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Wm Fraser

CHURCH
OF THE
HOLY TRINITY.

JACOB STREET,

HALIFAX, N. S.

PUBLISHED MONTHLY.

THY WORD IS A LAMP UNTO MY FEET,



AND A RIGHT UNTO MY PATH.

“Hold fast the form of Sound Words.”

We are sorry to have kept our readers waiting so long for this month's number ; but we could not help it.

Since the issue of our last, the Master has been pleased to call us aside from the active duties of life into the chamber of sickness. And however much "flesh and blood" may deprecate such experience as we have been called to pass through, we have no doubt it is good for us ; and we are thankful to say that whether suffering the greatest pain, or—as the natural effect of the disease—feeling the greatest depression of spirit, we were never tempted—even for a moment—to doubt either the wisdom or goodness of Him "who worketh all things after the counsel of his own will."

We believe there are lessons to be learned which can only be learned *effectually* by a diversity of some kind or another, and we trust that we have by our sickness, short as it has been, learned some of those lessons. We have had e. g. brought home to us in a way which no mere words could have done, the uncertainty of all temporal blessings and even of life itself. By suffering intense pain we have learned *something* of that love which led the Lord of glory to voluntarily endure the cross for sinners. We have learned—practically—something of the sustaining grace of God. And we hope we have learned to sympathise more fully with those who are in affliction. These are lessons which we all need to learn, and whatever means are used by our Heavenly Father in teaching us must be blessings, though sometimes in disguise.

We are thankful to say that we are in a fair way of resuming our usual duties in a few days, and we ask the prayers of our readers that we may come forth from the sick room more than ever in earnest, fully determined to devote body, soul and spirit to the work of the ministry in preaching Christ and him crucified, and in seeking to win souls, as well as to build up Christ's people in their most holy faith ; having learned how short is time, how opportunities are passing away, and how soon will come the night when no man can work.

Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. III. NOVEMBER, 1878. No. 9.

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.

THE YELLOW FEVER AND ITS LESSONS.

EVERY mail, until very recently, reaching us from the neighbouring Republic, has brought more startling tidings of the frightful ravages which the Yellow Fever scourge has been making in three of the fairest States of the American Union.

A sad and ghastly picture has been disclosed to our view which we in these Provinces can but faintly realize. In the space of but a few short weeks, nearly seven thousand lives have been hurriedly taken away. Not only here and there has a family lost a father, or mother, or child, but whole families have been carried off within a few hours, and whole communities swept away, in many cases with none to nurse or care for them while living, and no one to bury them when dead.

But amidst all the terrible horrors of the plague Christianity, as might have been anticipated, has great reason to rejoice, both in the peaceful and joyous deaths of many of the victims, and in the hearty and spontaneous and munificent offerings of the faithful in more

highly favored regions. And especially has our sister Church in the United States cause to be sorrowfully proud of the heroic and Christlike courage and devotion shown by many of her priests and religious women.

Elsewhere we print a couple of paragraphs from the *New York Churchman*, which, in few words, point out the glorious work done, and make mention of some of the martyred lives which have been offered upon the sacred altar of duty, in willing and humble imitation of, and obedience to their Master and Great Exemplar, Jesus Christ.

The call has been nobly responded to by Christians of all names; but the Church, in particular, has added to her former triumphs by the heroic and voluntary martyrdom of so many of her children.

It is not possible for man to explain the inscrutable Providences of Almighty God; they are hidden in the Divine purposes, and cannot be fully understood by finite beings; but it will not be going beyond proper bounds if we point out that these visitations,—for visita-

tions they most surely must be considered,—should be made the means of humbling us who have escaped, as well as the nation upon which they have fallen so heavily. Indeed, would it not be wise for us to give the subject much serious consideration, for may we not be occupying a more hazardous position than even those in more apparent danger? Is there not reason to fear that, being so exempt from great and sudden calamities, we may be losing sight of God's claims upon us, and may be failing in that humble and whole-hearted service,—that sacrifice of self, which alone brings the hope and promise of the joys of heaven? It is plainly apparent to some minds at least, and has given cause for many fears, that the people of this Dominion, enjoying, as they do, peculiar privileges and blessings, and freer from pestilences and public calamities than any nation or country on the earth, are far behind less favored lands in their devotion to God and His Church, and in their offering of those things which God has confided to their keeping. One cannot view the many places and souls in this Dominion suffering—and in some cases longing—for the Bread of Life, and having no man to break it unto them, without feeling that the curse of God will surely rest upon us as a Church and people, unless the paltry sums, which now our rich and well-to-do, and able-to-give men and women force themselves to pay into the Lord's treasury, give place to more liberal and hearty contributions towards the support and spread of the Gospel.

Let not the absence of these trials which others are called upon to endure, produce in us a forgetful-

ness of our Christian obligations, and lead to a neglect of our Christian duties, but rather let it lead us the more humbly and thankfully to obey God in all things, and to give of our means liberally and freely for the promotion of every good work—“thereby laying up in store for ourselves a good foundation against the time to come, that we may attain eternal life.”

TO BE REMEMBERED.—All Church people should remember how clearly regeneration or admission into covenant is *distinguished* in the Catechism from that renewal or conversion of the heart which ought, but which (alas) often fails to follow in maturer years. If this distinction were more clearly set forth, and better understood, it would go far to remove prejudices against the church.

“WHOSOEVER COMETH.”

