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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.”

Another Christmas is close at hand ; again reminding us of the glorious event which called forth from angels' lips "Glory to God in the highest, and on earth peace." We trust the coming season will be one of peace to all our readers ; peace with God, and peace with man, and not of peace only ; but also of joy.

We would remind our readers that it will be necessary to have a large staff of workers if the church is to be decorated as it has been for a few years past. And we hope to see the decorations at least equal to previous years, and we see no reason why they should not be better. We intend commencing a little earlier this year than last, in order to avoid a "rush" at the last ; and we ask our friends to come up in full force during the first few days so as to get the work well in hand from the beginning. We would like to have the assistance of every lady who can ply a needle ; and we promise them a large staff of obliging young men to do the rough work for them.

SERVICES.

On *Christmas Day* there will be divine service at 11 a. m. and 7 p. m. The Holy Communion will be administered at 8.30 a. m., and at the close of the 11 o'clock service.

On *New Year's eve* there will be service, with sermon, commencing at quarter to eleven, p. m.

On *New Year's day* there will be service, with sermon, commencing at a quarter to eleven, a. m.

The 29th inst. being the fifth Sunday in the month, the Holy Communion will be administered at the close of the evening service.

The following topics have been selected as the subjects for the sermons during Advent.

MORNINGS.

- 1st Sunday—parable of the ten virgins.
- 2nd " " " talents.
- 3rd " " " tares and the wheat.
- 4th " Christ cleansing the Temple.

EVENINGS.

- The epistle to the church at Laodicea.
- 1st Sunday—the message opened v. v. 14, 15.
 - 2nd " " the rebuke v. v. 16, 17.
 - 3rd " " the counsel v. v. 18, 19.
 - 4th " " the encouragement v. v. 20, 21, 22.

Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. III. DECEMBER, 1878. No. 10.

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

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

OUR PAPER.

THE near approach of Christmas reminds us of the fact that it is now nearly three years since we launched our little venture, and sent it forth with the humble hope that it might prove a blessing to the Church. It at once became apparent that our undertaking was a much needed one, and our subscription list has since swollen to very goodly proportions. And yet, great as has been our success, we do not think we have received that support from the clergy which we were justified in assuming we would have had.

"Church Work" was started to serve the interests of Rectors of parishes, and while, in its smallness of price and freedom from objectionable party bias, we are happy to say it commands the approval and confidence of bishops, clergy and laity; and while, we have been told, it has proved a blessing and help to many,—yet a majority of the parochial clergy do not subscribe for it, and are using no exertions to have it circulated in their parishes. We are seriously of opinion that the clergy are depriv-

ing themselves of what would prove, under God, a valuable assistant to them in their work, by thus neglecting to circulate the little monthly.

We are anxious to do more for the paper than we have yet done, and are only waiting for a larger support to begin. Can we not hope that some attention will be paid to this appeal, and that those who subscribe and have not yet paid will promptly do so, and that those who have not yet subscribed will be induced to help the work along by sending in a list of names with the money.

To the clergy and our four thousand subscribers, scattered over all parts of the Dominion and Newfoundland, as well as to those in England and the United States, by whose kind words and subscriptions we have been sustained and cheered in the past, while we ask for their continued interest and increased support, we beg to tender our warmest thanks, and, in closing, to wish them, one and all, A MERRY CHRISTMAS AND A HAPPY NEW YEAR.

CHURCH ARCHITECTURE AMONG THE DENOM- INATIONS.

CHURCHMEN who know the ridicule and abuse that have been heaped upon the Church by those not of our communion, and also by some within it, when the symbol of our salvation has been placed on a sacred edifice, and its painted windows have flamed with scriptural scenes, and its walls and chancel have taught their lessons, can surely afford to smile a little as they observe the buildings put up by the denominations at the present time. Truly, the new generation has outgrown the crude ideas and the puritan tendencies of their elders. Some of the old ladies and gentlemen who remember the good old box, with its whitewashed walls, and its studied ugliness, which went by the name of a "Meeting House," are rubbing their eyes as they see the new gothic "Churches" going up, bristling with crosses, rich in memorial windows, and frescoed walls with ecclesiastical devices, to say nothing of pipe-organs, "chancels," so called, and chancel arches, and hosts of other things, once thought abominations of the "Scarlet Lady,"—any one of which, if some benighted churchman had built a few years ago, or would build now in some districts, would have brought down on his head the wrath of a large part of the community. We are led to speak of this by noticing the "re-built city" of St. John. N. B. In the burnt district, Baptists, Presbyterians and Methodists are rivaling each other in ornate buildings. Stone crosses, subject windows, decorated interiors crowded with

symbolism, are part of them all. In fact, they have gone far ahead of our own churches in decoration. This tries a few of the old people. They protest, but in vain. One church, at the request of several, removed a few of the crosses on the outside. And one gentleman was constrained to leave the Sunday School and the congregation, because of what was left on the building. But as one of the young people attending this same place of worship said to us:—"We have handsome houses, why should we not have a handsome church. It is time for these people to be converted from their old-fashioned notions." No member of any sect can fairly cast a stone at us now for erecting a beautiful Church to the glory of God, seeing, that in their opinion, a barn-like structure is not *absolutely essential to spiritual worship*. We fear, however, that this rage for beautiful buildings does not extend beyond the gratification of a taste for the beautiful. To a well instructed churchman, every part of a properly designed church has its meaning and its lesson, which raises his thoughts from the material structure to the great Architect of the heavens. At some future time we shall explain these meanings. We have put together these thoughts to show how the increasing intelligence and culture of the people have justified and vindicated the church. People are beginning to see, and they will see more and more as education advances, that Romanism does not consist in a cross on a church, or gothic edifices, or painted windows, or ecclesiastical devices, or chanting the Psalter, or musical services. People may have all these things,

and be as free from Romanism as the staunchest old Presbyterian who would not sing a hymn, or use an organ for a king's ransom. And as they get a clearer idea of what Romanism is, they will be better prepared to cope with it.

