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M. Fraser.

CHURCH

OF THE

HOLY

TRINITY.

JACOB STREET,

HALIFAX, N. S.

PUBLISHED MONTHLY.

THY WORD IS A LAMP UNTO MY FEET,



AND A LIGHT UNTO MY PATH.

“Hold fast the form of Sound Words.”

“**H**AIL to another year,
The year that now begins !
All hail to Him who lead us here
Through dangers and through sins.”

“Hail to another year!
A year of peace and love
Oh, may it prove a foretaste here
Of endless years above.”

We wish all our readers a “Happy New Year;” and in doing so the thought arises—what a short time it seems since we last expressed the same wish. It seems but as yesterday that we were speaking of the old year now gone as the new one, and were looking forward to its possibilities and probabilities as among the hidden things of the future. And now they are among the things of the past and have become a part of our life’s history. Let us hope that with our readers it is a history of which they are not ashamed. Doubtless we all have to say concerning the part we have taken in it, that “we have left undone those things which we ought to have done; and we have done those things which we ought not to have done.” But it is now too late to remedy one defect, or correct a single error. All we can do is to ask forgiveness for the past, and profiting by the experience of previous years, seek for grace to enable us to do better during the present one.

We are thankful to say that the year just gone has been one of general peace and harmony with us as a church. Good will has prevailed throughout the congregation, and we enter upon the present year, as upon all previous ones since the writer has had the spiritual charge, in a state of harmony. But we fear the past year has not been one of much progress. Our attendance has not visibly increased. Our communicants have not multiplied to any extent. Our Sunday School has done little more than hold its own. And what shall we say of the spiritual life of the individual members? We must leave this with themselves, hoping that they have grown in grace. With respect to the other matters, which we would have liked to record progress, we are thankful that there has been no retrogression.

May God grant us an abundant blessing during the year just begun. May it be a year of increasing holiness with us all.

Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. III. JANUARY, 1879. No. 11.

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.

BISHOP CLEVELAND COXE ON THE "CHRISTIAN YEAR."

THE Christian year of the Church is not properly estimated as a means of grace, even by ourselves. For, supposing it had never been invented or thought of before, and supposing it had just entered the mind of some modern Sectary to establish a system like that of the Church, for a full display of Christ, and a thorough exploring of the Scriptures every year. How brilliant the thought! How Scriptural the conception! How evangelical, how richly spiritual, how blessed the practical plan! Such would be the uniform expression of popular piety; and the author of this great method would be regarded as a man of the times, the grand original of a new and progressive form of Christianity; a Luther or a Wesley. And justly so, for it may be safely said that no one of those teachers of the popular mind who has left a sect to perpetuate his name and teaching, has embodied in it anything which is one thousandth part

so substantial and potent as this truly Christian system. Of the sects, one perhaps exists on some merely negative basis, because it denies something which another sect maintains; while another takes up some single idea, and on this meagre foundation rears its claim to be a Christian Church. But look at this majestic system of claiming all time for Jesus Christ, and filling every day in every year with His Name and with His Worship. Were it the peculiarity of a sect only, and as such were it maintained and propagated, I do not hesitate to affirm that no existing Christian sect has half so broad a ground to stand upon, or urges so clear and conclusive an apology for its existence, as that sect could demonstrate and claim as its own. And yet, because all this is but part of our inestimable inheritance as Churchmen, we hardly think of it, even on popular grounds, as a conclusive reason for being what we are, and as furnishing an irresistible argument against those who oppose themselves.

Of course, we are Churchmen on higher grounds, and for independent

reasons ; yet it is a fact that the mind of our countrymen is too much perverted and prejudiced to appreciate those higher principles. We can hardly refer to them without wounding their feelings and exciting their antagonism ; but might we not safely and charitably direct their attention to our liturgic system, first of all, as *something which they ought to examine*, and then leave them to their own conclusions when once they have discovered that this inestimable possession is only to be found in all its completeness among those who have preserved all the other Apostolic institutions of the Gospel in their purity and integrity !—*Thoughts on the Services.*

NEW YEAR.

THERE are few persons, unless the utterly thoughtless, who, when standing on the threshold of a New Year, have not some good intentions with regard to the era of time opening before them. Very vague these intentions may be with some, while with others they may amount to an earnest determination to live in the future more in accordance with what their better nature acknowledges as the Right, than they have done in the past. But while good intentions are certainly to be encouraged as the first necessary steps towards amendment of life or good in any shape, yet, on the other hand, such intentions, if they have no practical result, are often worse than useless, for we are too prone to regard them as in themselves meritorious, and to flatter ourselves that God will thus credit them to our account. But surely, if we look back upon the record of our past years, and pass

in review, it may be, the long array of good intentions which have resulted in failure, we must feel profound humiliation. How often have we stood thus on the threshold of the New Year, and promised ourselves that in its course it should find us better, stronger, nobler than the last, more abounding in charity, more faithful in duties, less devoted to ourselves, more to the good of others.—Alas ! Did each year, at its close, leave us further on the road to Heaven ? or not a step advanced ? nay, rather had we not lost ground ?

It is well, indeed, that the New Year should bring with it high aims and fresh hopes, but let us not have failed to apply the lesson of the *closing* year ! Let us not shrink from reviewing our past weakness, the promises we have made to ourselves and to our God that have again and again been broken ; and, while renewing those promises once more, let it be with that deep humility, that distrust of self and prayerful trust in God, which will best ensure an advance towards the higher life, the life of a disciple and servant of the HOLY ONE.

CIRCUMCISION.

