

News from the Home Field.

DIOCESE OF HURON.

THE MISSIONARY SECRETARY.—Rev. F. W. Campbell is indefatigable, and doing a good work. Everywhere the collections are in advance of last year. This is most encouraging.

WOODSTOCK.—On Wednesday, the 14th inst., the opening service in the new church was held; not less than fifteen hundred persons were present, including many of the neighbouring clergy.

BIRK.—The new Church at Birk was opened on Sunday 18th for Divine Service by the Bishop of Huron in due form. There was a very large attendance, many being unable to gain admission. The first service was held at 11 a. m., by Rev. R. Wilson, incumbent, when the sermon was preached by the Bishop.

MILLBANK.—On Monday evening, Jan. 12th, Rev. Mr. Cuswell's congregation was honored with a visit from the Bishop of Algoma, who, after evening service, delivered a highly interesting address on the working of the Missionary Diocese, giving a somewhat detailed sketch of the missions both to the new settlers, many of them most anxious for the ministrations of the Church and manfully doing their part in order to secure them, and also to the still Pagan Indians.—*Evangelical Churchman.*

DIOCESE OF NIAGARA.

Missionary Meetings are being held all through the Diocese, and they are well attended. Last Thursday a meeting was held in Dundas. The church was filled, the singing of the choir excellent. Addresses were given by Rural Dean Oaler, Rev. W. B. Curran, Rev. James Carmichael, and the Bishop of Algoma. Missionary sermons were preached on Sunday in St. George's Church, Guolph, by the Bishop of Algoma.

As yet no one has been permanently appointed to take charge of the Cathedral in Hamilton.

ST. CATHERINES.—The Rev. W. Craig, late of Montreal, is likely to be the new Incumbent of St. Thomas' Church in this city. Mr. Craig is a thorough good worker, and would be sure to be the means of building up a large congregation. The Rev. J. Carmichael, of Hamilton, preached in St. Thomas' Church last Sunday, at morning and evening services.—*Evangelical Churchman.*

DIOCESE OF TORONTO.

ORILLIA.—The Bishop of Toronto held a confirmation in St. James' Church, on Sunday 18th. In the evening he preached a missionary sermon.

ENONVILLE.—The missionary meeting recently held was one of great interest. The Incumbent, Rev. Rural Dean Fletcher, introduced the deputation in a few happy remarks. The missionary secretary, Rev. Dr. Hodgkins, gave a very excellent and appropriate address. Stirring and earnest addresses were made by Rev. Mr. Davidson, of Uxbridge, Rev. Mr. Hart, of Markham, Hon. V. C. Blake, and W. H. Howland, Esq.

UXBRIDGE.—On Friday evening, the 9th inst., the annual missionary meeting was held in St. Paul's Church, Uxbridge. There were present as speakers, Rev. Dr. Hodgkins, the missionary secretary, Rev. J. Fletcher, Rural Dean, and several of the clergy of the Diocese, together with the Hon. Vice-Chancellor Blake, and W. H. Howland, Esq. The night was unfortunately very dark, with violent wind and rain, which prevented all at a distance from attending; the church was, however, filled with an attentive and interested audience.

The Incumbent, the Rev. J. Davidson, after an opening service, congratulated those present upon the array of talented speakers present to address them, stating also that he had forwarded from the parish, for the various funds of the Synod during the year, the sum of \$145.45.—*Evangelical Churchman.*

DIOCESE OF MONTREAL.

COWANSVILLE.—It is proposed to hold a series of Literary and musical entertainments in aid of the General Purposes Fund of St. James' church. The first of these was given on Friday evening, the 16th inst., when Rev. T. W. Fyles

delivered his celebrated lecture on "Insects their Habits and Habitations." Mr. Fyles is acknowledged to be one of the most accomplished Entomologists in Canada, and his lecture, which is illustrated by diagrams and specimens, has been enthusiastically received in Montreal and elsewhere.—*Local paper.*

DIOCESE OF FREDERICTON.

WELDFORD AND RICHIBUCTO.—On Monday, Jan. 19th, we started for Richibucto to deliver a lecture. We arrived at Weldford Station, Kent Co., about 11 p. m., and put up at the hospitable house of Mrs. Stohart, a Churchwoman. This is one of the stations of the Rev. W. B. Armstrong, Rector of Weldford. Several houses are in process of construction, and there are Church families living near. E. B. Buckenfield, Esq., the obliging Station Master, is a Churchman. He is building a large house just opposite the station, and two other small houses near, one of which is about to be occupied by Rev. Mr. Armstrong, who has hitherto been obliged to live at Richibucto, because unable to procure a house in the parish. Mr. Armstrong holds service at the Parish Church, Weldford, Weldford Station, and three other points. Now that he is established in his parish, and on the line of railroad, he will be able to work his mission to much more advantage. Leaving in an "extra" at 12.30 p. m. on Tuesday, we reached Richibucto at 4 p. m., after a drive of 26 miles. Here we were met by the Rector, the Rev. J. Nelson Jones, B. D., and taken to the Rectory. The evening proved fine, and there was a good attendance at the lecture. In the night, however, the snow storm came up, and blocked up the roads so that we were detained a prisoner until Friday afternoon, when we had the pleasure of a drive of six hours before we reached Medford Station.

