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GEORGE

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.

August 10th—9th Sunday after Trinity.

1 Kings x. to v. 25. Rom. ix. to v. 19 | 1 Kings xi. to v. 15; or xi. 26. Matt. [xxii. to v. 15.]

August 17th—10th Sunday after Trinity.

1 Kings xii. Rom. xiv. & xv. to v. 8 | 1 Kings xiii.; or xvii. Matt. xxv. 31.

August 24th—11th Sunday after Trinity.

1 Kings xviii. 1 Cor. iv. 18 & v. | 1 Kings xix.; or xxi. Matt. xxviii.

August 31st—12th Sunday after Trinity.

1 Kings xxii. to v. 41. 1 Cor. xi. 2-17 | 2 Kings ii. to v. 16; or iv. 8-38. Mark [iv. 35 to v. 21.]

September 7th—13th Sunday after Trinity.

2 Kings v. 1 Cor. xv. 35 | 2 Kings vi. to v. 24; or vii. Mark viii. 10—ix. 2

It is a fact worthy of note, that no matter how many rainy days may precede or follow Trinity Sunday School pic-nic, we almost invariably have—not merely a fine, but a *very* fine day; and, as most of our readers know, this year was no exception to the rule. The weather was simply perfect, notwithstanding the unfavourable weather which prevailed before, and to some extent after the day upon which the pic-nic was held. For this we thank our Heavenly Father.

We desire to again mention the good behaviour of the children. Their conduct on board the Steamer, on the Grounds, and at the table, was all that the most exacting could demand.

It would be superfluous to say that the teachers worked hard, and had everything in perfect order, as their zeal is well known and highly appreciated.

Not the least satisfactory part of the success of this year's pic-nic, is the financial one. We have generally found ourselves with a deficit, but this year we have the satisfaction of reporting a surplus. And as this is to be spent in books for the library, we take the opportunity of asking our readers to kindly aid us in bringing the amount up to *at least* thirty dollars, in order that we may thoroughly replenish the library, and give our scholars plenty of wholesome reading matter for the coming winter.

The nett proceeds of the pic-nic will be found on the third page of the cover. It will be seen that the surplus is owing to the donations of our friends, for which we tender our hearty thanks.

Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. IV.

AUGUST, 1879.

No. 6.

JOHN D. H. BROWNE,
EDWYN S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, N.S., }
MONCTON, N. B. } EDITORS.

"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.

USEFULNESS.

It is the sad exception for a person to be so alone in the world that there are none to shed a tear of natural affection over his grave. But most of us would like to know that some of our fellow-beings were the happier, the better for our lives, and that something more than mere natural affection would be awakened when we pass away. It rests with ourselves whether this is to be so or not. We may imagine that our position in life, our relation to others, is such that we can possess *no* influence; we may occupy so lowly a place in society, or such an isolated one, or the mere forms of society may have such claims upon us, that we suppose ourselves incapacitated from any work for our fellow-men; but there is really no position in life which limits a person's thoughts and feelings to himself. For, however isolated our lives, we can *pray* for others; however lowly our position we have *duties* to fulfil, and by their patient and faithful fulfilment we can assimilate ourselves to Him who was meek and lowly of heart,

and thus possess a living influence over others; and, as for the so-called "claims of society," unless we suffer ourselves to be bound hand and foot, and relinquish all thought of a *nobler* life, they certainly need occupy none to the exclusion of higher duties. A useless life is a pitiable thing. Even in the young it is a melancholy sight when pleasure is the great aim and end of life. True, youth is the season for enjoyment, and innocent enjoyment is wholesome and God-given, but a youth devoted to personal gratification, leads to a hard, cold, narrow man or womanhood. We know nothing of true life, until we learn to leave *ourselves* out of the question. to think for others, to live for others. God has given each of us a work, ready to our hands; while there are sin, sorrow, suffering, poverty, ignorance in the world, there is *work* for us all. From the cup of cold water, given in His name, to the heroic self-sacrifice which tends the wretched sufferer prostrated by some loathsome and awful disease; from teaching the little ones, such as He held in His arms, to the self-devotion of the Missionary going

forth with his life in his hand to the blood-stained heathen, there is scope for all. If we do not see the way to do some work for Christ, we need but ask him to show us, and when it is made plain, we have but to ask His never-failing help to do it aright.

GROWTH OF THE ENGLISH COLONIAL CHURCH.

WE commence this month a few notes on the growth of the Church in Asia. We have seen in preceding numbers how the English Church has prospered in Africa, the West Indies, Australia and New Zealand; a few statistics will now be given about that great dependency of the Empire, India, and the adjacent countries.

These brief notes which we have been giving are not designed to present anything more than a glimpse of the rate of progress of the Colonial Church, and our object will be accomplished if we give our readers some little idea of the marvellous way in which the Mother Church of the Anglo-Saxon race is conveying the open Bible, the Apostolic Faith, the New Testament government by three orders, throughout the world, and lead the more thoughtful reader to enquire further into the Missionary operations of the Church to which he belongs.

