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*Mr Fraser*

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 .

*October 6th.—16th Sunday after Trinity.*

2 Chron. xxxvi. Eph. vi. 10. | Neh. i. & ii. to v. 9 ; or viii. Luke vii. 24.

*October 13th.—17th Sunday after Trinity.*

Jer. v. Colos. ii. 8. | Jer. xxii ; or xxxv. Luke xi. to v. 29.

*October 20th.—18th Sunday after Trinity.*

Jer. xxxvi., 1 Thess. v. | Ezek. ii ; or xiii. to v. 17. Luke xiv., 25—xv., 11.

*October 27th.—19th Sunday after Trinity.*

Ezek. xiv. 1 Tim. iv. | Ezek. xviii ; xxiv., 15. Luke xix., 11—28.

WE are glad to be able to notice a slight improvement in the responding in our Sunday services ; particularly in the evenings. We hope this will go on until every one in the congregation will take up the responses. We do so long for the time when every voice shall be heard clearly, distinctly, and reverently taking part in the services of the sanctuary ; when, instead of worshipping by proxy, as it were, every member of the congregation shall claim and exercise the believer's privilege of going direct to the throne of grace for themselves by joining in the confession, prayers and praises as the church intends they should do. We are also glad to find the improvement is not confined to the responding : but notice a disposition on the part of some of the congregation to join in the singing of the hymns. This is as it should be ; and we hope the time will soon come when the choir will occupy its proper position by *leading* the singing of the congregation instead of singing for them. We feel sure that if once the worship becomes thoroughly congregational, the benefit to the members will be such that their only regret will be that they did not have it sooner.

A Christian Calendar is now published in Japan. It advertises Mission Schools, Preaching places, a Mission newspaper, and places where the Bible and other religious books are sold. Mr. Atkinson says:—"We asked permission of the Governor of the Province to publish it. He sent the request on to the Central Government at Tokio, and permission to publish was given ! This seems to me a marked step in advance on the part of the government. It wittingly allows the widest publication of places where 'the Jesus religion' is taught, and where books teaching that religion are sold. We intend to give the Calendar a very wide circulation."—*Evangelical Churchman.*

# Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. III.

OCTOBER, 1878.

No. 8.

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EDWYN S. W. PENTREATH,

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MONCTON, N. B. } EDITORS.

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

## THE NEW BIRTH, OR REGENERATION.

(Concluded.)

IN our last number we showed that the natural Birth implied three things: 1. A principle of life. 2. An organization—the body in which that life acts. 3. A sphere for the life, viz.: the world, into which the new-born is introduced. If, now, there be a real *new* Birth for man, through Jesus Christ, there must be given him a new life, which he did not before possess, and there must be some sphere where may be found the nourishment required to enable the principle of life to exist. The Body—humanity originally made in the image of God—is the organization for this spiritual life, for man's old nature is not to be destroyed, but the principle of a new life is to be imparted in him; so to speak, he has a double life. A man is dead in trespasses and sins; the Holy Ghost awakens him; he repents, believes, *turns away* from sin, turns *toward* Christ. So turned (*conversus*), he is a converted man, as Saul before he was bap-

tized. He is now prepared for the new Birth; in Baptism, he receives it. What, then, is the new Birth, or Regeneration? Flowing from Christ, there is a principle of spiritual life,—the "Life of Christ." By the power of the Holy Spirit, this can be implanted in those who are prepared for it. The sphere is *God's Church on earth*. A little child is born into the world in sin; he is brought by loving parents to be introduced into the family of God, and brought in Faith. There is no bar to stop God's grace. He receives a principle of life, which acts in the human organization; he is grafted into Christ's Church, there to receive all the necessary nourishment, the varied means of grace which, rightly used, enable that life to come to maturity and ripen for heaven. If, when he grows in body, he fails to use the means, the other principle of life languishes and grows weak, perhaps finally dies, starved to death. Baptism gives us privileges and means, but *privileges alone cannot save*. So multitudes of the baptized have been new born, but have never grown spiritually to maturity.

Their spiritual life has not kept pace with their bodily life. They have neglected the one, and cared for the other. We see also that Conversion and Regeneration are totally distinct. If, after a course of neglect, the baptized individual turns to God, this is conversion. In the case of an unbaptized adult, conversion should precede regeneration. We conclude these thoughts thus :

#### THE NATURAL LIFE.

1. God, the Author.
2. A principle of life.
3. The organization—the Body.
4. The sphere—the world.

#### THE NEW BIRTH.

1. Jesus Christ, the Author.
2. A principle of life.
3. The organization—the Body.
4. The sphere—the Church of God.

If the life in either case be neglected, and the means of nourishment despised, the result will inevitably be weakness and death. Fathers, mothers, sponsors, see that your children be taught the solemn vows, promises, and professions they made by you in Baptism. Teach them the privileges ensured to them in the Covenant. By example and precept, see that they be brought up to lead a Godly and Christian life, and show them how, by Prayer, reading God's Word, Praise, listening to Sermons, Meditation, Confirmation, and the Lord's Supper, they may nourish and increase the principle of spiritual life which God the Holy Ghost implanted, and which is intended to ripen, until it reaches its full maturity in the Church Triumphant in Heaven.

