

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

B. H. M. DEFICIENCY.

Amount already acknowledged.....\$75 00
'A Churchwoman'..... 5 00
'T. H. W.'..... 10 00
Hon. Judge DesBrisay, Bridgewater..... 5 00
'A Parishioner of Trinity Church, Liverpool'..... 40 00

Received to date..... \$135 00
E. GILPIN, D. D., Treasurer.

HALIFAX.—His Lordship, the Bishop of the Diocese, will, God willing, hold Confirmation Services in the City Churches as follows:—April 3, p. m., St. Luke's; April 6, p. m., St. Paul's; April 13, p. m., St. George's; April 14, 7 p. m., Garrison Chapel.

ORDINATIONS.—On Sunday morning last, the Lord Bishop held an Ordination at his Chapel, when Mr. Daniel Aylmer McLeod, of St. Andrew's University, Scotland, and St. John's Theological College, Newfoundland, was admitted into Deacon's Orders; and the Rev. George D. Harris, B. A., of Parisboro', and the Rev. George H. Butler, B. A., of Chester, were admitted into the Holy Order of the Priesthood. The Bishop preached a very able sermon on the Divine Origin of the Church, and the Authority of the Ministry. In the absence of the Archdeacon, the candidates were presented by the Rev. John D. H. Brown, who, with the Bishop's Chaplain, the Rev. R. Wyllie, joined in the imposition of hands. The Rev. Mr. McLeod goes to Tangier, one of the seven vacant Parishes in the Diocese, and the two Priests return to their respective fields of labour.

We have omitted to mention Mr. Shaw's success in Halifax. Notwithstanding that the city had been canvassed twice previously, and large subscription lists obtained, Mr. Shaw was enabled to add about one hundred new names to our lists. There are now nearly 500 subscribers in the city and suburbs.

TRURO.—We have enjoyed a participation in the opening of the beautiful new stone Church in this thriving manufacturing town, and the particulars, which are too lengthy for this week's paper, will appear in our next issue.

AMHERST.—We are sorry to learn that, although somewhat better, Mrs. Townsend is still far from being considered out of danger. We trust we shall soon hear more encouraging reports.

GREENSBORO.—We regret that this Parish has been disappointed in obtaining the services of the Rev. Richard Wainwright as their Rector. Mr. Wainwright has accepted an important position in the Diocese of Honolulu, Sandwich Islands.

SACKVILLE AND BEDFORD.—The Rev. Wm. Ellis, the Incumbent of this Parish, who has been absent in England for some time, is expected back at the end of the month. We believe Mr. Ellis has been successful in obtaining money to complete much needed Parish improvements. We shall gladly welcome his return to the Diocese.

DIOCESE OF FREDERICTON.

St. JOHN.—Mr. Shaw is now in New Brunswick. After having added quite a number of new names to our list of subscribers in the parishes of Moncton and Robesay, he has reached the city, and although there may be, as is always to be expected, a falling off of a name here and there, and, perhaps, a little fault-finding at what others think we have not done as well as they could have done in our place, still, we expect, as in Halifax, so here, to find that large accessions will be made to our numbers. We don't profess to be perfect, but we do claim that we have honest desires, and have used industrious exertions to make our paper both readable and also fair and impartial. We intend to improve our appearance by the use of new type, and certain other changes, at the beginning of a new year (volume 3), on the 7th of April next. We have the pleasure to inform our subscribers everywhere that our circulation is steadily increasing.

St. JOHN.—Rev. Canon Medley delivered the second lecture in the Church

Institute Course, March 9th. Subject—"The Nicene Creed."

The usual Lenten services are held in the Churches. In St. Mark's Parish the Friday evening lectures are on the "Sins of the Seven Churches." In the "Valley" Church the lectures are on the "Epistles to the Seven Churches."

Confirmation Services have been held in St. George's and St. Jude's, Carleton.

