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In Honour

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.”

We are glad to be able to report favourably of the effect produced by the circulars issued by the managing committee. At last account 43 new subscribers had given in their names with their respective amounts, making in the aggregate the respectable sum of \$169 per annum. Only 20 of the old subscribers have yet been heard from; but we presume they will keep up their respective amounts. If they do, and a few others in the congregation whose names we hope soon to see on the list come forward, there will be no difficulty in raising \$600 per year in this way. And the offertory collections, which last year amounted to \$473, could, we think, be brought up to \$500. And it will be necessary to bring the income up to that amount if the church is to be placed upon a permanent basis. At the present, things look encouraging, and we hope next month to be able to give our readers a most cheering report.

Sunday, 9th inst. being Whit-Sunday, there will be an early celebration of the Holy Communion at 8 o'clock, as well as at the close at the 11 o'clock service. We hope to meet a large number at the Lord's Table on that day. Easter Day was so wet and stormy that few could avail themselves of the privilege on that day. In fact so bad was the weather, that if we had found the church completely empty at 8 a. m., we should scarcely have been disappointed. And the Bishop was agreeably surprised when we informed him that 17 came out in the storm at that early hour. But nothing short of 30 will satisfy us at the early communion on Whit-Sunday, and we hope to see 50.

As Whit-Sunday is the 2nd Sunday in the month, and there being five Sundays in this month, in consequence of which there will be evening Communion on the 30th, the Holy Communion will not be administered on the third Sunday of this month.

Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. III.

JUNE, 1878.

No. 4.

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.*

By some inadvertence a mistake occurred in our last issue in the address of our co-editor.

He should be addressed: The Rev. E. S. W. Pentreath, Moncton, N. B.

THE PAN-ANGLICAN SYNOD.

THE Pan-Anglican Synod soon to meet at Lambeth, under the Presidency of the Archbishop of Canterbury, is worthy of more than a mere passing notice. Nothing more strongly illustrative than such a gathering of the vast proportions of our beloved Church, could be given to the world. Bishops will be there from nearly two hundred dioceses, scattered in every quarter of the habitable globe, some of them coming a distance of many thousands of miles. From India, Africa, New Zealand, Australia, China, Japan, California and other parts of the United States and Canada, the successors of those first twelve men who sat in the upper room after our Lord's ascension, to consider together how best the story of the Cross might be preached to the world, shall meet in like manner, gravely and prayerfully to seek

the Holy Spirit's guidance, that they may be able to mature plans for conquering the world for Christ, and for planting the standard of the Cross in every clime, that so they may hasten the time when the Apostle's words shall be verified: "At the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

We often read in the denominational papers strange boasts with respect to the present numbers and future prospects of their respective bodies, but how dwarfed seem the strength and position of them all, compared with the universality and mighty influence of the Church of England, which is destined, we feel assured, to become the Church of the English speaking race throughout the world. We speak with some degree of pride when we think of her position, but, under the circumstances, is it not pardonable?

Our good Queen once pointed out to a foreign prince wherein the power

of England lay—an open Bible. And we ask to whom is due the translation of the Bible and its subsequent preservation, the extension of religious freedom, and the diffusion of Christian knowledge, if not to that Church which has been so intimately associated with the state, which, in fact, has guided—led—the state in every move in the direction of reform and righteousness? Surely there can be but one answer to such a manifest fact of history.

But more than this. Our Queen's memorable words may most truthfully be supplemented by adding that England's glory lies in her having "kept the Faith," which, in the hands of the nation's church, has never been allowed to degenerate into the one-sided party views of a mere sect, but has always been firmly held and maintained in its integrity.

To the Church of England is due not only the blessed freedom enjoyed by the nation and by its dependencies, and which has largely contributed to the success of religious reform, wheresoever the world over it has been developed, but also the maintenance of "the Faith once delivered to the saints." And as this has been our Church's record in the past—added to great missionary zeal which has been growing and spreading itself with increasing and accumulated force these last fifty years—so, we may reasonably hope, shall she continue to lead in the glorious work which God has committed into the hands of His ministers to be accomplished, namely, the conversion of the world to Christ.

As the Church of the most mighty, because the most Christian nation of the earth; but above all as having maintained the Apostolic constitu-

tion and government, and held firmly to Apostolic doctrine and practise we feel that she is peculiarly designed to be the Missionary Church of the world, and so we may expect this Lambeth Synod, representing her so fully, to formulate comprehensive, yet specific plans for promoting the further and final evangelization of the world, in expectation of the speedy coming of the Church's Lord, when the trump of the angel shall proclaim: "the kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever."

OUR FESTIVALS.

PROBABLY there is nothing more characteristic of the changed position of Protestants generally towards the Church, than the enthusiasm with which all denominations are beginning to observe the festival of Easter the Queen of Feasts. It is but a very few years ago that the cry of "No Popery" was raised, when the Church called her children to the House of God, to celebrate some action or scene in the life on earth of Jesus the God-man, the Saviour.

It seems but yesterday, that, on every hand, the Church's christian year met with ridicule and cold contempt; and many a half-hearted churchman and woman, ashamed of facing the world's sneers, neglected to go up to the sanctuary at the call of their holy mother, to commemorate their Lord's Birth, Death and Ascension. But now we find the Methodist, Presbyterian and Baptist preachers speaking of these days with reverence, and exhorting the people to observe them religiously.

The leaders of these bodies, although they care not to acknowledge it, have learned to value the Church's seasons, as special times of refreshing, and have recognized them as calculated to impress even the careless; and also as speaking out boldly in an age of materialism and infidelity of the reality of the Great Truths of Christianity.

EXTRAORDINARY AWAKENING IN INDIA.

