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*Mr Measer*

**CHURCH**  
OF THE  
**HOLY TRINITY.**

JACOB STREET,

HALIFAX, N. S.

PUBLISHED MONTHLY.

THY WORD IS A LAMP UNTO MY FEET,  
  
AND A LIGHT UNTO MY PATH.

“Hold fast the form of Sound Words.”

## CALENDAR.

*September 1st.—Eleventh Sunday after Trinity.*

1 Kings xviii. 1 Cor. xi. 17. | 1 Kings xix; or xxi. Mark v. 21.

*September 8th.—Twelfth Sunday after Trinity.*

1 Kings xxii to v. 41. 1 Cor. xvi. | 2 Kings ii. to v. 16; or iv. 8—38. Mark ix. 2—30.

*September 15th.—Thirteenth Sunday after Trinity.*

2 Kings v. 2 Cor. vii. 2. | 2 Kings vi. to v. 24; or vii. Mark xii. 35—xiii. 14.

*September 22nd.—Fourteenth Sunday after Trinity.*

2 Kings ix. Gal. i. | 2 Kings x. to v. 32; or xiii. Luke i to v. 26.

*September 29th.—Fifteenth Sunday after Trinity.*

2 Kings xviii. Acts xii. 5—18. | 2 Kings xix., or xxiii. to v. 31. Rev. xiv. 14.

MANY of our readers may not be aware of the fact that "Trinity" has assumed the right to divide the whole city into sections, regardless of parochial boundries, rectorial rights or anything else. Such however, is the case; and we suppose it is only another illustration of the old adage, "Give them an inch and they'll take an ell." Trinity was given the privilege of disregarding those boundries; and has now assumed the power to make any new ones which may suit its purposes. However it is a very harmless affair and not likely to stir up much opposition. We refer to the arrangement made by the Mite Society for the purpose of collecting, which is as follows:— District No. 1 contains all that part of the city lying north of Cogswell Sreet, and west of Gottingen Street; No. 2 contains all that part of the city lying between Gottingen Street and Lockman Street No. 3 contains all that part of the city lying south of Jacob Street; and No. 4 all that part of the city lying between Lockman Street and the harbor, north of Jacob Street.

The collectors, at present, are: District No. 1, Miss DesBrisay; No. 2, Misses Craigen and Moody; No. 3, Misses McMahan and Mason; No. 4, Misses Sturmy and Nix. These ladies are pretty well known in their respective districts, and we hope they receive a kindly welcome when on their monthly rounds. We ask our readers to give them every encouragement in their power, which means in the first place, as much money as you can spare; but when you cannot spare it, by all means give them a kind word and pleasant look. Remember they undertake the work simply for the good of the church. We would also ask our readers to make them the channel of communication between themselves and the minister, when there is any sickness, &c., in the house. We know they would gladly convey any message of that kind.

# Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. III. SEPTEMBER, 1878. No. 7.

JOHN D. H. BROWNE, } P. O. BOX 64, HALIFAX, N. S., } EDITORS.  
EDWYN S. W. PENTREATH, } MONCTON, N. B. }

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

## THE NEW BIRTH OR REGENERATION.

WHEN we speak of a *New Birth*, we infer that there has been a previous Birth. There is a natural Birth, and there is a supernatural Birth. By examining the conditions of the first, we shall be able in some degree to obtain a clear idea of the condition of the second. The word birth is used in both cases; the natural birth is a type of the spiritual, and so we can reasonably expect that "the facts of the one must give us some light to understand the facts of the other." In our limited space, we can only present to our readers the bare outline of some thoughts, leaving it to their reflection to fill out the details.

1st. As a man is born naturally into this world, so to enter the kingdom of heaven, to be a *child of God*, in addition to being a child of earthly parents, he must be *new born*, *re-generated*, i.e. born a *second time*. The agent in this, we must admit, can only be God, therefore the change is *super-natural*, beyond or above nature. And except Christ had been born and died, there would

have been no new birth. Our first statement, then, is that Regeneration is a supernatural gift from Jesus Christ, the *Redeemer* of the race.

2. There are three things about a new-born child patent to all observers. *a.* An organic life. *b.* An organized being in which that life exists. *c.* A sphere of existence, the world, into which that being has been introduced, and which contains everything to nourish and support that life. The *origin* of life is a mystery, the *fact* of life is plain enough. Take now the organic life. We see the body of the child; that is the framework. The beat of the heart, the breathing, the cry, the movements, show *life*. The desire for food shows that the life-principle requires nourishment. We see that in the body, the *organized being*, there is an *organic life*, a life that makes itself felt by means of the body, which in its parts is an instrument for carrying on the life. More—Birth introduces the child into a world, a sphere adapted to this life. The lungs breathe air, the hands, feet touch matter, every organ has something adapted to it. The eyes have something to see, the

ear sounds to hear, and so on. The child is a centre, matter is all about him. Now note this. The body and its organs, and the life that dwells in them, are parts of his own being, the *sphere* in which this life dwells is *distinct*. But wherever there is life of any kind, there is a sphere appropriate to that life. Take fishes, animals, plants; these have life, special organizations, and spheres of life adapted to their organs. They are fed, and grow to maturity by materials obtained from the sphere or condition of life into which birth has introduced them. To sum up these. *Birth* implies *three* things. 1. A principle of life. 2. An organization in which that life can act. 3. A sphere for the life, which contains materials for nourishment and growth, so that the life and organization may be able to reach maturity. We trust our readers are sufficiently interested in our attempt to make this subject clear, so that they will remember these points when in our next issue we come to apply them to the child, *re-generate or born-again into the kingdom of God.*

[To be concluded.]

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#### SIGNS OF SPIRITUAL DECLINE.

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1. WHEN you are averse to religious conversation or the company of heavenly minded Christians.
2. When from preference and without necessity, you absent yourself from religious service.
3. When you are more concerned about pacifying conscience than honoring Christ, in performing duty.
4. When you are more-afraid of

being counted overstrict than of dishonoring Christ.