AN amusing incident occurred a few days ago, which shows the utter absurdity of some people's ideas about "Popery," so called; and it illustrates what we have been saying:—The Centenary Methodist congregation has built, since the fire, a very elaborate place of worship and Sunday school. The Sunday school is lighted with 200 gas jets, in groups of 16 lights, the burners exhibiting the appearance of *wax candles*.

The Rev. H. Sprague, at a large tea-meeting in the building, "narrated his amusement at listening to the comments of a stranger in the building that morning, who, on looking at the candle gas-brackets, expressed himself thus: "Well, I heard tell of Popery in churches, but I never see'd the like of this afore." "There is an educating influence," he said, "about the building itself. The Church believes in making itself useful and instructive, and for that reason the stained glass represented familiar Scriptural texts; the other windows represented the 'Nativity' and 'Christ blessing little children.' There was nothing so difficult to deal with as contemptible prejudices." True; and we are glad to see that others besides Churchmen are doing their part to combat these prejudices, and to disseminate common-sense views among their people.

ADVENT.

THE Church begins again, in her round of Services, specially to admonish and exhort her children, and to warn the sinner, in anticipation of the Coming Messiah.

Having been appointed by her Founder and Lord, the John the Baptist—the fore-runner—to make ready the way before Him, she, in expectation of His coming, enters upon her mission as he did, preaching repentance, saying "Repent ye, for the Kingdom of Heaven is at hand."

Jesus Christ is soon to visit us in great humility. Very God, He is to take our nature upon Him, and become very Man, that He may offer Himself upon the Cross, as "the Lamb of God, that taketh away the sin of the world." For the next four weeks the Church bids her children watch and wait for His appearing.

Solemn Season! Startling Cry!
Mighty Truth!

But it is not only His First Coming which the Church brings before us in the Services of the Advent Season. There is still future another coming—Christ's Second Advent—when "He that shall come, will come, and not tarry." Come, not as at the first, a poor despised Nazarene, but come in the clouds, with the Hosts of Heaven, in the Glory and Power of His Divine Majesty, to be the Judge of quick and dead.

Once He came to be the Sinner's Friend—to "give Himself a ransom for many," and died upon the accursed tree," "for us men, and our salvation." And ever since have His tender, loving appeals been sounded in the sinner's ear, "though

your sins be as scarlet, they shall be made as white as snow; and though they be red like crimson, yet shall they be as wool." "Come unto Me all ye that labour and are heavy-laden, and I will give you rest." But when He comes again, to those who have rejected Him and His loving words, it will be no longer as the sinner's friend, but the awful judge, "to render unto every man according to his deeds."

ST. ANDREW'S DAY.

THE week beginning with St. Andrew's Day, the 30th November, has been set apart as a time of general intercession for Missions; and no member of our Holy Church should disregard the admonition, or fail at this time to realize that we form part of the Church universal for whose increase and welfare we are bound as members of Christ to work and pray. There can be no selfishness in true religion, and if we act as though we had no obligations to the Church beyond our own family-circle, or parish, or town, or even country; as though the rest of the world had no sort of claims upon our sympathies, then we are selfish in our religion. Again, if we love our Lord, we must desire to see His Kingdom extended, we must rejoice over every soul won to His service; it cannot be a matter of indifference to us that men are brought out of darkness unto His marvellous light.

The old excuse for lack of interest and sympathy in Missionary effort, namely, that it is "labor in vain," that "nothing is accomplished," and that, therefore, it were far better to limit our endeavours to improving the moral condition of "our

own heathen," this excuse, we say, no longer, even in appearance holds good.

Can any one, for instance, doubt the increasing success of Missions, when they have before them the fact that 20,000 converts have been made in one district alone, in the Diocese of Madras, during the past year, and that this wonderful awakening has since found a parallel in the Diocese of Bombay, where several thousand have professed Christianity, and been baptized.

The work everywhere is assuming larger proportions year after year, giving cause for great thankfulness, and cheering the hearts of the Missionaries with the evident blessing which has been vouchsafed their work. But, oh! how much yet remains to be done.—In India alone, whole districts, vast and densely populated provinces are still in ignorance of Christ. The fields are there, white unto the harvest, but the labourers are few. Shall we not, therefore, with all the faithful servants of Christ, during this week of Intercession, address our earnest, heartfelt prayers to the Lord of the Harvest, that He may send forth laborers into His Harvest, not doubting that in His Own good time they will reap, if they faint not.

SIGNS OF LOVING CHRIST.

IF we love a person,

We like to *think* about him.

We like to *hear* about him.

We like to *read* about him.

We like to *please* him.

We like his *friends*.

We are jealous about his *name and honor*.

We like to *talk* to him.

We like to be *always with* him.

J. C. RYLE.

"A NON-PROGRESSIVE CHURCH.

WHAT AN ACTIVE MEMBER OF THE FLOCK HAS TO SAY ABOUT IT.

To the Editor of the News :

DEAR SIR: The known impartiality of your paper, and your general willingness to give every side a hearing, induce me to trouble you with this communication.

The assertion is frequently made by those who do not always inform themselves of the truth of their statements, that the Episcopal Church is a *slow-going, non-progressive communion*, and that "she is not holding her own as compared with some of the newer and more bustling societies," which have, almost in our own day, come into existence.