It is not necessary for us to touch upon the history of India any further than to say that the connexion of England with India was considered sufficiently important in 1813 to require the establishment of a Bishopric of Calcutta, which comprised "all the British territories in the East Indies." Ceylon was ad-

ded in 1817. In 1824, all British territories within the continent of Asia, and Islands, north of the Equator, were added, besides all places between the Cape of Good Hope and Magellan's Straits. To this immense district was added, in 1824, New South Wales and its dependencies, including Van Dieman's Land. If the reader will consider for a moment the extent of this territory, and trace it out on a map, he will have some idea of the responsibilities involved in the acceptance of the Bishopric of Calcutta by Bishop Middleton and Bishop Heber.

Bishop's College was built soon after the founding of the See. In 1823, a Missionary of the S. P. G. began work in Bengal, and in different parts Missions were established. Ceylon was made a centre of work in 1838. The Bishopric of Madras was established in 1835; Bombay, 1837; Colombo, 1845. In 1877 two assistant Bishops were granted to Tinnevely. The Missions given and extended into the Telugu country, and into Cawnpore, Delhi, Poona, Assam, Burmah, Singapore, and other important places. Assistance has also been granted to the Nestorians, an ancient Christian body, whose country lies East of Lake Orumia. Missionaries are at work in China, Japan, Mauritius and Borneo. We leave these for another number and notice:

Calcutta—This Diocese now comprises Bengal, the North-West and Central Provinces, and Assam. The Bishop is Metropolitan. The Government supports 90 chaplains of the Church of England and 5 of the Kirk of Scotland. There have been 8 Bishops in 52 years. The present Bishop is Dr. E. R. Johnson, con-

secrated in 1876. Number of clergy in 1877, 246.

Bombay—This Diocese comprises the Presidency of Bombay. It was founded in 1837. The Government supports 30 chap'ains of the Church of England and 4 of the Scotch Kirk. There are 60 clergy. Bishop, Dr. L. G. Mylne, 1876.

Colombo—This Diocese comprises the Island of Ceylon. Population, over two millions; Church members, 20,000; communicants, 1,200; Missions, 70; clergy (1877), 63; Bishop, Dr. R. S. Copleston, 1875.

Madras—This Diocese is the Presidency of Madras. Population, forty-six millions. Forty chaplains are supported by the Government. There are 220 clergy. Bishop Gell was consecrated in 1861.

Mauritius—The Island of Mauritius, with its dependencies, was constituted a Diocese in 1854. In December, 1874, a Legislative ordinance was passed giving jurisdiction to the Bishop, and providing for the vesting of Church property in a Board of Commissioners, consisting of the Bishop and three laymen. Population, 330,000; Church members, 6,600; clergy, 21; Bishop, Dr. Royston, 1872.

Tinnevelly—This is a district in South India; population, 1,700,000. There are 150,000 native Christians, 50,000 of whom are Roman Catholics, and the other 100,000 belong to the Church of England. In 1876 there were Christian congregations connected with the Church in 600 villages, comprising 60,600 native Christians, with 70 native clergymen. In the Christian schools are more than 12,000 children. Since then a wonderful work of God has been going on in this Tinnevelly

district, and many thousands have been added to the Church. Whole villages have embraced Christianity. In 1877, Drs. Caldwell and Sargent, two senior Missionaries residing in Tinnevelly, were consecrated assistant Bishops to the Bishop of Madras.

Lahore—This Diocese was founded in 1877. It includes the Punjab and Scinde. Population in British territory, 20,000,000. It is surrounded by native States. In the Punjab there are nine millions of Mahomedans. In this Diocese are the large cities of Delhi, Umretsur, Lahore, Pethawur and Mooltan. Dr. French, a noted Indian Missionary, is the Bishop.

Rangoon—This Diocese, founded in 1877, comprises in Burmah the Provinces of Aracan, Pagu and Tenasserin. Population, nearly three millions, most of whom are Buddhists. There are 53,000 Christians. The city of Rangoon has about 100,000 inhabitants. Dr. J. H. Titcomb was consecrated first Bishop in 1878.

In our next we will consider the condition of the Church in other parts of Asia.

In 1873, a Charter was obtained in New York, for the incorporation of "The Cathedral of St. John the Divine." The fifth section provides that seats for the worshippers in the Cathedral Church shall always be free. The list of trustees included the names of Bishop Potter, and five other prominent representatives of the Protestant Episcopal Clergy of New York, together with ten well-known laymen. With one or two exceptions, these gentlemen are now living, and retain their positions as

trustees. Large sums have been pledged by a number of wealthy gentlemen, amounting in all to between \$300,000 and \$400,000.

THE GROWTH OF A LITURGY.

WE have sometimes heard it objected to the Liturgy, by our non-liturgical friends, that the repetition of the same prayers and praises must, gradually, dull the mind to their meaning and power. There is, undoubtedly, to the undevout, some danger here. It is a danger, however, by no means confined to the uses of a Liturgy. The Word of God itself, by continual repetition, loses its meaning to the careless and irreverent. The soul is on probation, in the use of all means of grace, and there is danger, in all, of spiritual deadness, from familiarity. The danger should be recognized and guarded against in the use of the Liturgy. Clergy and laity should both come to our solemn worship with minds and hearts attentive and prepared.