THE festival of the Circumcision is part of Christmas, and in considering it we shall not have occasion so much to speak of any peculiar doctrine connected with it, as to point out the *duty* which it teaches, and this not the less plainly from our Blessed Lord's own example. That duty is *obedience*. Christ took our nature upon Him—this is the general doctrine of the season. We who call ourselves by His

Name, bind ourselves to put on Christ—this is the general duty.

In putting on Christ, we bind ourselves to follow Him *implicitly*, whenever we can. It is not for us to say, *this* is a matter of importance, I see the use of it, and here I will do my best; but in *that*, as I do not see any use in it, I will please myself. To follow implicitly is to follow step by step: and want of faith is shown all the more plainly in the neglect of easy matters, because there can be no doubt of our being able to perform such things; and therefore, if, in these things, we do not follow the pattern of Christ, it is because we will not.

Now, apply this to those means of grace by which our individual Christian life is begun and sustained,—the Sacraments of Baptism and of the Holy Communion. These things, appointed by God, are indispensable to us in our earthly nature. We cannot follow our Saviour without His help. He has thought fit to convey this help through the Sacraments; and we are not trying our best unless we follow Him in this His first and easiest step—obedience to the ordinances of that religion to which we belong, as He, our Example, was obedient to the ordinances which then existed in His Church.

Faithful obedience does not mean obedience, because we understand a thing, and see the use of it; but it means obedience whether we see the use of the thing or not,—though we cannot see it. Was not this the lesson which our Lord taught us by His circumcision? What was circumcision to Him? He was obedient to the law for man, for our sakes, and to teach us the lesson of obedience to the ordinances

of the religion which He was about to establish.

True it is, that the outward ordinances of our religion are not themselves grace and salvation; but they are the means of grace, and the instruments of salvation. The soul is not cleansed by the water of Baptism; but the soul, by God's grace, is then and there cleansed of its sins, as the body is cleansed by water. The soul is not strengthened and refreshed by the bread and wine in the Eucharist; but the soul is then and there strengthened and refreshed by the Body and Blood of Christ, as our bodies are by the bread and wine. All this may not be clear to the understanding of those who stand aside, and reason; but it is all known to those who humbly obey the words of our Blessed Lord, and follow in His steps. Reason hesitates and loses the help of God: while faith obediently follows in the way of salvation which Christ has appointed, and inherits the blessing. "Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; grant us the true circumcision of the Spirit; that our hearts, and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. Amen.—Selected.

CONFIRMATION.

CONFIRMATION is an Apostolic Rite, founded on the practice of the Apostles, and descending by unbroken use, to our own day. The Apostles who went down to Samaria "laid hands" on those who had been baptized by the Deacon, Philip,

(Acts viii.) and St. Paul does the same to those disciples of John the Baptist, whom he baptized in the name of Christ. (Acts xix. 6.) In Heb. vi. 1, the "laying on of hands" is reckoned among the first principles of the doctrine of Christ. The practice of the early Church is sufficiently attested, among others, by Tertullian, who died A. D. 220:—"After baptism, then, the imposition of hands, with benediction, invoking and calling upon the Holy Spirit" (words which exactly describe our Confirmation Service), and by Cyprian, Bishop of Carthage, who, some years later, speaks of it as the office of the Bishops of the Church. In another passage, referring to the imposition of hands by the Apostles, in Acts viii., he writes, "The same custom is now observed in the Church, for those who are baptized, are presented to the governors of the Church, that by their prayer and the imposition of hands, they may receive the Holy Ghost and be perfected with the seal of the Lord."

Confirmation is not a sacrament in itself—it is simply the concluding act, the completion of Holy Baptism, postponed till the child is able to ratify, of its own free-will, the solemn promise and vow made at its baptism. In the case of adults, if the Bishop be present, confirmation follows immediately on the Baptism;—See rubric to Office of Baptism of those of Riper Years.

Confirmation is not "a joining the Church." The New Testament knows but one way of entering the Kingdom of God, and that is, "by water and the spirit" (John iii. 5), by "the washing of regeneration" (Titus iii. 5). In the Acts of the Apostles, we see this principle in practical operation from the first:

On the day of Pentecost, all that gladly received the words of St. Peter "were baptized." (Acts ii. 41.) Therefore, unless there are two kinds of baptism, and the baptism of infants be an idle ceremony without use or value, the baptized child is as much "in the Church," as much a member of the Body of Christ, as the oldest, gray-haired Saint. Do we not say, at every baptism, "we receive this child into the congregation of Christ's Flock," and return thanks to Almighty God that the little one "is regenerate and grafted into the Body of Christ's Church?" Confirmation is only the ordinance, most solemn and decisive, in which the child, come to years of discretion, knowing good and evil, understanding that he is by God's Grace a "member of Christ, a child of God, and an inheritor of the Kingdom of Heaven," openly acknowledges his Baptism, and assumes its obligations, praying for Divine grace to help him keep his vows and promises, and receiving, if sincere, that grace, through the solemn blessing of God's appointed minister.

Confirmation is *not* the binding heavy burdens upon one's shoulders, which a man could avoid by remaining unconfirmed. The solemn responsibilities of Christianity, like the stern responsibilities of citizenship and of life itself, are *born with a man*, are laid upon him, whether he will or will not, by the facts of his position in this world, and cannot be shirked, still less, annihilated by the easy method of ignoring or denying them. The Sacraments of the Church of Christ lay upon Christians no responsibilities, no duties toward God or man, which do not rest, already and equally upon the unbaptized and the unconfirmed.

