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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.

*September 14th—Fourteenth Sunday after Trinity.*

2 Kings ix. 2 Cor. vi. and vii. 1 | 2 Kings x. to v. 32; 1<sup>o</sup>. xiii. Mark xii. 13-35.

*September 21st—Fifteenth Sunday after Trinity.*

2 Kings xviii. 2 Cor. xii 14 and xiii | 2 Kings xix. ; or xxiii. to v. 31. Mark  
[xv. 42 and xvi.

*September 28th—Sixteenth Sunday after Trinity.*

2 Chron. xxxvi. Gal. vi. | Neh. i and ii. to v. 9; or viii. Luke iv to v. 16.

*October 5th—Seventeenth Sunday after Trinity.*

Jer. v. Eph. v. 22--vi. 10 | Jer. xxii.; or xxxv. Luke vii. to v. 24.

WE tender our sincere thanks to those of our friends who have responded to our appeal for money on behalf of the S. S. Library; but, as we require two or three dollars more, we must once more ask those who have not yet responded to our call to kindly do so at once.

We publish this month the report of the S. S. for the last half year, it being crowded out last month by pic-nic matter. It will be seen that the increase during the time covered by that report is less than during the three or four immediately preceding half years. This is largely owing to the number of advanced scholars that have left the school. We would call the attention of parents to the small *average* attendance, and ask them to help us as much as possible in improving it. We would also intimate that several of the scholars would benefit by their parents taking a little more interest in their lessons, as we are sorry to say too many of them come to their classes knowing very little about the contents of their papers.

### HOLY TRINITY S. S. REPORT FOR THE HALF YEAR ENDING JUNE 30TH 1879.

Number on the Roll January 1st: boys, 58; girls, 82—140.  
Number added during half year: boys, 15; girls, 13—28. Number removed during half year: boys, 11; girls, 15—26. Number on the Roll June 30th, 142 Average attendance during half year, 100.

The following scholars were present every Sunday during the half year: Hannah Mitchell, Florence Mason, Eunice Malpas, Mary A. Lye, Eliza Lye, Mary Blackman, Fanny Warr, Ada Skinner, Lulu Freeman, James Floyd, Richard C. Warr, Thomas Forhan, Minor Mason—14.

C. H. BENNETT,  
Secretary.

# Church Work.

We speak concerning Christ and the Church.

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A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

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Vol. IV.      SEPTEMBER, 1879.      No. 7.

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

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

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## A FEW THOUGHTS ADDRESSED TO OUR READERS.

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WE are now in the fourth year of our existence. Month by month, for forty-three issues, we have entered your homes, bearing in an unpretending way our message. We can safely say that, with 4,000 subscribers, we have an audience of 10,000. Our interest in this audience increases as our magazine advances in age. Feeling deeply our responsibility, each month we carefully arrange original and selected matter for the instruction and edification of our readers. How well we have succeeded, they can best judge. We thankfully acknowledge the encouragement we have received from Bishops, Clergy, and Laity, in all parts of this Dominion, who, strangers to us, have yet sent us a word of cheer that assured us that our work has achieved practical success, that it has turned some from the error of their ways, that it has opened the eyes of others to a better understanding of the Church, that the shafts aimed at the sins, negligences and ignorances of the

day have gone home. As we sit writing for an audience largely unknown to us, we feel a strange sensation of interest. Their faces seem to crowd around us, dim and shadowy. Here are souls needing comfort, assistance, instruction; here are others needing warning, reproof, encouragement; here are faces of Christ's lambs needing to be guided and controlled. And all, with us, are travelling on the King's Highway. What shall we say to them? Month by month, this question arises, and as periodically the paper reaches them, they have an answer that costs us no little thought. Sincerely do we hope that, if anything is found applicable to individual cases, the words may bear fruit. We are glad if we have but helped one soul on its journey, or encouraged one to break off a bad habit.

May your prayers, dear friends, ascend for us, that we may set forth Jesus Christ as the Saviour of sinners, and bring before you in all her beauty the Church, the Body of Christ, the *earthly* home of the children of God, the type of the heavenly resting-place.

## LIVING FOR THE LIFE TO COME.

PAUSING in our busy life now and then, to look back upon the past, we realize with a sort of mental shock how swiftly time is gliding from us. The man of middle age will say, for instance,—“Is it possible! it is twenty years since I was a lad just entering college,” or “just commencing business.” What a short time it seems, and yet how large a part of a life-time! Let us reckon onward, as well as backward! Twenty years from now, and the man of middle age will be an old man, or at least upon the borders of old age. “Lord, teach us so to number our days that we may apply our hearts unto wisdom!” The concerns of life crowd in upon us, engrossing our thoughts hour by hour, and shutting out of sight the inevitable end, which, even at the furthest, can be but a few years distant, and may at *any* hour overtake us. God does not intend that we should pass our life in the constant contemplation of death, for if this were so, the powers which he has bestowed upon us, to be exercised in this life, would be paralyzed and wasted; but he intends us so to live that our lives shall be a preparation for a higher life hereafter. How terrible upon our death-beds to be constrained to acknowledge that our life here has been lived without any reference to a hereafter; that our time, our talents, our possessions, whether great or small, all coming from God, *all entrusted to our keeping, to be put to use for His Glory*, have been spent solely for our own gratification, our own worldly success, pleasure, or ambition. We shall have no excuse to

offer, if this be so. The voice of God Himself has ever been sounding an awful warning in our ears. The story of the rich man and Lazarus was spoken by Divine lips for our admonition. “Set your affections on things above.” The Church, Christ’s witness in the world, is ever echoing those sacred words of loving warning, and saying: “This is the way, walk ye in it;” is ever holding forth a guiding hand, and offering the cup of blessing and Divine Refreshment to our lips, as we walk through the wilderness of this world. She is ever recalling to our minds the duties we owe to God and to our fellowmen for Christ’s sake, bidding us practise the Christian Graces of Faith and Love, Self-sacrifice, Devotion, which will ensure us God’s blessing here on earth, and through the blood of Christ, the happiness of Heaven.