But it is not repetition in itself that deadens the spiritual power of a Liturgy, though we do acknowledge the danger. A knowledge of human nature shows that repetition is the very power of a Liturgy, the very secret of its hold on the heart. That is the reason why a Liturgy cannot be extemporized, why an extemporized Liturgy is the most barren formalism.

A Liturgy is a *growth*. It is the accumulation of centuries. It is the prayers of the holiest in the past. It is the praises of the saintliest in all the ages. It comes down, burdened with most sacred memories, sanctified with loftiest and holiest associations. These *prayers* have

been the utterances of the greatest brains, and the holiest hearts, for centuries. These *praises* have been hallowed by the purest lips that ever spake. These petitions have gone up from dungeon cells, where Christian heroes prepared to give life for faith. These hymns have rung in triumph round blazing pile and bloody rock. Divinest sorrow has breathed these *misereres*. Divinest joy has winged these *jubilates* to God. They are at last the concentrated worship of the Christian ages. Every pain and every gladness, every mournful defeat, every glorious triumph, in all the cycles of the Church's story are living yet in these words of power. They have been whispered when an infant died; they have been wailed by the lips of a smitten maiden, asking mercy of a chastening God. They have echoed in the laborer's cottage, his thanksgiving for humble mercies to the lowly; they have rung through the vaulted roofs of grand cathedrals a people's shout of glory for deliverance, to the great "God of Battles." They are not one man's words, one heart's utterances. They are the world's words. They are humanity's cries to heaven for ages.

Thus has our Liturgy grown. Thus does it come to us. Such a Liturgy can never be *made*. Such a Liturgy only *grows*. The oak of centuries stands by the hand of God. It has grown to what it is by His will. Men do not make either oaks or Liturgies. They *may* plant and prepare the ground for both.

The growth of a Liturgy into the individual heart and life is by just the same process. Possibly the "Morning and Evening Prayer" speaks to no two souls alike. For

the spiritual history of every devout heart is contained in those words that are "common" to all. That is just why that is its excellence, which those who do not know the philosophy of man, consider its fault—its *common* and *general* character. It asks what all men want. It gives voice to humanity's common needs, and offers common thanks for common blessings. And each soul finds, under those common formulas, the precise expression of its own special necessities or special thankfulness.—*Selected.*

THE GOSPELS.

TAKE the Gospels away, and what a mockery is human philosophy. I once met a thoughtful scholar who told me that for years he had read every book which assailed the religion of Jesus Christ. He said that he should have become an infidel if it had not been for three things:

First, I am a man. I am going somewhere. I have read all that they can tell me. There is not one solitary ray of light upon the darkness. They shall not take away the only guide and leave me stone blind.

Secondly, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep upon the breast of a mother. I know that was not a dream.

Thirdly, He said, with tears in his eyes, "I have three motherless daughters. They have no protection but myself. I would rather kill them than leave them in this sinful world if you could blot out

from it all the teachings of the Gospel."—*Bishop Whipple.*

"GIVING AN ANSWER."

ST. PETER is careful to tell Christians to "keep themselves posted" (as we say, in the dialect of our time,) so that when a stranger to the faith shall ask our reasons for holding certain doctrines, we can promptly answer. (I. Peter iii. 15.) I was present on a recent occasion when this was done most effectually. We were making our way down the crowded aisles of a little church, where we had been listening to a telling sermon on our SAVIOUR'S assurance of the sorrowing disciples that it was "expedient" for them that HE should go away, in order that the BLESSED COMFORTER might come.

The preacher had taken it for granted, that he was speaking to a Christian congregation, all who were present believed in God the HOLY GHOST. He, therefore, did not stop to prove the well-established fact that the HOLY GHOST *is* God.

In the midst of the throng was a man who did not believe this doctrine; and he said aloud, and in a defiant tone, "I shall be glad to have any one show me a place in the Bible where the HOLY GHOST is called God."

A layman, who heard him, forthwith responded, to his utter amazement, "Acts, 5th chapter, 3rd and 4th verses—"Ananias, why has Satan filled thine heart to lie to the HOLY GHOST? Thou hast not lied unto men but unto God."

Of course, no answer could be given.—*Selected.*

A FEW HOME QUESTIONS.

You say you love the Church ; you are proud to be a member of the "dear old Church of England ;" and you feel quite convinced that nothing would shake your allegiance to her. How do you show your love,—this warm love which you profess ? What are you doing for the Church ? Are you, in the first place obedient to her precepts ? Do you earnestly and humbly endeavour to mould your own life in accordance to the Example she holds up before your eyes ?

How do you prove your love ? Are you helping to bring others into the fold ? Are you striving to make others realize the privileges which you enjoy ? Are you teaching the little ones to love Christ.—leading them to Him, that He may bless them ? Have you a class in the Sunday School, and do you recognize the great responsibility of a teacher of these babes in Christ ? Do you, by earnest preparation and prayer, fit yourself for this office of teacher ? Do you visit and relieve the sick, the afflicted, the poor, remembering those blessed words : "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me ?" Are you cheerfully and faithfully doing your best to help on the work of the Church and her ministers set over you ? Do you persistently discourage any fault-finding and uncharitable criticism of your pastor's work and conduct ? Do you set an example of reverence for his office ? Do you give him your sympathy and support ?