They are intended to make the solemn work of human life, not more difficult, but easier, and to give us strength to do, like true, brave men, *all* the duties of our manhood. They are means of grace, aids, helps, mercifully given us by our loving Father in Heaven, through our Elder Brother, who knows our infirmities and pities our weakness, and therefore seeks to help us. Is there any man who is so strong in himself, and who finds it so easy to be and to do, what he knows he ought, that he can afford to reject the spiritual aid and strength thus offered?

Lastly, Confirmation, like the sacrament which it completes and ratifies, is not the end, but the beginning, of the Christian life; we set our faces in the right direction, and God's blessing is given us, but the road that leads to life, perhaps a long and difficult one, has still to be walked in patience, day by day, in the strength of that Holy Spirit Whose presence and aid was pledged to us then. In like manner Confirmation is not a profession of righteousness, but a confession of sinfulness. We go to it, or to the Holy Communion, not because we are "good enough," but because we are "*bad enough*"—bad enough to need sorely God's forgiveness; because, knowing our sins, we do long to be rid of them, and become better—to live more as children of God should live; and because we feel that we cannot do this, save by the help and grace of God's Spirit,—*therefore*, do we kneel at the chancel rail, and ask humbly for that gift of gifts, not doubting but that God will give it to us in all fulness, through that holy ordinance, which the Apostles of Christ instituted, and

His Church has practiced, from the first.—*Selected.*

THE TWO-FOLD ASPECTS OF THE CHURCH; CREEDS AND SACRAMENTS.

Look at the historical form which the religion of our Saviour has from the *first* taken in the thought of man. It has two sides, two aspects To sight, it is wrapped in swaddling clothes, and laid in a manger. To faith, it is revealed from heaven as being supernatural and Divine. What is the Bible? To sight, "it is a book that may be read like any other book;" it is a vast, a beautiful, but a human literature; it is human in its sympathy; human also in its imperfections. To faith, it is throughout inspired and unerring; it is the very voice of God speaking in human language to his listening children. What is the Church? To sight, a human polity: perhaps a mere creature and junction of the state; a department of the civil service; a "theological fiction" which is upheld by the law. Sometimes the Church is described as being after all a mere voluntary association. Sometimes she passes for scarcely more than a literary club; designed to comprehend the wildest varieties of divergent speculation. Sometimes men notice her as an auligne product of highly organized opinion, that may be expected in time to pass away. But to faith, the Church is a Divine Society; with a Divine organization; she is "the pillar and ground of the truth;" she is "the body of Christ;" she is "the fulness of Him that filleth all in all." What

is the Crucifixion? To sight it is a harrowing tragedy; it is the death of the most innocent of sufferers. It is at best a moral triumph, where it is seen to be something higher than a spectacle of mere bodily agony. To faith, it is the pouring forth of the atoning blood before the face of heaven; it is the oblation of a world redeeming sacrifice to the Eternal Father by his sinless Son. What are the Sacraments? To sight, here a drop of water, there a little bread and wine,—the honour paid to a holy memory,—a touch of poetry. To faith, the Sacramental signs are the instruments of a Heavenly gift; or the veils which but thinly shroud a heavenly and awful Presence. To faith, the Sacraments are the revealed points of contact between the Quickening Manhood of the Saviour and the race which He came to renew and to save. This contrast runs throughout revealed religion. Sight can see only the word, the symbol, the form, the material institution, the official representative of a human system. Faith detects, remembers, dwells on the spiritual effect, the thing really signified, the supernatural force, the heaven-sent authority.—*Canon Liddon, Anniversary Sermon.*

THOSE ACCESSIONS.

It must have been most gratifying to our readers to see so long and influential a list of converts to the Church as that which we published in our last issue.

Several of the persons named, it is well to know, had been among the leaders of the various sects, and, as they themselves have testified, only after deep research and

ample proof of the Church's position, were they led to sever the ties which had bound them, in some cases for very many years, to their former associations.

But while these important accessions are calculated to give great pleasure to those of us who attach more weight than others do to numbers, yet, on the other hand, we find a feeling, not confined to a few, that this may prove an injury, perhaps seriously affecting the future well-being of the Church.

"It is all very well," say they, "to feel thankful and perhaps a little proud that our principles are fast finding acceptance with so many of the best minds among the Dissenters around us, but we have to face the truth that an increasing proportion of our Clergy are thus becoming men trained other than in Church of England views and feelings,—those views which have ever been eminently conservative in their tendencies." "Let the Church see to it that she lose not this her proudest boast and chiefest safety."

How far there is cause for these apprehensions time alone can determine

We submit, however, that the very fact that many of these men have earnestly and anxiously studied the question, and have been drawn to the church by reason of this and other characteristics peculiar to her, as well as by her doctrinal teaching, and from honest conviction have entered her Ministry, is, in itself, a guarantee that they will not be the ones to surrender one iota of those principles, to become possessed of which they were induced to make so great a sacrifice.

The weakness of the Church in

the past has been, and unhappily in some quarters even now is, that this research has not been made by her children, and that too much has been passively accepted, and not enough held from conscientious principle, induced by personal examination and satisfactory evidence of its truth and orthodoxy.

When our people come to understand—as these converts now confess—that “heresy and schism” are sins against God, that “sects” and “parties” are an abomination unto Him, and that it does make a very large difference “what you believe” religiously, then, and only then, will there be the proper motive at work among Church people themselves, which will eventually result in that oneness and unity among those who profess the name of Christ, for which the Saviour Himself has taught us constantly to pray.