OUR news from India will rouse the attention and touch the hearts of all true Christians. In the east of Tinnevely, in seven months, more than 16,000 natives, hitherto unconvinced by the preaching of the Gospel, have sent in their names to Bishop Caldwell, and placed themselves under instruction for Christian baptism. The movement is still going on there, and spreading out in neighbouring districts. "Village after village is laying aside its heathenism, and seeking admission into the Fold of Christ." The following list shows the number of new villages in each district in which congregations have now been established and the number of accessions up to the 31st January:—Rhadhapuram, 1 villages, 1107 accessions; Edeyngoody, 4 villages, 709 accessions; Mudaloot, 1 village, 445 accessions; Christianagram, 6 villages, 463 accessions; Nazareth, 12 villages, 154 accessions; Sawyerpuram, 9 villages, 1039 accessions; Puthukottai, 9 villages, 913 accessions; Tuticorin, with portion of Seytalei, 15 villages, 426 accessions; Pudiamputtour, with portion of Seytalei, 15 villages, 426 accessions; Nagalapuram, with portion of Seytalei, 37 villages, 3150

accessions; Ramnad with portion of Seytalei, 2679 accessions; total 16,050 accessions.

The event is unparalleled. Its secondary causes might be found in Bishop Caldwell's four evangelistic tours last year, and in the natural gratitude of the Hindoo for that unprecedented act of christian beneficence by which suffering millions were relieved in the recent famine. Enough that we thankfully recognise one First Cause—the working of the Spirit of God—in this new movement. Let us rise to the duty of putting forth our efforts reverently as workers together with God.—*Guardian*.

DO THIS IN REMEMBRANCE OF ME.

THERE are a great number of persons who, if their faith in Christ were called in question, would be filled with indignation; who, if they were accused of not loving Christ, would exclaim at the injustice of such an accusation, and who, notwithstanding, tried by His own test, have neither faith nor love for Him. "If ye love Me," He says, "keep My commandments." "If a man love Me he will keep My sayings." Now we know positively that every human being must fall infinitely short of Christ's requirements, which may be summed up in the words: "Be ye perfect, even as your Father in heaven is perfect," but we know too, that Christ, seeing the weakness of our mortal nature, takes note of our poor feeble efforts at obedience and accepts them if they be sincere. But *effort* there must be; *obedience*, however imperfect, there must be, or we are none of His. If

we do not *endeavour* to keep His sayings, we have neither part nor lot in Him. Now, there is one command of His, so plain that we cannot, unless we are wilfully regardless, overlook it. It, more than any other, one might think, must touch our hearts, for it was given on the eve of His agony, borne for us. Just when the sorrows of His life were approaching their climax, when, surrounded by the little band, one of whom should betray Him, all of whom, in the hour of his sorest need were to forsake Him, He spoke those words of love and power. It was then that He instituted a Memorial of Himself, it was then that He gave a lost world the means of full and free salvation, then, just ere the dread Sacrifice was consummated, that He gave us that means of grace whereby each sinful man or woman may become partaker of the benefits of that Sacrifice, whereby we may receive into our sin-stained souls the Lamb of God, whereby we, the impure, may enter into closest communion with God Himself. "This do," He said, "in remembrance of Me;" In remembrance of the cruel death, My Body torn and My Blood shed for you, in remembrance of the awful and mysterious sufferings borne for you. On the one hand the strict command, on the other the awful penalty of disobedience. "Except ye shall eat the flesh of the Son of Man and drink His blood, ye have no life in you." Is it *possible* that there are people who profess to believe in Christ and to love Him, we might ask, who are letting their lives pass away without paying any heed to the dying command of their Lord? Surely such love and such belief must be a mere profession. They may excuse their disobedience

by saying that they feel unworthy to come to such a "Heavenly Feast," but this can be no valid excuse. They need but faith and repentance. *Worthy* we can never be, but He not only gives us Himself, but clothes us in His own robe of righteousness.

PARISH UNITY.

In dealing with bodies of men and women we are often painfully impressed with the infirmities of human nature. In human societies how often do we see their fundamental principles of brotherhood and charity marred by the feuds and jealousies of crochety individuals. The same spirit is met with in the Divine Society—the Church of God. The warnings, pleadings, commands of Holy Writ are disregarded, and ill-feelings and jealousies are allowed to have unchecked sway. This paper may fall into the hands of some one who has a *parish grievance*, real or imaginary. We ask such an one to consider the basis of the Society which Christ came on earth to inaugurate. It was founded on the most absolute assertion of equality that the world has ever known. The Church is the only pure democracy that ever has been or will be established. As such, all are brethren. The world may make distinctions, society has its own code, but in the Church of God prince and peasant are alike. Every baptized person is equal in point of privilege before God. He is a prince of the blood-royal, an heir of the kingdom, so long as he obeys its laws. When one goes to worship or to work for God the distinctions of the work are left behind. All have a *right* to a seat in the House, a *right* to a part in the work

help, and a right to a share in work for their Master. This equality does not interfere with social rule, but is independent of them. "Love the brotherhood." How little are the claims and ties of this brotherhood recognised. As brethren, equal in point of privilege, we are bound to bear and forbear. The members of a parish are a community of "children of the kingdom," some more obedient than others, but all, if baptized, children. They have the one God and Saviour in whom to believe, the one faith to hold, the one form of worship to follow. In the same temple they bow their knees in prayer, and from their lips ascend the same hallowed words, around the same table they gather to receive the spiritual food which is the nourishment of their souls, they share their griefs and sorrows, in short they are bound together by the strongest of ties. And yet look at the wretched feelings, jealousies, heartburnings, and strife that we often see among members of the same "household of faith." How little do we realize the brotherhood of Christians. We want united families and united parishes if we are to do Christian work. Brethren, "be pitiful, be courteous." How small are the things that often divide members of the parish, destroying friendship, hindering parochial work, and causing grief to the pastor, and injury to the souls under his charge. Remembering our own shortcomings, we should throw the mantle of charity over our neighbours' faults, and in the spirit of unity and brotherly love, by our lives and conversation, aided by the use of our talents contribute to the spread of the Gospel, and the up-building of Christ's Body, the Church.

DAVID, THE PSALMIST. — David's life and history, as written for us in those Psalms of his, I consider to be the truest emblem ever given of a man's moral progress and welfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest human soul towards what is good and best. Struggle often baffled, sore baffled, down as into entire wreck; yet a struggle never ended; ever, with tears, repentance, true unconquerable purpose, begun anew. Poor human nature! Is not a man's walking, in truth, always that: 'a succession of falls'? Man can do no other. In this wild element of a life, he has to struggle onwards; now fallen, deep-abased; and ever, with tears, repentance, with bleeding heart, he has to rise again, struggle against still onwards. That his struggle be a faithful, unconquerable one: that is the question of questions.—*Selected.*

DUTIES OF PARENTS.

