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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.”

OUR readers have been kept waiting for this month's number on account of a contemplated change in the pastorate of Holy Trinity. But having decided to remain at our post for the present, we hasten to send out our little messenger on its monthly round. And we ask our readers to kindly forward their subscriptions at once, and also, to give us the names of any new subscribers they may have obtained.

**DO TRY AND GET ONE NEW SUBSCRIBER EACH.**

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Our readers must excuse the want of matter on the covers this month. Our next number, which will be out about the first of next month, will contain the usual amount of information.

# Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF

NOTES, AND INSTRUCTION.

Vol. III.

MARCH

1878.

No. 1.

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

EDITORS.

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

## BUSINESS NOTICE.

*Will those of our Subscribers who  
once for Church Work please remit.*

*This number is the first of a New  
Year. Our terms are in advance.*

## A GREAT HINDRANCE TO THE CHURCH'S ADVANCEMENT.

We think there is no one evil which has operated to such an extent, directly and indirectly, to hinder the Church's growth in the past in these Provinces, as the unfortunate selfishness which has so generally existed throughout the entire Canadian Church, with respect to Home and Foreign Missions.

There has been too much congregationalism displaying itself in most of our parishes. Too much forgetfulness of the general welfare of the whole Church.

The Apostle's words, "If one member suffer, all the members suffer with it," have been shorn of their meaning, because we have not felt, as a real thing, our Catholic herit-

age of membership in the Body of Christ.

Isolated Parish work, like isolated Missionary effort, is largely a waste of material and energy, if it result merely in providing a place on Sundays, for religious service, where men and women may conform to the conventional proprieties of the age. Just so far as a parish shows an interest in and contributes towards the support and maintenance of work outside its own borders, may we expect to find internal evidences of Christian advancement, and religious zeal and activity.

Do we seek a cause for the comparatively weak condition of the Church—say in Nova Scotia, the eldest of the Colonial dioceses, where it unfortunately only occupies a fourth place in point of numbers among the religious Bodies, while in wealth it stands pre-eminently the first. We find a simple explanation in the fact that it was too long supported by its dear old, but too kind-hearted mother, who fostered and pampered it until enervation and selfishness became its chief characteristics.

The Catholic spirit, aye, the

true Christian spirit, which ought to animate all members of the Church of the Blessed Redeemer, will first, like Andrew, seek the near and dear of ones own kin, and the friends and neighbours within the limits of its own Parish, and afterwards, remembering the Master's words, "Go ye into all the world and preach the Gospel to every creature," contri-  
 ute, as God has blessed each individual, to the advancement of the Church, and the spread of His Word, in other parishes, and in the waste places of its own Diocese, and then have something left to help struggling labourers in the distant Missions of heathen lands.

Thank God, as regards the Church in Nova Scotia, she is fast wiping out this stain which so long was upon her, and purposes soon sending a living voice to speak for her in the Foreign Field; but how little has yet been done in that or any other diocese of our Dominion by the richer parishes, towards maintaining and fostering the Church in less favoured localities, at home or abroad.

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### FALSE LIBERALITY.

"OH, I am not at all bigoted; I like all denominations about equally. You can get good every where, if only the preacher is of the right sort." Have we not all heard remarks of this kind? What do they prove? That the man or woman who makes them is filled with the grace of Charity, that precious Gift? That he or she has reached that height of true liberality from which one can look down with an eye of pity upon all the "narrow distinctions of party and creed?" Doubtless they would have it appear so;

perhaps they themselves believe that so it is, but we think the true explanation of their position is a very different one. The ground of such miscalled liberality is not Charity, but indifference, an absence of that vital faith which makes Religion not a mere name but the great reality. Do not take such a man or woman for your guide, for most surely in following them you will be drifted out into an ocean of contradictions and uncertainties where, without the guidance of a firm belief, you will be driven with the wind and tossed, if you do not in the end, make shipwreck of your faith altogether. "Hold fast that which is good," says the Apostle, and depend upon it we shall never be staunch and zealous Christians if we do not follow that injunction. And who will assert that an earnest, faithful attachment to our Church precludes kindness and liberality of feeling towards those who differ from us? or that because we devote ourselves to the work which she puts into our hands, and throw ourselves with heart and mind into her life, that therefore we are bigots! To be a true member of Christ's Church is to be a faithful servant of Christ, and to such an one bigotry is impossible. Christ wills that we serve Him with our minds as well as with our heart and soul. To serve him fitly we must belong to His Church, not because we happened to have parents who belonged to it, or chanced to have been brought up in it, but because our minds and hearts accept its teaching, because it is to us Christ's representative on earth, because we feel it to be the fold of which He is the Shepherd. Feeling thus we will not run hither and thither, as if in quest of something, but we shall be content, hum-

bly, thankfully content with that we have, clinging to it through good and ill report, feeling proud of our Church, happy in our work for her, esteeming it our high privilege to do something, however poor and feeble, for Him who did so much for us.

### A PROBLEM.

A young man distinguished for his mathematical attainments, was fond of challenging his fellow students to a trial of skill in solving difficult problems. One day a class mate came into his study, and laying a folded paper before him, said: "There is a problem I wish you would help me to solve," and immediately left the room.

The paper was eagerly unfolded, and there instead of a question in mathematics were traced the lines, "What shall it profit a man if he shall gain the whole world and lose own soul; or what shall a man give in exchange for his soul?"

With a gesture of impatience he tore the paper to atoms, and turned again to his books. But in vain he tried to shake off the impressions of the solemn words he had read. The Holy Spirit pressed home his conviction of guilt and danger, so that he could find no peace, till he found it in believing in Jesus. He subsequently became a minister of the gospel he had once despised, and his first sermon was from the words, so eminently blessed to his own soul; "What shall it profit a man if he gain the whole world and lose his own soul?"—*American Messenger*.

