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CHURCH  
OF THE  
HOLY TRINITY.

JACOB STREET,

HALIFAX, N. S.

PUBLISHED MONTHLY.

THY WORD IS A LAMP UNTO MY FEET,



AND A LIGHT UNTO MY PATH.

"Hold fast the form of Sound Words."

## CALENDAR.

### *July 13th—Fifth Sunday after Trinity.*

1 Sam. xv. to v. 24. Acts xvii. 16 | 1 Sam. xvi.; or xvii. Matt. vi. to v. 19.

### *July 20th—Sixth Sunday after Trinity.*

2 Sam. i. Acts xxi. 17-37 | 2 Sam. xii. to v. 24; or xviii. Matt. x. to v. 24.

### *July 27th—Seventh Sunday after Trinity.*

1 Chron. xxi. Acts xxvi. | 1 Chron. xxii.; or xxviii to v. 21. Matt. xiii. 53,—  
[xiv. 13.]

### *August 3rd—Eighth Sunday after Trinity.*

1 Chron. xxix. 9—29. Rom. iii. | 2 Chron. i.; or 1 Kings iii. Matt xviii. to v. 21.

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THE annual pic-nic in connection with the Sunday-School will be held (D. V.) on Monday, 28th inst., at Woolnough's grounds, McNab's Island. The Steamer *May Queen* will leave Connor's Wharf, foot of Bell's Lane at 10.30 A. M., and 1.30 P. M. And will return in the evening, leaving the Island at 6 and 7. Tickets may be had from any of the officers and teachers of the Sunday School, or at the Boat.

Donations, either in money or kind will be thankfully received by members of the Committee; and we trust that our friends will be as liberal this year as they have been in the past. We are anxious to see the pic-nic this year do something more than pay for itself, as the library is in great need of books and we have at present no means of supplying them. But if the members of Holy Trinity will make a point of patronizing their own Sunday School, and also of inducing as many of their friends as possible to do the same, we shall doubtless find ourselves with sufficient funds in hand to thoroughly replenish it.

The steamer is well fitted for pleasure parties, and will, we think, give general satisfaction.

The tickets are—for Adults 25 cents each; for children 12 cents each.

# Church Work.

We speak concerning Christ and the Church.

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A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

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Vol. IV.

JULY, 1879.

No. 5.

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JOHN D. H. BROWNE, } LOCK DRAWER 29 HALIFAX, N.S., } EDITORS.  
EDWYN S. W. PENTREATH, } MONCTON, N. B. }

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"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.*

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## SUNDAYS AFTER TRINITY.

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WE have entered upon the succession of Sundays after Trinity—so long in prospective—so short to look back upon—when Advent, if we are spared to see it, shall once more usher in the Church's year.

Although not commemorative of any special solemn season or prominent event in the Life of our Lord, yet each of these Sundays after Trinity is full of blessed teaching, which the Church has provided for her children. From week to week she guides us on—f we will but follow her guidance—ever holding up before us our Redeemer's Cross, and speaking of the great love wherewith He loved us, ever putting upon our lips words of penitence and prayer and praise, which, by God's grace, will be from the heart also. Shall we not value more and more the aid and comfort of our Spiritual Mother realizing, as the seasons pass, how vain and fleeting is our earthly existence, and how, hour by hour, we are most surely drawing to its close?

These Summer Sundays, so beautiful in their mere earthly beauty of sunshine and flowers, when the earth seems decked to celebrate the Day of the Lord, should draw our thoughts ever upward to that life of perfect beauty, and joy, and holiness, that land where they need no light of the sun, for the Lord God is the light thereof. And when the Autumn comes with its great lesson of the decay of all earthly things, and Advent, the solemn time of preparation, speaks of that Great Day when the elements shall melt with fervent heat, and the Heavens be rolled together like a scroll, we shall be looking forward with awe, but also with rejoicing, to our Master's Coming, and to the new Heaven and new Earth, wherein dwelleth Righteousness.

God has given us this season of beauty to enjoy, but to enjoy as His Gift, not to turn the bright and holy Day of Rest and Peace into a day of mere earthly enjoyment, as it is to be feared some do, but rather to see and feel in it a glimpse of Heaven itself, though now we see but through a glass darkly, and *then* face to face.

## GROWTH OF THE ENGLISH COLONIAL CHURCH.

### THE CHURCH IN THE WEST INDIES.

WE pass this month from New Zealand to the West Indies, and give a few facts respecting the growth of the Church in that portion of the Vineyard. In the S. P. G. Report of 1704, help is recorded as sent to the Islands of Jamaica, Antigua, and Monserat. In 1710, General Codrington, a native of Barbadoes, Fellow of All Souls College, Oxford, and Governor of the Leeward Islands, bequeathed to the S. P. G. estates in the West Indies, with 300 negroes for the foundation of a College, "Codrington College" has grown under many difficulties, until it now provides an income for a Principal Tutor, Chaplain, Medical Lectures, 11 Exhibitions, and for the training of Catechists. More than half of the Clergy in Barbadoes have been educated at the College, and coloured Missionaries have been sent to West Africa. In 1836, the money received for the compensation for the slaves was invested for the College. In 1873, the Bahama Islands received a clergyman from the S. P. G. The Legislatures largely helped in providing funds for Church Work. In 1824, the Imperial Government established the Bishoprics of Jamaica and Barbadoes. Antigua and Guiana were founded in 1842. In 1868, the Imperial authorities forced disendowment in the Legislatures, except Barbadoes. This has produced much suffering, but will undoubtedly lead to the future benefit and consolidation of the Church. In 1873, the first meeting of the

Bishops of the West Indian Church was held at Demerara, which resulted in united action; and before long, there will be an Ecclesiastical Province in the West Indian Dioceses. At present, there are the following Dioceses organized:—Jamaica, Antigua, Barbadoes, Trinidad, Nassau, and Guiana. Hayti is under the fostering care of the American Church. The Bishop of the Falkland Islands has jurisdiction in South America.

