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*Mr. Gasser*

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.”

THE next Conversazione will (D. V.) be held in the Division Room, Temperance Hall, on Monday evening, 12th inst., when we hope to see all the members of the congregation—from fifteen years of age upwards—who can make it convenient to attend. It may possibly be the last that we shall be able to hold as it is quite uncertain what steps the Parish of St. Paul will take with regard to Trinity. But whether it be the last or not we hope it will be a good one.

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THE 22nd inst. will be Ascension Day. There will be service in Holy Trinity in the evening at 7.30 which we sincerely hope will be well attended. We commemorate, on that day, one of the greatest events connected with the work of our blessed Lord, viz: His exaltation into Heaven, and the assumption of His mediatorial office. And if we rightly understand what that means—i. e. how much benefit we derive from it, we ought not to allow the day to pass without a fit commemoration of it. We have secured the services of the Rev. Mr. Wainwright as preacher, and the service will be of a festive character.

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THE following is from the *Sword and Trowel*:—"There is a story told of Dr. Blacklock, the blind Scotch poet and preacher, that he once preached in a kirk in the south of Scotland, to the great delight of all who heard him. There was at that time a great prejudice in Scotland against reading sermons. An elder remarked to an old woman coming out of Church that they had heard a fine sermon. 'Yes,' said the woman, 'but does he read?' 'No, no,' said the elder, 'he canna read; he's blind.' 'Thank God,' exclaimed the old woman, 'I wish they were all blind.'"

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WE are sorry to learn that the fear hinted at in the first paragraph is to be fully realized. Just as we go to press the news arrives that the Parish Meeting has decided to sever the ties which now bind together minister and people; and when winter comes close the Church; and then what?

# Church Work.

We speak concerning Christ and the Church.

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A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

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Vol. IV.

MAY, 1879.

No. 3.

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

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"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.*

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## EASTER.

THOUGH the Great Sacrifice has been consummated for us; though the Glory and Joy of Easter have given us assurance of the blessed and eternal fruits of that Sacrifice, yet it depends wholly upon ourselves whether in our case the Death and Passion, and the Resurrection of our LORD, shall have been in vain.

"O Thou for Sinners slain,  
Let it not be in vain,  
That Thou hast died."

Faith must make these things real to our souls, and thus bear fruit in our lives. Therefore in the beautiful Collect for the First Sunday after Easter, we pray for grace "so to put away the leaven of malice and wickedness that we may always serve Him in pureness of living and truth." There can be no Faith without works, no living Faith, and therefore, when we pray for grace to live a Christlike life, we ask for the living Faith which God requires from us, that He may bestow upon us the priceless benefit of His Son's Sacrifice. How easy a condition, one would think, upon which to obtain Divine Favor and Eternal

Life,—but, alas! in our hardened and impenitent hearts Faith, active Faith, cannot spring up, unless we seek it earnestly with tears. If we so seek it God, in his infinite Love, that Love which first loved us, and gave His only Begotten Son to be our Sacrifice, will soften the stony ground, and life-giving Faith will spring up like a tender plant, which will be blessed and nourished with the dews from heaven.

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## LITURGICAL WORSHIP.

HAVING lately noticed in the *New York Churchman* the following admirable remarks of the Rev. Geo. D. Boardman, D.D., (not a Churchman), on the benefits of liturgical forms, allow me the privilege of sending them to you for insertion in your admirable little monthly, *CHURCH WORK*, which is doing a vast deal of good wherever it is taken.

I also send you some statistics which you feel a pleasure in scattering wherever your little paper goes. They may tend to encourage some of our desponding brethren. They were furnished by a leading

clergymau of the diocese when visiting him, October, 1878.

T. B. N.

*Diocese of Niagara,  
March, 1879.*

"In thus dictating a Form of Prayer He (the Lord Jesus) gave vent to the Liturgical instincts of our nature. For, although there are those who feel fettered by forms of prayer, the vast majority, I am convinced, are aided by them. I have the strong conviction that in the worship of our non-Liturgical churches the congregation has little to do. Worship is an intensely personal act, the soaring of the individual spirit in adoration, the souls giving confession, supplication, aspiration. As such, each one must worship for himself, not vicariously, and yet, as a matter of fact, the worship of our non-Liturgical churches, generally speaking, is a vicarious worship, with the exception of the singing, even this privilege is, in too many cases, too artistically denied, as everything is done by proxy. The preacher alone is heard in adoration, thanksgiving, confession, supplication. In a word, he alone worships.

"Should some angelic visitor enter some of our sanctuaries and observe the silence of the congregation, I am not sure but that he might imagine that a calamity, like that which befel ancient Zechariah in the temple, had befallen Christ's churchly priesthood to-day, and he would wonder what sin that people had committed that they should be struck dumb.

"The preacher is perpetually in the foreground, and the worship of Almighty God is consigned to comparatively a subordinate niche.—How painfully true this is, may be

seen from the fact that, while it is not considered rude to enter the sanctuary during the earlier parts of the service, such as the singing or the scriptural reading,—that is to say, be it observed, during that part of the service which is strictly liturgical or worshipful,—it is considered rude to come in or go out while the minister is preaching; as though, forsooth, the main thing in worship were miserable, ignorant, feeble, sinful man; not Jehovah, God of Hosts!