THE Bishop of Petersburg, before delivering the concluding portion of his charge at St. Martin's, Leicester, on Friday, remarked that in the Communion Service he adopted the Eastward position in prayer for consecration, whereas on the previous day of St. Martin's he stood at the North Side of the table. He did that in order to conform to the usage of each Church, and expressed his intention of continuing to do so with a view to securing unity, recent decisions declaring both positions equally legal. He also did it because he did not attach any doctrinal importance to either positions, and regretted that so much importance had been given to the point in their ritual controversies.

“BISHOP” GREGG M. D. AND D. D., OF THE “REFORMED EPISCOPAL” SOCIETY IN ENGLAND SECEDES AND FORMS A NEW SECT.

THOSE of our readers who have informed themselves about the progress of the “Reformed Episcopalian” in England have read of the vagaries of the “Primate of the R. E. C.,” as Dr. Gregg called himself. Well, the “Primate,” not being able apparently to have his own way in the new sect, seceded, shovel hat, gaiters and all, and proposes to start a NEW SOCIETY. This letter will explain itself:

“To the Editor of the Rock :

“SIR.—It is right you should know officially that Bishop Gregg has severed his connection with the Reformed Episcopal Church, deeming it wiser, for reasons of his own, to form a separate sect. He has therefore no authority to use our name, nor to advertise himself as “Primate”—a term introduced at his instigation, and which will now probably be gladly altered by his brethren to the more modest one of presiding bishop. The Standing Committee and General Synod of the R. E. C. remains as before, with the exception of Bishop Gregg's retirement, none of the officials having joined the movement.—I am, &c.,

ALFRED S. RICHARDSON,
Sec. to the General Synod, R. E. C.”

But Dr. Gregg had previously taken the precaution to copyright the *new Prayer Book*, and the name “Reformed Episcopal Church in the United Kingdom,” as this advertisement in the same number of the *Rock* will show :—

REFORMED EPISCOPAL CHURCH IN THE UNITED KINGDOM.—Notice is hereby Given, that the BOOK OF COMMON PRAYER, together with the Constitution, Canons, and Appendix of the Reformed Episcopal Church in the United Kingdom of Great Britain and Ireland, with the Name and Title thereof,

have been duly REGISTERED, entered, and enrolled, by Thomas Huband Gregg, D. D., and M D, the Primate of the said Church, according to the provisions of the Act 5 and 6, Victoria, cap 45. and all other Acts of Parliament protecting the rights and copyright thereof.

Whereupon "Bishop" Sugden formerly of the "Free Church," has something to say to Dr. Gregg in an advertisement:—

"REFORMED EPISCOPAL CHURCH.—COMMUNICATIONS relating to this Church should hereafter be ADDRESSED to the Right Rev. Bishop Sugden, Teddington; the Rev. Alfred S. Richardson, Malvern; or the Rev. Phillip Norton, Littlehampton, Sussex, N. R.—The new scheme, recently set forth by Bishop Gregg, of Southend, has no sanction from the Reformed Episcopal Church, as now existing in the United States, Canada, Bermuda, and Great Britain."

This looks as if the Lawyers would have something to do before long. At present there are three candidates in the field. "The Primate's Church." "The Free Church" and "Mr. Sugden's Church." And this is the haven of rest to which Churchmen were invited. May we all learn a lesson from such spectacles as this, and hold our principles firmly, but in a loving and charitable spirit, cultivating the grace of humility—and from the sin of Schism, which inevitably tends to many evils spiritually, may the good Lord deliver us.

A SHORT BAPTIST SERMON.

AND Abraham circumcised his son Isaac being eight days old—Gen. xxi: 4.

Circumcision was the ancient mode, divinely appointed, whereby persons were admitted into the church of God. Upon this point there can be no doubt in the mind

of any intelligent reader of the scriptures. All must admit the fact.

Hence, (but now we speak as a Baptist divine, and are looking at things through Baptist spectacles) we are forced to conclude that Abraham was guilty of a great crime when he administered the sacrament of circumcision to that little eight day old baby Isaac. His conduct—to our Baptist mind—was monstrous, wicked and absurd. His sacrilegious course—in our Baptist opinion—will be punished of God and work incalculable harm to the babe himself. And all this we (that is, we who are versed in Baptist logic,) can prove by the most unanswerable arguments.

In the first place, circumcision is described (Rom. 4, 11) as a sign, "a seal of the righteousness of the faith which he had, being uncircumcised." Faith, as you will thus perceive, is a condition precedent to circumcision. But then this eight day old babe could not exercise faith. Therefore he ought not to have been circumcised. It was very wrong in Abraham. He went directly against the teachings of scriptures which demand faith first, and circumcision afterwards.

But again, what good could it do little Isaac? The babe was only eight days old. He had no intelligent appreciation of the rite. He did not understand the sacramental service through which he was passing. He cried and whimpered, and was tortured, all the while conscious alone of the pain which he was suffering. Could anything be more irrational, absurd and ridiculous? It could do the unconscious recipient no good. It was an unmeaning service wrought upon

a little babe whose undeveloped faculties could not even surmise its character. Surely Abraham made a great mistake in indulging in so great an absurdity.

Yet once more. It would have been so much better if Abraham had waited, and allowed little Isaac to grow up, and then to decide the matter for himself. Very true; we feel constrained to decide for our children in less important matters; selecting their school, directing their education, guarding their legal rights, etc., etc. But in the great concerns of the soul, and its relations to God, the policy of non-interference and non-intervention should be rigidly observed. Whatever the blasphemies of Bob Ingersoll in other respects, he is, to a certain extent, right when he declaims against those who presume upon the helplessness of children to train them in the doctrines of the Christian religion.