If you can honestly answer these or some of these questions in the affirmative, your boast of loving the Church is not a vain one.

CHURCH MISSIONARY SOCIETY.

THE Church Missionary Society had a small beginning. It was founded eighty years ago, and began its work by sending letters to godly people, asking their prayers, the interest of their friends, and for missionaries. It was said that those who fulfilled the first request rendered the Society the most valuable aid. The first year £911 was received, but no offers for service in the mission field ; and it is a remarkable fact that the Society had to look to Germany for its first missionaries. Of these, 20 out of 27 were Germans. Most of the 20, however, took English wives with them ; and thus English women, instead of English men, first represented the Society in heathendom. Having no men to send out at first, the Society made preparations to promote the study of Susu, Arabic, Chinese, and Persian, and it was to the Susu tribes in West Africa that the first missionaries were sent in 1804. In 1809 men were sent to Australia, and Abdul Masih, Henry Martyn's first Mohammedan convert was engaged as an agent in India, before English missionaries were permitted to enter. After 1814 the Society's mission multiplied rapidly. In the two years following that date the Sierra Leone, Mediterranean, Calcutta, Madras, Travancore, and New Zealand Missions were begun. In 1818-22 the Bombay, Tinnevely, Ceylon, and Rupert's Land Missions were added. The Telugu mission was opened in 1841 ; East Africa and China in 1844 ; Yoruba in 1845 ; Sindh and Fuh-kien in 1850 ; Palestine and Hudson's Bay

in 1851; the Punjab in 1852; Mauritius in 1856; the Niger and the North Pacific in 1857; Oudh, the Santal, and Athabasca in 1858; Madagascar in 1860; Japan in 1869; Persia in 1875; the Nyanza in 1876. In all the Society has from the beginning sent out 800 missionaries (men), of whom 430 were trained at the Islington Mission College and 126 were university graduates. There were no converts in the first twenty years, and no baptisms. Now, there are 30,000 communicants, and 120,000 adherents, while in 1877 2,355 adults and 4,618 children were baptized.—*Selected.*

"I CAN READ MY BIBLE AT HOME."

THEN you have cause for gratitude that you *can* read and that you *have* the Bible, of both of which privileges thousands are deprived, and you should express your gratitude by keeping all God's ordinances. But by your excuse, you mean that you propose not to go to Church, because you can read the Bible at home. You *can*, but *do* you read it? No! for it would be strange to see one not taking pleasure in public worship, yet delighting to read the Bible that enjoins that worship. To stay at home when opportunity is afforded for public worship, is in direct opposition to the Apostle's direction, "not to forsake the assembling of yourselves together, as the manner of some is;" and if *they* were not to neglect it, when persecution raged against Christian assemblies, how can you omit it, who have none to molest you? To read the Bible at home instead of assembling for worship would destroy the

Church, which can be known to the world, only by the visible acts of its members. Then we could not know that Christ has any friends, or who they are. Let the members of any other society make the experiment of neglecting the times of meeting, on the plea that they can read its constitution and history at *home*, and soon there would be no society to neglect. No! you can, indeed, read the Bible at home, but you do not, and will not, so long as, with such an excuse, you break the Lord's Day.—*Legend, or Feigned Excuses.*

USE YOUR PRAYER BOOK

WHY NOT?

In the most solemn manner you have professed yourself a Christian.

As a Christian it is your bounden duty to WORSHIP God with the homage of your whole being, body, soul and spirit.

The Prayer Book furnishes you a manual,—scriptural, earnest, and elevated,—fragrant with the aroma of heavenly devotion,—by which your worship may be fitly guided.

Then why not? Why not worship God when you come to Church? Why not worship God in the language of the Prayer Book? Why not express your worship in the mode prescribed by the Church to which you belong?

Use your Prayer Book!

UNREALITY.

ONE of the besetting sins of our day and generation is Unreality. Look around, how little of what we see is real and substantial? How universally is the imitation substituted for the genuine? The hollow

for the solid? The beautiful outside for the well-made interior?

This unreality, this deception, this oft-repeated lie, built into our masonry, woven with our garments, carved in our furniture, wrought on our ornaments, cannot fail to tell on our own character, and on the characters of our children.

Will those young minds

"Wax to receive but marble to retain," grow up unsullied by constant contact with what is false? By seeing every hour and all about them the deformed, the unfinished, the ugly, the unreal, covered up, hidden away, and made, by a flimsy curtain, a thin veneer, a little gilding to pass for the perfect, the finished, the beautiful, the real? As well expect a child to grow up strong and healthy in an atmosphere heavy with miasma, as for a soul to grow true and noble and pure with a nice sense of honor and integrity in a society weighed down with sham.

Is not the origin of much of the moral rottenness in both the commercial and social worlds at the present day, to be found here?

