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CHURCH

OF THE

HOLY

TRINITY.

JACOB STREET,

HALIFAX, N. S.

PUBLISHED MONTHLY.

THY WORD IS A LAMP UNTO MY FEET,



AND A LIGHT UNTO MY PATH.

“Hold fast the form of Sound Words.”

CALENDAR.

March 2nd—First Sunday in Lent.

Gen. xix. 12—30. Mark v. 21. | Gen. xxii. to v. 20; or xxiii. Rom.

March 9th—Second Sunday in Lent.

Gen. xxvii. to v. 41. Mark ix. 2—30 | Gen. xxviii. or xxxii. 1
Cor. i. 26 & ii.

March 16th—Third Sunday in Lent.

Gen. xxxvii. Mark xii. 35—xiii. 14. | Gen. xxxix. or xl. 1
Cor. viii.

March 23rd—Fourth Sunday in Lent.

Gen. xlii. Luke i. to v. 26. | Gen. xliii. or xlv. 1 Cor. xiv.
to v. 20.

March 30th—Fifth Sunday in Lent.

Exod. iii. Luke iv. 16. | Exod. v. or vi. to v. 14. 2 Cor. ii. 14
and iii.

We are sorry to have kept our readers waiting for their Magazine this month; but owing to the pressure of work on hand just now we were unable to get the covers to press earlier.

We are thankful to begin the fourth volume with a small increase of subscribers; but as it is *very small*, we will again ask our readers if they cannot help us to increase the list still further by getting their friends to subscribe.

We also take the opportunity of thanking those who—in answer to our appeal—paid up their subscriptions for last year. We have only eleven names left on the list without “paid” against them, and we trust that before our next number appears these will be “marked off.” If not, we shall have but one resource left us, viz.: stopping the Magazine. We would at the same time thank those who have paid us—in advance—for the current year, and request all our subscribers to do the same, as by so doing they will save us the trouble of having to appeal to them from time to time, as well as enable us to devote our limited space to something more interesting and more profitable.

We are happy to inform our friends in No. 1 District that the collectorship, vacated by Miss DesBrisay, has been undertaken by Mrs. Russell and Miss Matson. We hope they will meet with much encouragement, and that their appeals will be cheerfully responded to.—The above should have appeared last month.

Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. IV. MARCH, 1879. No. 1.

JOHN D. H. BROWNE, } LOCK DRAWER 29, 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.*

IMPORTANT NOTICE.

THE Managing Editor directs attention to a change in his P. O. Box. His address for the future will be: "REV. JOHN D. H. BROWNE, LOCK DRAWER 29, HALIFAX, NOVA SCOTIA," and to save confusion and trouble, he particularly requests correspondents to direct their letters accordingly.

L E N T.

FROM the joyous scenes and pleasant memories of the hallowed Christmas and Epiphany Tides, we have passed to the sad and sombre time of Lent. And yet, let us hope, we have entered upon the present solemn season with deep and expectant feelings of coming blessedness and peace.

There can be, surely, no thoughtful Church men or women, who, having in former years carefully regarded the calls of, and duties enjoined by their Holy Mother, during the Lenten Fast, now refuse to accept as necessary, aye, more, do not long for the approach of this solemn season, when they can pub-

licly and in private separate themselves from the world, and put aside, for a while, vain and carnal thoughts, to meditate upon Christ's love, and upon their soul's imperfections and needs, and to seek for more grace and the Heavenly virtues, that they may lead the higher Christian life, and walk more closely near to God, and in the way of His commandments.

Alas! if we but look back through the year at our lives, we must at once confess, with pain and shame, that we have too often forgotten God, too frequently denied Him, too easily fallen into sin.

The world has been allowed to obscure, and often to shut out altogether the Saviour from our gaze. The desires of earth have been permitted to dispel the sweeter, purer longings after Heaven. The rank weeds of sin have too frequently choked the good seed's growth, and prevented the sunlight of God's presence from pouring His rays in upon our hearts.

Oh! how we have dragged our robes and soiled them, as we have passed through the streets of earth, on our way to the Heavenly Jeru-

salem, since last we wept bitter tears at the foot of the Cross, as on Calvary's height we viewed Him, whose Precious Life was sacrificed for our sakes—for our sins—dying the malefactor's death. We thought then that we could never forget the dying love of Christ—that we could never more be guilty of those sins which most really "crucify the Lord afresh, and put Him to open shame," and we promised ourselves and our God ever to serve and think of Him and His love. Alas! alas! how have we lived?

But still, thank God, we have not lost all desire after a better life. We have still hopes and aspirations which are beyond and above. We can find no solid, lasting peace and joy in the pleasures of sin. We long for something higher, nobler, holier, than carnal delights.

Having once tasted that the Lord is gracious, when wandering far away from Him, we have been led, out of the midst of our degradation and misery, to recall our Father's love and the comforts of our once happy state, and we have longed to arise, and—*shaking off the defilements of earth*—to go unto Him, that we may fall down before His footstool, and in deep anguish of soul, cry, "Father, I have sinned against Heaven and before Thee, and am no more worthy to be called Thy son."

May God direct us all this penitential time to see and feel our need of Christ; and may we be led to bring our burden of sin to Him, that we may have it lifted from off our shoulders; so that all the dark spots which now defile our robes may be washed and cleansed, and made white in the precious Blood of the Lamb.

THERE is something very unreasonable in the charge of narrow exclusiveness so repeatedly brought against Churchmen because they will not join in observing the "Week of Prayer," &c. Holy Week has been kept about eighteen centuries, the Week of Prayer about eight years. If it be desirable that these sacred seasons should be merged into one, let the latter be changed. Surely here is a case where it is more reasonable to ask Mahomet to go to the mountain than to expect the mountain to go to Mahomet.

It is to be hoped that Christian Church people will include in the work of Lent the practice of self-denials, not only for the spiritual good it may do their souls, but also that they may be able to save some money—no matter how small the amount, if only it be their fullest and best offering—for the cause of Missions.

