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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.

June 8th.—Trinity Sunday.

Isai. vi. to v. 11. Rev. i. to v. 9. | Gen. xviii; or Gen. i. and ii. to v. 4. Eph. iv. to v. 17; or Matt. iii.

June 15th.—First Sunday after Trinity.

Josh. iii. 7—iv. 15. Jno. xxi | Josh. v. 13—vi. 21; or xxiv. I Peter i. to v. 22.

June 22nd.—Second Sunday after Trinity.

Judges iv.—Acts v. 17. | Judges v; or vi. 11. II Peter ii.

June 29th.—Third Sunday after Trinity.

I Sam. ii. to v. 27. Jno. xxi. 15—23 | I Sam. iii.; or iv. to v. 19. Acts iv. 8—23

July 6th.—Fourth Sunday after Trinity.

I Sam. xii. Acts xiii. to v. 26. | I Sam. xiii.; or Ruth i. Matt. i. 18.

WE presume that all our readers are aware that a meeting of the congregation has been held for the purpose of coming to some arrangement with the Wardens and Vestry of the Parish by which the Church in which we worship may be kept open, and the separation between minister and people prevented. The Committee appointed by that meeting have had an interview with the Vestry; and although things have not been so satisfactorily arranged as we had hoped they would—the “responsibility” question still being unsettled—yet some advance has been made, and if \$500 can be raised by subscription, the Church is to be put in thorough repair; and we are led to hope—although it is yet uncertain—that the Parish will continue a grant of \$900 per year. But it will readily be understood that with this grant the people of Trinity will have to make an effort to increase the income if the Church is to be kept open. We believe this could be done by each member pledging a certain amount *weekly*, and religiously putting that amount apart for God whether they go to Church on any given Sunday or not.

AFTER Wednesday, 11th inst., the week-day services will be discontinued until September; then to be resumed provided arrangements are made by which we are enabled to remain at our present post of duty.

WE ask for the prayers of our readers that God will over-rule our present difficulties for His glory and our good.

Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. IV.

JUNE, 1879.

No. 4.

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

"The Communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the cross."—*From the will of Bishop Ken, A. D. 1710.*

ASCENSION TIDE.

THE glorious Feast of the Ascension should be celebrated with a fervent and thankful heart by every Christian. The crowning wonder of that wondrous Life, the consummation of the work of Love! He has ascended up on High, and there "He ever liveth to make intercession for us." Christ lived for us on earth a life of labor and sorrow. He died for us a death of ignominy and mysterious anguish. He rose again for us, that we with Him might rise to newness of Life and possess the assurance of Life Eternal; and He ascended into Heaven, to the glory which for *us* He had laid aside, to present Himself continually before His Father in the Holy of Holies, OUR SACRIFICE.

What day then more blessed, more full of deep and exultant joy and thankfulness than Ascension Day? What day which should raise our hearts more completely above the perishable things of earth, and kindle in us more strongly the flame of pure desire after holiness and the things of Heaven? Is it not well that the Church has re-

ently set apart a day to commemorate so glorious an event as the return of our Blessed Redeemer to His Eternal Father? Is it not well that we should have this trumpet-call sounded in our ears: "Awake thou that sleepest"—wrapt in the dreams of this life—thy Master has on this day ascended into Heaven! Heaven is a Reality. Christ is there that He may prepare a place for us. That sacred and glorified Body which suffered for our sake, dwells in that "Light which no man can approach unto," but yet is bound to us by the cords of human brotherhood, "very God and very man;" we know that "because He lives, we shall live also." Can any, calling themselves Christians, think lightly or carelessly of the Ascension? There is a beautiful custom on the Continent of Europe in connection with Ascension Day, which, although doubtless, with many, merely a custom, yet symbolizes a devout Faith. You will see the people far and near ascending some mountain or hill, within reach of their town or village, and resting on its summit. There, lifted above the earth, and brought, as it were, nearer to

Heaven, they commemorate that day when "He led them out as far as to Bethany," "and while He blessed them He was parted from them." It seems as though the day brought with it the desire to follow Him with the eye of Faith, when He as Conquerer of Sin and Death returned to the glory which He had before the world was.

With us, thank God, this Holy day is less neglected than formerly, although far from meeting with the general recognition and celebration which it should. We may hope that year by year a larger and still larger number will realise that a living Faith in our Blessed Lord will eagerly embrace every opportunity which the Church presents of publicly expressing itself, and that these days commemorating the events in the Life of the Son of God on earth are, if rightly observed, so many helps to draw us nearer to our Lord, and to the Heaven whither He, our Forerunner, is entered.

MORE DRIFT.

WE copy the following article from the *New York Churchman*. It is wonderful to see the advances made in Liturgical services by such bodies as the Baptist and Presbyterian denominations. The Latin names read oddly in this connexion. We hope any Baptist or Presbyterian friends, into whose hands this article may fall, will not be too much horrified :

"We rejoice at every sign of genuine growth and improvement, especially in the direction of that unity in Christian love and action upon which the blessed Lord laid so much stress, and which of late

years men have so strangely disregarded. A mere piece of printed paper might not be looked upon as any great evidence of Christian love and unity. But when such sheets come from the "*Westminster Presbyterian Church*," and the "*Strong Place Baptist Church*," and contain free programmes (so to speak) of "morning service," and "evening service," with the "Processional Chorus," First and Second Lessons, *Te Deum*, Easter Anthem, Offertory, KYRIE ELEISON, *Sanctus*, *Jubilate*, *Magnificat*, *Credo*, *Benedictus*, *Gloria in Excelsis*, etc., clear down to a "Recessional Chorus," we confess that we perceive a new glory in the art of printing. Will our Presbyterian and Baptist brethren then accept what we say, literally and heartily? We are delighted to see these brethren worshipping, we will not say as "Episcopalians" do, for that would be offensive, but worshipping with Episcopalians in time-honored, scriptural forms of worship. Nor does it lessen our sincere pleasure to observe, in one of these Easter programmes, a page of information as to the use of Canticles in Divine service, with free quotations from the Early Councils on so good an authority as John Henry Blunt. If these things are but the first glow of the rising sun of unity and brotherly love, all hail to it!"