Richibucto is a difficult parish to manage, but under the guidance of the present Rector, it bids fair to come to the front in good works. A chancel has been put on the old Church, at a cost of \$400, and other improvements are contemplated in the interior. There is a great field for work in the parish. Kingston, three miles distant, is an important point. Services are held in a building belonging to the Methodists. The people are now at work for funds to erect a Church next summer. We had no opportunity of seeing much of the place as it was buried in snow, but in summer, situated as it is on the south of a beautiful river, with fine beaches, it is an attractive village; and when the branch railroad comes in this year, it will attract attention from the travelling public as a summer resort. Rev. Mr. Jones is a B. D. of the Cambridge Divinity School, Massachusetts, and is well fitted to build up the Church in this locality. He has discouraging features in the Parish, but there are talent and material among his parishioners which will be made good use of.

ST. ANDREW'S.—We learn from a St. Andrew's paper that George S. Grimmer, Esq., has given a valuable Cabinet Organ to the Church at Chamcook.

PORTLAND.—St. Luke's.—The Metropolitan delivered an admirable lecture on "The Book of Psalms" in St. Luke's Lecture Course. He was enthusiastically received by a large audience.

DIOCESE OF NOVA SCOTIA.

LONDBERRY MINES.—The laymen of St. Paul's Church have organized themselves into an Association, in order to cooperate still more successfully with their clergyman in the furtherance of Church work in their midst.

NEWPORT.—The Rev. H. How, A. B., Vicar, was recently presented with a purse of money and other gifts, and a very flattering Address, by the Walton portion of his Parish. The purse contained \$30 and the value of articles of various kinds, but all useful and well-selected, was \$20, making a total of \$50. Both Mr. and Mrs. How appear to have won the hearts of their parishioners, and a good and successful work is being accomplished. We should like to publish the Address and Reply, but their great length compel us to forego that pleasure.

CORNWALLIS.—A meeting of the Chapter of the Aven Doanery was held at St. John's Church, Cornwallis, on Thursday, the 22nd day of January. The unusual

regret must be expressed, that for various reasons several of the clergy were not present. There were present the Rural Dean Canon Maynard, the Revs. Messrs. Brenton, Prof. Wilson, Ruggles.

Divine service was held in the morning in St. John's Church. Rev. Mr. Brenton preached an excellent sermon on the subject of Reverence. Professor Wilson said prayers, Mr. Ruggles read the lessons, the Rural Dean was Celebrant assisted by the Rector. The congregation was very good for a weekday morning in the country, and the number of communicants who embraced this opportunity being over thirty, was gratifying. After service the clergy repaired to the rectory, where, after refreshment, a profitable session was held. The office for the "making of Deacons" being read, Prof. Wilson read an able paper on *Eschatology* which formed the subject of a short discussion, to be resumed at our next session at Windsor on Whit Tuesday. Just before Divine service in the evening we were glad to welcome once more, and are sorry to think, for the last time, the Rev. Mr. Sargent, who with his family is removing to Manitoba. Mr. Sargent read prayers, Mr. Brenton read the lessons, after which addresses were given by Prof. Wilson on Meditation; Rural Dean Maynard on Holy Communion; Mr. Ruggles, on Confirmation. A hymn being sung between each address, and being dismissed with the blessing by the Rural Dean, thus ended a profitable and pleasant gathering by the Chapter.

I cannot help thinking that if the clergy would all make it a point of duty to attend, they would materially strengthen the hands of their brethren, and the numbers present would assure both our people, as well as others that there is life in the old body.

Your correspondent may add that the decorations of the House of God were elaborate. The Chancel Screen of white, relieved with green garlands, with Gothic arch in centre over the lamp standards, has a very pleasing effect. On this point I cannot refrain from expressing a hope, that while our parishes vie with one another in making the House of God beautiful, there be kept in view, that it is to the Glory of God, and not to earn the praise of man, that the work should be done.