Trinity Church.—The west window has been just filled with very beautiful stained glass. The window consists of three lights; the centre one measuring 24 feet in height by 2 feet 10 inches in width, and the one on either side measuring 18 feet in height and 2 feet 10 inches in width. The subject which occupies the three lights is "The Transfiguration," and is admirably treated, the grouping and attitude of the figures being very effective. It is the joint gift of Dr. Botsford, Miss Murray and Mrs. Charles Hazen, and the following inscriptions are respectively placed at the bottom of the light given by each. That by Dr. Botsford "In memory of Hon. Wm. Botsford, died 1861, aged 91; Sarah L. Botsford, died 1850, aged 75. A tribute of filial affection." That by Miss Murray, "In memory of John Murray, died Aug. 30, A. D. 1794; also of John Thomas Murray, died Sept. 6, A. D. 1831." That by Mrs. Charles Hazen, "In memory of a beloved husband, Charles Hazen, who died Feb. 1880, aged 78. The work has been executed with skill and satisfaction by Messrs. Clayton & Bell, London, England.

DIOCESE OF QUEBEC.

QUEBEC.—The Rev. Ernest Wilhelmsen, Canon of Winchester Cathedral, England has been holding a ten days Mission in the Cathedral, March 5th to 15th. The following is a list of the Services and Subjects:—

- Saturday, March 5th—3 p. m., Address to Mothers; 8, Introductory Service and Address.
Sunday, March 6—8 a. m., Holy Communion and short Address; 11, Morning Service and Mission Sermon; 3, Special Address to Women only; 7, Evening Service and Mission Sermon with After Meeting.
Monday, March 7—7:30 a. m., Holy Communion and short Address; 3, Instruction on the office and work of the Holy Spirit; 8, Mission Service, Sermon and After Meeting.
Tuesday, March 8—7:30 a. m., Holy Communion with short Address; 3, Instruction on the office and work of the Holy Spirit; 8, Mission Service, Sermon and After Meeting.
Wednesday, March 9—7:30 a. m., Holy Communion with short Address; 3, Instruction on the office and work of the Holy Spirit; 8, Mission Service, Sermon and After Meeting.
Thursday, March 10—7:30 a. m., Holy Communion, with short Address; 3, Instruction on the office and work of the Holy Spirit; 8, Mission Service, Sermon and After Meeting.
Friday, March 11—7:30 a. m., Holy Communion, with short Address; 3, Instruction on the office and work of the Holy Spirit; 8, Mission Service, Sermon and After Meeting.
Saturday, March 12—7:30 a. m., Holy Communion, with short Address; 3, Instruction on the office and work of the Holy Spirit; 8, Mission Service, Sermon and After Meeting.
Sunday, March 13—8 a. m., Holy Communion, with short Address; 11, Morning Prayer and Mission Sermon; 3, Special Address to Men only; 7, Evening Service and Mission Sermon, with After Meeting.
Monday, March 14—7:30 a. m., Holy Communion, with short Address; 3, Instruction on the office and work of the Holy Spirit; 8, Mission Service, Sermon and Te Deum; followed by the giving away of the "Memorial Cards."
Tuesday, March 15—7:30 a. m., Holy Communion, with short Address, Te Deum.

SUBJECTS OF THE ADDRESSES AT THE HOLY COMMUNION.

Sunday, March 6, "The Teaching of the Holy Communion as to 'The Father's Bread'; Monday 7, "The Teaching of the Holy Communion as to 'The Children's Duty'; Tuesday 8, "The Teaching of the Holy Communion as to 'Humility'; Wednesday 9, "The Teaching of the Holy Communion as to 'Trust'; Thursday 10, "The Teaching of the Holy Communion as to 'Hindrances and Causes of Relapse'; Friday 11, "The Teaching of the Holy Communion as to 'Helps to Recovery'; Saturday 12, "The Teaching of the Holy Communion as to 'Helps to Perseverance'; Sunday 13, "The Teaching of the Holy Communion as to 'Sources of Peace'; Monday 14, "The Teaching of the Holy Communion as to 'Sources of Thanksgiving'; Tuesday 15, "The Teaching of the Holy Communion as to 'Preparation for Heaven'."

