

News from the Home Field.

DIOCESE OF FREDERICTON.

PERSONAL.—We are glad to learn that the Rev. O. S. Newnham, of Point du Chene, has accepted an appointment as Curate in charge of St. Mary's Chapel, St. John, and will leave Shediac for his new field, October 1st. The stipend will be \$1,000 and a house, which will be guaranteed by St. Mark's Parish. Mr. Newnham is one of the most valuable Clergy in the Diocese, and we feel sure that the Rev. Mr. Armstrong has secured the right man. We anticipate a successful Pastorate for him, and we have no doubt that St. Mary's will shortly be self-supporting, and take rank as one of the first Parishes in the City in all good works.

BAY DU VIN.—In St. John's Church, Bay du Vin, on Wednesday of last week, His Lordship the Metropolitan administered the rite of Confirmation. Quite a large congregation was present, the Church being filled. Many who went down in the "Andover" were disappointed in not being able to reach Bay du Vin in consequence of the easterly blow. The steamer did not venture below Sheldrake Island, and returned early in the afternoon.

SACKVILLE.—The Metropolitan visited the Parish of Sackville on the 30th and 31st. The Rev. C. F. Wiggins had prepared a special class for Confirmation. Several of them had lately been baptized, and 33 candidates were confirmed on the morning of the 31st. Several of these were heads of families. The Clergy present were: Rev. Canon Townshend, of Amherst, Rev. Rural Dean Simonds, Revs. O. S. Newnham, H. H. Barber, H. M. Jarvis, and the Rector. The Bishop and Clergy robed in the school-house, and entered the Church singing a Processional Hymn. His Lordship made an admirable address on "Personal Holiness." In the evening, a very successful semi-choral service was held by the children of the Sunday School. The Bishop delivered an address, alluding to the separation of the Parish from Dorchester, the successful labors of the Parishioners, and the handsome School-house and Rectory. His Lordship spoke warmly about the singing, and with his usual liberality gave a handsome contribution to the debt on the School-house. Mr. Wiggins has certainly been most successful, and the Parish is now prospering. The Metropolitan returned to Fredericton the next day.

NEWCASTLE.—The Metropolitan was present at St. Andrew's Church, on Sunday evening, the 28th, and formally inducted the Rev. J. H. S. Sweet into the Parish. Rural Dean Forsyth was present, and read the Prayers, the Lessons being read by the newly-appointed Rector. His Lordship preached a powerful sermon upon St. Mark xiii. 27, showing the necessity for "watching," both on the part of Clergy and people. The little Church was slightly decorated, and looked very pretty. A large congregation was present.

ST. MARTIN'S.—Our agent has been visiting St. Martin's, and secured a number of subscribers. Mr. Campbell's well-known energy has succeeded in building up the interests of the Parish. The Rectory is one of the best in the Province, procured during his incumbency, built and paid for largely, if not entirely, by the people themselves. Mr. Campbell has proved himself a very successful Parish Priest.

We are requested to state that W. M. Jarvis, Esq., St. John, has been appointed the Joint Treasurer of the Boards of Foreign and Domestic Missions, and that all donations and offerings for Foreign Missions, or for Algoma and the North-West, should be sent to him.

PORTLAND.—*St. Paul's Church.*—Workmen have been employed for the past three weeks painting and decorating the interior of this Church. The walls of the nave, side aisles and transepts have been colored slate; the arches and mouldings French grey; the window frames the same; the tracery cream color of the shade of Can stone; the pillars in two colors; the shafts a darker shade of slate than the walls; the centre part a darker French grey than the arches; and the capitals slate. The effect of this arrangement of colors is to emphasize all the ornamental parts of the body of the Church, bringing into bold relief the arches and mouldings of the nave and clerestory, and showing more effectively the rich color and form of the roof. One of the greatest improvements has been painting in black ash the plaster arches in the side aisles and plaster ceiling at the intersection of the nave and transepts. This has been so well done that it cannot be distinguished from wood. In the chancel more color has been used. The walls have been painted a light sage green; the panels within the arches around the lower part of the wall Egyptian red; the windows French gray; the tracery cream color; the columns chocolate; the capitals and all other mouldings two shades of brown. Below the windows is a ribbon of pale blue, on which crosses are painted in black. The six large columns are diapered in gold color and in double line, with crosses, and the monograms of Our Lord within, the crosses in vermilion, the monograms in gold color. This mode of decoration is quite new here, but common in England. All the diaper work in wood between the arches and the cornice above, has been gilded,

and the spaces between the diapered painted chocolate; this portion of the work is very effective, and forms, with the diapered columns, the most striking points in the decoration. Over each arch at the entrance of the chancel a ribbon in light blue has been painted, with light brown border, and gold color ends, on which is a cross; and the words (in letters of black and vermilion) from the Gloria in Excelsis: "We bless Thee," "We praise Thee," "We worship Thee," "We glorify Thee." The painting was done by J. H. Pullen of this city under the direction of the committee, and has been well carried out.