## "O GOD, OUR REFUGE AND STRENGTH."

THERE are no words which the Christian addresses to the Almighty and All-merciful God, that ought to be more comforting to our hearts than these. "Our Refuge," an abiding Refuge, to which at *all times*, whether of trial, temptation, or distress, we may flee for safety—How gladly, how eagerly, would the sailor, tempest-tossed, and in peril of shipwreck, avail himself of the sheltering haven where he might rest in perfect safety, untroubled by the raging winds and waves. But *we*, often in how much sorer distress, driven by the stormy winds of our passions, or swept towards the fatal rocks of sin and unbelief, well nigh wrecked, put forth no effort to reach that blessed haven, open to receive us, and give us peace. And we cannot plead our *weakness* as an excuse, for God is not only our Refuge, but our Strength. What a thought!—if only our souls could grasp it, and avail themselves of the heavenly truth. Our Strength. His Strength is made perfect in weakness, and He is waiting to bestow it on us. He is "more ready to hear than we to pray." He is ever ready, for the Intercessions of the Divine Son are ever entering into the ears of the Lord of Hosts, and "*whatsoever ye shall ask the Father in my name He will give it you.*"

We call ourselves members of Christ's Church, the lips of many of us repeat—at least week by week—utterances of humble, adoring Faith, expressions of our utter helplessness and constant need of the Divine grace and Protection, but—how few of us "pour out our hearts

before Him, how few feel the truth of what we say. If it were otherwise the man or woman humbly walking with God, and enjoying in Christ a foretaste of the joys of Heaven, would not be so rare a sight.—For God is our Refuge and Strength. Throughout all ages He has promised to be such to those who seek Him, and “God cannot lie,” “neither is He a man that He should repent.” We have but to plead Christ’s merits with a believing heart, and the Strength will be given us, the Refuge will receive us. “In all times of our tribulation,” when our hearts are bleeding from the loss of those we love, or when the care, sorrow and sickness of this poor mortal life would drag us down, and shut God’s Love and Mercy out of sight; “in all time of our wealth,” when things are smooth and prosperous, and the pleasures of this life would make us forget that there is a swift end of these things, and an eternity to come, “in the hour of Death, and in the Day of Judgement,” God will deliver us; we shall be strong with His Strength, able to do all things through Christ that strengtheneth us, and we shall feel ourselves safe and in perfect peace in the desired Haven of His Love.

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### CLERGY AND PEOPLE.

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It is the bounden duty of every clergyman to instruct the people committed to his charge in the principles and practices, the doctrines and sacraments of the Church of England. His commission presupposes his acceptance of and belief in them all, and a willingness on his part to make known the Church’s Truths to others. To neglect this

sacred obligation is both to perjure himself, and to leave his flock in ignorance concerning most precious and necessary information, and at the mercy of every false teacher “to be tossed to and fro, and carried about by every wind of doctrine”

Just so soon as a clergyman who has sworn allegiance to the Church, cannot endorse her teaching as plainly laid down in the Prayer Book, and presented to him at ordination, he owes it to himself, as he owes it to the Church and to his God, that he resign his parish, and as a Christian, if it be a matter of principle with him—and it certainly ought to be so—withdraw from her ministry, even if he should remain a member of the Church.

It is impossible for our people to become educated in church principles unless those who have been set over them in the Lord teach them. “How can they hear without a preacher? And how can they preach, except they be sent?” The Church of England Clergyman having duly received his credentials from those in authority, to teach and to preach, and to administer the sacraments, can and ought to claim the attention and respect his holy calling demands, and he undoubtedly will receive them if he be personally sensible of the greatness and sacredness of his office. Let him only eschew party names and party shibboleths, and hold to the church in conformity with the teaching of the Prayer Book, and instruct his people in the same, making them understand her true position as a double witness equally opposed to the errors of Rome and Dissent, and at the same time having charity to believe that while

hers is the better way many outside her pale will find acceptance with God, not because of their errors, but because of the more or less of truth which underlies their respective systems, and they will give him heed. Our people must be made to understand better than they now do that we are not a sect, but an historical branch of that Church which was founded by the Master, Jesus Christ Himself, and whose perpetuity was ensured when He declared before leaving them—"Go ye into all the world, and preach the Gospel to every creature, "and, lo, I am with you always, even unto the end."

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### NATURE AND GRACE.

CONSIDER the history of man as a race. In the first man, whom God created in His own image, human nature was perfectly pure and holy. Adam was sinless but capable of sinning. He had a free will to choose or refuse the law of God. He used his free will against God, and by this act depraved and corrupted the holy human nature which God had given him, and forfeited the gift of original righteousness with which his unfallen nature was endued. The human nature which then spread forth into the world was a depraved and corrupted nature; its propensities turned against God through the inherited effect of the first father's sin. And so complete was the effect of sin that no one born of Adam could do God's will without the special and supernatural interference of God.

Now let me turn and consider one individual man—myself.

I was born of the fallen and corrupted nature, "very far gone from

original righteousness." I was endued with the free will to choose either good or evil. But that will was already by inheritance so distorted that if I were left to myself I could not please God.

But God did not leave me to myself; my baptism is the pledge to me of this. I cannot plead "nature" as an excuse for sin, for God has given me "grace."

What is grace?

Grace is the power which God gives us to overcome the evil of our nature. God does not take away corruption of our human nature, but He gives us grace to enable us to overcome its impulse if we will,

It is therefore unavailing for me or any other baptized person to say, I cannot help myself, I am not responsible for my sins, they are due to the badness of my nature.

By grace nature is to be overcome; and there is no sin which I have committed, which I need have committed if I had rightly used the grace of God.

Therefore my sin is entirely my fault, my own fault, my own most grievous fault.