It has been noticed as a peculiarity of the Episcopal Church that she seldom invokes the aid of printers ink to dazzle the world with brilliant accounts of her successes. When she makes converts, she sounds no trumpets, utters no boasts, and asks no editors for puffs. Some think she does herself an injustice by her quiet noiselessness: but, after all, is it doubtful if quiet noiselessness, and unostentatious modesty are not most in keeping with the lofty christianity of which she is the witness and teacher.

That the Church, in some respects, is "*slow-going*," few who know her, will deny; but in times of such change, and of such theological chaos as these are, to be a little slow-going, and conservative, are traits of character not to be wholly condemned.

That she is making most marvellous progress in every quarter of

the world, winning to her Catholic and Apostolic arms, alike the wild barbarian and the scholarly Divine, are facts which admit of no reasonable question or doubt.

* In proof of a portion of the foregoing remarks, I have some pleasure in giving herewith the names, and so far as I can, the addresses also, of some sixteen or seventeen Ministers of various denominations, who have, within the past year or so, voluntarily seceded from the bodies to which they belonged, and have sought admission into the fold of the church.

In order to avoid any misunderstanding, I should say, that the following does not profess to be a perfect or complete list of its kind. I am afraid, Mr. Editor, if you were to publish the names and addresses of all the sectarian Ministers and preachers of one kind or another, who have, within the past year or two, sought admission into the church, your space for other matters would be very seriously encroached upon. The following must suffice for the present, viz:—

1.—Rev. J. W. Thorne, Wesleyan Minister in the Transvaal, has joined the Church of England.

2.—Rev. J. P. Lewis, Methodist, has been ordained by the Bishop of Huron.

3.—Rev. Thomas H. T. Bray, B. A., B. D., Methodist Minister, has been ordained by the Bishop of Iowa.

4.—Rev. Charles J. Titl's, Methodist, has been ordained by the Bishop of Maryland.

5.—Rev. John Gay, Methodist Minister, has joined the Episcopal Church in the Diocese of Connecticut.

6.—Rev. C. F. Morrell, Methodist Minister at Concord, N. H., is a candidate for the Ministry of the Episcopal Church. Mr. Morrell is a graduate of a Methodist College, and is a man of great ability.

7.—Rev. Professor J. Koons, Lutheran Minister, Principal of a boy's school in

Pennsylvania, has been confirmed by Bishop Stevens, and is now a candidate for the Episcopal Ministry.

8.—Rev. Charles J. Stripton, Baptist Minister, at Fayetteville, N. Y., has announced his attention of joining the Episcopal Church.

9.—Rev. Thomas Lee, for twenty years a Baptist Minister in Jamaica, has joined the Ministry of the Church of England.

10.—Rev. Joseph Waldrop, a Campbellite Baptist Minister, has applied for admission to the Episcopal Church, in the Diocese of Arkansas.

11.—Rev. W. Margison, Roman Catholic Priest in the Transvaal, has joined the Church of England.

12.—Mr. James Newly—a coloured young man, who went to England with Messrs. Moody and Sankey, and studied there, has been ordained a clergyman of the Church of England.

13.—Rev. Mr. Blackmore, Baptist Minister, Birmingham, has joined the Church of England.

14.—Rev. Doctor Thompson, (coloured), a Presbyterian Minister, has joined the Episcopal Church in the United States.

15.—Rev. C. D. Chapman, Presbyterian Minister, has joined the Episcopal Church in the Diocese of New Jersey.

16.—Rev. Doctor Horace Clark, for twenty-five years a prominent Baptist Minister, has joined the Episcopal Church in the Diocese of Texas.

17.—Rev. R. N. McNulty, Presbyterian Minister, at Columbus, Ohio, has joined the Episcopal Church.

Many more names could be added. This sort of "non-progression" will, doubtless, suit church people well enough.

Yours truly,
JUSTITIA.

August 20th, 1878.

A subscriber having sent us the above, taken from the St. John's, Que., *News*, with the request that we print it; we gladly do so, and also avail ourselves of the occasion to supplement the long list given, by a still more formidable one of over fifty additional names of min-

isters of the various denominations who have entered the ranks of the church's clergy, covering about the same period of time.

We can repeat the words of the writer above quoted that even this list, long as it is, by no means includes *all* the accessions to the Church during the past year or two. We shall refer to this subject again.

Additional names and addresses of recent ministerial accessions:—

1.—Mr. J. G. Swindell, Baptist, Worcester, England.

2.—Mr. W. H. Allan and two probationers, Methodist, England.

3.—Mr. D. T. Vaudray, Roman Catholic Priest, Alabama, U.S.A.

4.—Mr. K. Bache, Unitarian, South Devon, England.

5.—Mr. Anderson, Presbyterian, Whitehaven, England.

6.—Mr. J. Jobson, Congregational, Essex, England.

7.—Mr. Heman R. Tamlow, Congregational, Connecticut, U.S.A.

8.—Mr. Arthur W. Wiggins, Moravian, Worcester, England.

9.—Mr. Miles Nordene, Swedish, Chicago, U.S.A.

10.—Mr. A. Martin, Roman Catholic Priest, Manchester, England.

11.—A Roman Catholic priest, name not given, Montreal, Canada.

12.—A Roman Catholic priest and fifty Roman Catholic families, New York, U.S.A.

13.—Mr. Samuel Pink, Methodist, Litchfield, England.

14.—Mr. J. Skewes, Methodist, Litchfield, England.

15.—Mr. A. Rutledge, Wesleyan, Brisbane, N. S. W.

16.—Mr. R. B. Snowdon, Presbyterian, New York, U.S.A.

17.—Mr. W. B. Littlejohn, Methodist, Arkansas, U.S.A.

18.—An Italian R. C. Priest, and sixty-one Italian R. C. families, New York, U.S.A.

19.—Mr. J. S. Lemon, Methodist, New York, U.S.A.