*Jamaica.*—This includes the Island of Jamaica and British Honduras. Number of clergy in 1877, 77.

*Antigua.*—This diocese comprises the Leeward Islands, viz.: Antigua, St. Christopher, Nevis, Montserrat, Virgin Islands, and Dominica, with their dependent islets. Population, 133,650. Church members, 37,050. Clergy, 28.

*Barbadoes.*—The Island was divided into parishes in 1629. This Diocese includes Barbadoes, Grenada, St. Vincent, Tobago, and St. Lucia. Clergy, 76. Communicants, about 17,000. Church members, about 200,000. Codrington College had in 1878, 16 students. The Bishop is Dr. Mitchinson, (1873.)

*Trinidad* was founded in 1872. The whole population is 120,000, of whom over 20,000 are Hindoos and Chinese. Since the Act of Disendowment, the See has been partially endowed. There were in 1877, 13 clergy and 8 catechists, and about 30,000 Church members, most of whom in the rural parishes are negro labourers. There is now a Chinese clergyman ministering to his countrymen. In December, 1878, Bishop Rawle's register of Baptisms in the Cathedral town of

Port of Spain showed, for that month, the Baptisms of 13 adult Chinese, 39 adult Hindoos, and 14 children. "More," he says, "are coming every week."

*Nassau.*—This Diocese, founded in 1861, includes the Bahamas, Turk's and Caicos Islands. There are 18 parishes, 79 stations, 56 churches, 6 parsonages, and but 17 clergy, with 12,000 professing Church people, out of a population of 43,876. Bishop Roberts arrived in November, 1878. The late Bishop termed Nassau the "poorest Diocese in the world." An effort is now being made to endow the See.

*British Guiana.*—The Diocese was founded in 1842, and includes Demerara, Essequibo, and Berbice. Population, 230,000. Church members, 90,000. Clergy, 34. There are many thousands of Hindoos, Chinese, and Indian aborigines. There is an extraordinary religious movement going on among the Coolies at present, and 12 missionaries are imperatively needed.

*Falkland Islands.*—Dr. Stirling was consecrated first Bishop in 1869. The population is 811, and the chaplaincies in South America were placed under his charge.

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### REGENERATION, OR "NEW BIRTH."

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ANCIENT writers invariably used the phrase, as St. Paul does (Tit. iii. 5), for *admission into the Church by baptism*. Our natural birth admits us into Adam's family. Baptism, like a new birth, admits us into God's family. Some modern writers have identified "regeneration" with 'conversion,' which

has led to confusion of thought and needless controversy. In the Prayer Book the two ideas of conversion and regeneration are kept carefully distinct, "regeneration" meaning simply admission to the Church by Baptism, "conversion" the turning to God of those who have never known Him, or have fallen into forgetfulness of Him. In the case of *adult* baptism, conversion may and ought to *accompany* regeneration.—*Norris*.

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GIVING is worship. Every one should give, whether rich or poor. The cent of the straitened is as much needed for worship as the dollar of the richer. The poor man should no more omit giving because of his poverty, than an illiterate man should omit praying because of his grammar. No Christian has a right to except this from his worship.

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### "IN ALL TIME OF OUR TRIBULATION."

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OUR beloved Church has well evidenced her individual care and sympathy for her children in the provision made in the Prayer Book for their varying necessities. No class is forgotten; no state of mind overlooked. The rich and the poor, the young and the old, the pastor and the congregation, the family, the prisoner, the sick and the dying—all have their place in her memory, and their part in her services. It is this underlying sympathy that makes the Prayer Book so dear to all. Like the Bible, because made up so largely of Bible words, and filled with the Bible spirit, it has always its word in common for all who turn to it. Never

is this more felt than in the house of sorrow. "In all time of our tribulation," we hear the Church pleading for us, and our failing strength is renewed by the great voice of prayer that day by day is raised to God for "all those who are anyways afflicted or distressed in mind, body, or estate." How tender the words are: "That it may please Thee to comfort and relieve them according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions." And then the special prayers for times of sickness and adversity, how minute in their several petitions, how vivid in their setting forth of the peculiar needs of the afflicted!

We do not appreciate the wisdom and knowledge shown in these simple prayers till we have suffered ourselves. We may have even wondered why the Church prayed for all sufferers that "they may have *patience* under their sufferings." Would not comfort be more needed? But when our own trial-hour comes, we feel the wonderful knowledge of our need that is shown in those prayers. It is not so much comfort that we crave then, though glad to receive it, but patience we must have, or we cannot go on our weary way an hour. Such is the testimony of a life-long sufferer—one who found in the Prayer Book a depth of comfort never known in days of prosperity. In *all* times of our tribulation, in the sorrow of sickness, the sorrow of death, we may find sympathy and help here. Who can tell the comfort of those precious prayers for the dear sick one, which the Church utters in our hours of anxiety: "They are praying for you, dear, in church"

