

of the Divine origin of our faith. It furnishes the fullest, and most unmistakable proof that the prophecies and promises of our Lord were the utterances of Infinite Wisdom and Infinite Truth. It supplies a sufficient answer to the scornful denials of the unbeliever, and most comforting assurance to the faithful. It shows how the carnal mind of unregenerate man in every age and in every land, is evermore at enmity with the truth, and it testifies to the fidelity of the Master's promise that the gates of Hell shall not prevail against His Church. It warns us, too, of the danger of the world's smiles and blandishments; of the spiritual deadness and practical unbelief, of the loss of holiness and of zeal for the souls of men, which invariably result from trusting to arms of flesh.

It speaks with no uncertain voice to the politician and ruler of men; testifying to the fact that the external power and internal prosperity of every Christian nation have always been contemporaneous with, and in proportion to, the purity and vigor of the Church of Christ existing in her midst. In her darkest hour, when ignorance and superstition had, in a great measure, perverted her faith and enfeebled her power, the Church of the Middle Ages proved herself the sole champion and protector of the poor, the oppressed and the suffering. It was to her alone that the helpless slave looked for pity and mercy, the prisoner for kindness, the starving for relief, the dying for comfort. And at the present day, surely, none can deny the world-wide activity of the Church in sending the Gospel to the heathen, in her ceaseless efforts to reclaim the fallen, to protect and shelter the helpless, to comfort the afflicted; in a word, to make human life better and happier. And let it be remembered that the Established Church, the Church of the nation that is, offers these priceless blessings to her children, not as a favour but as a right. These are their birth-right inheritances. The Church exists for the people, and the Clergy are but its ministers and theirs. But, it may be said, "however true this is in theory it is not true in fact. The clergy in many instances, at least, court the favor and support of the noble, the rich, the powerful, to the neglect of the poor and humble." Never, perhaps, was this less true of the Church as a whole than at the present day. And the plain practical common sense and love of fair play which are characteristic of the British, and, may we not also say of the Barbadian workman, cannot be blinded by the mere *ipse dixit* of the platform demagogue, or the malicious utterance of a hostile press. Listen to the splendid testimony of a self-educated son of the soil; of one whose principles were liberal to the backbone; whose independence, and courage in attacking national abuses, brought him to imprisonment and temporary ruin. "I was a sincere Christian," says he, "because experience had convinced me that uniformity in the religion of my country was a most desirable thing, because it was reasonable and just, that those who had neither house nor land, and who were the millions of a country, and performed all its useful labors, should have a Church, a churchyard, a minister of religion, and all religious services performed for them, at the expense of those who did possess the houses and land. In a word, in the Church and its possessions I saw the patrimony of the working people, who had neither house nor land of their own private property. An Established Church—a Church establishment on Christian principles, is this:—it provides an edifice sufficiently spacious for the assembling of the people of each parish; it provides a spot for the interment of the dead; it provides a teacher of religion to officiate in the sacred edifice; to go to the houses of the inhabitants to administer comfort to the distressed, to counsel the wayward, to teach children their duty towards God, their parents, and their country, and particularly to initiate children in

the first principles of religion and morality, and to cause them to communicate—that is, by an outward mark to become members of the Church of Christ."

Once get the working man to see and realize his rights and privileges as a member of the Church, once get him to understand that it is against his most precious possession that the hand of the spoiler would strike, and Dis-establishment will become an impossibility. The Church itself as a spiritual institution, is immortal and invulnerable. For its fears are worse than idle. But woe! to the nation that throws away its priceless heritage, that dares to face the rebellion and anarchy and crime now seething beneath the surface of society, disarmed of its only effectual weapon!

It has been truly said that in most cases hostility to the Church is but another name for hostility to Christianity. The infidel hates it. The wrong-doer hates it. The devil who is behind all these movements hates it. Indications of a terrible outpouring of Satanic malice and power are to be seen throughout Europe, which in the Mother Country are chiefly kept back, by the dam of a National Church. "Let every nation possessed of an Established Church learn from the history of Sampson, that when shorn of her locks she will be as other nations, which, for the most part, are without God. The Scripture seem to point to such perils as the age approaches completion, when again will be heard the insane, derisive shout: 'Not this man, but Barrabas!' But (strange coincidence!) Barrabas was a robber!"—*West Indian Churchman*.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

CHURCH SCHOOL FOR GIRLS.—The founding in September last of the Church School for Girls at Sycamore, Diocese of Chicago, and the great measure of success that has already attended the venture recalls to mind the great need that there is at the present moment for such an institution in Nova Scotia.