20.—Mr. A. H. Jones, Congregationalist, Worcester, England.

21.—Mr. S. K. Boyer, Baptist, Pennsylvania, U.S.A.

- 22.—A Roman Catholic Priest, and 29 of the Laity in Florida, U.S.A.
 23.—Mr. J. Lavelle, Methodist, New Jersey, U.S.A.
 24.—Mr. Pereira, R. C. Priest, Lisbon, Portugal.
 25.—Mr. Chaves, R. C. Priest, Lisbon, Portugal.
 26.—Mr. W. A. Masker, Presbyterian, Missouri, U.S.A.
 27.—Mr. Myrthil, R. C. Priest, Hayti,
 28.—Mr. S. Eddstein, Jewish Rabbi, and a colony of Jews, Huron, Can.
 29.—Mr. Edward Abbot, Congregationalist, Mass., U.S.A.
 30.—Mr. T. J. Mellish, Baptist, Ohio, U.S.A.
 31.—Mr. Frederick Toyne, Methodist, Winchester, Eng.
 32.—Mr. W. W. Fellows, Methodist, Ohio, U.S.A.
 33.—Mr. J. M. Hubbard, Congregationalist, Mass., U.S.A.
 34.—Mr. R. L. Owen, Methodist, Wales, G.B.
 35.—Mr. C. C. Burnet, Congregationalist, Conn., U.S.A.
 36.—Mr. L. D. Mansfield, Congregationalist, Illinois, U.S.A.
 37.—Mr. Largier, Presbyterian, Geneva, Switzerland.
 38.—Prof. Wells, Congregationalist, Rochester, England.
 39.—Mr. T. J. Wilson, Congregationalist, Rochester, England.
 40.—Mr. G. C. Hall, Reformed, Pennsylvania, U.S.A.
 41.—Mr. Cowan, Reformed, Illinois, U.S.A.
 42.—Mr. H. J. Broadwell, Congregationalist, Conn., U.S.A.
 43.—Mr. W. E. B. Gunn, Presbyterian, Chester, Eng.
 45.—Mr. J. C. Williams, Baptist, Anglesea, England.
 46.—Mr. P. T. Valentine, D. D., Roman Catholic Priest, New York, U.S.A.
 47.—Mr. Samuel Smith, Methodist, Norwich, Eng.
 48.—Mr. Thomas A. Griffiths, Methodist, Georgia, U.S.A.
 49.—Mr. Anthony G. Baker, Presbyterian, Pennsylvania, U.S.A.
 50.—Mr. Leveret Bradley, Jr., Congregationalist, New Hampshire, U.S.A.
 51.—Mr. John H. Logie, Methodist, Pennsylvania, U.S.A.

- 52.—Mr. G. Gwillym, Methodist, Newfoundland.
 53.—Mr. W. Impey, Methodist, Africa.
 54.—Mr. Francis Washburn, Methodist, New York.
 55.—Mr. Samuel Goldman, Jewish Rabbi, New York.

SACRAMENT.

THE word Sacrament comes from the Latin *sacramentum*, which denotes :

(I.) The sum of money that the parties to a suit deposited with the Judge as a SIGN or PLEDGE that they would go on with the suit. This sum was called *sacramentum*, because the loser forfeited the amount to *sacred* temple uses.

(II.) The OATH whereby the newly enlisted soldier bound himself to obey his comrades.

(III.) An OATH or COMPACT generally. The earliest application of the word to anything Christian occurs in the celebrated letter of Pliny the younger to the Emperor Trajan, where he says of the Christians, that "they were wont to meet on a fixed day before sunrise, to sing hymns to Christ as to God, and to bind themselves by a *sacrament* not to commit any sort of wickedness."

More commonly, however, it was used as a translation of the Greek word *mysterion*, a *mystery*, which meant "anything whereby an holy thing is signified," and so was used specially of some *particular sacred ordinance of the Church*. The limitation of the word to the two Christian Sacraments is thus accounted for by Archbishop Trench.

A reminiscence of the employment of "Sacrament to signify the plighted troth of the Roman soldier to his captain was that which had

most to do with the transfer of the word to Baptism, wherein we pledge ourselves to fight manfully under Christ's Banner, while the *mysterious* character of the Holy Eucharist was mainly that which earned for it this name."

CHRISTMAS.

How shall we best commemorate the blessed time when our Redeemer, the Prince of Peace, was born in our likeness, into this sinful world? It is meet and right that Christmas should be a time of rejoicing, a time of great gladness, that the Church should celebrate it as a glorious Festival, that the temples of God should be decked for the Advent of the Great King, thus symbolising the love and loyalty of His people.

It is fitting too, that Christmas should be socially a time of rejoicing, that the warmest, best, most generous feelings should be called forth in man for man, as a faint reflection of that Divine Goodwill which shone forth upon the Earth as did the radiance of the Heavenly Host upon the silence and the darkness of the night before the eyes of the meek shepherds of Judea.

But above and beyond all preparations for, and celebrations of His coming, is the preparation of the heart. The making ready its inmost chamber to receive the New Born Christ—to welcome that Divine Presence. He will come to each one of us if we wait for Him with earnest longing. His Spirit of meekness, lowliness, and purity will come to dwell within us, if we will. Oh, to have that will! It must come from God, from whom all good things do come.

What a blessed Christmas this will be to every heart so prepared. It will be indeed the Birth Day of Christ, and they will feel themselves re-born with Him. Full of joy unspeakable and boundless thankfulness, the angels' words will be upon their lips: "Glory to God in the Highest!" "Unto us is born this day a Saviour."

"THE LORD is in His Holy Temple, let all the earth keep silence before Him."

We once heard a clergyman severely reprove the members of his congregation, because of their irreverent talking in the aisles when leaving the church after service.