THE *Warrington Guardian* says that Mr. R. Legwy Owen, a well known Welsh Calvinistic Methodist minister, has followed the example of his brother, and is about to enter the Established Church.

### A TIME OF WORK.

If a man work there must be some motive for his work. If a Church work there must be some motive for her work. That motive is a faith in some truth; it is intense and efficient according to the faith; it is idle to suppose that because a Church has ceased to care for doctrines she is therefore ready to go to work. Most of the talk which uses the word "practical" as the sum of wisdom is excessively shallow. There is nothing practical that is not based on principle. The deeper the principle the more its practical results. Doctrine is the basis of all duty. A Church without doctrine is a Church without work.

If there be no danger of eternal death, why should a man labor to save men from a phantasm? If there be salvation without Christ, why should men spend their pains in bringing them to Christ? If one "Church" is as good as another, why trouble oneself to bring a man into any in particular? If there be no danger to the souls of men in error, why worry oneself to teach them truth? If belief is of no consequence, why trouble oneself to teach any particular one? If it be just as well for the Chinese to be taught Romanism, why should any man throw his money or his time away teaching them something else? If it is just as good for the Indians to be made Methodists, why should we trouble ourselves about making them Churchmen? If Presbyterianism is as good as Episcopalianism, why do we keep a band of bishops and clergy on the frontier establishing the last *ism* and worrying the Church about the means to do it? And if all doctrines be equally good,

or equally indifferent, and the definition of the Protestant Episcopal Church be "the Church that admits all views to be equally good and all equally welcome, from High Mass and its worship to Unitarianism and Universalism, so that none find fault with the other, and all live together in peace," is it worth while, since all these views are taught and well taught by other bodies, to trouble ourselves about a pair of Missionary Boards to propagate them at home or abroad?

If any one supposes that it will be sufficient motive to cause men to work and give and spend themselves for long, that they may merely bring men into one organization rather than another, he has studied history little and human nature less. And if he imagines that it will be an element of persuasion to bring men into the one rather than the other because it is indifferent what he believes, and this "liberal" one admits all doctrines indifferently, and is devoted to "charity," he is strangely blind to an experience before his eyes.

The prophecy of the Church's sufficiency and power is not to be based, as shallow-sighted seers put it, upon indifference or good-natured careless toleration, but upon her clear vision and passionate embrace of doctrine, vital to the souls of men—doctrine which throbs into living energy in every fibre of her being. Faith is the measure of her power.  
—*New York Church Journal.*

**CAPETOWN.**—The new buildings for St. George's Orphanage, Capetown, have been formally opened and completed. St. Stephen's Church, Lower Paarl, 65x25 feet, and costing £750, has recently been consecrated.

## SERIOUS RESOLUTIONS.

1. I will recollect every day that I am mortal, and that in this life I am to prepare for eternity.

2. I will consider myself as accountable to God for the right use of my time, and all I possess.

3. I will take the Bible as "a light to my feet, and a lamp to my path," and will pray for the Holy Spirit to teach me, and to impress all its truth on my heart.

4. I will keep sacred the Lord's day, and faithfully attend on the worship of God.

5. I will "keep the heart with all diligence," when all things go well with me, and in time of trouble.

6. I will make it my constant endeavor to do all the good I can to all with whom I am connected.

7. I will not eat or drink any kind or quantity of food that I have reason to believe will be hurtful to health, or unfit me for the duties of life.

8. If I am tempted to anger or to speak hastily, I will take time for reflection.

9. I will live under a deep conviction that I am a sinner, utterly unable to save myself; and will trust in Christ alone for the pardon of my sins, and the salvation of my soul and body.

10. Under a sense of my own weakness, I will daily pray for the Spirit of God to make me holy in soul and body.

11. I will strive after holiness of heart and life, through the knowledge and love of my Lord and Saviour Jesus Christ.

12. I will continually look forward to the pure, perfect, and lasting enjoyment of heaven.

## REMARKABLE PRESERVATION. —

About 641 B. C., it was feared that there was no reliable copy of the Law left. There were many of copies it, but it was feared that they had become changed from being so often copied by hand. One day Hilkiah said unto Shaphan : " I have found the Book of the Law of the Lord." It was carried to Josiah, the King. And a great rejoicing was made over it. (2 Kings 22. 8, 9.) It also turned the hearts of a great many, so that they became better men and women. This is supposed to have been the original copy written by the hand of Moses, 950 years before.

MR. BRIGHT has been criticizing the Church of England. The Bishop of Peterborough, in an amusing speech in reply, advised his hearers to imitate Mr. Bright's many excellent and noble qualities, but not to imitate Mr. Bright's way of speaking of those who differ from him. " Do not, for instance, too hastily assume—or speak as if you assumed—that all virtue, excellence and wisdom vest in yourself and those who agree with you, and that those who differ from you do so differ because they are extremely stupid or extremely dishonest. Do not too hastily classify those who differ from you by the somewhat broad distinction of knaves and fools, excepting always that small residuum—Bishops and the like—who may be both knaves and fools."

It is proposed to hold in New York a convention of converted Jews. Among other objects to be considered is that of the restoration of this ancient people of God to Palestine, and to take what steps they may to that end.

On Thursday, Jan. 24th, the Rev. Charles J. Shrimpton, lately a Baptist pastor in Fayetteville, was at Trinity church, in that village, ordained deacon by Bishop Huntington.

## A BAPTIST MINISTER'S REASONS FOR JOINING THE CHURCH.

THE Rev. Thomas J. Melish, late a Baptist minister, has renounced his former connection, and come over to the Church. He has published some of the reasons which have led to the change, and below we give them :—

*To the Baptist Denomination :*

DEAR BRETHREN IN CHRIST.— Having taken the step which I have had in contemplation for some time, of returning to the Protestant Episcopal Church, in which I had my earliest education, the profound respect and Christian affection which I feel for you make it proper that I should state briefly the reasons which have impelled me thereto.

