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The Gracer

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.”

DURING Passion Week of the last two years we held daily service in Holy Trinity; but we have decided—for reasons which will be announced in Church—not to do so this year. There will be Divine Service on Wednesday evening of that week in the Church at 7.30; and on Good Friday, at 11 A. M. and 7 P. M., and we hope all these services will be well attended.

There will be an early celebration at 8 o'clock on Easter Day, and a mid-day one at the close of the 11 A. M. service. We sincerely trust that every one who is not absolutely compelled, by circumstances over which he, or she, has no control, will be present at one or other of these celebrations of the Holy Communion. It is the law of the Church that every member shall receive the Holy Communion on that day; but we trust it will be received rather as a glorious privilege than as a law of necessity.

WE are thankful to say that we have a much larger number of candidates for confirmation than we had two years ago. Then we had only eighteen, this time we have thirty-five. We had thirty-six, but the attractions of the world—in the shape of a dancing-school, we believe—were too strong for one and she withdrew. We feel sorry for her, and hope that should she live two years longer, she will be wiser next confirmation time. We ask the earnest faithful prayers of every member of the Church on behalf of those coming forward and making a “profession of religion,” that they may be strengthened and kept by the Holy Spirit and enabled to adorn the doctrine of God their Saviour in all things. We hope to see each of them among our Communicants on Easter Sunday, and to have them as regular Communicants ever after.

THE Confirmation will take place in the Parish Church, on Monday, 7th inst., at 4 P. M. It is requested that all the candidates will be in their places by that time. The ladies will please go into the Library on the right-hand side of the main entrance, where they will find all necessary accommodation for their toilet, etc. Those who are to be confirmed are requested to take seats on either side of the centre aisle. The visitors and others in the side aisles; or in the gallery.

Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. IV.

APRIL, 1879.

No. 2.

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.*

CHRISTIAN RESPONSIBILITY.

THE whole question of personal Christian obligation to support and maintain the preaching of the Word of God, both at home and abroad, can be summed up in few words. It is only necessary to believe in God, and in the Bible as the Word of God, and then all else is plain.

If we believe in God and in His Word, we must at once see that the Creator has made all things for Himself—for His own glory. As the Psalmist in a certain place declares: "Thou hast made the heaven for thine inheritance, and the utmost parts of the earth for Thy possession." And, therefore, while on the one hand the souls of men are His, so also, on the other, the gold and silver are His likewise. As the Psalmist elsewhere declares: "It is God who giveth thee power to get wealth." And herein lies our great responsibility in the matter. To Christian England and her Colonies God has given a large share of the wealth of the world, and we believe that God has selected this nation to do His work, and intends that she shall be the instrument in

His hands of bringing to the ears of the far-off lands of the earth, the Glad Tidings of the Gospel Message of redeeming love and salvation through Jesus Christ.

But whether as a nation we be God's chosen missionaries or no, the personal responsibility of each individual Christian remains the same. If we have been brought to a lively sense of our own sinfulness and lost condition, and have found Jesus Christ the precious Friend and Saviour, through whose Blood we have been washed and cleansed and pardoned, then ought we to desire the same blessed experience to be the lot and condition of every one.

And then it will become a question with us not "How little can I give the Church and yet be deemed a worthy and respectable member?" but "How much can I possibly return to God of that which He has so graciously given me?" "In what way can I best become a co-worker together with God by helping along the great work of Christ's Church on earth?" And feeling so, we will tax our pockets to the utmost, and exert our best energies, to do His will, and to advance His Kingdom.

THOUGHTS FOR THOUGHT- LESS ONES.

Do you believe your Bible? Well, of course you believe it after a fashion. But do you believe it enough to *do what it tel's you*, rather than *what you wish*?

This is the question. Answer it honestly.

You know that Christ died by an awful, horrible, lingering death—worse than anything you can possibly imagine, for you and all the world. It was not the less for *you*, because it was for millions of your fellow-sinners besides!

He did this, you know, on GOOD FRIDAY. How are you going to keep Good Friday?

You have generally, perhaps, according to your station, hired a carriage for the day, or gone somewhere by train. Or you may have had a good game of football, spent the day in a beer-shop, played at pitch and toss; or, possibly, idled the whole day away, doing nothing, and thinking of nothing, with a pipe in your mouth.

All this time Jesus Christ hung upon the Cross in agonizing pain, and unquenchable thirst for you.

He need not have done this unless He liked. He did it because *He loved you* and wished to save you. You must have perished for ever if He had not so died.

How do you mean to show *your love* for Him? How are you going to keep His next death-day, GOOD FRIDAY?

The Bible tells you—"Christ also *suffered* for us, leaving us an example, that *ye should follow His steps*."—1 Peter ii. 21.

This can hardly mean a drive or

a railway journey, football, idling, or indeed *any* kind of pleasure.

Again, the Bible in our LORD'S OWN WORDS, tells us—"Then said Jesus, If any man will come after Me, let Him deny himself, and TAKE UP HIS CROSS DAILY, and follow Me."—S. Luke ix. 23.

Now, what do you suppose *denying* yourself means? Is it spending Christ's death-day as a day of pleasure and *self-indulgence*? Hardly I think.

