

News from the Home Field.

DIOCESE OF MONTREAL.

The annual missionary meetings in the city of Montreal were held last week. The first was held in the Synod Hall, on Tuesday, January 6th. The Bishop was in the chair, and gave an earnest address. Mr. C. J. Bridges then gave a statement of affairs, which, he said, although better than on the two previous occasions, was far from satisfactory. At this time last year he had made up the accounts to the 31st of December, 1878. The expenditure in payment of all accounts for that period amounted to \$17,290, and the receipts from all sources to \$12,700 in round numbers, leaving a deficiency of \$4,467 on the operations, from the 1st of June to the 31st of December. Now, up to the 31st of December, 1879, the total payments made were \$15,700, and amounts received \$12,350; or a deficiency of \$3,363 on the operations from the 1st of June to the 31st of December, 1879. This result was undoubtedly about \$1,100 better than that of the corresponding period of the preceding year; but, on looking into the figures, it was seen that the amounts received from all sources, including the grant from the S. P. G., amounted to rather less than that of the corresponding period of 1878, but that the payments had been reduced from \$17,200 in 1878 to \$15,700 in 1879, a reduction of \$1,500. In other words, although they appeared to be, and were in fact, \$1,108 better off now than at this time last year, they were only better off because they had not paid out so much, and the entire reduction consisted of amounts taken off the salaries of clergymen. During the year ending December 31st, 1879, \$12,070 was paid for salaries, but in 1878, \$13,360 was paid, showing a reduction of upwards of a thousand dollars. They had been compelled to make reductions from the salaries of those who should have been the last to suffer. The salaries for the year ending May 31st next, would not exceed \$1,100, and in order to effect this saving if saving it could be called, five missions were rendered vacant, and four were only partly supplied. They required \$6,000 additional to their average receipts, in order to meet their expenditure and pay the debt to the Ministers. Their income was derived from three sources; first, the amount from the Society for the propagation of the Gospel, which diminished annually and would entirely disappear in a few years, and which would be \$5,800 for the coming year. Out of this a number of privileged clergies had to be met, leaving only about \$2,000 for the ordinary work of the diocese. Then there was the interest on the sustentation fund and the clergy trust fund, amounting to \$5,000, which, in the natural order of things, would increase. The third source of revenue was the subscriptions. These averaged during the past three or four years, \$17,250. Their total income would amount to \$19,500, which, after paying pensions and various expenses, would leave \$12,000 available for the payment of clergymen's salaries. That amount was not adequate to enable the church to carry on her work properly. The stipends clergymen were receiving were inadequate and should be increased. The remedy for all this rested with the laity of Montreal, and there was a further duty incumbent upon them to provide a superannuation fund for the clergy. Stirring addresses were made by Rev. Mr. Atwell, Rector of Burlington, Vermont, Rev. Dr. Sullivan, and Rev. J. H. Dixon.—Gazette.

DIOCESE OF FREDERICTON.

Woodstock—Enthusiastic Meeting for a New Church.—A number of the influential members of the Episcopal Church met on Saturday evening, Jan. 24th, in the Sunday School Room, to discuss the propriety of building a new church on the site of the old one. Many views were set forth by the members and various plans were submitted, but the general tone was in favor of a new building, and that the old church has outlived its usefulness. The Rev. Mr. Neales took the Chair, and Mr. Charles Raymond acted as Secretary. A resolution was moved by Mr. John Ketchum, and carried unanimously that a subscription list be opened. It was moved by W. M. Connell, Esq., and carried unanimously, that a committee of five be appointed to prepare plans, which plans would be submitted to the meeting. The following committee to collect subscriptions was appointed: W.

McConnell, Esq., and Mr. Lee Raymond. The following were appointed a building committee: Messrs. W. F. Dibblee, Edw. Craig, R. B. Ketchum, Charles W. Raymond and Richard Bull. A subscription list was then opened and some eight or ten persons present subscribed \$1,650. The largest number took time to consider as to the amount they would subscribe. Some citizens gave as high as \$100. There is no doubt a church will be built that will be an ornament to the town.—Gaz. St. John Telegraph.

WESTFIELD.—We regret to learn that the Rev. Edward S. Woodman, R. A., Rector of this Parish, is suffering from a severe attack of rheumatism, which is likely to confine him to the house for some time.

PORTLAND—St. Luke's.—Rev. G. G. Roberts, Rector of Fredericton, lectured in the course on the 27th of January. Subject, "Our Homes and how to make them Happy."

