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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.”

WE remember sitting upon the platform at an annual meeting of the Bible Society, when a large proportion of the benches in the Hall were empty, and as a natural consequence, speaker after speaker scolded the absent ones who could not hear him, and gave the blues to the present ones who could hear him. At last a gentleman rose to move, or second a resolution; and in doing so took an entirely different view of the matter, and quite convinced us all that there were two sides to that, as well as every other question. He argued that the absence of the great bulk of the Christian public was owing to the fact that the Bible was safe, and doing a good work; and as they had paid their last year's subscription, and intended to pay the next when called upon, they did not see the necessity of taking any further trouble. "Attack the Bible," said the speaker, "and you will soon call together more people in defence of it than this Hall could hold."

We are glad that we attended that meeting and heard that speech; for otherwise we should have been unable to put any favourable construction upon the absence of the members of Trinity from the Easter meeting. As it is we can suppose that the congregation are so perfectly satisfied with the management of affairs both spiritual and temporal, that they do not think it worth while to do more than contribute to the funds and leave the committee to dispose of them as they like. All, of course, but the *ten* (that being the number present outside of the committee) who put in an appearance. And as some of those were put into office, the number of the malcontents is reduced to a very small fraction of the congregation. We do not know what the committee think of it: but for ourselves we must say that even with this charitable construction we do not like it: and as there is still a good deal of the old Adam in us, we fear we shall be tempted to get into mischief for the purpose of increasing the attendance at these meetings. If therefore we begin to develop a little ritualism our readers must not be surprised. It appears that the only course left open to us is the ritualistic one. We have, no doubt, that a dozen lighted candles placed upon the Communion Table for a few Sundays would give us a meeting quite large enough for all practical purposes; and as the expense would be trifling, it appears to be the simplest way of getting over the difficulty. Such a course would no doubt make things exceedingly lively for a time: but for ourselves, we say anything is better than stagnation. We hope our readers will take the hint, and be in their places at 8 o'clock, p. m., on Monday, May 13th. The Easter meeting having been adjourned until that time.

# Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. III.

MAY, 1878.

No. 3.

JOHN D. H. BROWNE, } P. O. Box 64, HALIFAX, N. S., { EDITORS.  
EDWYN S. W. PENTREATH, } DORCHESTER, 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.*

## IMPORTANT NOTICE.

THE managing editor of CHURCH WORK having recently removed from Dorchester, N. B., to Halifax, N. S., all communications should be addressed: REV. JOHN D. H. BROWNE, P. O. Box 64, HALIFAX, N. S.

## REGENERATION.

"IN primitive times regeneration was a synonym for baptism, implying that a *change of state* had taken place, whereby the baptized person, from a servant of Satan had become a servant and a child of God. At, and since the Reformation, the term has been understood by some persons to signify conversion or a *change of heart*; and charges of gross error have been brought against the Church for continuing to retain not only the doctrine but the name used in primitive times."

Nevertheless foreign Churches, the continental Reformers, and the founders of the very bodies of Christians who most bitterly oppose the Church of England because she does not believe in the modern notion that regeneration—the *change of*

*state* is the same as conversion—the *change of heart*, are entirely in accord with her on this point. The testimony of the Church to this doctrine is open to every one in the pages of the Prayer Book—it is unchanged.—It would be well for our brethren of the Denominations to glance over "buried Confessions of Faith," and see what their forefathers held on Baptism. They believed in the scriptural doctrine that regeneration meant simply baptism—a change of state—that conversion was a totally different thing. Their descendants confound the two things. Imagine the controversial abuse, the ridicule, the charges of false doctrine and ignorance that would be heaped upon an unfortunate clergyman who should, publicly, in a community composed largely of Nonconformists, challenge attention to such a doctrine of Baptism as may be found in the appended statements, and claim that it was not only *Church doctrine* but *Bible truth*. Of course the opinions of these men are only valuable as showing what was the unanimous belief on Baptism at the time of the Reformation.

What saith MARTIN LUTHER!

"I am a son of God and an heir of God because I am baptized. Christians are now *regenerated* and made sons of God *through baptism.*"

What saith MELANCTHON?

"We consider that in Baptism, they are made sons of God, receive the Holy Spirit, at least as long as they do not drive him forth by actual sin at that age which is now considered capable for the exercise of reason."

What saith JOHN CALVIN?

"It is agreed that the Sacraments are not empty figures, but avail towards the very thing which they prefigure: that in baptism the power of the Spirit is present, so that He washes and regenerates us. At what time soever we be baptized, we are once washed for all our life-time and also purged."

Nearer our own times JOHN WESLEY gives his testimony:

'By baptism we who were by nature the children of wrath, are made the children of God: and this regeneration which our Church in so many places ascribes to baptism, is more than being barely admitted into the Church, though commonly connected therewith; being grafted into the body of Christ's Church, we are made the children of God by adoption and grace. This is founded upon the plain words of our Lord, 'Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God.' By water then, as a means, the water of baptism, we are *regenerated* or born again, hence it is called by the Apostle 'the washing of regeneration.'

Now we submit that such testimony as this is most important. When we read the Prayer Book

Article on baptism we find that these statements agree precisely with what the Church teaches. Baptism is called "a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church, the promises of forgiveness of sins, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed."

Were Calvin, Melancthon, Luther, Wesley and others all astray on such an important doctrine? If not why do those who profess to follow their principles and church polity reject their plain teaching on this point? And why do they blame Churchmen for still clinging to a doctrine which has ever been held to be a truth of Scripture, except by some modern "theologians" who profess to be wiser than the accumulated voice of antiquity, and to know more of Scripture than the great lights of Reformation times?

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### "MARY"—"RABBONI."

