

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

LIVERPOOL.—On Tuesday evening (St. Luke's Eve), the Lord Bishop of Nova Scotia arrived in Liverpool from Lockeport. Shortly after his arrival his Lordship attended even-song in Liverpool church, after which he addressed the large congregation as to several matters of parochial interest, urged upon them additional support of the Diocesan Board of Home Missions, and much regretted the absence of their beloved Rector the Rev. Dr. Nichols. His Lordship then addressed twenty-three candidates for Confirmation, and clearly pointed out the great necessity of Confirmation, and the need of true and real preparation for it; and proceeded in the most solemn manner to confirm those who for several months past had been prepared for so great a blessing. His Lordship having preached a most earnest discourse on "Rest" gave the Benediction from the altar.

EAGLE HEAD.—On the next morning, being St. Luke's Day, the Bishop was driven to Eagle Head church where there was a very large congregation and thirty-three candidates for Confirmation. His Lordship having spoken on Parish affairs of great interest, confirmed the candidates, preached to the people and celebrated the Holy Communion. The Bishop was then very hospitably entertained at Mr. Jacob Wagner's, where he met a large number of the leading parishioners and discussed important matters of business with them. Once more his Lordship set out on his travels, and arrived at Port Medway, where Mr. C. V. Smith and other friends most kindly received him. After an interval of rest he passed on to Port Medway church, which was crowded. His Lordship confirmed eight candidates, and earnestly urged the church-people to unity and work. The choirs of Liverpool, Eagle Head and Port Medway deserve great praise for their part in the several services, and also those friends who in every way worked hard to make the Bishop's visit a pleasant success. His Lordship took much interest in Mr. J. G. Pyke's work at Hunts Point and Western Head, which was fully described to him. The Bishop drove to Broad Cove on Thursday morning.

NEW ROSS.—This quiet place was unusually astir Wednesday, 22nd ult., on the occasion of an interesting wedding, well arranged in all respects. The happy pair were Mr. Wm. Beardsley, of Berwick, and Miss Rebecca Keddy, of this Mission, daughter of the late Mr. Michael Keddy, Sr. Warden, who has inherited so much of her father's kind interest, both in the church and the poor that her loss to our Mission will be felt for a long time to come. An unusually large congregation was present. At 3 o'clock, p. m., while was sung the hymn, "The voice that breathed o'er Eden," the bride, supported by her brother, Mr. Geo. Keddy, and followed by her bridesmaid, Miss Killam, on the arm of Stephen Davidson, Esq., of Halifax, as best man, met the bridegroom at the chancel steps, and the marriage was solemnized by the Missionary, who received a double golden fee for his services. Afterwards the Missionary headed a long line of waggons, bound for the bride's residence, where a bountiful tea and late supper awaited the numerous invited guests. This is the 24th wedding and the 16th by banns since the Missionary took charge. On Saturday the happy couple left for Berwick, intending to take a trip immediately to New York city followed by the prayers and best wishes of us all.

PARISH OF ST. CLEMENTS.—Services of Thanksgiving to Almighty God for the blessing of a bountiful harvest were held in this Parish on Tuesday, 31st October. The heart of the Rector was cheered by the presence of clergy from the neighboring Parishes. Rev. J. Ambrose, Rector of Digby; Rev. J. Partridge, Priest-assistant in Parish of Annapolis; Rev. F. P. Greatorex, Rector of Granville. The final service was held in the Church of St. John, Bear River, at 10.30 a. m. Morning Prayer was said as far as the Third Collect by Rev. J. Partridge. The lessons were read by the Rector of Digby. The introit to the Office of

Holy Communion was hymn 204, Church Hymns. The Rector of the Parish, Rev. C. W. McCully, was the celebrant, Rev. F. P. Greatorex acting as Deacon. The sermon, which was subsequently spoken of by many of the parishioners as having afforded them much spiritual comfort and edification, was preached by the Rector of Digby. Seventy-four communicants literally carried out the resolution of the Psalmist (Ps. 116, ver. 12); three of these for the first time, thus obeying the command of their Lord, "Do this in remembrance of Me." Seven new communicants have been enrolled since the Rector entered into charge of the Parish. The church was most beautifully decorated with flowers cut and in pots, grain, and fruits in profusion. The services concluded, the Rector and visiting clergy were most hospitably entertained at luncheon by Mr. and Mrs. J. V. Purdy, of Bear River, whose names are most widely and favourably known in connection with this place as synonymous with hospitality and good cheer. Evensong was held at the Parish Church at Clementsport (Moose River.) The church was filled to its utmost seating capacity with a most attentive and reverent congregation. This church is very old, and is by no means "beautiful" as to its interior arrangements, but the labour of loving hands had done wonders in transforming it as to its bare and unsightly appearance. The sanctuary was most effectually decorated with flowering plants, fruits, vines and wreaths. Conspicuous amongst the decorations, and the subject of many encomiums, were two scarlet banners, hanging one on each of the side lights of the east windows, containing in the centre, standing out in bold relief from the back ground, miniature sheaves of oats with silver sickles thrust into the binding—the work and offering of Mrs. Chas. Ditman. In the nave, just outside the sanctuary rail, was a stand containing offerings of the fruits of the earth, the whole of the arrangements testifying not only earnest and loving endeavour to make the "House of our God beautiful," but to give actual and practical proof of thankfulness and joy. Prayers were said by Rev. J. Partridge; the lessons read by the Rector of Granville, who also preached a most eloquent and practical sermon.