Let some fixed and definite system be adopted, and there can be no doubt as to the result.

RETURN! RETURN!

"Come, and let us return unto the Lord; for He hath torn, and He will heal us; He hath smitten, and He will bind us up."—*Hosea vi. 1.*

In health and prosperity we too often wander from God; we forget our obligation to Him, and fail to realize our dependence upon Him. Then comes the rod; at first, perhaps, a gentle stroke; if that is not heeded, then comes a heavier; at length we are not only smitten but torn. Then we reflect, are convinced of our folly, begin to feel after the Lord; but all is dark, dreary, and dead. We begin to sigh and groan,

doubt and despond; and the more we look at our conduct, or into our hearts, the lower we sink, and the more miserable we become. We try the means, but to us they have no life, power, or savour; and we are driven to self-despair, as we were at first. Then perhaps some friendly voice says to us, "Come, and let us return unto the Lord." He still invites us. He is willing to receive us. He is ready to forgive us. He will bind up our festering wounds. He will heal our wounded hearts. The cleansing wine and the healing oil will be applied, and thus He will cure and bring us health. Carry, then, thy wounded spirit to Jesus. Go to Him torn and mangled as thou art. Confess thy sins frankly and fully, without excuse or extenuations; plead His precious promises, His loving invitations, and the atoning blood; and soon, very soon, will He speak peace to thy soul, and enable thee to rejoice in the freeness and fulness of His forgiving love. Remember, whatever change may have taken place in you, Jesus is the same; He has not changed. His love is as great, His mercy is as tender; His grace is as free; His word is as faithful. He still says, "Come unto me." "Come as you are. Come, and I will heal, restore and bless you!—*Selected.*

CHRIST AND LITTLE CHILDREN.

THE language of our Saviour is, "Suffer the little children to come unto me and forbid them not, for of such is the KINGDOM OF GOD."

If by the phrase "Kingdom of God," we are to understand the *church on earth*, the case is settled, for the Saviour tells us they are of that church.

If by the phrase "Kingdom of God" is meant the *church in heaven* the case is settled; for if worthy of membership in the *church above* they are worthy of membership in the *church below*.

"WHOM THE LORD LOVETH HE CHASTENETH."

WITHIN the last few years, throughout a great part of this Dominion, and in a vast number of homes, there have been mourning, and lamentation, and woe. Mothers weeping for their children, fathers called upon to follow to their graves those in whom had centered their earthly pride and hope, brothers and sisters mourning for their playmates and beloved companions. We have our own dire scourge, which, although not as generally fatal, nor as wide-spread in its ravages as those which have desolated other lands, yet has made sad havoc among our tenderest affections, and ruthlessly snatched away the fairest flowers of our lives.

That most mysterious and dreadful disease, diphtheria, has crept now into this, now into that locality, and lingered long, leaving (how often!) desolated homes to mark its progress.

To the bereaved, among the readers of our little paper, we would fain say some words of loving sympathy, and point those, who, it may be, have not yet found it, to the *one and only* source of consolation—First, then, it should take the sting from every sorrow when we can *realize* that it comes from God. Those who in their rebellious anguish accuse their Maker of cruelty and injustice, using such words as these:—"What have I

done that God should thus take from me the object of my love;" do not make real to themselves that it is a God of Love and Mercy who, in that wisdom which we cannot grasp, sees fit to afflict us. If we could but see in these afflictions that which they are—proofs of His Love—we should receive them in the right spirit of deep and true submission. Yet His own Holy Word has declared: "Whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth." We do not know why this or that particular trial is sent us, but *this* we do know that they are intended to draw us nearer to God. It may be that the object withdrawn from us had too exclusively engrossed our affections, shutting out of sight Him whose Divine Love for us stepped short of no sacrifice. At all events, since the trial came from Him—bitter as it may be—it *must* be for our good.

O, happy that man or woman who, in the dark hour of bereavement, can meekly receive the cup of anguish, and with Him in Gethsemane, cry from the depths of their wounded heart, "Thy Will be done." Then shall they taste, and see how gracious the Lord is, and feel the Presence of Him who has said, "I will never leave thee nor forsake thee."

And do we dwell enough upon the glorious truth that our beloved who have died in Christ are blessed?—God's Mercy has most surely received them into those Heavenly Habitations where the souls of them who sleep in Jesus enjoy "perpetual rest and felicity," there to await the great and final day when the servants of Christ shall enter into the full joy of their Lord.

O, blessed thought! that the little ones He loved on earth are *resting* in His Love, and have exchanged for that Rest and Felicity, the sin, sorrow and suffering by which we are still surrounded.

A CURE FOR FITS.

FOR A FIT OF AMBITION.—Go to the churchyard and read the grave-stones. They will tell you the end of man at his best estate. "For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." "Pride goeth before destruction and a haughty spirit before a fall."

FOR A FIT OF REPINING.—Look about for the halt and the blind, and visit the bed-ridden, the afflicted, and the deranged; and they will make you ashamed of complaining of your light afflictions. "Wherefore does a living man complain?"

FOR A FIT OF ENVY.—Go and see how many who keep their carriages are afflicted with rheumatism, gout and dropsy; how many walk abroad on crutches or stay at home wrapped up in a flannel; and how many are subject to epilepsy and apoplexy. "A sound heart is the life of the flesh. Envy is the rottenness of the bones."

EQUALITY of rank there can never be. Equality of wealth there can never be. Equality of intellect there can never be. Equality of influence there can never be. Such is the ordinance of God's providence. In the will of man, as in the world of nature, there must always be the molehills as well as the mountains, and the thistles as well as the forest trees. But equality of hopes, equality of aims, equality of

essential happiness, equality of pure and true thoughts, there *may* be, and equality of common destiny there *is*.—*Canon Farrar in the Christian Reader.*

SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE.

Founded 1698.

THE SOCIETY IS THE GREAT BIBLE AND PRAYER-BOOK SOCIETY OF THE CHURCH, and spends a very large portion of its income every year in supplying these books, in strong plain bindings, and in a great variety of languages, either gratuitously or below cost price. About £12,000 were so spent last year.