The Reredos.—This work, the gift of two ladies now living in England, is, perhaps, after all, the most striking of the improvements in the interior of the Church, and, as it is a new Church ornament here, we may explain that it is nothing more than an ornamental wood work behind the Communion Table, giving more dignity to the Chancel. It is very strongly built of black ash, from Ontario, and selected cherry, on a strong frame of spruce. Above the Table is a shelf on small arches, with small ebonized columns between, the capitals being of polished cherry. Above are five panels, the centre one much larger than the others. These panels are very deep, and between them are pairs of ebonized columns, with girt mouldings and capitals of cherry, &c., giving a beautiful contrast in the colour of the woods. The four small panels are of solid mahogany, richly gilt, diapered in black line, in squares, in which are painted the trinity flower and *fleurs-de-lis*. This work has been beautifully done in colors. In the centre of each panel is a circle in gold, on which are painted in black line an emblem of one of the Evangelists. The arrangement is as follows, from north to south, that is of the emblems, and what is signified on each panel:—

- 1st. Panel—The Winged Man—St. Matthew—The Incarnation; color of diaper, violet.
- 2d. Panel—The Winged Ox—St. Luke—The Passion; color of diaper, scarlet.
- 3d. Panel—The Winged Lion—St. Mark—The Resurrection; color of diaper, white.
- 4th. Panel—The Eagle—St. John—The Ascension; color of diaper, green.

The centre panel has a cross in ebony on black ash, but the panel that will be generally used is now being made in England, and will be cloth-of-gold embroidered with a pelican within conventional foliage. At each end of the Reredos are canopies, with undersides groined from a solid block of wood, and in each is a carved figure in white pine of an angel, with musical instruments in their hands. This is a very beautiful piece of figure carving. In the apex, on the ebonized trefoil panel, over the centre part, a dove (of conventional form) descending, is carved in high relief in white holly, while the rest of the front is broken by pinnacles and buttresses, with crockets and carved finials (some branching four ways), carved cornice, crest mouldings with double sprays below, and the whole surmounted by three gilt metal crosses in circles. The chamfers and sinkings, of which there are a great number, are colored in vermilion and black, giving the whole work a very rich effect of form and color.

The Reredos was designed by Mr. Wiekenden, architect, now of Winnipeg, and carried out by Messrs. A. Christie & Co., of this city, who also did all the carving, except the Angels, which are the work of Mr. John Rogerson, of Messrs. Cochran & Rogerson, carvers.—*Globe*.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—We regret that W. C. Silver, Esq., met with quite a serious accident on Wednesday week. Mr. Silver is so well known throughout the Diocese as an enthusiastic and warm-hearted Churchman that he will have the good wishes and prayers of Church people generally for his speedy recovery.

St. George.—Rev. J. B. Uniacke has intimated his intention of resigning the charge of this Parish.

AMHERST.—This Parish, as was to have been expected, has responded most liberally to the appeal for King's College Endowment. Mr. Hodgson has received great kindness from the devoted Rector and his people, and about \$1200 has been subscribed.

BOARD OF FOREIGN MISSIONS.

Received, August 22, from Rev. J. A. Kaulbach, St. John's Church, Truro, Five Dollars, Collection for Algoma. WM. GOSSIP, Treas. B. F. M., Dio. N. S.

DIOCESE OF ONTARIO.

BILLINGS BRIDGE.—The annual S. S. picnic of Trinity Church took place on Wednesday, Aug. 24, in the beautiful Park at Chelsea, in the Montreal Diocese. One of the most lovely drives about Ottawa and a charming day conspired with the high spirits of a goodly company of young and old to make the day a memorable one in the S. S. annals of the place.

The Lord Bishop of the Diocese sails for Canada in November. The Annual Synod will probably be held towards the end of the same month. Two of the vacancies in this Diocese are likely to be filled immediately; the remaining Missions present good openings for young and active Missionaries.