5. When you trifle with temptation or think lightly of sin.
6. When the faults of others are more a matter of censorious conversation than secret grief and prayer.
7. When you are impatient and unforgiving toward the faults of others.
8. When you confess but do not forsake sin; and when you acknowledge but still neglect duty.
9. When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.
10. When you shrink from self-examination.

11. When the sorrows and cares of the world follow you farther into the Sunday than the savor and sanctity of the Sunday follow you into the week.

12. When you are easily prevailed upon to let your acts as a Christian yield to your worldly interest or the opinions of your neighbors.

13. When you associate with men of the world without solicitude about doing good or having your spiritual life injured.

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#### OPENING DECLARATION OF THE PAN-ANGLICAN SYNOD.

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"WE, Bishops of Christ's Holy Catholic Church, in visible communion with the Churches of England and Ireland, professing the Faith delivered to us in Holy Scriptures maintained by the Primitive Church and by the Fathers of the blessed Reformation, now assembled by the good Providence of God at the Archbishop's Palace of Lambeth

under the presidency of the Primate of all England, desire first to give hearty thanks to Almighty God for having thus brought us together for common council and united worship. Secondly, that we desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world, ardently longing for the fulfilment of the Prayer of our Lord: 'That all may be one, as Thou, Father, art in Me, and I in Thee, that they may also be one in Us, that the world might believe that Thou hast sent Me.' And, lastly, we do here solemnly record our conviction that unity will be more effectually promoted by maintaining the Faith in its purity and integrity,—as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils,—and by drawing each of us closer to our common Lord, by giving ourselves to much prayer and intercession, by the cultivation of a spirit of charity and a love of the Lord's appearing."

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### POUR OUT YOUR HEARTS BEFORE HIM.

WE are taught in the Bible to confess our sins, to give thanks, to acknowledge God in all our ways, and then, lest in our narrowness we should think the petty cares of our every day life too trivial to carry to Him who "taketh up the isle as a very little thing." He speaks through the mouth of His servant David, saying, "Pour out your heart before Him."

How much we have in our hearts that we would gladly pour into the ear of some friend, could we only

find one sufficiently strong and sympathetic—one who would guard our secret as his own! Yet God, who pities as a father and comforts as a mother, bids us bring all our burdens and perplexities to Him.

We carry our troubles to some earthly friend, and as we receive his sympathy, we feel our hearts drawn to him with new love, our affections serving as a cord to bring us closer together. So as we pour out our temptations, our weaknesses, our joys and our triumphs to God, our friend above all others, we find Him "very gracious unto the voice of our cry." And as with David we say, "All my desire is before Thee," we shall hear His voice saying, "I will hold thy hand, and will keep thee."

And is not this as acceptable a prayer as we can offer?

Said one who had passed through deep affliction, "I tried long to find the comfort I longed for in earthly sympathy and companionship; but God denied me comfort until I sought it of Him, the source of all consolation, withholding human sympathy, giving instead divine. Now I feel that not a thought of my heart is beneath His notice."

Weary mothers, worn with a hundred anxieties that you breathe to no earthly ear, "the Father knoweth what things you have need of. Pour out your heart before Him."

Man of business, perplexed with life's cares, constantly tempted from the paths of right and justice, Christ, our elder brother, was "tempted in all points like as you are." "Pour out your heart before Him," that He may succour you.

To the sick room, work shop, wherever there are hearts longing for sympathy, come these gracious

words, "Pour out your heart before Him," and He that numbereth the hairs of your head will comfort you.—*K., in American Messenger.*

"BISHOP" CHENEY says that the second Prayer Book of Edward VI. presents the doctrines of the Reformation as they were understood by Cranmer and Latimer, and that the Prayer Book of the Reformed Church is substantially the same as that of the second revision under Edward. It is a fact that the thanksgiving which contains the declaration as to the regeneration of baptized infants, to which Dr. Cheney so objects, was placed in the Baptismal service at this second revision of King Edward VI.

"Bishop" Cheney says that the Thirty-Five Articles of the Reformed Church and the Thirty-Nine Articles of the Protestant Episcopal Church are of similar tenor. He says that the formal statement of doctrine is the same. With the same Articles, and the same formal statements of doctrine, he would have the public believe that there is ground for a separation."—*Standard of the Cross.*

### THE RESPONSIBILITY.

In behalf of the Cummins movement it has been asserted by one of its own organs that the real origin of the schism was the indignation expressed at the conduct of Dr. Payne Smith, dean of Canterbury, and Bishop Cummins, who received the communion from unauthorized hands, during the session of the Evangelical Alliance in New York. The dean has written to the *Times* that he disclaims all sympathy with the new sect. He says: "I disapproved Bishop Cummins's secession

from the Episcopal Church in the United States, however much it might be excused by the outburst of violence which followed upon our partaking of the Holy Communion, in common with Christians of many denominations, at a Presbyterian Church. But to make a new schism was not the way to heal this rancor, but rather the contrary, and my advice to the members of this Reformed Church would be to stay quietly and humbly in the Church of England, and endeavor to attain in it to as high a standard as possible of holy living.

