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CHURCH
OF THE
HOLY TRINITY

JACOB STREET,

HALIFAX, N. S.

PUBLISHED MONTHLY.

THY WORD IS A LAMP UNTO MY FEET,



AND A LIGHT UNTO MY PATH.

“Hold fast the form of Sound Words.”

CALENDAR.

April 15th—*Sunday in Lent.*

[Rev. v. to v. 14, 2 Cor. xi to v. 30.]

April 16th—*5th Sunday in Lent.*

[Rev. Ex. x. or xi., Luke xix. 28, or xx., 9-21.]

April 21st—*Easter Day.*

[Rev. Ex. xii. 29, or xiv. Jno. xx. 11-19, or

Num. xvi. 36, or xvii. to v. 12,

[Rev. v.

or xv. to v. 29. | Num. xvi. 36, or xvii. to v. 12,

[Jno. 24-30.]

As the day is close at hand, we feel constrained to urge our readers the *duty* of attending the Easter Meeting. There is such a backwardness on the part of so many of our members. Surely everyone who attends the church is interested in its prosperity. And in order to secure this it is necessary to have not only good, but *live* men elected as office-bearers. And these men be expected to display much energy in the work of the church when they find the congregation taking so little interest in its affairs as to be unwilling to come once a year to hear the accounts read and vote for the election of officers for the ensuing year? Do those who absent themselves ever think how discouraging it is, not only to their clergymen, but also to their lay brethren, to find so little taking a practical interest in the finances of the church? To the front, gentlemen, to the front, and do your duty manfully this year; and, if you have no other reward, you will, at least, have the approval of your own conscience, and that is no small matter.

HOW TO PREPARE A GOOD SERMON.

THE Rev. Francis Gell writes to the Clergyman's Magazine as follows:—

"A good recipe for a good sermon, according to my experience, is this:—Take one subject, and be a whole man to it, from Monday morning. Think it out till you are hungry, read it out till you are full, then write it out till you are accurate; preach it without notes, and never muddle your brains with more than one sermon at a time."

No doubt Mr. Gell—but supposing you had to prepare two sermons and one lecture per week, what would you do then? Echo answers what!

WE thank those of our readers who have brought us the names of new subscribers. Will more of our readers kindly do likewise?

THE Easter Meeting will be held in the Side-Chapel at 8 o'clock, P. M., April 22nd.

Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. III.

APRIL, 1878.

No. 2.

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

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.*

OUR PAPER.

FROM the valuable testimony we are constantly receiving, we are glad to find that our little paper is doing good, and meeting an acknowledged want. It is not intended to compete with a Church newspaper, but in a humble way to supply instruction, and create interest in the work of the Church. It finds its way into the hands of people who never see a Church paper, and some of our good friends tell us that it is doing, and doing *well* the work of a curate in their parishes, in reference to instructing, and stirring up the zeal of the parishioners, and making them acquainted with *facts* of the doctrine, work, life and history of the Church, which most of them have no means of obtaining elsewhere.

Cheered by many words of encouragement, we hope to see CHURCH WORK still more widely circulated. It has exerted a marked influence for good in a large numbers of parishes. We wish to extend that influence. And while we do not propose to increase the price, a wider circulation would justify us in increasing the

number of pages, and devoting more attention to the Children's Department. Will our friends try and increase our number of subscribers, that we may accomplish this desirable object?

LENT.

ONCE more this solemn season of the christian year is upon us. It is a time for earnest repentance. Seek out some special sin, and direct all your efforts to gain the mastery over it. It is a time of preparation for death and the judgment day. It is a time to avail yourselves of more frequent services. It is a time to meditate on the life and death of Christ. It is a time to abstain from those things lawful in themselves, which may be a snare to you. It is a time of effort after growth in holiness. Try to make the season produce a permanent effect on your spiritual life. Study your character, and see where your weak points are. Exercise self-denial in anything you find has a *tendency* to lead you to excess. But remember that all the observances you make use of are

only means to the end. It is not the hearing sermons, but heeding them; not the attendance on frequent services, but the prayers; not the alms-giving, but the self-consecration, that will benefit you. There can be no true Easter rejoicing over a risen Lord, unless you have first taken your stand beneath the cross of Calvary, and have seen in the crucified Jesus a Saviour dying for YOUR sins.

ANOTHER BREAK IN OUR RANKS.

—The death of the Rev. J. F. Carr, Rector of Kingsclear near Fredericton, of diphtheria, at the early age of 32, is a grievous loss to the Diocese, and an irreparable one to his Parish. A man of much power and ability, most successful in parish work, an able advocate of foreign missions, temperance and the aggressive work of the Diocese. His brethren will sadly miss him in the Council Boards of the Church. Mr. Carr was a delegate to the late Provincial Synod.

A FEW WORDS ABOUT NEWSPAPERS.

THE attitude of the secular press towards Christianity is becoming a subject of the deepest concern to every adherent of religious Truth. That such is the case is shown by the fact that it is receiving attention at the hands of our Church Congresses, as well as occupying a prominent position at most of the dissenting Conferences and Synods. And it is well that it is so. The time was when the newspaper press exercised but small influence upon the world religiously or otherwise. We mean

before the introduction of free schools and compulsory school taxation and the diffusion of education, when the art of reading was confined exclusively to the higher classes. But now it is altogether otherwise. Now every man and woman, and every child of any age can read, and newspapers have multiplied and are sold so cheaply that they are found in the hands of all classes and conditions of society. They find a place in every household, and are eagerly read by all the members of the family; and, in the country particularly, are by many considered the highest authority upon every subject of which they treat. The press of to-day has thus become a mighty power in the world, and takes a foremost place among the most potent agencies for good or evil.

This being the case, it becomes a matter of great moment to every Christian as to the side on which the secular press ranges itself in the battle which is being fought of light against darkness, of good against evil, of right against wrong. Alas! we cannot shut our eyes to the fact that while many of the city and country papers are safe in their moral and religious tone, yet it is too true that many others are far from being conducted in the interests of either morality or religion.

It particularly behoves parents and others who have the care of the young, and who desire their welfare, as well as those who seek to promote the well-being of communities, to join hand to hand in a vigorous crusade against anything of a demoralizing tendency in the public print.