What is taking up your cross *daily*? Does it mean never taking it up at all, not even on the *one day* in the year when, in such a terrible way He took it up? You cannot for a moment suppose it does. And if you do not deny yourself and take up your cross on Good Friday, you are not likely to do it on any other day.

Again, then, I ask—Do you believe your Bible? Are you going to do as Christ bids you?

Think of this, and Pray for help and guidance to do right.

It is true, perhaps, that you have very few holidays. It is true that there is "no harm in innocent enjoyment." No one questions this. But the Bible tells us to *deny ourselves*.

The Bible says again, "If we be dead with Him (Christ), we shall also live with Him." If we *suffer* we shall also reign with Him." "If we deny Him" (and this is very much what Good Friday pleasure-seekers are doing) "*He also will deny us*."—2 Timothy ii. 11, 12.

And once more, "We are heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be glorified together."—Romans viii. 16, 17-

And thus we are able to deny

ourselves, and to suffer here with Christ by *giving up for His sake* something in itself innocent and right, and which *we wish to do*.

Deny yourself then the pleasure, *whatever* it was, that you meant to take on Good Friday. Go to meet Christ in His House of Prayer, the Church. You will there hear more of what He did and suffered for your sake, than you, probably, ever dreamt of.

Begin by giving at least *this one single day* to Him, Who gave all His days, and His very life itself for you.

Good Friday is, indeed, a still, hushed, solemn, mournful, *Holy day*. Can you say it is not?

It is a *holiday* in no other sense than this.

When Christ comes to Judgment, you will feel that this is a very important matter, whatever you think it now.

SIGNS OF THE TIMES.

[Concluded.]

We mentioned, in a preceding number that, if every sign which man can note does not deceive us, God is preparing the world for some mighty change, and that we have lately witnessed events more momentous than have occurred since Christ first came to Earth. In fact the state of things, allowing for the differences in civilization, is very similar in many respects to the time just preceding the first Advent. We pointed out some of these things. We mention a few more. You remember that one people, the Jews in a small land, kept God's Scriptures and carried these Scriptures, afterwards rendered into a universal language, all over the

world. Now we must all admit that the English nation in their little island have preserved the Bible more faithfully than any other. Unfaithfulness there has been, yet the Scriptures are prized, we have the best translation in the world, and like the Jews the English have spread all over the world, and wherever they have gone they have taken their language and **THEIR BIBLE**. They occupy in this respect precisely the position that the Jews did before Christ came. And it seems as if the English and the English Bible were destined to play an important part in the great change which is undoubtedly coming. God is preparing the Church and the world for some momentous change, of the nature of which we cannot speak decidedly. It may be His Second Coming. And further, We are like the Jews in their privileges, and also in their sins.

They were religious—so are we.

They boasted of their religion—so do we.

They were a money-loving race—so are we.

They were split up into sects and factions—so are we.

They prided themselves on enlightenment and superiority—so do we.

They had the Sadducees in their midst—we have the Materialists.

They had the Pharisees—the counterpart of a money-loving, boasting, sectarian, narrow-minded class amongst us.

All these things among them caused their utter ruin, and made them the "eternal monuments of God's anger." Yet among them a few faithful people were found, and by these Christ founded the Church, and the Kingdom of Christ was

spread abroad. And such a leaven we believe to be among us. There are men like Paul who plant the Cross in distant lands, devoted worshippers of the Lord Jesus Christ, who are the successors of the Simons, and Annas, and Marys, and Nathaniels of old.

The wisest students of prophecy look for a time of temptation, perhaps of many fearful trials coming on the earth at no distant day. Men's minds are considering with a deep interest the Eastern question, the future of the Holy Land, and the complications of European politics. For they have a deep interest to the Bible Student. He sees in them, not merely the developments of secular history, but the Finger of God directing the course of events, and the approach of "THE DAY OF THE LORD," which shall usher in the Resurrection and the Judgment, and all their tremendous consequences.

THE BISHOP OF TORONTO.

WHATEVER regrets the friends of Provost Whitaker and Dr. Sullivan may have as regards the defeat of their candidates, it must be admitted that the election of Archdeacon Sweatman to the See of Toronto is a most admirable and judicious one, and one that has given universal satisfaction throughout the entire Canadian Church.

A ripe scholar, a large-minded thinker, a warm-hearted Christian, a polished, courteous gentleman, a successful parish priest—all these fit him eminently for the responsible position to which he has been so providentially chosen.

THE NECESSITY OF LITURGIES.

It would, perhaps, greatly aid any one who has to defend or maintain the propriety of Forms of Public Prayer, or Liturgies, if he would impress upon the objector that the Public Worship of a congregation, if it is so be truly such, that is taken part in by all, *must necessarily be Liturgical, or according to a set form.* The prayer of one individual, however much it may express the wants of others, and even when delivered audibly and publicly does not constitute Congregational Worship. It may be called Public Worship; but it is only the Public Worship of *one* individual, of a man who is saying his prayers before others, to be heard of men; or who is praying *for* others in the presence of those others. It is not Congregational. Neither does the assumed (more assumed than probable) mental assent of those listening constitute *Public* Worship on their part. All that is public or congregational therein is the attitude. Their mental assent to another's prayer is nothing more than *personal* and *private*. Prayer that is to be at one and same time *public* and *congregational*, must be such as can be joined in *audibly by all*, and such experience abundantly testifies if "decency and order" are to be observed, not to speak of doctrinal accuracy, can only be done by a fixed Liturgy. And where will one find these conditions so well met as in the Prayer Book services of the Church of England, when devotedly and rubrically carried out? Not in the Roman Church, for there in the Mass and in Vespers, the two chief services,

the priest has it all to himself as a rule, and as the necessary consequence of those services being in Latin.