### THE OFFERTORY.

It is very strange, with the clear positive teaching of the Prayer Book before them, that so many of our people forget that giving to God is made a part of our worship. Taking up a "collection" in a hat or something like a cigar-box, and then carelessly laying it down in the handiest place, the pulpit steps or Holy Table, is not much like an offering of alms and oblations to the Divine Majesty, as reads our Liturgy! So distinctly does the Church intend us to regard this as an act of worship, that she expressly commands not only the wardens to bring the alms basin "reverently to the priest, but that he shall "humbly present" the same ("before the Lord" reads the parent rubric before he "places it upon the Holy Table." \* \* \* The full priesthood of the laity, their own obligation and privilege as "priests unto God" (Rev. i. 6; I. Pet. ii. 5), are not fully met until they have offered unto the Lord in His most holy place something of their substance. The minister who urges this upon them is not "begging for a 'collec-

tion" (!) Let all such terms be laid aside. Give to Him Who gives you everything, what you can on every Lord's Day.\* \* Let the Church be your Treasury for Christ. And especially let it often be the medium of your thankfulness to Almighty God for some benefit or mercy. If your business has been more than usually good, give to God a token upon the altar. If you have recovered from sickness, do as the Office for Visitation of the Sick implies you will do—"go to God's House to offer Him an oblation with great gladness"—make a special offering for your recovery. Or if that dear child, or friend, has been spared in answer to your prayers, do not forget it at the next Offertory; or any other great mercy that may bless you. These are the lessons we humbly believe the Church's wise provision in her Offertory should place before us.—*Formen Parish Kalendar, of Danville, Pa.*

DR. VON DOLLINGER.

It having again been reported that Dr. von Dollinger had made his submission to the Vatican, he has published the following letter:

"MUNICH, June 25th, 1878.

"DEAR SIR: The statements in the newspaper you sent me are malignant falsehoods, both as concerns myself and Prof. Friedrich. It is about the fourteenth time that Ultramontane papers have announced my submission, and they will go on repeating it more frequently. But it will not dishonor my old age by a lie before God and man—of that you may be certain. With very kind remembrance, yours truly,

"J. VON DOLLINGER."

THE *Pall Mall Gazette* lately concluded an able article on the inner life of modern sects in these words: "The ease with which a new sect may be formed, and the most outrageous doctrines taught, is really astonishing. If the reader were to take his stand at any convenient street-corner every evening for a month, and were to hold forth there with a little fluency and speciousness; and with a good deal of effrontery, before the month ran out he would succeed in gathering a staunch band of followers, no matter what monstrosities he might preach."

THE CHURCHMAN'S ANTHEM

I enclose a copy of verses which, though they may be familiar to some, will doubtless be new and attractive to a greater number. The author's name I do not know.

W.R.B.

God save our English Church,  
God save our Holy Church;  
God save the Church!  
Source of our country's power,  
Illumine in her darkest hour,  
Vindicate the truth her tower;  
God save the Church!

On her Thy Spirit pour,  
Strengthen her more and more,  
God save the Church!  
Still let Thy Word abide,  
Thy people's rule and guide,  
Though scornful men deride;  
God save the Church!

May she extend her sway  
To regions far away;  
God save the Church!  
Led by Thy hand divine,  
Seen in Thy light to shine,  
And prove her mission Thine;  
God save the Church!

Roll the dark clouds away,  
Make clear her onward way;  
God save the Church!  
Place Thou the ransomed flock  
Firm on the living rock,  
Safe 'mid the tempest's shock;  
God save the Church!

Keep her from party strife,  
 Quenching her inward life;  
 God save the Church !  
 Unmask her subtle foe,  
 Satan's devices show,  
 Seeking her overthrow ;  
 God save the Church !

As long as a sinner is conscious that all is not right with him, there is hope of his repentance. But let a man once give himself up to a false assurance that his soul is safe, and this assurance will lead him on in a blindfold security; the wretched man never discovering his mistake, until Eternity tears away his self-delusion. I firmly believe that where Despair slays its tens, False Assurance slays its thousands, ay, its tens of thousands. It is, in truth, Satan's most crafty and most fatal snare.—*Selected.*

“Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of My Father.”

NONE of us can truly say that we have no work ready to our hand, that “we are indeed willing to do something for our Master, but there is no way open for us, we are so circumstanced that we really can find nothing to do.” Keble, in his beautiful lines for the 7th Sunday after Trinity, says: “Men love us or they need our love,” and these words are the answer to all such faithless, half-hearted sayings of ours. We can prove our love to God *only* by showing love to our neighbour, and unless a man or woman were forced to lead a life of complete isolation, there are *no* circumstances which could preclude works of love for Christ's sake. The first thing is to feel the desire, the earnest desire to do something for Him; feeling this, we will ask Him to show us a way, to make

plain our duty to us, if we do not clearly see it, and He will most surely answer our prayer. It may be that we shall be called to do a silent work, a work of patience and prayer; it may be our lot to be laid aside by sickness, and to see the busy life of the world flow by us, we incapable of taking any part in it, save by setting an example of patience, and by prayer for those for whom we can do no other labor of love. This work of patience is probably the hardest of all, and He who was perfect in patience will bless the humble soul who strives in this to follow Him. But in the vast majority of cases we have the opportunity of serving Christ actively in the world. We have our duties to those around us, and to the generation in which we live. “The poor ye have always with you.” Let us learn to look upon them as our brothers and sisters in Christ, let us never lose an opportunity of serving them, nay, let us make opportunities, and if our position be such that we do not easily come in contact with them, let us associate ourselves with those who have an organized plan for benefiting them, and ask for work. In most parishes, there is among Church members some organization of this kind, which needs support and assistance; but if we are living where nothing of this kind exists, then so much the more need is there that we should do something in His name, and, doubtless, the clergyman of the parish would thankfully accept our offer of help, and put work into our hands. Then there is the work of promoting Christian fellowship amongst the different classes of the community in which we live, there is the kindly word, the thoughtful act to be said and

done, the Christian courtesy to be shown, which forms so beautiful a bond of union, and by drawing men's hearts nearer to each other, leads them to look up to the source of all true charity. Think of that life spent in "going about doing good," think of God the Son in the form of a servant ministering to the poor and afflicted. If we dwell on that, we shall not dare to waste the life He has given us, we shall not dare to live in selfish ease, or even in selfish cares,—all our thoughts centred in self, but we shall begin to follow Him, though at an immeasurable distance, remembering that He set us an example that we should follow His steps.

SEASON FOR STOCK-TAKING.