This subject is, as we have said, a most serious and important one, and we cannot do better than conclude

our remarks by inserting an extract from the recent appeal of a christian paper for support. After speaking in the same strain as we have done, it says :

"How is this wide-spread deluge of bad reading to be met? The remedy here, as almost everywhere, is *discrimination*. The remedy is for us men and women, who claim to be decent and respectable—and, above all, for Christian people—to banish from our tables those journals that dare, as they do dare day after day, implicitly if not explicitly, to outrage honesty and decency, and to pour contempt upon the Christian religion. Let us put them out of our houses, and then let us find a paper which we can trust, and which we know we can with all safety put in the hands of our children. People will read. Nothing but good, wholesome, attractive reading will drive out that which is evil and dangerous. For the sake of your children, then, and in the interests of morality, it is your duty to promote a moral and healthy literature.

BISHOP FEILD'S RULES FOR THE OBSERVANCE OF LENT.

THE following, taken from Mr. Tucker's *Life and Episcopate of Edward Feild*, may be useful to some at this season :

The Fast of Lent being intended for the deepening of our repentance and the quickening of our whole spiritual life should be observed,

(1) By devout attendance, at least once a day, on the public services of the Church ; if possible in the morning, as involving more self-denial.

(2) By self-examination and additional private devotions. It would be found useful to repeat one or more of the Penitential Psalms, viz., vi., xxxii., xxxvii., li., cii., cxxx., cxliii.

(3) By a daily act of self mortification. Those who cannot forego a meal may choose plainer food, avoiding all luxuries.

(4) By increased alms-giving, where possible, as the result of self-denial.

(5) By abstaining from giving or accepting invitations to parties of pleasure.

(6) By trying to do some work of mercy to the soul or body of another, as, for instance, assisting or comforting a needy or sick person, or bringing one careless or worldly to think of holy things and attend the services of the Church.

"SEEK AND YE SHALL FIND."

WE are expressly commanded by Christ Himself not to be content with waiting for God's messages. We are not to expect to find without seeking, to have the door of mercy and grace opened to us without knocking, to receive without asking. Our attitude as Christians is not to be that of quiescence, which, in the concerns of the soul, is another name for apathy, but it must be that of eager endeavour. The members of a Christian congregation are not to suppose that their minister is to do all the work of bringing them nearer to God, that they are to sit by their fireside, or go about their several avocations, waiting for him to come and speak to them words of power and conviction, and convey to their hearts the assurance of God's pardon and love through Christ. True, indeed it is, that the visits of a pastor to his flock should be among the means of building them up in our most holy Faith. But they must not be put in the place of personal effort on the part of

each individual member of his parish. Constant and general visiting among his flock must necessarily engross too much of a clergyman's time, leaving too little for other and not less important duties. A man who can satisfy the demands of some congregations in regard to frequent visiting, without falling short of what they require from him week by week from the pulpit, and also bestow such a measure of his time as his mind and conscience require upon such study and private devotion as should fit him for his office, must be more than a mere mortal. Let us, therefore, the lay members of the Church, be well content to see our pastor visit and console the sick and afflicted, and gladly welcome such visits to ourselves as we feel he is justified in making us, and let us heartily endeavour to do the work which truly none other can do for us—"work out our own salvation with fear and trembling," availing ourselves of those great helps and privileges which the Church in Christ's stead holds out to us. If we do so, we shall soon thankfully admit that the ministers whom she has set over us as "stewards of the mysteries of God" are the means of conveying to us all the blessings that we need in this life to fit us for the life to come.

To his own master every man standeth or falleth; we must believe for ourselves, pray for ourselves, work for ourselves, and seek faithfully and earnestly what Christ Himself has promised we shall thus and thus only receive.

T. M. B.

In deciding questions of truth and duty, remember that the wrong side has a crafty and powerful advocate in your own heart.

IS THERE A HOLY SPIRIT?

THE world of sinners despises the Holy Ghost, "because it seeth Him not." Men want the Holy Ghost to be something tangible—a thing they can recognize with their senses. Have you ever heard the argument used by a good old Christian against an infidel doctor?

The doctor said there was no soul, and he asked "Did you ever see a soul?" "No," said the Christian. "Did you ever hear a soul?" "No." "Did you ever smell a soul?" "No." "Did you ever taste a soul?" "No." "Did you ever feel a soul?" "Yes," said the man; "I feel I have one within me." "Well," said the doctor, "there are four senses against one; you have only one on your side."

"Very well," said the Christian. "Did you see a pain?" "No." "Did you ever hear a pain?" "No." "Did you ever smell a pain?" "No." "Did you ever taste a pain?" "No." "Did you ever feel a pain?" "Yes." "And that is quite enough, I suppose, to prove there is pain?" "Yes."

So with the Holy Ghost: if you but feel His influence you would no longer say there is no Holy Spirit, because you cannot see Him.

Are there not many things in nature which we cannot see? Did you ever see the wind? Yet you know there is wind, when you behold the hurricane tossing the waves about and rending down the habitations of men; or when in the soft evening zephyr it kisses the flowers and makes dew-drops hang in pearly coronets around the rose. Did you ever see electricity? No; but you know there is such a thing, for it travels along the wires for thousands of miles, and carries our messages,

though you cannot see the thing itself, you know there is such a thing. So you must believe there is a Holy Ghost working in us both to will and to do, even though He is beyond our senses.

O Lord ! pour Thy Spirit upon us, according to Thy word.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matthew xi. 28.)—*Selected.*

HOLY WEEK.

THIS week is known in different countries by different names, all referring to the great event which then took place.

In England it is called "Passion Week" and "Holy Week." In Wales it is the "Week of the Cross." In Germany and Denmark it is the "Still Week," setting forth the holy quiet and its abstractions from labor. In the East it is called the "Great Week."

The first day is called "Palm Sunday," because Jesus made His public entry into Jerusalem on that day, and the multitude spread palm branches before Him. Monday.—Jesus withers the fig tree and drives out the traders from the temple. Tuesday.—Jesus delivers His last discourse from the temple and foretells its destruction. Wednesday.—Jesus is sold by Judas Iscariot for 30 pieces of silver. Thursday.—Jesus keeps the Passover and institutes the Holy Communion. Good Friday.—Jesus is crucified. Saturday.—Jesus' Body lies in the tomb, while His soul descends to hell—that is to hades, the place of departed spirits. Easter Day.—Jesus rises from the dead and appears to his disciples.

The seven last words from the cross:—

1. Father, forgive them, for they know not what they do.
2. To-day shalt thou be with me in Paradise.
3. Woman behold thy Son: Behold thy mother.
4. My God, my God, why hast Thou forsaken Me ?
5. I thirst.
6. It is finished.
7. Father, into Thy hands I commend my spirit.