My God, my God, look upon me. I put away all thought of excuse. I have no plea to offer Thee in exculpation. I confess all. I crave pardon as a favour unmerited. And pardon Thou wilt give me; for I have a plea to offer Thee which Thou wilt not refuse. I plead not my own merits, but the merits of Christ. I come to Thee on the mount Jehovah-jireh. I offer to Thee the Lamb which Thou hast provided. I plead before Thee the sacrifice of Christ, the Lamb of God that taketh away the sins of the world.—*Selected.*

## INFANT BAPTISM.

THE great question about Infant Baptism is, Can infants be brought into covenant with God? Is not God's order plain in Deut. xxix. vs. 10, 11, 12 (?): "You stand this day all of you before the Lord; your captains, &c., your LITTLE ONES, &c., that thou shouldest enter into covenant with the Lord thy God, and into His oath."

This was a covenant, not only to give them the land of Canaan, but "to be a God unto thee, and to thy seed after thee." The man's part was "to love the Lord, to walk in His ways, and to keep His commandments." The covenant of the Ten Commandments was also with infants. Forty years after, Moses said: "The Lord made a covenant with us in Horeb, even with us who are all of us here alive this day." Most of these were at that time infants and little children. To Abraham and those who believed it, was "a seal of the righteousness of Faith"; to infants it was a seal of the covenant by which they were engaged to believe in the true God when they were old enough.

## S. P. G. AND S. P. C. K.

ON Tuesday in last week, the anniversary service in connexion with the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel in Foreign Parts, was held in Exeter Cathedral. Service commenced in the nave at eleven o'clock, and there was a large congregation. The Right Rev. Dr. Medley, Lord Bishop of Fredericton, (formerly Vicar of St. Thomas, Exeter,) preached the sermon from St. Mark iv. 36: "And

there were also with Him other little ships." The right rev. prelate having given the narrative of the storm in the Sea of Galilee, said that the danger to which the whole Church was exposed was not the storm and the wave, but the individual want of faith. The Master asleep amidst the raging of the storm was a token of the Divine security, a token that He sent the storm, and, when the time came, would still the storm. The physical sleep was no symbol of our Lord's indifference, but of His power. How small, how contracted was the view which poor sufferers had of their trials! He slept to make us vigilant, and that we might, whenever a fresh trouble arose in the Church or in our own hearts, not be so fearful, but have more faith in Him. Was our own Church the only one for which he cared? They were to care for other vessels than their own. The Master did not forget that there were 'other little ships' with lives as precious as those of the Apostles themselves. This lesson concerned people of all ranks. The poor were not to think, 'Christ careth not for me.' The rich were not to suppose that they, the pillars of the State, alone deserved the Master's consideration. It was not for the laity to imagine that bishop and clergy, and they only, were to aim at the saintly character which belongs to every Christian man and woman. All alike were objects of Christ's care. And so, when representatives of the Colonial Churches came home to England for a season, and gazed at the magnificent shrines which ancient piety had reared and modern liberality had restored, it was their comfort to know that in their distant sees, though but 'little ships,' they were.



part of the Master's fleet. It was His hand that beckoned them to embark; it was His arm on which they leaned in the midst of the tempest. His compass by which they steered, His great salvation that they hoped to share. The stately churches of England—their own Cathedral, whose walls seemed as though built for eternity—recalled the struggles of a glorious past. The Colonial Churches, on the other hand, had no history but that which they were themselves making. Nevertheless, they would not despair. Some of the Church they would build, with the sword of the Spirit in the one hand and the trowel in the other—ever bent on reproducing England's Church, England's faith, England's loyalty above all to the truth committed to her Church—Catholic because not merely Roman; separated, but not by their own choice; ever praying to be reunited, but on sound apostolical foundations, in true, substantial, visible unity with all members of their communion, in many lands, with many tongues, holding to one Lord, one baptism, one God, and contending earnestly for the faith once delivered to the saints. The representatives of these Churches had lately met together in conference. Surely it was not boasting to say that while there had been free and friendly discussion, there had been substantial unity? No article of the faith had been denied, no venerable creed had been surrendered, no word of the living God had been set aside. Every Bishop and every Church had desired to build on the old primitive foundation of the Catholic and undivided body. Surely this Conference, if it did no more, would be an answer to those who unworthily

represented the Anglican Church as only one of many discordant sects, as a body rent with endless division, without foundation, without coherence, without order, without sacraments, without unity; whereas by the marvellous increase of its branches throughout the world, and their union in the great verities of the faith, 'compact by that which every joint supplieth,' it was growing as they hoped into a 'holy temple of the Lord.' The right rev. prelate next sketched the growth of the Colonial Church in Canada, Newfoundland, Bermuda, Australia, New Zealand, and other parts of the world. This growth was owing to the two handmaidens of the Church whose anniversary they now celebrated, and to whose strength and increase it was the duty of every Church and class to contribute, making the cause their own—that of two institutions to which his own diocese owed a debt of gratitude it could never repay. After the offertory, the Lord Bishop of Exeter pronounced the Benediction.—*Guardian*.

#### THE ROMISH BISHOPS IN-TRUDERS IN ENGLAND.

LET it ever be remembered that the Roman bishops and clergy, who exercise ministerial functions within the English dioceses, have not derived their order from the ancient British Churches, for none of the Bishops who were deprived in the 16th century for their adherence to Rome, kept up any succession. The only representatives of the ancient Irish, British, Scotch, and Anglo-Saxon Episcopates, are to be found in the legitimate Bishops of the British dioceses. The Roman

Bishops of Great Britain are Bishops of foreign dioceses, and act in Britain only as heirs of the Bishop of Rome, who thinks fit to claim the whole Island for his peculiar jurisdiction. In Ireland, the Roman bishops are merely foreign intruders, having derived their orders from England and Spain since the accession of James I.—*Selected.*

It is the glory of an enlightened and comprehensive body like the Church of England to include within her men who hold different opinions on various points of greater or less interest, but they are not therefore disunited; on the contrary, there is a marvellous amount of union between men whose *opinions* are widely divergent. But even were the differences and disunion of Churchmen as great as they are falsely represented to be, they would not be so considerable as those which exist between the various sects of Nonconformists, and even within the several denominations.