IT IS ALSO A CHURCH OF ENGLAND TRACT AND PURE LITERATURE SOCIETY.—Books of this class do not, as a rule, form any charge upon the charitable funds, except so far as they are given away. Grants of books for Schools, Parish Libraries, for our Soldiers, Sailors, &c., cost more than £4,000. And in addition £6,500 worth of these books were sold at half-price to replenish Parochial Libraries. Those who receive grants are always allowed to select their own books from the Society's Catalogue.

IT IS ALSO A GREAT EDUCATIONAL SOCIETY IN THIS COUNTRY.—Since the year 1870, it has spent £15,000 upon increasing the accommodation in Church Schools in England and Wales. It has also helped largely during the last five years, and is still helping, to increase the number of students in Church Training Colleges; not less than 529 *additional* School-masters and mistresses for National Schools had been trained by means of £7,685 voted by this

Society previously to the present year, during which £16,000 have been voted towards a new College for training 100 School-mistresses. Grants are also made for building Sunday Schools and Mission Rooms, and for encouraging the religious education of Pupil Teachers and Scholars in Elementary Schools.

AS THE GREAT CHURCH AND SCHOOL-BUILDING SOCIETY FOR THE COLONIES, it has for many years assisted in erecting Churches and Schools in poor districts abroad. There are now more than sixty Colonial and Foreign Dioceses, each one of which as a centre of life; and there is not one of the Bishops who does not frequently receive help for Church or School, or Theological College, or some kindred purpose.

AS THE HANDMAID OF THE CHURCH FOR TRAINING A NATIVE MINISTRY, the Society has done and is doing very much in the Colonies and foreign dependencies of England. It has helped to endow almost every one of the sees above referred to. £15,000 were set apart in 1876 for the formation of new sees in India. And, besides giving help for building suitable premises, it makes grants for the endowment of Theological Tutorship, and for the maintenance of Students for Holy Orders abroad. It is now supporting, in whole or in part, upwards of forty such students, amongst whom are Kaffirs, Chinese, Cree and other North American Indians, Natives of the East Indies, Maories of New Zealand, besides the sons of settlers.

The amount of money grants voted in the year ending 31st March, 1878, was £25,453 10s.

For carrying on all this great variety of works at home and

abroad, the Society is almost entirely dependent upon voluntary subscriptions.

Subscriptions, donations, and parochial collections, with legacies, form its chief sources of income.

Last year the receipts under these heads were as follows —

	£	s.	d.
Subscriptions.....	15,549	3	9
Benefactions.....	4,892	6	8
Legacies.....	7,100	0	0

The profits arising from the sale of miscellaneous books are about equal to the value of the books of the same class which are given away.

This Society has flourishing depositories at St. John, Halifax, St. Johns, Newfoundland, and Quebec.

BISHOPRICS OF THE ENGLISH COLONIAL AND MISSIONARY CHURCH.

WE present our readers with a full list of the Colonial Sees, with their dates of foundation. They will serve to show the marvellous growth of the missionary spirit in our Church during the century. In subsequent issues, we will group these Bishoprics together, and give a brief sketch of their history.

1. Nova Scotia.....	1787.
2. Quebec.....	1793.
3. Calcutta.....	1814.
4. Jamaica (now Kingston),	1824.
5. Barbadoes.....	1824.
6. Madras.....	1835.
7. Australia (now Sydney),	1836.
8. Bombay.....	1837.
9. Toronto.....	1839.
10. Newfoundland.....	1839.
11. New Zealand (now Auckland).....	1841.
12. Tasmania.....	1842.
13. Antigua.....	1842.
14. Guiana.....	1842.

15. Gibraltar.....	1842.
16. Fredericton.....	1845.
17. Colombo.....	1845.
18. Jerusalem.....	1846.
19. Capetown.....	1847.
20. Newcastle, N. S. W.....	1847.
21. Melbourne.....	1847.
22. Adelaide.....	1847.
23. Victoria (China).....	1849.
24. Montreal.....	1850.
25. Rupertsland.....	1850.
26. Sierra Leone.....	1850.
27. Grahamstown.....	1853.
28. Mauritius.....	1854.
29. Labuan.....	1855.
30. Christchurch, N. Z.....	1856.
31. Perth.....	1857.
32. Huron.....	1857.
33. Wellington, N. Z.....	1858.
34. Nelson, N. Z.....	1858.
35. Waiapu, N. Z.....	1858.
36. Brisbane, N. S. W.....	1859.
37. St. Helena.....	1859.
38. Columbia.....	1859.
39. Ontario.....	1861.
40. Nassau, W. I.....	1861.
41. Zambesi (now Central Africa).....	1861.
42. Honolulu.....	1861.
43. Melanesia.....	1861.
44. Orange River (now Bloemfontein).....	1863.
45. Goulburn, N. S. W.....	1863.
46. Niger.....	1864.
47. Dunedin, N. Z.....	1866.
48. Grafton and Armidah, N. S. W.....	1867.
49. Maritzburg.....	1869.
50. Bathurst, N. S. W.....	1869.
51. Falkland Islands.....	1870.
52. Zululand.....	1870.
53. Moosonee.....	1872.
54. Trinidad.....	1872.
55. North China.....	1872.
56. Algoma.....	1873.
57. Independent Kaffaria, (now St. John's).....	1873.
58. Athabasca.....	1874.

59. Saskatchewan	1874.
60. Madagascar.....	1874.
61. Ballarat.....	1875.
62. Niagara.....	1875.
63. Lahore.....	1877.
64. Burmah	1877.
65. Transvaal.....	1878.
66. North Queensland	1878.
67. Rangoon.....	1878.

No better commentary is needed to show the extent of England's Empire or the growth of England's Church.

THE CHURCH OF ENGLAND.