“WHEN we have done all, we are unprofitable servants.” Our best, our righteousness is as filthy rags in the light of His awful purity; but oh! blessed thought, we may be clothed with His Righteousness—Clothed with His Righteousness! We, poor, blind, naked, miserable, with nothing of our own, but our sins to offer to God, may go to Him, offering, *as our own*, the merits of the Lamb that was slain. **Mystery of Mercy**—the fullness and riches of that mercy that suffered in our stead, satisfying the **Justice of the Eternal**. We, even such sinners as we feel ourselves to be, may “come boldly unto the Throne of grace.” Do we

tremble at the thought of our utter unworthiness? We have but to listen for the Divine voice—"whoever cometh, I will in no wise cast out." The arms of His infinite compassion are open to receive us, weary with the burthen of our sins, knowing that our own poor efforts have failed to bring us further on the way to happiness and heaven: that day by day we have but faltered and fallen; that by thought, word and deed, we have constantly offended, even when we feebly desired to do good; that same Jesus who healed the sick, comforted the sorrowing, wept for sinners, ever liveth to interceed for us, pleading His own all-sufficient sacrifice, and with that unspeakable love is only waiting to be gracious, only waiting for the call from the broken and contrite heart, that He may comfort, heal and bless, and give that peace which the world is powerless to give. "Lord, to whom shall we go? Thou hast the words of Eternal life!" Who shall dare to say that the world suffices him? Even he whose earthly desires are gratified as far as it is possible, even the prosperous and happy man, can he say that he requires nothing further? that the Spiritual and Unseen are to him words without meaning? Nay, even the infidel, boasting himself against God, knows that, until he did despite unto the Spirit of Grace, and seared his own conscience, he could not escape from the question—"what, if after all, there be an Hereafter?"

God forbid that we should be practically as he is, without God in the world—having the name that we live, and yet being dead; when through the Mercy of Christ there

is awaiting each one of us a state of peace and happiness here which is the prelude to the joys of Heaven. (On one condition, all is ours—we must have the love of Christ, which includes Faith and Repentance, for how can we love Him in whom we do not believe? And how, loving Him, can we fail to repent the sins for which He died!

For that Love, let us strive, prayerfully, passionately, if we have it not.—"Ye will not come to me, that ye might have Life!"

AN OFT OVERLOOKED TRUTH.

THE Bishop of Western Texas, at the Missionary Conference last week, declared that statistics are wholly unveracious as to showing the actual condition of a Church. His illustration was admirable and forcible. "Suppose," he said, "that the Church at Laodicea had reported 500 communicants and \$20,000 of contributions, and the Church at Smyrna had reported 150 communicants and \$5,000 of contributions; and suppose the Church at Laodicea had gathered together this \$20,000 by such iniquities and enormities as Church fairs, yet people would have said, 'Look at the Church of Laodicea! how it is growing, and how strong!' while poor Smyrna would have been pitied and not considered much of a Church after all. Therefore, I say, there is nothing so unsatisfactory in this matter as statistice. What we want to know is how far the Spirit of the Lord Jesus Christ is in this matter, and not how we are working the machine."

Those words ought to be remembered. The true statistics of the

Church cannot be written. They cannot be expressed in figures and tables. It is not the numbers of the clergy, but their religiousness and devotedness, which are to be reckoned in estimating the Church's strength; for one earnest, devoted minister is a better instrument for good than a thousand indifferent, half-hearted, self-indulgent ones would be. It is not the number of communicants, but their zeal and their piety that constitutes a measure of the Church's success in her work of winning souls to Christ.—*New York Churchman*.

THE SANCTUS.

As the same misunderstanding exists in many of our Canadian Churches with reference to the *Sanctus*, we think it well to print the following from the *New York Churchman*, which explains itself:

To the Editor of The Churchman:

The rubric in our American Prayer Book, before the *Sanctus*, says: "Here shall follow the proper preface, etc., or else immediately shall be said or sung by the priest and people, Therefore, etc."

The question arises, Are priest and people to say all, from "Therefore," together, or is the priest to say part alone? The American use is so varied that it fails to answer the question. In some churches, "Therefore," etc., up to "Holy," is sung by a soprano voice in an organ loft, the rest of the choir coming in at "Holy," etc., and if the priest be not a singing man he says nothing, thereby violating the rubric.

In a case like this, the only satisfactory way to answer the question is to go back to the English Prayer

Book and the use at the time of its adoption.

In the English Prayer Book we have: "Here shall follow the proper preface, etc., or else immediately shall follow, Therefore, etc." After the proper prefaces comes this: "After each of which prefaces shall immediately be sung or said, Therefore, etc." This does not settle the question as to where the people are to begin to say or sing, but the universal use at the time does. In the earlier books the *Sanctus* was printed by itself, and separated from what goes before by ¶, and in all music for the sacred office, the *Sanctus* alone is set as chorus. A very slight examination of the words will convince any one that this was the evident intention of the framers of the Liturgy, for all before "Holy," etc., is plainly declamatory of the praise about to be offered, the priest very properly saying it, the choir and people bursting in with "Holy, holy, holy," the angels' song, which is the real act of praise.

Blunt, in the "Annotated Prayer Book," says: "It is very remarkable that, in all the ancient liturgies, both of the East and West, the saying of the *Sanctus* is given to the choir and people. The celebrant having recited the preface or introductory part of this great act of eucharistic thanksgiving, the 'Triumphal Hymn' itself, as the Liturgies of St. Basil and St. Chrysostom call it, is taken up by the whole body of worshippers, who, as kings and priests unto God, join in that act of solemn adoration to the ever blessed Trinity. To mark this Catholic custom, the *Sanctus* itself ought to be printed as a sepa-

rated paragraph, and so it was printed in 1549 and 1552."