CONSCIOUSNESS of unbelief is a sign of actual faith. Infidels are never troubled with unbelief. Dead men never feel cold. Frozen feet never ache. And a soul given up to ungodliness, and bound hand and foot in sin has no trouble with unbelief. It is only when faith shoots its first illuminated ray into the darkened heart that the baneful presence of unbelief is made manifest. It is only when the troubled soul can say, "I do believe," that it starts back at the abyss of doubt which that first gleam of faith discloses, and exclaims, "Help Thou mine unbelief."

PROTESTANTS AND THE BIBLE.—If men were to treat the Statute-book or a large medical dictionary in the way they do the Bible, and fancy they had only to open one or the other of them pretty much at random to find out what to do in some tough legal difficulty, or in some strange fit of sickness, without having any real previous training as lawyers or doctors, everyone would recognize their folly at once, and would naturally look for ruin or death as the end of their quackery. And yet they fancy that the deep

things of God, which the very angels desire to look into, but find too hard for them, can be easily discovered and mastered in no better fashion. — *Church Quarterly Review.*

ROMISH SCHOOLS.

It is inconsistent to send your children to schools administered in the interests of Rome, or in sympathy with any of its dangerous errors. Your obligation is to bring them up in the nurture and admonition of the Lord. Let no man deceive himself with the thought that no influences will be exerted by such schools to withdraw our children from the truth in which they have been nurtured. It would be as dishonest in Romish teachers, who believe that their salvation is imperiled by non-communication with the Church of Rome, not to influence the children committed to them, as it is sinful in you and perilous for them, to submit their susceptible years to such religious impressions. The perversion of your children is a predetermined end of receiving them into Romish schools. *Your children will be negative Protestants*, if not positive Romanists. Is it worth your while, for the sake of accomplishments in needlework, and painting, and music, and dancing, which they offer freely, to invite your children to accept errors which your fathers escaped only at the price of blood? Hold fast, beloved for your households and yourselves, the faith once delivered to the saints, recorded in the Scriptures of truth, and witnessed unto by the creeds of your Church. Upon that faith both we and ours may stand, by the grace of God, unshaken as upon a rock.—*From the American Bishops' Pastoral.*

THE IMPORTANCE OF DOGMA.

THE object of my first proposition will be to prove the peculiar importance of enunciating "dogma" in these days. The object of my second will be to show the great encouragements there are to enunciate it. I. My first proposition is this: A strong dislike to all "dogma" in religion is a most conspicuous and growing sign of the times. Hence arises the peculiar importance of enunciating it. This dislike is a fact, I am bold to say, which wants realizing and recognizing. It does not receive the attention it deserves. We have been so much occupied of late years in resisting those who believe too much that we have somewhat overlooked those who believe too little.

The causes of this dislike to dogma we need not go far to seek. There is nothing new about it, and nothing therefore ought to surprise us. Eighteen centuries ago St. Paul forewarned us "the time will come when men will not endure sound doctrine," and the older the world gets, and the nearer to the Second Advent of Christ, the more clearly shall we see that prophecy fulfilled. We only see a full development of an old disease. There never have been wanting thousands of lazy worldly Christians, who say with the poet, "For modes of faith let graceless zealots fight, he can't be wrong whose life is in the right."

The consequences of this widespread dislike to dogma are very serious in my judgment. Whether we like to allow it or not, it is an epidemic which is just now doing great harm, and especially among young people. It creates festers, and

keeps up an immense amount of instability in religion. It produces what I must venture to call, if I may coin the phrase, a jelly-fish Christianity in the land; that is, a Christianity without bone or muscle, or power. We have legions of jelly-fish young men annually turned out from our Universities, armed with a few scraps of second-hand philosophy, who think it a mark of cleverness and intellect to have no decided opinions about anything in religion, and to be utterly unable to make up their minds as to what is Christian truth. They are tossed to and fro, like children, by every wind of doctrine, often carried away by new excitement and sensational movement, ever ready for new things because they have no firm grasp on the old, and utterly unable to render a reason of the hope that is in them. All this, and much more of which I cannot now speak particularly, is the result of the unhappy dread of "dogma" which has been so strongly developed, and has laid such hold on many Churchmen in these latter days. I turn from the picture I have exhibited with a sorrowful heart. I grant it is a gloomy one, but I am afraid it is only too accurate and true. Let us not deceive ourselves. Dogma and positive doctrine are at a discount just now. Instability and unsettled notions are the natural result, and meet us in every direction. Never was it so important for ordained ministers to "enunciate dogma" very clearly and distinctly in their teaching.—*Canon Ryle.*

"THOSE prayers in the Prayer Book don't take hold of hardened sinners." The Rector answers: "They are not addressed to hardened sinners."

CANON RYLE ON DOGMA.

WE are sorry that we cannot find room for a larger portion of Canon Ryle's able paper on "Dogma." When so "low" a churchman as Canon Ryle finds it necessary to express himself so strongly upon the importance of dogmatic teaching in religion, we think Church people generally will not be slow to realize the seriousness of the question.

It is long since we became convinced that the feeling—"it makes no difference what you are"—which means—"it makes no difference what you believe"—with many, ultimately ends in doubt and uncertainty, dangerous to the souls of men.

Let us, for the future, follow the Canon's advice and have more decided Christian teaching, more distinctive Church teaching, and the world's christianity will be all the better for the change.

FREE AND OPEN CHURCHES.

ABUSES generally die hard, and the grosser they are the "more killing" they require. Hedged about by vested interests and long established usages, they are as unassailable by the demands of justice as of logic, and it is only when, after long and baffling delays, the din of oft-repeated attack has fairly roused public attention and formed public opinion, that the first really fatal blow is dealt them. This is peculiarly the case with the greatest of great abuses,—the modern system of pews or appropriated sittings in our parish churches. That this system is a shameful abuse, is a fact which only needs to be stated to be admitted—

at least by every one possessed of a sufficient modicum of common sense to be capable of forming an opinion on the subject at all. The law of the land being ascertained to be that *all parishoners have common and equal rights in their parish church*, just as certain persons often have in a given piece of pasture, the conclusion is clearly irresistible that to give one person any sort of preference over another in a matter of church accommodation, is illegal, whilst to assign portions of the church to a few privileged persons, to the exclusion or manifest inconvenience of the great bulk of the parishoners, is wholly indefensible.