THE Church of England is notoriously known to have been the most strong and standing bulwark of Protestantism ever since the Reformation; for being founded on Scripture-grounds, and the practice of true, genuine, primitive antiquity, and having been reformed by the most wise, regular, and justifiable methods it stands like a rock impregnable against all the assaults which the Church of Rome makes upon it. This has engaged them to plant all their batteries to beat it down, as being the only Church considerable enough to stand in their way; and when not able to effect it by any other arts, they have betaken themselves to the old artifice of ruining us by dividing us. In order hereunto, they have upon all occasions strenuously promoted the separation, mixed themselves with our dissenters, put on every shape, that they might the better follow the common outcry against our Church as popish and antichristian, spurring on the people to call for a more pure and spiritual way of worship, and to clamour for liberty and toleration, as wherein they well knew they themselves

were like to have the greatest share; and that having subverted all order, and beaten people out of sober principles. they foresaw they must be necessitated at last to centre in the communion of the Romish Church.—DR. CAVE.

HOME-TRAINING.

IN our day, when religious teaching is banished from our public schools, where so much of our children's time is spent, and where to so great an extent their minds are moulded, and their intellects developed, there is more urgent need than ever that the influence of home should be a *religious influence*. It is quite possible that in a professedly Christian land the children of professedly Christian parents may grow up to be practically little better than heathens.

We must not lose sight of the fact that mental culture is of itself no guarantee, either of Christianity or virtue, nay, rather that when not directed aright it may be the actual enemy of both. The culture of the ancient world surpassed in some directions that of modern times, yet vice in its most hideous forms, and blank unbelief or the grossest heathendom flourished beside it.

We men and women, calling ourselves Christian, let us see to it that we do not ignore the responsibilities resting upon us. We *dare* not say with Cain, "am I my brother's keeper?" We know that for the young souls entrusted to our care God will call us to account. Those awful words of Christ's: "whoever shall offend one of these little ones"—have a far wider signification than that of voluntarily

misleading or perverting these young minds.

But many parents will say: "We are quite alive to the importance of our children receiving religious instruction, and we send them regularly to the Sunday School." You do well; the Sunday School ought to be, and is in many cases the hand-maid of the Church, faithfully doing *her* work, and drawing her young members into closer and closer communion with her. But the Sunday School cannot do *your* work. The Sunday School has your children for an hour, or at most two on Sundays; *you* have them with you every day. *It* in stills into their young minds, as far as it can, Christian Faith and Christian precepts. *You* are the living examples constantly before their eyes, and we all know that example is a far more potent instructor than precept, and that the example of parents beyond all others must carry weight.

As you love your children, and would see them happy in this world, and in that beyond the grave, as you believe in God, the Creator, Preserver and Redeemer, and love Him who laid down His most Holy life for your sakes, do not leave it to the Sunday School *alone* to instruct your children, and guide them on the way to Heaven, but be yourselves their guides. And if you are conscious that your religious principles and practice are not what they once were, or what they should be, then, for your children's sakes, as well as for your own, strive to redeem the past. With God's help your faith will be strengthened, your love increased, and you will regard it as a blessed privilege to lead your children into

the paths of righteousness and peace.

THE FIRST TWENTY YEARS.—Live as long as you may, the first twenty years form the greatest part of your life. They appear so when they are passing; they appear to have been so when we look back to them; and they take up more room in our memory than all the years that succeed them.

If this be so, how important that they should be passed in planting good principles, cultivating good tastes, strengthening good habits, fleeing from all those pleasures which lay up bitterness and sorrow for time to come! Take good care of the first twenty years of your life, and you may hope that the last twenty years will take good care of you.

LENT.

WHY should I keep Lent?

1. Because our blessed Lord kept it; that is, He went without meat and drink forty days in the wilderness, after His baptism, before He began His ministry. "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days He did eat nothing."

2. Because the Church has ordered it, and devout Christians have always kept it. "The Scripture bids us fast, the Church says *now*."

How should I keep Lent?

1. Every day call yourself to account for your sins, *mourning* over them, *confessing* them, and resolving more earnestly than you have yet done, to *forsake* them.

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

2. Every day spend some time by yourself in serious thought about the past, and searching inquiry into the present state of your soul. "Stand in awe, and sin not: commune with your own heart, and in your chamber and be still."

3. Every day say your prayers, at least once, oftener than usual, and try to make them more earnest, devout, and penitential. "In the evening, and morning, and at noon-day will I pray, and that instantly." "Seven times a-day do I praise Thee, because of Thy righteous judgments."

4. Every day deny yourself (*secretly*, if you can) something you are fond of, in the way of eating, drinking, sleeping, dressing, talking, keeping company, taking the lead. "They that are Christ's have crucified the flesh with the affections and lusts." "And every man that striveth for the mastery is temperate in all things."

5. Every day try to do some work of mercy to the bodies or souls of others. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him: and that thou hide not thyself from thine own flesh?"

6. Be sure to make satisfaction in every way you can, if you have done any wrong to any one; and heartily forgive any one who has wronged you. "He shall have judg-

ment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment."

7. Be sure to attend Church more diligently and devoutly; and remember that you are *bound* to communicate at the high festival of Easter. "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."

Do all this, "looking unto Jesus," remembering His humiliation and sufferings, and trusting entirely in His merits. "They be good works if they be sprinkled with the Blood of Christ, and not otherwise."—*Selected.*

WHAT more appropriate season for a thank-offering to God than Easter; and what better way of testifying our deep sense of God's mercy and love, than by helping along the missionary work of His Church. Put by, then, through Lent, such amounts as you can spare, and even if you have to practice self-denials, remember that you are thereby "laying up in store for yourself a good foundation against the time to come."