TITHES is no more a tax than the rent or interest paid on Dissenters' endowments is a tax. It is part of the rent, paid sometimes to the Clergyman, sometimes to a lay tithe-owner, instead of to the landlord. No landowner was ever compelled to give it in the first instance, but private individuals voluntarily charged their land with it, and then the State recognized its legality, and provided ways of enforcing the payment when due, exactly as it enforces the payment of money due to Dissenters on their endowments.

THE Church Missionary Society has received an offer of £35,000 from a single donor for the development of native work in India.

## THE PEOPLE WHO MEAN TO RESIGN.

IN nearly every church and Sunday-school, in fact in nearly every benevolent organization, there may be found one or two persons immensely valuable, often of rare executive ability, useful and willing, who yet manage to neutralize all their good gifts, and render them of small account, by continually threatening to resign. If a by-law is passed, a resolution offered, a change made without their being deferentially consulted, they hand in their resignation. If their services are in any way overlooked, or taken without thanks or special notice, they are slighted, and refuse any longer to work. In twenty ways they render themselves unhappy, and keep their friends in a ferment.

Take them at their word, and receive their actions as a matter of course, and they are deeply wounded, for though they do not acknowledge it, even to their own hearts, they rather enjoy in anticipation, the fuss that will be made over their withdrawal, the solicitations to return, and the conciliating things that will be said. Fly to them with open arms and tears in your eyes, and beg them to reconsider and remain, and you may be certain that tears and entreaties will be your part, and sweet forgiveness theirs, for periodical times in the years to come.

I have often thought that I would like to say a few plain words to those people who mean to resign, when things don't suit them. In the first place, for whom are you working? For the Master? Then, why give up labor, if your fellow-

workers offend you? Shall Christ's cause be hindered while His people stand still to dispute?

In the next, don't you think that you may be setting too high a value on your own services? It is wonderful, after all, how well the world and the work can get along, even without those who seem to be of the greatest use and consequence. A man or woman is active in society, in the Church, in Sunday-school or the Christian Association. "What could we do without —?" say friends and fellow-toilers. But God has other work for his servant, or He calls him up on high. A pause, a little space for tears, a vacant place soon filled, that is all. It is just a ripple on the great ocean of human activity. Like the the old French proverb, "The King is dead—long live the king," the succession of God's workers goes on, other hands take up the weapons, other feet stand where they stood that are still forever, and while from the earthly standpoint this is humiliating, I think from the heaven-side it is very comforting. For after all, what are we? If Christ's kingdom but come, what difference does it make by what hands its banners are borne? In the long roll of glory, no name will be left out of all who have served in His ranks.

Friends, think. Is there not something unworthy, undignified, in being so ready to be hurt and wounded? Rather think less of self and more of Him who is the one perfect type of entire unselfishness.—*S. S. Times.*

Two Chinese young men are preparing themselves for the ministry of the Church in San Francisco.

## REACTION AGAINST ULTRAMONTANISM.

SOME signs of an incipient reaction against Ultramontanism are apparent among English Roman Catholics. The *Catholic Gazette* is an anti-Jesuit organ recently established. It says: "We thank God Englishmen are not likely to approve of the Jesuit system of education, and feel the force of the old saying of the man who declared that "he thanked God he was a Catholic, but he also thanked God that he was born and brought up in a Protestant country." Is it not a fact that a certain percentage of Jesuit-instructed youths invariably go to the bad, and, what is more, *are far worse than bad Protestants?* We appeal to men of the world for a reply. In France, it is notorious that, from Voltaire downwards, the worst infidels and most immoral men have been ex-Jesuit students."—*Church Bells.*

## PREJUDICE OVERCOME.

AN elderly woman, member of one of the denominations, to which her parents had belonged, and in which she had been carefully brought up, to the exclusion of all other religious teaching, was recently induced by a friend, an earnest member of the Church of England, to accompany her to one of our services. Mrs. B. had never entered one of our churches, and had a strong prejudice, for which, like many another, she could not account, against the Church of England. I am afraid that it was with the consciousness of doing a doubtful action that she allowed herself to be persuaded by her friend to enter the pretty, modest little church

of M——, and with a certain nervous, flurried manner prepared herself to watch, rather than take part in the service. The building was well filled with regular attendants, quiet and orderly in manner, many evincing by their looks and attitude, devotional feeling. The organist played a solemn, simple voluntary, the clergyman in the white garment which Mrs. B—— had never seen before, began the service: "I will arise and go to my Father." Mrs. B. felt calmed by the quietude and solemnity, and found herself listening attentively to those solemn words of the exhortation and confession, of which it is to be feared we church people do not always enter into the force and meaning, but which went straight to Mrs. B.'s ears and heart, and with bent head she followed the absolution earnestly and humbly. Her friend "found the places" for her, and she was thus enabled to keep up with the service. The Psalms and lessons of that evening were especially beautiful; the singing good and hearty. The Rector preached from the text: "We preach Christ and Him crucified," an earnest, plain discourse, distinctively "Church" in doctrine, while full of Christian charity. "Abide with me," was sung, then came the Benediction, and a few minutes later, Mrs. B—— was silently walking homeward beside her friend. "Well," remarked the latter, after a while, "how did you like our service?" She was surprised, and not a little affected at her old friend's reply. "I am an old woman, and have never been to so beautiful a one before; it grieves me to feel that I have thought and spoken as I did about the Church of England. I never prayed more earnestly, or felt nearer God than to-night."