I have through all my life believed :

That the Episcopal Church possessed the organization which the New Testament exhibits in the three orders of the ministry, comprising Bishops, or apostolic overseers, Presbyters, or local overseers, and Deacons, who were also, like Philip and Stephen, preachers ;

That this organization has been historically and provisionally preserved from the Apostles downward to our own time ; and if not absolutely essential to the existence of the Church, is at least essential to its efficiency and its unity ;

That the worship of the Protestant Episcopal Church is a model of wisdom and beauty, and is calculated in the highest degree to advance the moral and spiritual growth of all who use it in a spirit of faith.

Such have been life long convictions. But it may be asked " How is it that possessing such convictions, you have remained so long in the Baptist denomination ?" The answer to that is, that until within a few years, my views of Baptism have made this course the only practicable one. Uniting when a youth with the Baptist Church, in a revival of religion which brought in many of my young friends, and always accustomed



to the argumentation of the subject peculiar to the Baptists, I have for thirty years sincerely believed that dipping in water (religiously) and baptizing were synonymous terms, and hence that those who had not been thus dipped into water had never been baptized. To this view I have assented; but not without internal struggles and protests, because of the fact that this theory involves the casting out of the pale of the Church of the vast majority of believers in the past and present ages of the Church, and because it destroys the historical continuity of the Church, against which our blessed Lord has said the gates of hell shall never prevail.

During the last three years I have devoted a great deal of time and attention to the subject, using as a text-book Dr. Conant's "Baptizein," which cites all the examples of the use of the word baptize in classical writers. It is a monument of industry and learning, which has put the whole religious world under a debt to him, and is especially valuable, as it puts the investigation of the whole subject in the power of every one who has a moderate knowledge of the Greek language. In addition to this I have carefully studied Dr. Dale's four volumes entitled "Classical Baptism," "Judaic Baptism," "Johannic Baptism," "Christic and Patristic Baptism," in these we have the most exhaustive discussion of the force and meaning of the Greek word which has ever appeared. The study of these books has clarified and revolutionized all my previous conceptions of the subject. The conclusions to which I have been led may thus be summed up:

1. The Greek word *baptain* means to dip, and expresses definitely and clearly the practice of all Baptist churches in baptizing—a temporary passing into a fluid, from which there is immediate emergence. But *this word is never used in the New Testament for the Christian ordinance.*

2. The Greek word *baptizein* is the word always used for the ordinance of Jesus Christ. It means to merge, to pass into a fluid or into a moral condition, and that *abidingly*; for Dr. Conant

concedes and declares that *baptizein* never signifies to emerge again from that into which its object enters. It puts in to stay. This is the contrast between dipping and baptizing, which is a manifest law of the case, and causes the two verbs to be used in contrast in classical writers. Consequently, our Lord and His Apostles never could have used *baptizein* with water as its *terminus ad quem*. *Baptizein* buries without resurrection. To merge into water always drowns, unless something rescues the object and prevents the full execution of the word. It is, therefore, simply impossible that our Lord should have commanded His Apostles to merge converts into water. He might have commanded that they should be dipped into water; but He certainly did not employ the verb which signifies to dip, *baptain*.

3. The Greek verb *baptizein*, always used for the ordinance, signifies entrance into fluids, or into moral conditions. The cases cited by Dr. Conant are nearly equally divided; half applying to physical baptisms, *i. e.*, merging into fluids, and half relating to moral baptism, merging into a new moral condition. In the New Testament, the word always has this latter force. It expresses merging into a new moral condition; as baptism into Christ, into repentance, into forgiveness, into death, into one body, etc. *But never into water.* But notwithstanding this, water is used as a sign or symbol of that spiritual transition which *baptizein* expresses. Baptism is performed *with* water as its instrument, because water, in all religious systems, has always been regarded as a symbol of purification.

Baptism is, therefore, our spiritual transition into Christ, performed with water as its sign. As to the mode of employment of the water as a sign of this spiritual union with Christ, the New Testament and all Church history make the matter entirely discretionary. There is nothing vital or important about the manner in which water is thus symbolically used.

As these conclusions are diametrically opposed to the principles upon which the Baptist denomination is founded, it

has become my solemn duty, of course, to resign the office of a minister of the Word which I have held for thirty years, and also my membership in your communion. In so doing, let me assure you it is solemnly from a conviction of duty, and not from any other motive.

My separation, though obedient to conviction, is not without pain. It is painful at an age when new friendships are not so readily formed, to seek affiliations among strangers and to part from so many and such highly esteemed friends.

THOMAS J. MELISH.

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### CARLYLE ON JOB.

I CALL the Book of Job, apart from all theories about it, one of the grandest things ever written with a pen. One feels, indeed, as if it were not Hebrew—such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble book! All men's book! It is our first, oldest statement of the never-ending problem, man's destiny, and God's way with him here on this earth. And all in such free, flowing outlines; grand in its simplicity, and its epic melody and its repose of reconciliation. There is the seeing eye, the mildly understanding heart. So true every way; true eyesight, and vision for all things, material things no less than spiritual; the horse—"hast thou clothed his neck with thunder?"—he laughs at the shaking of the spear! Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind; so soft and great; as the Summer night, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit.

### OUR FOREIGN FIELD.

THE following interesting circular, showing the condition of Foreign Missions in connection with the American Church, has just been issued by the Secretary of the Foreign Committee. It is headed

#### FACTS.

*Stations.* The number of Stations is forty-eight (principal and subordinate); twelve of which are in Western Africa, nineteen in China, six in Japan, ten in Haiti, one in Greece, (Athens), and one in Palestine, (Joppa).

*Laborers.* The whole number of laborers is one hundred and fifty-four, of whom three are Missionary Bishops, and one the Bishop of the Haitien Church, thirty-one are Presbyters and Deacons (foreign and native), two are physicians, sixteen are foreign ladies, and the remainder are native catechists and teachers.