"What we need is a return to the ancient ways, even the good old paths of our fathers, falling in with the saintly past, worshipping liturgically as did the church of John, Isaiah, David, and Moses."

## CHURCH OF IRELAND.

### PROGRESS IN THE DIOCESE OF DOWN CONNOR AND DROMORE.

AVERAGE attendance at church on  
Sundays:—

I. Morning service in 1860=18,769; evening, 11,899.

Morning service in 1877=32,885; evening, 21,452.

II. Average attendance at Church  
Sunday Schools:—

1853—13,852 scholars.

1863—21,472 "

1873—26,500 "

1875—29,185 "

1877—33,687 "

III. Church offerings and collections for Church Societies:—In 1863, £5,885; in 1873, two years after disestablishment and disendowment, the offertory for Church purposes increased to £9,768, and this not including a sum of £13,000 as Diocesan Assessment, which would make a total of £22,-

768 for year 1873; in year 1877 offertory and collections had increased to £14,883. If to this be added Diocesan Assessment and the other local contributions they will make up the large sum of £41,369 for Church purposes within the Diocese in 1877.

PRAY. 1, for the *Unity* of the Church, that our Lord would grant her that peace and unity which is according to his Will, John xvii 21, 23; 2, for her *purification*, East and West, Latin and Reformed, that God would bring back His whole Church to that purity of faith and holiness of life which were in the days of the Apostles; 3, for those *separated* from her Communion, that they may return into the way of truth; 4, for *ourselves*, that we may diligently use the manifold means of grace so lovingly provided, for which we praise His Holy Name.

"Let those find pardon, Lord, from Thee,  
Whose love to her is cold;  
Bring wanderers in, and let them be,  
One Shepherd and One Fold."

### BAPTIZED CHILDREN IN THE NEW TESTAMENT.

In the New Testament the presentation of children to our view forms a series of pictures, not only distinct and attractive, but most attractive. As in vision the children move before us, we perceive their relations to Christ, and their position in His Church on earth.

We will copy two of these pictures drawn on the pages of the New Testament.

1. St. Mark sketches the first picture, "Suffer the little children to

come unto me, and forbid them not; for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." (Mark x. 14-16.)

In this picture notice:

(a) The children are *little* children; because (aa) St. Luke, who shows the same picture, calls them "infants" (Luke xviii. 15.) (bb) Our Lord takes these children "in His arms"

(b) "Of such" does not denote persons *like* these little children, but denotes *these infants themselves*. This is the meaning of the Greek word here translated "such."

"Of such infants is the kingdom of God." The kingdom of God *belongs* to infants. It is their *possession*. This is the teaching of the Greek\* (see Matt. v. 3), "*Theirs* is the kingdom of Heaven."

(d) "The kingdom of God," *belonging* to infants (verse 14), is the same as "the kingdom of God," which may "not be received," (verse 15). The phrase, "kingdom of God," in its repetition, retains its meaning, unless the context forbids. Here the context does not forbid. But the "kingdom of God," which may "not be received," is His kingdom *in this world*.

(e) For these reasons, the kingdom of God *in this world belongs to infants*.

(f) But our Lord, in Matt. xvi. 18-19, makes the "kingdom of heaven" and "My church" *identical*.

(g) This fact is then demonstrated, *Infants, by Christ's own ap-*

\* Winer. Gram., § 9, 5.

pointment, are members of His Church.

2. St. Paul furnishes the second picture—"Children obey your parents in the Lord." (Eph. vi. 1).

(a) The phrase, "in the Lord," cannot apply to "parents." St. Paul cannot exempt children from obedience to parents who are *not* in the Lord. "In the Lord" belongs to "obey," and hence to "children," as the verb *without its agents* is a nullity. The children are of necessity the agents of "obey." They could not "obey in the Lord" without first *being* "in the Lord."—Therefore, the children St. Paul is here addressing are *in the Lord*.

(b) "In the Lord" is the same as "in the Church." These texts are the proofs. "Know them which are over you in the Lord." (1 Thess. v. 12). "God hath set in the Church apostles, prophets, teachers." (1 Cor. xii. 28.)

(c) "The Church is Christ's body." (Eph. i. 23.)

(d) The Ephesian children thus "in the Lord," "in the Church," are then also *in Christ's body*.

(e) They were placed in Christ's body by baptism. "By one Spirit are we all baptized into one body." (1 Cor. xii. 13).

We have already heard our Lord declare, *Infants are members of My Church on earth*. The baptized children in Ephesus present by their example this fact, *Baptism, by His appointment, constitutes infants members of His Church*.

*Infant baptism is thus proved to be an institution of Christ.*

—♦♦♦—  
"JUST because the world is so full of variableness, our hearts' affections fasten with the tighter grip upon anything that seems to have

the guarantee of permanence. The Book of Common Prayer appeals to us on this score, precisely as the Bible, in its larger measure, does; it is the book of many generations, not of one, and there is 'the hiding of its power.' We have received the Prayer Book from the generations that are gone; we purpose handing it on when 'another generation cometh'; we hold it for the use and blessing of the generation that now is."