The American rubric is plainly a combination of the two English rubrics, and its meaning can only be settled by Catholic usage. We surely cannot for a moment suppose that our compilers wished, by the rubric, to instruct the people, in the face of universal use before and since the Reformation, to burst in with their chorus in the middle of the declaration which the priest is making; and yet at all special services one may hear even clergymen breaking in upon the celebrant in the middle of his preface, sometimes in spite of an organ accompaniment. "Let the ancient customs prevail." J. W. SHACKELFORD.

WANTED.—We want in you a Christianity that is Christian across counters, over dinner tables, behind the neighbor's back as in his face. We want in you a Christianity that we can find in the temperance of the meal, in moderation of dress, in respect for authority, in amiability at home, in veracity and simplicity in mixed society. Rowland Hill used to say that he would give very little for the religion of a man whose very dog and cat were not the better for his religion. We want fewer gossiping, slandering, gluttonous, peevish, conceited, bigoted Christians. To make them effectual, all our public religious measures, institutions, benevolent agencies, missions, need to be managed on a high-toned, scrupulous and unquestionable sense of honor, without evasion, or partizanship, or overmuch of the serpent's cunning. The hand that gives away the Bible must be unspotted from the world. The money that sends the missionary

to the heathen must be honestly earned.

HUMILITY OF JESUS.

THE life and death of our Lord Jesus Christ are a standing rebuke to every form of pride to which men are liable. Take for instance:

Pride of birth and rank—"Is not this the carpenter's Son?"

Pride of wealth—"The Son of man hath not where to lay His head."

Pride of respectability—"Can any good thing come out of Nazareth?" "He shall be called a Nazarene."

Pride of personal appearance—"He hath no form nor comeliness."

Pride of reputation—"Behold, a man gluttonous and a wine-bibber; a friend of publicans and sinners."

Pride of independence—"Many others, who ministered to him of their substance."

Pride of learning—"How knoweth this Man letters, having never learned."

Pride of superiority—"I am among you as he that serveth."

Pride of success—"He came unto His own, and His own received Him not."

"He was despised and rejected of men."

Pride of self-reliance—"He went down to Nazareth, and He was subject unto them."

Pride of ability—"I can of mine own self do nothing." "The Son can do nothing of himself, but what He seeth the Father do."

Pride of self-will—"I seek not my own will, but the will of Him that sent me."

Pride of intellect—"As my Father hath taught me I speak these things."

Pride of bigotry—"Morbid him not; for he that is not against us is on our part."

Pride of resentment—"Father, forgive them, for they know not what they do." "Friend, wherefore art thou come?"

Pride of reserve—"My soul is exceeding sorrowful even unto death." "Tarry ye here, and watch with me."

Pride of sanctity—"This man receiveth sinners and eateth with them."

"God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."
—Gal. vi. 14.

BAPTISM OF THE CHILDREN OF THE JEWISH PROSELYTES.

It is an undoubted fact that the children of those persons who embraced the Jewish religion were baptized as well as the parents. "A Proselyte that is under age, is baptized upon the knowledge (or profession) of the House of Judgment, (*i. e.*, the Synagogues or church of the place), and they become to him a father." "An Israelite that takes a little heathen child, or finds a heathen infant, and baptizes him for a Proselyte, behold, he is a Proselyte." The Mishad and Talmud are full of orders about receiving and baptizing Proselytes, men and children.

If baptism of infants had been a new thing, unheard of in the days in Christ, there would, no doubt, have been as express a command for baptizing them, as there had been for circumcising them. But since it had been the custom in all ages

before to have Jewish infants circumcised, and heathen infants baptized, when they were brought with their parents into Judaism, if Christ wanted the custom abolished *He would have forbidden it.* His silence, and the Scripture's silence confirms Infant Baptism for ever.

THE END OF DOGMA.

THERE is a great outcry against doctrinal religion. With many the notion is positive unbelief in Christian dogma and acceptance of other dogmas. Here is a man who rejects the doctrine of sacrifice. Why? Because he believes the opposite dogma that there is no need of any sacrifice. Take the doctrine of apostolic succession. There are multitudes who hold that there is no such thing as a historically continuous ministry and so substitute the dogma of Congregationalism or Presbyterianism or Methodism, which by the way they would not do if they had the succession. In the region of morals there are many who decry the Christian dogma that matrimony is a religious ordinance. Why? Because they hold the dogma of John Stuart Mill on the subject; or, perhaps, the dogma of the infamous Woodhull. I remember hearing two farmers discussing the merits of a reaper. A third party came up and began to depreciate the machine in question in a most emphatic way. It was not worth freight charges. But it turned out that this was the agent of *another reaper.*

Ideas are omnipotent. As a man thinketh in his heart, so is he. There can be no Christian living except as it is the practical outgrowth and expression of Christian

doctrine. The end of dogma is the life it produces. Our Lord in His prayer for His people, said, "sanctify them through thy truth; Thy word is truth." The prevalence of crime in society, and the shortcomings in Christians are due not to Christian dogma, but to the rejection of Christian dogma. Men have lost faith and hence lost holiness.

The early as well as the later victories of our religion were secured by the faithful representation of doctrine. Christian truth distinctly and fearlessly stated gave the Apostles their power, and brought nations to the Cross.