SUBJECTS OF THE AFTERNOON INSTRUCTIONS.

Monday, March 7, Tuesday 8, Wednesday 9, Thursday 10, Friday 11, Saturday 12, Monday 14.—On the office and work of God the Holy Ghost.

SUBJECTS OF THE SPECIAL MISSION SERMONS.

Sunday, March 6—Morning, "The Coming of the King"; Evening, "The Attitude of the Soul to Christ"; Monday 7, "The Value of the Soul"; Tuesday 8, "Sin"; Wednesday 9, "Conversion"; Thursday 10, "Repentance"; Friday 11, "Forgiveness"; Saturday 12, "Newness of Life"; Sunday 13—Morning, "Temptation"; Evening, "Victory"; Monday 14, "Joy and Peace in Believing."

UNDER "Sacra Privata," in last week's paper, a blunder occurred, whereby the words "Ejaculations before receiving the Holy Communion," were substituted for "Ejaculations before reading the Holy Scriptures."

MISSIONS IN RUPERT'S LAND.

Stm.—This is an ominous heading. It conjures up the well known spectre of a cold Church, tallow candles, a shivering dozen or two of faithful but ever disappointed seekers for interest in a Missionary meeting, an hour of not very exhilarating services, and a collection of fifty cents, forty of which will be spent in conveying the other ten to the benighted Zulu, or the Fiji cannibal. But pray listen. Let every Churchman listen, for I am about to appeal to old Canada in a matter of the most serious import.

The Church of England, of whom thousands of her sons in Canada proudly and properly boast is in serious peril in this great North-West. The truth may as well be told frankly, and at once. Her position here is critical, and unless her children in the Eastern Provinces come to the rescue, and that speedily, she will be thrown in the shade for half a century, in this vast empire, where of all the possessions of Great Britain, she should instantly secure a firm foothold. I have, as I have often said, unbounded confidence in the laity of the Church. They will give munificently, and work zealously, when they are convinced that their gifts are needed, and when they feel that their efforts are appreciated. But they must have leaders. In other words, they must be organized, and the organization must be worked by living men, not by drones. It makes one sad to see the magnificent powers of the Church lying dormant in the hands of an inefficient system, for wherever the fault may be, the broad, stern, humiliating fact stares us in the face, that in Canada the powers of the Church are frittered away, or but half developed, stumpy and purely because her organizations are radically defective. Let me give you a slight sketch of the possibilities of the Church in this part of Canada. The province of Manitoba, as at present constituted, is a tract of land 132 miles in length by 102 in width; it contains 13,464 square miles, and over 8 1/2 millions of acres. By a bill soon to be brought before Parliament, the Province will be 510 miles in length, by 274 in width, containing 140,000 square miles, and 89,600,000 acres of land, rich beyond expression in fertility of soil, in the wealth of the mine, in the productions of the forest and in the hoarded treasures of her vast waters. She will then possess 33,000 square miles, and 21,120,000 acres more than the great Province of Ontario. But there is room for four more provinces as large; these will probably be constituted within the next twenty years, and will comprise still richer and more fertile territories. It is impossible to contemplate this superb inheritance without a thrilling pride,—and it is also impossible to watch the sun setting in the far West, and sinking out of our sight, but only to illumine other and vaster expanses of England's lands, stretching forth to the Pacific Ocean, without being bowed down by the reflection that an all-wise Providence has placed these almost illimitable possessions in the hands of the Anglo-Saxon race in sacred trust to endow them with the blessings of constitutional government, and to a Protestant people to enrobe them in the garments of a pure religion. But what share in this great and noble work is the Church of England taking? You will be surprised, and pained to listen to the story I have to tell. Let me first thank Mr. Rainsford for drawing attention to the wants of the North West, both at the late meeting of the Mission Board in Montreal, and subsequently on other occasions. Startled by his statements, I placed myself in communication with the Bishop of Rupert's Land, and begged him to give me precise and authoritative information respecting the needs of his Diocese. He immediately invited me to spend an evening with him at Bishop's Court, and in company with the Rev. Mr. Pinkham, Rector of St. James', and Chief Superintendent of Education of the Province, I gladly accepted the courteous invitation. I am able now, after a lengthy conference, and on the authority of His Lordship to state the following facts, and I beg the serious attention of every Churchman to the tale. It is probably known in a general way, that the early missions of the Church in this country, were established and have been supported almost exclusively by the S. P. G., the Church Mission Society, and the Colonial Church Society of England. The Churches thus established extend along the Red River about one hundred miles, and on the banks of the Assiniboine