* * * * *

The remainder of the above Baptist sermon is lost. We regret it. Its frankness is refreshing. Its logic is powerful. Still we old-fashioned Church people must be excused, if, rising above human logic, we cling to the great facts of Scripture. For after all it is written—"And Abraham circumcised his son Isaac, being eight days old, AS GOD HAD COMMANDED HIM."—*Church News.*

BISHOP POTTER, OF NEW YORK, AND ST. PAUL'S CATHEDRAL.

I CANNOT pass to the closing Service of the Conference without a word about the Cathedral Church of London. I had the great plea-

sure of being often at its Services, as well on Sundays as on ordinary days. A fair type of the religious revival of Cathedrals, and of the English Church itself, it is the finest and fullest evidence of these things that I have seen. The Chapter itself is a remarkable combination of very remarkable men; each distinguished in his own separate and particular way, and each bringing powers of rare value, and a rare assimilative capacity to make up a sum of spiritual, intellectual, and administrative energy nowhere to be surpassed! Church, Gregory, Claughton, Liddon, and Lightfoot! What an array of names. And the seven years' work of this body under the direction of Dean Church, improving the Cathedral, and greatly increasing the number of Services; dignifying them with that exquisite simplicity of reverence which is so English and so Churchly, as distinguished from Roman tawdriness, and the baldness of the conventicle; the preaching services constantly crowding the space under the vast dome, the choir school-work, and the new buildings; the restoration of the Crypt; the musical services under Dr. Stainer. All these make the GREAT CATHEDRAL OF THE GREAT CITY OF THE GREAT NATION OF THE WORLD JUST WHAT ONE WOULD LONG TO HAVE IT! "I should not like to have been called to a great gathering of my brethren to get new inspiration in my ecclesiastical life," one of our Bishops said to me one day—"to Rome, where literature, art and enterprise, and all that makes a people great, exist only as they have survived the past. But it is good to come to the old source and centre of

our Church's existence for refreshment and for strength, and to find it held in everything that makes a nation's life in the very hey-day of its power and glory!"

ETERNITY.

"ETERNITY has no gray hairs! The flowers fade, the heart withers, man grows old and dies, the world lies down in the sepulchre of ages, but time writes no wrinkle on the brow of Eternity. Eternity! Stupendous thought! The ever-present, unborn, undecaying and undying—the endless chain, compassing the life of God—the golden thread, entwining the destinies of the universe, Earth has its beauties, but time shrouds them for the grave; its honors, they are but as the gilded sepulchres; its possessions, they are but toys of changing fortune; its pleasures, they are but bursting bubbles. Not so in the untried bourne. In the dwelling of the Almighty can come no footstep of decay. Its day will know no darkening—eternal splendours forbid the approach of night. Its fountains will never fail; they are fresh from the eternal throne. Its glory will never wane, for there is the ever-present God. Its harmonies will never cease; exhaustless love supplies the song.—*Selected.*

THERE are two questions, the one propounded in moments of dejection by the *givers*, the other by the workers in behalf of *missions*. The first are led to inquire, when pressed anew, Must the drain be perpetual? Must we continually give? The laborers on the other hand, working in far-off fields, in their turn, ask, if all the precious years

of their lives must be spent at the outposts. The reply is, that to build up even in this day a true branch of that church founded upon the crucifixion, and nourished by the gifts of those who sold lands and houses, and laid the money at the Apostles' feet, requires faithful, cheerful, continued giving on the one hand of lives, upon the other of treasures; these must be offered freely if we are to succeed; but offered to God in spirit and truth, they are never offered in vain.—*Bishop Elliot.*

WE are sorry that we cannot publish "Ben's" communication.—Unfortunately we have no room for correspondence. Soon, however, we hope to issue a weekly paper, and shall then be only too glad to open our columns to "Ben," or any other person who may have anything to say in the interests of the Church and Truth.

CATECHISM ON EPISCOPACY, OR THE CONSTITUTION OF THE CHURCH.

1. Mention some of the marks of a Society or organized body!

A. It has a Founder—form of admission—badge of membership—peculiar duties—peculiar privileges—appointed officers.

2. Who is the Founder of the Christian Society?

A. Our Lord Jesus Christ.

3. The rite of Admission?

A. Baptism

The badge of Membership?

A. The Lord's Supper.

4. The peculiar duties?

A. Repentance, Faith, Obedience.

5. Peculiar privileges?

A. Forgiveness of past sins, present grace—future glory.

6. What officers did Christ appoint?

A. Apostles.

7. What authority had he?

A. "As My Father hath sent me, even so send I you.

8. How long did he promise to be with them?

A. With them and their successors all days until the end of the world.

9. What is the difference between the Clergymen and Laity?

A. The Clergy are the Church officers; the Laity or lay brethren form the body of brethren.

10. What orders of clergy did the Apostles institute?

A. Deacons and Presbyters, or Bishops.

11. Which order was first instituted?

A. Deacon. (Acts vi: 1.)

12. What is the meaning "Deacons?"

A. Minister.

12. What was the chief duty of the Deacons?

A. To take care of the funds for the poor.

14. What other duties did they sometimes perform?

A. They preached and baptized.

15. Give an example?

A. Acts viii: 12.

16. What order was next introduced?

A. Presbyters, called also bishops in the N. T.

17. What do these terms mean?

A. "Presbyter" means an elderly person, now commonly contracted into "Priest," "Bishop" means an 'overseer.'

18. Whom did the Presbyters superintend?

A. The Deacons and Laity.— They also preached and administered the Sacraments.

(To be Concluded.)