Still the abuse flourishes. No argument is too absurd or one sided to be advanced in its favour. With an entire forgetfulness of the feelings as well as the rights of others, people will go on trying to secure for themselves what they see clearly can only be given with an inconsistency which would be amusing were the subject a less great one. Not a few will be found to say, almost in the same breath, that for themselves they will never enter the door of a church in which they cannot have an appropriated seat, and that as for the poor, they won't believe for a moment, that they are either kept from church, or driven to chapel, by having to scramble for seats, as bad in position as they are inadequate in number.—*Rev. J. J. Halcombe, in "Mission Life."*

PROF. DANA, the very eminent American Geologist, is quoted as saying of the first chapter of Genesis: "Examining it as a Geologist, I find it to be in perfect accord with known science: therefore, as a Christian, I assert that the Bible narrative must be inspired."

FORMS.

"Crito freely will rehearse
Forms of prayer and praise in verse;
Why should Crito then suppose
Forms are sinful when in prose?
Must my form be deem'd a crime,
Merely for the want of rhyme!"

So said the celebrated Mr. Newton. Are not hymns a FORM? Yet those who object to forms of prayer, use forms of praise. If we can sing spiritually in a form, surely we can pray spiritually in a form.

A PERTINENT QUESTION. — An incident related a few weeks since by our Georgia correspondent, reminds a friend of a similar one, which he gives as follows: The rector of the principal church in one of our interior cities, was a Doctor of Divinity "of no mean reputation." The Methodist minister was a companionable sort of man, and the two were on the best of terms. Their favorite recreation was shooting, and they passed many days in that way in the woods of that region. Sometimes in the depths of the forest they became involved in friendly theological discussions. One day the Doctor suddenly turned to the Methodist with this inquiry: Mr. —, suppose John Wesley were to come back to earth, and come to live here in W—, whose church would he go to—yours or mine? The reply came with seeming reluctance, "Well, I guess he would go to yours." Would not many an intelligent Methodist make the same admission, if he spoke what he really thought?—*Church Journal.*

THE *Christian World*, of London, says that the Presbyterians in England, with a few exceptions, favour a revision of the "Confession of Faith."

SHORT READINGS ON THE
CREEDS.

BY REV. J. A. WHITLOCK.

"Suffered under Pontius Pilate, was crucified, dead, and buried."—Apostles' Creed.

"And was crucified also for us under Pontius Pilate: He suffered and was buried."
—Nicene Creed.

"Christ also suffered for us."—1 Peter ii. 21.

THERE is a question to be answered before we come to the facts of Christ's death. For we leap at once over more than thirty years in proceeding from His wonderful conception and birth to His awful sufferings and crucifixion. Now, why is this? Why this total silence in the Creeds on that His active, loving, holy life?

There are, at least, two reasons. First, because in the days when the Creeds were written, His life was not a subject of controversy. No one had any doubts on Christ's *miracles*. And therefore the Christian *religion* had no need to be *defended* on this point, nor the Christian's *faith* to be *confirmed*. Secondly, because the *efficacy* and *completeness* of Christ's Atonement was believed to lie in the *death, resurrection* and *ascension* of Lord (Rom. iv. 25, v. 9, 10, St. John xvi. 7, St. Luke xxiv. 26); and as the force and brunt of any attack fell on *these truths*, it was necessary to confirm *them* by the most inflexible proofs. Let us consider them.

Jesus Christ was not put to death by accident (Acts ii. 23), nor by mistake, nor without accusation, nor without trial. He was betrayed by one of his disciples (St. Luke xxii. 58, 48), and then brought before the High Priests (St. Luke xxiii. 2, with St. John xviii. 13, 24), before Herod (St. Luke xxxiii. 7-12), and before Pontius Pilate (xxiii. 1),—before

each of whom he was a "faithful witness" (Rev. i. 5, iii. 14).

Observe the special notice of *Pontius Pilate*—for thereby a date is marked, and prophecy is fulfilled.

First, the "seventy weeks" of *Daniel* (Ch. ix. 24-27) were just expiring, when Jesus was "cut off" in the days of Pontius Pilate. Was He not therefore the "Messiah" spoken of by the Prophet? And, looking further back, we shall be convinced of Jacob's prophecy finding its fulfilment. For Pontius Pilate was a *Roman*; Jesus Christ by His earthly birth was a *Jew*. How then could a *Roman* judge and condemn a *Jew* unless the Romans had *conquered* the Jews? And this they had done—done only a short time before Christ came into the world. Now what were old Jacob's words! "The sceptre shall not depart from Judah, nor a lawgiver from beneath His feet until Shiloh come" (Gen. xlix. 10). That is when the Jews ceased to rule *themselves*, and to enact laws for *themselves*, then the Messiah would come. Was not Jesus Christ the Messiah? for how wonderfully the prophecy seems to be fulfilled in *Him*!

Secondly, observe the special notice of *Pontius Pilate*, for thereby the manner of Christ's death is marked, and prophecies many and various are fulfilled. For the crime of *blasphemy* of which Jesus was accused, was a *Jewish* crime, and ought to have been punished by the *Jewish* law. Jesus would therefore have been stoned to death (St. John v. 18, viii. 59, x. 39, xix. 7, Lev. xxiv. 16; see also Acts vi. 10-14, and vii. 58, 59). But if he had been *stoned* how would "a bone of him not have been broken" (Ex. xii. 46; Psalm xxxiv. 20, St. John xix. 36)? Or,

how, in such a case, could His side "have been pierced." (Zech. xii. 10, St. John xix. 37, 1 John v. 6)? Or how could He have been "lifted up" (Num. xxi. 9, St. John iii. 14, xii. 32)? How could He have borne, and borne away, the curse of sin from us, unless He had "hung on the tree" (Deut. xxi. 23, Acts v. 30, Gal. iii. 13, Col. ii. 14)? All such prophecies and types evidently point to some such punishment as crucifixion—a Roman, not a Jewish way of expiating crime. And so, by the governing Providence of God, it took place. "He suffered under Pontius Pilate."

"He was crucified also for us."—Mark the *ignominious* mode of death, the death of a condemned slave and criminal, from which Jesus Christ did not shrink (Phil. ii. 8, Gal. v. 11), "under Pontius Pilate," the Roman Governor of Judea (1 Tim. vi. 13).