about seventy. The grants made to them—about twenty altogether—were originally intended chiefly for the heathen, and to this day the congregations are largely composed of half-breeds. They are, however, gradually changing, for the arrival of new settlers is constantly going on. The grants are not large, and the Clergy are very poorly paid. Living is excessively high, and the result is that as a rule, the Churches are in straitened circumstances. They are therefore quite unable to contribute any important amount to new Missions.

West of Red River there is an immense extent of country rapidly filling up, and now that the Pacific Railway is being pushed forward, a very large and immediate influx may be expected. These outlying districts are now the cause of serious thought and anxiety to the Bishop. They are almost entirely unprovided with the Services of the Church, and the evil is daily increasing. In the South-Western part of the Province there is a rapidly-increasing population. Here the Presbyterians and Methodists have each five Missions—ten in all—while the Church has but one. The result will be inevitable disaster to us. These people, or very many of them, will be lost to us, unless steps be immediately taken to furnish them with Churches and clergymen. Then, again, in Western Manitoba is a splendid country fast filling up. Already are there a number of villages,—each an active centre of a busy, intelligent and thriving population. Will it be credited that the only point in this beautiful country, stretching 140 miles from East to West, at which the Church has a Mission is Rapid City, while in the lower district the Methodists and Presbyterians have each five,—again ten to one. Some idea of the wonderful rapidity with which population has increased in this superb country may be had when I state that you may travel six hundred miles through it, and never be out of sight of a house or a cultivated farm; and yet the great Church which we never tire of eulogizing has but one inconsiderable Mission in it, while our Methodist and Presbyterian friends have ten. Then again, between Red River and Lake Superior, a distance of over four hundred miles, not a solitary Church clergyman is to be found. The Church of England has, in this Diocese, only twenty-five regular Churches, while the Presbyterians and Methodists have fifty-two. I say nothing of the Roman Catholics, or of the Baptists and Congregationalists, all of whom are, of course, represented. In order to give you some idea of the enormous influx of strangers in this community,—an influx, be it remembered, which will, during this and subsequent years, be increased a thousand-fold,—I will give you the populations of this city and Province since 1871, and first take

WINNIPEG:

Table with 2 columns: Year and Population. 1871..... 500 | 1876..... 5,000; 1872..... 1,000 | 1877..... 6,500; 1873..... 1,500 | 1878..... 9,000; 1874..... 2,500 | 1879..... 10,000; 1875..... 4,000 | 1880..... 12,000

MANITOBA:

Table with 2 columns: Year and Population. 1871..... 12,000 | 1876..... 28,600; 1872..... 13,400 | 1877..... 40,000; 1873..... 14,600 | 1878..... 45,000; 1874..... 17,600 | 1879..... 55,000; 1875..... 23,600 | 1880..... 70,000