## BELIEF OF CONSEQUENCES.

IT is a favorite maxim of modern life, that it is of no consequence what a man believes, if he lives a good life. Definite faith is at a discount in many so-called “churches.” Their preachers scoff at creeds and ridicule dogma. Garnished with sentiment and garlanded with “sweetness and light,” this “liberal” philosophy is put forth as an improvement of the old Gospel which calls upon men everywhere to repent and believe. In this way, of course, the community is prepared to listen to the “mistakes of Moses” or any other dogmatic atheism. It would not be so bad if there were not many, professing and calling themselves Christians, who quietly assent to every bold denial, and

proclaim in advance that there is nothing in faith worth contending for. Not so has the Church held and taught, not so have her faithful sons thought and acted. "I believe!" has been the watchword that has rung all down the ages. "I believe!" has been the battle cry that has heralded all victories over sin; "I believe!" has been the legend upon shield and banner, of all the hosts of the Lord. The sublime mystery of the Holy Trinity has ever held a prominent place in the creed and worship of the Catholic Church. Take it away, you take all. There is no significance or value in the residuum; the Keystone is gone and it falls to the ground.—*Selected.*

#### GROWTH OF THE ENGLISH COLONIAL CHURCH.

WE mention this month the work in China, Japan, and Borneo. The population of CHINA is estimated at FOUR HUNDRED MILLIONS. The false religions are Buddhism, Taouism, Confucianism, and Mahometanism. The first was introduced from India in the first century of the Christian Era. The second and third were founded about 500 B. C. Christian missions were early introduced but died out. Roman Catholic missions were begun in 1579. The first English mission was that of the London Missionary Society in 1807. The C. M. S. began work in 1837.

The See of Victoria, Hong Kong was founded in 1849, North China in 1872. The Protestant Episcopal Church in the United States sent a Bishop to Shanghai in 1844. Arranging these under proper heads, we find these results:—

*Victoria, Hong Kong.*—This comprises the Protestant colony of the Island of Hong Kong. The Bishop has also jurisdiction over the Church clergy in the Consular ports, or elsewhere in China, or on board of any vessel within a hundred miles of the coast. The present Bishop is Dr. J. S. Burdon (1874). In 1877, there were 28 clergy, 12 of whom were in Japan. The College of St. Paul is in Hong Kong, and has a local endowment of \$2500 per year.

*North China.*—In 1872, Dr. Russell, a C. M. S. Missionary at Ningpo, was consecrated Bishop of the Church of England in North China. Clergy in 1877, 19.

*Shanghai.*—The Bishop of Shanghai is supported by the Church in the United States. The first Bishop was Dr. Boone, sent in 1844. The present Bishop is Dr. S. J. J. Schereschewsky, a converted Jew, who was consecrated in 1878. There are about 10 Clergy and 26 Catechists and Teachers. The corner stone of St. John's College has recently been laid, designed for 200 Chinese Students.

*Japan.*—Dr. C. M. Williams was sent out by the Protestant Episcopal Church in the United States, in 1866, having jurisdiction in China and Japan. He now resides in Tokio, Japan, and confines his labours to that country. Both he and Dr. Schereschewsky have rendered great service by their translations into different dialects of parts of the Bible. There are S. P. G. Missionaries in Yeddo and Kobe.

*Labuan.*—This diocese comprises the Island of Labuan and the Straits Settlements, viz., Singapore, Penang, Malacca, and dependencies.

The Bishop is also by appointment of the Rajah, Bishop of Sarawak, Borneo. The Diocesan Synod, composed of the Bishop and European and native Clergy, dates from 1864. St. Andrew's Cathedral, Singapore, is the Cathedral of Labuan; St. Thomas Church, Kutchivy, the Protestant Cathedral of Sarawak. There about 15 Clergy and 3500 Church Members.

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### THINGS WORTH REMEMBERING.

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**APOLOGY.**—In ecclesiastical language, according to the derivation of the word, this means a *defence* of Christianity, such as was presented to the heathen Emperors by early Christian writers, who were called *apologists*. In ordinary conversation, the word means an excuse or depreciation. It has sometimes been ignorantly argued that the existence of "apologies" for Christianity implied the weakness of its claims. They were simply discourses in defence of misrepresented points.

**BANN.**—From the British word *ban*, clamour, or from Latin, *bannio*, to publish, meaning "proclamation." It is the publication in Church of intended marriage contracts, designed to give full notice in case of just impediments

**GLORIA IN EXCELSIS.**—The former part is the hymn sung by the angels at the Nativity; the latter part is ascribed to Telesphorus about A.D. 139. The whole Hymn, with slight variations, is found in the Apostolic Constitutions (date about the fourth century), and the fourth Council of Toledo ordered it to be used in the service a thousand years ago.