No doubt much of the outcry against dogma is due to the revolt against the Calvinistic philosophy. But one of these days men will discover that in rejecting the distinctive doctrine of that system, they do not necessarily reject the doctrines of the Bible and the Primitive Church. There are those who believe that such men as Professor Swing will yet work their way out of the mists of doubt and unbelief, in which the rejection of Calvinism has involved them, into a clear and definite perception of the Catholic Faith, which is the true and divine refuge at once from the exaggerations of Romanism and the philosophizing of modern theologies.

But let us beware lest "we hold the truth in unrighteousness." It is possible to believe the Creeds with the head and deny them in our lives. The fault in such a case should not be laid at the door of the faith. The fault is with ourselves. It is the inconsistent life which makes men doubt the doctrine. It is the consciousness that they do not live as they profess which makes many Christian people

indifferent to doctrine. God grant us a revival of practical religion, and then we need have no fears as to the fate of Christian doctrine.—ZETA.

THE PRAYER BOOK.—The great aim of the English Reformers was not to destroy, but to improve; not to depreciate the wisdom and piety of the primitive ages of Christianity, but to rescue both from the superstitious corruptions of later times. This intention was not to compose a new Liturgy, but to compare the ancient Liturgies, to select from each the most pure and edifying parts, and to incorporate them into a whole. "The English Prayer Book," Bp. Hall said, "was not taken out of the mass, but the mass was thrust out of the Prayer Book."—*Carwithen*.

THE STATE OF THE CHURCH.

PROFESSOR A. J. SCHEM, one of the ablest and most reliable statisticians of the day, has just presented the public with a view of the world which, we think, will alike surprise and gratify many. It is as follows:

Total population of the earth,	1,396,752,000
Under Christian governments,	685,459,411
Under non-Christian gov'ts.,	711,383,589
Total area of the earth, sq. mls.	52,067,470
Area of Christian governments,	32,419,915
Area of non-Christian lands,	19,642,555

From this statement it will be seen that though the work of spreading the Gospel abroad among the heathen has had its special and enlarged form only from near the latter part of the last century and the beginning of this, yet now nearly half the population of the world, and nearly two-thirds of the area of the earth, are under Christian governments. In such a state of things, who can doubt that the field

is everywhere open for the Christian laborer, and is white for the harvest? —*Selected.*

THE English word *grace* stands for two distinct Greek words. *Charis* occurs more than a hundred times in the New Testament, and means "God's favor." This is translated "grace." There is another word, "charisma," of frequent occurrence, especially in the 1st Epistle to the Corinthians, meaning a *gift* which God's favor bestows on man. This is rendered by the word "gift" as "gifts of the Spirit," spiritual gifts. Unfortunately, St. Jerome, in translating the 1st Epistle to the Corinthians into Latin, in what is known as the Vulgate Version was not so careful, and the one word "*gratia*" grace is used for *charis*, God's favor, and *charisma*, a gift. All the theological writers of the Western Church were familiar with the Vulgate Version, and so became accustomed to use "*gratia*" in both senses. This double use of the word *grace* is found throughout the Prayer Book. For instance, in the following passages the word is clearly used for God's favor, or mercy, or goodness. "The throne of grace," the throne from which we look for favor. "The grace," or favor "of our Lord Jesus Christ." "Thy bountiful grace and mercy."

In the following passages it undoubtedly stands for some gift or gifts which God's favor bestows:—"Means of grace." "The grace," or gift "of Thy Holy Spirit." "The abundance of Thy grace." "Pour thy grace unto our hearts." And the inward and spiritual grace in the Sacraments is undoubtedly something bestowed, a *charisma*,

a gift from God to man. An inward and spiritual *gift* would be clearer.

A SUGGESTION.—On communion Sundays, before leaving your seat to go forward to the chancel, *lay aside your veil and remove your gloves.* Receive the bread *in the palm of your hand*, and not with the end of your fingers.

THE UNITY OF CHRISTENDOM.

At a meeting of the Association for promoting the Unity of Christendom, one of the Canadian Bishops (Bishop of Fredericton) presided, and spoke as follows, words that are worthy of thoughtful consideration with all churchmen:—

"It might be supposed by many, and, no doubt, it had been felt by all present, to be very difficult, and in some respects totally impracticable to form a plan for the reünion of Christendom at this moment. But their object, if he rightly understood it, was of a very much simpler character. We were separated from one great branch of the Church (the Latin) by its act. It was not our fault that we were not united to that branch, but it was the fault of those who were unhappily led to take a different view of the matter from what was really the view of the great body of the Church. With respect to another great branch (the Greek) though the difficulties were less formidable, any attempt to force union would only end in confusion. But there could be no doubt as to what it was the duty of every Christian to set before his mind. Our duty was clear. It was to use our utmost endeavours

to spread abroad a spirit of Christian love. But we could never expect to see the Church reunited on the basis of a cold, naked Protestantism—(cheers). Whilst he recognized to the full the earnestness, the spirituality, and love of many persons who accepted that basis, he considered that they were absolutely destitute of any perception of the facts of history. They were ignorant of the facts in the Primitive Church which bore upon the question; of the teaching of Holy Scripture, and of the Liturgies: of ecclesiastical order, discipline and government; and of the constant intercourse which took place between Churches in the earlier ages of Christianity. It appeared to him, therefore, that reünion on *that* basis could only result in disastrous failure. It seemed to him that whilst we should firmly maintain our ground as regarded the Roman and Greek Churches, we ought not to consider it our Christian duty, certainly, not to our advantage, to occupy ourselves with everlasting protests, and hard speeches against one Church or other. *Heaven knew that we had enough of protesting.* We were always protesting. If people wanted more protests, let them diligently read over again the Thirty-Nine Articles; but by constantly harping upon this one string, we did ourselves great harm."