THE PREACHER AND HIS CRITICS.

WE wish in this article to raise our voice against what is, we fear a too common practice, and one which in its results must prove disastrous to true religion. We refer to the habit of criticising the sermon, and that in a spirit of depreciation, amounting perhaps in some cases to ridicule.

This practice is fatal to the reception of any good impressions which would otherwise be received by attending God's House; nay, rather it were better for us, if we display such a spirit, that we entered not at all the Sanctuary for not only does the sermon go for naught, but alas, such a frame of mind plainly proves that the Intercessions and Prayers have been lost upon us and forgotten.

And this evil is not only widespread, but it is most insidious, requiring great watchfulness and special prayer to guard against its encroachments. It is the besetting sin of many constant Church-goers, and is not confined to the thoughtless and frivolous alone, but may often be found in the men and women of sound and mature minds; and we have known it prominently displayed in those who have had the care of the young.

Now what is the natural fruit of such a spirit and practice? Clearly this: our minds being on the *qui vive* for anything in the discourse which may afford us food for adverse criticism, gradually lose sight

of all else, and we heed not the solid argument, the warm appeal, the earnest exhortation, but have instead indelibly fixed upon our memories some unlucky slip of the preacher, with which we amuse ourselves, our families and friends, so soon as the service is over, or we return to our homes.

This state of things follows from the neglect, on our part, to prepare ourselves before entering upon our public devotions. If we asked on our knees for God's Spirit to be with us, to direct and rule our hearts, and to make us feel that the place we are in is holy ground, that "this is none other than the House of God, and the Gate of Heaven"; and after service, if we fell upon our knees again, and asked God's blessing upon "the words which we have heard with our ears," praying that "through His grace they may be so grafted inwardly in our hearts, that they bring forth in us the fruit of good living, to the honor and praise of His Holy Name," then would we be made "wise unto salvation," by the preaching of the Word "through faith in Jesus Christ," and would joyfully recognize, with regard to the preacher and his theme, that "this Treasure is in *earthen* vessels, that the excellency of the power may be of God."

BISHOP CLARKSON ON THE LAMBETH CONFERENCE.

The following is an extract from Bishop Clarkson's address on "The Lambeth Conference," delivered in St. James' Church, Chicago, on the Twenty-first Sunday after Trinity, 1878:—

"Immediately after the adjournment of the Lambeth Conference,

on the 31st of July, the Bishop of Manchester invited to Farnham Castle, his princely home, above one hundred and fifty bishops, clergy, and laity, who were particularly interested in the affairs of the old Catholics of Europe.

"There we met Bishop Herzog, the Old Catholic Bishop of Switzerland, Father Hyacinthe, the eloquent and preacher of Paris and heard from their own lips detailed and graphic statements of the condition, progress and promise of this important religious movement.

"We were both gratified and surprised to learn from Bishop Herzog that, in his own jurisdiction alone, there were 85 priests and 90,000 members of the Old Catholic party, and that this movement from Rome to the truth was rapidly increasing.

"Father Hyacinthe also made an able and impressive speech. It was chiefly a plea to the Bishops present to confer the Episcopate upon the Reformed Romanists of France, and thus establish a Church in that country around which the floating elements of Protestantism might gather and consolidate. He assured us that there were a large number of priests and a much greater one of laymen in France anxiously waiting for such a complete and historic ecclesiastical system; and that, if it were once perfected and set up, many now perplexed and bewildered souls would find rest and refuge in its shelter

"Among the English Bishops there seems to be a disposition to wait, and to use every effort to promote reform within the existing national churches of Europe under the dominion of the Papacy rather than to establish true Catholic organizations like those now found in Switzerland and Germany.

"But the American Bishops, notably the Bishops of Delaware and Western New York, forcibly urged that Rome was past reforming; and, that the truth could only prevail by the creation of reformed churches all through Europe. wherever there was material sufficient to justify the sending of a Bishop, or the organization of a Communion.

'No one who heard the brilliant speech of Bishop Coxe on that day will ever forget it. We heard no speech in England during the sessions of the Conference, from any Bishop. that was to be compared with it. It is rarely that such an audience as that one of Farnham Castle on that day is ever collected together in a single room; and it is rarely that any speech ever makes such an impression as that one upon any audience. Bishop Coxe is always eloquent and brilliant when he chooses to be. but Bishop Coxe in such a presence, and on such a theme as this. 'Rome Is Past Reform,' was even more than himself. We heard an English gentleman say, "I have listened to the best debates in the English Parliament during the present generation. but I never heard any thing to equal that." Of course it made me proud to hear a brother Bishop that I loved so much, so highly praised. Father Hyacinthe turned to his wife, who was seated by his side, several times during the delivery of this speech, and said to her, "That is magnificent;" "that is wonderful." Lord Plunket, who occupied a chair very near to us, and who had himself made a very interesting address on the subject in the early part of the day, expressed his admiration of the speech in the highest terms.

"All parties, especially those who were in a position to know the exact religious condition of Europe, were unanimous in the assertion that the disaffection in the Roman Church, arising from the recent decree of the personal infallibility of the Pope, was very extended, and was constantly increasing. And the opinion is largely prevalent among the most intelligent observers of Continental religion, that a revolution and a disintegration are threatening the Papacy as remarkable as those of the sixteenth century.