**HOOD.**—The hood was originally a coarse covering for the head among the Romans. The monks adopted it from them, and the Universities selected it, changed in shape, and hanging down the back, to denote the different degrees of their members.

**INCUMBENT.**—A clergyman who is in present possession of (*incumbit*, is close to,) a Benefice.

**INTROIT.**—In the first Prayer Book of Edward VI, before every Collect, Epistle, and Gospel, there is a Psalm printed, containing something proper to the day. This, from being sung while the minister *made his entrance* within the Communion Rails, was called an Introit from *introitus*, entrance. Its place is now supplied by a Hymn or Anthem.

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### THE THREE ORDERS.

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WILL our readers kindly make a note of this argument. In the New Testament days, there were—1. Apostles. 2. Presbyters otherwise called Bishops. 3. Deacons. At first the only office was that of the Apostles. They first preached, baptized, governed, and in them were all offices concentrated. The Apostle was an Apostle, Elder, and Deacon. The development was *downward*, not upward. Some people say it was only a temporary office. There is not a hint in the New Testament to that effect. Not one line can be brought to show that it was any more "temporary" or "extraordinary" than the office of Deacon. The Apostles themselves are the presiding officers in the New Testament.

"Presbyters" or Elders and "Bishops" are words interchange-

ably used in the New Testament for the same order. This order is accepted among all bodies claiming a ministry. They had two names. When the Apostles were all dead, their successors, out of reverence for the first rulers of the Church, discontinued the use of the name "Apostle," and adopted that of "Bishop" or overseer instead. He who is now *Bishop* holds the office of him who is called in the New Testament Apostle.

The *Deacons* cared for the poor, distributed alms, preached and baptized like Philip. The *Apostles* completed his work by confirming the new converts. And as to the number of Apostles being confined to 12, the idea is absurd. The very first thing the Apostles did before they began their work, was to elect one in place of Judas. This made 12. Paul and Barnabas are called Apostles. Here are fourteen. Silvanus and Timotheus make 16. So that in the New Testament days the fact is plain, that the Church was Episcopally governed by Apostles, Bishop-Elders and Deacons. Episcopacy strictly follows the New Testament. We claim that the Church in the New Testament was to be binding and permanent. "All arguments against Episcopacy proceed on the *admission* that the New Testament Church was Episcopal," and on the *assumption* that the principal office was to cease. This assumption contradicts Scripture and all history. There is not a line to show that the ordinary duties of the Apostolic office were ever to cease.

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"HE who waits to do a great deal at once will never do anything."

### WHO CARES ?

WE once heard a jocular patient who replied to the anxious inquiries of his friends, that he had put himself in the doctor's hands, and should hold the doctor responsible for the result! About nine-tenths of the world seem to have put off their concern for the general good, in the same way.

We mean that people, generally, leave all the great issues to a faithful few, who appreciate their importance and acknowledge their claim, while they, themselves, are content to reap advantage from the sacrifice of others, and repudiate their own responsibility for the maintenance of the cause upon which their personal prosperity depends. \* \* \* \*

It is so with philanthropic enterprise. A few earnest men and women see that humanity is groaning under burdens, and that the happiness of all is periled. They set themselves to reform abuses that are undermining the very foundations of society. They sacrifice all personal interests, and find themselves left to fight the battle alone. History is full of these noble, single-handed conflicts, that ended only in a grave and an epitaph. Nobody seemed to care. It was the "doctor's" business.

The Church of Christ, even in its relation to human progress, is the grandest embodiment of philanthropic enterprise that the world has known. The culture and prosperity of modern civilization are its outgrowth. Yet it is built on sacrifice, all the way down. The great masses of the world have simply reaped the advantages of the unselfish toil and devotion of the few



who really gave themselves up to the cause. The few who cared for it were the leaven that saved the lump.

Even of those that nominally gave their allegiance to the Church, but a small proportion seem really to feel responsible for it. The most patronize it as a desirable institution, but only a few seem thoroughly to be committed to it.

Whatever the work, whatever the issue, in the Church, or out of it, the zealous few who stand in the front are often forced to exclaim, "Who cares?"

We appoint our missionaries, and they give up everything, in the trust that we will follow them with the same interest of prayer and sacrifice; and in many a lonely, weary hour,—yea, in many a storm unsheltered, in many a pilgrimage unfed, in many a crisis unprovided, they cry out in anguish of spirit, "Is there any one, O Lord, who cares?"

We elect our bishops, and lay upon them the care of all the churches; they see the need, they hear the cries of perishing souls, they work to the last limit of human strength; and as they see the torrent sweep on, and the destroying flood overwhelm all the great interests for which they are giving their life, we hear the same sad and helpless refrain, "Does anybody care?"

It is in small things, as in great. The rector of the parish gives his life, and seldom sees that others know or feel the need of the work he is doing. A lone woman struggles for years to found and maintain a little church in the hamlet where she lives, and gives up, one by one, the hopes of help and

sympathy with which she began, and taking up her cross, learns to say, with more of resignation than we men have learned, "Nobody cares!"

It is the old story. Christ died for those who did not care, and we ought also to lay down our lives. He cares, and we shall know in due time.—*Selected.*

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### CONSTANCY.