### THE GROWTH OF THE COLONIAL CHURCH.

LAST month we noticed the Church in Australia. We now proceed to show the progress of the Church in Africa, and its present state.

In West Africa the British possessions of Gambia, Gold Coast and Lagos were acquired in the 17th century, and Sierra Leone in 1787. An itinerant Missionary was sent in 1752 to the negroes in Guinea, a native to the Gold Coast in 1765, and a Catechist to Sierra Leone in 1787. Gambia, Gold Coast and Sierra Leone are now included in the Diocese of Sierra Leone, which had, in '77, 49 clergy, of whom 34 were natives. The American Church has also a Bishop, 7 clergy and several catechists, with headquarters at Cape Palmas.

In South Africa the acquisition of Cape Colony, in 1806, was soon followed by Missionary labors. During the administration of Bishop Gray, of Cape Town (1847—1872). The Church spread with unexampled rapidity in South Africa. Where he found 14 isolated clergymen, there is now an organized Province including, 7 Dioceses, with more

than 170 clergy, by whom the Gospel is proclaimed to the European settlers and to the heathen tribes in South Africa, and beyond as far North as the Limpopo River. The following are the South African Dioceses—Capetown, Grahamstown, Kaffraria, Maritzburg, Zululand, Bloemfontein and Transvaal.

*Capetown.*—This Diocese formerly included the whole colony of the Cape, with its dependencies, and St. Helena. It is now limited to the West districts of the Cape of Good Hope. Population, 236,300; Church members, 25,113; clergy, 50; parishes, 89. The Bishop of Capetown is Metropolitan, his Province including the Dioceses above named with St. Helena.

*Grahamstown.*—This Diocese comprises the Eastern districts of the Cape and British Kaffraria, with an area equal to England. Population not known. There were 2,228 communicants, 59 missions and 44 clergy in 1877.

*Kaffraria.*—This is now known as the Diocese of St. John's. It is the South-east, comprising 40,000 square miles, with a population of about 600,000, of whom only 2,500 are Europeans. Church members, 5,550; missions, 9; out-stations, 61; clergy, 17.

*Maritzburg.*—This is the colony of Natal, whose Bishop and clergy are in communion with the Bishops of the Province of South Africa and with the Church of England. Missions, 47; clergy, 17.

*Zululand.*—This Diocese was formed in 1870 and includes Zululand and the country of the tribes toward the River Zambesi. There were in 1877 7 clergy, 2 of whom were natives.

*Bloemfontein.*—This Diocese, for-

merly known as the Orange River Free State, comprises the territory between the Vaal and Orange Rivers and the Drakesburg Mountains. Population—Europeans, 50,000; natives, 25,000. The Crown Colonies of Basuto Land, natives, 140,000; and Griqualand West, Europeans, 9,926; natives, 15,551. There were in 1877 17 missions, 12 churches and 24 clergy. There is a Theological Hall.

*Transvaal.*—This Diocese was formed in 1878. Dr. W. Bousfield is the first Bishop. It is situated between 22° and 28° S. L. and 25° and 32° E. L. One of its boundaries is the now famous Rourke's Drift, the scene of the memorable struggle with the Zulus. Area, 115,000 miles; population, European, 45,000; native, 300,000. There are three branches of the Dutch Reformed Church with 14 ministers, and the Church of England has 6 clergymen.

*St. Helena.*—The Island of St. Helena, 1,200 miles from Africa, together with the Islands of Ascension and Tristan d'Acuaha, constitutes a Diocese. Population 6,000, of whom 5,200 are members of the Church of England.

Next month we will take up the Church in New Zealand.

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## THE HOLY CATHOLIC CHURCH.

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CATHOLIC (*Kata olon*) *Universal* or *general*. "The Church," says St. Cyril, "is called Catholic, because it is throughout the world, from one end of the earth to the other, and because it teaches universally and completely all the truths which ought to come to men's knowledge, concerning things both visible and invisible, heavenly and earthly; and



because it subjugates, in order to go-lliness, every class of men, governors and governed, learned and unlearned; and because it universally treats and heals every sort of sins which are committed by soul or body, and possesses in itself every form of virtue which is named, both in deeds and words, and every kind of spiritual gifts."—*Catechetical Lectures*, xviii. 23.

The term was first applied to the Christian Church to distinguish it from the Jewish, the latter being confined to a single nation, the former being open to all who should seek admission into it by holy baptism. Hence, the Christian Church is general or universal. The first regularly organized Christian Church was formed at Jerusalem. When St. Peter converted three thousand souls (Acts ii. 41), the new converts were not formed into a new church, but were added to the original society. When churches were formed afterwards at Samaria, Antioch, and other places, these were not looked upon as entirely separate bodies, but as branches of the one Holy Catholic or Apostolic Church. St. Paul says (I. Cor. xii. 13), "*By one SPIRIT we are all baptized into one body*;" and (Ephes. iv. 14), "*There is one body and one SPIRIT.*" A Catholic Church means a branch of this one great society, as the Church of England is said to be a Catholic Church; the Catholic Church includes all the Churches in the world under their legitimate bishops.