We know of some other churches where it would be well if something were done to prevent the same ill-timed and scandalous practice.

Church people, both young and old, should be careful to remember that God's House is not the place for whisperings or talking.

Let our congregations retire from the sanctuary to meditate upon the words of warning and exhortation they have just heard; and to ask God to bless them, to the building up of His Church, and to the salvation of souls.

A DISSENTING MINISTER'S VIEWS ON RITUAL.

Soon after the reopening of my church at Stockwell, my mind became specially interested in the question of *public worship as conducted in the Congregational Churches*. I had always felt that the devotional services in the House of God were of far greater importance than the ministry of the pulpit. My conviction has always

been, that unless the religious sentiments of the inner heart of the congregation are thoroughly and rightly excited, the teaching of the pulpit, however scriptural in its cast, christian in its tone, fresh and vigorous in its order of thought, will have but little practical influence. The excitation of the devotional elements of our nature is the breaking up of the fallow ground, and the preparing it for the seed of Divine truth. Devotion is the solar beam of the soul, at once luminous and life-giving; in it "spiritual things" are alone clearly seen, spiritual truths are alone quickened to life, and brought to perfection.

Spiritual truth cannot grow either in the cold atmosphere of intellectual ideas, or in the heart of sensationalism. Religious affections are the only soil in which sermons can run to fruit. I became exceedingly dissatisfied with my own extemporaneous prayers, and with the miserable hymns that made up the "Congregational Hymn-Book," which was in use amongst us at that time. I felt these were but ill-adapted to quicken, direct and develop the religious sympathies of the congregation. In speaking of this amongst my brother ministry, I found the dissatisfaction widespread and deep. Congregations were everywhere yawning under the long prayer, and disgusted with the miserable hymns. The question which was pressed upon me was, how best to effect an improvement. In pondering this question, I found that we are exhorted to *teach and admonish one another in psalms and hymns, and spiritual songs*. This implied an intercommunal and responsory use of God's

words, in God's house; and I considered this an admirable means by which to bring the thoughts and sympathies of all the assembly together into one channel of devotion. In looking a little into the history of public worship, I found this had been done. The Old Testament worshippers did it in the Temple, and so did the first Christian Churches. To introduce such a work, therefore, would be no innovation, but rather the restoration of a lost power to the Church—a power of great emotional effect, which our Puritan ancestors threw away in their indiscriminate abnegation of all ecclesiastical usages and rites. —*Dr. David Thomas.*

Dr. Thomas is principal editor of the *Homilist*, and one of the leading Congregationalist ministers in England.

The chief points of interest in the above are:—1.—The acknowledged dissatisfaction of Dissenters with the baldness of their services. 2.—The testimony of one of their leading divines to (1) the great advantage of a liturgical service (2) the scriptural and historical evidence in favor of it.

A CURIOUS THING.

Among the curious things is the status of the "Reformed Episcopal Church." It sets up for itself because, in the Church it left, there were some "Romanizing germs." To be called "priest" was bad, to be called "regenerate" in baptism badder, and what was baddest we know not. A week or two ago there met the New York Synod, comprising the States of New York, New Jersey, and Connecticut. Ex-Governor Woodford took the chair, where-

upon delegate Woodhull offered resolutions in regard to the doctrine of eternal punishment, showing that many were unsettled "to the jeopardy of many souls under its care," and asking for a deliverance. Whereupon Governor Woodford, the chairman, stated if these resolutions were adopted he would feel constrained to sever his official connection with the body; he did not believe in a never-ending system of punishment. But as the resolutions were carried, Mr. Woodford left the chair; whereupon the brethren said they did not want him to leave, would not accept his resignation, and continued him not only a member, but an officer of their body! How strange that brethren so concerned about doctrine must leave the Episcopal Church because of supposed *germs* of error, and all at once bloom out into a society that permits its officers to sap one of the foundations of the Gospel—the everlasting difference between the righteous and the wicked! Well, well, well; baptismal regeneration so wicked that no company was to be kept with those who held it in any sense, but Universalism not at all bad, but might be held! Our friends, after a while, will learn what an evil or bitter thing they did in creating another schism.—*Southern Churchman.*

THE ENGLISH CHURCH.

A FAVORABLE opening for Roman Catholics and others to retire through, when cornered in an ecclesiastical controversy with Churchmen, is the "antiquity argument."

Roman Catholics, and many Protestant bodies, claim that before the Reformation, all Christians

were part and parcel of the Roman Catholic Church.

The facts are these: The English Church *since* the Reformation, is the same identical body that it was *before* that time. If a person washes his face and hands, and puts on a clean suit of clothes, he does not change his identity. But we do not intend to argue, only to offer the following:—In the time of Alfred the Great, a lease was executed from the Church to the Crown for a piece of land to be used for military purposes, for the term of 999 years, which has recently expired, and the estate has reverted to the party which leased it, viz., the Church of England. In law, on the expiration of a lease, the property reverts to the original owner, or lessor, or his legal heirs.

This fact is an absolute demonstration, and will furnish a kind of argument for those who either will not, or cannot understand ordinary Church history.—*Select.*

THE following points are suggested:—

1. Infant baptism prevails in the Christian Church to-day.
2. Infant baptism has prevailed in the Christian Church, in all ages, since the time of the Fathers.
3. Infant baptism was the faith of the martyrs.
4. Infant baptism was practised in the catacombs.
5. Infant baptism was taught and practised by the Fathers who immediately succeeded the Apostles.
6. Hence we may infer that infant baptism was the practice of the Church in the days of the Apostles.
7. Infant discipleship existed in the Church two thousand years before the time of Christ.
8. Infant discipleship has existed in the Church nearly two thousand years since.