It is easy to keep the armour bright which is constantly used. The musical instrument daily played upon is easily kept in tune. But from disuse and neglect, how dull and rusty becomes the armour,—how harshly discordant the instrument. It will require much painful labour to restore the one to its brightness, the other to its harmony. Thus it is in things connected with our Spiritual nature. In the performance of holy duties—if we are constant in our endeavour to live to God's glory, how easy, how delightful and familiar will such duties become to us! They will be the best part of our lives, the salt giving savour to all else, the bright and blessed links between ourselves and Heaven. But if intermitted, if neglected, how difficult the path will have become to our feet, how hard to regain what we have lost.—*Adapted.*

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### PARISH VISITING.

PARISH visiting in these degenerate days has practically resolved itself into periodical visitations of one's flock socially, and this ordinarily being a pleasant thing to people, they are likely to complain if such calls from their Rector are of unfrequent occurrence.

If former customs were revived, and a Rector should systematically call from house to house to read the Scriptures, exhort, pray, and, by searching questions to discover the spiritual maladies of the members of a household, we opine he would no longer hear complaints from Mrs. Talker that he called at her house less frequently than he did at Mrs. Mute's.

A Rector must mingle with his people sufficiently to know their shortcomings and peculiarities, for, unless he is familiar with their spiritual needs, he cannot administer from the pulpit and in private those timely warnings and wholesome words which are so essential to the soul's health of his congregation.

One part of a Rector's duty is preaching. To preach effectively, he must study men, and he must study Holy Scripture. If a Rector is a parochial peripatetic, perpetually perambulating from house to house, making social calls as some would have him, we are of the opinion that it will be impossible for him to prepare new and forcible sermons every week for the edification of the thinking men and women of his flock.—*The Church Guide.*

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#### NORRIS ON CONFIRMATION.

My belief is that, if we could only make Confirmation, and the preparation for it, a more real thing, it would be the most effectual means at our disposal for strengthening the Church's hold on our population. But, alas! this cannot be while Confirmation comes round only once in three years. Of all

defects in our Diocesan administration, there is *none* that hinders the clergyman's work more than this infrequency of Confirmation.

We give certificates for Confirmation (and the young people and their parents know it,) to numbers who, in character or attainments, are far from satisfactory. We dare not withhold them, for practically it is a case of now or never! Three years hence they will have passed away from us,—left the parish, or gone altogether wrong, it may be; or, if still with us, will be yet worse prepared than they are now, for to keep them in attendance at our Confirmation classes all the intervening period is hopeless. So the question comes virtually to this. "Shall I lower the standard of my certificate till it is almost valueless? or shall I exclude this young man, and run the risk of making him a non-communicant for the rest of his life?" The question is, of course, solved as charity seems to require; but how grievously our standard is lowered,—not for this or that case only, but for the whole class,—is obvious.

Whereas, if Confirmations were annual, not only would the certificate be withheld in such cases, but there would be good hope of drawing on the candidate's attendance at our lessons *from year to year*, till he were really qualified.

For these and other reasons, I say, unhesitatingly, that few things would more surely tend to keep the young people of our parishes under good influences at the most critical period of their lives, than the *annual* recurrence of an opportunity for Confirmation. But for this, every one of our larger Dioceses must have its two or three Suffragan Bishops.

MAN, being as he is, must have a Church. Christianity without order and authority, is a dream, an enthusiasm, a desolation. I Tim. iii. 15. *Bishop Wilson, of Calcutta, 1838.*

A CHRISTIAN man is not born of a Christian woman; it is not natural but spiritual Birth, that makes a Christian; not *generation*, but *re-generation*.—*Tertullian.*

### THE TEACHER'S WORK.

IF a realization of the Teachers spiritual relation to his pupil and the necessity of dependence upon God is the first thing necessary to a teacher's real success, certainly the second thing is the Teacher's example. Actions speak louder than words, and it is hard to teach children to love, what we do not love ourselves, to do that which we will not do ourselves, to believe that which we do not ourselves believe in. Children must feel that you are in earnest and really feel anxious to teach and to guide them. Any spirit of lightness, weariness or irreverence will most certainly destroy the force of much which the teacher would urge. How can the children be taught that the Church is God's House, if the teacher indulges in the presence of the children, while in Church in a rambling worldly, gossipy, conversation, if the class is left to its own devices while the teacher is paying attention to something else? How can any real belief in God be enforced if the Teacher does not with earnest reverence join in the devotions of the school, devoutly kneel, and show by act the meaning of his teachings, if the teacher shows no

anxiety about the reverence of his pupils behavior.

Careless children will always be subdued by the general tone and temper of the school, if it be earnest, devout, and reverential. The officers and teachers can always give such a tone if they will work together and patiently for it.

Again, the teacher must take care always to speak reverently of all holy things, and as far as possible compel pupils to do so. All holy names, all holy places, time, ceremonies, in fact everything associated with God or His commands, His House, worship, or glory must be referred to and used with devotion, or the Teacher's work will impress the child as a mere form, if it gets any hold at all. The most successful of all teaching for the young is by means of object lessons, and the teacher's manner and conversation is such an object lesson for his class.

