lot is cast, you may be reasonably sure that the Church in that place will have a devoted servant, zealous in good works. We fear that Canadian Churchmen are not sufficiently alive to the importance of this subject.

## THE OFFERTORY.

BY T. ARCHIBALD S. WHITE.

THE usefulness of the offertory and its Divine authority are rapidly becoming acknowledged on all sides. How inexpressibly superior it is to pew-rents is seen at a moment's glance. The pew system is being looked upon increasingly with disfavor by Church people; for it seems abhorrent to those who study the Epistle of St. James that the rich man should take the best place

in the house of God, and the poor man be consequently thrust into the corner. Let all, at least in such a place, feel their equality in the Lord's eyes.

Granted that the letting and hiring of pews is wrong, it becomes a matter of extreme moment to know how, instead, churches and Church objects may receive due support in a less objectionable and in a more scriptural way. The offertory immediately suggests itself. The offerings of God's people are taken in His own house, laid upon His altar, and seem even from that sacred contact to become hallowed. Every one feels when he gives the sacredness of the place and the acceptableness of the gift. The poor man contributes his mite, the rich man his golden coin. All go before the great God. Insensibly the conviction creeps over both that His eye is upon them.

Would that all Christian Churches would adopt this most excellent system! Would that ministers would diligently teach their people, and the people accept their teaching, when they say that this is indeed acceptable in the sight of God and worthy of a faithful Christian congregation! "If there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say unto the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts" (James ii. 2-4.)

"Upon the first day of the week let every one of you lay by him in

store, as God hath prospered him." (I. Cor. xvi. 2.)

*Baden-Baden, May 10th, 1878.*

Now, O MY SOUL? answer, as in the sight of God, art thou ready? art thou ready? Think, O my soul! when death comes, thou art to enter upon eternity—to be fixed either in heaven or in hell. But it is not in the power of death to hurt a soul united to the Redeemer.—*Dr. Dodbridge.*

### SIGNIFICANT FACTS.

*(From the Christian Union.)*

"AMONG some eight or ten persons confirmed by Bishop Paddock, of Massachusetts, at Christ Church, Cambridge, last week, was the Rev. Frederic Palmer, pastor of the Congregational Church at Revere, who has tendered his resignation of that office, and will at once enter the Episcopal ministry. Mr. Palmer's step, taken in its connections, is another sign of the times. The Rev. Edward Abbott, formerly of the *Congregationalist*, was confirmed at the same time. When the too narrow creeds of a traditional and High Church party imposed on the (Congregational) Church, which sought the wilderness for "freedom to worship God," drove such sons of the Puritans back into the Church of the Cavaliers to find the liberty which it once denied but now accords them, it is high time for the children of the "Mayflower" to insist on that theological liberty within their own fold which is the heritage not of any one denomination, but of all who have received the liberty wherewith Christ makes free."

A reference to the above and



many similar facts will show how absurd it is to bring a charge of narrowness against the Church. Nowhere are men more free to preach the glorious Gospel in all its parts than with us. Sects that are founded principally on a negative basis, or that single out one or two doubtful points of theology, and bind men down to a belief in them as a test of orthodoxy, are narrow and bigoted. But the Church of England presents a Creed consisting of a few simple foundation facts, to be proved by most certain warrant of Scripture, and requires honest allegiance to them. Outside of these she allows a large freedom of opinion. In the United States men are beginning to realize the true position of the Church, and are crowding into her ranks from all sides.

DR. GREGORY has shown that our Lord collected His Prayer out of the Jewish Euchologies as follows :

Our Father Who art in Heaven, be gracious unto us. O Lord our God, Hallowed be Thy Name, and let the remembrance of Thee be glorified in Heaven above and in the Earth below ! Let Thy Kingdom reign over us now and forever ! The Holy One of old said : Remit and forgive unto all men whatsoever they have done against me. And lead us not into the hands of temptation, but deliver us from the evil thing ; For Thine is the Kingdom, and Thou shalt reign in glory for ever and evermore.—*The Messenger*, Staten Island.

THE new Bishop of Lichfield, the Rev. Dr. Maclagan, is of Presbyterian parentage, and was formerly an officer in the army.

WHAT CAN BE DONE IN IN A FREE CHURCH.—The Church of the Good Shepherd, Randose, Pa., is a Free Church, seating only 250 persons. The Rector, Rev. Dr. Hay, reports that the receipts have risen from \$3,389.69 in 1871 to \$8,257.73 in 1878 ; during these years, there have been 189 Baptisms, 100 Confirmed, and 1,620 Public Services.