THE GROWTH AND PROGRESS OF THE ENGLISH COLONIAL CHURCH.

We pass this month from Africa to New Zealand. In 1839 the S. P. G. began to support clergymen in New Zealand, 25 years after the visit of the Rev. Samuel Marsden,

which led to the Missionary work of the C. M. S. among the Maories. In 1840 England incorporated the Islands into her Empire, and in 1841, George Augustus Selwyn, the foremost Missionary of his age, was appointed Bishop of New Zealand. Out of his Diocese have grown six Dioceses, Dunedin, Christ Church, Nelson, Wellington, Waiapua, and Auckland. In 1847 the Bishop began Missionary work in Melanesia. In 1854 he took out with him John Coleridge Patterson, afterwards the Martyr-Bishop. In 1862, in answer to a request of the King of the Sandwich Islands, Dr. Staley became Bishop of Honolulu.

New Zealand.—For 17 years Bishop Selwyn had the oversight of the whole of these Islands, larger and smaller. In 1858 his Diocese was limited to that part of New Ulster, the Northern Island, bounded on the south by Wellington and on the east by 176° east longitude with the adjacent Islands. The Bishop of New Zealand became Metropolitan throughout New Zealand and its dependencies. In 1869, when Bishop Selwyn became Bishop of Lichfield, England, and was succeeded by Bishop Cowie, the name of the Diocese was changed to Auckland, and Bishop Harper, of Christ Church, became Primate. The population of this Diocese is 116,000, with 41,000 members of the Church of England. Clergymen, 46, of whom 14 are natives. Five Maori Deacons were ordained in addition, Jan. 20th.

Christ Church — This Diocese comprises the Provinces of Canterbury and Westland. Population, 100,000; Church members, 45,000; communicants, 5,000; clergy, 45;

income for Church purposes, £8,566. Dr. Harper is the Bishop.

Dunedin.—This Diocese comprises the Province of Otago, the southern extremity of the Southern Island. The population at present numbers over 100,000, about one-third of whom are Church people. Bishop Nevill has 17 clergy, 7 of whom are in the three self-supporting towns.

Nelson.—This Diocese comprises a portion of New Munster, the middle Island. Population about 35,000; members of the Church of England, about 15,000, with 14 clergy. The native population are NEARLY ALL members of the English Church.

Wellington.—This Diocese comprises the Province of Wellington, in the Northern Island. It was formed in 1858. Population, 52,000; Church members, 23,500; income, £9,502.

Waiapua.—This Diocese lies on the east of the Northern Island. Dr. Williams was consecrated first Bishop in 1859. At his death, in 1878, he had been a Missionary in New Zealand *twenty years*. His successor, Bishop Short, has been an East Indian Missionary for 25 years. Population, 26,000; Church members, 12,000; clergy, 25, including 8 natives.

Melanesia.—Dr. J. C. Patterson, after working among these Islands as a Missionary under Selwyn for six years, was consecrated in New Zealand in 1861 Bishop of Melanesia. On Sept. 20th, 1871, he was martyred, with two companions, at Nukapee, one of the Santa Cruz Islands. His successor is J. R. Selwyn, son of the late Bishop of Lichfield, a worthy son of a worthy

sire. Clergy, 11, 4 of whom are natives. The first ordination in the Islands was held last year, when the Rev. Edwin Sakebran was ordained. The Bishop has lately appealed for "four more men, who will go anywhere and do anything."

Honolulu.—Bishop Willis exercises spiritual jurisdiction within the Hawaiian or Sandwich Islands. There is a Diocesan Synod. The population is 52,000; clergy, 6, with 189 communicants, 'a seed of the Church of the future, which the Bishop prays will one day overshadow these isles.'

Thus in adversity and prosperity the work in New Zealand and the Islands of the Pacific goes bravely on. Under the wise superintendence of the great Selwyn, the foundations were well laid, and in no part of the field have greater results been accomplished. The noble race of Maories has been won largely to Christ, and the examples of the pioneer clergy, and of the sainted Patterson, have stirred the hearts of the sons and daughters of the Church to renewed efforts and increased zeal in the cause of missions. *Laus Deo.*

THE Rev. T. H. Gill, Rector of Whalley Range, near Manchester, in addressing a public meeting, recently held in London, said: "My lot is cast in a large suburban parish, which has grown in a few years from 7,000 to 27,000 inhabitants. The people belong mainly to the middle and lower middle classes, and I should say by far the larger part have hitherto been Nonconformists. The demand for Church accommodation is, so far, unlimited. We have now three Churches—a

fourth is rapidly rising. Our congregations are very largely recruited from the ranks of Nonconformists, and many of our most generous givers and best workers were formerly Nonconformists.

QUESTIONS ON CONFIRMATION.

Q. WHAT is Confirmation?

A. "The laying on of hands upon those who are baptized and come to years of discretion."

Q. Have we any express mention of it in Scripture?

A. Yes.

Hebrews vi: 2. "Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

Q. Why do you conclude that this passage refers to Confirmation, and not to ordination of ministers, or to the laying hands on the sick?