Nor is the word "suffered" without its emphatic meaning. For it implies something more than "underwent," or "endured" (Heb. xii. 2). It refers to that agony of body and anguish of mind which made the last days of the Son of Man on earth so full of passion or suffering. See Him in the garden, amazed, sweating great drops of blood: hearken, too, to His prayer (St. Mark xiv. 33, 34, St. Luke xxii. 41-46). "Behold the Man" before His Judges, smitten, buffeted, scourged, crowned with sharp thorns, sinking beneath the load of His Cross (St. Luke xxiii. 26, St. John xix. 1, &c. see also Gen. xxii. 6). Imagine that burning thirst, and torture of nerves, the arms being stretched out and nailed! (St. John xix. 29, &c.) What, too, must have been His "sufferings," as He beheld the tears

and knew the sorrows of His mother's heart! and besides all this—He felt what we need never experience, if we only trust Him, *the FATHER'S condemning anger against Him*, which wrung from Him that bitter cry, "My God, My God, why hast Thou forsaken me?" Oh! let us remember that when "the iniquities of us all were laid upon Him" (Isa. liii. 6, 11, 12, Dan. ix. 26). He felt, He realized this burden of death, "He suffered" from the deadly burden. And in this, He, the true scapegoat, so very far surpassed the type (Lev. xvi. 20-22). For the scapegoat, even though it "bear all their iniquities" (ver. 22), could not feel any the worse for them. How could a mere animal know anything of sin? How could it therefore, feel any suffering under it? Even sinful man is made to feel the consequences of sin, and to "suffer" for them (see Lev. xx. 17). How much more, then, would the sinless Jesus—Perfect God and Perfect Man—feel the slightest breach of God's law, and "suffer" from knowing that the approving countenance of His FATHER was turned away from Him. And now on the cross He was bearing the sins not of one man, but of the whole world! (Heb. ii. 9). "He tasted death for every man." Who can even measure His "sufferings" (Lam. i. 12)! Let us not only be satisfied with the bare fact, that His "sufferings" and feelings of pain prove that He had a body like ours, that He was "made Very Man" (Art. 2), and had "all things pertaining to the Perfection of Man's nature" (Art. 4).

Let us rather be assured, thereby, of His sympathy. "In that He Himself "suffered," being tempted, He is able to succour also them that

are tempted" (Heb. ii. 18). Let us weep over our sins which brought *such* suffering to the Lord of Glory, "rejoicing in hope," because resting in that never-failing love of Him, "Who, for the forgiveness of our sins, did shed out of His most precious side both water and blood" (Pref. Bap. of Infants).

"CONSISTENCY, THOU ART A JEWEL"

If there be any one fact which "Reformed Episcopalians" ridicule more than another, it is the claim of the church to an unbroken succession of the ministry derived from the Apostles. Nevertheless they claim it for themselves *when it suits them*, and are equally ready to renounce it in the presence of the "dear brethren" of the denominations whose wandering lambs they are always on the watch to snap up.

We have never read anything which sounds so absurd as the following, in view of their denunciation of the doctrine in question as "unchristian":

"In November, 1877, "Bishop" Gregg (the English "tulchan" whom the Methodist Fallows went over seas to "consecrate") received five Presbyters. He tells *The Appeal* how clergymen came from here and from there to "join with your Bishop in giving indisputable ecclesiastical status to those who presented themselves." "The clergy of the churches of England and Ireland, who took part, were ordained by a very widely known *Archbishop and Bishop* in those Churches respectively, so that in our Anglican branch of the Reformed Episcopal Church we preserve the succession received through no less than six branches of the Canterbury, Anglican or Hibernian succession." "At some future time in years to come, when

'orders' of our first presbyters may give rise to controversy, it will be important to have (which I have carefully preserved in our Church's Clerical Register) the names of the archbishop and bishop by whom they were ordained, and also in the same book A DIAGRAM SHOWING THE SUCCESSION OF OUR REFORMED EPISCOPAL CHURCH BISHOPS THROUGH THE SEE OF CANTERBURY."

What next?

—*The Province.*

A WAY OF INCREASING CHURCH FUNDS.

THERE are a great number of people in every parish who contribute nothing to the support of the clergyman, and many more who, if they give a small sum annually to this object, altogether ignore the claims of Home and Foreign Missions.

There are too many parishes drawing a Grant from the D. C. S., or from the Mission Fund, which, if the people gave in proportion to their means, or even the one-tenth of their yearly gains, the Scriptural amount which belongs to God, or, indeed, a much smaller proportion than that, would be found well able to wholly or largely support their rector or missionary. In many places this neglect is due to a want of system in the work of collecting.

It is not every man who can afford to give a \$20, or \$10, or \$5, or even a \$1 subscription, when called upon by the parson or collector, who could give, very easily, 50c., or 20c., or 10c., or 5c. a week, for the same purpose, and doubtless would very gladly contribute this small sum if regularly and systematically collected.

The writer has had considerable knowledge of the working of large wealthy parishes, as well as of small

and poor country missions, and he feels confident that a very considerable amount is lost to the Church yearly, and much trouble and difficulty created, by the want of proper management in the collection of money for religious purposes.

The best worked and most successful parish he has known, made it a sacred duty to allow none, not even the very poorest member, to escape the payment of some regular contribution for the support of the Church.

The plan adopted was a simple one, although entailing some work upon the younger members of the parish. The parish is divided into districts each of which is given in charge of two ladies or gentlemen who are expected to ascertain by personal application the real or nominal adherents of the Church, and to approach each, book in hand, soliciting a weekly or monthly contribution towards the Church's funds. If the individual cannot afford more than a cent a week, or five cents a month, take that, and let him or her feel that he or she is a supporter of, and has an interest in the well-being of the Church.

By the proper carrying out of this plan the subscriptions will never be behindhand. There will always be money in the Church's treasury. And many good works which are now crippled, or which are at a standstill for lack of means, will go forward with renewed energy and power.

But it will not be in a money point of view alone, although that was principally in our mind, that great good will result to the parish and Church at large. It will also make all who profess themselves Church-people known to the Rector through these collectors. Children

will be looked up for baptism. Sick people will be visited without delay. Careless husbands and wives, or parents and children, will be led to attend Church, while a unity of sentiment and brotherly affection in the Parish will be created and fostered. This plan is feasible in almost every parish in the Dominion. It can be worked successfully with but little trouble. And now let us sum up its results:

A satisfactory increase of funds. A growing interest in the work and success of the Church. An enlarged attendance upon the Church's services. The creation of a zeal and an enthusiasm for Church work. And a quickening of spiritual life in every soul in the parish.