NOTE well, that it is better for you to give during your life one penny for the honour of God than a mountain of gold after your death. On a dark road you do not place the lantern behind your back. There are persons who, if they have corn, wine, cheese, fruits, or other provisions, or old vestments, or shoes, will leave them there to rot rather than give them to their poor neighbours, or to the poor, for God. It is avarice and grievous sin to keep things till they can serve no one. Delay not to give till your dying

day, when you can carry away nothing.—*Guy de Røge.*

THE *Guardian* remarks: It is difficult, without a large induction of instances, to realize the way in which Scottish Presbyterians have in times past lived upon Anglicanism. Illustrations meet us at every turn. Thus Dr. Chalmers some half a century ago gave a course of lectures on Bishop Butler's *Analogy*, and throughout cited none but Anglican divines. The present Moderator of the Assembly of the Scottish Establishment, Principal Tulloch, possesses a positively alarming acquaintance with Anglican theology; and we cannot make out that he cares much for any other. Then again we had always until recently imagined that in the really high-toned tales published in the early decades of this century by Mrs. Brunton, who was the wife of a Presbyterian minister, we had a resume of Presbyterianism *pur et simple*. Lately, however, on reading one of the clever and interesting articles, on *Our Female Novelists*, in course of publication in *The Ladies' Edinburgh Magazine*, we find that even here we had been mistaken. In that paper, we are told on the highest authority—that of Mrs. Brunton's husband—"She took great pleasure in investigating, with such help as she could command the evidences of the Christian faith; and Butler's *Analogy* and Paley's *Horæ Paulinæ* were studied again and again. Among her favorite books of a different class were the *Whole Duty of Man*, Jeremy Taylor's *Holy Living*, Baxter's *Saint's Rest*, the Book of Common Prayer, and Bishop Wilson *On the Lord's Supper*." Of this spiritual

food all but the *Saint's Rest* is furnished by Anglican divines. Can we even imagine any English Churchmen living in like manner on the writings of Scottish Presbyterians?

THE following from the Bishop of Carlisle expresses a truth which we fear even those within the Church do not estimate at its proper value:—

"They who were within the Church knew how very much the newspaper accounts of internal squabbles necessarily exaggerated the facts. They knew that there was among them a vast amount of substantial unity, and a prevalence of peace and brotherly love, which to the eyes of most of them almost eclipsed the phenomena which indicated a different state of things; but they could not expect those without to know these things as they knew them, or to make allowance for them. To them the Church presented a scene of discord and brotherly hatred and party spirit which might well make them doubt whether they would improve their spiritual condition by casting in their lot with them. Would to God we could all bear in mind this terrible result of contentions and jealousies. Who would wish to join the Church of England if he believed it to be represented either by the *hook* on the one hand or by the *Church Times* on the other?"

STYLES OF ENGLISH ARCHITECTURE.

NORMAN prevailed from 1066 to 1154. Its characteristics are round-headed doors and windows, heavy pillars and zig-zag ornaments.—(Example, Nave, Rochester Cathedral.)

TRANSITION, 1154 to 1189. Same, but with pointed windows. (Example, Choir, Canterbury Cathedral.)

EARLY ENGLISH, 1189 to 1272.—

Narrow-pointed windows, generally plain; clustered pillars. (Example, Choir, Westminster Abbey.)

TRANSITION, 1272 to 1307. Tracery introduced into windows. (Example, east end of Lincoln Cathedral.)

DECORATED, 1307 to 1377. Geometrical tracery in windows, enriched doorways, beautifully arranged mouldings. Example, Lady Chapel, Ely.)

TRANSITION, 1377 to 1399. Lines less flowing. (Example, Choir, York Minster.)

PERPENDICULAR, 1399 to 1547. Upright lines of mouldings in windows and doorways; combination of square heads with pointed mouldings. (Example, King's College Chapel, Cambridge.)

TUTOR, 1550 to 1600. A debased species of perpendicular, mostly employed in domestic architecture. (Examples, Thornbury Castle, Gloucestershire; Compton Winyate House, Warwickshire.)

JACOBEAN, 1603 to 1641. An admixture of Classical with all kinds of Gothic or Pointed. (Example, Longleat House, Wiltshire.)

THE *Christian at Work*, a Presbyterian paper, after some speculations as to the origin of Lent, says:

"But be its origin, its object, and significance what they may, it is sufficient that it is now the recognized fast-season of a large part of the Christian world, Episcopal and non-Episcopal, Catholic, Greek, and Protestant. It has been at used, as all days of fast and festivity have been. But the grand fact remains that it is conscientiously and faithfully observed by hosts of Christians, the world over, as a period of solemn abstinence and fast. For this, all honor to them and to religion. It has been sneered at by the thoughtless, laughed at by the captious, and ridiculed by the godless; but it still

remains a period of restful discipline, yet real comfort to millions. Why should it not remain? If you do not care for Lent yourself, may not your friend or neighbor keep it, and be better for it, when kept, not with the old leaven of malice and wickedness, but with the leaven of sincerity and truth? He that regardeth it; let him regard it to the Lord. He that regardeth it not, let him not judge his neighbor who does; and, whether observing Lent in form or not, let us all keep a true Lent in the spirit prescribed by one of the greatest poets who ever preached the Gospel in prose and beauty, in poetry.

ELECTION OF A METROPOLITAN.

At the late meeting of the House of Bishops, comprising the Ecclesiastical Province of Canada, the Bishop of Fredericton was elected Metropolitan. This is a graceful tribute, not only to Dr. Medley's position as the Senior Bishop of Canada, but also to his acknowledged position as one of the ablest and most devoted Prelates in the Church of England. For the benefit of our readers who have not access to the last Journal of the Provincial Synod, we subjoin a few points about the office of Metropolitan. It was formerly attached to the Diocese of Montreal, but it was provided by Canon, that when the See became vacant, as it did by the retirement of Bishop Oxenden, the new Bishop of Montreal should not be the Metropolitan by virtue merely of his being Bishop of that See. Provision is made that in case of a vacancy, after the expiration of three months, and not later than six months, the Bishops shall meet and elect one of their number, to be "President of the House of Bishops," and he shall be the Metropolitan

Bishop. His See shall be the Metropolitan See. The election is decided by a majority of all the Bishops by actual vote, or else in writing, under their hand and seal. The Metropolitan takes precedence of the other Bishops, presides over the House of Bishop, convenes the Provincial Synod, and is the President of it. At the request of two thirds of the Clerical Lay Members of any Diocesan Synod, he has full power to visit such Diocese, and the Bishop thereof, and to inhibit the exercise of such parts of the ordinary jurisdiction of such Bishop as may seem expedient to him. Generally speaking, it may be said that he has all the rights and duties belonging to the Presiding Officers of Societies with which we are all familiar.