*Africa.* In Africa, under the Rt. Rev. C. Clifton Penick, D. D., are seven clergymen, two missionary physicians, three foreign ladies, and the remainder seventeen catechists and teachers.

*China.* In China, under the Rt. Rev. Samuel I. J. Schereschewsky, D. D., there are seven clergymen, one missionary physician, and forty-seven catechists and teachers.

*Japan.* In Japan, under the Rt. Rev. Channing Moore Williams, D. D., there are five clergymen, one missionary physician, four foreign ladies, and eleven catechists and teachers.

*Haiti.* In the Haitien Church, under the Rt. Rev. James Theodore Holly, D. D., there are twelve clergymen, and eighteen catechists and teachers. (Four of the clergymen,

and the lay assistants are not paid by the Foreign Committee.)

*Greece.* In Athens there is one foreign lady, assisted by twelve native teachers.

*Palestine.* In ancient Joppa (now Jaffa) there is one foreign lady assisted by three native teachers.

*Boarding Schools.* There are thirteen boarding schools, eight for boys and five for girls, two for each being in Africa, three for each in China, one for girls in Tokio (Yedo), one for boys in Joppa, and one in Port-au-Prince. This last, however, is not immediately supported by the Foreign Committee. The number of pupils in these boarding schools averages thirty. There is also a combined boarding and day-school for girls at Athens, containing six hundred pupils. There are thirty-one day-schools containing eight hundred and sixteen pupils, say in all about eighteen hundred scholars, besides eighteen Sunday-schools, with an attendance of eight hundred and sixty-one children.

*Medical Missions.* The attendance upon Chinese patients at dispensary, hospital, and at their homes, by the missionary physician at Wuchang, aggregated six thousand for the year ending June 30, 1877, and during the same period the missionary physician at Osaka, Japan, treated three thousand eight hundred and seventy-one Japanese, besides seventy foreigners. In Shanghai there is a hospital (with dispensary) served voluntarily by physicians of foreign birth, and supported by offerings of foreign and native residents. Two native young men are studying medicine at Shanghai, two at Wuchang, and twelve at Osaka.

*Communicants.* The number of communicants is about nine hundred, of whom there are in Africa two hundred and seventy-nine, in China two hundred and twenty-one (two hundred and nine natives and twelve foreigners), in Japan thirty-two (twenty-eight natives and four foreigners), and in Haiti three hundred and forty-eight.

*Candidates for Confirmation and Baptism.* About one hundred and seventy persons are awaiting Confirmation in Africa and China; and there are many inquirers and candidates for Baptism in all the missions.

*Candidates for Holy Orders.* There are seven candidates for Holy Orders in Africa, sixteen in China, and four in Haiti. These are under training in Hoffman Institute, Cavalla; Duane Hall and Divinity School, Shanghai; and in the school at Port-au-Prince. It is expected that others will soon be admitted as candidates, and others still, who are not so far advanced, are studying with the view of entering the sacred ministry.

*Original and Translated Works.*  
(a.) At Athens, in Modern Greek, nine religious books for the young; five Catechisms on the Creed, the Lord's Prayer, the Ten Commandments, the Life of our Lord, and the Promises made in Baptism; some tracts, and "A Hand-book for Infant School Teachers." This last is now used in all the schools throughout Greece.

(b.) In Africa, in Gedebo, a large part of the Holy Scriptures, nearly the whole of the Prayer Book, a Hymn Book, a Tune Book, a Scripture Question Book, Bible History, History of the Gedeboes, Primer, Reader, Grammar, and Dictionary.

(c.) In China, in the Shanghai Colloquial, by our missionaries alone, a portion of the Holy Scriptures, a large part of the Prayer Book, Catechisms on the Creed, the Ten Commandments, the Lord's Prayer, some biographies of sacred characters, and a number of school books on geography, history, etc. Bishop Boone was a member of the "Committee on Delegates" from the various missions in China which translated the whole of the Sacred Scriptures into the "Literary" (Unspoken) language, this being the language of the Chinese classics, and of native books generally. The Rev. Dr. Schereschewsky (now Bishop) rendered the whole of the Old Testament, and aided in translating the New Testament into the "Mandarin language," the most largely used of the spoken languages of China, it being the mother tongue of two hundred millions of the Chinese. He and the Rev. Dr. Burdon (now Bishop of Victoria) translated the whole of the Prayer Book into the same language.

(d.) In Japan, nearly the whole of the Prayer Book has been translated by Bishop Williams, but it is not yet printed. The Bishop has also translated the Catechisms used in China on the Creed, the Ten Commandments, and the Lord's Prayer. The first two have been printed.

(e.) In Haiti, Bishop Holly has prepared in the French language a Sunday-school Service Book, a collection of hymns, a short Catechism introductory to the Church Catechism, and a full Catechetical Manual. The last has been translated into English for use in the neighboring dioceses of Jamaica, Antigua, and Nassau, under the approbation of their respective Bishops.

## AN IMPORTANT DISTINCTION.

As a matter of law and history, the Church of England after the Reformation is the same body as the Church of England before the Reformation. No English ruler, no English parliament, thought of setting up a new Church, but simply of reforming the existing English Church. Nothing was further from the minds of either Henry the Eighth or Elizabeth, than the thought that either of them was doing anything new. Neither of them ever thought of setting up a new Church, or of establishing anything at all. In their own eyes they were not establishing but reforming; they were neither pulling down nor setting up, but simply putting to rights. They were getting rid of innovations and corruptions; they were casting off an usurped, foreign jurisdiction, and restoring to the Crown its ancient authority over the State ecclesiastical. There was no Act called the "Reformation;" the Reformation was the gradual result of a long series of Acts. There was no one moment, no one Act of Parliament, when and by which a Church was "established," still less was there any Act by which one Church was "disestablished" and another Church "established" in its place.