COME, soul, cast up thy score!  
 Thou hast been trading, has it been with  
 thrift?  
 Have wisdom and experience swelled the  
 store  
 Of patience, meekness, love, and every  
 gift?  
 What hast thou gained by effort and by  
 prayer?  
 Is business brisk, and heaven's high mar-  
 ket fair?  
 What are thy debts, thy profit, and thy  
 loss?  
 Thy riches in the Saviour and His cross?

THE ENGLISH CHURCH IN CANADA.

At a recent missionary conference in connection with the Lambeth Council, Bishop Oxenden (Montreal) read a paper on the condition and prospects of the Canadian Church. Premising that the first inroad upon heathenism was made in 1615 by a body of Franciscans, who manfully encountered unparalleled dangers, and who for a hundred years were patient laborers in that unyielding soil, he said that Canada was ceded

to this country in 1759, and that in 1774 it was supposed that the whole population did not exceed 100,000, of whom about four hundred merchants and settlers were Protestants. For a long period, the Anglican clergy were, in the strictest sense of the term, missionaries of the Society for the Propagation of the Gospel. It was not till the year 1800 that Canada was formed into a diocese, the bishop having but six clergymen under him. Now there were fourteen dioceses, with between fourteen and fifteen hundred clergymen, five hundred thousand Church members, and perhaps fifty thousand communicants. Of these fourteen dioceses, nine—namely, Montreal, Fredericton, Nova Scotia, Ontario, Quebec, Toronto, Huron, Niagara, and Algoma—constituted the ecclesiastical province over which, in the providence of God, he was called to preside nine years ago. The most reverend prelate proceeded to describe the constitution of the Canadian Church. A congregation whose minister was mainly supported by the Church of the Diocese was called a "mission;" where it had a church and a parsonage, and provided half its minister's salary, it was called a "parish;" and where it was self-supporting it was called a "rectory." The system of patronage slightly varied; but in his own diocese the bishop appointed to missions and parishes, and selected one from two names sent him by the vestry of a rectory. Stipends varied from six to eight or nine hundred dollars, but in cities there was, of course, a higher scale. The Church organization of Canada was almost identical with that of the United States, and was borrowed in some measure from it. "I must admit," said the most reverend prelate,

that there is a certain evil connected with our annual synodal gatherings, inasmuch as they supply a platform for party conflicts, and serve oftentimes as a rallying point for men of strife. On the other hand, they afford a safety-valve for murmurings which would otherwise be stifled; and I believe that we are gradually educating ourselves into far greater self-control than we were formerly wont to display. I myself regard the Synod as an essential feature in our Church system without which it would be imperfect. As regards our mission work, I believe that there is among us at the present time a healthy and earnest missionary spirit, which never showed itself so strongly as it has done of late. We have certainly awakened up to this important duty, and our Church is assuming a far more aggressive attitude than ever it did before. Our parishes, too, are slowly but gradually rising up toward the higher standard of self-support. And I see no reason why in four or five years' time they may not liberate the society in England from those most generous grants which they can so ill afford to continue. As to our supply of clergy, we have of late years had reason to complain of a lack of candidates for holy orders. That want is, I am thankful to say, less and less urgent. I have established in my own diocese a theological college, in addition to that which we have in common with the neighboring Diocese of Quebec; for experience tells me that to fit men for their work they should be trained on the spot, and under the eye of those from whom they are to receive their commission; and this seems to be the opinion of those who have carefully considered the subject. Our very want, however,

has, I believe, been a blessing to us, since it has made us feel the necessity of looking upwards to Him who, by His Holy Spirit, is able to constrain men to give themselves for the work, and can alone fit and prepare them for it. Much earnest prayer has been offered, especially on the day annually set apart as a day of intercession for missions—a day which, I rejoice to think, has brought down a very large blessing on our Church, both abroad and at home, and has served to remind us that missionary success is of God, and not of man.”—*Guardian*.

#### A POPULAR ARGUMENT DEMOLISHED.

It is a very plausible argument to say that, because there are good people in a sect or society, therefore it must be right. Such a statement will not bear investigation for a moment. Few of our readers will believe the Quakers to be right in their peculiar views of the Gospel. Yet we have met many specimens of lowly religious character among them. You remember our Lord's parable of the good Samaritan. The Samaritan is the good man, the Jewish priest and Levite are bad. But does our Lord uphold the religion of the Samaritan? On another occasion he says: “Ye (Samaritans) worship ye know not what; we know what we worship, for salvation is of the Jews.”

The religion of the good Samaritan was wrong; the religion of the bad Priest and Levite was from God and right, though they were unworthy exponents of it. The fact is, it is the great truths of the Gospel still retained in the sect, that through God's mercy and grace work whatever is good in these individu-

als, notwithstanding all that is wrong in the particular doctrines and practices of the sect itself.

### FIVE REASONS FOR THE SUFFICIENCY OF BAPTISM BY POURING.

1st. Because it cannot be proved in a single instance from Holy Scripture that baptism was ever administered by plunging the whole body under water.

The following are the passages generally quoted as favoring immersion :

(I.) St. John iii. 23: "John also was baptizing in Ænon near to Salim, because there was much water there." The vast multitudes that "went out" to John from time to time would necessitate "much water" for any mode of baptism. "There went out to him Jerusalem, and Judæa, and all the region round about Jordan." (St. Matt. iii. 5.)

(II.) St. Matthew iii. 26: "Jesus, when He was baptized, went up straightway out of the water." It does not say that He went up from under the water. The rude sculptures of the primitive Christians in the catacombs at Rome (dating from the second century) represent our Lord and St. John as standing in the water, and St. John pouring water on the head of our Lord.

(III.) Acts viii. 38: "And they went down both into the water, both Philip and the eunuch; and he baptized him." It does not say they went down under the water; in fact this cannot be the meaning, for "both Philip and the eunuch went down into the water." No one will assert that Philip went down under the water.