A thin coating of the real, or oftener still an imitation of it, is enough to secure a place for almost anything. "It looks just as good as the genuine, and costs but one-third or one-twentieth as much," is a recommendation which cannot be gainsaid in these days of Mammon worship. And if this is so in regard to more than half of the objects by which a man is surrounded, how easy is it to transfer the reasoning to the sphere of morals or religion, and to act accordingly.

The pyramids and temples of Egypt and Greece, the roads and aqueduct arches of Rome, the cathedrals and castles of Germany,

France and England would not now be the wonder, admiration and models of the world; had they been built as our houses, roads and churches are.

When a thousand years have drifted by and rocked our architecture and engineering on its billows, there will be little left to tell the tale.

We build for the present. We want water, transportation, worship room, ease and comfort, and we want them right away. We build for ourselves. Our children, if they want like comforts, must get them for themselves, as we do, but that is their look out, not ours. Posterity must take care of itself.

The sewers of Paris were begun in the tenth century, and were completed only yesterday. Who, today, is so mad as to begin a work which will be completed only when his children of the four and twentieth generation are walking over his forgotten grave?

The ancients lived for the future. There was an element of unselfishness in all their work which is painfully lacking in ours. They looked beyond the present, down the long vista of coming years. They looked beyond the earth, to the honor and approbation of God. Our selfishness and unreality, our unbelief and looseness of morals are mutually causes of each other.

The practical unbelief of society is due in a large measure to the cause here spoken of.

Nothing around us is real—or, if it is, we fail to recognize it. A sceptical frame of mind is the unavoidable consequence. If we are wise to be doubtful about everything we see, how can we avoid car-

rying the same spirit with us in our investigation of spiritual things?

The remedy lies in a great measure with individuals. If each reader of this article would resolve, so far as possible, to do everything, even the very least, *thoroughly*, avoiding the thought which so often mars our best works: "That will answer," but doing everything "as unto the Lord," a little circle of influence would soon be found which day by day would widen, and could not fail to react on his own interior life and on the lives of those with whom he comes in contact.

Society must be reformed, not violently, but by degrees. Every great upheaval is followed by a tidal wave of reaction, but a whole continent may be lifted inch by inch and not a ripple follow. So is it in the world of morals.—*Selected.*

THE REFORMED EPISCOPALIANS.

THE "Reformed Episcopalians" in addition to their pecuniary troubles all over the country, are in all sorts of trouble. In Montreal, in the congregation presided over by Dr. Ussher, there has been a split. Dr. Ussher, with his congregation, has seceded, and joined the "Greggites," who follow Dr. Gregg, who seceded from the "R. E. Society" and set up a society of his own in England, first copyrighting the name and Prayer Book. The "Bishops" were refused the use of the building, and had to hold a rival meeting in a Hall, where they gave their version of the story, and a lawsuit is promised. Dr. Usher is known in Aurora, Illinois, where he was for a while a Lay Reader.

The Aurora Church people are not at all surprised at anything he may do. Rev. W. Windeyer has resigned the charge of the Society in St. John, which we understand is very feeble.

THE LITANY.

THE word litany comes from the Greek, and was originally used in the general sense of prayer, whether public or private. At a very early period in the history of the Church, it was restricted to certain prayers that were said in processions of the clergy and people. We find in the Apostolic Constitutions, some parts of which cannot have been written later than the second century, and the most modern parts of which cannot be later than the middle of the fourth century, a form of supplication closely resembling in structure the litanies with which we are familiar. A deacon named the various subjects of petition, and the people completed the prayer with the words, "Lord, have mercy." In the Eastern Church kindred forms of prayer were used under various names and from the retention of the Greek words *Kyrie E'ison* in the Latin litanies, it seems probable that the earliest of such litanies were derived from Eastern sources; but litanies, in our sense of the word, are characteristic of the West rather than the East.

THE IMPORTANCE OF SPEECH.

THE importance of speech, as it is represented in the Scriptures, is twofold; it is the truest expression and representative of a man's life,

and it is, at least, one of the greatest powers in a man's life. If we could know what men speak—in every subject and in all circumstances—we should almost be sure as to what they *were*. "Out of the abundance of the heart the mouth speaketh." "By thy words thou shalt be justified, and by thy words thou shalt be condemned." This is one side of the matter: a man's kindness or unkindness; a man's wisdom or folly; a man's thoughtfulness or inconsiderateness: these and many other qualities are shown by our words.

And the other side is equally truth. If speech reveals the man, no less truly does it make the man. St. James compares that "little member," the tongue, to the helm of a ship, which, although itself "very small," turns about ships, "though they be so great," whithersoever the governor listeth." Hence St. Paul, in telling Titus how he is to instruct his people in the true way of Christian life, bids him "put them in mind . . . to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men."—*Selected*.

MEANS OF GRACE.

ORDINARILY, in the disbursement of the gifts of grace, God chooses to work through MEANS.