## CHRISTIAN WORK FOR LAYMEN.

For some unknown reason, it seems to be accepted that just when a layman has reached that ripeness in years and experience which fits him to instruct and counsel others, he ordinarily ceases to do so. "Pure religion and undefiled," declares the Apostle, is this, "to visit the fatherless and widows in their affliction," as well as "to keep ourselves unspotted from the world." Is this only a duty of the clergy? Is all other activity, save activity in one's week-day business, excluded from the New Testament conception of living? Has not every man received some gift? and are not men bidden to minister the same to one another? If there is anything more striking than another in looking at the condition of the Church to-day, it is the disproportion between the gifts and opportunities of the laity and their exercise. Who can speak to one immersed in business with directness and efficacy as some companion, who, from practical experience, has touched the core of the same temptation? \* \* \* \* \*

The Church calls for many varieties of service from her loyal laity, some of which are direct in the line of their secular training. To relieve the clergy of anxiety for the financial administration of their parishes; to give personal help to the due order and decent maintenance of the Church's services: to visit the destitute and gather in the stragglers and instruct the ignorant—all these are tasks which are within the reach of the most modest and retiring. And it will not be till we have elicited such a spirit of

co-operation that the vast arrears of the Church's work can at all be overtaken. That conception of the Church which regards the clergy as called to do her work, and the laity as called to sit and watch them do it, is not more false than it is impotent. This passive theory of the Christian life which makes the individual disciple a sponge to absorb sermons and services, and pastoral visits, an ecclesiastical leech, crying, "give, give," and yielding nothing back—this is a theory which means to the soul that acquiesces in it, only spiritual dyspepsia or paralysis.—*Dr. H. C. Potter.*

To believe the things recorded of our Lord as *mere events of history*, will avail us nothing. The devils have this Faith and tremble. Jas. ii. 19.

The devils confessed our Lord to be the Son of God, and dreaded His power. Every event mentioned in the Creed, is not only an event but a *Doctrine*; that is, it is an event that has a significance as regards ourselves. If Christ died, it was to make Atonement for *our* sins; if He descended into Hell, it was as *our* Great High Priest, treading before us the bed of the Dark River; if He rose, it was that God might signify His acceptance of Christ's worth in *our* behalf; if He ascended, it was to plead *our* cause with the Father. The facts of the Creed must be believed, then, as *Doctrines* in their reference to ourselves. And if believed thus, they will operate upon the heart and character, engendering love of Christ and trust in Him, and, consequently, obedience to Him. "If ye love Me, keep my commandments."—*Goulburn.*

THE three great powers which draw men away from God are evil angels, (the devil,) evil men, (the world,) evil self, (the flesh.) The first is the foe farthest off; the last, the nearest. Remember that, in your baptismal vow, you imply a firm belief in the power and influence of evil spirits, however little weight a sceptical age may attach to that doctrine.

### ANSWERS TO SOME COMMON QUESTIONS.

1. *Can any one that chooses become a member of the Church?*

Yes; if he come in Faith, with a penitent soul, without pride and malice, professing honestly a purpose to serve the Lord. Unless he comes thus, the ministers are expressly forbidden to minister to him the sacraments of redemption.

2. *Do we receive people who have not professed?*

Ans.: The Sacraments are the appointed ordinances wherein men confess Christ. We receive converts in order that they may make this profession. Of any other profession, the Church knows nothing. She desires us to profess our sorrow, gratitude, faith, new-born purpose. As for any profession of holiness that we have acquired, all such professions she frowns upon. She desires not of the prodigal to declare how much better he is now than he was years ago: rather that he should say: "Father, I have sinned."

3. *Does the Church require Conversion?*

Everything depends on the meaning we give the word. In the *Scripture sense*, we declare that she makes it *absolutely indispensable*. If conversion be a turning away

from sin to holiness, from unbelief to faith; if it be a change of heart, mind and life; if it be shown by reparation of injuries, by habits of devotion, temperance and charity,—then is its necessity the whole burden of the Church's teaching. She affirms it in every exhortation; she interweaves it in every prayer. Her voice is plain: "Repent ye of your sins." But if, in the view of any, conversion is a thing different from the repentance of the Gospel; if it means a certain routine of experience, culminating at last in a supernatural revelation of pardon, then we frankly say that the Church teaches no such doctrine, for the simple reason that it is not in the Bible.

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### TEMPERANCE.

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THE following clauses were embodied in the recommendation of the Report of the Convocation of the Province of Canterbury, on Temperance and its Remedies:—

"Your Committee, in conclusion, are of opinion that as the ancient and avowed object of licensing the sale of intoxicating liquors is to supply a supposed public want, without detriment to the public welfare, a legal power of restraining the issue or renewal of licenses should be placed in the hands of the persons most deeply interested and affected—namely, the inhabitants themselves—who are entitled to protection from the injurious consequences of the present system. Such a power would, in effect, secure the districts willing to exercise it the advantages now enjoyed by the numerous parishes in the Province of Canterbury, where, according to reports furnished to your

Committee, owing to the influence of the landowner, no sale of intoxicating liquors is licensed.