All these, its natural fruits, must commend it to the thoughtful consideration of our readers.

CONTINUITY OF THE CHURCH OF ENGLAND.—It is commonly believed that at the Reformation, somehow or other, a new Church was introduced into England, and the property of the Church of Rome transferred to the Church of England. It is well to be reminded, as the *Church Quarterly Review*, in its current number, tells us, "that at the Ecclesiastical Visitation of 1559, out of a body of clergy numbering between nine and ten thousand, only one hundred and eighty refused to accept the reformed offices." In other words, all the clergy of the Church of England before the Reformation, with the exception of two per cent., remained clergy of the Church of England after the Reformation, in possession of the same endowments and ministering in the same churches. The remembrance of this historical fact will

sweep away many a fable of the Lib-
erationists respecting the origin of
Church property in England.—*The*
National Church.

NOTES INSIDE THE CHURCH.

Pulpits.—External pulpits were
in use in the Middle Ages. One is
still preserved in a quadrangle of St.
Mary Magdalen, Oxford, used till
within the memory of man for the
University Sermon on St. John Bap-
tist's Day. The famous Paul's Cross
in London was of this sort. It is
hard to solve why pulpits inside the
Church were introduced in the 15th
century. It was partly because
preaching became more general, for
the rapid spread of Lollardism obliged
the pre-Reformation clergy to combat
their opponents with the same
weapons. The earliest example is in
All Saints, Fulburne, probable date
1340. The proper position is on the
north side of the Chancel arch.

I. H. S., a contraction of *Jesous*,
the Greek word for Jesus. Some
says it stands for "Jesus hominum
salvator," *i. e.*, Jesus the Saviour of
men.

Eagle Desks and Lecterns. These
are two forms of the same thing, *viz.*,
the desk which till the Reformation
stood in the middle of the choir, and
on which the larger Service Books
were placed. Since the Reformation
they are usually employed for the
lessons. The Eagle typifies the angel
that flew through the midst of heaven,
having the everlasting Gospel to
preach.

THERE is place in the Church for
but *one* Faith—outside of that Faith
there is room for many opinions.

BIBLE TERMS.—Readers of the
Bible will be interested in the fol-
lowing explanation of expressions
frequently met with in the Holy
Scriptures. They are believed to be
entirely correct :

A day's journey was 33 and 1-5
miles. A Sabbath day's journey was
about one English mile. Ezekiel's
reed was 11 feet, nearly. A cubit is
22 inches, nearly. A finger's breadth
is equal to one inch. A shekel of
silver was about 50 cents. A shekel
of gold was \$8.09. A talent of silver
was \$1,518.92. A talent of gold was
\$03,309. A piece of silver, or a
penny, was 13 cents. A farthing
was 3 cents. A gerah was 2 cents.
A mite was 1½ cents. A homer con-
tained 76 gallons and 5 pints. An
ephah, or bath, contained 7 gallons
and 4 pints. A hin was 1 gallon
and 2 pints. A firkin was 7 pints.
An omer was 6 pints. A log was
one half pint.

THE Bishop of Moosonee, who has
lived on Hudson Bay for twenty-five
years, reports that in his vast diocese
there is not an Indian tribe which is not
now Christian and largely civilised, the
majority of them being able to read ;
and that the Esquimaux have begun to
follow rapidly in the same path. In the
new diocese of Algoma, Bishop Fanquier
reports that the Ojibways are now very
eager for the Gospel. In that of Huron,
there is one large ' Reserve ' where not
only all the Indians are civilised Indians,
but there is a clergyman of the same
race, as well as persons filling nearly
every other post in the community.

THE Methodist Cyclopædia vol. II.
p. 159, informs us that there are four-
teen kinds of Methodists in America
now, and five in Great Britain that
have not made their appearance on
these shores.

A TOMBSTONE has been just executed in England, and sent to Bermuda, to cover the grave of the late Bishop of Newfoundland. It consists of a large solid coped block of red Peterhead granite, on which are cut, in relief, a floriated cross, with a pastoral staff. On three of the vertical sides of this granite tomb is the inscription, "Here rests the body of the Right Rev. Edward Feild, D. D., Lord Bishop of Newfoundland, who departed this life June 8th, A. D. 1876, aged seventy-five years." On the fourth side is inscribed, "My hope is in God." The whole rests on a solid moulded basement of Portland stone. The tomb is sent out to Bermuda by the Bishop's widow.

Iowa.—ORDINATION OF A CONGREGATIONALIST MINISTER.—On the Fourth Sunday after the Epiphany, February 3rd., the bishop of the diocese ordained to the diaconate Mr. Charles Compton Burnett, of Fairfield, a graduate of New College, London, and for fifteen years a Congregationalist minister in Great Britain and the United States. Mr. Burnett is a writer and preacher of unusual ability, and is highly esteemed both in the denomination from which he came and by those who knew him in the Church of his baptism and earlier years, to which he has returned. For the present he will officiate in Fairfield, and also at the churches in Davenport, as one of the cathedral clergy.

INDIA.—The number of clergy under the eighth Anglican Bishop, is given as follows: Government chaplains, 1,170; European Missionaries, 157; native clergy, 112; besides a few more in Holy Orders, not comprised in either of these categories.

BISHOP BURDON, of Victoria (Hong-Kong), has lately made a visitation of all the English Church Missions in Southern China and Japan. The journey, with the stoppage at different places, occupied more than six months, and the distance travelled in going and returning was about 5,000 miles.

FROM the new Church almanacs we gather that there are 86 Bishops, and 3,580 priests and deacons in the American Church. The number of candidates for Holy Orders continues not much more than sufficient to keep up the existing staff of clergy, but in other respects the statistics favourably compare with those of last year.

THE *Rock* says that the Bishopric of Queensland, Australia, has been offered to, and accepted by, the Rev. G. H. Stanton, M. A., the evangelical vicar of Holy Trinity Church, Little Queenstreet, St. Giles's.

THE Rev. Llewelyn W. Jones, Incumbent of Little Hereford, has accepted the Bishopric of Newfoundland.

THREE weeks of this time (Bishop Burdon's Visitation) were given to the Foochow Mission, the growth of which has been wonderful. Established in 1860, for ten years there was not a single convert; but now in the city and its outlying stations there is a total of 1,460 native adult Christians, with a staff of 44 paid catechists, 82 voluntary helpers, 18 students, and 6 native clergy. More than 500 persons were confirmed during the Bishop's last visitation, and 400 were ordained deacons. And yet there has hardly ever been more than one English Missionary at a time on the spot. Sometimes there have been two men working together for a year or two, but something has generally happened to reduce the number again to one.