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CAN we picture to ourselves that meeting, that blessed greeting? Can we ever so faintly imagine the rapture that smote the woman's heart through and through, the awe and bliss that overwhelmed her when she knew that it was the Lord, the risen Lord, when she felt that the Being, too sacred for her mortal touch, but whose visible presence was vouchsafed her, was the not yet re-ascended God! Yes, if we possess any faith worthy of the name, we *must* have felt something of that gladness, something of that awe as the Easter morning dawned upon us, when, having passed through the dark and awful scenes of His infinite suffer-

ings, and seen Him hanging on the shameful cross, heard His expiring cry, beheld Him dead and buried, and watched beside His tomb, we heard the angelic utterance, "He is risen." The Lord is risen indeed, and with Him the hope of forgiveness, the hope of glory. Not to our mortal ears is vouchsafed to hear in the flesh the voice of Jesus, speaking as never man spake, holding sweet converse with the poor fishermen of Galilee and the humble women who believed and loved Him, but if we did but listen with prayer, faithful hearts on Easter morning—our hearts must have heard Him as Mary did in the garden, calling us each by our name, and, hearing, we answered "Rabboni!" Master—"My Lord and my God." With the eye of faith we beheld Him in the dawn of day—our Sun of Righteousness, and we felt with Mary that in Him we possess all things. There was Easter joy in our hearts, raising us above all earthly cares and pleasures, quenching in its pure light carnal and sordid desires, making us more and more the children of God. "Blessed are they," said Jesus, "who have not seen (with the bodily eye) and yet have believed." But our belief must be earnest, real; we must not be satisfied with the dull acquiescence which with so many passes for belief. It was not *such* belief that drew Mary to the tomb of her Master, and if we would hear His Divine voice speak comfort to our souls we must long as she longed for our Saviour and our God.

IN the Diocese of Ontario one hundred new churches have been built in sixteen years. Every country parish has been provided with a parsonage. The number of clergy has been doubled.

## CONFIRMATION.

CONFIRMATION is an ordinance intended to advance the Christian one step further in the way of grace, and make him *firm* in his Christian position by strengthening the developing grace of God in him at a time when he begins to be fully responsible to God and men for his own actions. The Bishop lays his hands upon the head of the baptized Christian, that by this mysterious sign (adopted by our Lord Himself), the spiritual nature of the person may be brought still more under the operation of the Holy Spirit for the purposes of ministerial life. Thus Confirmation is a kind of lesser ordination, by means of which the already baptized Christian becomes set apart for the work of a full lay Christian in the work of Christ's Church, as that work refers to God, to other Christians, and to his own soul. If children or other persons come to Confirmation before the world, the flesh, and the devil have gained firm hold upon them, they are removed by it still further from their influence, and made still better able to go forward in the way of salvation.

But although Confirmation is an advance upon Baptism, it is only a step forward towards another means by which the growth of grace in the heart is promoted and spiritual progress continued. To rest at this ordinance as if it were sufficient for some time to come, is to lose a large part of its advantages; and to loiter along at this point of the Christian life would be, in fact, to lose ground. It is a preparation for the reception of the Holy Communion, which is the permanent source of grace for

the soul in the scheme by which God works out its salvation by its co-operation with Him step by step.—*Selected.*

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### FREE CHURCHES.

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THE expenses of a Free Church have to be met solely by voluntary contributions, which may be given either in the form of subscriptions, or each Sunday in the Offertory, as an act of worship. The difference between this system and that of pew rents is marked and important. The money thus given does not purchase any special claim on any part or seat in the House of God thereby excluding others, or any personal privilege whatsoever, but goes into the common fund to maintain a Divine Service and Worship which shall be free to all who choose to attend—strangers having as much right to listen to the Gospel there preached as the subscribers, and so long as a seat is vacant, there is room for more. We trust our people will learn to value this privilege of being unselfish in Christian things and will come to feel that this system alone can enable the Church to fulfil rightly her mission to men and “preach the Gospel to the poor,” making no distinction between men and recognizing none within the walls of God’s House of Prayer. Free Churches are not the dangerous experiments (in financial respects) which some fancy, as the statistics elsewhere given plainly prove. The principle they represent is too thoroughly Christian not to meet with a hearty response in Christian hearts, and many most successful parishes are now maintained altogether on this plan. To ensure its success, two

rules only need to be observed: that no serious debt be incurred under any pretense, and that each regular worshipper train himself to give, not only cheerfully, but systematically and on principle, following the Apostolic rule, “On the first day of the week to lay by him in store, as God has prospered him.”—*Selected.*

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### EXTEMPORANEOUS AND LITURGICAL PRAYER EQUALLY A FORM.

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It is very hard to make some people understand the true issue in the discussion of the matters of forms of prayer. There is only one point in which there is any real distinction. It is in the case of the person who offers up prayer. To the listener there is the same compulsion to follow the thoughts and words of another, whether these be printed in a book or composed at the moment of utterance. All prayers, except to the “leader,” are forms. The only possible difference is that they may be, when extemporised, unfamiliar. It is rarely that they are even that. No college student who has listened for four years to the round of chapel exercises but what can probably repeat the exact words of the reverend professor or president.

Therefore the effect upon the congregation cannot possibly be any other than that of a form. It simply has the disadvantage of being an unfamiliar form, possibly a badly composed form. The matter is simply whether a minister will pray more earnestly in his own words, or according to the words of a Prayer Book. Every other consideration is on the side of a liturgy. This does

not apply to the case of the sick, or when private prayer is offered up by a minister for another, because there the one who prays is simply endeavoring to put into words the feelings of the listener. Even then the point is an open one, but public prayer can never come under these conditions.

All public prayer is practically and necessarily liturgical. The extempore quality is confined to the composer. Whatever advantage there can be is on the side of the most carefully composed and well-tested form. Where the utterance is strange there is always the doubt, whether it expresses that which the listener desires to offer, and where the intellect is taken up with the effort to follow, the heart can have no chance to join. Instead of "extempore," we should call such prayers "unparticipated."

The Lord's Prayer is certainly beyond any extemporised prayer as a vehicle of devotion, and that is the most familiar to all worshippers. The matter then resolves itself into the comparative value of the two modes of prayer to the officiating minister. It is a ministerial question solely, that is, there is hardly any doubt but that the liturgical form is best for the people, is really and truly prayer on their part. True prayers are simple as well as to the purpose. And in order to be thus framed, they cannot be greatly varied from those general, comprehensive and well chosen shapes into which the Church Catholic has from the beginning cast them.—*Selected.*

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In every diocese of the U. S., excepting South Carolina and Florida, the Church is growing more rapidly than the population.