Not among those who use Extempore Prayers, for there it is left to the knowledge and talents of the man also, with this drawback, that neither the learned nor the unlearned of the congregation having any conception of what he is about to say.

B. R. W.

READER! How are you going to spend GOOD FRIDAY?

It is the Day when JESUS died for you.

Go to Church—Listen—Think—Pray.

This may be your last Good Friday; Sorrow, then, with JESUS in His Sorrow.

Don't spend it in Pleasure and Feasting: for you must answer for it at the Day of Judgment if you do.

Don't be ashamed of Christ.

Never mind what other people say.

Perhaps they will give up their pleasure and go to Church too if you do.

WHEN JESUS HUNG SUFFERING ON THE CROSS FOR THREE HOURS, (12.0—3.0,) THERE WAS DARKNESS OVER ALL THE EARTH. THE CREATED SUN HID ITSELF.

There were three sets of people present:

1. Those that mocked and laughed at JESUS.—St. Matt. xxvii. 39-44.

Those HE will mock when their fear cometh.—Prov. i. 26.

2. Those that stood beholding or passed by—not caring for JESUS.—St. Luke xxiii. 35.

Those afterwards smote their

breasts with horror at what was done.—St. Luke xxiii. 48.

3. Those that stood by the Cross with broken hearts, because they loved JESUS.—St. John xix. 25, 26.

These will be glorified together with Him.—Rom. viii. 17.

WHICH SET WILL YOU JOIN ON GOOD FRIDAY?

THE CHURCH IN AUSTRALIA.

IN pursuance of our notice, we proceed to group together the Dioceses of the Colonial Church in different parts of the world, giving some very brief notes on each. This month we take up Australia. The first English clergyman went with a party of convicts to New South Wales in 1788. In 1795, two schoolmasters were sent there by the S. P. G. In 1824, New South Wales was placed in the Diocese of Calcutta, and in 1834, its second Archdeacon, Dr. Broughton, came to England, and was consecrated first Bishop. Since then, the Church has wonderfully increased, until Australia is now divided into the following Dioceses: Sydney, (formerly Australia,) Tasmania, Adelaide, Melbourne, Newcastle, Perth, Brisbane, Goulburn, Grafton, Bathurst, Ballarat, and North Queensland.

Where there was in 1836 one Bishop, (the Bishop of Australia,) there are now 12 Bishops. The Bishop of Sydney is the Metropolitan. In Sydney, in 1877, there were 86 clergy, 4,739 communicants, and 93,515 Church members, out of a total population of 202,929.

TASMANIA.—This Diocese comprises that part of the Old See of

Australia known as Van Diemen's Land. There are 54 clergymen.

ADELAIDE.—This Diocese comprises South Australia. It has (1877) 40 clergy and 60 churches. The Bishopric has been endowed by Lady Burdett-Coutts.

MELBOURNE.—This Diocese includes part of the Colony of Victoria, with three Archdeaconries, 87 clergy, and about 200,000 church members.

NEWCASTLE.—This is a portion of the northern part of New South Wales. There were (1877) 26 clergy and 35,515 Church members out of a population of 76,979. The Bishop, Dr. Tyrrell; has recently announced that he intends to endow the different organizations in his Diocese, and with a munificence worthy of a Prince-Bishop in the olden days he has provided that \$1,250,000.00 shall be given from his Estates to provide for the needs of the Diocese of Newcastle, of which he is the first Bishop.

PERTH.—This Diocese includes the Province of W. Australia.—There were in 1877 16 clergy.

BRISBANE.—This is a part of the colony of Queensland. There were in 1877 24 clergy and 33 churches.

GOULBURN.—This comprises part of New South Wales. Population, 94,909; church members, 39,695; parishes, 39; clergy, 27.

GRAFTON.—This is a part of the old Diocese of Newcastle, cut off in 1866. There are 17 clergy.

BATHURST.—This Diocese was once a part of the Diocese of Sydney; clergy, 27.

BAY LARAT.—This is a part of the colony of Victoria, erected in 1875 out of the Diocese of Melbourne. It has (1877) 56,000 church members and 17 clergy.

NORTH QUEENSLAND was founded in 1878. The Bishop is Dr. G. H. Stanton. The population is 17,720 Europeans, besides a number of aborigines, and many thousands of Chinese and Polynesian immigrants.

Thus the Church in Australia has lengthened her cords, and strengthened her stakes, until in no part of the Colonies is the number of Church people greater in proportion to the population. May God still further bless the efforts of the faithful workers in that distant land.

THE LORD'S SUPPER.

WHEN the sermon is over, and the Lord's Supper is going to be administered, you generally see most of the congregation leave the church; and among all your acquaintance, you know that only a few ever partake of it. Is this *right*? How can it be, when our Lord himself said, and said to *all* His disciples, "Do this in remembrance of Me?" Either these people are not really His disciples, or they neglect a plain duty.