THE *Churchman* remarks on the extent to which the renting of pews has been abandoned in the last ten or fifteen years, especially in the West. In Iowa the whole number of churches and chapels is given at 58, and the sittings at 11,556; number of free churches and chapels, 38; and of free sittings (including free sittings where there is a pew rental), 8,001. The diocese of Minnesota, again, has only two or three pewed churches. Free churches have the greatest difficulty in making headway in large cities where the pew system has a strong foothold.

THE means, the exercises appointed by our Saviour whereby we are to become holy and godly, are His Sacraments, prayers, public and private, and the reading and teaching of His Holy Word. The means are not the end; the road to London is not London.—*J. C. Hare.*

Children's Corner.

"WAWANOSH HOME."

DEAR CHILDREN :

It makes me very happy to see the names of so many children among the contributors to "Wawanosh" this month. One dear little girl gave her doll as well as her offering in money. You know it is very easy to ask your parents to give money in your name, but then it would not be *your* gift. What I would have you to do is this, deny yourselves that you may have to give, remembering Whose are the words of the text on our mite boxes, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." This holy season of Lent is a time for you to think of this and to practise it. I hope you haven't forgotten our old friends at "Shingwauk," two of whom visited many of us last summer. In this letter I wish to tell you of the Christmas examination there. John Esquimau, who received the Captain's prize for the largest number of marks, is studying very diligently, because he hopes in a few years to be a missionary, and to go to his own people to tell them the "good news." Among the boys mentioned in the list for best progress, you will be glad to see the names of our friends Ben and Charlie.

CHRISTMAS EXAMINATIONS.

THE BISHOP'S PRIZE.—For General Good Conduct: Joseph Esquimau.

THE BISHOP'S PRIZE.—For Best General Progress: Adolphus McGregor.

CAPTAIN'S PRIZE.—Largest number of marks, all subjects:—John Esquimau.

PROGRESS IN LESSONS.—I. Div. 2nd Class, Jos. Esquimau. II. Div. 1st prize, Pilate; 2nd. prize, Adolphus. III. Div. 1st prize, Jones; 2nd prize, Angus Naudac.

ENGLISH.—1st prize, Jos.; 2nd. Jimmy; 3rd. Greenbird; 4th Elijah.

SCRIPTURE.—1st. Class, 1st. Joseph; 2nd. Riley. 2nd. Class, 1st. Fred; 2nd. Johnny. 3rd. Class, 1st. Joe Assince; 2nd. Andrew Causley.

The boys who have made the best general progress since they came to the institution are as follows:—*John Esquimau* came two years ago, began with 2nd book, could speak English a little; now he is in the 6th book, learns geography, grammar, history, latin, and is beginning to play the organ. *Joseph Esquimau* came two-and-a-half years ago, began with 1st part 1st book, knew hardly any English; now has finished the 4th book, learns geography, grammar, history, latin, and is beginning to play the organ, is a capital baker, and talks English well. *Adolphus McGregor* a year and a half ago was a wild little half-breed, knew nothing; now is reading the 3rd book, learns geography, arithmetic, is well forward in Scripture, has commenced work in the printing office and talks good English. Esquimau and Joseph having already had the Bishop's Prize, it was awarded this year to Adolphus. The next boys on the list for best progress are Fred, Obatosway, Jimmy Greenbird, Benjamin Shingwauk, Charlie Maggrah and Pilate Rodd.

Among other things for examination the senior class had to give definitions of English words; a few examples are given:

Esno.—*Esquimau*, To hear your voice against the mountain; *Joseph*, When you shout near the mountain it sounds back to you; *William*, When you make noise, the voice comes back from the rock; *Benjamin*, When you shout on the mountain; *Riley*, To holler near a mountain and your voice comes back again.

COBWEB.—*Esq.*, A thing what a spider makes, something like a fine thread; *Jos.*, An insect stuck in a corner, it has something like hair on it; *Wm.*, like string, what the spider makes in a corner; *Ben.* (omitted) *Riley*, Spider's net, or what you see in the corners of the school-room.

FOG.—*Esq.*, Same as mist, air to become like a smoke; *Jos.*, Something like cloud on the water that you can't see where you are on the lake; *Wm.*, Thick cloud when you can not see across the river; *Ben.* Thick mist; *Riley*, Smoke on the river.

CANAL.—*Esq.*, A piece dug out like a river; *Jos.*, a large ditch where the steamboat passes; *Wm.*, A big gun; *Ben.*, a very big ditch where the steamboat goes past; *Riley*, Like river but it is dug of men so not to go over the rapids.

FAIRY.—*Esq.*, A little white man; *Jos.*, A very small lady, kind of a spirit; *Wm.*, Small steamboat what you use to cross the river; *Ben.*, A tug that goes cross the river; (these two confound the word with ferry); *Riley*, a white small lady.

Contributions to the "Wawanosh Home" for April.

Aylwin Mission, P. Q., Dio. Montreal, from Benjamin Bainbridge, jr., savings' bank, 5 cents a week.	\$ 3 00
S. Mary's S. S., Richibucto, 3rd offering, Mary 25cts., David 25cts., Willie 25cts.....	75
Little Agnes' savings.....	7
Mrs. Gregory, Fredericton.....	1 00
Sunday School soiree collection, S. Luke's, Portland.....	6 00
Earned by four little girls in S. Luke's S. S., sale of their work...	55

Contributions for month.....\$ 11 37

Total receipts to April 1, 1878.. \$594 62

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

SUBSCRIPTIONS FOR MARCH.