"The Lambeth Conference, among its advisory measures recommended that a commission be constituted consisting of the Archbishops of England and Ireland, the Primate of Scotland, the Bishop of London, the Presiding Bishop of the American Church, and the American Bishop in charge of the American churches in Europe, who should always stand ready to confer and advise with such bodies as the Old Catholics of Europe who desire to free themselves from the dominion of Rome, and were anxious not to cut themselves off from connection with historic and Apostolic Christianity. We cannot but hope that the existence of such a wise and learned commission will be of some practical comfort and benefit to the hundreds and thousands throughout Europe, who are now studying the problem as to how they may remain Catholics without continuing to be Romanists."

Pere Hyacinthe, on behalf of a large number of French Priests and Laymen, has since made application to the Archbishop of Canterbury for Episcopal oversight and guidance in the movement which is now

going on in France to throw off the Papal and Romish rule and errors, and to return to the independency and purity of the old Gallican Church.

There seems to be solid grounds for the belief that a real and important awakening is now about commencing in France, which, with the blessing of God, will result, let us hope, in the reformation, after the manner of our own Church, of that once powerful branch of the Church of Christ.

In many exchanges we have seen the following item, which we suppose to be true: "Bishop Wilmer states that during his episcopate he has received more than 400 Romanists into the communion of the church." We might add two statements. Mr. Gladstone, in a recent review article, states that the proportionate number of Roman Catholics in Great Britain has, during the last generation, diminished. Murray, in his so-called "History of the Catholic Church in the United States," has figured out that the number of Roman Catholics in the United States ought to be over twenty-eight millions instead of a little over six millions.

WE have received the first number of *The Church Porch*, a new "Monthly," edited by the Rev. Geo. H. Hunt, of Tuscaloosa, Ala., U. S. A. Admirably gotten up in every way, and full of sound and valuable reading, the new Magazine is worthy of the highest encomiums. We congratulate our brother upon the general appearance and solid contents of No. 1, and can only hope the undertaking may be a success, as, if continued, it must prove a blessing to the Church.

It is reported that in Berlin, with a population of over a million, only about thirty-five thousand persons regularly attend public worship, and that twenty thousand burials take place every year without any religious service.

IN the Diocese of Moosonee every single Indian and tribe has been Christianized save only one Esquimaux tribe, and they are being gathered in.

GOOD manners, as has been pitifully said, are only the absence of selfishness. They are the doing to others as we would wish to be done unto. A thoughtfulness for the comfort of those about us, a pleasant smile, a kind word—these are the ingredients of which good manners are chiefly composed.

BISHOP MACHRAY. — Foremost amongst the greatest living Missionary Bishops stands Robert Machray, Metropolitan and Bishop of Rupert's Land; a man now 46 years of age. He is a man of splendid attainments, tremendous zeal as a Missionary and a very distinguished pulpit orator. He was educated at the University of Aberdeen in Scotland, where he graduated M. A., in 1851, and afterwards at Sydney College, Cambridge where he graduated B. A., in 1855, with mathematical honours. He took his M. A., and D. D., in course. He was elected a Fellow of his college in 1855, Dean of the same in 1858, University examiner in 1860, and Ramsden University preacher in 1866. He was afterwards vicar of Modingly, near Cambridge for some years previous to his elevation

to the Episcopate. What he has done in the wilds of Manitoba since he went out there as Bishop, all the church knows.

ACCESSIONS.—We give this month further accessions to the Church within the past few weeks;

Since the Bishop of Iowa's return from England, he has received the application of a Methodist and a Congregationalist Minister, for orders in the church.

Mr. George Rodgers, lately a licentiate of the Methodist body in Kentucky, has applied for orders.

Mr. Frederic Palmer, late a Congregational Minister, has been ordained Deacon by the Bishop of Massachusetts.

Church Bells understands that Mr. W. S. Knapton, late minister of the Unitarian chapel, Bradford, York, who has recently left that denomination, is about to be ordained to the curacy of Bradford parish church under Bishop Ryan, and that his *Si quis* was read out last Sunday.

Mr. J. M. C. Fulton, formerly a Methodist Minister, has been ordained Deacon by the Bishop of Vermont.

At a meeting of the standing Committee of the Diocese of Nebraska, held on the 7th inst., Mr. Joshua V. Himes, a minister of long standing in the denomination of *Second Adventists*, was admitted as a Postulant of the Church, and is preparing for Holy Orders.

DEAN BOND, of Montreal, has been elected Bishop of that diocese, in succession to Bishop Oxenden.

It is not the fact that a man has riches that keeps him from the kingdom of Heaven, but the fact that riches *have* him.

MRS. TAIT, wife of the Archbishop of Canterbury, is dead.

Children's Corner.

"WAWANOSH HOME."

DEAR CHILDREN,—

It is always pleasant to hear of good deeds, and I know you will all rejoice to know that a lady in England has given £250 sterling to the building fund of the Wawanosh Home. How glad Mr. Wilson must be! In the Spring he will be able to finish the Home, and will no longer be obliged to say to his friends, the Indians, who are anxious to send their children to be taught, "you must take the girls home again, we have no room for you," for the "Home" will be large enough to receive many more girls within its walls. The lady, too, must feel very thankful to be able to help on this good work. We may always feel quite sure, dear children, that if a work is of God, He will never allow it to fail. We have often worshipped in a beautiful church where the work at one time came to a stand still for want of money; there seemed no prospect of going on with the building for some time. But God knew the need, and faithful prayers were answered. Most unexpectedly an offering of £1,000 was sent, without any name, only the initials F. S. M., and on the chan-

cel arch, where the work was again begun, those letters are cut as a memorial of the faithful servant who gave to God's honour and glory.