WORSHIP.

AM I mistaken in saying that in our worship of God we tend to run rather into the language of prayer than of praise? That is because we are habitually more given to prayer than to praise, and this again, be-

cause we are more alive to our still ungratified desires than to the mercies which we already have. Let any one recall his ordinary private devotions, and he will find, I think, that they have in them more of *supplication* than of *thanksgiving*. Let him go still farther, and bring under review his habitual thoughts, and see if he is not more anxiously alive to the hourly wants that press upon him than to the innumerable mercies that crown his life. Is not this verily, of man's nature—that his thoughts tend selfward, not Godward?

Now, one of the great uses and necessities of "Forms of Worship" is to teach man *how* to worship—to teach him, alike, *how to praise*, and *how to pray*; to take him out of his narrowness and selfishness, and to raise his heart heavenward: as well in adoring praise as in humble supplication. The Form of Prayer given by our Blessed Lord—and this Divine Model of acceptable worship ought to be the standard by which all forms should be tested—gives us the perfect idea of prayer. It begins by turning the soul from itself to God—"Our Father"—The Father always first in Holy Worship—always first in the hearts of His children; then the coming of the Father's Kingdom, the hallowing of His Name, and the doing of His Will, as in Heaven, so on Earth. Then, and not till then, come in thoughts of the worshipper's needs—daily bread, forgiveness of sins and deliverance from evil; closing with ascriptions of praise and adoration.—*Bp. of Alabama.*

TO TELL a lie is *actual* sin; to be inclined to tell lies is *original* sin.

SOME years ago, the late ex-Bishop Cummins wrote in the *Northwestern Church* these words:

"The only body in the land which demands only Christianity as a test of membership which does not supplement Christianity with some *ism* as an essential to fellowship is the Protestant Episcopal Church. It is mere ignorance of character which leads any one within her to talk about her, as having "secularities." It is profound ignorance for any one to speak of her exclusiveness with blame. Her faith is christianity without one sect whimsy, or one lonely *ism*."

These words are *true* to-day. They were true when Dr. Cummins seceded, and true when he wrote them.—And yet, alas, for human consistency! The man who wrote them started himself a "lonely issue," full to overflowing of "sect whimsies."

THE Rev. W. C. McCracken, rector of All Saints' Church, Grenada, writes as follows under date of October 3d :

Your favor is received per express, enclosing \$376.50 contributed by various persons for "yellow fever sufferers" in my cure and elsewhere. The Church has responded so generously to my request for help, made through your columns, that I have been enabled to afford valuable aid to this afflicted community and other places as well. A large sum has come to me through the mails and in other ways, and though I have acknowledged each remittance, it is my intention, so soon as other engagements will allow, to furnish you with a complete list for publication. Letters from clergy and laity in nearly every diocese have come to

us burning with sympathy and love. The great heart of the Church throbbd responsive to the anguish of our people, and illustrated in the noblest way the oneness of the household of faith.

Could human agency have effected anything—could mere treasure have availed—our dear ones now of the Church triumphant would be with us; for no parishioner of All Saints' lacked anything that money would buy. So too with others not in the communion of the Catholic Church; their wants, bodily and spiritual, were provided for as well as could be where hundreds were sick and but one clergyman to care for them. It was the glorious work of the Church to send her priest among Israelite and Christian alike, and to have him sent for, and met oftentimes with tears, by those who felt themselves abandoned by their chosen shepherds, and who turned in their extremity to our spiritual mother. Her priest (for the dear Lord's sake) smoothed many a weary pillow, held the cross before many dying eyes of those who until then had been strangers, aliens, even enemies, to the one Holy Catholic and Apostolic Church. To speak of our dead and their victory is almost superfluous. God took of our best. They had learned how to live as Christians; to die, therefore, was not hard.

I pray that God may abundantly bless the hearts that have sorrowed for us, and that out of the dread pestilence may arise great good to His kingdom.—*New York Churchman*.

THE FAITHFULNESS OF THE CLERGY AND SISTERS.—A statement has been put in circulation that does the

Episcopal ministry at least a very great injustice. It is to the effect that when a Protestant minister died from the fever none have volunteered to take his place. This is not true, so far as one branch of the Protestant Church is concerned. Before the Rev. Mr. Parsons died, the Rev. Dr. Dalzell, of Shreveport, was here, a volunteer to assist as minister and physician, and while the Rev. Dr. George C. Harris was still confined to his bed, and it was doubtful whether he would survive, the Rev. Mr. Schuyler, of Hoboken, N. J., came here, and ultimately paid with his life for his heroism. The Rev. W. B. Huson, of Mariana, Fla., taken down with the fever recently, also volunteered, and with Dr. Dalzell and the venerable rector of Calvary Church, the Rev. Dr. White, himself now prostrate with the disease, administered to the wants of the people of the Episcopal Church. So with the sisters. Their ranks have been thinned, but the vacant places have been quickly filled by gentle women, devoted to a work, the noblest and highest that can enlist human sympathy and help. If the places of Dr. Boggs, of the Presbyterian, Dr. Landrum, of the Baptist, or Mr. Slater, of the Methodist Church, have been filled by volunteers, we have not heard of it. If they have, we trust no time will be lost in making the fact known. Every branch of the Christian Church is being tested here through the brave and devoted ministers, and all the facts should be brought to the light of day.—*Memphis Paper.*

WHOEVER THEY BE who bring a child to Baptism, whether the parents, or the parents and one other

Christian friend as in the church of the first four centuries, and generally in the church now, clearly they are *sureties* in the sense of the term. By the very fact of so bringing the child to Christ, they *undertake*, become bound that he shall bear the yoke of Christ; they place him *under obligation* to repent, believe, and obey.