When in after times teachers began to form separate societies, and to call them by their own name, as the Arians were named from Arius, the Macedonians from Macedonius; and, in latter times,

Calvinists from Calvin, Wesleyans from Wesley; the true Churchmen, refusing to be designated by the name of any human leader, called themselves Catholics, *i. e.* members, not of any peculiar society, but of the Universal Church. And the term thus used not only distinguished the Church from the world but the true Church from heretical and schismatical parties. Hence, in ecclesiastical history, the word catholic means the same as orthodox, and a *Catholic* Christian denotes an orthodox Christian.

From this may be seen the absurdity of calling those who receive the decrees of the Council of Trent Catholics. The Romanists, or Papists, or Tridentines, belong to a *peculiar* society, in which Romanism or Romish errors, are added to orthodox truth. When we call them *Catholics*, we as much as call ourselves *Heretics*, we as much as admit them to be orthodox, and they gladly avail themselves of this admission, on the part of some ignorant Protestants, to hold up an argument against the Church of England. Let the member of the Church of England assert his right to the name of Catholic, since he is the only person in England who has a right to that name. The English Romanist is a Romish schismatic, and not a Catholic.—*Selected.*

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### PROTESTANT.

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At any rate never let us be ashamed of that word which is so often urged against us as a very watchword of disunion; never let us shrink from speaking of our Church as *Protestant*. Catholic it is in its faith and principles—Protestant in its attitude to false teaching and

doctrinal error. Are we to be told that it is merely a negative word? Is this to be a reproach to us? Is not one of the holiest titles of the universal Church a negative title? Is not the whole Church of Christ a militant Church? Militant against sin, the world and the devil, even as our own branch of that Church is Protestant—Protestant against perversion and corruption. God forbid that we should ever be tempted to disown the attitude which jealousy for the honor of our dear Lord compelled us to assume. God forbid that our Church should ever merge her honorable and distinctive title in the dangerous and disloyal acquiescences of doctrinal compromise.—*Bishop Ellicott.*

#### WHY I AM A COMMUNICANT.

1st. Because the command of my dying Saviour runs: "This do in remembrance of me."—St. Luke xxii, 19, 1 Cor. xi, 24.

2d. Because the Lord's Supper is a blessed means of grace. 1 Cor. x, 16, xi, 29. It gives strength to the weak, comfort to the sorrowful, courage to the faint-hearted and fresh life to the drooping soul. It produces joy, it supports faith, it promotes love, it kindles gratitude, it deters from sin, and leads to holiness.

4th. Because until I am a communicant I cannot claim to be a full member of the Church, nor expect to gain the whole blessing of my God.

THE Bishop of Durham, England, spends in charity more than the £8,000 a year that he receives from his Bishopric. It is well to note such facts in connection with

what is sometimes said of the large revenues of some of the English Bishops.

#### THE SHOE ON THE OTHER FOOT.

WHEN the late Dr. Cummins seceded from the Protestant Episcopal Church, he did what he had a perfect right to do, if he did not believe her doctrines. Moreover, having been once a Methodist minister, and having seceded from the Methodists on conviction, he was more familiar than most persons with ecclesiastical somersaults. But when he used the power and trust conveyed to him for a particular purpose and an especial work in the Episcopal Church to found a Society to injure and oppose that Church, he violated a sacred trust, and plain men called it by a very plain name. Business men knew what would be the penalty for such a betrayal of trust in business life. A humble Christian man would have hesitated before he used a power given him for a certain purpose for a totally opposite purpose, and would have retired to private life,—in distrust of his own judgment after two ecclesiastical changes. But when such views were advanced the followers of Dr. Cummins set up a *virtuous howl of indignation*, and covered Churchmen with abuse. But now they have a home question to deal with, and the shoe pinches them sadly. No amount of wriggling can get them out of their uncomfortable position. For the "Primate," as he named himself in England, Thos. H. Gregg, M. D., has seen fit to secede from the "R. E. C.," having first copyrighted the name and Book. And he, in imi-

tation of Dr. Cummins, has seen fit to use his powers to injure and oppose the Society which he left. And the R. E. C.'s don't like it. They not only struck his name off the list, but they employ the same kind of argument about which they were so virtuously indignant in the case of Dr. Cummins. Notice the parallel.

The quotations we make are the words of a "Bishop" of the R. E. Society :

1. "Primate" Gregg is condemned by the Tulchan fraternity in America because he "violated a sacred trust" They claim that they elevated Dr. Gregg "to the Episcopate" for a particular purpose and for "an especial work." Dr. Cummins was also elevated to the Episcopate for "an especial work." that of assistant Bishop of Kentucky.

2. He (Gregg) accepted this trust and "promised obedience to the \* \* discipline \* \* of the Church." So did Dr. Cummins.

3. "He (Gregg) well knew that if he had been considered capable of his present course he would not have been recommended or elected." So did Dr. Cummins.

4. "He (Gregg) entered upon the duties of his trust knowing what were \* \* the form and government of the Church." So did Dr. Cummins.

5. "He (Gregg) has repudiated his allegiance and betrayed those who confided in him" Did not Dr. Cummins the same?