9. If there is any force in the theory of "*the survival of the fittest*," the recognition of this discipleship of infants in the Church will probably continue for some ages to come.

THE DANES IN NEW BRUNSWICK.

REFERENCE has been made in these columns to the Danish Colony at New Denmark, N. B., which was received into the Church of England by the Bishop of Fredericton. By the following report to the D. C. Society of the Rev. Neil M. Hansen, who is in charge of the Mission, our readers will be glad to find that the Colony is progressing Spiritually as well as temporally. The reading of this report created great enthusiasm at the annual meeting of the D. C. S. We copy from the report just published:

It affords me great pleasure to report a good attendance of the services of the Church, and good feeling throughout the parish. There is no division among the people, but all belong, professedly at least, to the Church.

The colony is being increased every year by immigrants from Denmark. The children are being educated by me in the principles of the Church of England, and by the time the Danish language will have disappeared, there will be found here a large congregation saved for the Church through the instrumentality of the Diocesan Church Society.

Through the aid of the Church people, we hope by the blessing of God to have our Church ready for consecration by the time of his Lordship's return from England. I have commenced working a little among the English people in my neighborhood, and when I have learnt the English language better, I hope to be able to do more.

Last winter I established a Church of England Temperance Society in the Colony, and it is a great satisfaction to me to find that the greater and better portion of the Colony have joined it. Contributions \$15.50. Times are still

hard here. If, however, the Society will have patience with us a few years, we hope by the blessing of God to do better.

THE REV. MR. WINTER'S WORK AT DELHI, INDIA.

THE Bishop of Calcutta, in a recent letter, thus speaks of the Rev. Mr. Winter's work at Delhi;

"I cannot leave this place without expressing to you how deeply interested I have been in all that I have seen of your work. It is not merely that you have a goodly number of converts, and that you were able, on Christmas-eve, to baptize fifty-one, and present to me 224 candidates for confirmation; it is rather that I have found your work to be organized so thoroughly, and on such a practical system. With your centre at the mission house, your European staff now so efficiently strengthened by the two men from Cambridge, your boarding-school for European Christians on the premises, and your church adjoining the compound, with your high school which brings you into contact with the higher classes of natives, your branch institutions, schools, places for holding services, etc., in various parts of the town and in the surrounding districts, with your staff of native catechists in outlying centres, with readers again working under them, with your medical mission, your Zananah work, and institution for training Zananah teachers—you really seem to have surrounded yourself with all the needful machinery, and, moreover, you seem to have drawn to yourself a most competent and earnest band of men, natives and Europeans, by whose aid you may hope to work it effectually."

JEWISH MISSIONS.

A REGULAR meeting of the board of managers of the Church Society for Promoting Christianity among the Jews was held at No. 21 Bible House, New York. A report was received from Mr. Lerman, a missionary of the society, showing 175 visits during the Summer months, with a distribution of missionary publications, and the reception of a number of visits at his house. There had been nineteen enquirers, of whom eleven have been, or are to be baptized. Among these is to be numbered one of the rabbi's of New York, Mr. Samhel Goldman, a man of classical scholarship, speaking the Hebrew, Russian, German, and Polish languages, learned in rabbinical theology, for many years over synagogue in Chicago, Ill.; Charleston, S. C.; Altoona, Pa.; and New York, whose quiet but firm acceptance of Christianity has created a deep impression among his co-religionists, by whom he was held highly in esteem.

The society's school was reported to be in a satisfactory condition the children showing deep interest in their Messianic instruction. Two more were baptized during the month of September, and the families of several have embraced the truth.

BISHOP STEVENS AT YORK MINSTER.

We learn from the *Record* that the Bishop of Pennsylvania preached on Sunday evening, October 6th, at a special service in York minster. He rejoiced in the discre-

pancies between the Bible and "modern science," because modern science is changeable, while the Bible is unchangeable. The science of to-day is not the science of last year, and will not be the science of next year. The Bible of to-day is the Bible of all the Christian centuries in the past, and will be the same Bible of all the Christian centuries to come. The science of astronomy, of geology, of ethnology, of chemistry, of physics, of biology, or philosophy, are not to-day what they were fifty years ago. Theories after theories have arisen in each of these sciences, but all have vanished, and been confuted by later theories, and supplanted by a different generalization. In the meanwhile, the Bible stands still in the solitary grandeur of its perfection; it waits, as the ages roll on, for confirmation and acceptance.

WHAT IS THE MODE OF BAPTISM?

We attach no importance to the mode. The mode we do not regard as vital to the sacrament. Water applied in the name of the Father, and of the Son, and of the Holy Ghost, and nothing else, our church holds to be "essential parts of baptism." (Vide rubric at end of private baptism of children in Prayer Book). Hence, our clergy are glad to use any mode. We sprinkle, pour, immerse, dip thrice, plunge, &c., &c. The essential point with us is to do what the Saviour commands, "with water in the name of the Father and of the Son, and of the Holy Ghost." The rite must be administered "with

water." As to the mode in which the water is *applied*, we have no preferences to urge.

PRESIDENT WOOLSEY said, "Character is above Culture." The questions to be asked about the colleges that wish to educate our boys are these: Do they educate character? Do they provide culture? A college that does neither is utterly a fraud. We want a college that will do both. But the question about character must be looked to first. Our boys had better not go through college at all, than come out of college cultured Pagans. And for the education of character we want Christianity. A college that is not permitted to inculcate Christianity is no place for the sons of Christian fathers and mothers.—
Standard of the Cross.

LUTHER'S ARGUMENT WITH SATAN.