I.

WE hear a great deal, in these days, about rights. Every class in the community has some organ or agent employed in asserting its rights or redressing its wrongs, except the little ones, who have to take their chances, and get through as best they can. There is something to be said, we think, about the rights of children.

We are of opinion that if parents were trained up in the way they should go, children would very naturally follow. It is as needful for the parent to know and do his duty to his child, as for the child to learn the Fifth Commandment and practice it. The failure of the child,

in filial duty, is often the result of the father's or mother's failure in parental duty.

So great a stewardship as the care of children, ought to be accepted with serious earnestness, and discharged with intelligent fidelity. It is to be feared that parents sometimes realize too late, after their children are grown up, that the training of those young minds and hearts was the most important work they could have done; and that all their gains should count as loss, if won by the sacrifice of what is dearest and best. Dishonoured and deserted in their old age, they learn at last what they should have seen at first, that an undutiful parent maketh always an undutiful child.

It does not follow, of course, that children will everywhere and always bear witness, in their lives, to the wise treatment and training which they had at home. Other influences may undo the good that has been done; but the impressions of the early life are never entirely effaced, and the youth that comes in contact with evil outside the family, is so much the less evil as his early training has been good.—*Selected.*

(*To be Continued.*)

A LARGE SUNDAY SCHOOL.

If anything ought to encourage Sunday School teachers and those interested in Sunday Schools, it is the Report, which we give below, of the marvellous growth from such very small beginnings, of Mr. Tyng's Sunday Schools, which, commencing thirteen years ago with ten scholars, now number 1775, besides three or four other schools which were carried on in connection with this work, but

are now conducted separately. We particularly draw the attention of the same class to the plan of "Lenten Contributions," which are made "Easter Offerings" by the scholars. The self-denials of Lent are here turned to good account; as well as the lessons of the respective Seasons being made more real and permanent.

"The fourteenth anniversary of the five Sunday Schools of the Church of the Holy Trinity, New York, (the Rev. S. H. Tyng, Jr., D. D., rector) was held on the afternoon of Sunday, April 28th, in the church. The children gathered from the different districts embraced in the large area of the church's work in their usual full numbers, and with the enthusiasm which numbers and emulation inspire, taking up all the space in the body of the large church, a veritable "army with banners."

There was, first, the parish school which holds its sessions every Sunday morning in the Sunday-school building, and which numbers 400; then the Sunday afternoon school meeting in the same building, and numbering 350; the Sunday-school of the church of the Mediator, 60 scholars; the morning Sunday-school at Grand Union Hall, in Seventh avenue, 175 scholars; and the Sunday afternoon school in the same hall numbering 250; making a total of 1,775 children present. Turning back to the record of the first Sunday school work of the Church of the Holy Trinity in 1864, we find a report of the gathering of a little band of ten children at Rutgers Institute the first planting of a great vine whose branches have indeed "run over the wall." In addition to the schools above named three or four other

schools have been carried on in connection with this work, which are now conducted separately.

The most interesting feature of the afternoon was the presentation of the offerings. Each class sent up its contribution with a floral gift or emblem, and with a text, which was read aloud by the rector in connection with the name of the class. Some of the floral offerings were exceedingly beautiful. The contributions in money varied from one or two dollars to \$58.65, the class presenting the sum last named contributing also a piece of calico as their emblem, to be used for clothing by one of the industrial societies. The aggregate of offerings was \$763.04. Some of the floral gifts were designed for charitable objects."

WESLEY'S OPINIONS ON LEAVING THE CHURCH.

THE following extracts from The Works of the Rev. John Wesley, F.A., some time Fellow of Lincoln College, Oxford, (Third Edition, with the last Corrections of the Author. 4 vols. London, 1829), will show what were the opinions of the founder of the Wesleyan connexion on this subject:--

1. 'In the year 1743 I published the rules of the Society; one of which was that all the members thereof should constantly attend the church and sacrament.'—Vol. xiii. p. 236.
2. June 17, 1746. 'I dare not renounce communion with the Church of England. As a minister, I teach her doctrine; I use her offices; I conform to her rubrics; I suffer reproach for my attachment to her.'—Vol. viii. p. 444.
3. March, 1747. One of the questions that John Wesley regularly asked, when 'examining the classes' in his

Society, in order 'to distinguish the precious from the vile,' was, 'Does he go to church?'—Vol. ii. p. 48.

4. Sept. 1, 1751. 'I read [the Church] prayers myself, and found an uncommon blessing therein.'—Vol. ii. p. 242.

5. May, 1755. 'I spake to the members of the Society severally, and found far fewer than I expected prejudiced against the Church; I think not above forty in all. And I trust the plague is now stayed.'—Vol. ii. p. 328.

6. June 28, 1755. Writing to his brother Charles, he said, 'Go to Ireland if you think so, and save Ireland. Wherever I have been in England, the Societies are more firmly and rationally attached to the Church than ever they were before. I have no fear about this matter. . . . We have not one preacher who either proposed, or desires, or designs (that I know) to separate from the Church at all.'—Vol. xii. p. 112.

7. July 25, 1756 'After dinner one of our brethren asked if I was ready to go to a meeting. I told him "I never go to a meeting." He seemed as much astonished as the old Scot at Newcastle, who left us because we were "mere Church of England men."—Vol. ii. p. 381.

8. Aug. 26, 1756. 'My brother and I closed the conference by a solemn declaration of our purpose never to separate from the Church, and all our brethren cheerfully concurred therein.'—Vol. xiii. p. 305

9. June 9, 1761. [At Swaledale.] 'I found an earnest, loving, simple people, whom I likewise exhorted not to leave the Church, though they had not the best of ministers.'—Vol. iii. p. 61.

10. June 17, 1767. [At Athlone.] 'To this day they have not recovered the loss which they sustained when they left off going to church. It is true they have long been convinced of their mistake, yet the fruit of it still remains; so that there are very few who retain that vigour of spirit which they before enjoyed.'—Vol. iii. p. 283.