## TOLERATION.

TOLERATION has been the cry from a date earlier than the present generation. But the question to which thoughtful minds among the denominations are applying themselves, is how to be tolerant. It is a lesson not easy for them to learn; for the day which sees them tolerant sees an end of their denominational existence. Some of them have thought that they might with profit borrow our idea of a Church Congress. But such a congress would rend a denomination to pieces. For what makes a congress possible is a broad toleration of different views within the same Church. But with them a difference of view is sufficient justification for forming a new denomination. This is apparent to any one who will study the origin of the various sects around us.

In essentials unity, in non-essentials liberty, in all things charity, is the rule. But the difficulty is they make essentials of trifles. They do not seem able to perceive that the tastes, the preference, the conscientious convictions of the individual are not to be made the law for all his neighbours. What the "other denominations" need is a few lessons in the art of wise discrimination.—*Selected.*

## "THY WAYS PAST FINDING OUT."

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WE need Faith as an active, living principle within us, as the safe and only clew and guide through the labyrinth and mystery of life. If we have Faith, it will matter little to us that God's dealings with man are beyond our understanding; for we shall know and feel that in His



infinite wisdom He doeth all things well. We shall feel as a little child might, threading the mazes of a great, bewildering city, where, left to itself, it must inevitably be lost, but where, holding fast by its father's hand, it feels securely safe; or as that little child, still holding by the guiding hand, might walk in calm security after nightfall, through a shadowy wood or by the lonely shore, where by itself it would weep and tremble. Truly the ways of God are past finding out; we shall never discover them, until mortal shall have put on immortality, and by the light of Heaven we may be able to unravel what was here a maze and a perplexity. But if Faith be ours, Faith to lay hold upon the unseen hand, all will be well; we shall feel beneath us the Everlasting Arms, strengthening and supporting us. Faith in a God, not only a just and awful Judge, but a Father, of infinite and eternal Love; Faith in a Redeemer, not only a son of the Eternal, co-equal with Himself in terrible majesty, but an elder brother, one who may be troubled with a feeling of our infirmities, one who has felt human sorrows and shed human tears; Faith in a Spirit, one with the Father and the Son, and yet coming down into the hearts and souls of men, filling them with purifying grace; Faith in a future life, where earthly cares, pleasures and affections will appear to the soul, filled with the glory and bliss of Heaven, immeasurably distant.

“Lord may such grace be ours,  
With Thee in Faith to bear  
All that of sorrow, grief or pain  
May be our portion here.

Enough, if Thou at last  
The word of blessing give,  
And let us rest beneath Thy feet,  
Where Saints and Angels live.”

A STANDING REPROACH.—It is really a standing reproach that well-to-do Church-people, living in country parishes in these Colonies, are willing to accept from the D. C. S. or Block sum a grant of \$200 or more a year towards the support of their Rector or Missionary, when, if an earnest effort were put forth, and men gave a tenth, aye or a twentieth part of their income, the parish would easily be self-supporting. We wonder if the people of our parishes—of affluence in some cases, and in others of fair means—ever consider how the English Societies are enabled to contribute, as they do, to the support of the Church in Canada and elsewhere. Do they suppose that it is from the gifts of the wealthy classes alone? If they do, we can assure them to the contrary, and may point out that it principally comes from the pockets of the poorer middle class, the majority of whom are in much inferior circumstances to the large proportion of those who benefit by their generosity.

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#### THE GROWTH OF THE CHURCH IN COMPARISON WITH OTHER BODIES.

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A PRESBYTERIAN doctor of divinity has been travelling in Massachusetts and trying to account for the increasing number of Episcopal churches which he says he has noticed, not only in the cities, but also in the towns and villages. He informs the readers of a paper for which he writes that the “explanation of this increase is not difficult.” In the first place, the leading manufacturers have come to New England from New York and other places where they

had been educated under Episcopal influences, and feeling the lack of those influences, soon erected churches. "The respectability generally attributed to the Episcopal Church has the effect of drawing to these enterprises considerable numbers who had no religious convictions, but looked upon the attendance at religious services as something that ought not to be omitted. To these are to be added a good many Congregationalists who, wearied of the *isms* and sensational preaching which abounded in some of the churches of that denomination, were glad to take refuge in a Church where something was stable, and where at least the Scriptures were read and scriptural prayer offered."

We do not believe that the increase of our Church in New England is due to the fact that many of the manufacturers there have come from Episcopal communities, though it would be very creditable to such manufacturers and to the churches from which they might have come if the hypothesis were correct. We are glad that "respectability" is generally attributed to the Episcopal Church; but why it should not be also generally attributed to all religious organizations we cannot understand. Surely it is a good trait for a Church to have, and if it leads persons who have no "religious convictions" to put themselves under the influence of the Scriptures and of scriptural prayers, we think that it might well be generally cultivated.

We have ourselves expressed the opinion that many may have sought refuge from sensationalism by entering our Church, and we agree with this observing travelling editor when he further says: "The rigid adherence of the Episcopal Church to a

particular form of Church government and a regular order of services has been an element of tremendous force in attracting to it people from other Churches."

The same writer finds the churches of his own body feeble and struggling with death and other adverse circumstances, and after calling attention to the circumstance, says: "If the Episcopalians had an equal number of people calling to them for help in any city of the Union it would be granted at once." We call attention to these things that our readers may see how our Church and its acts are regarded by others. Our growth in New England and our gifts to struggling parishes are not as great as we wish they were, but we are happy to know that they appear so well to others.—*Churchman.*

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### IMMORTALITY.