—and a new life brightens the weary face. It means love, if not life, to the sufferer, and it may be, the Lord will send an answer of peace to His people. "Or else"—"that mystic hinge in the Prayer for the Sick"—how the words carry each heart toward the great unknown, tenderly preparing the way of the Lord! And when it is all over, when our aching hearts can bear no voice but the Lord's, even then those calm, holy solemn words of the Burial Service seem the fitting expression of the sacred hour. The voice from heaven breaks upon our grief, and we are comforted.—*Parish Visitor.*

BAPTISM makes a child a "member of Christ, a child of God, and an inheritor of the kingdom of heaven." "*Member of Christ.*" i.e. joined on to Christ and made a part or His Body. "By one Spirit are ye all baptized into *one Body.*"—1 Cor. xii. 13. "We are members of His Body."—Eph. v. 30. His body is called the Church.—Proof. "For His Body's sake, WHICH IS THE CHURCH."—Col. i, 24. The Head of the Church is Jesus Christ.—Proof. "Even as Christ is the Head of the Church."—Eph. v. 23.

"Child of God." This means that God adopts the child into His family, because he is joined to Christ, and lets him call Him his Father. "Ye are all the children of God by faith in Christ Jesus."

"Inheritor of the kingdom of heaven." Heaven is the kingdom of the Father. He has given the children a right to a share in that kingdom some day. "If children then heirs, heirs of God, and joint heirs with Christ."—Rom. 8—17.

I REMEMBER once being sent for in haste, while I ministered the Gospel of the grace of God in a great city far distant, to come and speak comfort to a dying woman. She was in an agony of dread; the waters of the river of death, which her feet had touched, had sent their chill even to her heart. In despair she cried: "How may I know that there is forgiveness of sins, that the past should be remembered not against me?" And I remember the peace which came from the reply: "For this purpose has Jesus Christ established His Church in this world; for this purpose has He provided His ministers. Just that they may witness forever to the terms of His forgiveness. If thou dost repent and believe, thou art pardoned, and may go undismayed into the shadowy land."—*Bishop Dudley.*

WE extract the following from the sermon of the Bishop of Illinois, himself only four years ago a Presbyterian minister, at the ordination of the Rev. W. J. O'Brien, recently a Presbyterian minister:

"When King David went up to compass the Philistines in the valley of Replaim, he waited till he heard the Divine signal, and then he precipitated his army on the enemy. There are many among us who think they can hear the sound of a gong in the tops of the mulberry trees, as a token that God has great triumphs in store for this church. He has removed from many eyes the blindness that could see nothing but luke-warmness in our steady, unobtrusive, undemonstrative, all-the-year-round type of piety; nothing but bigotry in our loyalty to the faith once delivered; nothing but exclusiveness in our fidelity to the apostolic law of the

ministry; nothing but superstition in our devotion to the grace-conveying sacraments, nothing but popery in our episcopacy; nothing but Romanism in our catholicity. Once the cross on our churches was the token of our sympathies with the papal system. Now the cross is uplifted everywhere. Once the liturgical method of worship was another mark of the beast; now precomposed forms are very generally desired, and to a considerable extent employed. Once we only were so conservative as to doubt the value of the modern revival; now many who have gained the benefit of experience draw back from that expedient for keeping Christianity alive in the world.

Yes, great changes are transpiring, and in the chaos of opinion and practice many are finding a refuge for their souls in this church. "To go to it" (I quote from a recent Puritan writer in Boston) "to become allied with its venerable forms, holy examples, inspiring sentiments and unshaken truths, seems the logic of plain sense. Here is a body of worshippers tracing descent through the Church of England—the stream of priceless boons to mankind. We all know that to-day no church exists so free, so modern, so progressive as the Church of England, and abreast of it, twenty-five years from now will the Episcopal Church of America be. Yet what deep roots into the past!—What symbols of beauty! traditions of devotion! What ancestral glory and what elemental principles! The monk, the martyr, the hermit belong to it, as well as the modern reformer, poet and humanitarian." The Boston mind is quick to discern the signs of the times. The next great



religious movement in New England will be in the interest of the Church of Old England. It has already begun. Puritanism is preparing to follow Quakerism, and find in the communion it once despised that shadow of a great rock in a weary land for which it ardently longs.

THE following, from Bartlett's 'Familiar Quotations' p. 580, will be read with interest:—

"In the midst of life we are in death."—*The Burial Service.*

This is derived from a Latin Antiphon, said to have been composed by Notker, a monk of St. Gall in 911, while watching some workmen building a bridge at Martinsbruecke, in peril of their lives. It forms the ground work of Luther's antiphon *DeMorte.*"

### THINGS TO BE REMEMBERED IN ENGLISH CHURCH HISTORY.

THE Church of England was in all essential points the same Church 1500 years ago that she is now.

More than 1500 years ago British Bishops took part in important Church Councils.

There never has been a time since Christianity was introduced into England in which the threefold ministry of Bishops, Priests, and Deacons did not exist in the Church of England.

The teaching of the unity of the Church in early Saxon days first brought about the unity of the nation.

The National Synods of the whole English Church first put in-

to the heads of the people the idea of a National Parliament. The canons passed in the Synods were the origin of our statute law. (See Green's "History of the English People," vol. i. p. 59.)

The Church of England was established and endowed by its own inherent growth centuries before Parliament existed in England.

It is impossible, then, that the Church of England can have been originally established and endowed by Act of Parliament.

There never was a Church of Rome in England.