LUTHER says: "Once upon a time the devil said to me, 'Martin Luther, you are a great sinner, and you will be damned!' Stop! Stop!" said I; 'one thing at a time. I am a great sinner, it is true, though you have no right to tell me of it; I confess it. What next?' 'Therefore, you will be damned.' 'That is not good reasoning. It is true, I am a great sinner, but it is written, Jesus Christ came to save sinners; therefore, I shall be saved. Now go your way.' So I cut the devil off with his own sword, and he went away mourning, because he could not cast me down by calling me a sinner."

SAYS the *Ceylon Diocesan Gazette*:

"Whereas in the first quarter of this century the Bishops of the Church of England could not have been more than forty in number, all of whom presided over Dioceses within the United Kingdom, her Bishops now number over two hundred and preside over Dioceses on the four continents as well as in Australia and New Zealand. We doubt whether any Church, since Apostolic times can show a more marked progress than the English Church can in the last fifty years."

THERE are now in the State of New York five bishops, having charge of as many dioceses, and 76,644 communicants. The first convention of the original New York diocese was opened June 22, 1875. There were then in the diocese, five clergymen. The first division occurred in 1838, resulting in the creating of the diocese of Western New York. This was also divided in 1868, creating the diocese of Central New York. The original New York diocese was again divided in 1868, at which time Long Island and Albany were made separate dioceses. Notwithstanding these deductions from its strength, the diocese of New York still has 30,000 communicants.

ST. JAMES' CHURCH, Brooklyn, Rev. Mr. Homer, Rector, has a Sunday School numbering 1,000 children. Over 500 have been confirmed since and admitted from the school to the church, and during the same period the school has contributed \$10,000 to the diocesan fund, \$2,500 to domestic and foreign missions and \$1,000 toward the funded debt of the church, the school is only ten years old, and began with 100 children.

THE REV. W. MITCHELL, Presbyterian, preaching at the opening of the Centenary Methodist School House, St. John, after speaking of the Incarnation as the test of a standing or a falling Church said: "I don't wonder at Episcopalians bowing their heads at the name of Jesus." It seems to us that the only wonder is how any Christian can refuse when repeating a Confession of Faith in Jesus Christ to acknowledge in this way that Christ is God as well as man.

THE *New York Tribune*, of September 28, says that thirty ministers have, at various times lately, withdrawn from the Orthodox Congregationalists, and thirteen of these have united with the Protestant Episcopal Church.

£50,000 have been subscribed to build nine churches in Sheffield, Eng. There are thirty-four built and building, thirty-one of which have been built since 1828.

In the Sunday-school of the parish of the Holy Trinity, Philadelphia, there are 139 teachers and officers, 1,929 scholars. The contribution during the last year amounted to \$49,733.59. The Workingmen's Club has been a great success.

MISS CATHERINE L. WOLFE has has presented a chapel to Grace Church, New York. It will seat about one hundred persons, and is intended for prayer meetings and minor services. It is 57 feet in length, and 27 feet in width, and cost about \$35,000.

AT one of the suburban churches in Boston, it was seriously proposed in the Sunday School to invite "Mr. Dean Stanley, who has just arrived from England," to attend their Sunday School concert, and "speak to the children about his wonderful experience in Africa!"

WE chronicle again this month another secession from the "Reformed Episcopalians." The Rev. George Newton, who failed in his attempt to organize "Reformed" Societies in California, has returned to the Methodists.

THE best remedy for an inattentive audience is to give them something to attend to.

WE have received the first number of the "Living Church," the new weekly paper for the West, which takes the place of the monthly "Province." Its editors are Rev. Dr. Harris, of Chicago, and Rev. Dr. Fulton, of Indianapolis, with Rev. Dr. Cushman, of Chicago, as Associate editor. It promises to be an outspoken, independent paper, and we are glad to find that "it will not be the organ of any, school or party, and just as little will it be the enemy of any." The more we have of live, practical, earnest church papers, the better for the church's work.

ACCESSION.—Mr. Francis Washburn, late a Methodist minister, was ordained in New York, Oct. 27th, by Bishop Seymour, of Springfield.

THE number of Baptisms reported for the Diocese of Fredericton

for 1877 was—infants, 966 ; adults, 55 ; total, 1051. Eleven parishes and missions did not furnish returns. There are 69 clergy now in active work, 2 retired, and one residing in England, total 72. There is an increase of 9 active clergy since a year ago. This is a gratifying evidence of progress.

FROM CLERICAL TO CIVIL LIFE.—The Rev. Brooke Lambert has resigned the vicarage of Tamworth. In a communication to his parishioners he assigns his reason that his income is insufficient, and that increased family claims compel him to seek a living in some other than the clerical vocation. He says that in the English Church pay is not in proportion to the labor performed. There is least pay where there is most work, and *vice versa*.

TEMPORAL death separates the soul from the body ; spiritual death separates the soul from God and goodness ; eternal death makes the latter separation final.

ARCHDEACON GILPIN, attended by a number of the Clergy, presented to the Marquis of Lorne and the Princess Louise on behalf of the Diocese of Nova Scotia, an Address, setting forth their devotion to the person and government of the Queen, and congratulating the Governor-General and the Princess on their safe arrival in this country.

THE Bishop of Nova Scotia is expected home the first week in December.

Children's Corner.

DEAR CHILDREN :

As an old friend and well-wisher of the Algoma Aid Association, I have watched your corner in *Church Work* very closely during the past year, and I cannot help feeling very much disappointed when I see so little being done for our poor Indians. I am not finding fault with you, my dear friends, who have already shown your interest in the work by your contributions, many of which, I am well aware are the fruits of self-denial ; but how can I help finding fault with the children of Canada in general, when I see how very small is the little band of workers compared with what it ought to be ; and it is to those who have as yet done nothing that I address these remarks. Did you ever, my dear children, ask yourselves this question, viz. : Why should I be expected to help provide for these Indians ? Now, taking it for granted that you have done so at some time or other, I will try to answer it by telling you a story.