Every Sunday, at morning and evening service, the Prayer Book bids us say: "*We bless Thee for . . . the means of grace.*"

By *grace* here we understand God's *free favor* in blessing, benefitting, improving, correcting, comforting, strengthening, &c., &c., our hearts, and bringing us to holiness of life.

By *means of grace* we understand those channels, agencies and instrumentalities through which God has determined to confer these blessings of His grace.

Some of these *means* are private; for example:

- I. Private Prayer.
- II. Study of the Bible.
- III. Self-examination.
- IV. Meditation.

Some of these *means* are public; for example:

- I. Public Worship.
- II. The Lord's Supper.
- III. Works of Charity.

No Christian who would live, and grow in holiness, and ripen for heaven, can afford to neglect these means of grace.—*Selected*.

SUNDAY SCHOOLS.

No Diocese recognizes more distinctly than that of Long Island the importance of Sunday Schools in the economy of the Church. During the year it has held six annual convocations in the various parts of the Diocese; there have been forty-three since 1871. These gatherings are largely attended by both clergy and laity, and papers are read and discussions are held upon the best plans and methods of conducting Sunday Schools. The Bishop takes a large and hearty interest in the subject, and is always present at the convocations. In the spring of the year there is a grand celebration of all the Sunday Schools in Brooklyn, of all denominations, and it is possible to see 30,000 children in line. Mission Schools are in operation in various parts of the city, under the auspices of the parishes, and often with success, in neighborhoods where there are no Church people.

They are made attractive to the children, and through them the parents are gradually reached, and the prophecy is illustrated, "and a little child shall lead them."

QUESTIONS EASILY ANSWERED.

"Are you an Evangelical Body?"

Ans.—None more so. Let me give you the proof. The word "Gospel" is in the Greek, *Evangel*. Hence, Evangelical, of course, means a "Gospel Church." All our doctrines are those of the *Gospel*. Our mode of Church government is that of the *Gospel*. Our sacraments are those of the *Gospel*. And we use more *Gospel* in one service than the denominations do in several. Hence, we are, emphatically, a *Gospel Church*.

"Do you believe in conversion?"

Ans.—Let me put some of the prayers of the Church on the witness stand. "Create and make in us *new and contrite hearts*." "Oh, merciful God, who * * desireth not the death of a sinner, but rather that he should *be converted* and live." These should suffice.

"Oh! your service is so complicated."

Ans.—You mistake. We *stand* at praise, *kneel* at prayer, and *sit* during the reading of Scripture. To this there are only two exceptions. viz., that at the "exhortations" we also stand; and during the reading of what is termed the Gospel, we stand. You will notice that first the Epistle is read. At that we sit. It is generally the words of some Apostle—only human words. But then, right after it, the Gospel is read. Then the people rise. The Gospel is generally the very words of our

Lord—Divine words. And so, to show respect to the words of Him who spake as never man spake, we stand while they are read.—*Selected*.

ESSENTIALS IN SUNDAY-SCHOOL TEACHERS.

1. INFLUENCE scholars by precept and example.
2. Set an example of punctuality, regularity, diligence, reverence, and piety.
3. Pray for your minister, for your superintendent, for each pupil, and for yourself.
4. Study diligently, thoroughly, and prayerfully, the Sunday school lesson so as to instruct and interest your pupils and win them to Christ.
5. Visit each pupil at stated times, and also immediately after any absence.
6. Consider that the great object of Sunday-school instruction is to bring children to Christ, to the Church, and to prepare them for life on earth and in eternity.—*The Sunday School World*.

SOMETHING TO THINK ABOUT.

WHAT are you trembling about, good friend Aspen?

Do you honestly think this glorious Church of ours is going to do anything worse than she has been doing all through these many years last past, in which you have been shaking? And what has she been doing?

In thirty-five years she has tripled her number of Bishops and she has tripled her number of "other clergy." Her communicants have increased from 72,000 to 350,000, and her

Sunday school teachers and scholars from 45,000 to 300,000. Her contributions for all purposes in 1844 were about \$1,500,000. This year they will not be less than \$6,500,000. In 1844 the Lord Bishop of Oxford made special marvel of the growth from the time our two Bishops landed at New York on Easter Sunday, 1787. "From Puritan Massachusetts in the north," he said, "down to the slave-tilled bottoms of torrid Louisiana, and from the crowded harbor of New York back to the unbroken forests and rolling prairies of Illinois the successors of the Twelve administer in Christ's name the rule of this spiritual kingdom." Now, the whole boundless continent is ours, and Illinois is in the very center.

And all this time we have been going to Rome, or to Geneva, or somewhere; for dear Aspen, whom we sincerely respect, has told us so!

Men and brethren, let us put away those childish fears, and have faith in God. Ye who forbode evil things because you cannot have every shoe made on your last, look up to the calm stars and see how silent they are—golden symbols of the wise, patient, loving Hand that framed them, and Who frets not nor grows weary, but unperturbed by the tumults of the world, does His blessed work in His own calm Divine way.—*Living Church, U.S.A.*

THE CHURCH OF ENGLAND.