The Rev. T. D. Philipps, M.A., late of the Collegiate Institute, Ottawa, and for the past five years

Incumbent of Trinity Church, Archville, leaves on the 31st for Chicago. G. V. Bliss, L. B. Under the Rev. H. B. Patton, of Gloucester, Mission, takes charge of this Church.

HOME MISSIONS.

Just now, when the Missionary Boards of the Dioceses of Fredericton and Nova Scotia are endeavouring to interest the children as well as their elders in the cause of Missions, the following letter to the children of the Diocese of Fredericton, by the Bishop-Coadjutor, the Right Reverend H. Tully Kingdon, D. D., deserves to be widely circulated:—

MY DEAR CHILDREN,—I have been asked to write some words which may encourage you to take a Box from your Teacher in the Sunday School, and to put by all that you can in it for a year to help on the Missions in this Diocese of New Brunswick.

Well, I will do what I can to encourage you, but then you must on your part do something to encourage me; first of all, I hope you will read what I say, and then I hope you will try to do what I tell you.

Now, I can well believe that you may at first not like to take a Box, because you don't think you can do much, or because you have not many cents to put in it, or because you spend all your money for yourself, and you can't spare any. Let us have a little talk about this.

Perhaps you think that you cannot do much. Well, first of all, that is no reason why you should not do all that you can. But let me tell you a story which shall be perfectly true, though told in different words from what you have heard before.

You hardly know what a blessing it is to have peace all around you. I dare say that you think it rather odd, that in the Prayer Book we so often pray for peace. The reason of that is that the prayers were written many, very many years ago, when there was no part of the world where men were not often fighting. In Eastern lands to this day, there is a great deal of fighting; some men there spend most days on horseback with guns and lances, on purpose to steal horses, and oxen, and sheep. When I was in Jericho, I was taken sick, and I was afraid that I should not be able to sit on horseback to ride up to Jerusalem, so I sent for the Sheik of Jericho, and asked him to send some soldiers up to Jerusalem for a horse litter to carry me. For there are no railroads nor carriages there, and all that you can get is a kind of bed slung between two horses. The Sheik (that is, what the Mayor of one of our cities would be) came to me with his rifle and sword, and two soldiers to guard him. He was a bold, brave man, and boasted that he had killed ninety-six men with his own hand, and he hoped to live to kill four more, to make the number up to one hundred. This will show you how men fight in that country. When he came, he refused to send soldiers to Jerusalem by night, because he knew that they would be killed on the road. Well, many, many years ago, there was much more fighting in Palestine than there is now, and a party of fierce soldiers had gone out to see what harm they could do, and what cattle they could steal, and they found a little girl who was unprotected, and they carried her off, and made her a slave to their captain's wife. I have often, in the East, seen the girls in their long sleeveless blouses picking up fuel to cook with, for they cannot get wood as we can to burn. Perhaps this little girl had gone out to gather a few sticks to make a little fire, while her brothers were tending the cattle. At all events, she was made a slave. For many years now English people have (thank God for it) been striving to free all the slaves in the world, and the Americans and some other nations are following their example, for it is a dreadful thing to be a slave. Now what do you think this little girl did? I dare say some of you will think that she sulked, and would not do as she was told; or that she sat apart, and cried all day long, or was always thinking of herself, and how hard it was to be a slave. No, we don't read that she did this, but we do read that she took great interest in the family of her master, and tried to do as much good as she was able. She soon found that her master was suffering from the terrible disease of leprosy. This is, as you have heard, an awful disease. When I arrived at Ramleh, a small town in Palestine, the lepers surrounded me, and a terrible sight they were. They waved their hands in the air, all were disfigured and maimed by the disease; all hands held up had lost one finger at least, some had lost all fingers, and were mere pads of skin; in some cases the whole hand had rotted off at the wrist. It was a terrible sight. The little girl tried to see how she could help her poor master. She knew that no physician or doctor could help him, and that none could cure but God alone. So she urged her mistress to tell her master to go to the prophet of the true God, who would heal him of his leprosy. Thus it came to pass that Naaman, the Syrian general, was healed, because a little girl who had been wronged, and taken away from home, and father and mother, and brothers and sisters, tried to do all the good she could. Now you can do more than a little slave girl; I am quite sure, so DO WHAT YOU CAN. If you have not a Mite Box, ask for one at once, and DO WHAT YOU CAN.

