

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—St. Luke's.—On Rev. Mr. Murray's return from Jamaica, he received "a purse of \$150 which had been subscribed by over a hundred of the Parishioners of St. Luke's for the purpose of erecting a Chancel Screen in the Cathedral, as a memorial of their appreciation of the heroic conduct of their Rector on the occasion of the Poor's House fire, and of their thankfulness for the preservation of his life." The Reverend gentleman made acknowledgment in the following letter:—

S. LUKE'S RECTORY,  
March 8, 1883.

My dear Friends,—Many, many thanks for your loving thought of me.

To have been so mercifully spared and suffered to return amongst you again in almost perfect health I full well know is a source of joy and thanksgiving to you all.

I will gladly carry out your wishes and will dedicate your offering to Almighty God as your token of thankfulness for the preservation and restoration of the life of your Rector.

I myself indeed feel that that life has been almost returned to me, in order that it may be of greater use to Him, whose it is, and to you His children committed to my spiritual charge.

That this may be so will be my endeavour and thank-offering to Him, at whose Hands I have received most merciful treatment and kindness.

Commending you all to Him, with the earnest wish that He may strengthen you in all goodness and lead you to everlasting joy and bliss in His all-holy presence,

Believe me,  
Your faithful and affectionate Pastor,  
FREDERIC R. MURRAY.

HALIFAX.—St. Mark's and St. John's.—Fifty candidates, well prepared, were presented to the Bishop by the Rector the Rev. H. J. Winterbourne on Sunday afternoon, and received the Laying on of Hands. His Lordship's Address was most pointed and deeply impressed his hearers. On Wednesday (to-day) the Bishop holds a Confirmation at St. Paul's.

The Church of England Institute has accomplished a good work during the past year and their Report just published gives cheering evidence of a steady advance in all its departments. The membership is larger, the cash receipts have increased, and the interest manifested is greater than during former years. The Lecture Course has drawn very good audiences, the last being an excellent paper on Infidelity by B. G. Gray, Esq., followed by an animated discussion in which the Lord Bishop and others participated. We hope that another Report will be able to speak of a suitable building having been purchased, or a Fund begun to build a more commodious and better adapted Hall.

The Temperance Committee of the Y. M. C. A. respectfully request all citizens who have the welfare of young men at heart to refuse to sign petitions for license to sell intoxicating liquors in Halifax.

NEW GLASGOW.—The ladies of the St. George's Church congregation held their sale of Fancy Goods and Tea Meeting at the Mechanic's Hall on Wednesday, 15th inst. The attendance was not as large as heretofore, but taking into consideration the circumstances that operated against it, the amount realized was more than anticipated. Of the amount received in sales two-thirds were contributed by members of the Presbyterian Churches of the town, a token of their Christian charity. The ladies connected with the Bazaar gratefully acknowledge the receipt of many subscriptions from private individuals.

LOUISBURG, C. B.—The remaining debt on the Church, by the exertions of the parishioners and the kindness of the contractor, who made a great

reduction in his bill, has been entirely paid off. The parishioners of Louisburg may now congratulate themselves on having a church free from debt. —The receipts of the recent tea meeting were exactly \$200, and not more than that amount as a correspondent recently stated.

DIOCESE OF FREDERICTON.

ST. GEORGE'S, CARLETON.—Thirteen men and seventeen women received the "Laying on of Hands" by the Bishop of the Diocese, at the Annual Lenten Confirmation on Passion Sunday.

FREDERICTON.—The following reference to the Coadjutor Bishop will not be without interest to the Church people of the Diocese. At a meeting in the Jerusalem Chamber on the 22nd February to consider the best means of discharging the responsibilities which recent events in Egypt have laid upon the Church of England, Prebendary Webb stated that the Coadjutor of Fredericton, while curate of St. Andrew's, Wells Street, had spent a winter at Cairo for the benefit of his health. Bishop Kingdon, who was a profound theologian, had satisfied himself that the Copts did not now hold the errors of Eutychianism; or, if they did, they did not hold them intelligently or obstinately. It had been the wish of the right Rev. prelate to bring over a Copt to study theology in England, and it would, doubtless, give his Lordship great pleasure to learn on the other side of the Atlantic that his wish was at last to be carried into effect. (Cheers.)