You have just professed yourself a disciple of Christ, and the Lord's Supper is now open to you. If you have been sincere in your Confirmation, you ought to follow it up by going to the Lord's table. You are now invited to go. The Lord himself invites you; He says to you "Do this in remembrance of Me."

It is a Duty, because He said, Do it; but it is a blessing and privilege as well, and one of the greatest that Christians have.

Our Lord, in His great love to his disciples, gave them this blessing

just before He left them. He was going to die for them. He wished them to remember Him afterwards, as loving them, dying for them, and making their peace; He wished to give them a special help to their faith, a special means of grace for their souls. So He gave them the Lord's Supper, and appointed it always to continue in His church on earth, that all his disciples, generation after generation, might keep it up in remembrance of the sacrifice of His Death and of the benefits of which they are partakers thereby. Now that you are confirmed, it is open to you, and you are invited to it.

I trust that you are *really* a disciple of Christ. If so, do not turn away from it, as so many do.

Be not *afraid* to come, because not worthy. Are you sorry for sin? do you believe in Jesus? do you look to Him as your Saviour, and *wish* to serve Him? Then come. He will not look on you as unworthy. He invites us to come. You will be welcome.

Be not kept away by the *fear of man*. Numbers neglect it; but why should you? Some will mock perhaps; but will you think more of their scoffing than of your Lord's words?

Do not put it off; but come at once, while yet your Confirmation thoughts and feelings are fresh.

Do not come *once only*, and then leave off; but come regularly, be a constant communicant, beginning now and continuing all your life. "For as often as you eat this bread, and drink this cup, ye do show the Lord's death *till He come*."

Do not come in a *formal* way: but come in prayer, and faith, and love. Come with thoughts of

Christ; with sorrow for your sins, but with thankful joy for His redemption. Come, as to a spiritual *feast*, to receive good to your soul. Then He who invites you will not send you empty away.

NEW TESTAMENT BAPTISM
PARTIAL WASHING.

THERE is a SHORT METHOD by which we can prove that *New Testament baptism is partial washing*.

In the New Testament, the word "*baptize*" is only in these places: Matthew, iii, 6, 11, 13, 14, 16; xx, 22, 23; xxviii, 19.

Mark, i, 4, 5, 8, 9; vi, 14; vii, 4; x, 38, 39; xvi, 16.

Luke, iii, 7, 12, 16, 21; vii, 29, 30, 38; xi, 38; xii, 50.

John, i, 25, 26, 28, 31, 33; iii, 22, 23, 26; iv, 1, 2; x, 40.

Acts, i, 5; ii, 38, 41; viii, 12, 13, 16, 38; ix, 18; x, 47, 48; xi, 16; xvi, 15, 33; xviii, 8; xix, 3, 4, 5; xxii, 16.

Romans, vi, 3.

1 Corinthians, i, 13, 14, 15, 16, 17; x, 2; xii, 13; xv, 29.

Galatians, iii, 27.

In none of these texts, save Luke, ii, 38, is the meaning of *baptize* determined. In this place, the meaning is ascertained and fixed by a parallel passage.

In Luke, xi, 38, *baptized* (so the Greek-English version "washed"), can mean no more than washed *in a part of the body*.

This fact is proved by the *parallelism* of Luke, vii, 36, 44, and Luke, xi, 37, 38.

"One of the Pharisees desired the Lord that He would eat with him. And He went into the Pharisee's house and sat down to meat."— Luke, vii, 36.

"Jesus said unto Simon, I entered into thy house, thou gavest Me no water for My feet."—Verse 44.

"A certain Pharisee besought the Lord to dine with him; and He went in, and sat down to meat. And when the Pharisee saw it, he marveled that He had not first washed (Greek *baptized*) before dinner."—Luke, xi, 37, 38.

The *parallelism* of these two narratives is both most certain and manifold, and because manifold, is, as proof, *accumulative* and *conclusive*.

(a) In each narrative, the host is a *Pharisee*. As a Pharisee, he is a *Jew*, with *Jewish* customs. The customs of the one would be the customs of the other.

(b) In each Pharisee's house, the occasion is the same, namely, a dinner.

(c) At each dinner, *washing before dinner*, is the usage.

(d) In Luke, vii, 44, the washing is the *washing of the feet*.

(e) In Luke, xi, 38, the washing is either—

(aa) The washing of *the feet*, as in Luke, vii, 44, or

(bb) The washing of *the hands*, as in Mark, vii, 3.

No other kinds of washing *before dinner* are mentioned in the New Testament.

(f) Whether, then, the washing, in Luke, xi, 38, is the washing of *the feet*, or the washing of *the hands*, or the washing of *feet and hands*, the washing is *not the washing of the whole body*. The washing of Luke, xi, 38, is *partial washing*.

(g) But the *partial washing*, of Luke, xi, 38, is a *baptism*. "*Baptized*" (so the Greek), "*before dinner*."

Thus, it is *proved by the New Testament itself*, that *New Testament baptism is partial washing*.

This proof can be overcome only *in one way*. By proving that the Jews habitually washed their entire bodies *before dinner*. But this proof from the New Testament is impossible. There is not a passage in the New Testament which can prove that "*to baptize*" is to *wash the whole body*.

The inspection of the full list of the passages, where the word "*baptize*" is found, will show this to be the fact.—*Selected*.