11. July 19, 1768. 'We are, in truth, so far from being enemies to the Church, that we are rather bigots to it.

I dare not, like Mr. Venn, leave the parish church where I am to go to an Independent meeting. I dare not advise others to go thither rather than to church. I advise all over whom I have any influence to keep steadily to church.'—Vol. iii. p. 337.

12. July 13, 1769. 'Afterwards I met the little Society. I used to wonder they did not increase. Now I should wonder if they did, so exquisitely bitter are the chief of them against the Church. I solemnly warned them against this evil, and some of them had ears to hear.'—Vol. iii. p. 372.

13. May 26, 1773. 'They told me another congregation was waiting, so I began preaching, without delay, and warned them of the madness which was spreading among them, namely, leaving the Church. Most of them will, I believe, take my advice; I hope that all are of our Society.'—Vol. iii. p. 496.

14. About 1774. 'Nineteen years ago we considered the question in our public Conference at Leeds,—whether the Methodists ought to separate from the Church; and, after a long and candid inquiry, it was determined *nemine contradicente* [that is "without one dissenting voice"], that it was not expedient for them to separate. The reasons were set down at large, and they stand equally good at this day.—Vol. vii. pp. 175-6.

15. July 7, 1778. 'Our little Conference began, at which about twenty preachers were present. On Wednesday we heard one of our friends at large upon the duty of leaving the Church; but, after a full discussion of the point, we all remained firm in our judgment—that it is our duty not to leave the Church, wherein God has blessed us, and does bless us still.'—Vol. iv. p. 131.

(To be continued.)

LENTEN CONFIRMATIONS.—The Bishop of Long Island, during the last Lenten season, confirmed unusually large numbers, aggregating, in the brief period between the First Sunday in Lent and Easter-even, over seven hundred persons.

LACK OF DEVOTION.

WE have so many aids to devotion when in the House of God, that there can be no greater sign of the poverty and shallowness of our religious life than the lack of sustained earnestness and realization of God's presence, of which we have so many proofs in the behaviour of those around us, and of which, to our deep humiliation, we must ourselves be conscious in attending His services. Our liturgy from end to end is calculated to make us feel deeply serious, nay, to fill us with compunction and contrition for sin, with deepest, humblest gratitude to God, with love to Him and hope in His mercy. Words are put upon our lips which are the utterances of faithful men, humble and holy, and which our mother Church has preserved for us as being adapted to every spiritual need of her children, words of confession for us all, words of prayer and praise, so beautiful that even the angels might join us in them. The very structures in which we worship are, for the most part, designed to lift our thoughts above the world, temples expressly set apart for the worship of Him who has promised where two or three are gathered together, "there am I in the midst of them," and however unworthy of that presence, yet the meanest, humblest building is sanctified by it into a Holy Temple. Yet, with all this to help us, what is our worship in the sight of God? What in His sight who himself taught us how to pray, and who, it may be, while we glibly and unthinkingly utter those words which first came from His sacred lips, looks upon the heart and sees very different language there?

Well for us that He who sees the thoughts and intents of man is not an inexorable Judge, but a Saviour of infinite compassion, who again and again intercedes for us, unworthy and thankless children. But let us not presume upon His long suffering; when we enter His courts let it be with reverence, with praise and thanksgiving, not only on our lips but in our hearts.

Dear Church Work:—I send you the following summaries of our "Church Catechism," and of "The Thirty-nine Articles," for your useful publication, if you think good to admit them.

Truly yours,
O. L. H.

THE CHURCH CATECHISM.

Part.

- I.—The Christian Covenant.
- II.—The Christian Faith.
- III.—The Christian Duty.
- IV.—The Christian Prayer.
- V.—The Christian Sacraments.

THE THIRTY-NINE ARTICLES.

- V.—The Doctrine of the Trinity.
- VI.—VIII.—The Rule of Faith, viz., the Scriptures, and the Three Creeds.
- IX.—XVIII.—Relate to Christians as Individuals
- XIX.—XXXIX.—Relate to Christians as Members of Religious and Civil Society.

A GREAT CHANGE AND ITS LESSONS.—That this is an age and generation given to materialism is evident enough. Its objects and ends are of the earth, earthy. To "get on" in the world is the chief end of man. The boast is of progress in material

things. Science, philosophy, life in general, are made to work to this same end.

And now, in spite of all this, hard times have come upon the world. There is distress amongst the nations. Property valuations are gone. Poverty is everywhere. An unseen current seems to have undermined this great fabric that men have reared. What has become and is becoming of the material prosperity? Whither is the "dirt philosophy," as Carlyle calls it, leading us?

Perhaps our preachers may find in this a theme. Is not the hand of God in it, showing men how weak they are when they are strong, and thus leading them back to truer and more spiritual things?—*Churchman.*

REGENERATION, RENEWAL, AND CONVERSION: THE THREE DISTINGUISHED.

BY THE AUTHOR OF 'THE HARVEST OF A QUIET EYE.'

1. REGENERATION is the *New Birth* into the family of God, and takes place in *Baptism*, when, from being by nature children of wrath, through our descent from the first Adam, we are made *Children of God*, through union with Christ, the second Adam, the SON OF GOD.*

But infants need *growth*; and a long time, and many processes, intervene before they become *men*. Thus God's infants need,

2. RENEWING day by day.

Sometimes this goes on, from the first, almost continuously.

But, often, from some hidden obstacle, growth is checked, perhaps for long,

* If we be very members of the son of God, thus becoming part of Him, we thus become of necessity children of God; and 'if children, then heirs.' So, in the order of the Catechism, 'members of Christ,' and thus, 'children of God,' and hence, 'inheritors of the kingdom of heaven.'

seems not even to begin. And then, later in life, perhaps some one of God's instruments may be employed to remove this obstacle, and growth begins, occasionally with great vigour. This work may be called—†

3. CONVERSION.

Conversion signifies the turning round of the whole being to God, an entire change from sin to holiness.