KINGSLEAR LECTURE COURSE.—The second lecture of the St. Peter's course was given on January 22nd, by the Rev. Canon Partridge, B. D., on the subject: "An Hour with the Microscope." The lecture was illustrated by diagrams, showing the appearance under the microscope of different kinds of hair; the sting of the bee and hornet; a fly's leg; blood discs of men and other animals. The lecture was unwritten, the lecturer having notes. It is very interesting, and in such plain words that all could understand. While it aimed at setting forth God, yet it was in no case a sermon, unless we so call the rising of the sun and the various phenomena which we daily witness. The microscope, he said, was a late invention, unknown till 1838. To gain an idea of its importance he related some anecdotes. A microscopist had something handed to him to ascertain if it was human skin; although it did not look much like it to the naked eye, yet he decided that it was, and that the person was of a fair complexion. He ascertained this from the hair upon it; Centurion before a Dane, for violating the sanctity of a Church, was flayed alive, and the skin fastened on the church door to deter others. The man who sent the skin had noticed it on the point of a nail drawn from the door, while the action of the weather had changed its looks. He explained how the microscope helped in cases of murder, human blood differing from other kinds. The different theories of flies walking on the ceiling and glass were explained. That of air suction was false, because a fly could walk in the exhausted receiver of an air pump. The better theory was that a sticky fluid was exuded from its legs, hence an explanation of the fly brushing its legs together. If a boy would breathe on glass or put flour upon it he would stop the fly from walking. The lecturer dwelt quite fully upon biology (the origin of life) as revealed by the microscope. The rector was disappointed in his music, but gave a reading—"Our Spectators."—Telegraph.

MONROTON.—Another memorial window in Vireman's, has been placed in St. George's Church, as a tribute to the memory of Miss Fauny L. Botsford, daughter of George Botsford, Esq., of Fredericton, who was for some time an active member of the choir and Parish Association. It has a ground-work of blue, with handsome border, and two medallions, one representing the visit of the Women to the Sepulchre, and the other Christ's Agency in Gethsemane. The inscription is: "I memorialium, Frances Lowell Botsford, died Aug. 11th, A.D., 1876, aged 21." The money for this was collected by Mrs. F. W. Byers, a cousin of the deceased.

ST. ANDREW'S—SHEDIAC.—A deputation approved by the Board of Home Missions, consisting of G. A. Schofield, Esq., Secretary to the Board, E. B. Chandler, Esq., and Rev. Edwyn S. W. Pentreath, recently visited this parish at the request of the Parishioners. Shediac has suffered severely from the late fire and storm, but as a result of the visit the deficiency was made up without an increase in the grant from the D. C. Society.

DIOCESE OF NOVA SCOTIA.

HALIFAX—St. Luke's.—We regret to learn that the Rector of this church, the Rev. John Abbot, met with an accident by falling on the ice on Saturday last. The Rev. gentlemen had his collar bone

broken, but we are glad to learn is now doing well.

A well attended and highly interesting missionary meeting was held in the Cogswell School House, N. W. Arm, on Wednesday evening last, when addresses were delivered by the Clerical Secretary, W. C. Silver, Esq., and Messrs. S. H. Shreve and E. L. Fenerty. It is particularly pleasing to note the warm interest taken in Missions by these two latter gentlemen, both of them young, which augurs well, we may hope, for the future of the church in Halifax. A very liberal collection was taken up on behalf of the Home Board.

St. Mark's.—A successful Tea Meeting was held in the Russell St. School House on Thursday last. A splendid programme consisting of speeches, readings, songs, etc, added to a bountiful supply of creature comforts, contributed to make the affair one that will not soon be forgotten.

The Anniversary services of the Church of England Institute were held on Wednesday as follows:—Celebration of the Holy Communion at St. Luke's Cathedral at 7.30 a. m. Evensong and sermon by the President of the Institute, Rev. George W. Hill, D. C. L., at St. Paul's at 7.30 p. m. The offerings at both services were in aid of the Institute funds.—There was a lively debate at the Institute on Monday night, the question under discussion being, "Which is the finer type of a British statesman, Gladstone or Beaconsfield."