DUTY OF THE MEMBERS OF A CHURCH CHOIR.

1. To regard the Singing not as Music only, but as Praise of the all-Holy God, to consider it a privilege to lead the praises of His people, and to watch against anything that may endanger the unity of the Choir.
2. To be punctual at choir practising, and not to be annoyed at any reasonable admonition.
3. To be very careful as to outward demeanour, coming in good time, kneeling and making the responses audibly.
4. To remember that our whole life must be in keeping with our being members of a Church Choir.
5. To attend the Holy Communion with regularity.
6. To respect each other, and to pray for each other.

THE Bishop of Gloucester and Bristol presided at the opening lecture of the London Literary and Scientific Association lately, and in the course of his remarks he said this was the period when all true friends of science ought to rally round science. During recent years there had been a great deal of false science, and among many philosophers there had been a disregard of these irresistible things called facts. He was afraid many scientific men had been indulging in imagination and speculation, and in far to sweeping generalizations, which had repelled many. Some even had indulged in fiction. Owing to this, theologians, more especially, had had a hard time of it, as they had been told the doctrines they preached were impossible and false. But still there had been a number of earnest men who valued truth and fact, and when those were ascertained, made fair deductions from them.

OUR PRINTED BIBLE.

THE first printed Bible was by Gutenberg—1456. It was a demifolio of two volumes of 1,282 pages, each page having two columns of 42 lines. Coverdale's Bible, the first Bible in English, is supposed to have been printed in Zurich, by Christopher Froschover, and published October 4th, 1555.

The Bishops' Bible, so-called because eight of the fourteen translators were Bishops, was printed by Rickard Juge, London, 1568.

The Breeches Bible was so-called from its rendering of aprons for breeches, Gen. 3 : 7, and was printed in London by Christopher Barker, 1578.

The first authorized version of the New Testament was printed at Rheims in 1582—the Old at Douay, 1709-10.

King James' Bible, the present accepted Protestant version, was printed by Robert Barker, London, 1611.

The first Polyglot Bible was printed at Genoa, in 1516, under the supervision of Peter Paul Porrus. It contained Hebrew, Arabic, Chaldaic, Greek, and Latin.

Three hundred copies was a large edition of any book in the fifteenth century.

OCTAVE.

In ancient times, it was customary to observe the octave after any principal festival of the Church, including the whole period also from the festival to the octave. It was thought that the subject and occasion of these high festivals called for their being lengthened out in this manner; and the period of eight days was chosen, because the Jews celebrated their greater feasts, some for seven days, and the Feast of the Tabernacles for eight days. Such Jewish institutions being only types and shadows, the Christians thought it fit not to have their commemorations of shorter duration.

THE Bishop of Exeter, speaking on Tuesday night at Exeter, alluded to the political aspect of temperance reform, and expressed his satisfaction that the question was now making its way rapidly. At one time he was the only Bishop on the bench who was a total abstainer, but it was not so now; besides which they found peers of the

realm, men holding high office, and members of the House of Commons, all avowing themselves on the side of temperance. He endorsed the opinion of Lord Derby, that of all reforms the reform of the drinking habits of this country was most important to the working classes.

THE late Dr. Mason, of Raleigh, was accustomed to relate the following: To some clergymen who had taken up Dr. DeKoven's sacramental views, he said, "At the institution of the Lord's Supper, at the Holy Table, *Whom* did the Apostles worship—Christ before their eyes, or Christ in the bread He gave them to eat? His friend, hesitating awhile, but being pressed by the Doctor, replied "Both!"

THE Society for Promoting Christian Knowledge has granted £2,000 to the Bishop of Huron for the proposed Western University in London, Ontario.

THE number of accessions in India has risen to 33,000 in the Tinnevely District.

BISHOP SARGENT held his first ordination at Palamcottah, India, when nine natives were ordained Deacons, and eight Priests.

A MISSIONARY CHURCH.—The Annual expenditure of the Church Missionary Society of England, the past year, was £210,000. A million and fifty thousand dollars for missions, expended by but one of the many missionary organizations of the Mother Church! The expenditures the present year will reach nearly if not quite the same sum.

THE year 1880 will be the hundredth of the establishment of Sunday schools, and the committee of the Church of England Sunday school Institute propose commemorating the event by a series of services, conferences, and meetings of an unusually important character. The proceedings will extend from June 28th to July 4th of that year.

A LATERAL descendant of the Reformer, Martin Luther, is at present studying theology in the University of Strasburg. Friedrich Luther comes in a direct line from Heinz Luther, the uncle of the Reformer on the father's side. The youth was born at Salzungen, near Mohra, in Thuringia, which was the original seat of the Luther family.

THE REV. J. J. ROY, Rector of the French Church in Montreal, has lately been making an appeal to the Church people of the United States on behalf of the education and evangelization of the French-speaking population of Canada.

His appeal has been endorsed by the Bishop of New York, and has drawn forth many handsome subscriptions from American Churchmen.

CANON LIGHTFOOT, the great Biblical scholar, Margaret Professor of Divinity at Cambridge, has been appointed to the See of Durham, made vacant by the resignation of Bishop Baring.

THE VERY REVEREND DEAN BOND was consecrated Bishop of Montreal on the 26th of January. The Bishop of Fredericton was the consecrator, and the Bishop of Ontario preached the sermon.

Subsequently, at a luncheon given by the new Bishop, we were greatly pleased to see that the Bishop of Fredericton, in proposing the health of Bishop Bond, congratulated the Diocese on its selection, and expressed his full conviction that great prosperity was in store for it under its new Head.