While writing I would also wish to state that the Bell Funt, commenced through the zeal of the late rector, Rev. R. S. Shreve, was fruitful in effecting the end. The new bell (steel) rang out its good peal at 12 o'clock Xmas morning. The ceremony of consecrating it to its hallowed purpose, was performed by the Rector, assisted by some of the congregation who ascended the tower, on the anniversary of the Patron Saint of the Parish, St. John the Evangelist. The following form was adopted, which I now send, as it might be useful to others.—*Con.*

GUYSBOROUGH.—A very successful musical and literary entertainment was given by the ladies of this parish on the 23rd ult. The net proceeds, being forty-two dollars, were placed in the bank to the credit of the Church Building Fund. Our old Church, as usual, has been decorated for the Festival of the Nativity. The pillars are wreathed with evergreens, and the north and south walls adorned with festoons. On that which should be the west end appear evergreens in the form of triangles. Over the altar is a crimson cross bordered with green moss, and entwined with immortelles—surmounted by the sacred monogram I. H. S. of the same color. Above these are a crown, star and wreaths of evergreens, the jewels of the crown being represented by immortelles. Much credit is due to the ladies in general, and particularly to those who, though fatigued by preparations for the entertainment, yet proceeded, the day after it took place, to the Church, and there worked till nearly 11 p. m., with extraordinary perseverance. At this late hour, they were at last gratified to find their work completed, and to see God's house once more in its apparel ready for the services in honor of Christ Our Saviour.

SANDY COVE, DIGBY NECK.—This mission is perhaps unknown to many readers of the *Church Guardian*, on account of its having had no resident minister for over 5 years. We are not altogether neglected though, as we get a Divinity Student every summer vacation from King's College, Windsor. Mr. Partridge, who laboured with so much success among us last summer, again paid us a visit this Christmas, and gave us Christmas and New Year's services which were

well attended, in spite of long distances and exceedingly cold weather. On New Year's Eve we had a mid-night service; and on the following night an entertainment was given, which was a great success both financially and otherwise, over 42 dollars being the sum realized, and which was devoted to paying the board of Mr. Partridge during his visit to us in the summer. We are now left to ourselves again, we hope only for a short time, and must content ourselves with working at our Sunday School which now numbers 59 scholars, until his Lordship The Bishop, sees fit to send us our Missionary again.

DIGBY.—New Trinity Church.—This edifice takes the place of the Old Trinity Church, which was finished and consecrated in 1788, and was the first place of worship erected in this town. Several of the parishioners in that day being American Loyalists; formerly members of Trinity parish, New York, no doubt secured the planning of their new place of worship Nova Scotia after the nobler edifice in their native city. The style of the new Trinity Church, Digby, is that known as Early English Pointed. It consists of a Nave and Chancel, with north and south aisles, and clerestories, Porch, Tower and Spire, of the following dimensions:—Length of Nave 72 ft., breadth 24 ft., height to plate 24 ft., Aisles full length of nave, width 24 ft., i. e. 12 ft. each, length of post 12 ft. Porch 9 ft. x 8 ft. Base of tower 14 ft. x 14 ft., length to top of cross 97 ft. Middle passage of Nave 5 ft wide,—side passages along walls of aisles 2 ft. 6 in. each. Chancel 30 ft. in length,—width 24 ft. Height of post the same as in Nave. The Tower stands at the S. E. angle of the Nave, where it joins the Chancel,—the priests door being at the end of the Nave, next the Tower, in the base of which is the Vestry. It has a Choir Vestry immediately above the Clergy Vestry, and of the same dimensions. It may be here explained that the Church stands with its chancel towards the north,—so that the points of the compass are merely conventional,—the Sanctuary being always taken as the East end. The Crypt is 8 ft. in depth, in the clear, and extends underneath the whole building. It is thoroughly walled and paved with stone and brick for the support of the "runner" or middle beam, and the columns which sustain the roof.

The Nave consists of six bays, a single window in the aisles, and a triplet in the clerestory, in each. The Chancel is of 23 bays, with side lights in pairs, and with a triplet at the east end so well elevated as to give ample room for a handsome reredos, which is divided with seven arched niches. The roofs, equilateral as the style requires,—are all open timbered, the timbers being of Southern pine, and the wainscoting of black ash,—all well oiled, so that the beautiful natural grain of the materials show to the best advantage. The seats—all free and unappropriated—are of black ash, as is also the desk. The font, a very handsome one of large size is the workmanship of Mr. W. I. Coogan of St. John, and was given by a lady in England as a memorial of the late Dean Bullock, formerly Rector of this parish. The ornamental painting of the church was done by Mr. Fraser Dakin. In the west end above the triplet windows is a very handsome "storied window" of circular shape, having for its subject "Christ blessing little children." This is the gift of the children of the Sunday School, and is the workmanship of Mr. Alex. Gibbs, the well-known artist of Bloomsbury, London, who also supplied the side windows of the building—all at a very moderate cost.