E. A. FREEMAN.

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THE SENTINEL OF POMPEII.—When Pompeii was destroyed, there were many buried in the ruins of it who were afterwards found in different situations. There were some found in deep vaults, as if they had gone thither for safety; others were found in the streets, as if they had

been attempting to make their escape; there were some found in lofty chambers. But where did they find the Roman sentinel? They found him standing at the city gate, with his hand still grasping his war weapon, where he had been placed by his captain; and there where the heavens threatened him—there where the earth shook beneath him—there, where the lava stream rolled, he stood at his post; and there, after a thousand years had passed away, he was found. So let Christians learn to stand to their duty, willing to stand at the post on which their captain has placed them, and they will find that grace will support and sustain them.

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#### COLERIDGE ON THE BLESS- EDNESS OF BEING A CHRIS- TIAN.

THE great and wise Coleridge, who had been an infidel, then a Unitarian, and lastly a Christian, wrote thus on his sick-bed after an illness of four years and face to face with death: "With all the experience threescore years can give, I solemnly declare to you that health is a great blessing, competence obtained by honorable industry is a great blessing, and a great blessing it is to have kind, faithful and loving friends, but that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian." And he adds: "In the midst of great sickness and pain I solemnly declare to you, on the brink of the grave, that God is most faithful to perform all that He has promised; that in all my pains and trials He has preserved that peace which passeth all understand-

ing and the inward assurance of a reconciled God." This and much more is the every day experience of thousands of Christians. Now Coleridge is a typical man—the most acutely learned and widely read in all German and Atheistic philosophy, the finest Platonist, the highest poet of his day—beyond even Wordsworth or Byron—the profoundest theologian, the highest appreciator of Shakespeare—to whose intellect his is the nearest approach—the founder of the best school of Christian thought, that of Arnold and Maurice—and he, who himself had been a doubter, tells you why a Christian is happy.

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#### TESTIMONY TO CHURCH PRO- GRESS FROM WITHOUT.

IN a very candid article upon the decline of Methodism in certain districts of England, the *Watchman* gives incidentally the following illustration of good work done by the Church of England the last forty years:—

There is a small and pleasant market town in "the shires." It is situated in a thriving agricultural district. Forty years ago, when Victoria became Queen, the Methodist chapel had the best congregation and the largest body of communicants in the place. The large Church, which will seat some thousand people, was very ill attended. The ancient and once famous meeting-house, though some families of wealth and local consideration were attached to it, dragged on a slow and feeble life. When the Sunday-school children of all the Churches were gathered, with their banners, school by school, on the Coronation Day,

the Methodist school was by far the largest—larger than the others put together. Now in that same town, the tables are completely turned. The large Church is crowded at its two services every Sunday. A second Church has been built, and is fairly attended, at the other end of the town. The Church Sunday-school is by far the largest in the place. The Dissenting Sunday-school, though small, is lively and promising, and attracts intelligent young people not belonging to the Church of England. The Methodist congregation has dwindled to a fractional remnant; the Society is not one-third of what it was; the Sunday-school numbers hardly threescore children, and attracts no young mind or life to its work; and yet this place is the centre of a circuit.

How has so great and, as we may be allowed to think, so unfortunate a change come about? We cannot pretend to answer this question fully or definitely. But there are some facts of local history which seem to throw considerable light upon the subject.

That gathering of school children taught the Church of England a lesson. From that period no labour was spared to get hold of the children. The Sunday-school became an object of the utmost zeal and care; and the most earnest and competent persons, especially ladies, under the leading of the Clergy, gave themselves to the work of teachers. The national day-school, at the same time, was revived and reorganized, and made as efficient as possible. For forty years this course has been pursued with continually increasing intelligence and zeal, until now the bulk of the population look to the Church as the source from which they

have derived their whole public education, both secular and religious, on week-day and on Sunday. The Church of England has worked for this result steadily during forty years, and now reaps the fruits of its labours. Hence the crowded congregations, morning and evening, at the large parish Church; hence the new Church, with its special congregation. There has been no increase of population during the interval. Nor has the Church any Ritualistic attractions.

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REFUSING CHRIST.—A refusal of Christ is a much more terrible thing than most men suppose. A neglect to hear Him is a refusal of Him. Christ calls us every day and every moment; and when He calls, we either accept or reject Him. There is no possible way of escape. There is no neutral ground. Our lives are a continual acceptance or rejection of Him. When Christ calls us to be His disciples, we reach a wonderful crisis in our lives; eternal life or eternal death is suspended on our decision. The question is continually before us, and an answer must be had. It is imperative. A neglect or a failure to decide in the affirmative necessitates a decision in the negative. When our fellow men present questions of importance, we give them a respectful hearing. Shall we be less respectful to God? What astonishing and daring presumption! Men would not brook many refusals. Christ has borne with us times without number, but He will not always bear thus. There is a point of forbearance beyond which God cannot go; and when we consider how often we have already refused Him, we do not know

how soon that point may be reached. "See that ye refuse not Him that speaketh." (Heb. xii. 12.)—*Adlocute.*

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### BISHOP WHIPPLE.

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THE noble-minded and brave Christian Soldier, Bishop Whipple, includes a fervent and powerful appeal to the Church people of the United States for aid to continue the work of Home and Foreign Missions with these words :

"As the years go by I love the Church with an intenser love, but only because she is telling my burdened heart of Jesus Christ, and bringing to me His grace and help. I love the Church because I do believe she is fitted as no other Church to go forth in the spirit and power of Christ to bring sinners home. I love her most because in her love I see the hope of the fulfilment of His prayer, that they all may be one. In this faith let us pray and work and give. The night cometh when no man can work. Blessed privilege to work with and for our Lord, to take that we call our own and give to him, to believe that we shall meet in Paradise many whom we were permitted to lead to the land where sin and sorrow are passed away."

Canadian Church men and women remember these words of the good bishop, addressed to your brethren of the neighbouring Church, and do your share to advance the Kingdom of your Lord and Master. Heed what he says: **IN THIS FAITH LET US PRAY AND WORK AND GIVE.**

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Two young Mohammedans have recently received at Calcutta the rite of Holy Baptism.