These three words are commonly confused, and employed inter-changeably. A little thought would show that it is a mistake to say, except of heathen or Jews (Agrippa was a *Jew*, when he said the often-perverted words, 'Almost thou persuadest me to be a *Christian*'), that all need CONVERSION, or that any *Christian* † needs to be regenerated.—See Waterland's Tract on Regeneration.

† Every baptised person is a *Christian*. Not every baptised person is a *good Christian* (which latter is what many pious but loose writers mean by their word, 'a child of God'—used very confusingly in many widely-circulated religious tracts. For how strange to be taught to pray for a blessing which the Catechism alleges to have been already given!) All Christians have been *called*; not all the *called* will be *chosen*. And this through the own fault of the rejected.

AN IMPORTANT PROTEST.

THE Scottish Bishops have issued the following protest against the establishment of a Papal hierarchy in Scotland:—

"In the name of God. Amen. Whereas we, the undersigned Bishops, occupy, by Divine permission, the ancient sees of the Church of Scotland, claiming none other authority and jurisdiction than such as were claimed and exercised by the Bishops of the Primitive Church, before any of the kingdoms of this world became the kingdoms of our God and of His Christ; and teaching the faith once delivered to the saints (and none other), as it is contained in Holy Scripture, and defined by the Œcumenical Synods of the undivided Church of Christ; and whereas the Bishop of Rome, who neither hath nor ought to have, any

authority or jurisdiction, ecclesiastical or spiritual, in this realm, hath, on the plea of a pretended universal supremacy over the Church of Christ, intruded prelates of his own appointment into sees occupied by us: and whereas it is the law of primitive Episcopacy, as instituted by the Apostles of our Lord Jesus Christ, that all Bishops in the Church of Christ are of the same order and hold the same Apostolic office, and that for any one of them to claim universal supremacy is to usurp the office of the Lord Himself; and whereas, also, it is according to canonical rule, and the order of the Catholic Church, that there should be but one Bishop in the same see, so that the intrusion of a second Bishop into a see already occupied is a violation of the law of unity and a rending of the body of Christ; we, therefore, the Bishops aforesaid, on behalf of ourselves and our successors, and on behalf of the clergy and faithful of that branch of the one Catholic and Apostolic Church in which we bear office, do now, in the name of our Lord and Saviour Jesus Christ, the One Head of the Universal Church, publicly and solemnly protest against this assumption of power by the said Bishop of Rome, as contrary to the order and fundamental laws of the Catholic Church, and destitute therefore of any authority or validity in the Church of Christ. Given under our hands this 13th day of April, in the year of our Lord 1878.—Robert Eden, D.D., Bishop of Moray, Ross, and Caithness, Primes; Charles Wordsworth, D.C.L., Bishop of St. Andrew's, Dunkeld, and Dunblane; H. Cotterill, D.D., Bishop of Edinburgh; Thomas George Suther, D.C.L., Bishop of Aberdeen and Orkney; William Scot Wilson, LL.D., Bishop of Glasgow and Galloway; Hugh W. Jermyn, D. D., Bishop of Brechin; George R. Mackarness, D. D., Bishop of Argyll and the Isles."

THE Bishop of Connecticut confirmed on April 22nd, Mr. R. R. M. McNulty formerly in charge of the First Presbyterian Church, Columbus, Ohio, and graduate of Princeton.

MINISTERIAL AUTHORITY.

WHEN the late Dr. Wolff went to the East, he met with a Bishop of one of the Oriental Churches, who asked him from what place he had come, what was his object, and who had sent him. Having told his object, and that he had come from England, he said he had been sent by the London Missionary Society. He was then asked who had sent the London Missionary Society, and in his reply he was forced to admit that the said Society had not been sent at all, that they were self constituted, or appointed by people who had no more authority than they had; and that consequently neither the Society nor himself had any church authority whatever. The Bishop expressed his surprise that Dr Wolff should come so far to preach the gospel, and yet ignore one of its fundamental principles, that on which the authority of Bishops, Priests, and Deacons must entirely rest. The subject was new to the worthy doctor, but he thought it out, and ultimately became ordained by a bishop of the English Church, believing that he could find there what he could not find among any of the sects—validity of ordination. For it is a fact, let any one cavil at it that chooses to do so, that the leading spirits of the English Reformation retained every element of catholicity in the English Church, as well on account of the intrinsic importance of every one of those elements, as because it was more politic to do so. Those who believe in the Holy Catholic Church as one of the principal articles of their creed would, if they could not find catholicity in the Church of England, go somewhere else in search of it. And many of

the continental Reformers—Luther, Melancthon and Calvin among the number—would gladly have incorporated with their systems an Apostolical succession of Bishops could they have done so.—*Dominion Churchman.*

THE FRENCH MISSION AT SABREVOIS, DIOCESE OF MONTREAL.—The Annual Examination of the Church of England French Mission Schools at Sabrevois, took place on Wednesday and Thursday, the 10th and 11th inst. The Rev. Dr. Schulte was present, by request of the Bishop, as Examiner. Notwithstanding the very unfavorable state of the weather and the bad condition of the roads, the Bishop of Montreal arrived at 12 o'clock on Thursday, in order to administer the rite of confirmation. There was a good congregation. The service was commenced with the Litany in French, after which an English hymn was sung. Then the Principal presented to the Bishop ten candidates for the rite of confirmation. The Bishop addressed them very feelingly on the solemnity of this service. After the administration of the rite, and the singing of a French hymn, the Rev. Dr. Schulte preached a sermon in French, which was listened to with great attention, as it came from one who had formerly been a priest of the Church of Rome. "Well may we exclaim, 'What hath God wrought?'" A few years ago not a single Protestant was to be found in the district of Sabrevois; it was covered with Romanism as with a thick cloud. Now we have here a devout and enlightened congregation and a flourishing college, which not only benefits the immediate neighbourhood, but has educated seven missionaries, who

preach the unsearchable riches of Christ to their benighted countrymen. Well does such work deserve the liberal support of the lovers of Christ's cause.—*Evangelical Churchman.*

TWO SIDES TO THE QUESTION.