In Toronto there are at least four or five distinctively Church schools for girls all affording an education of a high class. The youngest we believe, St. Hilda's, in affiliation with the University of Trinity College.

Why cannot we have such a Church school at Halifax or elsewhere? Are there not enough church people who desire that their daughter shall have a liberal education, who wish that the teaching, so far as the religious portion of it is concerned may be in accordance with Church principles, to support such an institution? The matter has often been seriously discussed. The sense of the need has been keenly felt. The great advantages that would result are patent to all. Yet no very decided steps have been taken.

Will not the Churchmen of Nova Scotia now bestir themselves?

The centennial celebration of King's College, Windsor, will take place next June. Cannot steps then be taken, in connection it may be with the celebration, to found a young ladies school located either at Windsor or at Halifax, and like St. Hilda's affiliated to the Provincial Church University. I can see no sufficient reasons against this course. Doubtless difficulties will have to be met, but surely none of these can be insurmountable. There are numbers of children who need to be educated. There are many large hearted Churchmen in the Diocese who would be found ready to help.

The success attending the venture in Sycamore, a success beyond all expectation, would incline to the belief that if a suitable site was selected, a few acres of land being a *sine qua non*; a school building erected and comfortably fitted up; an efficient staff of teachers employed; fees kept at as low a figure as possible, say between two hundred and three hundred dollars

yearly; before two years there would be an attendance so large that the financial means would be assured.

DIOCESE OF QUEBEC.

COOKSHIRE.—*St. Peter's Church.*—One of the most successful "Archidiaconal" Conferences was held at St. Peter's Church, Cookshire, on the Festival of the Annunciation of the Virgin Mary, by the Venerable Archdeacon of Quebec. Everything conducted to the success and happiness of the Conference. The morning was bright so that clerical and lay members had no difficulty in being in their places at the time of business, punctually at 9 a. m. The Archdeacon and the following clergy met in the Baptistery of St. Peter's Church, Revs. Canon Thornloe, of Sherbrooke, Isaac Thompson, of Waterville, P. Tamba, of Magog, A. Stevens, of Hatley, R. W. Colston, of Ascot, Williams, of Dudswell, H. Fuller, of Bury, J. Budd, of Banboro, and the Rector of Eaton. The Churchwardens and sidesmen were also in attendance and arranged the church and other necessaries admirably, viz., R. H. Paillimore, Esq., Rector's Warden, Low Osgood, Esq., People's Warden, Henry Taylor, Esq., Delegate and Sidesman, and Walter Taylor, Sidesman.

The Archdeacon and clergy proceeded from the Baptistery to take their places for the service. The Hymn sung as Processional, "The Church's One Foundation." The Rev. P. Tamba read "The Morning Prayer," the Rector the first Lesson, Rev. Isaac Thompson, the second Lesson. The Ante Communion service was taken by the Archdeacon, A. Stevens, Epistler, and Canon Thornloe, Gospeller.

After the Nicene Creed, the Rev. Isaac Thompson, gave a solemn and practical address, based upon the words of John x. 10, "I am come that they might have Life." The celebration of the Holy Eucharist took place immediately after, the Archdeacon was celebrant, assisted by Canon Thornloe, A. Stevens, and the Rector. The total number of recipients was eighty-nine including the clergy. Surely the Lord was in this place and we know it, by the blessed effects on all our hearts. At 10:40 a. m. Divine service ended and the Archdeacon gave half of his practical and admirable charge; the Rev. A. Stevens followed immediately after with a paper on "The importance of Christian Laymen realizing their relationship to every Department of Christian Work." The Paper was very suggestive, and a discussion took place after it led by Mr. Thompson, who threw out some valuable hints from his long and varied experience of the different characters of men. Mr. Tamba followed, who gave some new ideas on the organization of Parish Work, so that Lay help may be obtained from young and old. Canon Thornloe also made some valuable remarks, and some of the Laymen spoke briefly. One gentleman a Sunday school superintendent said he thanked God that he had been a teacher, for he had obtained much good thereby to his own soul, and would be very sorry to have to give it up. The Conference now adjourned for dinner to the Rectory, where a substantial repast had been prepared by the Guild and Ladies of St. Peter's congregation, at which about sixty-seven sat down.

The afternoon session assembled punctually at 2 p. m. and was opened by singing "Almighty God whose only Son," after which the Archdeacon delivered the remainder of his valuable charge on the responsible position and sacred duties of the Churchwardens. In the course of his charge he also set forth the very important and vital distinction there is between the terms paying and giving in connection with the work of the Church. Canon Thornloe followed immediately after with his excellent and most suggestive paper "How to hold our young people and make them devoted Chris-