The Pope never exercised supremacy in England before the Reformation. He only exercised spiritual jurisdiction with the consent of the Crown.

No new Church was founded in England at the Reformation.

There was, therefore, no transfer of Church property from the Roman Catholic Church to the Church of England at that period.

But there was a great transfer of Church property given for Roman Catholic purposes to secular hands, in which it has ever since remained.

The property at present possessed by the Church of England (speaking broadly) was given her before the Conquest, or since the Reformation.

Tithe is "the nature of a reserved rent which never belonged to landlord or tenant." (Sir George Cornewall Lewis) Neither landlord nor tenant, therefore, pay it out of their own pockets. They came into their property subject to the tithe. It therefore never was theirs.

These things are worthy of remembrance.—*National Church.*

## GOD'S ACCOUNT.

AN infidel boasted that his two acres of "Sunday corn," on which all the work had been done on Sunday, and which yielded seventy bushels to the acre, upset the Bible idea that Sunday work never prospers. The pithy reply was: "If the author of this shallow nonsense had read the Bible half as much as he has the works of its opponents, he would have known that the great Ruler of the universe does not always square up his accounts with mankind in the month of October."

## ALL IS PEACE.

ONE who has lately come to the Church, for guidance, and rest, says, writing to another friend who had already come:—"My heart was made glad to know that you enjoy such liberty in the Church. I am undeceived in my convictions. The Lord blesses me more and more. All is peace and joy, with me. I find the Prayer Book to be all you said it was. It has helped me, with the Bible, to understand the plan of redemption more fully than ever. Oh, the flood of light that now lights my pathway. How can I help rejoicing in it. It is indeed 'joy unspeakable and full of glory.' I am sometimes melted into tears, in thankfulness, for the sweet peace Christ has brought to my tempest-tossed soul. All is rest now."

A SENSE of common propriety ought to suggest that the church building, whether near its entrance or elsewhere, is not the place to hold a *conversazione* before or

after divine worship. If social congratulations are to be exchanged and familiar topics discussed, the house of prayer is no place for such purposes. To such as engage in this reprehensible practice, the words of Habakkuk apply with peculiar fitness: "The Lord is in His holy temple; let all the earth keep silence before Him."

## SOME REASONS WHY I AM A CHURCHMAN.

1st.—Because the Church of England maintains both the supremacy and sufficiency of the Holy Scriptures.

2nd.—Because she is a living and fruitful branch of Christ's Holy Catholic and Apostolic Church. Hers is the *good old way*. She was not *formed*, but only *reformed* by our Protestant forefathers.

3rd.—Because she has been and is the great bulwark against Popery, superstition and infidelity.

4th.—Because of all forms of Christianity she is the most tolerant and liberal.

5th.—Because her Liturgy is unrivalled for its fervor, simplicity and purity.

## AVERAGING THINGS.

A MAN who prided himself on his morality, and expected to be saved by it, was constantly saying, "I am doing pretty well on the whole. I sometimes get mad, and swear; but then I am perfectly honest. I work on Sunday when I am particularly busy; but I give a good deal to the poor, and I never was drunk in my life."

This man hired a canny Scotchman to build a fence around his

pasture lot. He gave him very particular directions. In the evening when the Scotchman came in from work, the man said :

"Well, Jock, is the fence built, and is it tight and strong?"

"I canna say it is all tight and strong," Jock replied, "but it's a good average fence, anyhow. If some parts are a little weak, other parts are extra strong. I don't know but I may have left a little gap here and there, a yard or so wide; but then I made up for it by doubling the number of rails on each side of the gap. I dare say that the cattle will find it a good fence, on the whole, and will like it, though I canna just say that, it is perfect in every part."

"What!" cried the man, not seeing the point; "do you tell me that you built a fence around my lot with weak places and gaps in it? Why, you might as well have built no fence at all! If there is one opening, or a place where an opening can be made, the cattle will be sure to find it, and will go through. Don't you know, man, that a fence must be perfect, or it is worthless?"

"I used to think so," said the dry Scotchman, "but I hear you talk so much about averaging matters with the Lord, it seemed to me that we might try it with the cattle. If an average fence will not do for them, I am afraid an average character will not do in the day of judgment."—*Selected.*

It is the shame of the Church that no adequate provision is made for her aged and infirm clergy. The sick and the orphaned, the homeless and the widow, the very mendicant at the door, find a place in the charities of the good-hearted;

but there is no place of rest, no sweet home, no haven of refuge, for the broken-down priest. If he has friends who are able and willing to care for him, the remark does not apply; but not a few of our old clergy are left alone in the world, with only that faithful one left who has shared his joys and sorrows through the long years, and now needs tender love and care as much as he.—*Selected.*

"I SEE a vision stately fair of the One Church of God. Built on the foundation of the Apostles and Prophets, with Jesus Christ for its chief corner stone, I see it rise before me. Built in its walls as living stones are the Martyrs of God, the Bishops and Doctors, the poor and unknown, little children and virgin souls. With many a blow and biting sculpture each stone is laid. Now one, and now another is called to take his place, the Bishop who has gone to his rest, and you and I. Unfinished yet, with neither sound of hammer, nor instrument of steel, in silence wonderful, it rises still. But as I gaze, the mists of earth, or else the tears that blind mine eyes, or murky clouds that gather I know not whence, shut out the view. But as I strain my weary sight, lo! the clouds are rifted, and from heaven descending comes the New Jerusalem, like a bride adorned for her husband. The two are blended into one. The gates are pearl; the streets are gold; the crystal waters shine; the tree of life is full of healing leaves. There is no weary controversy, or bitter words, or cruel misunderstanding, or mistaken divisions. There are hymns that know no discord, worship that

never ceases, praise that never ends, and the Lamb of God to be our joy and peace forever and ever!—*Dr. DeKoven.*

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### OUR BURIAL SERVICE.