6. But "Bishop Cummins could not stay in the Church without violating his moral sense." This was his excuse, and does not Dr. Gregg say the same?

7. Dr. Gregg is charged with larceny because he gave to his new body a name similar to that of the Cummins' schism. Did not Dr. Cummins commit the same larceny as to name?

8. Dr. Gregg has endeavoured to take some "Reformers" into this newest schism, and did not Dr. Cummins make efforts to secure adherents from the Church?

But Dr. Gregg aimed to become an "ecclesiastical Despot." Did not Dr. Cummins in his first call admit only those who were of like mind with himself, and was not the whole platform proposed by himself and hastily read over in a private room by a committee in 15 minutes, and reported to his confederates and passed without discussion?

Fallows finds fault that Gregg consecrated Toke as Cummins did Cheney.

Fallows breaks forth thus: "*Who released you (Gregg) from your obligations as a Bishop of the Reformed Episcopal Church, and conferred upon you (Gregg) the power to attempt another ecclesiastical organization?*" Who released Cummins from his obligations and gave him the power to attempt to form another ecclesiastical organization?

Fallows accuses Gregg with "stealing" a name, with purloining the Prayer Book for gain, and with rascality generally. He concludes by refusing to give him a letter of dismission and promising to report him for punishment to the Council of the Church.

#### MORAL.

"Strange that such difference should be,  
'TwiXt Tweedledum and Tweedledee."

## MISSOURI.

St. Louis.—*An interesting Controversy*—Father Walsh, a Roman priest, recently attacked the Rev. Dr. Holland, rector of St. George's Church, St. Louis, in a local newspaper, accusing him of uttering "an atrocious falsehood," of being "vile and reckless," etc. In the St. Louis *Globe Democrat* we find a rejoinder from Dr. Holland, which is as complete in its way as anything we ever saw. It ranks with Bishop Coxe's famous demolition of the fortress of Jesuitical inconsistencies, in which "the Bishop of Buffalo" (*soi disant*) intrenched himself a few years ago, and from which he fired his little paper bullets at Bishop Coxe and the Church with such a huge noise.

Dr. Holland evidently knows the ground he walks upon very thoroughly. When he made his assertion that "the Roman Catholic Church holds that all marriages in Christian countries, not performed by its own priests, are invalid," he knew precisely what he was saying. And it was an unfortunate thing for Father Walsh that he ventured to call Dr. Holland bad names. Out of the mouths of popes and cardinals, priests and councils, the doctor brings the very assertion he himself made. and poor Father Walsh is buried out of sight.

It is of the greatest importance that our Western clergy should have the requisite training for meeting—not provoking—such wanton attacks of the Jesuits. Dr. Holland has just shown us the advantage of such training.—*Western Church*.

THE Bishop of Manchester. in a speech just made after the conse-

cration of a new Church, said that he had consecrated eighty one churches in nine years, or nine a year, and the one consecrated that morning made the eighty-second. He had ordained 313 clergy, and had confirmed 97,400 persons.

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SO-CALLED REASONS FOR  
NOT GOING TO CHURCH  
ON SUNDAY.

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1. No other day to myself but Sunday.
2. Mean to have a walk in the country or take a trip to the seashore.
3. No fresh air but on Sundays.
4. Caught cold at the theatre last night, intend nursing myself to-day.
5. Do not like the liturgy; always praying for the same.
6. Do not like long prayers.
7. Do not like the organ; too noisy.
8. Do not like vocal music; makes one sad.
9. The music is too scientific.
10. The music is too plain and simple.
11. No satisfaction in an extemporaneous sermon; too frothy.
12. Dislike a written sermon; too prosy and elaborate.
13. Nobody to-day but the rector; shall wait for the bishop.
14. A strange clergyman to-day; always have too much to say.
15. It is too hot for service to-day.
16. It is raining too hard, and too cool.
17. The church is comfortless, I am not able to go.
18. The church is too much

warmed, it gives me the headach.  
19. Eleven o'clock is too early.

REAL REASON.

*I have no inclination to go, and don't want to go.*

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IN THE RIGHT DIRECTION.

WE stumbled recently upon a book of worship, printed by the Free-Will Baptist Printing Establishment, Boston, but purporting to be a joint result of a conference of some representative men in different religious bodies, as Congregational, Baptist, Dutch Reform and Methodist, which impressed us very agreeably, both on account of what the book really is, and on account of its significance as showing a drift among all worshipping people in the direction of liturgical usage. It will be said, perhaps, that this widening usage of liturgical forms is a shrewd expedient to keep the people; but viewed in that light it is not the less significant; for one is ready to ask, Why are people unsatisfied with an extemporaneous worship? Why do liturgical forms so impress them and win their approval? It is not a mere fancy or fashion of the time, for it is the most devout worshippers in the different religious bodies that are craving more reverent forms of expression; and we cannot doubt that, as people become more familiar with a liturgy, they will finally settle upon one which has grown into use and become embalmed in the devotions of the centuries.