THE sweetest life is to be ever making sacrifices for Christ; the hardest life a man can lead on earth. the most full of misery is to be always doing his own will and seeking to please himself.—*Edw. Bickersteth.*

OUR RECORD OF ACCESSIONS.

ORDAINED to the Priesthood in LaPorte, Indiana, by Bishop Talbot, Jan. 15th, the Rev. J. L. Boxer, formerly Pastor of Baptist Societies in Sing Sing, N. Y., and Goshen, Indiana. Mr. Boxer was at one time a Dissenting Minister in England, and associated with Charles Dickens in the editorship of *All the Year Round*.

MR. THOMAS McCLINTOCK, recently a Methodist minister, located at Almyra, has applied for admission as a Candidate for Holy Orders in New Jersey.

A WELL-KNOWN Baptist minister of Cincinnati has applied to the Bishop of Southern Ohio, for Orders.

THE Rev. Edward Leavitt, a well-known Presbyterian minister, has been ordained Deacon in Reading, Penn. He was for many years a Missionary in India.

ACCESSION OF A ROMAN CATHOLIC PRIEST.—The Rev. F. W. Ellis was on January 7th publicly admitted into the Church of England in Truro Cathedral, England. Mr. Ellis read aloud a recantation of "the errors and superstitions of the present Church of Rome."

At a meeting held on the Feast of the Epiphany, the Standing Committee of Illinois recommended Mr. John Hedman to the Bishop as a candidate for Holy Orders. Mr. Hedman is a Swede, and is studying at Faribault.

MR. THOMAS LUNT, lately the Congregational Minister of Sandbach, Cheshire, has become a student of St. Aidan's College, for the purpose of preparing for ordination. Mr. Lunt was formerly a distinguished student at the Manchester New College, where he held the "Raffle's Scholarship" for five years.

On the morning of Sunday, February 2nd., the Rector of Christ Church, Warren, Ohio, admitted to the Holy Communion, as one "ready and desirous to be confirmed" Rev. N. L. Whitmarsh, lately the pastor of the Baptist Congregation of the town. Mr. Whitmarsh expects to become a candidate for Holy Orders.

Children's Corner.

"WAWANOSH HOME."

SAUL STE. MARIE,
January 3rd, 1879.

DEAR CHILDREN :

I wish you all a very Happy New Year, and thank you very much for all that you have done for our

Indian Homes during the year 1878.

Yesterday, twenty-one of our boys, and four of my own little children, with their Governess, made up a party to go to the Indian Village, at Garden River, ten miles distant to visit the Indians, and wish them a Happy New Year. It was intensely cold, the glass just at zero, the wind blowing, and fine snow falling, which whirled about in thick clouds. Our own little party, and six or seven of the boys were on the sleigh, all wrapped up in blankets, and the rest had to walk. Six of the poor boys got their ears badly frozen, even though they all had mufflers, and were very fairly protected. However, all enjoyed themselves thoroughly, and the Indians received us most hospitably, offering us apples and cakes at every house we went to. Several of the boys took *pillow cases* with them—a smart idea, was it not?—and brought back quite a load of good things with them. It was very kind of the Indians to give things to the boys, was it not, when they are nearly all of them so poor? Happily, I had a few things with me to distribute—some articles of clothing, and knitted things, which pleased them very much.

You will be sorry to hear that we have two boys who have been for 3 or 4 weeks past in the sick-room, and have been unable to participate in the Christmas festivities. They both had inflammation of the lungs, and are now in a very delicate state, and unable to leave their room. One of them is that nice boy whom I brought last summer from Lake Neepigon, and who was lately baptized, receiving the name of Frederick, after our Bishop, and the

other is Morris, a Michipicoten boy, who was also baptized at the same time. I carried Frederick down to see our Christmas Tree, as he had never seen anything of the sort before in his life, but he only remained about five minutes and then went back to bed again.

Your sincere friend,
E. F. WILSON.

“WAWANOSH HOME.”

CONTRIBUTIONS FOR MARCH, 1879

Miss Magee's Class of boys in St. Jude's Sunday School, Carlton,	\$1.00
A Fisherman, Cape Breton,	2 00
Lucy J. Morrell, Brule, N. S.,	.60
Boy's Class, Christ Church S. S., Amherst, N.S.; George Cook, 13c.; Charles Perches, 20c.; Nicholes Bowles, 10c.; Richmond Forrest, 5c.; Teacher, 46c.	1.00
Nellie May Flewelling, Centerville, New Brunswick,	1.00
St. Mary's Sunday School, St. John, Christmas Offering,	7.58
St. Paul's Sunday School, Caledonia, Ontario, Seventh Quarterly Collection,	2.50

Contributions for Month, \$15.68
Contribution in full, 38.71

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SUBSCRIPTIONS FOR FEBRUARY.

MR. WM. MORRELL, Brule, N. S. 30; Rev. A. S. Hill Winsor, St. Mary's Bay, Nfld., \$3; Mr. J. S. Parker, Ten Mile Creek, St. John, N. B. 30; Rev. John Abbott, Halifax, N. S., 50; S. H. Shreve, Esq., do., 30; Mrs. J. H. Janson, Bedeque, P. E. I., 30; Mrs. G. P. R. Fraser, New Glasgow, N. S., 30; Mr. H. Townsend, do., 30; Rev. D. C. Moore, Stellarton, N. S., 30; H. W. Frith, Esq., St. John, N. B., \$3.60; Rev. T. E. Dowling, Carleton, N. B., \$10.80; Rev. Henry Wilson, Kingston, Ont., \$1.30; Miss Wilnot, Oromocto, N. B., 30; Miss Wilson, do., 30; Miss Partelow, do., Mr. J. Clarkson, do., 30; Mr. W. F. Carr, Campton, Que., 30; Mrs. J. J. Kerr, Amherst, N. S., 30; Mr. N. Banks, Barrington, N. S., 70; Mrs. Joseph Wilson, do., 30; Wm. Keyes, Esq., Caledonia, Ont., \$20; Miss Haddock McAdam, Junction, N. B., 30; Rev. H. H. Neales, Richmond, N. B., \$15.; Rev. J. C. Davidson, Hemmingford, Que., 70; Mrs. Dr. Coates, St. John, Que., 30; Mr. W. G. Smith,