A. Because it is classed with other "foundations" or elementary truths and ordinances, as among "the principles of the doctrine of Christ."

Q. What are the other things with which it is classed?

A. "Repentance from dead works and faith towards God, the doctrine of baptisms, and of resurrection of the dead, and of eternal judgment."

Q. Are not all these matters of universal and permanent interest?

A. Yes.

Q. What then would you conclude concerning the "laying on of hands" which is here joined with them?

A. That it is of universal and permanent obligation.

Q. Have we any examples of the "laying on of hands" in Scripture?

A. Yes; Peter and John "laid their hands on" those whom Philip had baptized at Samaria, "and they received the Holy Ghost;" and Paul did the same upon "certain disciples" at Ephesus with the like result. See Acts viii. 17, and xix. 6.

Q. Who were the administrators in these instances? •

A. Apostles.

Q. Who were the recipients?

A. Those who had "believed and were baptized."

Q. What was the object of this rite?

A. To obtain for them the Holy Ghost.

Q. With what was the rite accompanied?

A. With prayer. Acts viii. 15.

Q. Was this rite continued in the Primitive Church after the death of the Apostles and the cessation of miraculous gifts?

A. Yes.

Q. Is it mentioned by any of the Fathers and early writers of the Church?

A. Yes. Among others by Tertullian in the second century, and by Cyprian, Jerome, Ambrose, and Augustin later.

Q. Was it universally practised until the time of the Reformation?

A. Yes.

Q. Why did the Reformers of the Church of England retain this rite?

A. Because they regarded it as a scriptural ordinance; and the principle on which they acted was to reject nothing from the Church but what was contrary to the Word of God or manifestly inexpedient.

Q. Did any of the foreign Reformers approve of the rite, even when not retained in their own Churches?

A. Yes; for example, Calvin and Beza.

Q. Does our use of it resemble the Apostolic?

A. Yes, as nearly as possible.

Q. Who with us is the *administrator* of this rite?

A. The Bishop.

Q. Why is this?

A. Because he is the chief Pastor, and as such succeeds the Apostles in the oversight of the Church.

Q. What is sought for in Confirmation?

A. The influences of the Holy Spirit.

Q. Is it the miraculous or ordinary gifts of the Spirit that are looked for?

A. The ordinary.

Q. What do you mean by the *ordinary* gifts of the Holy Ghost?

A. Those which are needed for our renewal and sanctification.

Q. How do you expect these to be conveyed by this rite?

A. In answer to believing prayer.

Q. Do you suppose the Bishop to be able arbitrarily to give or withhold the grace and blessing of God?

A. Certainly not.

Q. From what then do you expect God's blessing?

A. From the due and faithful use in a proper spirit of an appointed ordinance.

Q. Has our Church any further design in Confirmation besides seeking for the candidate the grace of the Holy Spirit?

A. Yes, the renewal of the Baptismal Vow, and the confessing Christ before men.

Q. Is it necessary that there should be some outward and visible form of confessing Christ?

A. Yes, He commands it.

Q. Have not all Churches some form for this purpose ?

A. Yes, they necessarily have.

Q. Is Confirmation a suitable occasion for doing this ?

A. Yes ; for when seeking God's blessing, it is most proper that we should profess our determination to obey His Gospel and engage in His service,—*Selected.*

AN ACCOUNT OF A COMMOTION IN A POCKET.

JOHN WILKINS always carried his money in his trousers pockets. He said it was safer there than if he put it into a pocket-book. Once upon a time there happened to be in that same pocket the following pieces of money :—Three specimens of silver dollars, two new half-dollars, five quarters, a ten cent. piece, a five cent. piece, and various smaller pieces, amounting in all to about six dollars. With this loose change about him, he went one day to a missionary meeting. Now, if he had been like some people, he would have emptied his pockets before he went, and have taken only the most battered ten cent. he could find ; but you see he hadn't a cool, calculating head, and a selfish heart, so he did not fortify himself against the missionary's appeals as, alas ! some do. His six dollars in coin jingled in his pocket. If he had emptied his pocket before he went to the meeting, this tale of a struggle in a pocket had not been written ; but it so happened that, as he listened to the missionary's story, he thought to himself :—“Now, it is a real good cause ; I'll help him when the collection is

taken up,” and then began the commotion in his pocket.

He plunged his hand in after one of the ten cent. pieces, “for,” said he, “people used to give pennies, but it is more genteel now to give silver : ten cents will do for me.”

No, it will not, said something within him. “Ten cents ! How far will your ten cents go towards spreading the Gospel ? Why, you will spend that much for car fare, or newspapers.

Then he stopped feeling around for the ten cent. piece, and concluded to give a quarter of a dollar. I see a great many people—rich ones, too—who give only this much. I'll put one in,” and he felt around for a twenty-five cent. piece ; but whether there was some conspiracy among the coins, or how else it was, he couldn't find one of the sort he was feeling after, and in the interval a voice within him seemed to say, “Well, that is a small gift, anyhow ! Twenty-five cents,—when you know you can just as well afford to give more. What does it matter to you if other people give stingily ? Give more.” Then he began to feel around for something larger, and such a commotion as he made among the coins in his pocket ! He did not want to part with his specimen dollars, but really it seemed as if the smaller pieces eluded his grasp, and finally he said. “Here, I'm not going to keep a sharp account with the Lord's cause. I do not know that anything will appeal to me more strongly for help than this cause to which I have listened. Why should I give grudgingly ? I can afford to give all I have with me.” And so he emptied his pocket, and that ended the commotion.—*The Diocese.*

THE INCREASE OF A QUARTER OF A CENTURY.