CONFIRMATIONS, &c., BY THE METROPOLITAN.—On Tuesday, March 6th, the Bishop left home for St. John, and on Wednesday evening he preached in the Chapel of St. John the Baptist, Portland. The Chapel was full, and the congregation most reverent and attentive. The subject of his address was "The encouragements held out to the persistent." The text was taken from Psalm xci., verses 14, 15, 16. On Thursday, the Bishop went to Sussex, and on Friday evening, took the whole Service at Studholm, the Rector being unwell. The Bishop preached. On Saturday, he returned to St. John, and on Sunday morning, after an early celebration at St. George's Church, Carleton, he confirmed 30 persons, and addressed them on the "spiritual combat," from 1 Samuel xvii., and verses 40, 45. The Church was crowded in every part. Many of the persons confirmed had walked more than two miles in unfavorable weather; only two were absent, one of whom was sick, and the other was unable to accomplish a journey of 17 miles, from the state of the roads. In the evening, the Bishop drove to St. James' Church, in the City of St. John, and confirmed 49 persons, the largest number ever confirmed in that parish at one time. The Church was very crowded, and great interest was manifested in the confirmation. The Church Wardens, Messrs. Willis and Crookshanks, zealously performed their duties, and kindly attended on the Bishop. He addressed the candidates on the value they should set on the Divine gift, on the connection of the gift with the various means of grace, and on their own daily life, as their education for a higher and eternal life. He also earnestly addressed the parents of those confirmed, on the necessity of family prayers, and of a deep personal interest in the religious life of their children. The congregation, which more than filled the Church, appeared feelingly to respond to the Bishop's earnest exhortations. On Monday, the 12th, the Bishop confirmed 26 in St. Paul's Church, Portland, and preached from 1 St. Peter i., 11. "The sufferings of Christ, and the glory that should follow." On Tuesday evening, the 13th, the Bishop held a confirmation in St. Mary's, when 49 were confirmed; clergy present—Rev. G. M. Armstrong, Rev. O. S. Newnham, Rev. J. Lockwood, Rev. G. O. Troop. Many persons were obliged to stand for want of room. The Bishop's text was from Galatians v., 25—"If we live in the Spirit, let us also walk in the Spirit." Subject—"The gracious manifestation of the Holy Ghost, the leading feature of the new covenant, and our improvement of the gift, the condition of its continuance." On every one of these confirmations, the Service consisted only of the Confirmation Rite, the Bishop's address, and three or four

hymns, which appeared to render the Services more impressive. To fix the attention of all present more fully on the subject, and to prevent weariness, by bringing the whole within the reasonable time of an hour and a quarter, probably, this may on future occasions be found to be desirable.

FREDERICTON.—Church Hall Lecture Course—

The ninth and last lecture of this excellent and most instructive course was delivered on the evening of the 5th inst., by the Rev. J. M. Davenport, on "The Catacombs of Rome." The Hall was crowded. The lecturer spoke of Rome, and its inexhaustible treasures for the antiquarian, the historian, the artist, and above all for the Christian student, and said that they did not all exist on the surface. There is a Roma Sotteranea, an underground city of surpassing interest, which brings us face to face with the very earliest ages of the Church, and enables us to realize her primitive simplicity, devotion and endurance, and to get an insight into her ancient doctrine and practice, so beclouded by false developments in the Church above ground. He then gave a most interesting general description of the Catacombs as labyrinths of subterranean galleries hewn out of the soft friable rock or tufa, crossing and recrossing one another in all directions, and here and there opening into chambers of various shapes and sizes, pierced with innumerable tiers of narrow shelves which once contained the bodies of the dead. He spoke of the enormous aggregate length of these galleries, estimated at from 500 to 900 miles, and containing perhaps six or seven millions of graves. He showed by diagrams the marked difference between the narrow, symmetrical passages of the Catacombs, and the broader and more irregular tunnels of the arconaria, or sand-pits with which they have often been confounded. He disproved the old opinion that they were the common work of both Christians and Pagans, and for the use of both. The Pagan inscriptions sometimes found in them are now shown to have come from the debris of old Pagan monuments, slabs of which the Christians used, in case of need, after either filling up or defacing the inscriptions on them, or else turning their face inwards, and placing Christian symbols on the outer side. These vast excavations for exclusively Christian burial therefore clearly prove the enormous number of the Christians at Rome in those first centuries. The lecturer drew special attention to the terms introduced by Christianity with regard to death, *e. g.*, *Cemetery*, or sleeping place, for their burial grounds, and *cubicula* for their family vaults. He showed, too, how the violence of persecution forced upon the Christians another use of the Catacombs, viz., as places of assembly for worship, wherein the arcosolium or slab-covered sarcophagus of some distinguished martyr became the mensa or the table-tomb whereon the Bishop would celebrate the holy mysteries, present the all-availing memorial sacrifice before the Father, and feed the faithful with the Bread of Life. One of the chambers had been enlarged and converted into a Cathedral, with the Bishop's chair hewn out of the rock.

But the most suggestive portion of the lecture was that which dealt with the symbolical teaching of the paintings on the walls of the cubicula. He spoke of the Good Shepherd as one of the subjects most frequently represented, and next those which typify the Resurrection or record some miraculous deliverance. No representations of the physical sufferings of our Lord or of His martyrs have been found. In the time of her pain and peril the Church adorned the burial places of her children with the most cheering symbols of their faith. A set of liturgical paintings representing the two great Sacraments of the Church was most important and instructive. One series represents Baptism—1st, by Moses striking the rock; 2nd, by a man fishing in the stream; 3rd, by a youth standing in the stream and being baptized by a man on the bank; and, 4th, by the paralytic carrying his bed. The teaching is self-evident. The series representing the Holy Eucharist consists also of four pictures: 1st. A priest standing in the attitude of prayer before a tripod, on which are bread and fish. 2nd. Seven men seated together partaking of bread and fish. 3rd. Abraham and Isaac, and the ram