"Few, it may be believed, are cognisant of the fact—which has been elicited by the present inquiry—that there are at this time within the Province of Canterbury upwards of one thousand parishes in which there is neither public-house nor beer-shop, and where, in consequence of the absence of these inducements to crime and pauperism, according to the evidence before the Committee, the intelligence, morality, and comfort of the people are such as the friends of temperance would have anticipated."

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### THE CHURCH OF ROME.

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THE CHURCH OF ROME *never was established in England*; the Established or National Church was always called "the Church of England"; and when King John endeavoured to bring England and her Church under the Papal dominion, the Barons, with the Archbishop of Canterbury at their head, resisted, and compelled him to grant Magna Charta. The Bishops of Rome still continued to claim, and for a time exercised, unwarrantable authority in the Church of England; but this, with the corrupt doctrines of the Papal Church, was rejected at the Reformation, and the reforms were in due course accepted and confirmed by the nation in Parliament. But the Church still continued the same body, not a single bishopric, cathedral, or parish being abolished, though some were added; the *monasteries* only were suppressed, and that chiefly because their inmates professed allegiance to the Pope rather than to their National Church.

## THE CHURCH.

CHURCH—that “one body” of which Christ is the Head and all baptized into him are members; that world-wide, imperishable Society which Christ came into the world to form. This Society was to be a Kingdom, a new Kingdom, *the Kingdom of heaven, the Kingdom of God, the Kingdom of the Father, “Thy Kingdom.”* spiritual in nature, universal in extent, perpetual in duration; and this Church has its

Head, Founder, and Perpetuator—Jesus Christ.

Rite or Form of Admission—Baptism.

Badge of continued membership—The Lord’s Supper or Holy Communion.

Privileges—Pardon, grace, glory, through union with Christ.

Duties and Obligations—Repentance, faith, obedience.

Members—“The elect” “people of God” on earth, in Paradise, in Heaven.

Officers—Bishops, Priests, and Deacons.

Code of Laws—The Bible, with Apostolic and primitive practice.

*One.*—Having one Founder, one Faith, the two Sacraments of the Gospel, the same hope, government, discipline: knit together in one communion and fellowship by one Spirit, under one Head. See Eph. iv. 3–6.

*Holy.*—Holy first of all, because founded by the Holy One. By the vocation or calling of its members, its offices, powers, professions: sanctified by the merits of Christ and the perpetual presence of the Holy Spirit.

*Catholic.*—Universal, *i. e.*, not,

like the Church of the Jews, confined to one nation, or people, or age, or country.

*Apostolic.*—Being built upon the foundation laid by the Apostles, and upon their doctrine and practice. Acts ii.; Eph. ii. 20. See Collect for SS. Simon and Jude.—*Selected.*

## CANON RYLE ON CHURCH AND STATE.

I CANNOT moreover forget the reckless assertions with which the country is incessantly deluged by Liberationist orators. People are told not only that the Church of England is a “State Church,” but that its clergy are “State-made,” and “State-paid,” and are mere “creatures of the State.” In short, our kind friends outside say that we are galley-slaves working in chains—that the mark of the collar is on our necks,—and that like Canning’s needy knife-grinder we have no proper “sense of wrongs.” I need scarcely tell a meeting like this that these assertions are mere platform fire-works, which may amuse children and ignorant people, but are nothing better than waste paper and smoke. They reflect little credit either on those who make them or those who believe them. The truth is, that the Clergyman of the Church of England is neither elected, nor examined, nor ordained, nor paid by the State, and that no Christian minister on earth occupies a more independent position than an English incumbent. No pulpit in Christendom is more free than his. In none can a minister speak out all his mind more fully and fearlessly. So long as a clergyman walks in the old paths of the Articles and

Prayer-book,—and those paths are very broad,—so long he may defy anyone to touch him, or stop his mouth. This is what I call freedom! I only wish that the ministers of all Churches were as free as we are.

IF increase in members be a fair test of missionary success, China has been the most successful of the Society's missions since our last general review of it, two years ago. The number of native Christian adherents was then 1950; it is now 3216—an advance of seventy per cent. And this is excluding several hundred souls in a part of Fuh-kien which has been regarded by our missionaries as belonging to the American Missions, who seem determined to unite themselves to the C.M.S. The increase, nevertheless, is mainly in Kuh-kien, the numbers there having risen from 1200 to 2323, nearly double; but the Hong Kong figures is 123 instead of 82, and Hang-chow 102 instead of 49. The old stations in and around Ningpo, which twenty years ago were the only fruitful field in China, have shown but little progress the last few years. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." Let our prayer for Ningpo be, "Awake, O north wind, and come, thou south: blow upon *this* garden, that the spices thereof may flow out."—*Ch. Miss. Record.*

WE have received two new exchanges. The *Iowa Churchman*, a churchly paper of four pages, published at Davenport, Iowa, and the

*Church News*, of Richmond, Va., a 7 page monthly. We meekly accept from our *leviathan brother* his opinion that we are a "nice little paper," "conservative." We return the compliment, and have already selected one of his articles to keep up our reputation in his eyes.

THE *Western Church* is the most lively paper we know of. We enjoy reading its articles, though we cannot always agree with the opinions.—But we stand shoulder to shoulder with it in its gallant and outspoken fight against heresy and schism. Its blows tell.