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It is hard sometimes to believe in immortality. Many arguments which are advanced to prove it, seem pitifully weak and poor. When the clods rattle on the coffin, it is hard to believe in immortality—still harder when we see so much that is base and evil in mankind. If all men were as base as the basest, as mean as the meanest, it were not difficult, at any rate, to conceive of man as only a superior animal, who lives, like other animals, a brief life, and dies, like them, an unmeaning death. But when I see men who have an animal nature, and subdue it; who are placed in a material world, and not confined by it; who are above it, and see and know and live infinitely beyond it; who have thoughts that wander through eternity; when I see men who are vic-

torious over temptation, pain, death, all earthly change and chance; who do good even if it be irksome, or painful, or dangerous, not as a duty only, but as a delight; who, in the bewildering storms of this life, out on its surging waters, steer calmly on to a haven of the existence of which they never doubt—I cannot believe them deceived; I cannot imagine them mortal; I cannot say of them, or think of them, They are like the beasts which perish; I cannot think of Him, the First, and Head, and Saviour, and Captain of all these, as having been left forever in the grave; I cannot suppose the soul of the Holy One to have seen corruption. Flesh and blood may turn again to clay, all human glory may fade; but truth and righteousness and love are divine, and cannot die. A life which is filled by these, is a part of the life of God, who inhabiteth eternity. It is impossible that it can be cut through and ended by a grave dug in consecrated or unhallowed ground. Thus, because in Christ's life man's true life has been brought to light, *immortality is disclosed also*. And when we thus add immortality to life—when we thus give to man his endless years, to the soul its deathless term—how great the force of the question, “What is a man profited if he shall gain the whole world and lose his own soul?”—*Salvation Here and Hereafter*.

It is expected that the work of revising the authorized English version of the Bible will be completed in two years. No compensation is paid to the revisers for their labours. The necessary expenses of the English revisers are met by the Syndice of the University press who have the copyright. The expenses of the American revisers are defrayed by private contributors.

## THE REFORMATION A DELIVERANCE FROM ERRORS AND CORRUPTIONS.

It was erroneous additions and corruptions that the Church of England freed herself from, when she entered upon the work of reform. During the time she was subject to the Papal See, these erroneous doctrines became affixed to her ancient faith, and these corrupt practices became a part of her worship. In submitting to the papal supremacy, she lost her ancient independence; in receiving these new doctrines, she lost her old purity; and in incorporating these superstitious observances into her worship, she lost her Apostolic simplicity. Therefore, when she threw off the papal supremacy, and rejected these modern erroneous additions and corruptions of her faith and worship, she merely uncovered the old faith from the dust and rubbish of centuries, brought it to light and reinstated it in its former purity, and stood forth, not a new but the old independent Church of early times.

### IDENTITY OF THE BRITISH CHURCH NOT LOST.

Many contend that the identity of the old British Church was absorbed and lost in the Roman Church, between the time of Augustine and the Reformation, and therefore conclude that the present Church of England is but an offshoot from Romanism, originating at the Reformation.

Now, were this true, it would not destroy her Apostolic origin, nor her right, as a national church, to reform and restore herself to primitive purity. But the facts show that this view is *not* true. We have

already seen how resolutely the British Bishops rejected Augustine's demands. In time, however, the hostile prejudice of the British toward their Saxon conquerors wore off, and the mutual labors of the British and foreign clergy in converting the Saxons brought them into harmony and communion. The British clergy and members far outnumbering the foreign, the result was that the greater absorbed the less. The British Church received the foreign element into her life, and and so continued, as she has ever been, the National Church of that island.

Of this, our own times afford an apt illustration. Thousands of Germans arrive every year from the old country, bringing with them their customs and modes of thought. Now their immigration does not destroy these United States, and make this country Germany. Rather, the greater population absorbs the lesser. They became absorbed and incorporated into that Church, and so she continued the National Church of Britain.

#### ROMAN ERRORS INTRODUCED INTO THE NATIONAL CHURCH OF BRITAIN.

However, in receiving this foreign element into her pale, she drank in the virus of Roman error, which, supported by the civil power for political reasons, greatly vitiated her life. During the Saxon dynasty, the infusion of Romanism was comparatively mild, because the Roman bishops had not then attained the height of their insolence and power. But when William of Normandy conquered England in 1066, the Church was very rapidly brought into vassalage. Depriving of their sees those bishops who had supported

King Harold, he supplied their places with Normans. Thereby an *additional* foreign element was introduced, the English Church imbibed a *still stronger* infusion of Romanism, and under the Norman dynasty became *completely* subjected to the Papal See. Yet through all, she *remained* the *National Church* of Britain—these foreign elements impairing and vitiating her life, but not destroying her identity, any more than the continued immigration of foreigners destroys the identity and nationality of our country.—*Southwell*.

**SELFISHNESS.**—We live for and to ourselves too much in everything. We sneeringly inquire. Am I my brother's keeper? and then "pass by on the other side," and leave him to get along as best he can.

And just so long as men continue to be so miserably selfish will we hear of labor warring against capital; and class pitting itself against class; and the churches never entered by the poor; and God's fair earth made the arena for bloodshed, robbery, strife, and social and religious disorders of all kinds.

Would to God such times were ours as those of which Macaulay speaks in his apocryphal halcyon days of ancient Rome.—"Then none was for a party; then all were for the state; then the great man helped the poor; and the poor man loved the great; . . . . The Romans were like brothers in the brave days of old."

Would to God now in very truth each was for the other and all the world for God.

THE total number of registered places of worship in England last year was 19,486.

**EASTER.**—There are three principal festivities associated with Sunday, viz: Easter Day, the "queen of festivals;" Whitsunday, the birthday of the Church; Trinity Sunday, which commemorates the foundation doctrine of Christianity.

Easter Day has always been honoured by the universal Church as the chief holy day of the Church. Its name is traceable in its present form for many ages, and has doubtless been derived from the idea of sunrise, the natural rising of the sun in the East being taken as a type of the rising of the Sun of Righteousness with healing in His beams." It is entirely a Christian festival, there being no special right of the Jewish dispensation connected with the day, except the waving of the sheaf of the first fruits, a significant type, indeed, the First-fruits of the Resurrection, but not signaling the day as a festival of the Jews.

**WILLIAM WELSH AND INDIAN MISSIONS.**—Only about fifteen years ago Indian missions were almost unknown in our Church. A revolution has taken place within that period owing largely to the great exertions of the late lamented William Welsh and there has grown up in Niobrara alone, not to speak now of the work among the Oneidas in Wisconsin and the Chippewas in Minnesota, a mission whose short history has witnessed the baptism of over two thousand two hundred persons; the confirmation of nearly one thousand; the erection of fourteen churches, of three boarding school buildings, and of five parsonages; the admission of sixteen native candidates for Holy Orders, and the ordination of six natives to the sacred ministry. To-

day the staff of workers numbers twelve clergymen, twelve catechists, and twelve women helpers. There are one hundred and twenty children gathered in boarding-schools, and about six hundred in actual attendance at day schools, and congregations of Indians assemble every Sunday in nineteen different churches and chapels. It is interesting to observe, too, that all this increase has been *clear again* — *Churchman*.