### AN APPEAL FOR GREATER LIBERALITY.

MISS CHARLOTTE M. TUCKER ("A. L. O. E."), who is now a volunteer missionary in India, in requesting funds writes: "It has often occurred to me that many true servants of God are not sufficiently ingenious in finding out ways to increase their means of giving. When in Israel's tabernacle brass was required for a laver, the women gave their metal mirrors! What a sacrifice of vanity was there! A Mohammedan woman here has lately devoted the jewels which adorned her head (120 rupees in value) to swell the subscription for Turkey. Is there no example for us? Many a Christian lady could sacrifice the gold chain and the jewelled ring, and so realize the delight of laying her gems at the feet of the Lord. Why should the table of the Christian gentleman be loaded with superfluous plate, when it might afford to him the privilege of laying up treasure in heaven? Oh! if my brethren and sisters in Christ saw what I see—the struggle so interesting, so momentous, between darkness and light, and realized the honor of being permitted, however feebly, to fight under the banner of the Cross, they would feel more inclined to throw themselves into the ranks of the combatants than to grade the trifling sacrifices which can be made by them while staying at home."

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THE *Sheffield Telegraph* has authority for stating that the Church Congress will hold its sittings at Sheffield next year in October, and that the 1st, 2nd, 3rd, and 4th of that month will in all probability be the days of the meeting.

A GOOD SUGGESTION.—A correspondent of the *Churchman* makes a suggestion which we heartily endorse. "Why is it," he says, "that parishes never think of the necessity for their pastor's library being replenished? Why, without the humiliation of his *begging* for it, do his people never make a parish offering—say on Thanksgiving, Christmas, or any other day, that he may purchase occasionally a new and valuable book, which will enable him to have new and fresh thoughts and to prepare better sermons? And then why do not our good bishops sometimes speak to the people about such things?"

AFTER Evensong on Advent Sunday the Rev. Walter M. Hatch, Fellow of New College, Oxford, and Rector of Birchanger, Essex, died suddenly, from spasm of the heart. He fell a victim to his enthusiasm in his thirty-fifth year. Single-handed he undertook six services every Sunday in his parish church. On Advent Sunday he had already taken five services, and had preached an impressive sermon at Evensong. The bell that should have rung for the last Evensong was tolled to announce his death.—One after another in almost rapid succession do we hear of such cases here and elsewhere. And yet the position of a clergyman of the Church is thought by some to be a mere sinecure. But what body of Christians can point with sad pride to so many martyrs who in this way have freely given up their lives in their Master's service?

KAFFRANIA.—The Rev. Peter Maza, recently ordained priest at Uninata by Bishop Callaway, is the first native of South Africa raised to the priesthood. The work in this Diocese is being rapidly extended, and all reports received are very encouraging.

AMONG the discoveries made by Col. Rawlinson in the excavations of Babylon, was Nebuchadnezzar's hunting diary with notes, and here and there a portrait of his dogs, sketched by himself, with his name under it. He mentions in it his having been ill; and while he was delirious he thought he had been out to graze like the beasts of the field. Is not this a wonderful corroboration of Scripture? Rawlinson also found a pot of preserves, in an excellent state, and gave some to Queen Victoria to taste. How little Nebuchadnezzar's cook dreamed when making them, that, twenty-five centuries after, the Queen of England would eat some of the identical preserves that figured at his master's table.

LIBERAL CONTRIBUTIONS.—Considerable interest has been aroused in England by an appeal from a North Indian missionary, published a few weeks ago, which described in vivid language the practical effect in the mission field of the Church Missionary Society's resolution in July last to strike £1000 off the North India estimate for native agents; and within a few days, one friend sent the whole sum of £1000, begging that this retrenchment might be countermanded by telegraph, and several others offered liberal contributions towards the same object.

THE Rev. S. F. Woodin of the Foochow mission in China sends a carefully tabulated report of the statistics of the eight missions Fuhkien Province, three of which were at Amoy, three in Foochow, and two in Formosa. There are 11 stations, and 273 out-stations, 173 organized churches, 7 of which are self-supporting; connected with these are 5427 communicants. There are 8 theological schools with 78 students, 23 ordained preachers and pastors, and 256 assistant preachers; 115 buildings for Christian worship, and 179 chapels and other preaching places. The native Christians last year contributed \$5,177.83.



**THE DIOCESE OF SIERRA LEONE.**—From Bishop Cheetham's second charge we learn that there are forty-six clergy in the Diocese (which includes Yoruba, Rio Pongas, &c.) of whom ten are Europeans, four West Indians, and thirty-two natives. There are in the whole Diocese 17,829 "ordinary attendants on public worship," of whom 6,740 are communicants. In the last six years the Bishop has confirmed 4817 persons. During the last five years the local contributions to Church purposes in Sierra Leone have averaged £2650 a year.

**NEWFOUNDLAND.**—A new church was opened and dedicated at Brigus on the 10th of last month, nine clergy taking part in the service. The vacancy in the See alone prevented consecration.

A Missionary Society has been formed by the clergy of Conception Bay, and interesting meetings have been held.

**THE Rev. Dr. Angus**, preaching at Glasgow recently, referred to the Revision of the Authorized Version of the New Testament, Dr. Angus being one of the Revisers. He said that when the work was done they would find the same Testament that they had been using from their childhood; and although there had been many changes, chapter after chapter would be read without their observing the changes, unless by comparison. They would have substantially the same text and the same translation; and he held that in these speculative times it was worth while for fifty men to spend ten years of their lives simply to obtain this negative result.