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THE following extract is taken from Bishop Burgess, found in his excellent tract, *The Stranger in the Church*.—

“Some summer afternoon, the toll of the church-bell calls his eye towards a train, who are entering the gate with slow and melancholy steps; and he enters behind them. The minister, in his white robe meets them as they pass in; and the words of Christ echo through the arches: ‘I am the Resurrection and the Life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.’ As he proceeds up the aisle before the dead, he cries, with Job, ‘I know that my Redeemer liveth, and that at the latter day he shall stand upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God.’ As he reaches the desk, the words are heard, ‘The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.’ An anthem, from the thirty-ninth and ninetieth Psalms, which tells of the mortality of man, is then said or sung; and then the sublime chapter from the first Epistle to the Corinthians is read, in which St Paul treats of the resurrection. Perhaps a hymn may follow; and the body is then borne forth; the minister goes before; the mourners come after; and the voice of deep, plaintive prayer goes up at the

grave. They lower the coffin, ‘earth to earth, ashes to ashes, dust to dust,’ ‘looking for the general resurrection in the last day.’ The voice is heard, which St. John heard from heaven, saying, ‘blessed are the dead who die in the Lord;’ and with prayers of unequalled solemnity and tenderness the mourning assembly depart. Whoever the stranger be, and whatever his other feelings, his soul has thrilled while he listened. He has been on the borders of the world to come; and the grave has preached to him the everlasting Gospel.”

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I THINK a great many professors of religion are just like backgammon-boards. They look like stately books, and on the back of them is inscribed in large letters, “History of England,” or “History of the Crusaders;” but when you open them you find nothing but emptiness, with the exception of the dice and the counters. And many men bear the name “Christian,” who are, inside, mere emptiness and rattling.—*Bethune.*

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### HELP YOUR PASTOR!

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

In this respect he differs from one who acts for others in secular business; though even in that personal attention and kindly interest between man and man are of more value than wages. The minister of God is related to souls, and everything that he does well requires heart as well as brain. It is only

as he loves his people with something of Christ's love, and gives himself for his people with something of Christ's sacrifice, that he wins souls, and edifies the Body of Christ.

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

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

Happy is the faithful priest who has a devoted wife to cheer him in depression, to comfort him in trouble, to admonish him in faults, to strengthen him in weakness. Happier still, if besides this treasure, he has a people who give themselves cheerfully to his guidance, and manifest a lively interest in his welfare and his work.

Help your pastor! Pray for him as he does for you. Interest yourselves in the welfare of himself and family, as he does for you and yours. Make him feel that you recognize his work as your work (for it really is yours), and stand by him as though he were a brother, and not an hireling. For he is a brother, nay more, a father. The growth of the parish is founded in the love of pastor and people.—*The Province.*

For the benefit of our readers, we submit the following comparison between two Apostles:

"I exhort, therefore, that first, of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for Kings, and for all that are in authority. For this is good and acceptable in the sight of God, our Saviour."—*St. Paul, (An Apostle of Jesus Christ.)*

"But I confess that, to myself, most grievous of all is the requirement that I pray for 'all bishops,' nine-tenths of whom I believe are anti-Christian. But I am absolutely obliged to pray that to them may be granted the dew of Divine blessing—when I recognize them as the persecutors of the saints—solemnly sworn to persecute in their consecration vows—as enemies to Christianity, though called Christian Bishops, and in my heart I fervently pray God to confuse, confound, and overthrow them in their present anti-Christian and persecuting work."—*Pliny B. Morgan, (Apostle of the Reformed Episcopal Church.)*

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#### NOT NUMBERS ONLY.

MERE numbers will never by themselves render a Sunday school a good one. There are other matters of vital importance, to which attention must be paid. Among these are:

*First*—DISCIPLINE. In a school there must be certain rules and regulations, for the harmony of its working. It is of essential importance that these rules be impartially enforced, and implicitly obeyed. No rule should be made, however, simply for its own sake; for rules, to be effectual, ought to be the outgrowth of experience.

*Secondly*—PUNCTUALITY on the part of both teachers and scholars. No matter how well a teacher is prepared to teach the lesson for the day, nothing can be done if the scholar is absent; while if the scholar is late, more or less of the instruction is lost. In this matter, example is of great force. If a teacher is always present and regular in attendance, the members of the class will almost always be equally so.

*Thirdly*—SYSTEMATIC PREPARATION for the Sunday School work. Every officer will find that he will accomplish his work more thoroughly if he considers beforehand what he will have to do, what material he will require, etc., etc. Every teacher also will find that every hour spent in the study of the lesson during the week, in considering what questions to ask, what answers to give to those that probably will be asked, what illustrations to use, etc., will tell wonderfully on Sunday. All labor of this kind will amply repay for itself in its results.

*Fourthly*—BEHAVIOUR OF THE SCHOLARS during the recitation, and in fact at all times. To teach with satisfaction, and with the best results, the attention of every scholar must be centered upon the teacher. A teacher's work becomes tiresome the instant the scholars are allowed to talk or play.