A BROTHER EDITOR from the Far West of the United States writes us: "I value your little paper very highly. It is well edited, and must be doing a splendid work. Your people ought to be proud of it, and give it a most generous support." We are constantly receiving gratifying tokens of approval from our friends, which repays us for the responsibility in the labour of love we have undertaken for the faith of the Church. Will those who like our paper strengthen our hands by increasing our circulation? We would like to see it in every Church home, and read by the future Churchmen and Churchwomen of the Dominion. We are identified with no party, and we desire to avoid all technical terms, and abstruse speculations, and to discuss Church topics with common sense, and in the plain language of ordinary life.

ST. PATRICK'S CATHEDRAL, Dublin, has been restored, at a cost of \$700,000, by the liberality of one man, Sir B. L. Guinness, M.P.



It is reported that one family in New York has given \$200,000 towards a Cathedral for the Diocese.

CHRISTIANS who absent themselves from Church starve their own souls, discourage their minister, and depress the congregation to which they belong.

CHARITY.—Love of our fellow-men in the highest sense of the word, opposed to *selfishness*. Almsgiving (sometimes called Charity,) is only one of many ways in which Charity shows itself:

STILL ANOTHER.—At a meeting of the Standing Committee, Central Pennsylvania, held on Tuesday, September 3d, application was received from Mr. George Calvin Hall, late minister of the "Reformed Church in the United States," for recommendation to the bishop as a candidate for Holy Orders.

ONE cause of the lowness of spiritual attainment among Christian people is the lowness of the *standard* we have set up. In our creeds kept for solemn occasions, the standard, indeed, has been high enough, but there has been a second and lower standard brought out for every-day use.—*Old Church Porch*.

FOUR young Indians, captured in a war with their tribe in the south-west, and confined as prisoners in St. Augustine's, Florida, were instructed there by a pious officer, and have now been brought, with more than forty companions, into the diocese of Central New York, to receive further spiritual and social training before returning home.

THE question of Disestablishment is a prominent Election question in Scotland just now. The Rev.'d Principal Tulloch, one of the most distinguished members of the Established Kirk, has publicly declared that, in the event of Disestablishment being carried, a large number of Presbyterian ministers connected with the Establishment will join the Scottish Episcopal Church.

WE learn that the certificate of acceptance of the resignation of the Most Reverend the Metropolitan, by the House of Bishops, as required by the Canon of the Provincial Synod, has been deposited with the secretary of the Diocesan Synod. The resignation dates from the 2nd instant. The special meeting of the Diocesan Synod for the election of a Bishop for this diocese will take place on the 16th October next, by which time it is understood that some of the clergy, who are absent in England, will have returned.—*Montreal Gazette*.

A LONDON correspondent of the *East Anglican Daily Times* writes that the work of revising the New Testament is approaching completion, and the new version will probably be presented to Convocation next year. Already it is nearly all printed. The two Universities have given \$100,000 for the privilege of printing it, paying instalments of \$10,000 a year. The correspondent also says of the Chairman of the Committee of Revision, Bishop Ellicott, that, presiding for six hours daily for four days every three weeks, he has never once lost his temper or failed to carry his colleagues with him.

IN the baptism of an infant there is the outward and visible sign, and seal, and authoritative declaration, of the grace of which the child is a partaker through our Lord Jesus Christ. The baptism of water is a symbol of the real baptism of the Holy Ghost, whereby the child is made a subject of the Kingdom of Heaven. There may sometimes, very properly, be serious doubts about the propriety of baptizing some *adult* persons. But there never need be a doubt as to the propriety of baptizing an infant, "*because they are saved*"—of such is the Kingdom.

*Le Christianisme au XIX. Siècle* informs its readers that Père Hyacinthe is now in London, and suggests "that he seems ready to regulate his course in the only manner which appears logical." "Every one knows," says the *Christianisme*, "that he admits the Anglican Church within the number of the three Catholic Churches which have preserved the traditions which in his eyes are of necessity. Now it is certain that at present the Roman Church will not reform herself sufficiently to admit of his return to her communion. To become of the Greek Church would be no better. It remains then, not that he should become English, but that he should place himself under the direction of a committee of members of that Church, who would allow Père Hyacinthe to enjoy the gifts with which God has endowed him for the evangelization of France."

ANOTHER SECESSION FROM THE "REFORMED EPISCOPALIANS."—The inconsistencies of this new movement are bearing fruit in the seces-

sion of its ministers in all directions. For a body of one hundred ministers, all told, these secessions are curiously frequent. The latest seceder has gone into the Protestant Episcopal Church, evidently thinking that the "Reformers" have not sufficiently "reformed." We quote from the *Chicago* correspondence of the *Standard of the Cross*: "The Rev. Mr. Cowan, recently a minister of the Reformed Episcopal Church, was confirmed last evening in the Cathedral, (Chicago,) by Bishop M'Laren. He came to the Reformers from the Presbyterians." Since *Church Work* has been in existence, we have known of eight ministers of the *R. E. Society*, who have withdrawn from its ranks after a very brief trial of this "Happy Family" of the discontented of all denominations. Possibly there may be more.

IN a recent letter from Mississippi to the *Churchman* we find the following: Among the few left in Grenada is the Rev. W. C. McCracken, deacon in charge of the parish there. Honor his name. For young as he is, he has done and is doing a noble and glorious work there—the only clergyman I believe, who has the courage to stay and do his duty, and it is no small thing, when every one—every one—in Grenada taken with the disease, has died. Even the great plague in London was not so virulent as this, for a large proportion then recovered.