AT a meeting of the Standing Committee, held in Trinity church, Galveston, Texas, on May 18th, Prof. Horace Clarke, of Houston, was recommended to the bishop as a candidate for Holy Orders. Prof. Clarke was recently a very prominent Baptist minister.

FUNDS are being raised to build a Cathedral for the new Cornish Diocese of Truro. £15,000 have already been subscribed. Bishop Benson is making a noble record for practical work, and is justifying the reputation gained while Chancellor of Lincoln.

ACCESSION.—At St. Luke's Church, Kansas City, Mo., on the 3rd Sunday after Easter, Bishop Robertson ordained to the Diaconate, Mr. Wm. A. Masker, for 10 years a Presbyterian Minister, lately stationed at Three Rivers, Michigan.

SUCCESSOR TO BISHOP VENABLES.—The Rev. Francis Alexander Crame-Roberts, Vicar of Brindley Heath, Surrey, has been nominated by the Archbishop of Canterbury, and accepted by the West Indian bishops as Bishop of Nassau, in succession to Bishop Venables. The consecration is fixed for St. John the Baptists's day.

THE *Mission Field* says British contributions to foreign missions for the past year were as follows :—Church of England Societies, £425,926. Joint Societies, £159,948. Nonconformist Societies in England and Wales, £300,771; Scotch and Irish Presbyterian Societies, £158,348, and Romanist Societies, £6,479. The contrast between the Protestant and Romanist Societies is somewhat remarkable.

OPENING OF A CATHEDRAL.—The opening of Christ church cathedral, Dublin, took place on Wednesday, May 1st, the services continuing three days. The building is a perfect specimen of early English architecture. The cathedral was founded fully a century before the papal supremacy was acknowledged by the native Irish Church, and stands, therefore, a material protest against the modern pretensions of the Bishop of Rome to be ecclesiastical ruler of Ireland. It is two centuries older than St. Patrick's church in Dublin.

THE *Christian Union* says:—“Prince Leopold, it is said, lately expressed a strong desire, which the Queen discouraged, to take Holy Orders. His persistence, however, has overcome her scruples, and as soon as his health permits, he will take the necessary preliminary steps.”

THE statement that Dr. Colenso has been invited by the Archbishop of Canterbury to be present at the Lambeth Conference is officially denied.

THE Bishop of Northern New Jersey visited Christ Church, Hackensack, on the Second Sunday after

Easter, and among those confirmed was a Baptist minister of forty years' standing, now the esteemed principal of a flourishing school for girls in that village.

NO POPERY,  
or a  
Defence of the Book of Common Prayer.  
The  
False Charges  
of the so-called  
Reformed Episcopal Church  
examined  
and  
fully refuted  
by  
HENRY FREDERICK MELLISH,  
Incumbent of St. Paul's Church, Caledonia,  
Diocese of Niagara, Ont.

We have read the above pamphlet with great pleasure. It is a very useful and timely publication, well calculated to answer the purposes for which it was written.

It will also be found most valuable to Church people generally, in making plain many expressions in our Liturgy which have been misunderstood and perverted.

We heartily recommend it.

Sent to any address, postage paid, on receipt of price, 75c.

WILLIAM KEYES,  
Caledonia, Ont.

### Children's Corner.

SAULT ST. MARIE,  
May 8th, 1878.

DEAR CHILDREN :

Your contributions keep flowing in every month towards the support of our Indian Homes, and I think it will be gratifying to you to know that we have just now a great many applications for admission both to the Shingwauk and Wawanosh Homes.

I am very sorry to have to refuse any Indian parents who offer their children to us, as our work hitherto

has, with God's blessing, been so successful, and the gradual change for the better in our scholars so marked, that we are anxious to take all we can.

I daresay you would like to see our boys at their Fire Brigade practice. They wear helmets and breast-plates, and form line on the top of the roof for handing pails; and then there is a hoisting apparatus, by which other members of the Brigade send up pails full of water from the ground. The water is brought up from the river by a truck on a tramway. The other day the bush got on fire about half a mile from us—which is very dangerous—and we took our Brigade down and put it out. It was 8 o'clock in the evening, and quite dark.

Our Garden is looking very fresh and green now, the spring being so much earlier than usual. I wonder if you ever forget to shut the garden gate when you come in, and so let sheep and cows get in and spoil everything. Our boys used to be very troublesome about this, but now they are particularly careful. Any boy who leaves it open has to stand sentinel at the gate for an hour. "Little Spirit-bird" was on guard yesterday for an hour, much against his will.

Yours sincerely,  
E. F. WILSON.

SUBSCRIPTIONS FOR JUNE.