WE often hear it said that some sermons are very dull. No doubt this is very true. But the dullness may sometimes be due, quite as much to the hearer as the preacher. Some of the popular criticisms on the clergy are very harsh and unjust. They are expected to preach, very probably, two or three times a week, sermons capable of arousing the attention of the dullest and most indifferent hearers. It is forgotten that the Clergy vary very much in their gifts and powers, and that some of the very best are those who have least ability in public preaching. It is forgotten that their state of health varies—that their spirits vary—that they may be overworked—that they may be depressed. The diligent Pastor sees in the week many cases of suffering and sin, of which the miscellaneous congregation, that meets on Sunday, knows nothing. And the members of such miscellaneous congregations ought to examine themselves before they pass hasty judgments on their ministers. If there is unresisted indolence during the sermon, it cannot be expected to produce any benefit. I say 'unresisted' advisedly and carefully. Slumber may creep over even a willing learner, especially after a fatiguing week and when health is not strong. But when a man, at the beginning of of the sermon, deliberately settles himself into his easy

posture, with a view merely to pass the time with as much comfort to himself as possible—then—I will not use a stronger word; but that is *not reverence.*—*Dean Howson.*

A WORKING CHURCH.—To suppose that the Church of God on earth can be any other than a working church is to deny the mystical union which is betwixt it and Jesus Christ its Founder and Head, whose Body it is. For, as Christ has risen from the dead, and is alive for evermore, so must His visible Church be constantly showing signs of life,—the life which is in Him—and thus make plain its identity as "the Church of the *living* God, the pillar and ground of the truth." We cannot, therefore, as *real* Christians, be inactive, fruitless, for such a condition proves that we are not living members of a living body, but are dead branches which shall be gathered up and burned at the last day. "I am the Vine," says Christ, ye are the branches." "Every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit He purgeth it that it may bring forth more fruit."

Let each individual member of the Church, as he desires to bring forth fruit unto everlasting life, remember that Jesus also said in this connection, "WITHOUT ME YE CAN DO NOTHING," and let us seek for the help which cometh from above.

THE "demon of unrest" seems to possess the "Reformed" ministers. Among the latest changes, we find that the Rev. Dr. Hunter, of St. Paul's "Reformed" Church, Chicago has gone back to the Methodists, and the Rev. J. A. Walkley has joined the Unitarians.

NEWFOUNDLAND.

WE are glad that the long delay in filling up the Bishopric of Newfoundland has been terminated by the consecration of Mr. Llewellyn Jones (Rector of Little Hereford, Tenbury). Attention is being directed to the capabilities of this island, hitherto overlooked, and an influx of colonists is expected, for both mining and agriculture. Sir Richard Bonycastle says, 'The climate is less severe on the western side, and the land more rich, in consequence of limestone prevailing there; and it is quite as capable of cultivation as Nova Scotia, Cape Breton or Prince Edward Island.' He adds that the winters are by many degrees milder than in the neighbouring provinces or the Northern States, and the climate is not so changeable. A great deal of misapprehension exists as to the fogginess of Newfoundland: the fog is extensive around the Banks, and on the eastern and southern shores, but inland and on the western coast there is as little as in most other countries. The climate is the healthiest in the world; no fever of any kind is ever seen, and consumption is almost unknown. The Diocese of Newfoundland comprises also the Bermudas, with part of Labrador. Newfoundland, with Labrador, has a population of about 160,000, and the Bermudas 12,000. There are in Newfoundland and Labrador 52 missions; 37 being aided by grants from the S. P. G. Eleven are unprovided with parsonage houses; seven missions, formerly aided, are now self-supporting.—*Church Bells.*

SINCE his consecration to the Episcopate Bishop Stevens has confirmed over 25,500 persons.

NOTES INSIDE THE CHURCH.—

The triangle and double triangle express the Trinity. The circle having neither beginning nor end symbolizes infinity. Three circles interlinked, and a large circle surrounding them signify the Eternity of God, and the Eternity of Each Person in the Godhead. Quamis,—a term used to designate the small diamond-shaped pieces of glass in a window, Mullion,—the stone or woodwork divisions between the lights in windows.

A VERY VICIOUS HABIT.—Churchmen are sometimes disturbed by sensational reports about the Church of England, generally originating in the columns of the *New York Herald*. It may re-assure them to know that many of the *Herald's* foreign telegrams are manufactured in the *New York office*. The absurd report about the secession of those millions of English Churchmen is of course absolutely and wickedly false. It is of a piece with the 225,000 reported two years ago to have seceded. The Press gives currency to these statements, but conveniently forgets to state afterwards that they are mere fabrications. The appetite for sensations is so strong in the general public that they will welcome everything new, provided it be highly seasoned. The Ninth Commandment is apparently too antediluvian for this wonderful age.

AMONG the persons confirmed on Good Friday was Mr. C. F. Merrill, a late Methodist preacher at Cornish, N. H. Mr. Merrill has already taken steps to become a candidate for Holy Orders in the Church. He is a graduate of the Wesleyan University, and a man of great ability.

M. LARGIER, a native of Geneva, who had received Presbyterian Orders there has been ordained a Deacon of the Church of England at Mauritius.

WORK AMONG THE FRENCH.—The Bishop of Pennsylvania spoke as follows of the French church of St. Sauveur, Philadelphia, in his last annual address before the Convention :

In the French church (21st street near Chestnut), St. Sauveur, I confirmed 15 persons. This church for the French-speaking people, which was started as an experiment a few years ago, has proved to be quite a success. The chapel now occupied is too small for the increasing congregation, and measures ought to be taken to enlarge it. At Easter in 1877 the number of French people registered in that parish was 178; other foreigners—Swiss, Germans, Belgians, &c.—44, making a total of 222, of which number 118 had been Roman Catholics. At Easter, 1878, the number of French people enrolled on the register was 239; other foreigners, 61; and of these 300 persons nearly two-thirds had come from the Roman communion. These facts show the extent and importance of this work, and also show that it has been well and faithfully done by its excellent rector.

PROOFS OF THE CHURCH'S STRENGTH.—A parliamentary return lately issued contains some interesting statistics of the amounts contributed towards the building and maintenance of Elementary Schools from 1851 to 1866 inclusive as follows:—By the Church of England (building), £3,702,240, and (maintenance) £6,023,767; by the British Wesleyans and other Nonconformist bodies, £889,699 and £1,125,853; by the Roman Catholics, £122,478 and £394,436; and by the Government £1,886,676, and £11,005,452. From these figures may be seen the relative position of the Church of England to all kinds of dissent, as regards her strength.