EASTER.

WE will rejoice in Easter, but not, let us hope, because it frees us from the restraints of Lent. Those of us who have been drawing nearer to God through these weeks of quietude will feel no eagerness to leave Lent behind. Yet we will rejoice in Easter! as the budding forth of Hope, as the rising of our Day Star from the night of death, as the earnest of Divine Love to us, —poor outcasts but for it,—as the earnest of our own Resurrection after the sleep of the grave to a new, a glorious existence of which *this* is but a dim and shadowy image—"Christ is risen from the dead, and become the first fruits of them that slept"—two-fold ground of highest exultation to the believer. We exult because as on this Easter Day He overcame death—He, our brother-man, who for our sakes had suffered all that humanity could suffer, nay, rather suffered a dreadful and mysterious depth of woe which our human minds vainly seek to understand, He whose God-Lead had been veiled beneath the

agonies of those last hours, as on this Day rose again—the Sun of Righteousness, to shed his beams throughout eternity. And we exult because he became *the first fruits*. “Afterwards”—words full of glorious promise—“Afterwards” they that are Christ’s at His coming.” When then such promises are ours, such glory awaiting us—if we be His—let us cling to Him, closer and closer, until we have the blest assurance that nothing can separate us from the Love of Christ.

MINISTERIAL GARMENTS.

Some people object to the Episcopal Church because her ministers wear robes, but nothing could be more unreasonable. Our use of clerical robes is founded upon the custom, which has prevailed from the earliest periods of which we have any account, of distinguishing between the various offices of men by the difference in their garments. Over the whole world, and in every age, a difference of costume has marked a difference of office. In our own country, we have many illustrations in point. The Judges of our Court wear a black gown while upon the bench. Our army and navy adhere to a professional dress when on duty. Our public Societies and Orders are distinguished by scarfs, or badges, or regalia, which are designed to indicate the membership or offices of individuals. All this is reasonable and proper, and naturally suggests itself to the mind. And is it not equally reasonable and equally proper that the minister of God should be clothed in a manner appropriate to his office, while he is engaged in its solemn duties? When objec-

tion is made to our Church on this ground, may we not fairly reply, that to be consistent, the objector must insist upon the officer’s laying aside his uniform, he must oppose the badges and regalia of the different orders and societies, and when he has abolished all these, we shall be prepared to allow his objection some weight, but not until then?

But we have higher authority for this custom than its reasonableness; we plead for it the *sanction of Scripture*. Upon the only occasion where it has pleased the Almighty to regulate the minute details of earthly worship, He gave express directions for the garments in which his ministers were to be clothed. The ordinary priests under the Jewish dispensation, when performing service, were to wear a *white linen ephod*. Our argument is this: If there were anything improper in the minister of God wearing these garments, would the Lord have given it His sanction? Clearly not.

Again: If God commanded and prescribed these garments in one age of his Church, and if the reasons for their use were not peculiar to that dispensation, is it not natural to infer that they are highly proper now?

The history of the Primitive Church is clear in its testimony to the prevalence of this custom, and we have evidence that for at least fifteen hundred years the surplice has been the dress of the minister in the performance of public worship.

John Wesley, George Whitefield and the other great divines of the past, wore gowns when they preached.

Hear Adam Clarke, the great

Methodist commentator, speaking on Exodus 28:2.

"The *white surplice* in the service of the Church is almost the only thing that remains of those ancient and *becoming* vestments which God commanded to be made for *glory* and *beauty*. Clothing as emblematical of *office*, is of more consequence than is generally imagined."

Chalmers, the great Presbyterian, commenting on the same passage, says :

"There is here a distinct sanction given to the association of outward splendor with the office of the ministry—if not such as to make it imperative or indispensable, at least as to condemn the intolerance of those who stand opposed to it. In the antipathy to priestly garments, and in the controversies which have been raised about them, I can take no share." Such is the candid testimony of this great man, recorded in the calm moments of his communing with God.

Thus, with reason, Scripture, the custom of the Primitive Church, in favor of the use of the clerical garments, we submit that we are right in adhering to them, and that the objection against them falls to the ground.—*Church News*.

THE PRAYER BOOK.

I LOVE the Book of Common Prayer for its simple fervent piety, for its clear, ringing, outspoken declaration of the great central truth of the Incarnation, and because it is everywhere full of the blessed doctrine of Justification alone by the merits of our Lord Jesus Christ. I love it because it everywhere breathes a spirit of

tenderness and pity for the erring, while its warnings are plain and heartsearching, and it everywhere sets forth Christ crucified as the only hope of lost and sinful men. It holds, and it teaches in unmistakable language the great truths, but it does not bear the impress of any party. If its language has been pressed to the verge of partisan spirit, it has only shared the fate of the blessed Word of God. There never has been a liturgy broader in its spirit, more spiritual in its teaching, or clearer in its declaration of Christian doctrine. It does not attempt to define, or explain what God has not explained, and those doctrines over which men wrangle the most fiercely are here set forth in the very language of the Word of God. I find in this my greatest comfort. I would not dare to use the language of any man to set forth the mysteries of the Kingdom of God, but I can with an unflinching voice use the language which the Saviour places upon my lips, and leave the deep spiritual meaning to him.—BISHOP WHIPPLE.