PCOWASH.—Rev. R. F. Brine, Rector of Pugwash, had a quantity of hard wood and several bags of grain recently presented to him by his kind parishioners residing at Roslyn and River Philip,

BAYFIELD.—The insertion of the Biblical Questions of Mr. Berthwick, in the GUARDIAN, have doubtless given not only an important impetus to the circulation of your valued paper, but has been eminently serviceable to Bible Students generally. Through this instrumentality it is not unreasonable to hope that a great number of persons, besides the competitors have had a desire kindled for a wider knowledge of the Word of Life. A lady in this Mission, Mrs. Dr. Sutherland, (Mrs. Sutherland is a sister to the Rev. Mr. Atwater, of Port Medway), has been amongst the number of the successful competitors for Mr. B's prizes. Remembering that out of the whole number of 375 questions answered by her only 163 errors occurred, that she received expressions of hearty approval from Mr. B. with regard to the correctness and neatness of her papers, and that the value of the prizes received was farther enhanced by its being accompanied by a number of gifts, it will be understood that these papers possessed merits of a high order. At the same time difficulties, such as domestic duties, indisposition during a portion of the time she was at work on the questions, and a circumscribed library, seriously interfered with Mrs. Sutherland in the execution of this work, otherwise she might occupy a still higher place in the ranks of competitors.

A fair record has been exhibited in the Parochial work of this Mission, for last year, the amount raised and distributed being three hundred and seventy-seven dollars. Of this amount a considerable portion was contributed by friends residing outside the Mission.

This opportunity is embraced for gratefully acknowledging sums received from the following:—Mrs. Thornborough Shewen, Stinchcomb Gles., Eng., \$17; The Hon. the Minister of Justice, Ottawa, \$5; W. D. Barclay, Esq., Can. Pacific Railway, \$5; John Morrison, Esq., C. B., \$5.

Mrs. Shewen, the lady named above, resides in England but having a son in Antigonish, Mr. T. Shewen, Chief Engineer, of the Halifax and Cape Breton Railway Company, she became interested in that part of the Mission, and has repeatedly made enquiries respecting its wants, with a view of supplying them in the future. She is a very active Church worker in England, being a large contributor to the endowment of one of the African dioceses.

It need scarcely be said that our people here are greatly encouraged by the interest thus manifested in their work by such kind friends. Their earnest hope and prayer is that God's richest blessings may be vouchsafed to these benefactors. Special services in Advent marked the beginning of the Christian year in this Mission. No effort, however, was made to substitute a commemoration of the

Secular New Year's Day for the Feast of the Circumcision. The Christmas Festival was, as usual here, joyous, Church decorations and appropriate services being prominent features in the observance.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—ST. PAUL'S CHURCH ASSOCIATION.—The second paper of the series was read on Friday evening, the 23rd inst., by Dr. Lesning—the subject being "The Introduction of Christianity into Britain." The discussion was of a very lively character, and was pursued with great interest. One side asserting that the English Church is purely a Child of Rome; the other denying such assertion. The position taken up early in the discussion was that both Christianity and Churches were entirely wiped out of England by the Saxons; that Augustine began to convert purely heathen people, and that we owe all as Christians to the Roman Church. This was met by evidence shewing the existence of a British Church long after Augustine's advent into England; and by showing the struggles against Papal Dominion. The discussion was adjourned until next Friday, the 30th inst. The following took part in the discussion: Messrs. T. Williams, C. Palmer, L. H. Davies, A. B. Warburton, E. Welsh, J. Brocken, Lieut. Dixon, R. N., Venerable Archdeacon Read, Rector and Assistant.

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.

(Concluded.)

2. Faith. We have now to see if the New Testament gives any evidence that this visible Church believed anything, if there be evidence of actual forms of faith. The Jewish Christians had been accustomed to forms of devotion and faith. St. Paul, in writing to Timothy, says, "Hold fast the form of sound words which thou hast heard of me." (II. Tim. i. 12) In Acts iv. 24, "They lifted up their voices to God with one accord." Rom. vi. 17, "God be thanked. . . . Ye have obeyed from the heart that form of doctrine which was delivered you." Heb. x. 23, "Let us hold fast the profession of our faith (hope) without wavering." A man's hope is in his faith. Phil. iii. 16, "Let us walk by the same rule." As the faith would be imparted by preaching and by catechising, all would receive the same thing, for the faith was imparted by the same light of the Master's teaching.

3. Sacraments—Baptism and the Lord's Supper. These are the only sacraments spoken of in the New Testament. They were given by Christ himself, and therefore absolutely binding on the Church.

Baptism. The Command of our Saviour was to "Baptise in the name of the Father, and of the Son, and of the Holy Ghost." St. Matt. xxviii. 19. St. John says a man must be born of water and the Spirit, chap. iii. 5. St. Mark xvi. 16, "He that believeth and is baptised shall be saved." St. Peter says, (Acts ii. 38) "Repent and be baptised every one of you." It is the covenant of God from Abraham which, says St. Paul, (Gal. iii. 17) "cannot be disannulled or done away," and he clinches the argument in verse 27: "For as many of you as have been baptised into Christ have put on Christ," so "theirs according to the promise." There was no other mode of admission into the covenant but baptism.