SPIRITUAL CHARACTER OF THE SERVICES IN TABERNACLE AND TEMPLE.

THE popular idea that because the law included many ceremonial observances, and its worship included a minute ritual, therefore the *religiousness* and the *devotion* of the ancient Church was of a formal and unspiritual character, is at least *greatly exaggerated*. The spiritual summary of the law which our Lord has given us (Mark xii, 29): "Thou shalt love the Lord thy God with all thy heart, and mind, and soul, and strength, and thy neighbour as thyself," was proverbial among the Jews of His day, and it was as old as the Law itself, for it is taken from two texts in the two books of the Law, (Levit. xix. 18, and Deut. vi. 5.) The poetical part of the writings of the prophets from Joel to Malachi are *examples* of the practical religious teaching which the colleges of the prophets were continually giving, and they are full of passages which show that the necessity of spiritual obedience and spiritual observance were thoroughly understood. The Book of Psalms, the Prayer Book of the Jewish Church, contains expressions in the sublimest language of the deepest penitence, the strongest faith, the

most fervid devotion, the most intimate communion with God, and has supplied words to the devotions of the saints of every succeeding age. Wherever there are religious forms, *unspiritual* men will tend to empty them of their spirit, and content themselves with a religion of forms only. If there *were no forms*, such men would content themselves without any religion at all. *Without forms*, the most spiritual would find it more difficult to maintain a life of constant faith and holiness.—Ed. CUTTS, "*Some Chief Truths*," &c.

REVERENCE.—The care of sacred things is not an idolatry of inanimate matter, but a recognition of the unseen God, to whose service they have been dedicated. It has been deemed worthy of record in the Gospel that Christ, when he had ended his reading, closed the book and delivered it to the minister, to be, no doubt, deposited in the proper place, to be preserved from injury and desecration. No event ever happened on earth more awful than the Resurrection, yet it was a work not unworthy of the care of the angels, even at that solemn season, to lay the linen clothes by themselves, and to wrap together the napkin that was about the head in a place by itself. Even the linen cloth, which had touched the most holy sin-offering, was holy in the sight of those heavenly ministers.—*Selwyn, late Bishop of New Zealand.*

In a sermon preached by the Bishop of Colorado, in St. Paul's Cathedral, London, lately, there is the following passage:—

"Because the Apostles were charged to be Missionary, so the Church must be Missionary too.

The Church of God is the divinely-appointed witness for this end. For this great purpose the Church is organized—not a simple aggregation, but an organized Church. The Apostles proceeded to do this after the pattern shown them in the Mount. The Church they founded was everywhere one and the same in all things essential. It presented everywhere an undivided front to the enemy. Had Christianity been given to the world a philosophy, it would have scarcely survived the second century. The Church survived as a strong compact organization; it was a kingdom with that unity which is strength. Free from doubt, divergence, vacillation, with a creed from the Apostolic Church, so in less than three hundred years the Church gave orders to the world. The Church has ever been strong when aggressive, she fearlessly bears her testimony to Jesus Christ. So far as we are weak today, it is on account of the loss of Apostolic unity; we are weak, because we doubt, or only half believe in the objective truth of Christ and His Church."

SYSTEMATIC GIVING.—There is no alchemy to convert rhetoric into gold; nor is any wanted. What is wanted is simply obedience to God's word. Go and do what you have been sufficiently taught ought to be done, and as your Lord has told you to do it. That solves the problem. Set up, wherever you have the Creed, the Lord's Prayer, and the Ten Commandments, a regular Offertory. *Set up and carry out in every Church systematic, weekly, universal giving.* Teach it, expect it, call for it,—giving in proportion to property and income, giving

something always. The alarms, debts, disappointments, spasmodic appeals, and spasmodic responses to them, circulars, agents, spectacles, fairs, suppers, excursions, masquerades, and all that belong with them, will retire from consecrated ground. BISHOP HUNTINGTON, *Convention Address, 1877.*

OUR Irish friends do not seem to be particularly pleased with the Reformed Episcopal Church. The *Irish Ecclesiastical Gazette* says of this modern denomination:

"It is on the face of it a huge swindle. The founder of this Church receives consecration at the hands of his fellow Bishops, and forthwith takes advantage of his *status* to secede and create a schismatical body. While awaiting formal deposition at the hands of the Church of which he was made an unworthy bishop, he takes upon him (contrary to all lawful canonical usage) to 'consecrate' a second bishop for his sect. While denouncing all 'sacerdotal function,' he puts that function to its utmost test by consecrating singly this Dr. Cheney. Was there ever such an example of the *ex opere operato* principle? The Rev. Thomas Gregg, an English Clergyman, goes over to the United States, and he too comes back a spick and spack new bishop, shovel hat, gaiters, apron, and all the rest of it; 'my lord' to boot, ready in his turn to show his adhorrence of all 'sacerdotal function' by consecrating, ordaining, confirming, etc. This shameful example of lawlessness and gross indifference to canonical obedience, under the pretence of purity and a desire to purge the Church of England of the taint of ritualism, must painfully impress all right-thinking persons. Anybody who practises the same deceptions in secular things would be at once taken up by the police, and lodged in jail as an impostor.