(IV.) Colossians ii. 12: "Buried

with Him in baptism." The context shows this to be a spiritual burial, "a death unto sin" of those who before were "dead in sins." In the same way baptism is spoken of in the previous verse as "the circumcision of Christ," where there can be no possible reference to the mode of circumcision, only to the spiritual effect. In any case, no argument for putting under the water can be drawn from Christ's burial, as Christ was not put under the earth at all. (See St. Mark xv. 46, and St. Matt. xxvii. 59, 60.)

On the day of Pentecost total immersion of the body would seem to have been an impossibility under the circumstances. Three thousand persons were baptized on that day, not by a river side, but on a steep hill in the heart of a large city, where the religion of Christ was hated by those in power, and the Lord himself had been publicly crucified a few days before. (Acts ii. 41.)

2d. Because the word *baptizo* (baptize), which occurs seventy-six times in the New Testament, cannot be proved in a single instance to mean "plunge under."

In the following cases it is plainly incapable of any such meaning :

St. Mark vii. 4: "When they come from the market, except they wash (*baptizontai*, are baptized) they eat not." In the two previous verses we learn that this baptism consisted of washing only a part of the body, namely, the hands. Nor was even this act performed among the Jews by immersion; the universal custom was for a servant to pour water upon the hands.

St. Luke xi. 38: "When the Pharisee saw it, he marvelled that He had not washed (*chaptisthe*, been baptized) before dinner."—

Here again pouring water on a part of the body is spoken of as a baptism of the whole.

St. Mark vii. 4: "Many other things there be, which they have received to hold, as the washing (*baptismous*, baptisms) of cups, and pots, brazen vessels, and of tables." These "tables" were large wooden frames on which they reclined at their meals, and any one acquainted with the matter will know that they were not plunged under water. In fact, these very "baptisms" are minutely described in Numbers xix. 18, where they are first commanded, and where we learn that they were performed by sprinkling water upon the vessels with a bunch of hyssop.

In all these passages the word translated "wash" is in every case *baptizo*, the exact word used by our Lord when He said, "Go ye, therefore, and teach all nations, baptizing (*baptizontes*) them." (St. Matt. xxviii. 19.)

3d. Because the word *baptizo* is explained by the Holy Ghost himself to mean "pour out." St. John the Baptist foretold of Christ, "He shall baptize you with the Holy Ghost, (St. Matt. iii. 11,) and when, on the day of Pentecost, this prophecy is first fulfilled to the Jews, St. Peter declares concerning the event that "this is that which was spoken by the prophet Joel, I will pour out my spirit upon all flesh," (Acts ii. 16); so, when the Gentiles first receive the baptism "with the Holy Ghost," it is again described as a pouring out—"on the Gentiles also was poured out the gift of the Holy Ghost." (Acts x. 45.)

4th. Because the sacraments are means or instruments, and not mere figures. They depend therefore for their efficacy, not on exactness

of likeness or on quantity, but on God's power and promise in the use of the means appointed. A basin serves as well as a river: one crumb of bread, one drop of wine, is as efficacious as a hundred loaves or a whole vintage. "He that is washed needeth not save to wash his feet, but is clean every whit, (St. John xiii. 10)—this is a saying of our Lord that is applicable to all sacramental acts. Were this not the case, the Holy Communion ought to be made a meal for supplying the body, for in proportion as it did so it would be an exact figure of satisfying the soul.

5th. Because it is only within the last three centuries that a religious society has sprung up which has insisted upon immersion as the only valid method of baptism, while the historic Church of Christ in every age has practised and allowed both those methods prescribed in the Book of Common Prayer, namely immersion and pouring.—*Churchman.*

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## THE GOSPEL INVITATION.

IN the desert of Arabia, when a caravan is threading its way across the sand, and they run short of water, and are likely to perish miserably beneath the burning sun, they will sometimes select the quickest dromedary, and put a man upon its back, who will go in front seeking after water. The camel's instinct leads him onward: Another man is placed on a camel at a sufficient distance behind him to hear his voice, so as to be within reach as soon as the first has found water. He stoops down and drinks to make quite sure it is not the mirage. When he has freely drunk, he turns directly and says, "Come!" The

man on the camel behind says, "Come!" and the one behind him cries, "Come!" till they make the whole wilderness echo with the sound of "Come!" and they come and rush to the water, and they all drink.

Now we are all a caravan here, travelling over the sands of life, and the blessed Spirit has found the water, and He says, "Come!" Then the Bride, the Church of Christ, has found the water, and her daily cry by her ministers and servants is, "Come!" and "Whosoever will, let him come and take the water of life freely." But the moment he has taken it, let him begin also to cry "Come!" and never cease crying "Come!" till he has made the deaf to hear, and God Almighty's power has made even the dead to start beneath the voice of His invitation. May you all come to Christ and live! Amen.—*Selected.*

#### THE SERVICES AT ST. PAUL'S.

THE *John Bull* of July 20th says: "Last Sunday St. Paul's cathedral was crowded at every service, the novelty of a bishop preaching at each of the services attracting worshippers from all parts, not only of the metropolis, but from the suburbs. At the evening services there was not a seat to be obtained long before the service commenced, and before the sermon began there was scarcely standing room. It was a magnificent sight to see the cathedral thus crowded, and must have cheered the hearts of the good dean and his colleagues of the chapter, who have arranged for these special Episcopal preachers. The hymns selected were most appropriate, and were heartily joined in by the congregation. But perhaps the most