Lord's Supper.—In the upper room on the night before His death our Lord ordained this sacrament until His coming again. St. Matthew xxvii., St. Mark xiv., St. Luke xxii. The sacrifice of Christ was for man's redemption. "Without shedding of blood is no remission," "so Christ was once offered to bear the sins of many." Acts ix. 22, 28. "Christ our passover is sacrificed for us." (Rev. v. 7) The broken bread and the poured out wine is the Church's act of faith in that sacrifice, and a Communion of the Body and Blood of Christ. Let us see the Church's practice. It was a formal act, for I Cor. x. 16 says: "The cup of blessing which we bless." This taken with I Cor. xiv. 16 is clear, "Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say 'Amen' at Thy giving of thanks," or to translate it more clearly, how shall the laity, the unlettered, say 'Amen' at

thy Eucharist. There is a note in the margin to chapter xi., verse 24, referring to a set prayer of Consecration which St. Paul had received of the Lord, and had delivered to the Corinthian Church. And what is very remarkable,—that of about six accounts of Church Assembly it is in three of them "to break bread." This Sacrament was administered at least every Lord's Day.

It may be well to mention here the rite of Confirmation. This was a rite of the Jews at the age of accountability. But the "laying on of hands" was instituted by the Apostles, and that which was practised by them as a Church Ordinance must necessarily be Apostolic. In Hebrews vi. 2, it is named immediately after baptism. Among six "principles of the doctrine of Christ." If this be not a "principle of the doctrine of Christ," the other five, repentance, faith, baptisms, resurrection, judgment, are not "principles of the doctrine of Christ." This "laying on of hands" in the New Testament is always performed by the highest order of the ministry.

4. Discipline. What evidence have we in the New Testament that this visible Church did rule in matters appertaining to itself, that it was a kingdom within a kingdom?

I. Cor. v. 5.—The incestuous person is cast out of the Church.

II. Cor. ii. 7.—The incestuous person is forgiven and restored.

I. Cor. vii.—Directions about heathen marriages.

I. Cor. vii.—Of eating meats offered to idols.

I. Cor. vi.—Of going to law as Christians before heathen tribunals.

I. Tim. v.—How to rule the Elders and the younger; to rebuke before all.

Titus ii.—To exhort, rebuke, to let no man despise Thee.

II. Cor. iii. 1.—Letters of commendation required to the Church when moving from one city to another.

Acts xviii. 27.—Apostles commended to the Church in Achaia from Ephesus.

Romans vi, 1.—Phoebe, of the Church at Cenchrea, commended to the Roman Church by St. Paul.

I. Tim. ii. 2.—The women to keep silence in the Church.

St. James ii. 2-3.—The treatment of the rich and poor by the Church in Church accommodation.

I. Cor. xi. 22.—Conduct unbecoming to the Church reproved.

Titus iii. 10.—The Church to reject heretics.

I. Cor. xvi. 1. 2.—Offeritory to be on the Lord's Day.

I. Tim. v. 9-10.—Instruction respecting widows who fall on the funds of the Church.

I. Cor. ix.—Ministers to be supported.

There is sufficient evidence to show that the Church was not an undefined incomprehensible something, but an actual, real, visible organization, with lines and landmarks. And this is not surprising, for the New Testament was not before the Church, but some years after it.

An Apostolic Church should be both Catholic and Protestant. As Catholic it should hold with the one Catholic and Apostolic Church of the New Testament, just as the Apostolic Creed declares every Sunday. As Protestant it protests against.

1. The destruction of the Ministry of the New Testament and of the Apostolic Church.

2. Additions to the Faith of the New Testament and of the Apostolic Church, and departures from it.

3. Additions to the two Sacraments of the New Testament and of the Apostolic Church, and opposition to them.

4. The discipline of the Church being taken out of her hands.

THE BISHOP AND CLERGY OF THE DIOCESE OF CENTRAL NEW YORK IN RETREAT.

The following Pastoral Letter appeared in the diocesan organ—the Gospel Messenger—for January instant:

FOR THE PARISH CLERGY OF THE DIOCESE. Syracuse, Dec. 16, 1879.

My Dear Brother: Under the conviction that one of the greatest needs of our common work is a deeper and stronger religious life in ourselves, the Clergy, I have long desired to invite the Brethren to come together in some convenient place for a season of retirement, common and private devotion, and spiritual meditation, endeavoring on my own part to render such helps as I am able. A way appears to be found in