But you may say that you have not many cents to put in the Box. You should begin now to make a rule for yourself to give up to God a certain part of what you have given to you, and the more you give

the better for yourself. A lady in England told me that she had made it a rule never to enter a church to say a prayer without making some offering, and this rule she had kept ever since she was a little girl. In many parts of England the churches are open all day long for people to go in and pray whenever they like; and this lady used often to go in as a child and drop her two or three cents into the box in Church. You will find it a great blessing when you grow up, if you have made it your habit to give a regular part of what you have back to God. When you have done this yourself, you can ask others to help you, but not until you have done what you can yourself.

I can hardly think any of you would be so selfish as to say, I want all my money for myself. It would be a great evidence of want of religion. Directly Zaccheus had come to our Lord, and had received Him into his house, he showed his thankfulness by giving up just half of all that he owned. Good Bishop Wilson, of Sodor and Man, gave up half his income to pious uses when he was in middle age. The poor widow who cast in her two "mites" (which has given the name of "Mite Chest" to your Mission Box) gave up all that she had to live on for the day. You must not expect to receive so great a blessing as she did until you have shown equal self-denial; still, every self-denial will receive a proportionate reward, without fail.

Perhaps you will ask me what good the Mission-Box money will do to others? In answer to this I will tell you a story a clergyman told me about twenty years ago. He said that he was in some part of British North America, and was asked to act as chaplain to one of our Bishops for a time. In one Church, after the Confirmation was over, the Bishop saw a hand held up at the end of the Church and asked his chaplain to go and see what was wanted. He went and found a young woman who said that she had come to be confirmed. He asked for the card of approval from her clergyman. "Clergyman?" she replied, "You are the first clergyman to whom I have spoken since I left England fifteen years ago." The chaplain went back and reported to the Bishop, who said if he could assure himself of her fitness for Confirmation she should be confirmed. He went back and asked what proof she could give of her sincerity, and she answered, showing her Prayer Book with the Catechism nearly worn out with thumbing, "I have read over the Catechism every Sunday for many years past, and I have walked twenty miles through the mud of the spring thaw to meet the Bishop, as I heard he was coming." I need hardly tell you that she was confirmed. Well, the money in your Boxes will go to help more clergymen to go about and visit Church people in the back settlements and out of the way places, so that no one shall be able to say that they have not seen a clergyman for so long a time. Perhaps you will say that this was some time ago, and that more is done now. Why, do you know, I heard the other day (I have not been here very long, as you know) that a family of father, mother, and eleven children had not been visited by a clergyman for over six years. This made me unhappy at the time, and I hope that you will join with me in the prayer that it may please God to raise up means to prevent such a thing being said again with truth. But then you will be helping on your prayer if you take a Mission-Box and put in as much as you can before next July, when it will be opened. In my parish in England a poor little lad eight years old took a Mission-Box, and for a year went errands for people, fetched their letters, and so on, and put all he earned in his Box, and when I opened it he had gained over four dollars and a half.

Since I came out, I was showing to some young people some of my curiosities, and when I showed them this or that, one said, "What is it worth?" Now I dare say that you will also say to me, if I do this, and take a Box and put what I can into it, what will it be worth to me, *what will it profit?* This is a very proper question, and I will answer it with certainty, for Saint Paul was inspired to give an answer to the question over eighteen centuries ago. He tells us that when we give money for pious uses, for the support of clergymen, or for Christ's poor, that we are as it were sowing seed to reap a bountiful reward in the next world. You would think a farmer very foolish indeed if he were to say, I don't feel sure that this seed will grow, therefore I won't sow it, I will give it to the cattle, or waste it in one way or another. Would you not say, Why, you stupid man, what will you do when the warm spring sun melts all the snow, and the ground gives forth its plants and its fruits? You will starve and be ruined. True enough; but remember if you say this to the farmer you will be condemning yourself if you do not sow your seed in this world to reap your harvest in the next world, when the Sun of Righteousness shall call all the seeds in the graves to burst out into life at the Good Easter of the Resurrection. Saint Paul tells you that you will receive your reward hereafter in proportion as you have sown in this life. "He that soweth sparingly shall reap also sparingly; he that soweth plenteously shall reap also plenteously. Let every man do according as he is disposed in his heart; not grudgingly, or of necessity, for God loveth a cheerful giver."

In conclusion, let me say once more that if you have read what I have had to say, I hope you will do what I ask you.

1. Have a Mission-Box at hand always.
2. Put into it as often as you can all that you can.