The book in question is entitled "*The Tribute of Praise*," and as the name indicates, is made up largely of musical contributions for public and social worship. There

are popular airs of the olden time for congregational use; choral tunes and chants; selections for responsive singing and canticles familiar to Churchmen's ears, with the Te Deum and Glorias. But the feature most notable is the form or order of worship. Here the Churchman, though he might miss some things, would feel quite at home.

There is a full order both of morning and evening service, embracing opening sentences, exhortation, general confession, versicles, the Lord's Prayer, Psalter, read responsively; One Lesson, followed by Canticle or Te Deum and The Apostles' Creed. In the Prayers, all kneel; in the singing, all stand. They introduce the Glorias, and at the end of the Psalter in the evening, the Gloria in Excelsis.

There is a separate service for Holy Communion, with the Decalogue, Creed, and General Confession, but each religious body is left to its own usage in the distribution of the elements, but the ending is with the Gloria in Excelsis and Benediction.

Can we believe our eyes in witnessing such goodly progress? and can we dare to hope that such a movement will be sanctioned by the general usages of those people for whom it is intended. Verily the Church, aside from what she is accomplishing in her own special sphere, is, by her adherence to her own ways, diffusing the leaven of a marvellous influence among all Christian people.—*The Diocese.*

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IN A recent lecture on Sunday School work, Phillips Brooks said: "No one can deny the fact that evil exists in the world; but the best and only way to cast out the evil in

a child is to teach him the good things supremely, and soon he will forget the evil things. Teach them the good things they may be capable of doing, rather than those bad things they may be in danger of doing, and then the children will walk in the straight path, and the labors of the Sunday School will not have been in vain."

THE Episcopal Church is so situated that it can stand by the old truths without ignoring new thought. In other churches there is not this freedom. The Unitarian claims to be the freest of all, but he is bound by his own whims. The Baptist feeling that he is Catholic on the water question, is Catholic on nothing else. The Congregationalist having received his dogmas from his ancestors, hears in Music Hall every Sunday morning what his religion of the future is to be. The Episcopal Church has as its mission the handing down truth and ministering to diseased minds; and the American people, if they are to be won to any religion, are to be won to that religion which gives the widest freedom.—*Rev. T. H. Ward.*

### CHRIST'S RIGHTEOUSNESS.

WHEN Napoleon was First Consul of France, a beautiful girl, about 14 years old, might have been seen one morning at the entrance of one of the French palaces. Her tears and bitter sorrow touched the heart of the porter, who was a tender-hearted man, and he allowed her to proceed. She went straight to the Consul; and as he, surrounded by his ministers, was walking through one of the apartments, in the deep-

est grief the girl threw herself at his feet, crying, "Mercy, sire! mercy for my father!"

"And who is thy father?" said Napoleon, graciously, "and who art thou?"

"My name is Lejolia," replied she, "and my father is condemned to die."

"Alas, my child!" said Napoleon, "this is the second time thy father has rebelled against the State; indeed, I cannot help thee."

"Ah, sire!" wept the poor child, "I know it. I know he has transgressed the law, but the first time he was innocent; this time I plead not because he was innocent—I plead for mercy, mercy! O! mercy for him!"

The lips of Napoleon trembled, tears filled his eyes, and taking the hand of the child in both of his, he drew her near him, saying, "Yes, my child, at thy request I forgive thy father."

From this touching incident we may learn after what manner the sinner is forgiven. The young girl said, "I plead not for my father's righteousness; I plead for mercy—for grace." Napoleon's heart could not resist that plea, and he gave her the desire of her heart.

Had she pleaded her father's righteousness her case had been utterly hopeless; he must still have said: "Alas! I cannot help thee." God cannot help the sinner who brings his own righteousness to Him; He has no remedy for such cases. "Our righteousnesses are as filthy rags," says Isaiah "Enter not into judgment with Thy servant, O Lord; for in Thy sight shall no man living be justified." It would indeed be strange to be justified because of our filthy rags.

But, instead of your righteousness, plead God's grace in Jesus. He cannot resist the plea; He never did, He never will, until the door of mercy is closed — *Selected.*

### A REMARKABLE RECORD.

We clip the following from a recent sermon of Dr. Potter, preached on the tenth anniversary of his becoming the Rector of Grace Church New York. It certainly is as gratifying as it is a remarkable record. He says:—"One other fact I am tempted to state as a feature of our recent history, not at all by way of boastfulness, but simply as a record which, in one particular at least, is somewhat unique. During the past ten years the contributions of this church have amounted to \$1,882,268 (one million, eighty-two thousand, three hundred and sixty-eight dollars). There may be other congregations which have during the same period of time contributed a larger sum, though I doubt it; but there is no parish, I venture to affirm, which has dispensed so large a sum in purely missionary work. No single dollar of all this vast sum has been expended in the maintenance of these services or in beautifying or adorning this building. Whatever has been done for those purposes is entirely outside of the amount which I have named as the sum total during the past ten years of our charitable contributions.

### RULES FOR SPOILING A CHILD.

1. Begin young by giving him whatever he cries for.
2. Talk freely before the child

about his smartness as incomparable.

3. Tell him that he is too much for you; that you can do nothing with him.

4. Have divided counsels between father and mother.

5. Let him learn to regard his father as a creature of unlimited power, capricious and tyrannical; or as a mere whipping machine.