(To be continued.)

P. E. ISLAND.

CHARLOTTETOWN.—St. Paul's Church.—A meeting of the congregation of St. Paul's Church was held in the school room on Thursday evening, the 7th inst., to consider the best means for procuring a successor to the Rev. Alfred Osborne, who has accepted the Rectorship of Regina, North West Territories.

Dr. Fitzgerald, the present rector of St. Paul's, announced his intention of resigning the rectorship in Easter, 1885, so that should the congregation at that time decide upon promoting the incoming curate to the rectorship, or should they make choice of some other clergyman to take that position, it will be in their power to do so.

Subsequently to Dr. Fitzgerald's announcement, a discussion took place as to the means at the congregation's command to provide a salary for the new clergyman, and as to the quarter whence it would be advisable to procure him. Finally, a committee consisting of the following members of the congregation, viz.—Judge Hensley, Mayor Hooper, Messrs. Charles Palmer, John Ings, Richard Sloggett, Francis L. Hazard, Louis H. Davies, John Ball and A. B. Warburton was appointed to examine into the financial state of the Church, and with power to enter into negotiations with a view to filling the position lately vacated by Mr. Osborne. This Committee met on Friday afternoon, the 8th inst., when it was decided to offer a curate's salary of \$1,000 per annum during the first two years, with the understanding that it would be increased to at least \$1,500, should the congregation, in 1885, decide upon electing him to the rectorship then becoming vacant. The committee, we understand, have also decided upon opening a correspondence with different leading anti-ritualistic members of the Church of England in Canada and the mother country, asking them to recommend some Evangelical clergyman to fill the existing vacancy.

As St. Paul's is a large, wealthy and influential congregation, capable of very great development,

there can be little doubt but that a pastor, such as they seek, will soon be procured.—Com.

DIOCESE OF FREDERICTON.

CLERICAL CONFERENCE (Continued.)

PUBLIC MEETING.—The Rev. F. R. Murray made a long and able speech, of which we give the substance. He said that he had not expected to lead this discussion, but that several of the principal appointed speakers had been prevented from attending. The clergy had met for mutual conference, but had thought it better that at least for one evening of the time clergy and laity should consult together. The subject now to be considered was deeply important—"How to interest the people in the life and work of the church." And first, it is evident that vastly more interest is *needed* in the life of the Church. Have not *we*, the clergy, been at fault in not setting before our flocks what is the life of the church? There is a great want of plain teaching. Many think that the Church is a mere human society. They should be taught to realize that it is the indwelling of the Holy Spirit in her ordinances, in her ministry, in her every act, that constitutes and maintains her life. By the Holy Spirit dwelling in her the whole body is vitalized. But besides this corporate life, it consists too in the individual spiritual life of each member. You, yourselves, as living members, make up the living body. If the individual members be dead, the body must be dead. The beginning of the spiritual life in individuals is given in Holy Baptism. Then the child becomes a spiritual being, having a living power implanted which can conquer all. Is not our teaching about Baptism too often most imperfect? Do we set forth fully its blessings and benefits, its privileges and its responsibilities?

So, also, about Confirmation the teaching of many is imperfect. We do not impress sufficiently upon the candidates the truth that God pours down upon them, through the laying on of the Bishop's hands, if they come humbly and penitently, the complement of the spiritual life begun in their Baptism, so that they are no longer helpless against their foes, but soldiers armed fully for the conflict. But they need not only increase of life and the protection of heavenly armour. Their strength must be kept up and continually renewed by spiritual food. Men cannot discharge the daily duties of their earthly calling without bodily food. No more can the Christian soldier war a good warfare without the frequent strengthening and refreshing of his soul by the Holy Eucharist. Our people are not plainly taught that they *cannot* do without it, that in the weary wilderness of life, without the heavenly food which the Lord Jesus gives through the hands of His servants, they must faint by the way.

Again, we do not teach them plainly enough the continual need of earnest prayer. Our children need the *fullest* teaching about prayer. What is it? It is the breath of the soul. It is communion with God. He is close by and hears all that we utter to Him from our hearts. What a difference it makes. We have sinned and with penitence and shame have knelt down before Him, feeling that he is close at hand, that He is looking upon us in sorrow and pity, that He is listening to us patiently, more ready to hear than we to pray. What comfort, what help to the sin-burdened soul! As we thus pray reverently, not sitting, not lounging, but devoutly kneeling, we feel that He is indeed very near to us in love. But instead of setting forth such simple truths forcibly and plainly, we have been too anxious about rounded sentences, and have spoken over your shoulders, rather than to your hearts. To the heathen, of course, we have to preach, to preach always the gospel from the very beginning. But to baptized Christians it is more necessary to teach what is the whole plain duty of man. Plain *catechising* often teaches people much more than the usual preaching. But congregations too often go to church to listen to an oration, to have their ears tickled with novelties and eloquence. Instead of that we should feel that it is dying men speaking to dying men, that both may be helped upwards. You scrutinize us closely. If you see a spot on our lives we are condemned. We must not complain, because it is our duty to set you a pure pattern. But ought you not, as laity, to do more to help us in our spiritual life? Ought