THE MINISTER'S WIFE.

"THE Minister's Wife ought to be selected by a committee of the Church. She should be warranted never to have headache or neuralgia; she should never be tired, never sleepy, and should be everybody's cheerful drudge: she should be cheerful, intellectual, pious and domesticated; she should be able to keep her husband's house, darn his socks, make his shirts, cook his dinner, light his fire, and copy his sermons; she should keep up the style of a lady on the wages of a day-laborer, and be always at leisure

for "good works," and ready to receive morning calls: she should be Secretary to Band of Hope, the Dorcas' Society, and Home Mission; she should conduct Bible Classes and Mother's Meetings; she should make clothing for the poor, gruel for the sick; and finally she should be pleased with everybody, and never desire any reward beyond the satisfaction of having done her own duty, and other people's too."

HERE are some golden words about The Church and Masonry:—"We respect and honor this oldest and noblest of all human societies, but will be pardoned by all intelligent Masons for holding that Great Divine Society, the Christian Church, in still greater reverence and love. We would not be misunderstood. We see no conflict between these two societies. On the contrary, we can see how easy it is for a Churchman to be a good Mason, and *vice versa*. We would like to see Churchmen of to-day as ready and willing to work for the cause of Christ as Masons are for Masonry. We would like to see priests and laymen of the Church as ready to attend Deanery and other meetings in connection with the Church, as they are willing to attend the meeting of the Grand Lodge. They should ever hold the Church in higher estimation than the other society. The only difference between them is that the one is divine, the other human. They can be loyal to both."

THE QUEEN has given \$2,000 for the promotion of the Temperance cause. Four members of the royal household are on the total abstinence list.

SECTARIANISM OF PARTY.

THE question is sometimes propounded to the promoters of party movements in the Church, whether they do not apprehend that their peculiar opinions or practices may alineate many of the laity. To such an inquiry the answer is not infrequently returned that the sooner the disaffection of such as do not agree with them is pushed to separation, the better. The apparently injurious or disturbing effect of special views is often justified in this way; and there is hardly any room to doubt that the secession of all who do not accept his own "views" would be hailed with real satisfaction by many an honest and earnest party man, on the ground that the Church's work would be less hindered and its peace less broken and disturbed.

Such a feeling, however, has its source in an utterly uncatholic spirit. Nothing could better illustrate the sectarianism in which all mere partyism, by whatever name it calls itself, inevitably issues. The Church is comprehensive in virtue of its Catholicity, imposing no terms of communion upon the laity, except the Apostles' Creed as a rule of faith, and the moral law as a rule of life. All other matters, without a single exception, are matters about which Christian men may differ without forfeiting their right to the Church's privileges and protection; and the spirit which would erect peculiar or special views in regard to such matters into terms of communion, or which would insist upon the maintenance and propagation of such views to the point where disruption or disintegration became probable or even possible,

because of such insistence, is nothing other than the spirit of sectarianism, pure and simple. Every schism from the Church's unity and order has had this origin precisely, and the issue is to be seen in the noisy and distracted sects of Christendom.

It would seem, indeed, that the narrow and unchurchly temper of all partyism would be enough to direct reflecting churchmen to higher and broader ground. The Church is Christ's Kingdom, and not the school of any system of opinion or philosophy. It is comprehensive enough to include all who feel the need of grace and light, and roomy enough to contain all varieties of taste and idiosyncrasy. A man may have a temperament the most sensitive or the most phlegmatic; may entertain opinions the most conventional or eccentric; he may hold views the most mystical or rationalizing in regard to the sacraments; he may entertain the most correct or the most irregular opinions in regard to the Church's organization and order; and yet none of these characteristics affect the fact at all that he has a soul to save and is as much as any entitled to all the aids and assistances provided by Christ through the Church for human salvation. Nay, more; so long as he accepts the Church's simple terms of communion, his place is within the Church's ample fold; and any attempt, direct or indirect, to drive him thence is not only a sin against charity, but it is schismatical. There are indeed many matters outside of such terms of communion, concerning which it is lawful to form and to teach decided opinions; but the zeal with which this propagandism is undertaken and prose-

cutted, should be under bonds not to transgress the higher law of charity. The Church is distinguished from the sects in nothing more than in its comprehensive and tolerant spirit. No variety of Christian opinion which accepts the Apostle's Creed can be rightly excluded or even discredited; and he has yet to learn what the Church's catholic spirit and catholic temper truly are, whose zeal for any set of opinions, or any school of thought causes him to desire to limit the Church's broad comprehensiveness, or to contemplate without great pain the possibility of any for whom Christ died being kept away or alienated from the Church. It is time for Churchmen to reflect that all partyism, by whatever name it calls itself, or is called, is essentially unchurchly, and leads logically to that schismatical sectarianism against which the Church is a living witness.—*The Living Church.*

WHY is it so few make audible responses? The object of responsive worship is two-fold—to aid devotion by pre-occupying the attention, and to incite your fellow-worshippers by your own earnestness. On the first ground you owe it to yourself, and, on the other, to us all, to join in fervent, audible response. You can have no idea how a full-voiced response helps and lifts up the Minister, and, on the other hand, what a depressing influence a faint amen exerts after a prayer or sermon. There is contagious sympathy in earnest tones productive of great helpfulness and good. Let all, then, seek to aid their fellow-worshippers in this so simple and effective act of worship.—*Selected.*

"HE has a respect for religion." Is it possible? How vastly condescending? How deeply humble! The creature has a respect for the service of the Creator! A grasshopper deigns to acknowledge that it has a respect for the King of Kings and Lord of Lords! Verily a subject of congratulation for the universe! A worm crawling in the dust confesses to its fellow worm that it has some respect for the government of the "high and mighty One that inhabiteth eternity."