Halifax, N. S., 30; Mrs. Capt. Forbes, Chatham, N. B., 30; Miss Clarissa Raymond, Central Norton, N. B., 30; Rev. W. J. Grocer, St. Margaret's Bay, 60; Mr. W. Cozer, Stellarton, N. S., 30; Mrs. J. Yorke, do., 0; Mr. J. Blenkinsop, p. do., 30; J. G. Carritt, Esq., do., 30; Mr. Jno. Smith, do., 30; Miss S. Miller, do., 30; Mrs. H. Drake New Glasgow, N. S., 30; Mr. John Bradbury, do., 30; Mr. W. D. Harker, Chatham, N. S., 30; Mrs. J. C. Baker, Stanbridge, Que., 30; Miss Lucy Desbross, Charlottetown, P. E. I., 30; Miss Emily Holkirk, do., 30; Miss E. M. Desbross, Spring Park, P. E. I., 30; Rev. F. Partidge, Rotnesay, N. B., \$3.; Nyrton Silvr, Esq., Halifax, N. S., 30; Mr. Brud. Gilbert, Jr., Dorchester, N. B., 30; Miss Jane Gilbert, do., 30; Mr. Jas. Clarke, do., 30; Miss Helen Gilbert, Hopewell Corner, N. B., 30; Mr. W. B. Lister Hammond, River, N. B., 30; Rev. H. J. Petru, Dauville, Que., 30; Rev. D. Bliss, Westmoreland, N. B., 60; Rev. J. S. Smith, Petite Rivere, N. S., \$2.; A. Parker, Esq., Walton, N. S., 30; Miss McCurdy, Halifax, N. S., 30; Mrs. H. J. Evans, Lachute, Que., 30; Mrs. Newcomb, Cornwallis, N. S., 30; Rev. H. L. Owen, Lunenburg, N. S., \$3.; Mrs. Geo. Young, Montreal, Que., 30; Mr. W. G. LeRoy, Bryson, Que., 30; Rev. C. Motherwell, Portage-du-fort, Que., 60; Rev. G. Monon, Mavnaid, Wind-or, N. S., \$1.80; Rev. C. P. Abbott, Bo-cobel, Que., \$2.; Rev. H. H. Hamilton, Manchester, N. S., 30; Miss Mary Marshall, do., 30; Mr. Jno. Blanch, Amherst, N. S., 30; Mrs. W. Barnes d., 30; Mr. D. B. Bent, do., 30; Mr. B. Baker, do., 30; Mrs. Geo. Bell, do., 30; Miss Augusta Chapman, do., 30; Mr. D. Douglas, do., 30; Mr. Amos Thompson, do., 30; Mr. Hiram Ferguson, do., 30; Miss Jessie Fraser, do., 30; Mr. Am's Gourlay, do., 30; Mr. Chas. Porter, do., 30; J. T. Smith, Esq., do., 30; C. J. Townshend, Esq., do., 30; Jas. Heckman, Esq., do., 30; Mr. Jno. Hill d., 60; M. Townshend Esq., do., 30; Mrs. W. B. King, do., 30; Sheriff McLean, do., 30; Judge Morse, do., 30; W. J. Moran, Esq., do., 30; W. T. Pipes, Esq., do., 30; Jas. Puidy, Esq., do., 30.

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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. The Rev. F. R. Murray, St. John's, is our Agent for Newfoundland. Leaver Sparling, Esq., is our Agent for Cape Breton.

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CHURCH WORK,
P. O. LOCK DRAWER 29, HALIFAX, N.S.,
Canada.

We are thankful to learn by the telegrams published in the papers that the Diocese of Toronto has succeeded in securing a very able and learned man for its future Bishop. And as we trust all our readers feel an interest in the Church in the other Dioceses as well as in their own, and will therefore be interested in learning anything about the new Bishop, we take the following facts from the *Clerical Guide*: "The Venerable Arthur Sweatman, was born in London, Eng., graduated B. A., (Senior Optime), 1859, at Christ's College, Cambridge; M.A., 1862: Ordained Deacon, 1859, at St. Paul's Cathedral, London; Priest, 1860, at the Chapel Royal, Whitehall, by the Right Reverend Dr. Tai, Bishop of London. Appointed (1) Curate Holy Trinity, Islington; (2) Curate St. Stephen's, Canonbury, and Master of Islington College; (3) Head Master London College, London, Ont., 1865; (4) Rector Grace Church, Brantford, 1872-74; (5) Head Master Helmuth College, London, Ont., 1874-75; Assistant Rector St. Paul's, Woodstock, and Archdeacon of Brant. Is also examining Chaplain to the Bishop of Huron, (1872), and Secretary Diocesan Synod, (1873)." We presume, from his close connection with the Bishop of Huron, that he is a decided, though moderate, Evangelical. We trust that under him the Diocese, which has lately been considerably divided by party wrangling, will be united and enabled to devote all its energies to the Master's work.

"The blossom cannot tell what becomes of its odour, and no man can tell what becomes of his influence and example, that roll away from him and go beyond his ken on their perilous mission."

We are glad to learn that about 150 new members have joined the Church Institute. And we do not wonder; for, with its debating class, elocution class, reading and recreation rooms, we do not believe such a \$2 worth can be had anywhere else in the city. We strongly advise all our young men to join it.

COLLECTIONS.

Offertory.—Sunday, Feby. 2nd, \$9.00; do. Feby. 9th, \$6.60; do. Feby. 16th, \$8.59; do. Feby. 23rd, \$8.78—\$32.97.

Mite Society.—January, District No. 1, \$5.33; do. No. 2, \$2.20; do. No. 3, \$4.00; do. No. 4, \$1.35—\$12.88.

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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