We might add, that success in this direction can only be attained when devoutness and reverence have become settled habits of character, and that to be such they must be sought at *all* times and in *all* places.—*S. S. Teachers Weekly.*

### A TEMPERANCE ADDRESS.

TEMPERANCE advocates are noted sometimes for the striking nature of their speeches, but for oddity, we think the Rev. Wm. Allan, M. A., Vicar of St. James', Bermondsey, England, will bear away the palm. He addressed a meeting of Church children lately on Teetotalism, his subject being "Old Mother Drink," twenty of whose children are:

1. Drunkennes.
2. Dissipation.
3. Desecration of the Sabbath.

4. Distress.
5. Destitution.
6. Dirt.
7. Disorder. } Twins.
8. Discomfort. }
10. Disease. Dropsy.
11. Delirium Tremens.
12. Dishonesty.
13. Disgrace. } Twins.
14. Degradation. }
15. Disturbance. } Twins.
16. Discord. }
17. Divorce.
18. Despair.
19. Death.
20. \*

This is omitted, being too awful and solemn to write. The object of the address, we are told, was more than successful. Most of the children who did not belong joined the society. The 20 children frightened them.

### CHRIST'S INFLUENCE.

"CHRIST does not raise the Christian by a process of mere elevation. The man that places himself beneath the influence of Christ's words and example finds a distressing light thrown on the darkest passages and most hidden corners of his heart and life. What the woman of Samaria said of Christ is felt by every one to whom Christ is present with saving power, 'Come, see a man which told me all things that ever I did.' Without this terrible knowledge of our real condition we cannot have the fulness of joy, because we are not in possession of the truth which is the source of joy. He is no true physician who does not probe our wounds. The knowledge of personal sin is the necessary preliminary of a true resurrection to our

proper dignity as men. Christ gave us this. But He brought more than this. He came as the Saviour from sin, and the communication of this salvation is the very core and essence of His teaching and work."—*Rev. Luke Rivington.*

### A SCEPTIC'S REPROACH.

It is sometimes mentioned by sceptics to the reproach of Christianity that its professors are chiefly women. A Western preacher was tauntingly asked by an ungodly scoffer why it was that most Christians are women. "I will ask you a question," said the minister, "and if you will answer it, I will answer you. I was recently at the State penitentiary, where I saw hundreds of men, and very few women. If you can tell me why there was this great inequality between the male and female convicts, I will tell you why the professors of Christianity are largely females." The reply was a just rebuke of the scoffer, a triumphant vindication of female character, and a strong proof of the benign influence of Christianity.

### STEADFASTNESS.

It is a great help to steadfastness to belong to a Church whose faith, like that of our own, in all essential points, is fixed. Eighteen hundred years of trial and examination by myriads of martyrs and confessors and holy men have established her as she now is, and our own search and inquiry commend her to us as being as near perfection as may well be; and now we rest with confidence on her well-tryed foundations, and gather stability for ourselves from her stability. It

is curious to note how many things in her doctrines and usages that have been assailed by others have, after awhile, been adopted by those who assailed them. A tempest of obloquy and persecution has been raised from time to time against us, but in the end those who raised it have adopted the very things they had denounced, and made them their own. Vestments in worship that were called Rags of Popery are now worn even by the children of the Puritan. Form of devotion that were called crutches for the lame are now finding favor. Organs, which would once have driven folks out of the House of God in holy horror, are now listened to with high approval. \* \* \* \* \* The old Church has not been like a reed shaken by the wind; for, as a matter of fact, very few well instructed Churchmen ever leave her fold.

We receive the Church's teaching implicitly, as in duty bound, in childhood, and as we grow up to think and act for ourselves, we find little or no reason to question her teachings, and so we adopt them, not only for her saying, but because we have heard and know for ourselves that this is indeed the Church of God. We are thankful for her stability, and for the help she affords to stability in her members, and that she nurtures not, usually, nor often, Reeds shaken by the wind.—*The Rev. W. H. Lewis, D. D.*

WHEN shall we learn to live and let live in the Church, as well as in the affairs of this world? To respect the convictions of others, even (and this is the greatest test of charity) though they do not respect ours?

## AN EX-DISSENTING MINISTER IN ENGLAND GIVES HIS REASONS FOR ENTERING THE CHURCH OF ENGLAND.

WE call attention to the following abstract of Mr. Robinson's sermon. He is a sample of hundreds who, from all quarters, are entering the ranks of our Ministry. He is evidently not afraid of the Church's future. His words are worth noting. The Church is Scriptural in her Articles, her Formularies, her Liturgy. "If men proved traitors, it was not the Church's fault, it was her sorrow."

"On Monday evening, the 6th inst., the Rev. W. Robinson, lately pastor of Bethesda Congregational Chapel, Runcorn, preached on his 'conscientious reasons for leaving Dissent,' in Trinity Church, Gloucester, which was crowded. He took for his text 1 Cor. x, 15: 'I speak as to wise men; judge ye what I say.' In the course of an interesting address, Mr. Robinson said he had entered the Church because she was soundly scriptural in her Articles, her Formularies, and her Liturgy. If men proved traitors within her ranks, it was not the Church's fault, but it was her sorrow. He loved the Church, because by her system and organization she was better fitted to spread and maintain the Gospel of Christianity than any other division of Christ's Church, for while there was nothing to prevent the voluntaryism of the people being developed to its utmost, yet her ministry was not dependent either upon the accident or caprice of the voluntary principle. He loved the Church, because the

culture, the refinement, the education, and the ability of all her clergy, were guaranteed, whilst the Bishops remained faithful to their solemn trust to lay hands suddenly upon no man, but to choose right men; he loved the Church because her parochial network embraced the smallest village and the largest town equally, and this might be amplified and extended as exigency might require, while it was not compelled to migrate with the better class of the population to the suburbs, and desert the honest labouring few in the streets of the town who could not afford to live outside; he loved the Church, because of the actual organization to carry out the command of the Saviour to feed His lambs; he loved the Church, among other reasons, for the deep spiritual fervour and comprehensive meaning of her Liturgy. He should be thankful for all he had suffered, for the hard study, for the exceeding difficulty which it was for a Non-conformist to get into the Church, to be privileged for once, as he was that morning, to read that wonderful Liturgy. To him it was a precious thought that no Sunday dawned without millions, in all parts of the world, reading the identical same portion of Scripture, pouring out their petitions in the same language. It concerned him very little what the world outside might say; but he did ask them, as his congregation—may, he appealed to them, as to men and as Christian men, to believe that what he had done was conscientiously done."