6. Let him learn, from his father's example, to despise his mother.

7. Do not know or care who his companions may be.

8. Let him read whatever he likes.

9. Let the child, whether boy or girl, rove the streets in the evenings—a good school for both sexes.

10. Devote yourself to making money, remembering that wealth is a better legacy for your child than principles in the heart and habits in the life; and let him have plenty of money to spend.

11. Be not with him in hours of recreation.

12. Strain at a gnat and swallow a camel; chastise severely for a foible, and laugh at a vice.

13. Let him run about from church to church. Eclecticisim in religion is the order of the day.

14. Whatever burdens of virtuous requirements you lay on his shoulders, touch not with one of your fingers. Preach gold and practice irredeemable paper.

These rules are not untried. Many parents have proved them, with substantial uniformity of results. If a faithful observance of them does not spoil your child, you will at least have the comfortable reflection that you have done what you could.—*Selected.*

## THE HISTORY OF CHURCH PEWS.

—In the early days of the Anglo-Saxon and of some of the Norman churches, a stone bench running around the interior of the church except the east side, was the only sitting accommodation for its members and visitors. In 1019, the people are represented as sitting on the ground or standing. A little later the people introduced low, three-legged stools promiscuously over the church. Soon after the Norman conquest, wooden seats were introduced. In 1387, a decree was issued in regard to the wrangling for seats, so common, that none should call any seat in church his own except noblemen and patrons, each entering and holding the one he first found. From 1530 to 1540, seats were more appropriate, a cross-bar guarding the entrance bearing the initial letters of the owner. In 1608, galleries were introduced. And as early as 1640, pews were arranged to afford comfort by being haired or cushioned, while the sides around were so high as to hide the occupants—a device of the Puritans to avoid being seen by the officers, who reported those who did not stand when the name of Jesus was mentioned.

MAINE.—The late Mrs. Bradbury, of Augusta, gave by her will to St. Mark's Home in that city, the interest of \$3,000 for ten years, and the principal when such an endowment is secured as will make the home a permanence. She also left \$50 annually for ten years to St. Mark's Guild, and to the Howard Benevolent Society, and with \$5,000 endowed a free bed in the Maine General Hospital.

GERMAN MISSION.—Church work among the Germans in New York has received a substantial impetus from the gift by Mrs. Lispenard Stewart, of that city, of \$5,000 toward the foundation of a fund, to be known as the Wm. C. Rhineland Foundation, to be held in trust by the rector, wardens, and vestry of Grace Church, and from which the annual income is to be applied to mission work among the German population. This gift is a memorial of the person whose name it bears, and is made by his daughter.

MR. D. C. LATHBURY writes to the *Pull-Mall Gazette*—"As I find that some of my friends are under the impression that I have become a Roman Catholic, will you kindly allow me to say that it is not the fact. It is true that my name has been printed in a pamphlet entitled *Rome's Recruits*, but between this and being a member of the Roman Catholic Church there is, if I may judge by my own experience, no necessary connection."

ON the 9th of March two Europeans and fourteen natives were ordained at Edeyengoody, Tinnevelly, by Bishop Caldwell. One European and two natives were connected with the Church Missionary Society, and one European and twelve natives with the Society for the Propagation of the Gospel. Of these, nine natives connected with the Society for the Propagation of the Gospel, and one native connected with the Church Missionary Society, were ordained deacons, thereby increasing the number of the native clergy in Tinnevelly by ten. Bishop Sargent preached the ordination sermon. The whole of



the nine newly ordained S. P. G. deacons have been appointed to evangelistic and pastoral work amongst the new people. The Rev. J. A. Sharrock, B.A., who recently passed his first examination in Tamil and has just been ordained, has also been appointed to evangelistic work.

PAWTUCKET, RHODE ISLAND—*St. Paul's Church*.—This parish has just received a valuable bequest in the will of the late Mr. David Le Favour. It becomes the owner of the homestead estate occupied formerly by the Rev. Dr. Taft, late rector of the parish, and also comes into possession of \$2,500 in money. The value of the whole gift is estimated at about \$12,000.

#### RECENT ACCESSIONS.

Rev. Mr. Faulkner, a Congregational minister of Brooklyn has given notice of his intention to enter the Church, and will become a candidate for orders.

SOME astonishment has been caused in Preston by the announcement that the Rev. H. J. Martyn, minister of Cannon Street Independent Chapel had notified to his deacons his intention to seek ordination in the Church of England. He has been a strong Liberal and an advocate of disestablishment, having spoken at meetings held with that object.

On Saturday last a lecture was delivered in All Saints' Church Schoolroom, Winterbourn Down, by Mr. J. T. Widgery, lately a Wesleyan local preacher. The subject of the lecture (which was full

of interest) was "Wesleyanism, in separation from, and in union with, the Church." Mr. Widgery attributed his conversion to the Church to his study of Wesley's writings.