If any King or Bishop of England had been asked in the ages before the Tudors, as to what Church he belonged, he would have answered, "The Church of England." In fact, England never had a Roman Catholic sovereign,

until James II. became such, and lost his crown in consequence. Never was England worse trampled upon by the See of Rome than in the days of King John; yet that was the epoch of *Magna Charta*; and its first words proclaim the freedom of "the Church of England" not of "the Church of Rome in England"—much less of "the Roman Catholic Church in England"—a Church of which nobody ever heard until after Queen Elizabeth's accession and the Romish Recusancy. And what is true of England, is true of France and of other Western Churches; their sovereigns and prelates belonged to the Gallican Church, the German Church, etc. In those days then, "the Church of Rome" meant the See of Rome and its Italian Provinces, and there was no "Roman Catholic Church in existence. This stupid and self-refuting name was born of the new ideas which took possession of the Latin Churches after Luther's day; and it is a badge of modernism which may well suggest the question, "Where was your religion before Luther?"—*Bishop Cox.*

EXCUSES.

It is a common experience with every clergyman to have some of his people excuse their non-attendance at church on the ground that they are not able to wear as fine clothing as certain other people, and do not like to be "looked down upon." Since the self-evident and solemn truth that God, in whose Temple we assemble for worship, cares naught about the apparel which covers our perishable bodies, does not have its due effect, it may

be well to say plainly that this anxiety about clothing comes not from humility, but from pride, from secret envy of others more fortunate, and covetous longing for that very richness of apparel it pretends to despise. Persons who attach such importance to clothing as to remain away from church on account of its quality, would probably be the first to be guilty of rudeness to the poorly-dressed, if by chance of fortune they were ever brought to the top. A true lady never commits the egregious blunder of supposing that her social position depends on the clothing she wears; she dresses quietly, according to her means, and thinks no more about it. Least of all does she suppose that the house of God is the place to show to the public how much she pays her dressmaker. Still we have to admit sadly that cases have occurred of persons being slighted in church (a look or a movement can say as much as words), because they were not as finely clad as their neighbors, but we should regard such acts as simply the unintentional indication of natural boorishness and vulgarity of soul, which the extravagant attire in vain tries to conceal. Such rudeness injures not us, but only the person whose lack of true "gentlehood" it makes manifest.—*Selected.*

A REMARKABLE INCIDENT.

A correspondent of the *Congregationalist* tells the story that one of the Indian students, walking not long since through the Smithsonian Institution at Washington, saw a plaster cast of himself. Thereby hangs a tale. Anthropologists have been solicitous to secure casts of

Indian faces, and our government secured such casts from sixty-four Indian warriors imprisoned in the fortress of St. Augustine for murder and other outrages. They were Cheyennes, Kiowas, Arrapahoes, and Comanches. In time, they came under the influence of Captain Pratt, were instructed in letters, and some of the younger men have been transferred to General Armstrong's school, where they are making good progress. In March of this year "twelve of the originals of the plaster casts" taken at St. Augustine were admitted into the Christian Church at Hampton. The incident that one of them, dressed in civilized garb, should meet in a national museum a plaster cast of himself, taken when he was a savage, is one not often paralleled.

SPIRITUAL LIFE IN THE ENGLISH CHURCH.

IN the course of his Visitation Charge, delivered at Leeds on the 30th of April, the Bishop of Ripon stated that "the number of churches in which there is a regular weekly offertory is 230; when I met you in visitation three years since it was 193. In 37 churches, therefore, it has been established recently; so far as I can learn, this has been done with the concurrence of the parishioners, and has been found to answer well. Large as is the gross amount or what has been contributed in the Diocese during the last three years in furtherance of Church work, we have not, I believe, as yet, nearly reached the limit of what might be secured by voluntary contributions. Partly this is owing to the want of plain and definite teaching upon

the subject of alms-giving, and partly it is due to the want of more system in collecting the offerings of the people."

THE *Sunday School Teachers' Weekly* gives the statistics of 85 of our Sunday Schools in the city of New York. The largest single school is that of St. John's, a chapel of Trinity, which, teachers and scholars, has 1,191. The school of St. Augustine's Chapel, in the same parish, numbers 1,168. St. George's Church, with its two chapels, has 1,590 scholars and teachers. There are many other very large schools in the city.

PARISHES sometimes ask concerning a clergyman, "Is he the man for the place?" It would be well also to ask, "Are they deserving of a faithful priest? Are they alive to their duties? Are they in their place every Lord's and Saint's Day! Are they a help and strength to the Parish, and an honor to the Church?"—*Living Church.*

DR. PASSALINTI, formerly a Roman Catholic priest, has been carrying on very successful mission work in connection with the Church of England amongst the image makers, organ-men, and other Italians about London. he himself being an Italian. The Bishop of London granted him a license to act as their chaplain.

THE *London Weekly Review* says that since 1860 nearly six hundred Jews have confessed faith in Christ in the Episcopal Jews' Chapel, Palestine Place, London. Since December last thirty-four persons have been added to the number.

ON the 1st Sunday after Easter, in St. Paul's Church, Cincinnati, Ohio, the Bishop of the Diocese confirmed a class of twenty-three, of whom three had been communicants of the Roman Catholic Church. The ground taken for re-confirming is that "the laying on of hands" is not an essential or a fixed part of the Romish Confirmation.