impressive sight was that of the large congregation, with only a few exceptions, kneeling down to receive the benediction of the aged prelate of Western New York, Dr. Cleveland Coxe, the preacher on the occasion. Here are the closing words of the sermon: "Never again, in all probability, shall I be privileged to speak beneath this majestic dome; bear with me then if I say a word in reference to the benefits which the Church of England has conferred upon the world. It had long been said with sneers by her enemies, that she was insular and incapable of extending herself, that she had no elasticity, and was devoid of external mission. That reproach is removed, for she has in our own day planted her missions far over the seas in every land. In the midst of the young republic from which we are come to call her blessed there is a Church, not legally connected with her, and differing from her on some minor points, working among different classes, and asserting its power and using it, attracting the most educated minds, and refining, purifying and harmonizing divergent elements, and, better than all, uniting all true Christians in one Church and one majestic worship. The glory of England is not only in her palaces, in her churches, in her songs of praise rising from such a place is this, though these are beautiful and blessed things to praise God for, but in the fact that her missionary bishops and the American bishops deriving their orders from her Church are preaching in all quarters of the world, in the distant islands and amid the ocean, that our prayers are responded to by the savage, and our hymns ascend from the prairie. God grant that she may still be blessed! God

hear the prayer of one who owes to her more than he can hope for from any other source; God grant the people of England may appreciate their glorious historic Church, and that she and her daughters may prove worthy instruments of Almighty God in evangelizing the nations, and in promoting the unity of the one great brotherhood."

We hear people often talking about the *Sermon* as if that were the principal part of the service. Instruction is a part, and only a small part. *The Worship*, prayer, praise, confession of sins, thanksgiving, hearing God's Word, are the most important of our duties in God's house. But people wander away from their own Church, simply because they do not happen to like an individual Preacher. The grand-service of Worship is still there, no words of man can destroy that, yet they wander from house to house, seeking with itching ears for some loud-tongued, demonstrative or sensational preacher. One cannot but call to mind what the Corinthians said of St. Paul: "His bodily presence is weak, and his speech contemptible." We feel satisfied that St. Paul, if preaching to-day, would not draw such crowds as some of the sensational preachers we have heard in our time.

#### WHAT OUR NEIGHBOURS THINK OF US.

In his address to the late Convention, Bishop Williams, of Connecticut, said, among other things, regarding his visit to the Canadian Provincial Synod last year, in company with others, as a deputation from the American Church:

"We were greatly impressed with

the earnest and practical way in which the Dominion Church is taking up the vast work that God has given her to do. Looking back, as I can now, for the period of a generation, since I first knew the Canadian Church, and comparing what it was then with what it is to-day, the gain is simply wonderful. The labors and sacrifices of many saintly and heroic lives have been given to this great work, the results of which are so fair and so full of future promise. I do not believe there have been anywhere nobler ventures of faith and instances of self-sacrifice than are presented in the annals of our sister Church in the Dominion of Canada."

#### THE CHURCH STEADILY ADVANCING.

In the Church there is also an advance along the whole line, and this advance, attended though it be by many lamentable irregularities, is largely religious. It is a Church that within the present century has more than doubled its clergy, has built or entirely rebuilt more than 4,000 churches, and has planted over sixty missionary Bishopricks. It is a Church, too, which during the same period has been visited by three genuine revivals,—the revivals, as they have been called, of *Evangelical Truth*, of *Apostolic Order*, and of *Worship*. Each of these still survives, for each in turn supplemented, without supplanting the work of the foregoing. On this ground it would be unfair to attribute to any one school of thought within the Church the renewed vitality which we now witness. It is, under God, the work of all, "the increase of the body" "by that

which every joint-supplieth."—*Bp. of Winchester.*

### A NOBLE BENEFACTOR.

DR. TYRRELL, Bishop of Newcastle, Australia, is a bachelor of 70, who went to the antipodes in 1844, and invested his means in property. He owns sixteen estates, which bring him in about \$100,000 a year net. At his death their profits are to be put aside till they reach \$1,250,000, which sum will then go to his diocese, \$150,000 for the endowment of the bishopric, \$55,000 to increase the stipends of canons and archdeacons, \$500,000 for clerical stipends, \$50,000 for superannuated and \$25,000 for sick clergymen, \$125,000 for additional clergy, \$125,000 for training candidates for orders, and \$220,000 for schools.

THE "Reformed" Society does not progress as wonderfully as its admirers would have us "unreformed" people believe.

Dr. Cheney officially states that the Church of the Good Shepherd, Chicago, has had no pastor since July 1877. "The Society" at Washington City, the "Appeal" says, is "small," and the "pulpit" is being supplied by one not yet "reformed." Dr. Cheney also reports another of the boasted "Reformed" Parishes as about extinguished. "The Church at Chillicothe has had no pastor since the resignation of the Rev. Jesse P. Davis. The town is one where little growth can be anticipated, and where perhaps it is of little value to our Church that any sacrifice should be made to maintain our work." "One of the newly organized Churches in South Carolina is seriously embarrassed by a debt of Ten Dollars."

### FORMS.

WE would ask thoughtful people whether the scorn of form and ceremony in worship has deepened the love and reverence of the world for holy things; whether the world has grown toward the supernatural, or away from God by so doing, and whether it is not a marvelous thing that we who can be so deeply moved by color in the tree, in plant, or in flower; that we who are depressed by clouds, awed in darkness, joyous in the morning's sun, softened and spiritualized by gorgeous sunsets, thrilled by spoken words, instructed by written ones, lifted to the seventh heaven by music, should be so suspicious of appealing to the senses in the worship of God, using color, light and shade, music and ceremonial, in the supreme act of our lives. Husks they may be, but beneath the kernel is ripening. Scaffolding they may be, but, until we grow to a perfect temple in the Lord, most necessary. Crutches they may be, but they make us to press on when otherwise we might fall by the way. Mere outward dress they may be, but useful if they protect the living faith from the cold of skepticism, or the debilitating heat of mysticism.—*Rev. T. N. Morrison.*

"Confirmation is the perfection of baptism."—*Bp. Wilson.*

It hath been a solemn, ancient and laudable custom in the Church of God, continued from the Apostles' times, that all Bishops should lay their hands upon children baptized and instructed in the catechism of Christian Religion, praying over them, and blessing them, which is commonly called Confirmation.—*Canon LX. of the Church of England (A. D. 1603.)*

Confirmation is the appointed way of *confessing Christ* before men. It is administered for the express purpose, among others, that children and others, who have been baptized, may openly, in the presence of God, and before the Church, confess Him, acknowledge themselves bound by their Baptismal vow, and may publicly own Christ as their Lord and Saviour, and declare themselves to be His servants.