The object of a Sunday School should always be kept before both scholars and teachers. This is not simply to gather in children, and to amuse them in some way or other for so long a time on Sunday, but to teach them to become good, obedient, faithful, and well-instruct-

ed Christian men and women.—*Sunday School Teacher's Weekly.*

EASY METHOD WITH THE MILLERITES.

DR. BOLLES in the *Western Church* gives the following reminiscence of the Rev. James C. Richmond: Mr. Richmond was challenged to a controversy by a Millerite. The challenge was accepted; an immense congregation assembled to hear the discussion, which was opened by the Millerite. His argument for the definite fixing of the day of the second coming of Christ was based on the celebrated passage in Daniel, xii. chap., 7th v. : "And swore by him that liveth forever that it shall be for a time, times, and a half." The Millerite interpreted the prophecy by the words of St. Peter : "One day is with the Lord as a thousand years, and a thousand years as one day," *i. e.*, "A time" is a thousand years; "times and a half" two thousand years. After finishing his elaborate argument, Mr. Richmond commenced his response by calling attention to the curse pronounced upon Nebuchadnezzar in Dan. iv. 32, reading the verse, "and they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee until those know that the Most High ruleth among men, and giveth it to whomsoever He will." "Now," said Mr. Richmond, "if a time means a thousand years, then seven times must mean seven thousand years, and Nebuchadnezzar must now be eating grass somewhere; and I will leave my friend to find him." Of course the people

dispersed in good humor, and the Millerite was used up more suddenly than he had anticipated.

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### PICNICS.

THIS is the season in which Sunday Schools and other bodies hold their outdoor gatherings known by the name of *picnics*.

When they became fashionable it is hard to say ; but they are not at all a modern idea. There is a letter of Mainwaring to the Earl of Arundel, dated Nov. 22nd, 1618, which gives an account of one on the Birthday of the Prince of Wales, afterwards Charles I. He says : "The prince, his birthday has been solemnized here, by the few marquises and lords which found themselves here ; and (to supply the want of lords) knights and squires were admitted to a consultation, wherein it was resolved that such a rumber should meet at Ganiges, and bring every man his dish of meat. It was left to their own choice what to bring. Some chose to be substantial, some curious, some extravagant. Sir George Young's invention bore away the bell ; and that was four huge brawny pigs, piping hot, bitted and harnessed with ropes of *sarsiges*, all tied to a monstrous bag pudding." That dish was certainly of the substantial kind.

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"EPISCOPACY is acknowledged to have been universally received by the Church presently after the Apostles' time.

Between the Apostles' times and this presently after, there was not time enough for, nor possibility of, so great an alteration.

And therefore there was no such alteration, and therefore Episcopacy being confessed to be so ancient and Catholic, must be granted also to be Apostolic."—*Chillingworth*.

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### FAMILY TROUBLES.

WAS there ever a family without its troubles ? Adam and Eve had their troubles in Eden ; and all families have had their troubles. Every family has a skeleton behind the door ; every person has a thorn in his side. It is said that misery loves company, so take courage, helpless man, wearied woman. You are in the majority. "Man is born to trouble as the sparks are to fly upward." A useless family would yours be if it knew no trouble. Trouble is our great teacher. It nerves us with strength ; it gives us courage ; tempers our metal ; develops our self-control ; it quickens our inventive powers. Troubles are to us what the winds are to the oaks, what labor is to the muscle, what study is to the mind. Life is a school, and trouble is one of the great lessons. Troubles are not to be courted ; but when they come we must get over them the best way we can, or bear them with the best fortitude we can rouse. Take courage, therefore, troubled one. Not in vain are your trials. They make you brave, strong, and it is to be hoped better. Be not cast down ; cheer up ; cast aside your weeds and woes. Look the world in the face ; do your duty ; take every trouble by the horns ; overcome it with the courage of a true soldier in life's great campaign, and stoutly contend for the victory of will and wisdom.—*Selected*.

INCOMES OF CHURCH SOCIETIES IN ENGLAND.

	1878.	1888.
Church Miss. Society,	£202,629	£152,388
S. P. G.,	145,240	103,132
Society for Employment of additional Curates,	74,330	55,123
Church Pastoral Aid Society,	50,496	57,019
Society for Promoting Christianity among the Jews,	35,480	36,029

These are some of the most important Church Societies, and it will be seen that, except in the case of the last two, the receipts have largely increased. The increase is very gratifying in the case of the two great Missionary Societies to whom we in this country are so much indebted.

ACCESSIONS.—Mr. A. P. Chapman, late a Methodist minister, has been recommended as a candidate for Holy Orders in Connecticut.

MR. S. SMYTHE, for many years an influential minister among the Wesleyans in the Island of Jamaica, B. W. Indies, has withdrawn from that body, and has been admitted to Holy Orders.

CHICAGO likes to have the "biggest" article of a kind in the whole world. We don't know whether it is proud of this, which we find in the *Chicago Times*:

"The Michigan Avenue Baptist Church is said to have the *largest debt*, in proportion to its membership, of any church in the country. It is \$1,575 for each family of the congregation."

NEOBARRA.—Thirty-two Indians were confirmed at the Santee Sioux

Mission, in charge of the Rev. W. J. Cleveland and a native deacon.

If you wish to find a parish that starves its ministers, and allows broken church windows to be stuffed with paper, just ask for the parish that takes no missionary offerings, and appropriates the children's money to parish purposes exclusively.