**INDIA.**—The English Church has recently consented to the consecration of the eighth Bishop for India. In the Diocese of Calcutta, however, there is still a population of 116,000,000, in Madras 31,000,000, in Lahore 20,000,000, and in Bombay 16,000,000. The other Dioceses are smaller. Among this vast population the Church of

England is represented by about 75,000 resident British, and a nearly equal number of the Army; by the Eurasians 63,685, and by 115,386 native Christians. Besides the Bishops there is 1160 government chaplains, 147 European missionaries, and 105 native clergymen. This is the leaven which is to leaven the lump.

**THE Rev. S. H. Tyng, Jr., D. D.**, is responsible for the following anecdote to illustrate the doctrine of election. In the early days of Methodism a young Methodist preacher held forth at one of the workhouses in Great Britain. He vigorously denounced the doctrines of foreordination and election. A pious old woman, brought up in the Calvinistic faith of the Presbyterian Church, was asked what she thought of the sermon. She shook her head vigorously, "I don't believe a word on't," said she; "at all events I know the Lord chose me afore ever He saw me; for He never would ha' chose me arterward."

**THE Christian Union**, in noticing the withdrawal of the Rev. Mr. Abbott from the Congregationalists and his reception into the Episcopal Church says: "If catholicity retains the control which it now possesses in the Episcopal Church, and narrowness obtains the control which it does not now possess in the Congregational churches, Mr. Abbott's departure will be but one of many. The roomiest Church will have eventually the greatest strength in men as well as in numbers."

**THE Rev. W. W. Fellows**, late of the Methodist Episcopal church at Zanesville, O., who has been conducting lay readings at Emmanuel church, in this city, for some weeks, will be ordained by Bishop Jaggard on the 22nd of February, and called immediately thereafter to the charge of Emmanuel church. Mr. Fellows is spoken of as a young man of great ability, a brilliant preacher, and one capable of doing good work in the parish to which he will be called.—*Cincinnati Gazette*.

THE *Sheffield Telegraph* states that the Rev. Frederick Toyne, who has just been ordained by the Bishop of Winchester, retired from the Wesleyan ministry a few months ago. He is well known in the North of England as an able preacher and scholar.

AN ACCOMPLISHED BISHOP.—The Bishop of Colombo, recently, on two successive days, preached in four churches in four different languages—Cingalese, Burghese (a kind of Dutch), Portuguese, and Tamil.

THE Rev. Thomas J. Mellish, who has recently been received as a candidate for Orders in the Diocese of Southern Ohio, was for over seven years the able editor of the *Journal and Messenger*, the organ of the Baptist denomination in Ohio. Mr. Mellish has been placed in charge, as lay reader, of the Mount Lookout Mission.—*Standard of the Cross.*

THE Rev. A. Hawkins Jones, formerly a Methodist minister, and afterwards a minister of the so-called Reformed Episcopal Church, has withdrawn from that body and has been ordained a Deacon of the Church in England.

THE *Leeds Mercury* says that the Vicar of Doncaster (the Hon. and Rev. E. Carr Glyn) on a Monday morning at half-past five o'clock—dark, damp, and dismal as the weather was—was noticed standing at the coffee stall near one of the chief entrances to the Great Northern Railway Plank Works, vending cups of hot coffee to such of the passing workmen as desired that refreshment. Mr. Glyn is an ardent promoter of the temperance movement, and the stall in question is in connection with the Church of England Temperance Society.

AN IMPORTANT ACCESSION.—Among six or seven persons confirmed by Bishop Paddock at St. John's memorial chapel, Cambridge, January 13th, was the Rev. James M. Hubbard, hitherto a Congregationalist minister, recently pastor of the church of that denomination at Grantville, near Boston, and at present filling a highly responsible position in the Boston Public Library. Mr. Hubbard belongs to one of the best-known "old families" of Boston, and this step of his cannot but be regarded as another indication of the way some currents are setting in New England.

ASSOCIATION FOR THE PROMOTION OF CHRISTIANITY AMONG THE JEWS.—The nineteenth anniversary of this association was observed in Trinity church, Southwark, on the evening of the first Sunday after Epiphany. During the last year the missionary, the Rev. L. C. Newman, has made 605 visits, religious conversations being held on 360 occasions, and received 286 visits from forty-five inquirers and thirty-three converted Jews and Jewesses at his own home. Six Jewish adults and one infant were baptized during the year, and the cause of the society has been advocated in many of the large cities of the country.

THE Bishop of Salisbury has admitted Earl Nelson as a lay reader in the parish of Chariton All Saints. The ceremony took place in the private chapel of the palace, and at the same time the right rev. prelate conferred the office upon a Wesleyan preacher at Wimborne, whom he had previously confirmed.

## Children's Corner.

"WAWANOSH HOME."

DEAR CHILDREN:

SINCE my last letter to you, several girls have asked for mite boxes. I hope they will come back as well

filled as "Toto's." There's a heap left! Who'll be the first to ask for the next one? Mr. Wilson says he wants \$2000 to complete and furnish the Home. Now do let us give a good pull, and a strong pull, and a pull altogether, and we'll be able to raise the frame of the main building by Midsummer. If the boys will give a helping hand, we must succeed.

*Contributions to the "Wawanosh Home" for March.*

S. Anne's Missionary Society, Campobello.....	\$ 9 59
S. Anne's Sunday School, Campobello	5 35
S. Luke's Sunday School, Woodstock, Dio. Fredericton.....	1 18
S. Luke's Missionary meeting, Woodstock, Dio. Fredericton.....	16 76
<b>Contributions for month.....</b>	<b>\$ 32 79</b>
<b>Total receipts to March 1st, 1878.</b>	<b>\$573 25</b>