NEVER move up the aisle to your seat while the congregation are on their knees. Stand within the church door, bow the head, and

take part in the prayers yourself. If we wish to grow in the Divine life, if we wish to have a deepening sense of the Divine presence and the reality of prayer, we must be consistently reverent, and make our acts of body conform to the faith of the mind.

### THE KNIGHTS TEMPLAR.

WHEN the Knights Templar of Mediæval times rehearsed the articles of the Christian belief the same as we rehearsed this morning "I believe in God the Father Almighty, maker of Heaven and earth, and in Jesus Christ His only Son our Lord," we are told that they stood, and at the name of Jesus, they unsheathed their swords, and raised them in the attitude of defence, showing by the symbolic act their belief in the Divinity of the Son of God and their willingness at all times to defend the verities of Christianity. The days of the Crusades have passed away, and whilst we care not for the weapons of a carnal warfare to defend Christianity, yet we need now the heroic bravery of the old Knights Templar; and in imitation of their heroism we Christians of to-day stand up when we rehearse the articles of our belief, as contained in the Apostle's Creed, showing by that act our determination to "Stand fast in the faith," to live in that faith, and to hold it unto the end against all forms of scepticism and unbelief. And there is need of bravery such as this, for the Christian faith in our time is everywhere being assailed and scoffed at, and many there are who consider it unmanly to be a Christian. The Poet tells us truly,

"The Christian is the highest style of man."—*Selected,*

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### THE LAST ENGLISH BISHOP WHO HELD HIGH SEC- ULAR OFFICE.

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IN the days of early English Kings, the clergy, being almost the only educated people, necessarily discharged the important offices of State, and even in the reign of Charles I. the Archbishop of Canterbury was the dominant political Minister. The last who ever held high secular office was, we believe, Dr. Robinson, Bishop of London. His history is remarkable. On leaving Oxford, he went, about 1683, to Sweden, as domestic Chaplain to the British Embassy, and while there rose to be British Ambassador, and held the post until 1708, during which time he published "An Account of Sweden in 1688." On his return to England he was appointed Dean of Windsor and Prebend of Canterbury, and Harley had so high an opinion of his political knowledge and sagacity that he resolved to have him in the Government, and he became Lord Privy Seal and Privy Councillor, as well as Bishop of Bristol. He was one of the royal plenipotentiaries for the famous treaty of Utrecht, and took a very active part in the proceedings. On the death of Bishop Compton, in 1714, Queen Anne, with whom Dr. Robinson was an especial favorite, made him Bishop of London, and, it is said, fully intended that he should be Primate. He is described as a little, brown man, of a grave and venerable countenance, very charitable and good humored,

strictly religious himself, and taking what care he can to make others so. About the last of the prelates promoted to lawn sleeves for services as a partisan writer was Dr. Marsh, of Peterboro, who died in 1839, to whom Cobbett makes caustic reference, as will be seen in the recent life of him. During the reign of the Georges a great deal of preferment was distributed for services among men very unfit for ecclesiastical offices. But there was not a Bishop of the bench to-day who owes his mitre to such work.

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QUERY—*How is it that the Psalms in the Prayer Book are different from those in the Bible?*

It is because they are two separate and distinct translations of the Psalms made at different times and for different purposes. The Prayer Book version is much the older of the two, and being designed for use in public worship, is much smoother and more rhythmical,—it is specially adapted to chanting. The version was also that of the "Great English Bible" which was in use in the Church of England up to the time of James I, when the present received translation was made; and not only the Psalter, but all the rest of holy Scripture used in the services of the Church and also printed in the Book of Common Prayer continued in accordance with the older translation until 1662 at the Restoration, when the Epistles and Gospels were made to conform to the version of the Bible then, and are now still in use, while the Ten Commandments, the Sentences of the Burial Service and elsewhere and the whole of the Psalter were still retained as before.

The version of the Psalms made at the time of the revision of the Bible under King James, is design- edly a more literal rendering of the Hebrew, but, for that very reason, often fails to convey the full sense and spirit of the original to English ears so well as the freer, but to us more natural rendering of the Prayer-Book version.

Thus, both versions are derived from the same source, the Church of England, and have equal authority, for the one has not been super- seded by the other, but the older version is still retained for the use and purpose for which it was origi- nally designed, and while the Church has seen fit to provide another for reference, she has never yet authorised its use in public wor- ship.

#### THE APOSTLES MISSIONARY BISHOPS.

"(1.) We gather from the New Testament that the Apostles were missionary bishops in the fullest sense of the term, and went from place to place preaching the Gospel, planting churches, and giving direc- tions for their government.

"(2.) As the Church increased, the Apostles conferred episcopal authority on others, whom, under divine guidance they invested with the government of certain churches, Timothy at Ephesus and Titus in Crete.