AMONG the candidates confirmed by the Bishop of Texas, at Houston, on the sixth Sunday in Lent was the Rev. Dr. Horace Clark, who has been a prominent Baptist minister for twenty-five years. It is understood that he will apply for Holy Orders soon.

IN the course of his recent journey from Lake Nyassa, *via* Ugogo, to Zanzibar, Mr. H. C. Cotterill, (who, as our readers are probably aware, is a son of the Bishop of Edinburgh, and a nephew of an occasional contributor of ours, the Rev. D. B. Parnter of Carleton, N. B.) was able to verify the conjecture which has been put forward by Sir Joseph Hooker, that a temperate climate would be found to exist on the elevated plateaux of Equatorial Africa. In the Kondi country, which has never before been explored by Europeans, Mr. Cotterill and his party found themselves at an elevation of 6,000 feet above the sea-level, and there, to quote his own words, "the cool mountain air was most refreshing; the grassy slopes, rushing streams, the herds of cattle with their tinkling bells, the wild flowers—forget-me-nots, buttercups, heaths, and many old familiar friends—made it like a dream of Switzerland."

THE Bishop of Fredericton has left for the Pan-Anglican Synod. Before his departure he was presented with an Address signed by 58 of the clergy and most of the Synod delegates accompanied by a massive Signet Ring. The address was presented by His Honor Chief Justice Allan to which His Lordship made an eloquent and touching reply.

ALL the older denominations in the U. S. have been congratulating themselves on the increased interest shown in Easter Day and Easter services. Everywhere there is a growing appreciation of the "Christian Year." Churchmen have long felt that the time would come when intelligent people would see, as they see. The beauty and practical use of an orderly system of setting forth the great facts of Christianity.

THE Diocesan Synod of Nova Scotia which closed its labors on the 17th May, presented His Lordship the Bishop with a very warm and affectionate address, speaking of his great labors in the Diocese, and wishing him a safe return from the Pan-Anglican Synod to which he is soon going. His Lordship made a very feeling reply.

THE Theological College, Lichfield, is full this term, forty students being in residence. We hear that nearly all of them are 'men of backbone,' and of more than usual promise. On Tuesday week no less than twenty-one young men appeared at the Bishop's Palace for examination as 'Probationers.' They acquitted themselves exceedingly well, one of them—a blacksmith from Derbyshire—delighting a certain grave doctor of divinity by the facile manner of his Greek construing, and by his vigour and power of mind. Men of talent are, of course, to be found in the working classes, and the Bishop of Lichfield is doing wisely in drawing such into preparation for holy orders.—*Lichfield Diocesan Churchman for April.*

WOMAN'S INFLUENCE.—The Bishop of Manchester, speaking last week at the annual meeting of the friends and supporters of St. Mary's Home, Rusholme, said he almost despaired of seeing any very marked improvement in the vicious character of our great towns till the whole tone of society was purified and elevated; till women themselves would claim of themselves their just rights and prerogatives in their husbands' household; and until they would refuse to admit into the society of their daughters, or into their drawing-rooms, any man, young or old, rich or fashionable, whom they knew to be tainted with a profligate and corrupt life.

DETROIT.—*St. John's Church.*—During the past ten years this parish has sent out twelve candidates for Holy Orders.

What volumes are to be found in this little item. What a sharp reproof to the very many parishes that have never even sent out one candidate for orders, and which care little where they are to come from, or how they are to be supported.

NIORARA.—On the Sunday next before Easter, April 14th, at the church of our Most Merciful Saviour, Santee mission—*Deacon: Amos Ross (a Sioux Indian).*

THERE is great danger, at the present day, of compromising truth for the sake of union. This should be carefully guarded against. There can be no true union attained at the expense of truth. The true Christian's motto should ever be—Maintain truth at all cost; if union can be promoted in this way, so much the better, but maintain the truth.

ACCORDING to the *American Church Quarterly*, in 1877 there were 219 persons ordained by the various American Bishops—118 deacons, 101 priests. Twenty-one of these were converts from the various Protestant sects—in which, if we rightly understand, they must have been ministers—five having been Baptists, seven Methodists, and so on.

THE church would speak to us wherever we look in words of carved stone, and of graven wood.

THE growth of the church in the city of New York in the last twenty years as compared with the denominations has been very remarkable, as the following statistics prove:

The number of church edifices in 1853 was 262 and in 1875, 359. The leading denominations compare in growth of churches as follows:

Denomination.	Churches.	
	1855.	1875.
Baptist.....	28	31
Jewish.....	10	26
Lutheran.....	3	14
Methodist.....	47	50
Presbyterian.....	51	53
PROT. EPISCOPAL.....	43	74
Ref. Dutch.....	22	21

Children's Corner.

"WAWANOSH HOME"

DEAR CHILDREN:

Instead of writing a letter to you myself this month, I send you one from John Esquimau to Rev. T. E. Dowling, and I hope it will give you much pleasure to read it. Mr. Wilson writes that "the boys get money for building stone-fences, 40 cents a rod, also pocket money for other work, so it is their own well earned money that they have contributed." I have been asked to

tell you that the proper pronounciation of "Wawanosh" is *Way-way-nosh*, not *Wah-wah-nosh*. *Wah-wun-oosh* means rotten eggs, but "Wawanosh," sailing gracefully.

SHINGWAUK HOME,
April 16th, 1878.

REV. T. E. DOWLING :

Dear Sir,—We have had collection during Lent to rebuild the Trinity Church at St. John which was burnt down last summer. There were forty-seven of us, and we all voted whether to send it to St. John, or to the Indians at Garden River, or to Africa, or to India, and all the boys wanted it to be sent to St. John. We are very thankful to you people for helping us so much for our Homes. We are taught if any wants to follow the Saviour to deny himself, so I think some of the boys have been trying to do it.

So now I must conclude my writing with my best wish to you.