**PAROCHIAL VISITING.**—There is no duty of a Pastor, more commonly recognized, or more important than that of visiting his people at their own homes, that they may know him personally, and in spiritual matters, or in times of trouble and grief, feel that a friend and not a stranger, is at hand to advise or to comfort, but it may not be unnecessary to add that it is a duty which is limited by the demands which other duties make upon his time. Even if he would, a clergyman can not always be with his people, if the teaching function of the ministry is to be rightly fulfilled and he is to keep his ordination vows, "to be diligent in reading the Holy Scriptures and in such studies as help to the knowledge of the same," and fit and qualify himself "to instruct the people committed to his charge out of the said Scriptures" and "to banish to drive away all erroneous and strange doctrines contrary to God's Word."

**HEXON—Brantford.**—On Sunday, March 10th, the bishop confirmed in Grace church thirty-one candidates. Some were from the blind asylum, making the service deeply interesting. He also baptized several adults from the asylum. In the evening he confirmed seventeen in St. Jude's church.

## OUR EXCHANGES.

The *Province*, the organ of the three Dioceses in the State of Illinois, published at Knoxville, comes freighted with good things, under the able Editorship of the Rev. Dr. Leffingwell assisted by three department editors. It can hardly be excelled for vigor, well arranged Church news, and usefulness. Churchmen of the west are well proud of such a paper. The *Western Church*, a weekly, published at Milwaukee, is lively and pugnacious, and valiantly contends for the truth.

We have received the *Record*, a well printed and useful parish monthly published at North Haven, Conn. by our friend and contemporary at the General Theological Seminary. Rev. John Coleman, Rector of North Haven and Northford. The *Record* shows him to be abundant in good works.

Our valued friend Rev. R. W. Micon, Rector of Trinity Church Waterbury, Conn., sends us the *Rector's Assistant* a parish quarterly, from which we have extracted several good articles.

## NEWFOUNDLAND.

A VALUED correspondent in St. John's, Newfoundland, sends us the following:—"Relative to your notice respecting Mr. Owen in your last issue, one of our students has just received a communication from home that he has done what his brother did before him. The student being a Welshman living in his district knew him. He sends the following notice respecting him :

'The Rev. R. Legroy Owen, B.A., late a minister of the Welsh Calvin-

istic Methodists who offered so much opposition to the clergy of the Established Church on the subject of School Boards, etc., has not only resigned his connection with that body and become a member of the English Church, but has since been ordained by the Bishop of Bangor; thus following the example of his brother, who about a month before had been ordained by the same Bishop.'

I am also glad to say that the ranks have been broken here. The Rev. G. Gwilym, late a Methodist minister at Scilly Cove, Newfoundland, has resigned his connection with that body and is now being trained and educated for the ministry of the Church of England at the St. John's Theological College in the Diocese of Newfoundland."

Efforts continue to be made in Newfoundland to increase the Bishopric Endowment Fund. More than two hundred new subscribers, chiefly of the middle classes, have recently contributed about £700 stg. towards the fund. The collections in St. Thomas' Parish are going on very satisfactorily. The aim of the present collectors is to give all the members of the Church an opportunity of giving, even though their contributions be small; and in most instances they have done so, and that cheerfully. The outport laymen are not expected to be behind in the good cause.

The Bishop Designate of Newfoundland is to be consecrated on May 1st, and is expected to be out before the end of the same month.

HIS LORDSHIP the Bishop of Huron has appointed the 18th of June as the date of the next meeting of the Synod.

## JAPAN.

*Interesting Gatherings and Services.*—The Rev. A. C. Shaw, missionary of the Society for the Propagation of the Gospel in Foreign Parts, in Japan, writing from Tokio on December 28th, says :

“St. Andrew’s day was a profitable one with us. A celebration in the morning; and in the afternoon all our Christians met together for a prayer-meeting at Bishop Williams’ new Church; over sixty attended, brought together from the three American stations, Mr. Piper’s (of the Church Missionary Society), Mr. Wright’s, and my own, and the gathering was a very interesting one. It was conducted almost entirely by the Japanese themselves, and just before the close we all stood and repeated the Apostles’ Creed together. Over thirty of my own Christians attended, though the distance was five miles.

“Christmas-day has been also a blessed day with us. Our little chapel was beautifully decorated, the Christians working with much zeal. We had an early celebration at 8 A. M., and the regular service at 9; there was hardly standing room in any part, even the stairs were lined, and yet in all the throng there was scarcely one who was not either a Christian or a catechumen. It was certainly a sight to make a missionary’s heart glow with thankfulness and joy, so many simple, earnest souls gathered in, let us pray forever, into Christ’s fold. After the lesson it was my great joy to admit twenty-three new members into our little flock by baptism. Most of them were middle-aged people, some quite old, and the sexes were almost equally divided, the number of the women being in the preponderance by one, rather an unusual fact.”

DEAN STANLEY’S LECTURE ON “THE POPES.”—A Roman Catholic wrote to the Very Rev. the Dean of Westminster, questioning the accuracy of his statements in his recent lecture on “The Papal Succession.” The writer, in the course of his letter, said : “My object, as a stranger to you, in writing this letter is to call into question

your statements—according to the newspapers—when speaking of the Pope’s election. You are reported to have said, ‘He [the Pope] really need not be a clergyman at all. In fact on two occasions laymen have been selected Popes. And those who imagine that the Pope inherited his office by virtue of episcopal succession labored under a great mistake.’ As I have been taught all my life, as a Roman Catholic, to believe that the Pope has never been any other than an ecclesiastic, and therefore has ‘inherited’ by virtue of episcopal succession, I shall be glad for your authority for these serious statements.” To this letter the very Rev. Dean has sent the following most courteous reply : “Deanery, Westminster, February 21st, 1878.—The Dean of Westminster presents his compliments . . . and begs to say that the statement that the Pope’s office depends not upon his consecration, but upon his election, is found in the great work of Bellarmine on the Roman Pontificate. Two Popes, in point of fact, were elected as laymen, John XIX. or XXI. and Adrian V., 1276 A.D. Adrian V. died before he had become Bishop of Rome, after he had issued decrees possessing full pontifical authority.”