Winnipeg has three Anglican Churches, but they are all poor and struggling. Extended Church accommodation is at this moment imperatively demanded, and the resources of our people are stretched to the utmost in providing for our own necessities. How then does the matter stand? The present Churches and Missions are poor, and utterly unable to afford support to new Missions; the Grants from England are inadequate for the sustenance of the objects of their bounty, and yet an immense field is, at this moment, unoccupied by the Church, but occupied and being occupied by other denominations. The Church therefore in the North-West, the garden of the Dominion, the country which will yet be Canada, the magnificent possessions, of which Ontario, Quebec and the Maritime Provinces will, within a few decades, be mere outlying districts—this country, the most glorious heritage ever yet given to any power of the globe, fast filling up with the sons of the Church, is at this moment in the grasp of Presbyterians, Roman Catholics and Methodists, ten of whose houses of worship may be seen dotting the immense expanse, while but one edifice dedicated to the services of the Church of England will meet the eye. This surely must not be; it

assuredly need not be; it is a disgrace that it is; it must be the instant care of the Church of old Canada that it will cease to be; for it is intolerable to think that a Church possessing the enormous power and wealth of the Church of England shall stand by with folded arms and a closed purse calmly watching this unparalleled inheritance being taken from her fold without a protest and without an effort at rescue. What is the remedy you ask. I reply, immediate and organized action in each Anglican Church of old Canada. England is doing all she can be reasonably asked to do. The Church here is doing its best, and now the older Provinces, thousands of whose children have come among us, must bestir themselves and prevent the wholesale spoliation of the Church which is already begun. You ask, what are our immediate needs. I put that question to the Bishop and he replied: "I sorely want \$5,000 this would enable me to establish six Missions, and they would, for a year at least, meet our present necessities; but that sum is absolutely necessary, and we feel the want of it every day." Now, I wish to be practical, and I will, therefore, point out a mode of raising this sum—a mode involving but little trouble and requiring only a little zeal on the part of your clergy. Let every clergyman in the Dioceses of Huron, Niagara, Toronto, Ontario, Montreal, Quebec, Nova Scotia and Fredericton invite two ladies of his congregation to collect the trifling sum of five cents per week from as many of his people as will contribute, and the \$5,000 will be raised within three months. All that is needful is that the ever-ready co-operation of the laity be sought by organized action. The laity will respond cheerfully and effectively. The object is noble—the necessity is pressing and instant; and when the laity of the Church of England are convinced of these two postulates, no work is too laborious, no effort too great for its large heart.

I have done. I have shown truthfully, I believe, the dangerous position of the Church in Rupert's Land. I have shown the immensity of the interests at stake. I have shown how, by a trifling but combined effort, the danger may be parried, at least for a year, when other steps must be taken; and now I leave the duty of making this effort in the hands of men who I know will not fail their Church in the hour of distress, and of women whose warmth of heart and active zeal for the good old Church of England has never cooled, and will never be found wanting when her loving voice calls them to her assistance.

In order to secure as great publicity as possible, I have sent this letter to the Dominion Churchman and the Evangelical Churchman of Toronto, the Montreal Gazette, and the Church Guardian, of Halifax.

Wm. Leggo, Barrister.

Winnipeg, 4th March, 1881.

MOTHERS! MOTHERS! MOTHERS!

Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it: there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle.

Rest and Comfort to the Suffering.

"Brown's Household Panacea" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago any kind of a Pain or Ache. "It will most surely quicken the Blood and Heal as its acting power is wonderful." "Brown's Household Panacea" being acknowledged as the great Pain Reliever, and of double the strength of any other Ailix or Liniment in the world, should be in every family for use when wanted. "As it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle.

POVERTY AND SUFFERING.

"I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring, which did them no good. I was completely discouraged, until one year ago, by the advice of my pastor, I procured Hop Bitters and commenced their use, and in one month we were all well, and none of us have seen a sick day since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost—I know it."

A WORKINGMAN. "Harrington's Quinine Wine and Iron," taken according to directions, produces buoyancy of spirits, vigor of mind, and gives lasting strength to the whole system. No Lady who delights in flowers, and likes to see them in full bloom abundantly, should be without Harrington's Food for Flowers. Ordinary packages, 30 cents; sufficient for twenty plants for one year.