"(3.) We find that bishops fre- quently preached the Gospel to the heathen, and that the other orders, the ministry, and even laymen, were instrumental in sowing the first seeds of the Gospel in countries where it had before been unknown. There is abundant evidence to show

that when Christian congregations had been gathered out of heathen- dom, and by whatever instrument- ality, they were placed as soon as possible under the care of a bishop."

—*Opinion of Convocation.*

#### EXPEDIENCY.

A YOUNG minister had gone to a certain town to preach his first sermon. The gentleman who was entertaining him suggested to him not to preach against Universalists. "There are," said he, "several Uni- versalist families, who have pews in our church, and we don't want them offended." At the church vestibule, one of the deacons drew him aside, and said, "Do you see those gentle- men just passing in? They are Spiritualists, but come here to church occasionally. I wish you would be a little careful not to say anything that might hurt their feel- ings." As he was ascending the pulpit steps, one of the elders but- tcn-holed him for a moment to whisper an additional caution: "The leading liquor dealer has just come into church, and he gives us a lift sometimes. I wish you would be particular not to allude to the whis- key business or the temperance question." The young minister, getting fairly frightened to see the moral ground thus steadily narrow- ing before him, inquired: "Pray, whom or what shall I preach against then?" The elder's reply came with an air of triumph: "Preach against the Jews; they haven't got a friend in town."

THE Irish Episcopal Church has raised no less than \$9,042,213 for its sustentation fund since disestab- lishment in 1870.



DEAN OF NORWICH ON MIS-  
SIONS.

AT Norwich, on the anniversary of the S. P. G., the Dean, in a very remarkable and beautiful address, spoke of the thought, "All the ends of the earth shall remember and turn unto the Lord," as comforting the heart of the Saviour in His hours of greatest agony and darkness, and said:—

"What is the great drawback to all these Missions? I believe all Missionaries will tell you that one great drawback is that the heathen see Christians so divided among themselves as to what is the truth. Fifty different communions of so-called Christians, some of them excommunicating one another with very bitter language—the doctrinal position taken up by some being totally different from the doctrinal position taken up by others, and the heathen being, of course, sufficiently shrewd to see that both doctrinal positions cannot possibly be true! 'More especially we pray for the good estate of the Catholic Church'—for, after all, the Catholic Church is God's great instrument for converting the world—"that it may be so guided and governed by Thy good Spirit"—the spirit of truth, and not only the spirit of truth but the spirit of love—"that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life;" or, as we have it in another part of our Church Service, 'Grant that all they that do confess Thy holy name may agree in the truth of Thy holy word.' Now, if this was the spectacle which Christianity presented

abroad to the heathen—the spectacle of men perfectly agreeing in the truth, perfectly joined together in one mind, all deeply devoted in their hearts to the Lord Jesus, all animated by true zeal in His service, all regarding the Holy Scriptures as a precious treasure, and seeking to make them known, so as to confer upon others the peace and joy which they know—what must be the moral effect upon the heathen? Could they withstand it? Must not they be converted?

## A SAD SPECTACLE.

FOR a society that does not believe in Bishops, our Reformed Episcopal Society seems to have no little trouble with what it calls by that name. The congregation of St. Bartholomew's, Montreal, charged Bishops Nicholson and Fallows with "acting during their visit in a per- undignified and unchristian spirit." "It is truly lamentable," they say "to behold two Bishops from the United States come to Canada, and try to stir up, in a very unchristian manner, animosity against a brother Bishop." We doubt if real Bishops ever do worse than that. Late news assures us that the only remedy for their discords is the election of another Bishop, and Bishop Latane convened a Synod for that purpose. If they go on making Bishops at the same rate, the supply of Presbyters will soon be exhausted, and the Bishops will be obliged to oversee each other. There is one crumb of comfort however, in the fact that the Gregite schismatics are outnumbered in the Synod. On the whole, we fear Episcopacy is a "germ," and that it was a mistake to leave it

the revised Prayer Book.—*Living Church.*

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BISHOP WALSHAM HOW'S  
DEFINITION OF AN AN-  
GLICAN CHURCHMAN.

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THE following definition of an Anglican clergyman by Bishop Walsham How will be read with much interest: "He reverences the Church Catholic, but he thanks God that his lot is cast in the purest branch of it. He glories in the historic continuity of his Church, but he does not hold mediæval teaching and customs to be therefore glorious. He believes in the Divine origin and spiritual endowments of the Church, but he is not ashamed to agree with the Reformers in appealing to Holy Scripture and (after Holy Scripture) to the primitive fathers and purest ages of the Church. He believes the Church of Rome has erred grievously, but he does not, therefore, affirm the orthodoxy of Dissent. He does not esteem the Church of England faultless, but he marvels at the fewness of her faults. He loves his Church with all his heart, but that does not make him uncharitable to Romanists or Dissenters. He is very thankful for the great Church revival of the last generation, but he does not undervalue the awakened life and unwonted preaching of the Cross of Christ which were due to a different school in the previous generation. In his services he aims at reverence and solemnity and not at display. He welcomes all that fosters a spirit of true worship, and avoids all that has the look of a meretricious following of Rome. His ritual is simple and dignified, not complicated or distracting. He thinks no pains too great to bestow

upon the reverent and devotional rendering of the service, but dreads dissipation of devotion by profuseness of ceremonial. His church is comely, orderly, attractive; being manifestly a house of prayer; a place where reverent kneeling is at least as carefully provided for as comfortable sitting; a home of the poor; daily open to the two or three. Festivals and fast are well marked; and the seasons of the Christian year miss not their fitting decorations. The Anglican has long learned to pay due honor to the Holy Sacraments, which he holds to be two. He delights to provide for his flock frequent and early Communion, though not teaching the necessity of fasting reception; and his baptizing of infants is itself a sermon. He refuses not to learn new lessons from any. He knows how spiritual life is helped and deepened in Retreats. He has proved how souls are rescued from Satan, or brought nearer to God, in Missions. He is not obstinately conservative, though he dreads novelties as such. He is no Erastian, yet he dares not defy all law and authority."