SUCCESSFUL CHURCH WORK AMONG THE GERMANS OF CLEVELAND, OHIO.—The Bishop of Ohio visited Christ (German) church on Friday evening, March the 29th—a second visitation during this Lent. On the previous occasion he confirmed the children (catechumens), according to the custom of fatherland. On the latter occasion he confirmed only elderly people. Ten young people, thirteen to fifteen years of age, were admitted at the first confirmation, and thirty elderly people at the second, eighteen of whom were heads of families, nine couples; of these three couples were from the Polish provinces of Prussia. It was an interesting sight. The chancel, and the space in front of it, were literally crowded with these candidates, as earnest and devout in manner as they were strong and sturdy, the bone and sinew of a Church, giving evidence of great advance in Mr. Duerr’s influence. These additions make up the number of three hundred and three con-

firmed and added to the communion during his ministry here, of whom one hundred and fifty yet remain in Cleveland. The first three ever confirmed by our bishop among these Germans were present on Friday evening, and are among the most devout and efficient members.—*Standard of the Cross.*

IN 1809, when the London Society for Promoting Christianity amongst the Jews was founded, it is said that the most diligent search could only discover thirty-five Christian Hebrews in the whole of England. Since then more than twenty thousand have embraced the faith and been baptized. As a rule, with but rare exceptions, they have been intelligent, respectable, and earnest. They are to be found in all the professions, all departments of learning, commerce, and industry, leading exemplary lives. More than one hundred have been ordained clergy of the Anglican Church, many of whom have risen to prominence, four becoming bishops—the late Bishop Auer, of Cape Palmas; Bishop Alexander, predecessor of Bishop Gobat at Jerusalem; the present Lord Bishop of Huron, and Bishop Scherenschewaky, of Shanghai.

**HINDOO CANDIDATES FOR HOLY ORDERS.**—The Society for the Propagation of the Gospel has received from Professor Westcott the gratifying intelligence that the first two students whom Bishop's College, Calcutta, has presented for the preliminary examination of candidates for holy orders at the University of Cambridge have passed successfully. Mr. Abraham Yesudian is placed in the first class, and Mr. Prasanna Kumar Nanday in the second class.

Both these gentlemen are natives of pure race. They have never been in England, but have received their whole training in Calcutta. They have had to grapple not only with the ordinary work of an English candidate for holy orders, but also with the preliminary difficulty of mastering the English language and using theological text-books in English.

**LONDON HOSPITALITY.**—The proposal of the Lord Bishop of Montreal, in reference to a committee on hospitality for the attendants upon the coming Lambeth Conference, has, it appears, been anticipated. Such a committee has for several weeks been taking preliminary steps. The presiding bishop of the American Church, and as many of his episcopal brethren as may feel disposed, are invited to begin their English sojourn by accepting the hospitalities of St. Augustine's college, Canterbury, on St. Peter's day.

**PROF. DANA** packs a whole volume of argument into two sentences, in holding that if the first chapter of Genesis is proved to be the right natural account of creation, then it must have been written by inspiration. "Examining it as a geologist," adds Prof. Dana, "I find it to be in perfect accord with known science, therefore as a Christian I assert that the Bible narrative must be inspired."

THE *Pall-Mall Gazette* having quoted a statement from the *Western Times* as to a rumour that Professor Clifford had recently become a Roman Catholic, the Professor has written to the *Pall-Mall Gazette*:—"It is true that I have been somewhat unwell of late, but I am assured by Dr. Andrew Clark that my indisposition has not yet taken the form of mental derangement. I was therefore fairly astonished to see in your issue of yesterday a report that I had joined the Roman Catholic Church. Since, on the supposition of my sanity, the report amounts to a serious charge against me, I have thought it worth while to ask you to insert this contradiction of it."

AT LYTTON, in British Columbia, the Rev. J. B. Good writes of the Indians: 'After ten years of toil we now number over 140 communicants, 250 confirmed, and 470 baptized, out of a tribe some 2000 strong. And in every way, socially, morally, physically, and numerically, the whole nation has been benefitted and changed to an extent that strikes with surprise the most careless observer.'



### THE SCOTTISH EPISCOPAL CHURCH.

—At a recent meeting of the Edinburgh Diocesan Synod of the Scottish Episcopal Church, Bishop Cotterrill presiding, the following resolution was unanimously adopted:—"That this Synod desires to express its entire approval of the proposed restoration of the office of metropolitan, subject to such limitations as shall reserve all due and proper rights to the Episcopal College, and also to each bishop in his own diocese; that this Synod does not express any opinion on the question of attaching the office to any one see, but is decidedly opposed in existing circumstances to the revival of the title of arch-bishop.

THE Rev. J. T. Athawes writes to the *Times* to contradict the statement that he asked the prayers of the congregation at St. John the Divine, Kennington, lately, on behalf of the new Pope. Mr. Athawes says that at the end of his sermon he referred very briefly to the election of the new Pope, and expressed a prayer that the successor of Pius IX. "might imitate his private virtues, but avoid his public errors."

ATHABASCA.—The Bishop of Athabasca, in a letter written last August, gives an account of his diocese. The extreme breadth, from north-west to south east, a distance of two thousand miles, he traversed in thirteen months, passing over, in going and returning, about double that distance. The chief part of the diocese as yet unvisited extends seven hundred miles farther south. The estimated population is ten thousand. Connected with the Romish mission, 5,000; connected with the English Church mission, 3,000; unconnected with either mission, 2,000; children at school, 100; communicants, 100.

THE Executive Committee of the Synod give notice that the Lord Bishop of Nova Scotia having been summoned by His Grace the Archbishop of Canterbury, to attend a Conference at Lambeth, on the 2nd July, has appointed Tuesday, 14th day of May, for the biennial meeting of the Diocesan Synod.

THE Bishop of Madras, in his fifth charge, delivered at Madras on November 1st, estimates the number of native Christians in his diocese, connected with the Church of England, to be 79,917, an increase of 65 per cent. in fifteen years. The Native Clergy have increased threefold in the same period. They now number 103. During his episcopate, the "Church Missionary Gleaner" says, Bishop Gell has confirmed 25,541 Native Christians.