BISHOP WHITTAKER, of Virginia City, has been giving the Nevada newspapers some queer stories of his experiences in a recent tour through the towns of Tybo and

Ward, Nevada. At Tybo he could get no building to preach in but a gambling house, and in response to the Litany, instead of "Amen" an excited listener, with his pantaloons stuffed in his boots, cried "keno." At Ward a horse-race had been announced for the afternoon, but at the Bishop's earnest request the racing was postponed till the religious services were over. The whole congregation went from the church to the race-track as soon as the sermon was finished.

**PRODIGIOUS.**—At a Methodist festival in Truro lately a Wesleyan superintendent is reported actually to have stated that John Wesley held church doctrine and Apostolic Succession only when he was "a mere ecclesiastical boy," (which, seeing his great sermon on the sin of Korah was preached when he was past seventy, makes him a very old boy,) and also "that the Wesleyan Church itself of England and of the United States was the largest religious community in the world." Prodigious. What an opinion he must have had of the intelligence and education of his auditors.

At Christ Church, Ningpo, China, on Trinity Sunday, three native clergymen who have been in deacon's orders for more than a year, were admitted to the order of the priesthood by Bishop Russell. The sermon was preached by the Rev. F. F. Gough, the senior missionary. The Bishop was assisted by the Revs F. F. Gough, J. Bates, and J. R. Wolfe. Two of the three pastors are for the city of Ningpo, and one is to take charge of the Church at Z-kyi.

## "WAWANOSH HOME."

### CONTRIBUTIONS FOR SEPTEMBER.

Algoma Aid Association, Sale of Work, Diocese of Fredericton,	\$64.53
S. Ann's, Campobello,	4.00
Little Girl's Class, Christ Church S. S., Amherst: Lily Kerr, self-denial, 25c.; Emma Hay, do., 15c.; Ethel Lowerson, do. 25c.; Teresa Hay, do., 9c.; Alice Hay, 5c.; Nel. Purdy, 5c.; Maggie Purdy, 5c.; Teacher, 36c.	1.25

Contributions for month, - - - \$69 78  
 Total receipts to October 1st, 1878, \$690.89  
 Address—"Algoma Aid Association,"  
 Care of Rev. T. E. Dowling,  
 Carleton, St. John, New Brunswick.

### SUBSCRIPTIONS FOR SEPTEMBER.

REV P. J. FILLEUL Weymouth, N. S., \$2;  
 Rev. H. Stemer, Hubbards Cove, N. S., \$1;  
 Rev. C. E. Churchward, Mahone Bay, \$12.30;  
 Rev. Canon Medley, Sussex, N. B., \$6; Mr J Gourli, Summerside, P. E. I., .30; Church of England Institute, St. John, N. B., .70; Wm. Keyes, Esq., Caledonia, Ont., \$30; H. A. J. Ineson, Esq., Dalhousie, N. B., \$4.50; Mrs. G. E. Corbet, Annapolis, N. S., .30; Mr. Fred. Tobin, Digby, N. S., .30; Mr W. B. Stewart, Digby, N. S., .30; Miss Maggie Stewart, Digby, N. S., .30; Rev. H. S. Wainwright, Kingston, N. B., .60; Mr. M. P. Reynolds, Fredericton, Que., .30; Miss Ida L. Smith, Lacolle, Que., .30; Mr. F. W. Preston, Halifax, N. S., .30; Mrs. H. Smith, Buctouche, N. B., .30; Rev. Ed. Colley, Topsail, Newfoundland, \$2; W. Welsh, Esq., Wells, Somerset, Eng., \$1.25; Rev. T. Neales, Woodstock, N. B., \$7.50; Miss Breadon, Richmond, Que., .30; Mr. W. Benson, St. John, N. B., .30; Mrs. Archib. J. Murray, Shellac Cape, N. B., .30; Mrs. Robert Nisat, Kerwick Bridge, N. B., .30; Miss L. A. Cushing, Sherbrooke, Que., .30.

## BUSINESS NOTICE.

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Wm. Keyes, Esq., Caledonia, is our Agent for Ontario, to whom all desiring the Paper in that Province should make application. Leaver Sparling, Esq., is our Agent for Cape Breton.

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### CHURCH WORK,

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

THE *Evangelical Churchman*, in a recent issue, has a leading article upon the subject of evening communions, showing that they are largely on the increase in London; there being no less than 58 churches in which evening communion is more or less common. "We do not," says the article referred to, "mean for one moment to assert that all who do not observe evening communion, or that even all of those who dislike them are sacerdotalists or have ritualistic sympathies. But we do assert that wherever evening communions exist it may be safely and confidently assumed that there is a decided Evangelical Ministry."

We are glad to have such strong testimony to the evangelical principles of our humble selves by the above paper, as from the way it has lately been dealing with the doctrine of apostolical succession and those who hold that doctrine, we began to be afraid that we were among the communicated.

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### PROGRESS.

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A FEW months ago, one of the lads employed at an Oxford College, made the following remark to his clergyman: "Oh, sir, fancy! Teetotalism is going ahead. There were eight high tables to-night, and seven toast-and-waters." The explanation of this statement is that there were eight gentlemen dining at the high table that night, and seven of them drank toast and water instead of wine or beer — *Church of England Temperance Chronicle*.

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### COLLECTIONS.

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*Offertory*.—Sunday, 1st.,—\$11.39; do., 8th—\$10.37; do., 15th—\$9.28; do., 22nd—\$9.70; do., 29th—\$8.55—\$49.29.

*Mite Society*.—(August) No. 2 District—\$1.35; No. 3 do.—\$1.35; No. 4 do.—\$4.00—\$6.70.

# 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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