IN 1850, Bishop Selwyn was the only Bishop in New Zealand, and was making those pioneering voyages in the South Pacific which have developed into the Melanesian Mission, with the sacred traditions of Bishop Patteson's life and death, and with his own son the successor in the vacant Episcopate; while in New Zealand six Bishops have entered on the labours which he carried on single-handed for sixteen years, and a see has been founded in the Hawaiian Islands. Bishop Gray was making those laborious journeys, which laid firm the foundations of the Province of South Africa, with its now eight sees and its neighbouring sees in Central Africa, Mauritius, and Madagascar, in addition to which the dioceses of Sierra Leone, and Niger, with its native Bishop, have been established in West Africa. In Australia and Tasmania there were five Bishops where now there are twelve. In Asia where there were five Bishops there are now eleven: Missionary work in India was in its earliest stages, and was soon to be tried and searched by the Mutiny; the establishment of two new sees at Lahore and Rangoon; the recent harvest in Tinnevely, with more than 30,000 adherents to Christianity, and shepherded by two Missionary Bishops in that region, and a large body of the native clergy; the corresponding movement in Ahmednagar, in Bombay, and the bright prospects of the Delhi Mission, afford a hopeful and thankworthy contrast. Mauritius was until 1854 connected with the recently-founded diocese of Colombo, and Madagascar was closed and

sealed to all missionary work. In British North America there were five dioceses, where now there are fifteen, with the probability of early increase; and in the West Indies and South America four, where now there are seven.—*Mission Field.*

BANQUO'S GHOST.

A SUMMARY way of dealing with uncomfortable facts we had supposed a monopoly of our Roman Catholic brethren; but it would appear that such is not the fact. The following is from a new book by the Rev. Frederic Hoskin, entitled "John Wesley and Modern Wesleyanism":

"John Wesley's epitaph, in the City-road chapel, was written by his friend, Dr. Whitehead, who then described him as 'The patron and friend of the lay preachers.' But it would never do for people who wished to be looked upon as Bishops and Priests to be referred back to the solemn statement on the sepulchre of their spiritual father, to find themselves described as nothing but 'lay preachers'; so the above words have been carefully removed, and in their place—as I have satisfied myself by careful inspection—are substituted the words, 'the chief promoter and patron of the plan of itinerant preaching.' The original inscription was certainly safe and untampered-with in 1821, when volume VI. of the third edition of Wesley's works was published. In 1831, when Richard Watson wrote his 'Life of Wesley,' the tell tale inscription had disappeared, and in five years more the 'lay preachers' had blossomed into ordained Priests and Bishops."—*Pacific Churchman.*

A GREAT MISTAKE.

It is a great mistake to suppose that the old churches in England were built or endowed by laws of the State, or acts of Parliament. They were the fruit of the piety of individuals of all ranks, princes and nobles, and private citizens. This fact accounts for the unequal sizes of dioceses and parishes. The dioceses were (though subsequently subdivided) of the same extent as the dominions of the respective kings. The parishes correspond with the estate of the patrons of the particular parishes.

SEVEN PLAIN REASONS WHY I AM A CHURCHMAN.

1. I am a Churchman because my Church is one with the Church of the Apostles; it is a true part of the Historic Church of Christ; the first to bring the Gospel to my country; and since I am directed by the Bible to "avoid divisions," unless the doctrines of the Church are unscriptural, it is my duty on this account to belong to it.

2. I am a Churchman because the Church gives me the opportunity to exercise my duties as a "Priest to God." I am, in the public service, not simply a listener and a receiver, but I can give "my body, soul and spirit" to God's service, and can give them in a way hallowed by ages and generations, in the way of the Holy Martyrs and confessors of the Faith.

3. I am a Churchman because so far from finding my Church unscriptural, I perceive it places an especial honor on the Word of God—not only by directing large portions of it to be read in the daily

service—but by the broad assertion that whatsoever is not read therein nor may be proved thereby, "is not to be required of any man, that it should be believed as an Article of Faith, or be thought requisite and necessary to salvation." (Article VI.)

4. I am a Churchman because the great leading doctrines of the Bible, the doctrine of the Trinity, the entire corruption of human nature, justification by faith, salvation by grace alone from first to last, are likewise the leading doctrines of my Church; so that it is not too much to say that she is built upon the foundation of the Apostles and Prophets, "Jesus Christ Himself being the chief corner-stone."

5. I am a Churchman because I cannot really find a doctrine which my Church builds upon the Word of God, that may not be proved thereby—whilst as to lesser matters, which she states may "be changed according to the diversities of times, countries and men's manners." (See article xxiv) I find nothing ordained "against God's Word."

6. I am a Churchman because I find the services of the Church so scriptural, full, comprehensive, spiritual and suited to my wants and those of my brethren, and so adapted likewise to all the changing scenes and relationships through which I have to pass "in the days of the years of my pilgrimage;" so that at all times and under all circumstances, I have the means hereby afforded me of "worshipping Him who is a Spirit, in spirit and truth."

7. I am a Churchman because I see that, generally speaking, just in proportion as the clergy of the Church have been faithful to truth—and faithful to their ordination

vows—their labors have ever been accompanied by an outpouring of the Spirit from on high, to the accomplishment of the great ends for which the ministry was designed—the conversion of sinners, and the edification of believers in their most Holy Faith.—*Selected.*

SOME THINGS IN WHICH OUR CHURCH WAS FIRST.

THERE are three words that Churchmen repeat with great confidence and comfort—FROM THE BEGINNING.