At a recent Church Defence meeting at Swadlincote, the chair was taken by Mr. Edward Ensor, a manufacturer residing in the neighbourhood, and "a Wesleyan local preacher of forty years standing." In the course of his speech Mr. Ensor remarked that "he was so conscious of the good which had been and is being done by the Church of England, that he did not dare to lift his hand to loosen one stone in the edifice." *National Church.*

THE number of ministers of the denominations who are seeking Orders in the Church seems constantly increasing. During the past two months we have noticed the names of ten or twelve thus coming to us. There is much of encouragement in this, as showing the drift of things; but at the same time our Church authorities need to use a very wise caution and circumspection in the matter.

SPANISH CHURCH OF SANTIAGO.—On the First Sunday in Lent, March 10th, fifteen Cubans (five boys and ten young women) were confirmed in this church by the bishop of the diocese, who addressed them earnestly and eloquently in the presence of about two hundred persons. The Rev. J. de Palma is doing faithful work as rector of this church.

THE importance of raising up a native ministry in South Africa becomes greater as missions extend. In Kaffraria the Bishop of St. John's has lately ordained to the priesthood Peter Masiza, a Kaffir deacon—the first who has been made priest. Other ordinations of natives are contemplated by him.

**CONVERSIONS FROM CONGREGATIONALISM.**—The *Christian Era*, an organ of the English Congregationalists, complains that "almost every year a number of ministers who have been brought up Congregationalists, educated in our colleges, and ordained in our churches, leave us for other communions, especially the Established Church. It says further, that in the last year nearly twenty ministers thus seceded.

FROM Trinidad the Bishop reports that Christianity is making progress among the 30,000 Coolie immigrants:— 'Since March, 1876, upwards of 100 Hindu adults have been baptized. One Coolie baptized by me was indentured on an estate "down coast;" he there instructed his brother in the truth, and brought him hither for baptism too.' The Bishop has now a second Hindu catechist, a Christian of eight years' standing, and hopes soon to obtain a Chinaman also to do like work.

ON March 12th, Bishop Hellmuth, in company with Canon Nelles, went to the (Indian) Mohawk church, where he confirmed fifteen Indians. About ninety Indian children from the Mohawk institute were present, all responding audibly in the service, and joining in the singing most sweetly. Their devout behaviour was most gratifying.

ON the 12th of January, at a meeting of the Committee, the Rev. L. D. Mansfield, late a minister among the Congregationalists, was recommended to the Bishop for admission as a candidate for Orders. Mr. Mansfield will pursue his studies at Faribault.

A BILL is before parliament for the foundation of four new bishoprics. The sees proposed are Liverpool, Newcastle, Southwell, and Wakefield.

THE Standing Committee of the diocese of Central Pennsylvania has recommended Mr. Edward J. Koons, formerly a Lutheran minister, for ordination to the Diaconate.

THE bishop of the diocese ordained Mr. Leverett, jr., to the Diaconate in the church of the Good Shepherd, on the Second Sunday in Lent. Mr. Bradley was graduated at Amherst College, and has been a licentiate among the Congregationalists.

MR. JOHN H. LOGIE, a Methodist licentiate, has applied to the Standing Committee of the diocese of Pennsylvania to be recommended for admission as a candidate for Holy Orders.

ON Friday, March 15th, in Christ cathedral Central Pennsylvania the bishop of the diocese advanced to the priesthood the Rev. Samuel K. Boyer, formerly a Baptist minister.

ON Monday, March 11th, the Bishop of Huron, in company with Canon Nelles, proceeded to the Kanyungeh (Indian) Mission in charge of the Rev. J. Chance. Here the bishop confirmed forty Indians. The service among these children of the forest was deeply interesting.

IN the Orange State, the Bishop is educating in his College of St. Cyprian, at Bloemfontein, six coloured youths (together with six white students), for catechists, and 'to go on to holy orders.'

AT the last meeting of the Standing Committee of the diocese of New Jersey held at Trenton, on Monday, March 4th, Mr. James Lavelle, formerly a Methodist minister, was recommended to the bishop for admission to the diaconate.

THE Rev. L. Delos Mansfield, formerly a Congregational minister, and who occupied the office of "elder" in Prof. Swing's congregation at Chicago, has been admitted as a candidate for Holy Orders.

THE Christian Knowledge Society, in addition to the aid it has already given to the endowment of the two new sees of Rangoon and Lahore, has set aside another sum of £500 for a still further increase of the Indian Episcopate.

THE Irish Church has benefited financially by disestablishment. In its ordinary parochial contributions there has been a steady increase. Last year the contributions to the Sustentation Fund were increased by \$55,000; and over \$8,000,000 has been received for the Fund since 1870.

THE Bishop of Montreal has intimated by circular to his clergy his intention of resigning the office of Metropolitan, to take effect at the termination of the Lambeth Conference, which will shortly be held in London, England, and which he purposes attending.

## Children's Corner.

### "WAWANOSH HOME."

DEAR CHILDREN :

SEVERAL ladies who are interested in the Indian Schools intend holding a sale in Carleton, St. John, in July, for the benefit of the "Wawanosh Home." I want you to understand that this is not to be a Bazaar but simply a sale of useful and pretty work, done by those who have time but no money to give to charitable objects. Many local Societies and individuals have sent clothing to the children in the two Homes at Sault Sainte Marie. In 1876 a little band of workers in the Diocese of Fredericton had the pleasure of sending the first substantial help to the "Wawanosh Home," they paid for the land on which the "Home" is built. In 1877, little Churchwomen in the City of Fredericton gave stone for the walls. Mr. Wilson writes that he hopes Government will give \$600 towards the building Fund—in that case he will require only \$1000 more. Now if you, dear children, will interest yourselves and your friends in this sale, we might take Lot 13, and raise enough money to buy shingles. As we have paid for the land and the stone, the least we can do this year is to put a roof over their heads. Don't you think so? Mr. Wilson writes, "We are getting on very nicely, altogether, and I keep taking increased interest in my work and in my boys."

Contributions to the "Wawanosh Home" for May.

