

self-supporting; we rather aim to be an endless chain of faith, hope and charity, going down into the lowest state of society and bringing up the degraded ones, giving them a start, if possible, in a more elevated position, and going down again for others.' It is thus a work that is ever repeating itself, that is never finished, that will always be a claimant for the help and sympathy of fellow-Christians."

**A BAPTIST PREACHER "STARVED OUT."**—Under this title, the *Exeter Daily Gazette*, referring to the ordination of Dr. Hillier, says:—

"Special interest attached to the service—at least in the eyes of the Exonians—by the ordination of Mr. Wm. Isaac Hillier as deacon, and his subsequent license to the curacy of St. John in this city. Mr.—or, as he is more familiarly known, by reason of his musical acquirements, Dr.—Hillier has had an eventful time during his comparatively brief sojourn in Exeter. On arriving hither to assume the functions of Pastor at the Baptist Chapel in Bartholomew street, he brought with him a reputation which, lamentable to say, was and is singular as regards contemporary Nonconformist ministers—he was renowned for his antagonism towards the arch-atheist, Bradlaugh, and especially towards the efforts of that individual to obtain, by the favor of the Liberal party, a seat in the House of Commons. The renewal of the atheist's efforts to figure in Parliament induced Mr. Hillier to follow up his anti-Bradlaugh campaign with additional earnestness, and the upshot was that in a very short time he found himself opposed and boycotted, publicly and privately, by many of the Nonconformist party. It is no exaggeration to say that Mr. Hillier was literally starved out of the ranks of Nonconformity. The whole circumstances of the case constitute a crushing criticism of the liberality of political dissent. The sequel is highly instructive. The Church of England is sufficiently broad to embrace in her ranks and among her ministers one whose anti-atheistic zeal cost him his living in those Nonconformist circles with which, since boyhood, he had been identified. The Establishment shelters him from the narrow sectarian spite and jealousy with which he has been so persistently pursued since he dared to think and proclaim that an avowed atheist cannot be a fit and proper member of a Christian Legislature; and it now affords him a sphere for the exercise of his literary and oratorical abilities, where he will need never more apprehend the application of the 'screw,' turned on tightly and rigidly in deference to the mandates of the admirers of Atheism."

**THE MISSION IN DETROIT.**—Detroit has been following the example of New York, and with equal success. *The Church* says:—

At the first of the services for men only, at Grace Church, the building was full, and at the second hundreds were turned away. The preaching by the Rev. Mr. Rainsford has been fresh, clear, unconventional in manner and substance. His teachings are chiefly upon experimental religion, and are practical rather than doctrinal, and are run exclusively in no one ecclesiastical rut. His illustrations are taken chiefly from the fields, and streams, and streets, and shop, rather than from old books. His deepest sympathies are for the wayward and tempted and sorrowing. The singing was not a prominent feature, the hymns being most of them unfamiliar, and old hymns to new tunes not being readily accepted. The interest all through the Mission was sustained by the eager desire of the people already awakened to hear, and the overflowing supply of the fluent and sympathetic Missioner in meeting that desire. From ten to twenty requests for prayer were read at the noon meeting each day, and prayers offered by the Missioner and others. It has been proved beyond question, and to the sur-

prise of none more than to members of the very conservative Church as it is in Detroit, that a "Revival" in the Episcopal Church has characteristics peculiarly its own, in the prominence that is given to *teaching over exhortation*, and in the practical turn which may be given to a newly awakened Christian life. There is a *liturgical restraint* that is wholesome; a *traditional and deeply rooted fear of emotionalism that cannot but have an influence*; and then there is an ecclesiastical and Diocesan responsibility that imposes conditions, which are likely to exempt a movement like the one begun in New York and continued in Detroit from many of the evils attending an ordinary "Revival."

### NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

#### DIOCESE OF NOVA SCOTIA.

**HALIFAX.**—*Return of the Lord Bishop.*—The Lord Bishop was welcomed back from England with the presentation of an address in the Cathedral on Monday, Feb. 1st. There were present quite a large gathering of both clergy and laity. The former included the Venerable Archdeacon Gilpin, Minor-Canon Murray, Rev. Drs. Uniacke, Nicholls and Partridge, Revs. Winterbourne, Wilson, Sampson, Neish, McCully, Edwards, Hind, Smith and Crisp. The Bishop was in his episcopal robes, and sat while the Registrar of the Diocese—C. B. Bullock—read the following address:—

#### THE ADDRESS.

To the Right Reverend the Lord Bishop of Nova Scotia:

*My Lord,*—We, the undersigned clergy of your diocese, desire to express the sympathy which we felt with you under the trying circumstances which attended your voyage to England; and we unite in thanksgiving to Almighty God who protected and spared your family in great danger. We now beg to tender you a hearty welcome back to your See, and we trust that you return with renewed strength and health to discharge the many duties of your station. We regret that any attack upon you in connection with King's College, appearing in the public papers, has caused you pain. We believe that your actions relative to that institution have been based upon a sincere desire for the promotion of its welfare. In conclusion, my Lord, we offer you our hearty co-operation and loyal support in your efforts to make the Church in this diocese more widely extended, and more efficient in all that concerns the honor of God and the welfare of the people.

We remain,

Your Lordship's obedient servants in the Lord,  
Signed by the Archdeacons of Nova Scotia and Prince Edward Island, Canons, Minor Canons, and by the Clergy of the Diocese.

His Lordship made the following reply:—

*My Reverend Brethren,*—I thank you very sincerely for your hearty welcome and the warm expressions of sympathy contained in your address with reference to our voyage to England. The perils to which my family were exposed were indeed of a most serious character, and the wonderful preservation from personal injury of all who were in the wrecked steamer, including many women and children, demands our heartfelt thanksgiving. The danger was incurred through the ignorance or recklessness of man; the favorable circumstances of the wreck must be attributed entirely to Him who guided the ship through the fog, amidst the rocks and reefs, into the one spot where all could be safely landed. Oh, that men would praise the Lord for His good-

ness, and declare the wonders that He doeth for the children of men!

That I did not personally share with my family the perils and hardships of the shipwreck was, as you will remember, owing to my engagement in Newfoundland, whither I had preceded them to preach at the consecration of the cathedral, which, commenced by Bishop Field nearly forty years ago, has at length been so far completed as to be available for worship in all its parts. And in this connection, while congratulating the neighboring diocese upon its possession of that magnificent edifice, I cannot refrain from expressing my deep regret that this city, the seat of the first Colonial Bishop, is still, at the end of the first centenary, without that very important adjunct, a cathedral properly so called.

You kindly refer to the painful subject of the late difficulties at King's College. I am truly sorry that such a discreditable letter as that which lately appeared in the public papers could be written by any man in Holy Orders, but as it was written I could not regret its publication, that you and others might see a specimen of several communications received by me from the same source during the past year, and might be convinced, if previously doubtful, that whatever might be the professor's causes of complaint against the governors, it was impossible that he and the board could continue to work together with benefit to the college.

You only do me justice in assuming that my object in all my actions respecting that institution have been to promote its efficiency and stability with a view to the welfare of the Church.

I thank you for your assurance of hearty co-operation and loyal support in my work. I cannot expect that my actions will always be approved by you all, but I must ask you to bear in mind that in many things I must be solely responsible to God and the Church for the course adopted, and to give me the aid so essential to a successful administration of the diocese, believing that I honestly endeavor, under all circumstances, to ascertain what ought to be done, and to carry out in practice the conclusions of my judgment.

May the great Head of the Church guide and direct us to whom He has committed the care of His flock in this land, giving us grace that we may labor together in love, and blessing all our labors for His glory and the good of His people.

**PERSONAL.**—It will be learnt by many with regret that the Rev. W. C. Wilson has notified the rector and officials of St. George's Church of his intention to resign the curacy of that parish at Easter ensuing.

Rev. A. J. Townend has just published a remarkably clever letter in the local paper on his impressions of Dublin. The many Halifax friends of the reverend gentleman fully appreciate this token of friendship.

**SUNDAY-SCHOOL TEACHERS' ASSOCIATION.**—One of the best attended and most interesting meetings of the Association took place in St. Luke's Hall last Monday. Mr. Sumichrast, of Girton House, gave a model Bible lesson, of a high order of merit. After friendly criticism by members, the President of the Association, Rev. H. J. Winterbourne, read a paper on "Guilds." The paper was replete with information on the origin of guilds, and was a masterpiece of skilful composition. A lively discussion took place on various matters connected with the Association, and perfectly satisfactory explanations followed. We hope that many such meetings may be held during the year.

**HALIFAX.**—*Trinity Church.*—In a flattering report of this church in the secular press, we learn and are glad to chronicle that since the church has been in charge of the Rev. W. H.