1. The Church, under the old Covenant, had three Orders, High Priest, Priests, and Levites; the Church of the New Covenant had Apostles (afterwards termed Bishops), Presbyters and Deacons.

2. This Church of the three Orders began the first Christian Missions.

3. The Church of England was first to resist the claims of the Papacy.

4. The Church of England first translated the Bible into English.

5. The Church of England was the first that came to America. It made the first prayer, baptized the first convert, married the first couple, buried the first dead, and administered the first Holy Communion.—This was in Virginia, ten years before the *Mayflower* came to New England.

6. The Episcopalians were the first to organize free and equal government in the United States. This was at a Town Meeting in an Episcopal Church in Virginia.

7. An Episcopalian was the first Commander-in-Chief in the Revolution, and the first President of the United States.

8. An Episcopalian, Rev. Mr. Ducheat, made the first prayer in Congress.

9. The Rev. Thomas Steck, of Gloucester, England, originated Sunday Schools, and then, in 1780, called in Robert Raikes, an Episcopalian, to assist him.

10. An Episcopalian, William Wilberforce, was the first to move against slavery.

11. An Episcopalian first kept Christmas in America, and was persecuted for it in New England.

12. The first Church founded in Boston was Episcopal.

13. There is more Scripture read in the Church Service than in any other form of worship. It begins and ends with the Bible.

14. The first Gothic Church in America was built by Episcopalians, and they first used an Organ, Chants, Symbols, which the denominations are all now adopting.

15. The Church was the first to say "Dust to dust," etc., at a Burial, the first to use the Ring in Marriage; the first to say "Amen" in Prayers; and now nearly every one is doing the same.

16. The Church is the first that ever set apart a day in honour of Conversion; of the descent of the Holy Spirit; of the Resurrection.

17. The Episcopalians were the first to start free Churches, and to call all men "brethren."

The Church that is first in so many good things must go on increasing in good works.—*Compiled.*

THOSE WHO ARE DEAD UNTO SIN MUST BE ALIVE UNTO GOD.—It is impossible to be merely innocent. Since it is wrong to be drunken, many people think their boys are good boys if they are merely sober. But

it is equally wrong to be idle, or hypocritical, or dishonest. In order to be better than a drunkard, one must be not only sober, but diligent, honest, sincere, and all the rest. All the rest, that is, of what God commands; alive, all over, unto God. Those who are not alive unto God cherish at least some one sin, and by that *one* they are dead, just as surely as if they were sunk in any other sins. If any man truly lives, like Christ, "he liveth unto God."

HOW TO RUN A PARISH DOWN.

THIS is easy. Almost any one who chooses can do valiant work in this line. It can be done by being irregular at service, thus showing persons how highly you prize the services; by sitting bolt upright during the prayers, so as to advertise to others the fact that anyhow you are not a sinner, and have no sins to confess; by snubbing strangers—this works admirably; by differing from everybody else in the parish on every conceivable point, and holding on to your preferences in spite of anything—this succeeds excellently when even the foregoing fail; by taking a Sunday School class spasmodically several times a year, keeping it on an average six weeks, and being absent four Sundays out of the six; by hinting that somehow or other "our parish" doesn't seem to get on this year; by insinuating that you are sadly afraid the Rector is not exactly "sound" on the question whether St. Paul was crucified with his head up, and whether St. Peter was a married man or not; if you are very sick, and wish to see the Rec-

tor, by not sending him word, but letting him guess it, or dream it, or find it out from somebody else,—which he will most likely do about the time you are getting well—when he will, of course, call; and perhaps find you out visiting.

There are, indeed, a great many ways; but these we recommend as among the best.—*Selected.*

SUNDAY SCHOOLS.

AT a Sunday School Convocation of the Diocese of Long Island, held at Jamaica, some advice was given in a paper by Rev. Henry Betts Cornwell which would be of inestimable value to the Church, were it followed by all our Sunday School superintendents and teachers. The paper was entitled: "The Sunday School as an educator of the Young in their Relations and Duties to the Diocese and to the Church throughout the World." The essayist urged that our children should be taught to be loyal to the Church, that they should be given to understand that they belong to the Church Catholic. Their affection should not be endowed selfishly in the parish, which is narrow and limited, and but a small part of a great whole. The Church in its entirety, having a divine origin and apostolic organ should be held up as better than organizations which disclaim Catholic unity. Its excellencies should be pointed out, even though this required that the defects of the denominations should not be overlooked. In this way our children should be trained in loyalty to the Church, which is, in the best sense, loyalty to Christ.

Bishop Littlejohn who followed Mr. Cornwell, in his remarks upon

the same subject, in which he showed himself to be at one with the writer of the essay, "deplored that selfish spirit which has so often in the past kept all Church activities within the narrow bounds of the parish. Some seemed to forget the true relation subsisting between the diocese and the parish, regarding the diocese simply as an aggregation of parishes. On the contrary the diocese is the unit which expresses itself in parishes."

HOW A CHURCH WAS FILLED ON SUNDAY EVENINGS.

The second service on Sunday in a certain parish was poorly attended. People thought they could not come out twice.

The Vestrymen talked the matter over. Their talk resulted in a pledge to each other that they would never absent themselves, willingly, from the evening service, and they would urge every one they saw to plan for a second attendance.

The parents talked it over. They found that their children were not in the habit of spending the evening religiously or profitably, and they determined to set them the example of an earnest devotion to spiritual concerns. They began going twice a day the Sunday after.

The young men talked it over. They concluded that it was their duty to attend both services, and to bring at least one young man with them.