Mrs J. Woodforde Smith, St. Mary's	\$ 5 00
Collected by Daisy, Madawaska	69
A. S. T.	1 00
S. Anne's S. S., Musquash	1 35

Old Surplice	80
Charlie, Peticodiac	20
Mite box, No. 1, Lucy, Minnie and Lottie, Fairville	5 10

Contributions for month.....\$ 14 64

Total receipts to May 1, 1878.. \$599 26

Contributions to "Wawanosh Home" should be addressed to the Algoma Aid Association, care of Rev. T. E. Dowling, Rector of St. George's, Carleton, St. John, N. B.

### SUBSCRIPTIONS FOR APRIL.

MRS. ANDREW MORRISON, St. Peter's, C. B., .30; Mrs. Ed. L. Perkins, Halifax, N. S., .30; Mr. Arthur Cogswell, Sackville, N. C., .30; Rev. H. Kitson, Mansonville, Que., .30; A. B. L. Street, Esq., St. John, N. B., .30; G. Atkinson, Esq., L'Avenir, Que., .50; Mr. G. A. Britain, Shirktewank, N. B., .30; Mrs. Thos. Keiller, Dorchester, N. B., .30; Mrs. E. J. Smith, Shediac, N. B., .30; Mr. A. Robb, Dorchester, N. B., .30; Ven. Archdeacon Lonsdale, St. Andrew's, Que., \$1.80; Mrs. Howard, Dorchester, N. B., .30; Joshua Chandler, Esq., Dorchester, N. B., \$1.00; Mr. E. V. Godfrey, Dorchester, N. B., .30; Mr. Peter Hagan, do., .30; Rev. J. O. Ruggles, Kentville, N. S., \$2.00; Mrs. J. T. Newcomb, Cornwallis, .30; Mr. William Sutton, do., .30; Mr. Edward M. Hoyt, St. John, N. B., .30; Mr. J. P. Hanington, St. John, N. B., .30; Mr. T. J. Cochran, do., .30; Mr. N. E. Clark, do., .30; Mr. D. O. Clinch, do., .30; Mr. W. G. Lawton, do., .30; Mrs. T. Givan, do., .30; Mr. W. D. Hannan, do., .30; Mr. Robert Magee, do., .30; Mr. T. B. Harrington, do., .30; Mr. R. C. Fuller, Amherst, N. S., .60; Rev. W. Ellis, Sackville, N. S., .30; Mr. Ed. Murphy, Sydney, C. B., .30; Rev. P. J. Filleul, Weymouth, N. S., \$1.00; Mrs. W. A. Cook, Hatley, Que, \$1.00; Mr. John Wadeigh, Ulvrten, Que., .30; Mr. A. H. Malcolm, Oldham Gold Mines, .30; Rev. John Bishop, Belloram, Newfoundland, \$1.00; Rev. C. F. Wood, St. John's, Newfoundland, \$9.44.

## BUSINESS NOTICE.

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Wm. Keyes, Esq., Caledonia, is our Agent for Ontario, to whom all desiring the Paper in that Province should make application. The Rev. G. Gardner, Heart's Content, is our Agent for Newfoundland. Leaver Sparling, Esq., is our agent for Cape Breton.

All other communications may be addressed, and P. O. orders made payable, to the Rev. John D. H. Browne, or

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

CALENDAR.

*May 5th, Second Sunday after Easter.*  
 Num. xx. to v. 14, Luke xxiii. to v. 26. | Num. xx. 14—xxi. 10, or xxi.  
*May 12th, Third Sunday after Easter.*  
 Num. xxii. John iii. to v. 22. | Num. xxiii, or xxiv., 1 Tim. i. to v. 18.  
*May 19th, Fourth Sunday after Easter.*  
 Deut. iv. to v. 23, John vi. 22—41. | Deut. iv. 23—41, or v. 2 Tim. ii.  
*May 26th, Fifth Sunday after Easter.*  
 Deut. vi. John ix. 39—x. 22. | Deut. ix. or x. Heb. i.  
*May 30th, Ascension Day.*  
 Evening Service, Psalms xxiv., xlvii., cviii. 2 Kings ii. to v. 16., Heb. iv.

The income of Trinity for the past year was as follows:—

Subscriptions... \$428 00  
 Collections..... 473 54

\$901 54

Collections for the Poor.....\$ 74 87

Total.....\$976 41

And although this is rather more than we expected, it is not by any means what it ought to have been nor what it might have been had more systematic effort been made. We feel convinced that had a regular canvass of all the members of the congregation been made it would have reached \$1200 at least.

The following gentlemen, elected at the Easter meeting, form the Committee of Management for the current year:

H. F. RUSSELL,                      W. A. GARRISON,  
 G. F. REYNOLDS,                  J. BALCAM,  
 J. W. RUSSELL,                    W. KENT, Senr.  
    G. WILTON.

Quarterly Subscriptions to Trinity Church Fund received by the Treasurer from February 2nd, 1878, to April 27th, 1878:

T. Pemberton.....	\$ 1.00	Mr. Bertram.....	\$ 4.00
Wm. Messervey.....	2.50	Capt. Matson.....	5.00
G. Reynolds, (2 qtrs.)...	5.00	Mr. Brinton.....	2.00
James Artz.....	2.50	J. E. Boutilier.....	2.00
C. H. Artz, (\$ qtrs.)....	7.50	James Mumford.....	2.50
W. Kent.....	5.00	F. C. Cox.....	2.00
W. J. Kent, (4 qtrs.)....	10.00	G. Wilton.....	1.25
Miss McPherson.....	2.00	E. F. Russell.....	10.00
J. Kent, (3 qtrs.).....	1.50	H. H. Letson.....	1.25
Mr. Brown.....	1.00	J. W. Russell.....	5.00
Miss Siteman.....	1.00	W. A. Garrison.....	2.00
Mr. Purdy.....	2.50	W. Blackman.....	2.00
Mr. Morris.....	1.00	Mr. Gerard, (4 qtrs.)...	3.00

Halifax, April 27th, 1878.

\$84.50

OFFERTORY COLLECTIONS FOR APRIL.—Sunday, 7th, \$7.72; do., 14th, \$10.06; do., 21st, \$8.70; do., 28th, \$9.97—\$36.45.

# 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.

## **BAXTER BROS.,** **FURNITURE DEALERS,'**

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Iron and Wood Bedsteads, Kitchen and  
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