WE copy the following sensible remarks from the "*Churchman*":

Complaint is sometimes made of the frequent migrations of the clergy. \* \* \* Some changes from time to time are necessary, but there should be some fixed principle on which such changes are based. In some dioceses there is something like a regular line of promotion, and the clergy for the most part continue in that jurisdiction.

In other dioceses, there is a constant change, with no promotion from within. If a desirable "Parish" is vacant, a new and unknown man is called from some distant field; it is assumed that the unknown man is the good man if only he comes from far enough away. From a somewhat wide observation in the matter, we are inclined to think the latter principle is a vicious one, and that more progress is made in those dioceses where the clergy are encouraged to remain permanently, where faithful service in subordinate positions is rewarded, and where men are expected to work their way up, and new and unknown men are not pushed to the front. It may be that a wrong mode of procedure in this regard has somewhat to do with the unsettled condition of which complaint is made.

[For Church Work.]

## DIOCESAN SCHOOLS FOR YOUNG LADIES.

LAST month's issue of your useful publication truly expresses "the fear that Canadian Churchmen are not sufficiently alive to the fact, that every Canadian Diocese should have a Diocesan School for Girls, under the supervision of the Bishop." In this connection, I am able to inform the numerous readers of *Church Work* that a seminary of precisely the above class has just been removed from this town to Halifax. Parents and guardians of girls will be benefited by the reestablishment of this excellent institution in a more accessible and eligible situation at the North-West Arm, one of the most beautiful and healthy among the suburbs of the City of Halifax.

St. Margaret's Hall has been admirably conducted here by the Rev. John Padfield, and is well calculated to aid in supplying "efficient and sound instruction, religious and secular education, at a reasonable cost," combined with judicious domestic supervision, and healthy recreation and exercise.

YARMOUTH.

## THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

THE Young Men's Christian Association—of the Dominion, we presume—lately gathered in annual session in the city of Hamilton Ont., felt it necessary, by a string of resolutions passed unanimously, to declare itself strongly opposed to Plymouth Brethrenism, and to everything calculated to lower the office of the Christian ministry.

We trust that these views are honestly held by the members of the

various branches of this Association. Let them remember that "actions speak louder than words."

### OUR DAILY BREAD.

THAT word of the Lord's Prayer, which we, together with the Latin Church, translate *daily*, is to be met with neither in the New Testament, nor elsewhere in the whole Greek language.

It may mean sufficient as to daily wants,—provision not for the body only, but for the soul also. It very likely means all these together.—*I. M. Neale.*

### ORDINATION OF FOUR INDIANS IN MINNESOTA.

A REMARKABLE sight was witnessed at White Earth, Minn., on July 14th, when four Ojibways (Chippewas) were ordained Deacons by Bishop Whipple, to work on the reservation by the side of Eumegahbowh, the Indian Presbyter, and the three Indian Deacons now at work. Their Indian names were Endesso-grouncosh, Kitchi-nodid, Ka-ka-kun, and Obeni-we-weosh. They are now known as John Coleman, George Smith, Geo. B. Morgan, and Mark Hart. Their examination was very satisfactory. At the offertory, men and women approached the chancel, and offered money, bead-work, or whatever they could.

ACCESSIONS.—The English papers give an account of the ordination of a Congregationalist minister of some standing into the English Church in the town of Legh, Diocese of Manchester. And more recently they record that a Mr. W. Impey, who has labored for forty years in South

Eastern Africa, and for some years has been the superintendent of about sixty flourishing Wesleyan Mission Stations, returned a few weeks since to England, and has sent in his resignation to the Wesleyan Conference, with a view to ordination in the Church of England. The more intelligent Non-conformist ministers, becoming convinced of the utter want of validity in the pretended ordinations among separatists, continue to press into the ranks of the clergy in considerable numbers. The Bishop of Rochester ordained Professor Wells, formerly of the Congregational College, at Chestnut, and Mr. Thomas G. Wilson, another ex-Dissenting Minister, on Trinity Sunday last. It is said also that several students now in the Lincoln College, came from the ranks of the Wesleyans.

THE Bishop of Durham spends in charity more than the £8,000 a year that he receives from his bishopric. It is well to note such facts with reference to what is sometimes said of the princely revenues of some of the English bishops.

AN English gentleman who was for some years expecting to become a foreign missionary, but was providentially prevented, finds himself now able to give a considerable amount of money to the Church Missionary Society, and he offers to it £250 (\$1,250) a year for ten years to pay for a substitute. That is an idea that might commend itself to some who find it impossible to engage themselves in mission work.—*N. Y. Independent.*

IN 1752, John Wesley quotes approvingly the death-bed declaration of *Katherine Whitaker*. "De-

sire them all to go to Church. When I was most diligent in going to Church, *I always found the greatest blessings.*"

THERE are a good many pious people who are as careful of their religion as of their best service of china, only using it on holy day occasions, for fear it should get chipped or flawed in working-day wear.

THE Dean of Chichester has lately made from an Oxford Pulpit a good point against the Darwinians. "Ye men of science," he said, "ye men of science, leave me my ancestors in Paradise, and I do not grudge you yours in the Zoological Gardens."

### "WAWANOSH HOME."

#### CONTRIBUTIONS FOR SEPTEMBER.

St. Luke's, Portland, Sunday School, 3d and 4th quarterly collections,	\$1.88—\$2.75,	\$4.63
"Amherst,		.36
St. Paul's Church Sunday School, Caledonia, Ontario, 5th quarterly collection,		2.30
Contributions for month.		\$7.29
Total receipts to Sept. 1st, 1878,		\$621.11

Address—"Algoma Aid Association,"  
Care of Rev. T. E. Dowling,  
Carleton, St. John,  
New Brunswick.