Let us, dear children, do our very best this year to strengthen Mr. Wilson's hands, both by our prayers and our offerings. May this indeed be a happy New Year to you as well as to the Indian children in whom we are all interested.

"WAWANOSH HOME."

CONTRIBUTIONS FOR JANUARY, 1879

Miss Jane Carruthers,	\$1.00
Little Boys' Class, Christ Church Sunday School, Amherst, N. S. : George Townshend, 10c. ; Douglas Carritt, 5c. ; Ora Lane, 5c. ; Chas. Purdy, 5c. ; Henry Warmusade, 5c. ; Freddie Hay, 5c. ; Teacher, 20c.	.55
Cathedral Sunday School, Fredericton,	5.00
Parish Church Sunday School, Fredericton,	5.00
Collection at Parish Church, Fredericton,	5.25
St. George's Sunday School, Carleton, St. John,	5.00
Church of the Good Shepherd Sunday School, Fairville,	5.00
"For Mother," St. John,	10.00

Contributions for month, \$36.80

Total receipts to January 1st, 1879, \$790.43

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SUBSCRIPTIONS FOR DECEMBER.

Rev. J. A. KAULBACH, Truro, N. S., .30; Mr. Nelson Burgess, Old Barona, Col. Co., .30; Wm. Keyes, Esq., Caledonia, Ont., \$12; Mrs. Rufus Purdy, Sackville, N. B., 60; Rev. E. A. W. King, Riviere du Loup, P. Q., .50; Mr. Joseph Unsworth, do., .30; Mr. John Walker, do., .30; Mrs. E. Croshaw, do., .30; Mrs. George Kittson, do., .30; Miss M. Bawn, Sydney, O. B., .30; A. H. Bourinot, Esq., do., .30; Mrs. Charles Clark, do., .30; Mrs. W. Hill, do., .80; Miss Leonard, do., .30; Rev. D. Smith, do., .60; Mr. A. P. Logan, do., .80; Mr. C. Dillon, do., .30; Mrs. Challoner, do., .60; Mrs. T. C. Hill, do., .60; C. Paas, Esq., do., .60; Rev. G. G. Roberts, Fredericton, N. B., .69; Rev. R. Mathers, St. John, N. B., \$4.50; Mrs. W. F. Parker, Truro, N. S., .30; Rev. A. Osborne, Charlottetown, P. E. I., .30; Rev. T. B. Keagh, do., .30; Miss Holroyd, Wyther Grange, Milton, do., .50; Miss Sophia Benson, Chatham, N. B., .30; Miss Parker, do., .30; Miss Cordelia Smith,

Shediac, N. B., .30; Mrs. Ambrose Hubbard, Sunbury Co., N. B., .30; Mrs. W. W. Street, St. John, N. B., .30; Rev. A. C. Macdonald, Antigonish, \$1; Mrs. H. M. Gardon, Upper Woodstock, N. B., .30; Mr. Wm. Burgess, Nerepis Station, N. B., .30; F. O. L. Patch, Esq., Liverpool, N. S., .30; Miss G. Morehouse, Fredericton, N. B., .30; Mrs. Wooley, Truro, N. S., .30; Miss Ross, do., .30; Mrs. Fumigall, do., .30.

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CALENDAR.

January : —Second Sunday after Christmas:

Isai. xliii. Matt. iv. to v. 23. | Isai. xliiii ; or xliv. Acts iii.

January 12th—First Sunday after Epiphany.

Isai. li. Matt. vii. 7. | Isai. lii. 13 & liii. ; or liv. Acts vii. 35—viii. 5.

January 19th—Second Sunday after Epiphany.

Isai. lv. Matt. xi. | Isai. lvii. ; or lxi. Acts xi.

January 26th—Third Sunday after Epiphany.

Isai. lxii. Matt. xiv. 13. | Isai. lxxv. ; or lxxvi. Acts xv. 30—xvi. 16.

We offer our sincere and hearty thanks to those who came forward and gave their time and labor to decorating the Church this year. We are glad to find that their labors are so generally appreciated. We have, as yet, heard but one opinion, and that is, that "the Church never looked prettier." But while we thus offer our congratulations to those who worked so hard to accomplish such good results, we cannot refrain from expressing our very decided opinion as to the smallness of the number of workers. We think it a shame that the *work* should be left to just a few, while the many are quite ready to enjoy all the *praise* its effect calls forth. However such is the way of the world ; and apparently of the Church too.

With respect to the Christmas services we must say that the attendance at the morning service was not quite up to our expectation, while that at the Holy Communion was considerably below it. *Perhaps* we expect too much. But we believe we look for no more than is looked for by our Master, who, *we think*, deserves more than He receives at the hands of His professed followers.

On Monday, 20th inst., there will be a "Social" of the congregation of Holy Trinity in the Division Room, Temperance Hall, at 8 P. M. When we hope to see every adult member, who can possibly get away from home, present.

Received from Rev. W. J. Ancient the sum of \$3.25, on behalf of Trinit. Church, Thanksgiving-day, Dec. 4th, 1878.

December 6th.

E. PICKFORD,
Secy. P. O. Home.

COLLECTIONS.

Offertory.—Dec. 1st, \$10.68 ; do. 8th, \$8.24 ; do. 15th, \$7.48 ; do. 22nd, \$3.19 ; do. 29th, \$7.29 ; Xmas Day, \$11.03 = \$48.61.

Mite Society.—Nov., District No. 3, \$4.00 ; do. No. 4, \$2.15 = \$6.30.

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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