THE king's daughter is all glorious within, but yet her raiment, too, is of wrought gold. Our outside, our life, must tell the world what we are within. If our lives do not answer our professions, we are Pharisees—we say and do not.—
EP. HENSHAW.

To go to church, pray, hear sermons, and receive the Holy Sacrament, and at the same time to live wilfully in any known iniquity, is to endeavour to impose on God, and to betray our own souls.—
SPINCKES.

THE appointment of Professor Lightfoot, in some respects, the most eminent scholar in England, to the Bishop of Durham, has given great satisfaction. His successor in the Canonry of St. Paul's is the Rev. W. W. Stubbs, M. A., Regius Professor of History in the University of Oxford, and author of several important works. This is another admirable appointment.

A GOOD COLLECTION.—The offering in Grace Church, Brooklyn, N. Y., recently, for Foreign Missions, was \$12,764.00.

SAYS the *Pacific Churchman*: "If our clergy would only take an interest, and take hold of the matter, as the Methodist Ministers do with their *Advocates*, what a difference it would make in the subscription list of the *Pacific Churchman*." We commend that suggestion to our clerical readers in this part of the world.

A CLERGYMAN of Tarrytown, N. Y. is to receive a legacy of \$5,000, under the will of a late citizen of that village. Another, still more fortunate, is to enjoy a bequest amounting to \$100,000; and we have heard of a third who owns a farm that was given him by an appreciative hearer. Bishop Clark, of Rhode Island, recently had \$5,000 left him by a friend, and Rev. Dr. Lawrence and Mr. Walker, of New York City, had \$10,000 each left by parishioners lately.

When shall we chronicle in Canada, such evidences of appreciation of the clergy?

MR. G. W. DUFF ASSHETON SMITH of Vagnor, has forwarded to the Dean of Bangor, a contribution of £2,000 towards the restoration fund. More than £6,000, or about half the required sum, has been contributed in a fortnight. More than £22,000 was expended upon the first stage of the restoration, completed in 1873.

ST. SAUVEUR'S CHURCH, Philadelphia, a chapel occupied by a French congregation, was consecrated by Bishop Stevens lately. The Rev. C. Miel is the Pastor, both services and preaching being in the French language.

DURING the ten years of Bishop Morris' Episcopate, there has been built in Oregon and Washington Territory a large number of churches, schools, etc.; and the property now owned by the Church has cost about \$225,000. On all this property the indebtedness is only about \$10,000.

THE Archbishop of Canterbury has placed in the hands of Messrs. Macmillan & Co., for publication, a memoir of his late wife, with some notices of his son, the Rev. Craufurd Tait. The volume will contain also the diary kept by Mrs. Tait during the melancholy illness and death of their children at Carlisle some years ago.

THE late George M. Marsh, of Portsmouth, N. H., leaves the bulk of his property, estimated value between \$50,000 and \$100,000, to the Bishop of the Diocese of New Hampshire, the rector of St. John's Church, and other trustees, for the purpose of erecting a Church, to be called Christ Church.

At a meeting of the Standing Committee of Massachusetts, held lately, the Rev. Everett Bradley, Jr., deacon, applied to be recommended for Priest's Orders, and Mr. Frederick Baylies Allen applied to be recommended as a candidate for Holy Orders. Both these gentlemen have been Congregationalists.

THE English *Congregational Year Book* confesses a loss of seven ministers from that body to the Church of England last year. This is equal to the statement of the secession of 70 clergymen to the Church of Rome in one year. The

plain truth of the matter is, that against 5, not 70, church clergymen last year who went to Rome, at least 100 came to us from the ministry of other bodies. And yet there are people silly enough to talk of the secessions. Look at the OTHER SIDE.

A BAPTIST clergyman of some note, Rev. Charles Hayden, has applied to be received as a candidate for Holy Orders in S. Ohio.

SINCE A. D. 1809, more than 29,000 Jews in England, have embraced the Christian faith, and have been baptized.

BISHOP OXENDEN, late of Montreal, has been appointed Vicar of Hackington, near Canterbury. Value, £550 stg. and parsonage.

At a meeting of the Standing Committee of the diocese, held at New Haven, March 4th, 1879, Mr. Johannes Rockstrok (late a Lutheran minister) was recommended to the bishop as candidates for Orders.

UNREALITY IN BUILDING.—We want, in America, to do everything to-day; and to finish instantly whatever we begin. The result is, poor churches, badly built, cheaply furnished; and lying inside and out with stucco and staining. The great Churches of the world are the growth of centuries, sometimes; and the man who builds a tenth part of a Church well, leaves a truer and better monument than he who builds it all meanly. I had rather put an unhewn pillar in, rough with the scars of its splitting from the virgin rock, and let a third generation shape the shaft and carve the chapter, till the faces in it speak and

the flowers in it smell; than shape out of sanded wood or moulded plaster, the fairest lie that ever seemed to support what would crush its reality into powder, if the weight rested on it.