THE Rev. J. M. C. Fulton, late a Methodist minister, was ordained Deacon by Bishop Bissell, on the Second Sunday in Advent, and the following Sunday began his labors in the parish of Brandon, Vt. The Rev. Mr. Fulton is another augment to the Church from Nova Scotia, from which Province the sainted J. Newton Fairbanks, for eleven years previous to his death Rector of this same parish, came. Mr. Fairbanks and Mr. Fulton both prepared for College at the same Wesleyan Academy in Sackville, N. B.

REV. F. B. ALLEN, a Congregational minister of Boston, has entered the Church and applied for admission as a candidate for holy orders. Bishop Griswold, in his day, reported the accession to our ministry from without as numbering 30. It is safe to say the number has reached 1,000. Quite a proportion of our Bishops are from without and, with an exception or two, like Bishop Cummins, they do honor to the Church. The clerical carpet-baggers are not of kin to the political carpet-baggers. Some, like the prodigal son, are endued with the best robe and wear the choicest ring, and all are cordially welcomed home.

THE ordination of Mr. Cowan is expected to take place on the 27th April, in the Cathedral, Chicago. He is at present acting as Lay reader, assisting Canon Knowles in the daily service. Mr. Cowan is a na-

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tive of Ireland, and was a licentiate of the Presbyterian Church; but, having a strong bias towards the Catholic character of the Anglican Communion, his mind was turned in that direction, and he sought for orders in the Church. Accident brought him in contact with the Reformed Episcopalians, and, being assured by them that their orders were valid, and recognized as such in the Anglican Church, he received from them the position as minister in their body. Upon discovering that he had been deceived, and that the R. E. orders are not recognized anywhere as valid in the Anglican Communion, he severed his connection, and sought for the valid commission which, ere long, he is to receive at the hands of Bishop McLaren.

understand and FEEL that in giving to the poorest and most ignorant of God's creatures you are really giving to Himself, then you will have the delightful certainty that you are pleasing Him, for there is no duty which He more strongly urges upon us than Charity. Life may be so short, even with the youngest—we cannot tell!—that we should not neglect such opportunities as may come in our way of doing good. I am sure with most of you it is not the want of good will, but the want of thought. Do try to remember.

You will think I am preaching a little sermon, instead of writing a letter. Next time, I will tell you a short story instead.

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4/6/97

Children's Corner.

DEAR CHILDREN :

My heart almost fails me when I see what a very, very small list of names has to be entered this month of those who have given to our good cause. Some of you, I have no doubt, have heard, and perhaps recited, those beautiful words in the "Merchant of Venice," where, speaking of Mercy, as we might of Charity, it says :

"It droppeth as the gentle rain from heaven  
Upon the place beneath; it is twice  
bless'd;  
It bleaseth him that gives and him  
that takes."

Believe me those who give most have the greatest pleasure in giving, it may seem a little hard at first, perhaps, but when you once clearly



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WE desire to heartily thank those of our subscribers who, having been in arrears, responded so promptly to our appeal in the April number of CHURCH WORK.

There are still a few whom we have not yet heard from.

May we again urge upon them the necessity of sending us at once what is due for the paper.

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## CALENDAR.

*May 4th—Third Sunday after Easter.*

Num. xxii. Luke xxii. 54 | Num. xxiii; or xxiv. 1 Thess. 1.

*May 11th—Fourth Sunday after Easter.*

Deut. iv. to v. 28. John ii. | Deut. iv. 23-41; or v. 2 Thess. iii.

*May 18th—Fifth Sunday after Easter.*

Deut. vi. John vi. to v. 22. | Deut. ix. or x. 26. 2 Tim. 1.

*May 22nd.—Ascension Day.*

Pr. Psalms, Morn. 8, 15, 21; Even. 24, 47, 106. Ath. Creed.

Dea. vii. 9-15. Luke xxiv. 44. | 2 Kings ii. to v. 16. Heb. iv.

*May 25th.—Sunday after Ascension.*

Deut. xxx. John ix. to v. 39 | Deut. xxxiv; or Josh. 1. Philemon.

*June 1st.—Whitsun-Day.*

Pr. Psalms Morn. 48, 68; Even. 104, 145. Ath. Creed.

Deut. xvi. to v. 18. Rom. viii. to v. 18 | Isai. xi; or Ezek. xxxvi. 25. Gal. v. 16; or Acts xviii. 24-xix. 21.

IN our last number we stated that one of the candidates for confirmation had withdrawn; and gave it as our opinion that it was owing to the attractions of a dancing school. We are glad to find that such was not the case; and are sorry that we caused pain by our mistake. We readily apologize, and sincerely hope that whatever the obstacle was it will be removed before next confirmation.

THE CROSS, being a course of sermons preached in Holy Trinity Church, Halifax, on the Sunday evenings in Lent, 1879, by the Rev. W. J. Ancient.

To be had at Morton's Hollis Street; Gossip's and the Religious Book Depository, Granville Street; and Doley's, Argyle Street. Price 20 cents.

## COLLECTIONS.

Mite Society (March) District No. 1, \$3.75. Do. No. 3, \$5.00.  
Do. No. 4, \$1.40 = \$11.05. No. 2 not heard from.

Owing to the present disorganized state of Trinity we are not in a position to give the amount of offertory collections.

# 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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