AN OBJECTION NOTED AND ANSWERED.—A Baptist friend said to us the other day, "I would like to go to the Episcopal Church, because I admire your earnest Gospel preach-

ing, but your service is too great a bore." We answered: "Our service consists of prayer, praise, and the reading of God's word. If, therefore, your objection means anything, it means that an hour devoted to prayer, praise, and the reading of God's word is too much for your spiritual stomach; such a confession, my dear brother, argues nothing against our service, but argues very much against your appetite for devotion."—*Ch. News.*

MARBEUF CHAPEL.—The Prince of Wales has subscribed one hundred guineas to the fund for rebuilding the Marbeuf chapel, in Paris. Down to 1824 the only Church of England services in Paris were held in the ball-room of the British embassy. In that year the Rev. Lewis Way, still remembered as an affectionate pastor and eloquent preacher, built at his own expense a small but beautiful chapel, attached to the Hôtel Marbeuf, in the Rue Chaillot. The larger chapel, erected in 1844 in the Avenue Marbeuf by Mr. Albert Way, only son of the Rev. Lewis Way, has become dilapidated, and must soon be pulled down. Hence the effort now being made to rebuild it in more creditable style and in a better position. On account of its present surroundings (so different from those of thirty years ago), it is facetiously called "the Church of England in the Mews." It is proposed to have a substantial ecclesiastical building which may in some degree worthily represent the Church of England in France.

A most important movement has lately been made by a religious body of colored people in Southern

Virginia. It has been known as the "Zion Union Apostolic Church." At its annual conference in August the whole organization, bishop, clergy and laity, placed itself in union and under the care of the Protestant Episcopal Church in Virginia. It is a strange and serious fact. The prayers and sympathy of our church people are more than ever asked for God's blessing upon and with these people.—*Ch. News.*

VISITATION OF THE NORTH INDIA STATIONS.—The *Indian Church Gazette*, of May 25th, contains some interesting accounts of visits paid by Bishop Johnson, of Calcutta, to Church mission school stations in North India. At Bhagalpur the bishop confirmed sixteen candidates; at Gorakpur, sixty; at Faizabad, seventeen. At Gorakpur he addressed a party of forty Hindu gentlemen at the mission high school on "The Relations of Man to the Material and Spiritual World"; and the discussion that ensued was joined in by "a Hindu theist, an orthodox Mussulman, a Mussulman who professed himself a devotee of pure reason, and a very intelligent Christian schoolmaster." On Easter week the bishop was at Taljhari, the head-quarters of the Santal mission, where he confirmed 120 candidates, and 225 Christians communicated with him. "Everything," says the narrator, "is to be hoped from this flourishing mission."

We clip the following from the *Southern Churchman*:

Our "reformed" brethren met the other day in New York to adopt a constitution for their new "Synodical Organization." One article said, "The officers of the

Synod shall be a bishop," etc. This was enough. Rev. Mr. Reed, Rev. Dr. Leacock, Mr. Irving, saw in this the "entering wedge" of all that was bad. One brother said if Methodist Bishop Simpson came over, the "Reformed" would have to take him without further ceremony; but others demurred to this and said they would not! Here, we see, is the high church and the church that is not high; it has begun already with the "Reformed."

At a Presbyterian conference, held not long ago in Philadelphia, one of the ministers related the following incident:

"I had an evangelist laboring with me who received a telegram from—, where he expected to go and labor after leaving us. The telegram stated that a revival had commenced, and that he was needed at once. He telegraphed back 'Hold the work in check till I come.'"

BISHOP HOLLY, the Bishop of Haiti, (San Domingo), who preached in Westminster Abbey, recently, was the first coloured clergyman who had ever preached there. He was listened to with great attention, as he delivered in singularly poor English an admirable sermon.

STILL ANOTHER SECESSION FROM THE "REFORMED EPISCOPALIANS."—Rev. A. Hamilton formerly a Methodist minister, then a "Reformed" Episcopal minister, has returned to the Methodists, having joined the Methodist Conference at Piqua, Ohio.

THE Bishop of New York's proposals for erecting a Cathedral not

unworthy of so great a city, have been hitherto much neglected. But lately a single family there has tendered 200,000 dollars towards the building, and two sums of 25,000 dollars each are offered for the same object. A million of dollars will be required for this purpose, and it is not unlikely that the whole will be forthcoming without much delay.

ACCESSIONS.—Mr George Calvin Hall, late a minister of the "Dutch Reformed Church in the U. S.," has been excepted as a candidate for Holy orders in Central Pennsylvania.

Mr. Homer J. Broadwell, late a Congregational minister, and Mr. J. J. McNulty late a Presbyterian minister, has been accepted as candidates for Holy orders in Connecticut.

Mr. W. E. B. Gunn, ordained Deacon on Sunday last at Chester, was, until within the last few months minister of St. Andrew's, the leading Presbyterian church in Liverpool. Mr. William Robinson, Congregational minister of Runcorn, also in the diocese of Chester, has resigned his office, and is entering St. Aidan's College, with a view of preparing for ordination.