JOHN ESQUIMAU,
Captain of the Shingwauk Home.

The amount of the contribution forwarded by the boys was \$8.43.

Contributions to the "Wawanosh Home" for June.

St. Paul's Ch. S. S., Caledonia, O., 4th quarter.....	2 00
Agnes L. Carr, Kincalear Rectory, Dio. Fredericton, "saved for a present for dear Coonie, on her 3rd birthday, which she is spend- ing in Heaven.".....	1 00
K. C. B. F., lenten self denial.....	60
R. N. F. " " " ".....	40
Fannie and Mary, lenten self-denial St. Mary's S. S., Richibucto, 3rd of- fering, Easter, Isabel, 30 cts., Willie, 25c., Bertie, 25c., Grace, 10c., Miss W., 25c.....	1 15
"A small thankoffering for very great mercies".....	3 00.
Nelly May Flewelling, Carleton Co.	1 00
W. B. C., Fredericton.....	1 00
"Baby Bertie".....	1 00
Contributions for month.....	\$ 12 45

Total receipts to May 1, 1878.. \$611 71

Contributions to "Wawanosh Home" should be addressed to the Algoma Aid Assocation, care of Rev. T. E. Dowling, Rector of St. George's, Carleton, St. John, N. B.

ALGOMA AID ASSOCIATION FOR THE DIOCESE OF FREDERICTON.

PARCELS of clothing from the following parishes have been received during the past three months by Mrs. Dowling, Carleton,

St. John, and forwarded to Rev. E. F. Wilson, Sault Ste. Marie, Ontario :

- (14) Mrs Medley, Mrs. Tippet and ladies of the Cathedral congregation, Fredericton.
- (15) Mrs. Weldon, Fredericton.
- (16) Mrs. C. D. Portland, St. John.
- (17) Dr. Jarvis, Shediac.
- (18) Bathurst, per Mrs. H. Street.
- (19) Richibucto, per Mrs. A. Coster.
- (20) St. Anne's Society, Campobello.
- (21) All Saints' St. Andrews.
- (22) S. S. Class 2, St. George, Carleton.
- (23) St. George, per Mrs. N. G. D. Parker.
- (24) Mrs. Hurd Peters, St. John.
- (25) Weldford, per Rev. W. B. Armstrong.

The next box will be sent October 8th.

MRS. DOWLING, Carleton, St. John, N. B.
MISS ROBINSON-OWEN, Campobello, N. B.

Honorary Secretaries.

SUBSCRIPTIONS FOR MAY.

WILLIAM KEYES, Esq., Caledonia, Ont., \$45 ;
Leaver Sparling, Esq., Baddeck, C. B., \$1.80 ; Mrs.
Sarah Hoyt, St. John, N. B., .30 ; Mr. William
Searle, Chatham, N. B., .30 ; Mr. William Simson,
Halifax, N. S., .30 ; Mrs. Balfour, Hatley, Que.,
.30 ; Miss Minnie J. Crosby, Boynton, Que., .30 ;
Mrs. John Ford, Sackville, N. B., .30 ; Mrs. Capt.
Towse, Sackville, N. B., .30 ; Mr. George Taylor,
Weymouth, N. S., .30 ; Mr. George Johnston,
Weymouth, N. S., .30 ; H. McAlpine, Esq., Wey-
mouth, N. S., .30 ; Rev. J. E. Flewelling, Centre-
ville, Carleton Co., N. B., \$1.00 ; Mrs. Moses,
Portland, Maine, .30 ; Wm. Creighton, Esq., Lun-
enburg, N. S., .30 ; H. W. Frith, Esq., St. John, N.
B., .60 ; Mr. Skerret, Upper Hammond's Plains,
N. S., .30 ; Mr. George Wolf, Beaver Bank, N. S.,
.30 ; Mr. Seymour Foyle, Big Baddeck, C. B., .30 ;
Mrs. Ada McKee, Port Hastings, C. B., .30 ;
Mrs. Dr. Coates, Hemmingford, Que., .30 ; Miss
Frances Hall, Park Place Gardens, Paddington,
England, .30.

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All other communications may be addressed, and P. O. orders made payable, to the Rev. John D. H. Browne, or

CHURCH WORK,

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

CALENDAR.

June 2nd.—Sunday after Ascension.

Deut. xxx. John xiii. 21. | Deut. xxxiv, or Jos. i. Heb. ix.

June 9th.—Whitsunday.

Psa. 48, 68. Ath. Creed. | Psa. 104, 145.
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.

June 16th.—Trinity Sunday. [17; or Matt. iii.

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

June 23rd.—1st Sunday after Trinity.

Josh. iii. 7—iv. 15. Acts vi. | Josh. v. 13—vi. 21; or xxiv. 2 Peter iii.

June 30th.—2nd Sunday after Trinity.

Judges iv. Acts ix. to v. 23. | Judges v.; or vi. 11. 1 Jno. iii. 16—iv. 7.

The attendance at the adjourned Easter Meeting was not all that could be desired: but it was so much better than at the first, that we have decided not to buy the candles at present: but wait until we see what next Easter will do for us.

We would like to see the parents of our Sunday scholars take a little more interest in the Sunday School: and we would suggest to them the desirableness of their paying a visit to the School occasionally. We think it would be very interesting to them: and it would certainly be encouraging to both the children and the teachers. And having some personal acquaintance with the Superintendent, we feel justified in saying that he would most gladly show them round the School, and give them every information required.

Sunday 30th, being the fifth Sunday in the month, the quarterly childrens' service will be held, and sermon preached in the Church at 3 p. m. And the quarterly Evening Communion administered at the close of the 7 p. m. service.

OFFERTORY COLLECTIONS FOR MAY.

Sunday 5th, \$10.33; do. 12th, \$9.21; do. 19th, \$10.91; do. 26th, \$8.10—\$38.55.

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.

BAXTER BROS.,

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Have in stock, and offer at Lowest Cash Prices,

**Walnut Sofas and Lounges, Parlor Chairs, all kinds
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CHILDREN'S CHAIRS, OF ALL KINDS.

FEATHER BEDS, PILLOWS & BOLSTERS,

MATTRASSES OF ALL KINDS,

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