The young ladies talked it over. They thought that if they could go to a concert or party at night, it could not do them any harm to be at Church after sunset. They decided that they would all go regu-

larly, and take each a young friend with them.

The minister did not know what to make of it. He began to flatter himself that he was a latent Spurgeon. The attendance was increasing every week. Strangers, seeing the direction of the crowd, followed. It became the most popular Church in the city.—*Living Church.*

THEIR OWN CHILD.

BISHOP GRISWOLD, it is said, was a great wit, as well as a great mathematician, and was accustomed to use his wit for good purpose. He was once preaching before a large and promiscuous audience upon the Divine origin of Episcopacy. His congregation were, of course, wholly Presbyterians and Congregationalists. As he drew near the most critical point in his argument, he paused a moment, as if to gather up his forces, left his paper, and launched the following most characteristic illustration. It would be well for our readers to remember it :

"My brethren, we are told, very confidently that the primary and apostolic Church was Presbyterian or Congregational through all its borders—not an Episcopalian known there. But those who tell us this, are candid enough to admit that, by the beginning of the fourth century—in the time of the Council of Nice, which sat A. D. 325, the face of Christendom had changed entirely. Now, there was not a Presbyterian or Congregationalist remaining. Episcopalianism, and Episcopalianism only, were to be found in the Church's fold. These things being so, and for argument's sake, we are willing to admit them, it inevitably follows that Presbyterians and Con-

gregationalists are the authors of Episcopacy, and it certainly does not become them to repudiate a child of their own begetting."

THE COMMUNION OF SAINTS EXTENDS TO THE UN- SEEN WORLD.

It embraces all who have been made and who continue members of the mystical Body of Christ, all in every country and in every age. Heb. xii, 22—24.

When we profess our belief in the Holy Catholic Church, we do not mean that small portion thereof which happens at the present time to be on earth.

The Body of Christ has but her feet resting upon the earth. The greater part is withdrawn from view, along with the Head, in Paradise.

Death does not make any change in our relation to God. Death, therefore, cannot break the Communion of Saints which is based on their common relation to God. Relationships which are merely of Earth will be sundered and destroyed by Death. They perish with the perishing world. But relationships which are cemented by Grace, which are *in Christ*, last on, and will be found in another world transformed and spiritualized. In "Jerusalem my happy Home."

"Apostles, Martyrs, Prophets there
Around my Saviour stand,
And all I love *in Christ* below
Shall join that glorious band."

It is the death of the soul, Sin, which we must fear as the destruction of the Communion of Saints. When we fall away from God or resist His Grace, we are withdrawn from the fellowship of the Saints.

The sap ceases to flow in the branches and the leaf withers and falls. The blood ceases to circulate and the member putrifies and must be removed as a source of corruption to the body. So at the last, if not before, the Body of Christ must shake off all lifeless members, any in whom the Spirit is not working. Rom. viii 9.

SEE.—From the Latin *sedes* The seat of Episcopal dignity and jurisdiction, where the Bishop has his throne or *cathedra*. *Cathedra* means a chair, hence the word Cathedral, because in it is the Bishop's seat. Thus the site of Montreal is so called, because it is the seat of jurisdiction of the Bishop of Montreal, and in the Bishop's Church in that city is the *cathedra* or Bishop's chair, hence it is called Christ Church *Cathedral*.

DOGMA.—A word used originally to express any doctrine of religion formally stated. *Dogmatic* theology is the statement of positive truths in religion. The indifference of later generations to positive truth is indicated, among other things, by the different notion which has come to be attached, in common discourse, to these words. By a *dogma* is now generally meant a positive or harsh statement of uncertain or unimportant articles; and the epithet *dogmatic* is given to one who is rude or obtrusive or overbearing in the statement of what he believes to be true.—*Hook*.

THEY who refuse to follow the Church of Christ in the concerns of Eternity, are constrained to follow her lead in the regulation and distribution of Time, as proved by the use of the calendar.

CANON FARRAR said: "Certainly, the Church of England and the Church of God ought to be the last body that should ever despair. If Buddhism has succeeded in making of China a sober nation, if Islamism has succeeded in making Moham-medan lands temperate, surely the Church of God should blush that she had not done so much. She should try to judge things in the same light as God sees and judges them in—try to throw her stainless shield over those who are now suffering on every side from the fiery darts thrown against them. That, sir, is what I think she ought to do. She is to raise the banner of the cross, in the confidence that actuated her first Christian emperor, '*In hoc signo vinces*'—by this sign thou shalt conquer."

THE style of argument employed by Baptist journals to show the wickedness of Mr. Hyatt Smith in sprinkling a dying man may be inferred from this paragraph in the *Watchman*:

"To appreciate the absurdity of the performance, we need only remember that the minister who officiated understood the word baptise to mean immerse. He knew that the Greek original never signifies to sprinkle. In effect what he did was this: he said, 'I immerse thee,' and proceeded to sprinkle the brow of the sick man. Perhaps the exigency may be pleaded as an excuse. But was there not an exigency of precisely the same sort when the robber died unbaptized on the cross? How much our Lord needed of instruction. Why did he not think to instruct John, who stood near, to immerse the penitent by sprinkling a little water on his forehead!"