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THE MUSIC of the Church should be ecclesiastical in character, and not secular.

It should be rendered by a choral choir of communicants, and not by hired performers.

The children of the parish should be regularly and carefully instructed in the music of the Church in Sunday School, and should be promoted regularly into the choir, as their voices mature.

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THE Bishop of Bloemfontein ordained four to the Diaconate on Trinity Sunday, in his Cathedral.

THE Bishop of Manchester stated at a recent consecration that he had consecrated 81 churches in nine years. He had also ordained 312 ministers, and had confirmed 97,40 persons.

RETURN OF A PERVERT.—Rev. Cecil B. Young, who seceded to Rome, about a year ago, has asked permission of the Bishop of Winchester to return and resume clerical duties.

THE Island of Ceylon has a population of 250,000; 15,000 belong to the Church of England. They contribute \$70,000 for the support of the Bishop and clergy.

THE Deaconesses' Institution at Tottenham reports 37 Deaconesses who are installed as nurses in various hospitals.

A NEW cathedral is to be erected in Truro, Eng., at a cost of \$275,000.

### Children's Corner.

#### WAWANOSH AND SHINGWAUK HOMES.

DEAR CHILDREN:

We are unable to tell you anything new about the Indian children of Algoma, except that they are getting on pretty well, and making great improvement in their studies.

You are doing a good work, dear children, and if you will go on patiently, giving your alms, we will try and make a better arrangement, in order that you may know more concerning the daily life of those whom you are aiding. Mr. Wilson, the principal, is now on a visit to England, and as soon as he

returns, you will no doubt hear from him through us.

#### "WAWANOSH HOME."

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through Wm. Keyes, Esq. ....\$3.05

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#### "SHINGWAUK HOME."

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#### SUBSCRIPTIONS FOR AUGUST.

Mrs. Sibbald, Gladewood, Fredericton, N. B., .30; Mrs. W. F. Parker Truro, N. S., .30; Mrs. T. Withrow, do; Rev. W. J. Ayclent, Halifax N. S., \$10; Rev. C. Meek, Fogo, Nfld., .30; Allan Finalator, do., .30; Philip Newell, do., .30; Mrs. Plomer, do., .30; Jas. Rolfs, do., .30; Chas. Brett, do., .30; Wm. Woolridge, do., .30; H. T. Earle, do., .30; Mrs. Moyle, Lunenburg N. S., .30; Jos. Thompson, Esq., Waverly N. S., .30; Rev. C. Willis, Peticodiac N. B., \$4.80; Rev. G. Gardner, Hampton, N. B., \$6; Rev. Foster Almon, St. John, N. B., .30; Rev. Canon Medley, Sussex, N. B., \$6; Hon. J. Bourinot, Sydney, C. B., .30; Rev. H. J. Winterbourne, Halifax, N. S., .30; Mr. John H. Bateman, Shediac, N. B., .30; Mrs. Archibald Murray, do., .30; Mr. Chas. Bateman Casey Point, N. B., .30; Mr. James Gourlie, Summerside, P. E. I., .30; Mr. R. G. Fuller, Amherst, N. B., .30; Mr. James Mitchell, Wallace, N. S., .30; Rev. J. T. Moody, Yarmouth, N. S., \$2; Mr. John Frumm, Westmoreland Point, N. B., .30; Rev. K. Mathers, St. John, N. B., \$3.00; Rev. R. M. Edwards, Kingsclear, N. B., .30; Mr. Frederic W. Clements, Upper Kingsclear, N. B., .30; Rev. A. H. Weeks, Bear Island, N. B., \$1.80.

#### BUSINESS NOTICE.

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Quarterly Subscriptions to Trinity Church Funds received by the late  
Treasurer from January 30th, 1879.

J. H. Balcam, 2 qrs.	\$ 6 00	Mr. Whitton	50
Miss K. Crosskill,	3 00	Mrs. Maynard	4 00
J. W. Russell,	10 00	Miss H. Baker	1 50
W. Blackman	4 50	Mr. R. Fraser	1 00
H. Purdy,	2 50	H. Boutellier	1 25
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Jas. Artz	\$2 50	Mr. Jones	1 25
Ed. Skinner	50	Mr. Balcam	3 00
Mrs. Whitton	0 50	Wm. Blackman	2 25
Capt Matson	5 00	Alex. Kelly	2 50
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Miss S. Warr	50	Capt. Larder	2 50
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Contributions towards the S. S. Library.

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Lottie McLean	05	Friend	50
Florence Gossip	05		
Jane Gossip	05		8 65
Miss Campbell	50		

The week-night services will be resumed on Wednesday, Oct. 1st.

The Bishop purposes holding an Ordination in Holy Trinity, on Sunday, 21st inst. The Ordination Sermon will be preached by Rev. Canon Maynard of Windsor.

# 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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