THE LORD BISHOP of Nova Scotia, \$4; Mrs. Joseph Cooke, Westcook, N. B., .30; Mr. W. G. Smith, Amherst, N. S., .30; Mr. W. J. M. Hanington, Shediac, N. B., .60; Rev. George T. Harding, Kirkdale, Que., .30; Master R. Gilbert,

Shediac, N. B., .30; Mr. Brad. Gilbert, Jr., Dorchester, N. B., .30; Mrs. J. H. Nickerson, Moncton, N. B., .30; Mr. James E. Spurr, Liverpool, N. S., .30; Rev. Joseph Forsythe, do., .30; Miss Mary Morse, do., .30; Miss Margaret Sterns, do., .30; Mrs. Frank Collins, do., .30; Mrs. Jabish Snow, do., .30; Miss Nichol s, do., .30; Mr. R. W. Floyd, St. Martin's, N. B., .30; Miss Caruthers, Upper Caverhill, N. B., .30; Mr. D. Wetmore, Jr., Clifton, N. B., .30; Mr. G. Hudson Flewelling, Clifton, N. B., .30; Mr. N. Banks, Doctor's Cove, Barrington, N. S., .30; Capt. Joseph Wilson, The Passage, Barrington, N. S., .30; Mr. W. H. Clements, St. Peter's, C. B., .30; Rev. N. A. Coster, Richibucto, N. B., .90; Rev. G. Gardner, Heart's Content, N. F., \$3; Rev. A. J. Balfour, Hatley, Que., \$1; Rev. T. Motherwell, Portage-du-Fort, Que., .60; Mr. Charles Campbell, St. John, N. B., .30; Rev. J. Gooden, Harbor Grace, N. F., \$1.20; Rev. Mr. Colley, Topsail, do., \$1.30; Rev. A. N. Bayley, Bonavista, do., \$6; Mr. A. Taylor, River Philip, N.S., .30; Rev. G. S. Jarvis, D.D., Shediac, N. B., \$1; Rev. O. M. Grindon, Halifax, N. S., .30; V. E. Harris, Esq., Charlottetown, P. E. I., .30; Rev. L. A. Hoyt, Andover, N. B., \$16.10; Mr. Arthur Lawrence, Windsor, N.S., .30; Rev. Wm. Ellis, Sackville, N.S. \$7.50; Mrs. Capt. John Palmer, Dorchester, N. B., .30; Mr. George L. Rees, Cow Bay, C.B., .30; Miss Jack, Fredericton, N. B., .30; Rev. C. J. Shreve, Halifax, N.S., .30; Mrs. J. H. Jamison, Centreville, P. E. I., .30; Mr. S. H. Shreve, Halifax, N.S., .30; Mr. Lefter, Chester, N.S., .30; Miss Langille, do., .30; The Misses Gorman, do., .30; Miss Fader, do., .30; Hon. E. B. Chandler, Dorchester, N. B., .25; Mr. M. F. Manks, St. John, N. B., .30; Rev. H. W. Atwater, Louisburg, C.B., \$1; Mrs. J. Woodford Smith, Fredericton, N. B., .30; Mrs. T. A. Gregory, do., .30; Rev. T. E. Dowling, Carleton, N. B., \$9.90; Rev. H. L. Owen, Lunenburg, N.S., \$1; Miss Emily Hobkirk, Charlottetown, P. E. I., .30; James C. Farish, Esq., Yarmouth, N.S., .30; Rev. C. Croucher, Cow Bay, C.B., \$1; Mr. W. H. Naylor, Shawville, Que., .30; Mr. Robt. Wetherby, Dorchester, N. B., .30; C. A. Chandler, Esq., do., .30; D. L. Hanington, Esq., do., .30; Miss Hockin, Chatham, do., .30; Mr. G. Rogers, Lakeville, Que., .30; Rev. L. O. Armstrong, do., .30; Mr. John Rogers, do., .30.

BUSINESS NOTICE.

CHURCH WORK,

Is issued Monthly, at 30 cents a year in advance. Forty copies of any issue, when intended for gratuitous distribution, will be forwarded to any address on receipt of *One Dollar.*

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,

DORCHESTER, N. B.
Canada.

THE following arrangement has been made for the Passion-week services this year ; and we hope they will be largely attended. Last year they were—on the whole—well attended ; but we hope to see still larger congregations this year ; and for this purpose we have decided to hold them in the body of the Church, instead of in the Side Chapel :

Warnings of Passion Week.

MONDAY—Judas Iscariot—Covetousness, (Mat. xxvi, 14-16). Rev. C. M. Sills.

TUESDAY—St. Peter—Self-confidence, (Luke xxii, 31-34.) Rev. O. M. Grindon.

WEDNESDAY—Pontius Pilate—Stifled Convictions, (Mat. xxviii, 24-26.) Rev J. L. Bell.

THURSDAY—The Multitude—Fickleness, (Mat. xxi, 8, 9 and xxvii 20-23.) Rev. A. Brown.

FRIDAY—Sermons by Rev. W. J. Ancient.

SATURDAY—Chief Priests, Pharisees, &c.—Prejudice, (Jno. vii, 50-53 with Mat. xxvi. 63-66.) Rev. J. Hill.

On Good Friday the services will be held at the usual hours, 11 A. M. and 7 P. M. On the other days at 7.30 P. M.

On Easter Sunday the Holy Communion will be administered at 8 o'clock in the morning, and at the close of the 11 o'clock service.

Our readers will thus see that we have done everything in our power to make the season one of spiritual blessing to them. And they will understand that it has not been done without considerable labor. The various Clergymen have had to be waited upon and asked to preach, and in some cases "return sermons" have to be prepared and preached for them. We hope these efforts will be appreciated and that, for their own benefit, our readers will avail themselves of those additional means of grace. And if only they will come *seeking* a blessing, they will undoubtedly find it.

OFFERTORY COLLECTIONS.

February—Sunday 3rd, \$11.02 ; do. 10th, \$7.71 ; do. 17th, \$10.34 ; do. 24th, \$5.68 = \$34.75.

March—Sunday 3rd, \$8.85 ; do. 10th, \$9.62 ; do. 17th, \$12.28 ; do. 24th, \$8.53 ; do. 31st, \$5.41 = \$39.69.

We will give the Mite Society's account next month.

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.—*Evangelical Churchman.*

TRINITY CHURCH.

SERVICES &c.

SUNDAY.—11 A. M. and 7 P. M. Sunday School 2.45 P. M.

WEDNESDAY.—7.30 P. M.

SACRAMENTS.—Baptism 4 P. M. on Sunday, and at the Wednesday evening Service. Holy Communion first, third and fifth Sunday in the month.

Attention is called to the following rubrics:—"And they (the Curates) shall warn them (the Parents) that without great cause and necessity, they procure not their children to be baptized at home in their houses." "And note, that there shall be for every male-child to be baptized, two Godfathers and one Godmother; and for every female one Godfather and two Godmothers.

Rev. W. J. Ancient may be seen—on business or for private consultation—from 9 till 10.30, A. M. and from 6 till 7, P. M., at his residence, 71 Lockman Street.

Persons would confer a favor upon Mr. Ancient by reporting as promptly as may be, any case of sickness requiring his attention.

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