CHURCH OF HOLY TRINITY, NEW YORK—*Fifteenth Anniversary*.—The fifteenth anniversary of the formation of the Church of the Holy Trinity was observed in the church edifice, at Madison Avenue and Forty-second Street, April 27th. The services were conducted by Rev. Dr. Stephen H. Tyng, Jr., assisted by Rev. Dr. Tyng, Sr. Dr. Tyng, Jr., delivered a discourse, in which he stated that the two words, "labor" and "reproach," were the condensation of the fifteen years of Church life. The day the Church was first opened was that upon which President Lincoln died, namely, Easter Sunday, April 16th, 1865. A review of the work done disclosed the fact that during the last fifteen years the society had built two large Churches, three Chapels and a Rectory, and aid had been given toward the building of other edifices for religious purposes. There had been raised for parish purposes \$747,815 90, and for charitable and missionary objects, \$369,348.95, making a total amount since 1864 of \$1,117,154.85, and this without any endowment or any subsidies. In this period 1,289 persons had been baptized, 1,866 candidates had applied for confirmation, 720 deaths had occurred and 444 marriages had been solemnized. Among items of a more personal nature, Dr. Tyng stated that of the three hundred Protestant ministers settled over Churches in New York when he began to preach, eighteen years ago, only thirty-eight now remain.

A NUMBER of persons connected with the Church of the Messiah, in Baltimore, have procured a boat, to be used by him in missionary journeys along the coast of Africa. The

boat was built for the purpose by Mr. E. G. Rennous. The *Baltimore American* of February 13th says of it: "It is a double-ender life or surf-boat, twenty-two feet long, with six feet of beam. It is built of cedar, with a copper-riveted bottom; is provided with patent rowlocks for six oars, and is furnished with mast and sail to be rigged when occasion serves. The keel aft is deepened in order to hold the boat close to the eye of the wind when under sail. A pretty awning of blue and white cloth trimmed with red can be stretched when needed. The boat has attracted very much attention, as it stands in Mr. Rennous's shop, and the experts speak of it as having a magnificent model, and being splendidly fitted for the work it is intended to accomplish."

THE congregations at the Easter service in Boston, Mass., were something marvellous; the churches were literally thronged. The Christian world outside seems to have caught the spirit of the day, and vied with the Church in expressions of joy for the risen Lord. It was to a large extent the observance of these fasts and feasts of the Church that caused the Puritan separation. The children have come to repentance and a better mind, and why should there not be a return to the spiritual mother, to the one fold and the one Shepherd?

In the diocese of Capetown, South Africa, there are 5,000 Mohammedans, of Malay origin, who are chiefly employed in labour in the neighbourhood of Capetown, some of whom have been baptized, while many others are now display-

ing a wish to learn more of Christianity. The Bishop of Capetown solicits help for maintaining a clergyman to join the Rev. Dr. Arnold (author of *Islam* and founder of the "Moslem Society") in working among these people.

VERY much of the success of the Niobrara Mission is be attributed to the late William Welsh. He was its chief founder. It is now proposed to erect a chapel in memorial of him. There are now 12 clergymen, 3 natives, 10 ministering women and 12 catechists at work in the jurisdiction. Fourteen chapels have been erected, there are four boarding schools with 110 pupils, and a normal and divinity school with 35 students. Bishop Hare recently confirmed four Indians at Hampton, Va., at the request of Bishop Whittle.

THERE never was a Church of Rome in England. It was always the Church of England, and never went by any other name.

REV. MR. CHURCH has resigned St. John's Reformed Church in Chicago, and Rev. Mr. Wilson, of Peoria, has declined a call to it. Is St. John's going to keep company with St. Paul's?

WE learn that St. Paul's Reformed Episcopal Church, in Chicago is about to be sold, but whether to the Jews or Romanists remains to be seen. As in the case of the Church in Louisville, the death of the late Mr. Powers puts a period to the hopes of St. Paul's. Mr. Powers was the great financial bulwark of the schism, and his death has proved a staggering blow to it.

THE *Independent* thinks the *Standard of the Cross* must be mistaken in saying there are "in the Protestant Episcopal Church 228 clergymen and missionaries who are converts from Judaism." The *Standard's* statement was intended to embrace the English and all the Episcopal Churches, and not merely those in the United States.

At a meeting of the Standing Committee of the Diocese of Texas, Rev. J. E. Meredith, a prominent Methodist Minister, was admitted a Candidate for Holy Orders.

Children's Corner.

WAWANOSH HOME.

DEAR CHILDREN :

As I read the morning Lessons to-day I could not help thinking that if we really *believed* the glorious words of God the Holy Ghost how little need there would be for the constant *begging*—for I can call it by no other name—in order to carry "meat," not only to the heathen of our own land, but of all countries. David says, "Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee and of *Thine own* have we given Thee." God *allows* us, dear children, to give to Him, and just as we show our love by doing for, and giving to, those we love, even by denying ourselves, so, if we love God, we must *give up* something for His sake.

By the time you receive this letter, Mr. Wilson, with one of the Indian boys, will be on his way to England to gather funds for the

support of the Homes. Over and over again we have been told by the Bishops of Algoma that Missionaries cannot live without support, and the needs of the Homes are constantly being brought before us by Mr. Wilson in the *Missionary News*. Here are fields, dear little friends, "white to the harvest." Souls, for whom our dear Lord died, and yet they know Him not! *And who are we?* and what have we ever done to show that we are fit to have the glorious privilege of doing this work that God gives it to us to do?