Mr. WESLEY BARNES, Barnesville, N. B., .30; Rev. John Bishop, Belloram, Newfoundland, \$1.00; Miss M. A. Henry, Antigonishe, N. S., .30; Rev. G. O. Troop, Halifax, .30; Dr. DeWolf, Halifax, .60; Mrs. James, Halifax, .30; Rev. E. H. Taylor, Brigus, Newfoundland, \$5.00; Rev. J. M. Noel, Harbor Grace, Newfoundland, \$7.50; Rev. G. Gardner, Heart's Content, do., \$8.29; Mr. David Naas, Chester, N. S., .30; W. H. Stimpson, Esq., Halifax, .30; Rev. Theophilus Howels, Pugwash, N. S., .30; Rev. A. Stevens, Dixville, Que., \$1.00; Wm. Keyes, Esq., Caledonia, Ont., \$20.00; Miss Percival, Nelson, N. B., .90.

Advertisements.

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CHARLOTTETOWN, P. E. I.

SUBJECTS TAUGHT—English Branches, Classics, Mathematics, French and German, Music and Drawing.

TERMS AND VACATIONS—The year is divided into three terms:

Michaelmas begins 1st Monday in September.

Lent begins 1st Monday in January.

Trinity begins 1st Monday after Easter Monday.

The Vacations are two weeks of Christmas and two months at Midsummer.

FEES—\$215 a year, divided as follows:  
Michaelmas Term, \$85.  
Lent " \$65.  
Trinity " \$85

Payable in advance at beginning of Term.

The above includes board (exclusive of vacations) and washing, and instruction in all branches except the Music, \$10 a Term, Drawing, \$3 a Term.

Pupils provide their own sheets, pillow-cases and towels.

Three months' notice required before a pupil is removed.

GEORGE W. HODGSON.

HYMNS, ANCIENT AND MODERN, WITH APPENDIX.—Several copies of H. A. & M., with appendix, with and without music, for sale at half price for cash.

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CHURCH WORK,  
P. O. BOX 64, HALIFAX, N. S.,  
Canada.

## CALENDAR.

*July 7th.—Third Sunday after Trinity.*

1 Sam. ii. to v. 27. Acts xiii. 26. | 1 Sam. iii; or iv. to v. 19. Matt. ii.

*July 14th.—Fourth Sunday after Trinity.*

1 Sam. xii. Acts xviii. to v. 24. | 1 Sam. xiii., or Ruth i. Matt. vi. 19 to vii. 7.

*July 21st.—Fifth Sunday after Trinity.*

1 Sam. xv. to v. 24. Acts xxi. 37 to xxii. 23 | 1 Sam. xvi., or xvii. Matt. x. 24.

*July 28th.—Sixth Sunday after Trinity.*

2 Sam. i. Acts xxvii. | 2 Sam. xii. to v. 24., or xviii. Matt. xiv. 13.

### PLEASE READ THIS!

Will it be believed that there are between 40 and 50 of our subscribers who have not yet handed in their subscriptions for this year; that several still owe for last year; and that one owes for three years? We can assure our readers that such is the case. We can further assure them that if every subscription was paid we should lose \$12.40 by this year's business alone. We trust this will be quite sufficient to induce our readers to send in their subscriptions AT ONCE.

### SUBSCRIPTIONS TO FOREIGN MISSIONS.

Mr. Wilton.....	\$1.00	Mr. E. F. Russell.....	\$1.00
Mr. R. Fraser.....	1.00	Mrs. " ".....	1.00
Miss Baker.....	1.00	W. J. A.....	1.00
Mrs. W. Smith.....	0.25		
Mr. W. Kent.....	2.00		<u>\$18.57</u>
Mr. J. W. Russell.....	5.00	Collection.....	6.50
Fannie Warr's Bazaar.....	1.77		<u>\$25.07</u>
Miss Himmelman.....	0.30		
Miss S. Warr.....	0.50	HOME MISSIONS.	
Mr. E. Maynard.....	1.00	Collection.....	\$2.54
Mrs. ".....	1.00	W. J. A.....	1.00
Mrs. Warr.....	0.50		
Richard Warr.....	0.25		<u>\$3.54</u>

OFFERTY COLLECTIONS FOR JUNE.—Sunday, 2nd., \$8.98; Do. 9th., \$9.04; Do. 16th., \$9.06; Do. 23rd., \$7.97; Do. 31st., \$7.35= \$42.35.

MIFF SOCIETY.—March—Miss Sturmy, \$4.30; Miss DesBrisay, \$4.30; Miss Moody, \$0.95=\$9.55.—April—Miss DesBrisay, \$3.68; Miss Moody, \$2.65; Miss Sturmy, \$3.70=\$10.03.—May—Miss Sturmy, \$4.70; Miss DesBrisay, \$4.14; Miss Craigen, \$1.84=\$10.78.

# 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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