Last, but not least, the architect of this beautiful church is Stephen C. Earls, Esq. of Boston, and its master-builder, one of the Church Wardens, Mr. M. L. Oliver. The cost will somewhat exceed \$10,000, and but a small debt remains against it, which it is expected will, within a reasonable time, be cleared off. The Rector, Rev. John Ambrose, will be most thankful for any assistance, even a few postage stamps, towards paying off the debt,—as also for anything in the way of chandeliers or lighting apparatus, of which at present the Church is deficient.

HALIFAX.—Archdeacon Wright of British Columbia arrived on Saturday in the "Sardinian" from Baltimore. Sunday morning, in the Garrison Chapel, he preached an impressive sermon from the text, "One shall be taken and the other left," referring to the collision of the steamer "Sardinian" with the barque "Sarah E. Fraser," and the sad results.

A very large congregation assembled in St. Paul's Church Sunday evening, and during the sermon—an eloquent one by the Rev. Dr. Hill—a lady fainted, but soon revived after being taken into the vestry.—*Recorder.*

Debate.—At the Church of England Institute Monday night, the subject "Was the Afghan war unjust and inexpedient," was ably discussed. The meeting, on a vote being taken, decided that "the policy of the Government should be sustained."

PRINCE EDWARD ISLAND.

NEW LONDON.—The Bible Classes are well attended. They began with six members, and now number forty, all adults. These are the workers, the condition of membership being that all who join shall be ready to engage in Sunday School work, tract distribution, and any such duty they may be called upon to perform.

THE CHURCH AS EVIDENCED BY THE NEW TESTAMENT.

Paper read before St. Paul's Church Association, Charlottetown, by the Rev. Alfred Osborne, Curate of St. Paul's.

This is an age when neutrality in religion is regarded by many as the token of a large and liberal mind, and he is considered the wisest who does not know what to believe. The New Testament contains positive facts if we could but see them. The word "Church" is often used. What is the Church? I answer (whatever opinions we may hold) the New Testament recognizes the Church as a visible organization, seen and known, with a real, visible ministry, faith, sacraments, discipline. There are instances of "the Church" under another phase—the blessed company of earth and heaven, "the mystical body of Thy Son." But the New Testament nowhere argues the existence of the Church on earth other than a visible body. The "invisible Church on earth" is a theological definition used to point out the elect or the "chosen." Whereas the Church is in the New Testament the "called." This Church—this New Testament Church—then, being visible, we expect to find some marks of its existence in the New Testament. It is our purpose to bring forward this visible Church and examine, so far as we can, its organization. We find our Lord left "five hundred brethren" in Galilee (1 Cor. xv. 15). We read of "a hundred and twenty" at Jerusalem (Acts i. 15), and of "about three thousand" converted on the day of Pentecost (Acts i. 44). Besides, "the Lord added to the Church daily such as should be saved (Acts ii. 47). The Church at that time was a real fact in history—its actual existence as a visible body is declared. Let us see its organization as it worked on, gathering souls for God. In the 1st chap. of Acts, verse 3, we are told that Jesus was seen of the Apostles forty days, "and speaking of the things pertaining to the Kingdom of God." Whatever these things were we know not, but a fair inference can be drawn from Acts ii. 42. "And they" (the converts) "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." The after action of the Apostles shows the teaching of the Divine Master. Let us see this after action in the conduct of the Apostolic Church.

1. Its Ministry. We expect to find its Ministers real, visible men, with an acknowledged standing. This Ministry had the same origin as the Word of God, the Sacraments, or any other part of the Gospel of Christ. "Go ye therefore, (St. Matt. xxviii. 19). "As my Father has sent me, even so send I you," (St. John xx. 21). This is the commission given by Christ. This Ministry, is to continue as an integral part of the Church to the end of the world (St. Matt. xxviii. 20). Then we must look for the Apostles never to die, or to perpetuate this Ministry. What is their first act in the upper room at Jerusalem? To make good the twelfth Apostleship from which Judas fell, by Matthias, (Acts i. 15 to 20). Afterwards St. Paul "was called to be an Apostle of Jesus Christ" (1 Cor. i. 1). He did not receive his outward call by popular vote or lot as did Matthias, but the *Holy Ghost* said, "Separate me Barnabas and Saul for the work whereunto I have called them," (Acts xiii. 2) This Apostleship is proved by Acts xiv. 14, where Barnabas and Saul are called "Apostles." We find a further addition to the Apostleship in 1 Thess. i. 1, "Paul and Sylvanus and Timotheus unto the Church of the Thes-