THERE is no higher tribute paid to Christianity than that which comes from its enemies. The pharisees of a few secular papers pick up every instance of failure on the part of professors to walk worthy of their high vocation, and then tell us that Christianity is most admirable in itself, but that the churches are corrupt, because, forsooth, some of their members are proven to be bad. What is this but a confession that a consistent Christian is the highest style of man?

EVERY THING in the last few years has shown us that a deeper tone of divine truth in all who profess to hold that truth, is needed to meet the growing corruption of religion. God's own light, as given us in His Word, must be more and more our guide through the darkness and conflicts of these days. We are assured also, that "when the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him." We may expect, therefore, fresh truth to shine out from the Sacred Volume. The word of prophecy in general, and especially the hope of the Lord's coming is as a "light shining in a dark place.—*Rev. E. Bickersteth.*

At the annual meeting of the S. P. G., held on February 21st, there was an immense gathering of members, brought together owing to the dispute as to the constitution of the board of examiners and the method

of examining candidates for missionary work.

By a vote of 286 to 185 a special committee was appointed to take the whole subject of the controversy into consideration.

This middle course, which it is hoped will restore confidence, has been very generally approved of.

BUSINESS NOTICE.

WE must again most urgently request all in arrears for our paper to send in *at once* the amounts due us.

Surely the clergy and laity who owe will not allow us to lose their subscriptions in this way!

The price being only 30 cents a year, the hard times can be no excuse for any delinquent to offer.

There is about \$350.00 owing us.

Children's Corner.

DEAR CHILDREN,—

I have been reading to-day about a little German girl who might set us all an example of a beautiful Christian spirit. She was the youngest daughter of a lady of high rank, and lived in a magnificent castle, surrounded by every luxury and with every temptation to lead a careless, selfish life. But God put sweet and holy thoughts into the little girl's mind, and she became filled with the desire to serve and please Him. With the help and guidance of a devout lady, who was her governess, she spent her time in doing good. She carried messages of heavenly love and did deeds of tender kindness to the sick and afflicted among the poor country people living in the neighborhood,

and above all, she loved to teach and work for the poor little children, who learned to love and bless her. Not *only* through the season of Lent did she deny herself, but through each Season as it came she strove to follow her dear Master, taking up with a glad spirit the work He gave her to do.

And you, dear children? I trust you have been learning, through Lent, to find a *pleasure* in self-denial, so that when Easter comes you will rejoice with a true Easter joy, not because Lent is over, but because you have learned to love Christ better and yourselves less. And be sure of this, God will note *every* act of self-denial done for His sake. Small as your offerings may be He will accept them as He did the widow's mite. It is the spirit in which the offering is made of which He takes account. Continue to remember the little Indian children who are being taught to know and love Christ, and think of those words of our Master: "Whatsoever ye do unto the least of these ye do it unto me."

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Miss Helen Jack, Fredericton,	1.00
Miss A. Inches, Fredericton,	1.00
A Young Friend, Fredericton,	.50
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CALENDAR.

April 6th—Sixth Sunday after Lent.

Ex. ix., Matt. xxvi. | Ex. x; or xi. Luke xix. 28; or xx. 9—21.

April 13th.—Easter Day.

Ex. xii. to v. 29. Rev. i. 10—19. | Ex. xii. 29; or xiv., Jno. xx. 11—19; or Rev. v. Proper psalms—Morning 2, 57, 111; Evening 115, 114, 118.

April 20th—First Sunday after Easter.

Num. xvi. to v. 36. 1 Cor. xv. to v. 29. | Num. xvi. 36; or xvii. to v. 12. Jno. xx. 24—30.

April 27th—Second Sunday after Easter.

Num. xx. to v. 14. Luke xix. 28. | Num. xx. 14.—xxi. 10; or xxi. 10. Phil. iv.

THE Easter meeting will be held in the Side-Chapel on Easter Monday at 8 p. m., when we hope to see all the male members in their places and prepared to give the benefit of their thought and experience to the meeting for the good of the church. We shall, we fear, have to face a deficit in the finances of the church. And it will require all the wisdom of the members of the church to devise means for remedying this matter. It is therefore a duty which each one owes to the committee, to the church and to himself to be there and render every assistance possible.

WE presume the next *Conversazione*—that looks more aristocratic than "*social*"—will be held soon after Easter; but as the committee have not got their arrangements completed, we are unable to announce the time; or give the programme in this issue.

IMMEDIATELY after Easter will appear a new weekly church paper—*The Church Guardian*—published in the interest of the Maritime Dioceses, and edited by the editors of *Church Work*. It is to be published at the low figure of \$1.00 per year. We hope it will have a large circulation. We shall be glad to take the name and dollar of any of our readers who wishes to become a subscriber to it.

COLLECTIONS.

Offertory—Sunday, March 2nd, \$3.83; do. March 9th, \$7.72; do. March 16th, \$7.31; do. March 23rd, \$2.19; do. March 30th, \$6.01—\$31.96.

Mite Society—(Feb.) District No. 1, \$3.85; do. No. 3, \$2.45; do. No. 4, \$1.51—\$7.81.

No. 2.—*Not heard from.*

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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