MR. HENRY SHAW, whose munificence is known in the gift of land on which the Orphan's Home and Mt. Calvary Church, St. Louis, stand, and whose name will be transmitted to posterity in his benefactions to the community in the Tower Grove Park and Botanical Garden, has most kindly purchased and conveyed to St. Luke's Hospital 125 feet of land on the north side of Washington avenue, above Twentieth street, in a quiet and healthful, and yet accessible part of the city. This will, without doubt, very soon occasion the building there of a Hospital which will be an ornament to the neighborhood and a blessing to the community and the Church.—*Church News*.

NEW YORK—*St. Mark's*.—By request of the bishop of the diocese, the Bishop of Huron confirmed, on Sunday afternoon, May 11th, about seventy-five persons, mostly from St. Mark's mission chapel, the Rev. Mr. Ensworth, pastor. Among the number was a converted Jewish lady, who, with her two children, was baptized last September by the Rev. Dr. Rylance. The family was brought into the Church by M. Lerman, missionary of the Church Society to the Jews in New York city.



TENNESSEE.—*Chattanooga*.—The citizens of Chattanooga have presented to the rector of St. Paul's Church a very handsome gold watch bearing the inscription, "Citizens of Chattanooga to the Rev. H. H. Sneed, yellow-fever epidemic, 1878." It is needless to say Mr. Sneed remained at his post all the time, and worked hard. He visited particularly among the poor, carrying to them help and spiritual comfort. There is some ground for hope that a small chapel may be erected before very long at West Chattanooga.

SAN FRANCISCO.—Al Ching, a Chinese convert, has been ordained Deacon. This is the first instance of a Chinese being ordained in our Church in the United States. The new Deacon read the Gospel from a Chinese Bible.

THE *Ocean Grove Record* hints at the possibility of an independent Methodist Church movement in the northern part of Philadelphia, by some disaffected persons. It is said women, as well as men, are to be licensed to preach, and ordained to the pastoral office.

SEVENTY-THREE persons, of whom forty-two were over twenty years of age, were recently confirmed in St. John's Free Church, Jersey City Heights, Rev. E. L. Stoddard, Rector.

ST. JAMES' Church, Manitowoc, in the Diocese of Fond du Lac was agreeably surprised on Easter-day by the presentation, on the altar, of a deed of gift of thirty acres of valuable land by a former resident of the city.

THE general end of both Old and New Testaments is one, the only difference between them being this, that the Old made wise by teaching salvation through Christ that should come, and the New by teaching that Christ our Saviour is come.—*Hooker*.

NEW JERSEY.—*Accession*.—Mr. Charles I. Gordon, of Red Bank, has abandoned the legal profession, and will immediately apply for admission as a candidate for Holy Orders. He has been a member of the Baptist Church for ten years.

WE are Christians at all, if we are Christians worthily, because we are first lovers of the TRUTH. And, if our Truth is wholly true, it is God's before it is ours, and we may at least trust Him with some part of its care! We are so apt to leave HIM out!—*Rev. Phillips Brooks, D. D.*

THE curate of a South London church, whose pronunciation is more pedantic than proper, has been very justly snubbed for alluding to the heir apparent as though his name were written Awlbert Edward. One of his parishioners asked him the other day why he so significantly excluded the Prince of Wales in his prayers for the royal family. "Exclude him?" he asked, surprisedly, "What do you mean?" "Why," she said, "you always pray for all but Edward, Prince of Wales."

A GIPSY man was recently at confession one day, and while he was confessing, he spied in the pocket of the monk's habit a silver snuff-box, and stole it. "Father," he said, immediately, "I accuse my-

self of having stolen a silver snuff-box." "Then, my son, you must certainly restore it." "Will you have it yourself, my father?" "I? Certainly not, my son!" "The fact is," proceeded the gipsy, "that I have offered it to the owner, and he has refused it." "Then you can keep it with a good conscience," answered the father.

LET me charge upon the clergy to be patterns in all godliness, zeal, self-sacrifice, faithfulness. Let me charge upon the laity, "Remember them that have the rule over you, and admonish you, and esteem them very highly in love for their works' sake, and be at peace among yourselves. Two elements, esteem of the Priest, not as a hired labourer, but as ordained of the Lord, preference and honour, each to each, brother to brother, as members of Christ, will work wonders in a parish. Give cheerfully and freely of your means for the support of the Church. What may become of investments in real estate, railroads, stocks, goods, four per cents, who shall say? Loans to the Lord are secure; in this world yield large usury, and in eternity that which is infinite.—*Bp. of Quincy.*

DR. SCHLIEMANN says that in ten years his wife has mastered nearly all the European languages, committed nearly all the Homeric poems to memory, and constantly assists him with fervent zeal in all his undertakings.

LAY FAILURES.—When a rector has not accomplished all that his people would like to have him do, it sometimes happens that he is branded as a clerical failure. This

fact causes us to inquire whether there were ever any failures. We have learned that about one business man out of one hundred reached affluence. As for the laity in church organizations how few can boast of many competent workers. How many of our laity are there, who are never deterred by trivial reasons from Church attendance? How many Vestries relieve the Rector of all distraction concerning temporalities, collect the income, and pay his salary promptly, so that he can devote himself wholly to the spiritual interests of his flock! We believe there are lay, as well as clerical failures. Let us not forget that the success of each is to be obtained by hearty co-operation.—*Church Guide.*

## Children's Corner.

### WAWANOSH HOME.

DEAR CHILDREN:

How I would like to shew you some of the letters we receive with the offerings of money and clothing. You know we like to send clothes, as well as money, to the Homes at Sault Ste. Marie. A few days ago a parcel came for the Girls' Home, and when I opened it I found a good, warm flannel garment, given by an old lady who had no money, so she "deprived herself of some comfort on behalf of the Indian girls in Algoma." What a warm, loving heart she must have!