Once upon a time, about fourteen hundred years ago, a race of people called the Saxons came from the North of Europe to England, and having driven the rightful owners of the land into the wilds of Wales and Scotland, took possession of their homes, as though they had a perfect right to do so. But at this time these Saxons were only partly civilized, and therefore did not know any better. However, God did not leave them long in this uncivilized state. He put it into the minds of Holy men to go and teach them about Himself and Our Dear Lord, and to establish His Church among them ; so that they soon began to turn from their fierce and wicked ways. God also blessed them exceedingly, and they became a great nation, and began to spread over different parts of the world, just as their forefathers had done in the beginning of our story. About two hundred and fifty years ago, some of these Saxons came to Canada. Now, let us see how they acted, and how their children have acted, and also how their children are acting now, toward the rightful owners of the land. Surely we would think that they

would not act so cruelly and wickedly as their forefathers did, for we saw that God had taught them better things. But you shall see for yourselves what they did.

Before they came to Canada, the Indians used to live in perfect freedom, and roam about where they pleased. They owned the whole land, and no doubt some of them have hunted on the very spot where your houses now stand. But where are the poor Indians now? Have they not been driven away from their homes and lands? And what have they received in return? They have received very little good and a great deal of evil. These Saxons have stolen their lands, and have taught them to lie, and steal, and cheat, and the principal thing that they have taught them about God is to take His name in vain. Surely God will not allow this to go unpunished. Remember, dear children, that these Saxons are our forefathers, that we are their children, and also that God will visit the sins of the fathers upon the children, unless we try to help those poor Indians whom our forefathers have wronged. God does not expect us to restore their lands, but He does expect us to assist in teaching them about Him, and in bringing them into His Church. Let us make up our minds then to do all we can in the future, and remember that two things must go together, viz.: prayer and work.

Every morning and evening, when you kneel down to pray, ask God to bless the work of His Church among the Indians, and not only when you are children, but when you grow to be men and women, remember that it is the duty of every Canadian to assist in civilizing and christianizing the Indians of Canada.

Make an extra exertion this Christmas, which will soon be here, and see how large a Christmas present you will be able to make up for the children at "Wawanosh Home," and may God bless you; and I pray that you may always find the greatest happiness in doing good to others.

I remain,

Dear children,

Your affectionate friend,

C.

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"P.".....	1.00
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Contributions for month.....\$12.45

Total receipts to Dec. 1st, 1878...\$753.63

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SUBSCRIPTIONS FOR NOVEMBER.

REV. C. E. CHURCHWARD, Mahone Bay, N.S. \$2.70; Wm. Keyes, Esq., Caledonia, Ont., \$20; Rev. H. H. Barber, Newcastle, N.B. \$10; E. P. Flewelling, Esq., do., \$2; Rev. A. F. Hiltz, Derby, N.B., .30; Miss Smalle, Digby, N.S., .30; Mr. E. S. Northrup, Kingston, N.B. .30; Rev. E. A. W. King, Riviere du Loup, Que., \$1.30; Mr. D. T. Johnstone, Chatham, N. B., .30; Mr. C. F. Cudy, Queens Co., N.B., .30.

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CALENDAR.

December 1st—First Sunday in Advent.

Isai i. 1 Peter iii. 8—iv. 7 | Isai ii.; or iv. 2. Jno. xi. 47—xii. 20.

December 8th—Second Sunday in Advent.

Isai v. 1 Jno. ii. to v. 15 | Isai xi to v. 11; or xxiv. Jno xvi. 16.

December 15th—Third Sunday in Advent.

Isai xxv. 3 Jno. | Isai xxvi.; or xxviii. 5—19 Jno. xx. 19.

December 22nd—Fourth Sunday in Advent.

Isai xxx. to v. 27. Rev. viii. | Isai xxxii.; or xxxiii. Rev. x.

December 25th—Christmas Day.

Isai ix. to v. 8. Luke ii. to v. 15 | Isai vii. v. 10.—17. Titus iii. v. 4—9. Proper Pss. morn.—19, 45, 85; even.—89, 119, 132.

December 29th—First Sunday after Christmas.

Isai xxxv. Rev. xix. to v. 11 | Isai xxxviii.; or xl. Rev. xix. 11.

THE question is often asked, "Why do we bow—in church—at the name of Jesus, and is there any authority for doing so?" As an answer to the question, we give an extract from the 18th canon of the church:—"In the time of Divine service, and of every part thereof, all due reverence is to be used; for it is according to the Apostle's rule. *Let all things be done decently and according to order*; answerably to which decency and order, we judge these our directions following All manner of persons then present shall kneel upon their knees when the general Confession, Litany, and all other prayers are read; and shall stand up at the saying of the Belief, according to the rules in that behalf prescribed in the Book of Common Prayer, and likewise when in the time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by those outward ceremonies and gestures, their inward humility, christian resolution, and due acknowledgement that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces and promises of God to mankind, for this life, and the life to come, are fully and wholly comprised."

COLLECTIONS.

Offertory:—Oct. 6th, \$9.71, do. 13th, \$5.71, do. 20th, \$13.36, do. 27th, \$8.63—\$31.41. Nov. 3rd, \$10.45, do. 10th, \$8.09, do. 17, \$9.25, do. 24th, \$8.12—\$35.91.

Mite Society:—Sept. District No. 1, \$5.20, do. No. 3, \$2.75, do. No. 4, \$1, 80—\$9.30. Oct.: District No. 1, \$3.23, do. No. 3, \$5.70, do. No. 4, \$2.08—\$11.01. No. 2, NOT HEARD FROM.

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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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