#### A CHORAL SERVICE FOR CHILDREN, To which are added HYMNS FOR THE CHRISTIAN YEAR, And for special occasions, AND A METRICAL LITANY.

WE have received a copy of this little pamphlet, which is compiled by a clergyman of the Diocese of Illinois. Its object is to combine a bright, attractive children's service with religious instruction, and to familiarize the youthful mind with the idea of WORSHIP. The plan suggested by the compiler is half an hour's instruction by the

Teachers, then the use of this office. The clergyman's part may be said or sung, the children joining chorally in the Creed, Lord's Prayer, Amens, &c., or the whole may be read. Then the catechizing begins on the Lessons imparted. We are glad to see the increased attention to the importance of Worship, as well as Instruction, in the Sunday School, and this little publication will be found a useful help.

Price—One copy, 10 cts.; 25 for \$2.25; 50 for \$4.00. Post free. Address Rev. G. C. STREET, 434 Dearborn Avenue, Chicago.

#### SUBSCRIPTIONS FOR AUGUST.

Miss K. M. Williston, Chatham, N. B., .30; Mr. Francis Upton, Montreal, \$1.80; Rev. Richard Johnson, Liscomb, N. S., .30; James Sandford, Esq., Kenetcook, N. S., .30; Rev. D. W. Pickett, Roundhill, N. B., \$1; Rev. J. B. Davidson, Freleighsburg, Que., \$1.60; Mr. W. B. Dixon, Sackville, N. B., .60; Mrs. W. H. Hallett, Percodiac, N. B., .60; Rev. G. Sils. Halifax, .30; Miss Grove, do., .30; Mr. J. W. Betcher, do., .30; Mr. J. J. Bennett, do., .30; Mrs. Bambrick, do., .30; Mr. T. Venle, do., .30; Rev. H. M. Jarvis, Guysboro, N. S., .60; Rev. D. B. Parnter, Carleton, N. B., \$1; Miss Louka Crawford, Kingston, N. B., .30; Rev. E. S. Woodman, Westfield, N. B., \$1; Rev. G. H. Hunt, Tuskalooza, Ala., \$9.30; Rev. C. Meek, Fogo, Newfoundland, \$3.75; Mr. Inglis Bent, Pugwash, .30; Mr. Tremaine, Truro, .30; Miss Weston, Hatterly, Quebec, .30; Rev. LeB. M. McKiel, Keswold, N. B., .30; Miss Lottie Sharp, Pine Station, N. B., .30; H. B. Allison, Esq., Sackville, N. B., .30; Walter Allison, Esq., Halifax, .30; Rev. Allan Coester, Richbuck, N. B., .30; Mrs. T. J. Parker, Freleighsburg, Quebec, .30; Mr. John Lamoure, do., .30; Mr. Wm. Callagan, do., .30; Mr. J. R. Marvin, do., .30; Rev. J. B. Davidson, do., \$100.

### BUSINESS NOTICE.

#### CHURCH WORK

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

All other communications may be addressed, and P. O. orders made payable to REV. JOHN D. H. BROWNE, or

CHURCH WORK,  
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Canada.

THE Wednesday evening service will (D. V.) be resumed on the 25th inst. We intend giving—during the coming winter—a series of lectures upon the Prayer Book; its history, doctrine, devotion, order, &c. The subject is one which ought to interest the whole congregation, and we hope the congregations on those evenings will be so large that the Side-chapel will be too small to hold them. We intend taking up the “occasional services” first; beginning with baptism.

COLLECTIONS, FOR AUGUST.

Offertory—Sunday 4th, \$8.81; do. 11th, \$7.05; do. 18th, \$7.56; do. 25th, \$7.50=\$30.92.

Mite Society—(July) District No. 1, \$3.60; do. No. 2, \$1.85; do. No. 3 \$4.07; do. No. 4, \$1.05=\$10.57.

CONTRIBUTIONS TO PICNIC (OMITTED LAST MONTH).

Mr. E. F. Russell, \$4.00.

Mrs. Matson, \$1.00.

Quarterly Subscriptions to Trinity Church Funds, received by the Treasurer from April 28th, 1878, to September 4th, 1878:

W. Myers.....	\$2 00	Miss Woodaman.....	25	E. Skinner (2 qrs).....	1 00
Mrs. Whitton.....	50	Mrs. F. Baker.....	25	Miss K. Crosskill.....	1 50
T. Pemberton.....	1 00	Miss Sturmy.....	25	T. Pemberton.....	1 00
Wm. Keut.....	5 00	Miss Himmelman (2 qrs).....	1 00	W. Blackman.....	2 25
Alex. Kelly (2 qrs).....	5 00	J. A. Artz.....	2 50	J. McN. Gabriel (4 qrs).....	5 00
Sarah Warr.....	50	M. W. Morris.....	1 00	J. W. Russell.....	5 00
Miss McPherson.....	2 00	The Misses Fife.....	2 00	C. Tullock.....	1 00
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Miss Campbell.....	1 00	T. H. Skinner.....	25	E. H. Baker.....	75
Mrs. Adams.....	1 00	W. A. Garrison.....	5 00	E. J. Russell.....	10 00
Mrs. Whitton.....	50	Miss Moody.....	2 00	Mr. Gerard.....	3 00
A. Reynolds.....	1 00	E. Boyland.....	1 00	C. Sellon.....	50
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E. Fraser.....	1 00	W. M. Thompson.....	1 50	Mr. Stethem.....	3 00
Mr. Jones.....	1 35	Mr. Brinton.....	2 00	J. A. Huestas.....	1 00
Capt. Turner.....	25	P. Mason (2 qrs).....	2 50	John R. Wilson, (4 qrs).....	5 00
Mrs. Dahl.....	25	C. E. Craigan.....	2 00	Mr. Balcan.....	3 00
	\$28 30		\$28 30		\$61 80
					\$123 30

# 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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