**SUBSCRIPTIONS FOR FEBRUARY.**

Mr. WALTER ARCHIBALD, Truro, N. S., .30; Mr. A. R. Hallett, do., .30; Mr. C. S. Wilcox, Windsor, N. S., .30; Mr. W. E. Dimock, do., .30; Mr. D. P. Allison, do., .30; Mr. Chas. Seymour, do., .30; Mr. W. Ker Dimock, do., .30; Mr. Chas. Wilson, do., .30; Mr. W. B. Shaw, do., .30; Mr. Daniel Hiltz, do., .30; Mr. John Phillips, do., .30; Mr. Clarence H. Dimock, do., .30; Rev. J. Ambrose, Digby, N. S., .30; Mrs. R. S. F. Tzandolph, do., .30; Mr. Henry Turnbull, do., .30; Mrs. John Cossit, Smith's Cove, N. S., .30; Mr. W. H. Adams, Digby, N. S., .30; Mrs. E. C. Barss, do., .30; Mrs. Geo. Robinson, do., .30; Mr. Andrew Sherwood, Upham, N. B., .30; Miss Warrell, Barnesville, N. B., .30; Rev. S. J. Handford, Upham, N. B., .30; Mr. Herbert Wetmore, Liverpool, N. S., .30; Mr. Newton P. Freeman, do., .30; Mr. J. G. Pyke, do., .30; Mr. Andrew Cowie, do., .30; Miss Kate E. Cowie, do., .30; Miss Woodworth, Yarmouth, N. S., .30; Miss Leonard, Sydney, C. B., .30; W. C. Cogswell, St. John, N. B., \$2.00; Mrs. A. Brown, Amherst, N. S., .30; Rev. J. C. Davidson, Hemingford, Que., \$1.00; Miss C. Belmore, Dipper Harbor, N. B., .30; Mr. Wm. McGoran, Mace's Bay, N. B., .30; Mr. John Ellis, do., .30; Mr. Wilson Mawhiney, do., .30; Mr. Geo. Thomas, Dipper Harbor, N. B., .30; Mr. J. E. Knight, Musquash, N. B., .30; Miss Caffery, Mace's Bay, N. B., .30; Rev. H. M. Spike, Musquash, N. B., .30; Miss Burt, London, England, \$4.87; Rev. Canon Maynard, Windsor, N. S., \$3.60; Miss Wm. Bond, St. Mary's Bay, N. S., .30; Miss Fannie Chandler, Richibucto, N. B., .30; Stephen Chandler, Esq., Dorchester, N. B., .60; Mr. G. M. Blair, Newcastle, N. B., .30; Mr. L. P. W. Desbrisay, Chatham, N. B., .30; Isaac Williams, Esq., Lakeville, N. S., .30; Mrs. Geo. W. White, Centville, N. B., .30; Mrs. R. W. Balloch, do.,

.60; Rev. J. E. Flewelling, do., .30; Mr. Thomas Corbett, Lakeville, N. B., .30; Mr. John J. Maynard, do., .30; Mr. S. S. Wiggins, do., .30; Mrs. Philip Palmer, Dorchester, .60; Miss Jane Gilbert, do., .35; Mrs. Bosdet, Arichat, C. B., .30; Mrs. Fixott, do., .30; Mrs. G. Clough, do., .30; Mrs. W. Dorcy, do., .30; Mr. John W. Wilson, do., .30; Rev. F. M. Young, do., .30; Rev. F. J. H. Axford, Londonderry Mines, \$10.00; Rev. E. Simonds, Oromocto, N. B., .30; Jonas Clarkson, Esq., do., .30; Miss Wilmot, do., .30; Miss Wilson, do., .30; Mrs. Payne, do., .30; Mrs. B. Barker, do., .30; Sheriff White, do., .30; T. A. Beckwith, Esq., do., .30; Miss Jane Partelow, do., .30; Mrs. Hubbard, Burton, N. B., .30; Mr. Saml Gilbert, do., .30; Mrs. John Touchburne, Victoria, .30; Mr. Richard Hughes, do., .30; Mr. William Bolt, do., .30; Mr. John Garrett, Sr., do., .30; Mr. Andrew Parsons, do., .30; Mr. Saml. Drumm, do., do., .30; Mrs. T. Buckle, Tracy Station, N. B., .30; Mrs. John Lord, do., .30; Joseph Whitaker, Esq., Rusiagonish, N. B., .30; Rev. W. L. Curry, S. E. Passage, N. S., .60; Mrs. John Thomas, Fredericton, N. B., .30; Mrs. Tippet, do., .30; Mrs. Milledge, Dorchester, N. B., .30; Mr. R. A. Douglas, Truro, N. S., .30; Rev. H. H. Hamilton, Manchester, N. S., .30; Miss Marshall, do., .30; Miss Phoebe Rourke, Quaco, N. B., .30; Mr. Reginald Toque, do., .30; Mr. James Cuthrie, do., .30; Mrs. Lucy Clarke, do., .30; Mr. James Rourke, do., .30; Mr. Fred. Ponnell, Jr., do., .30; Mr. Wm. H. Crook, do., .30; Mr. Cudliss Millen, do., .30; Miss M. Clarke, do., .30; Miss Cora Whitney, West Quaco, N. B., .30; Miss Wilson, do., .30; Rev. J. R. Campbell, do., .30; Mr. Wm. Osborn, Jr., do., .30; Wm. Keyes, Esq., Caledonia, Ont., \$40; Rev. W. C. Allan, Port Hope, Ont., .30; Rev. E. McManus, Berthier, Quebec, \$1; Mrs. Scarnell, Fredericton, N. B., .30; Mr. John H. Bateman, Shediac, N. B., .30; Mr. Mr. George L. Murray, do., .30; Mr. Charles Bateman, Cohaigue, N. B., .30; Mr. Jas. Clarke, Dorchester, N. B., .30; Mr. Jas. Rannie, Sackville, N. B., .30; Mrs. C. Milner, do., \$1; Rev. F. H. Almon, Portland, N. B., .30; Rev. J. P. Smith, Petite Riviere, N. S., \$4.30; Mrs. Barnes, Amherst, N. S., .30; Rev. A. Osborne, Charlottetown, P. E. I., .30; Rev. O. S. Newham, Long River, P. E. I., .30; Mr. W. Thompson, do., .30; Mr. W. Evans, Burlington, P. E. I., .30.

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