I read a story the other day of a little girl, a farmer's daughter, in the far West, who was the means of a Mission being established where she lived. One evening she was surprised by a visit from a weary stranger, whose tired horse refused to go further, having travelled over many miles of rough road that day. The settlement which the traveller wished to reach that night was several miles further on. The little girl, her parents being absent, courteously invited him to rest there over night. The visitor chatted pleasantly with her, and soon learned that her mother was a Churchwoman, and that the little daughter had been carefully trained in the Church's ways, though she had rarely worshipped in a Holy House of Prayer. To make my story short (the Editors of *CHURCH WORK* don't like long stories) the pleasant guest was the Bishop, and to him this dear child offered \$15, subject to her father's approval, her own earnings saved from a year's butter making and put by for a new dress. And who is the girl that doesn't like a new dress? On the return of her parents all was joyfully told to them, and very soon after the

Bishop wrote to say that \$15 would pay the travelling expenses of a clergyman, who would give them Sunday services for six weeks. The trustees gave the use of the school-house, one man gave wood to warm the room, several others brought lamps to light the room. At the end of six weeks the people had pledged themselves to support a clergyman. Now they have a Church and regular services, and Phoebe and her father have been confirmed. All this the price of one dress! How happy must Phoebe have felt in her shabby dress; and oh how great is the power of Love! May the Holy Spirit of Love at this Holy Season prompt us, my dear little friends, to "go and do likewise."

May 15th, 1879.

"WAWANOSH HOME."

CONTRIBUTIONS FOR MAY, 1879.

Easter offerings saved in Lent by children of St. Mary's Sunday School, Chatham, N. B., for the Wawanosh Home, with Easter greetings.....	\$ 6 55
Christ Church Sunday School, St. Stephen, N. B.....	3 00
Trinity Church Sunday School, Digby, N. S., 3rd quarter.....	2 50
Annie Reed, Fairville.....	10

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Easter offerings saved in Lent by children of St. Mary's Sunday School, Chatham, N. B., for Shingwauk Home, with Easter greetings.....	\$ 6 55
Christ Church Sunday School, St. Stephen, N. B.....	3 00
Address "Algoma Aid Association," Care of Rev. T. E. Dowling, Carleton, St. John, N. B.	

SUBSCRIPTIONS FOR MAY.

Wm. Keyes, Esq., Caledonia, Ont., \$20; Rev. P. J. Filleul Weymouth, N. S. \$2; Mr. Richard Wilson, Sackville, N. B., \$6; Rev. F. M. M. Young, Arichat, C. B., \$3; Mrs. Fizeo do., \$3; Rev. S. J. Hanford, Upham, N. B., \$3; Mrs. W. Bingham, Baddeck, C. B., \$3; Mr. Seymour Foyle do., \$3; Mr. Thos. Foyle, do., \$3; Miss Leaver, do., \$3; Rev. Thos. W. Johnston Crapaud, P. E. I., \$6.30; Mr. Robt. Haslem, Springfield, P. E. I., \$3; Rev. T. Cunningham, Burgeo, Nfld., \$3.60; Rev. T. P. Massell, Rose Blanche, Nfld., \$1.30; Rev. F. R. Murray, St. John's Nfld., \$5.70; Mr. L. Pickett Andover, N. B., \$3; Mrs. M. Watson, do., \$3; Mrs. S. Clark, do., \$3; Rev. Leo A. Hoyt, do., \$3; Mr. R. Everett, do., \$3; Mr. H. P. Petersen New Denmark, do., \$3; Mr. J. O. Morrison, Truro, N. S., \$3; Rev. R. J. Unjacke, Amherst, N. S., \$1; Mr. Brad Gilbert Dorchester N. B., \$3; Miss M. N. Jacobs Fredericton, N. B., \$3; Mr. G. Hudson Flewelling, Clifton, N. B., \$3; Mr. A. H. Church, Chester, N. S., \$3; Miss Feador, do., \$3; Rev. J. Rushton, St. Stephen, N. B., \$3; Rev. A. D. Jamison, Mainland N. S., \$8.10; Miss Jacobs, Halifax, N. S., \$3; Rev. R. Wainwright, do., \$3; Rev. C. Churchward, Mahone Bay, N. S., \$3.00; Francis L. Hazard, Esq., Charlottetown, P. E. I., \$3; Rev. W. H. Nay or Shawville, Que., \$3; Rev. George Love Hopewell Cape N. B., \$3; Mrs. C. J. Clark Sweeney, C. B., \$3; Geo. Reading, Esq., Truro, N. S., \$3; Mr. Robt. Douglas do., \$3; A. E. Cogwell Esq., Sackville N. B., \$3; Rev. T. E. Dowling, Carleton, St. John, N. B., \$25; Rev. F. J. Edwards Kingclear, N. B., \$3; Rev. P. M. Filleul, Weymouth, N. S., \$1; Rev. E. S. Warrford, Westfield, N. B., \$1; Miss Francis Hall, Park Place Gardens, Paddington England \$3; Mr. P. Morrison, Eastman Springs, Ottawa, \$3.

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CHURCH WORK,

P. O. LOCK DRAWER 29, HALIFAX, N. S.,
Canada.

On Easter Sunday we had one hundred Communicants at the early celebration, and 55 at the late one. This is a larger number than we ever had before, and is—so far as it goes—very encouraging; but we can see no reason why the number should have fallen so low on Whitsunday. Neither can we see why the *average* attendance should be so small. The average attendance at Holy Communion during the present year is about 25, and when it is borne in mind that a few of the communicants are present on almost every occasion, it will be seen how very neglectful some are. We hope to see a decided improvement in this respect, and we now ask our members seriously consider whether they can *afford* thus to slight their important duty and such a great privilege.

In giving the accounts of the Mite Society we reported District No. 2 as not heard from, their account not having been entered in the books. An amount, \$1.95, had been handed in some time ago, but has not been pressed.

It is not hasty reading, but the study of heavenly truths, that makes the soul. It is not the bee that buzzes about, but her abiding for a time on the flower. It is not he that reads the word, but Truth, that will press upon the heart.
Bishop Hall.

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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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