A DEAR old friend of mine used to say, with the truest Christian charity, when he heard any one being loudly condemned for some fault: "Ah! well, yes, it seems very bad to me, because that's not *my way of sinning.*"—*Author of "Old Joliffe."*

THE vicar of a church in England raised the money and built a church, after his own designs, carved the wood-work and wrought with his own hands on the walls; and when he got through some of the people said he was not just the man for the place.

Do not say, "I will help thee to-morrow;" perhaps that poor soul may not need thee to-morrow; perchance thou mayest have nothing to give to-morrow; perchance there will be no such day as to-morrow.—*Donne.*

THERE is a beautiful precept which he who has received an injury, or who thinks that he has, would for his own sake do well to follow: "*Excuse half and forgive the rest.*"

BISHOP POTTER confirmed, on the 6th of June, 117 at the mission chapel of St. Augustine, which belongs to Trinity parish, and among them was a Methodist minister.

REV E. M. W. HILL, of Ohio, U.S.A., for thirteen years priest of the Roman Catholic Church, has separated himself from that communion, and, after mature deliberation, has united himself to the Protestant Episcopal Church.

THE *Church Times* says that the number of clergymen that have left the English Church for the Roman, during the past forty-five years, is only 1 per cent. of the entire body of the English Church clergy. At that rate, how long will it be before we are all converted?

Children's Corner.

WAWANOSH HOME.

"The luxury of luxuries is the luxury of doing good."

DEAR CHILDREN:

Do you recollect what was the very last thought that St. Paul wished to leave firmly impressed on the minds of the men, who were never, in this world, to see his face again?

Perhaps you do recollect—let us open our Bible, and look at the passage together.

The subject is ALMS-GIVING. The passage is in the Acts of the Apostles, chap. xx., verse 35, and reads as follows:—"Ye ought to support the weak, and to remember the words of the LORD JESUS, how He said, It is more blessed to give than to receive." Can you remember where those words of our Blessed LORD occur in the Four Gospels? Of course you can not. But some of you may know this, they are remarkable words, as being the only

distinct sentence of our Blessed LORD, which has been handed down to us by other than the four Evangelists.

It is more blessed to give than to receive.

This would be thought an unsound maxim in a commercial age like ours, which too often acts on the advice of the old Roman. "Get all you can; if fairly so much the better, if not, in any way you can;" now, whatever the world in its wisdom may think and say to the contrary the Divine rule stands firm that "it is more blessed to give than to receive."

Where a child's heart is really touched by Divine Grace, this rule will always prevail.

Read very attentively the story in St. Matthew, ch. xix: 16-22, and, specially, our LORD's counsel of perfection in verse 21. Then go on, and see the rule for all in I. Cor. xvi: 2. What, then, is this rule? "Upon the first day of the week," (or Sunday,) "every one," (mark the breadth of the language; whether he was young or old, it was all the same. if he possessed anything,) "was to lay by him in store," i.e., count out, and put by in some safe place, where it would not be mixed up with his other money—a certain sum. You see the sum is not fixed, but the rule for fixing it is given, and is left to every one to apply to his own case, as in the sight of God.

The rule is, "as God hath prospered him." So that he has to take his earnings or gifts for the week, and puts by that portion which he wishes to consider as God's. Suppose that a little boy puts by one cent out of every ten cents that he receives, what a fund

he would have ready at hand, both for our Indian Homes for children, and for other needy subjects.

But something more than mere giving is wanted. We must give with *cheerfulness*.

Now read II. Cor. ix., 6-7, and compare with this Exodus xxv., 2, where stress lies upon "willingly, with his heart." God loves a *cheerful* giver, and no other kind of giver will He accept.

The old heathen seem to have understood this, thousands of years ago, for among the Egyptian hieroglyphics that have been lately deciphered is a naked child, with a heart in his hand, giving honey to a bee without wings.

The child represents the humility of charity, the heart in his hand the cheerfulness of charity, and the giving honey to a bee without wings the worthiness and helplessness of the object of charity.

Let us all ask ourselves whether we can trace this word "cheerful" in our alms, or whether, on the other hand, we dislike to give, and make all the excuses we can, and try, by all means, to escape the duty.

Some persons give as springs do. They are always full, whether you go to them or not. You have merely to dip your cup into an ever-flowing stream. These are the *cheerful* givers, and it is a pleasure to go to them. Others give like a pump when the well is dry, there is a great deal of working and creaking, but very little comes of it.

A holy writer says, "In defiance of the world, the *liberal* man will ever be rich; for God's providence is his estate, God's wisdom and power are His defence, God's love and power are his reward, and God's word is his security."

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Donations towards the library fund will be thankfully received by any of the officers or teachers of the Sunday School, and acknowledged in the next number of the Magazine.

We had intended to publish the list of subscriptions received towards the support of the church this month, but it is crowded out by the pic-nic account. We will publish it next month.

TRINITY CHURCH.

SERVICES, &c.

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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.

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