Children's Corner.

"WAWANOSH HOME."

DEAR CHILDREN: Do you not think we are doing *very little* for the Indian Homes? Many of you look every month to see if there is a letter in the "Children's Corner," and how much money has been given, and who has given it, and yet do nothing yourselves, nor do you even interest others. Some of you give once or twice, and then get tired of self-denial, and think it tiresome never to have cents to spend on candy,

or a new ball, or a knife. What shall I say to you? How can I interest you? Listen to what Mr. Wilson says—"We expect to have 51 boys at the Shingwauk Home this winter, and are obliged to refuse 26 more applications for want of support. The Wawanosh Home is sorely in want of funds. We had thought of closing it this winter, for want of sufficient support; but all the girls were so anxious to come back after their holidays, besides many new ones asking for admission, that the Lady Superintendent has offered to continue it at half-pay, rather than give it up.

We still require \$1,500 to finish and furnish the Wawanosh Home; and of the \$1,000 per annum needed for its support, little more than half is as yet secured." Think of all the Church children in Canada not being able to support the Girl's Home! I know many dear children to whom God has given "grace to persevere"—who go on denying themselves month after month, and year after year, that they may have a few cents to drop into the mite chest,—dear children, in Ontario and Nova Scotia, and New Brunswick, who ever carry in their hearts those loving, encouraging words: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

A few months ago, I was at a Missionary Meeting in a Parish where nearly all the men are fishermen, and money is not plentiful, and yet something is always being done for the Homes at Sault Ste. Marie—the children of the Sunday School have mite chests, and the Teachers a Sewing Society, and so their interest is always kept up. At this meeting, one of the clergy asked us to say a Missionary Prayer every night upon our knees, and I am going to ask you all, dear children, to say it too—a beautiful prayer, and also a thanksgiving—one you all know; say it very carefully and thoughtfully, and reverently—"Glory be to the Father and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen." Ask God the Holy Ghost to help you to understand this, and remember that every time you pray the words "Thy Kingdom come" you are asking God to gather in His Saints from among all nations, and kindreds, and people, and

tongues," and do you especially remember the Indians of our own land, and earnestly strive to do your part to bring one Indian boy or girl into the great multitude which no man can number."

T. O.

WAWANOSH HOME.—CONTRIBUTIONS FOR NOVEMBER.

Little Girls' Sale, Richibucto, N.B.	\$34.74
"Small Thank-Offering for Great Mercies,"	4 00
Christ Church Sunday School, St. Stephen, N. B.,	7.00
Maggie and Annie Ellis' Sale of Work,	4 55

Contributions for Month, \$50.29

Total receipts to Nov. 1, 1878, \$741.18

SHINGAWUK HOME.

Christ Church Sunday School, St. Stephen, N. B.	\$7.00
Trinity Church Sunday School, Digby, N. S.	2.50
	\$9.50

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SUBJECTS FOR MEDITATION DURING THE WEEK OF INTERCESSION FOR MISSIONS, 1878.

Compiled by the Reverend Canon Brigstocke and the Reverend Theodore E. Dowling, and approved by the Bishop of Fredericton.

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Saturday, Saint Andrew's Day, November 30.—"General Intercession for Missions."

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Tuesday, December 3.—"The West Indies."

Wednesday, December 4.—"Africa."

Thursday, December 5.—"Asia."

Friday, December 6.—"Australia, New Zealand, and the Islands of the Pacific."

Saturday, December 7.—"General Thanksgiving."

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A SERMON PREACHED BY THE LORD BISHOP OF FREDERICTON, IN THE CATHEDRAL CHURCH OF ST. PETER, EXETER,

On Tuesday, August 13th, 1878.

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SUBSCRIPTIONS FOR OCTOBER.

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CALENDAR.

November 3rd—Twentieth Sunday after Trinity.

Ezek. xxxi. 2 Tim. iv. | Ezek. xxxvii; or Dan. I. Luke xxii. 31—54.

November 10th—Twenty-first Sunday after Trinity.

Dan. iii. Heb. iii. 7,—iv. 14. | Dan. iv; or v. Jno. i. 29.

November 17th—Twenty-second Sunday after Trinity.

Dan. vi. Heb. x. 19. | Dan. vii. 9; or xii. Jno. v. 24.

November 24th—Twenty-third Sunday after Trinity.

Eccles. xi. 8—xii. James iii. | Hag. ii. to v. 10; or Mal. iii & iv. Jno. viii. 31.

We are not aware that the congregation of Holy Trinity are less sociable than those of other churches in the city; in fact we sometimes feel inclined to flatter ourselves that we have the advantage of others in this respect. But we are sensible of the fact that there is room for improvement; and we feel confident that with proper facilities for mutual introduction and interchange of thought, etc., a stronger fraternal feeling will develop itself amongst the members, and that the congregation would soon become what we believe every congregation ought to be—a large family, each member feeling an interest in the other, and thus realizing the ideal of St. Paul (1 Cor. xii. 26) "Whether one member suffer all the members suffer with it; or one member be honored all the members rejoice with it." And with a view of furthering this object we were making arrangements for holding a monthly "Social" in connection with the church when we were laid aside by illness. We trust, however, that the only effect of our illness will be the delaying of the project for a month; as we intend (D. V.) to renew our efforts with returning strength; and we ask our readers to throw themselves into the work and help to make it a complete success.

We will give the amount of collections in our next.

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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