Since my last letter the Canadian Church has been asking God to bless the work in Algoma, that many souls may be brought to a knowledge of the truth. Mr. Wil-

son writes, "Warm prayers are worth more than cold cash. and I believe will do more towards building up our work for God. The best earnest of our prosperity is that God's people are praying for us."

I hope that all of you, dear children, were able to take part in the Intercession services on Tuesday, in Rogation week, and on the Sunday after the Ascension Day. The Master tells us, "Ye have not, because ye ask not;" and so the Church has set apart these *asking* days, for such is the meaning of Rogation. You think that we are always asking for your money; but sometimes you are entreated to give something better even than money, and I fear it is almost as hard to give earnest, heartfelt prayers, as anything else. Don't you think it was a beautiful act for the whole Canadian Church to *unite* in praying for our Missionary Bishop and his fellow-workers that they might be strengthened, and that God would "take the dimness of the soul away" from those to whom they minister?

"Till we all come in the unity of the Faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of CHRIST." (Special epistle appointed for Diocese of Fredericton).

### "WAWANOSH HOME."

#### CONTRIBUTIONS FOR JUNE, 1879.

St. Paul's Sunday School. Caledonia, Ont., 8th quarterly collection,	\$2 25
Gertrude, Yarmouth, N. S.,	1 00
Beatrice, " "	1 00
Dora, " "	1 00
Percy, Petitcodiac,	25
Margaret Duff, Carleton, St. John,	1 00

Collection at St. David's, Diocese Fredericton,	89
Collection at Tower Hill, do.,	82
J. W. Milledge,	1 00
W. Wilson,	50
W. Gilley,	30

Contributions for month,	\$10 01
" in full,	74 35

Address "Algoma Aid Association,"  
Care of Rev. T. E. Dowling,  
Carleton, St. John, N. B.

#### SUBSCRIPTIONS FOR JUNE.

James A. Carman, Esq., Charlottetown, P. E. I., .30; Mrs. Henry Lewis, Centreville, N. B., .60; Mrs. George W. White do., .30; Rev. J. E. Flewelling, do., .10; Mrs. John Farmer, Dorchester, N. B., .30; Wm. R. Mable, Lorway Colliery, C. B., .60; John Harle, do., .30; Amos Spencer, Cow Bay, C. B., .30; Rev. C. Cronher, do., .80; H. B. Allison, Esq., Sackville, N. B., .30; J. W. Allison, Esq., Halifax, N. S., .30; Rev. H. J. Petry Danville P. O., \$2.20; A. Lync, Esq., M. D. Shawville P. O., .30; Rev. Canon Bigstocke, St. John, N. B., .90; Stephen Siddall, Esq., Westmoreland, N. B., \$1; Rev. G. G. Roberts, Fredericton, N. B., \$2; Rev. W. G. LeRoy, Bryson, *Que.*, .30; Wm. Keys, Esq., Caledonia, Ont., \$15; Mrs. L. B. Cochran, Maitland, N. S., .60; Mrs. Oavley, do., .60; Mrs. A. Brown, Amherst, N. S., .30; Rev. D. Fitzgerald, Charlottetown, P. E. I., \$1; Wm. Keyes, Esq., Caledonia, Ont., \$10; Mrs. Thos. Bueker, Tracy Station, N. B., .30; Mrs. John Lord, do., .30; Rev. Amos Townshend, Amherst, N. S., \$1; W. B. Dixon, Esq., Sackville, N. B., .30; E. Cogswell, Esq., Sackville, N. B., .60; Mr. E. Murphy, Sydney, C. B., .30.

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Canada.

WE have formed a Bible-class for young men. It is held in the Sunday School from 3 to 4 o'clock. We shall be glad to receive all who are desirous of spending an hour on Sunday afternoon in the study of God's word. And in order to make it more interesting we have established a kind of "Court of Inquiry." Each member is allowed to ask a question upon any point of Scripture, the Prayer-book, or Church history; which question is to be answered on the following Sunday by any member of the Class able and willing to do so. But if not answered by any member of the Class it is expected that the Superintendent will answer it. We earnestly invite all our young men to join it.

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WE are sorry to say that the financial difficulties between St. Paul's and Trinity are still in about the same state of uncertainty as they were two months ago. And having \$75 of our last quarter's stipend depending upon the settlement of the question, we may be excused for feeling a little anxious about it.

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"God delights in joy; and His desire for His people is that they should be trustful and joyful—and this both for their own sakes and for His glory. God needs vigorous workers, and He can only have those by bestowing on them a joy adequate to the greatness of the work. In joy the Apostles went forth to work for God, and they found that the joy of the Lord was their strength. It is joy then, not sorrow, that is our strength; and they that have done most for God, have been those who have had most joy *in* God."

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By the death of Canon Beadon at North Stoneham, near Southampton, on Tuesday week, the Church has lost a patriarch amongst her clergy. Born in 1777, twelve years before first French Revolution, Canon Beadon would have been 102 in December of this year. He took his degree at Oxford in 1800 and became Canon of Wells in 1811, and so had achieved his position before most of the prominent men of our days were born, and before any of the controversies in the midst of which we live were thought of.—*Guardian*.

# 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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