

in submission to that principle of Christ's doctrine, to wit, prayer and Laying On of Hands, that they may receive the promise of the Holy Spirit." That John Wesley held the Church's views on this, as on other subjects, there can be no doubt. In one of his later sermons he said: "I hold all the doctrines of the Church of England. I love her Liturgy; I approve her plan of discipline." In his notes on the New Testament, under Hebrews vi. 1, he says: "And when they believed they were baptized with the baptism (not of the Jews or John, but) of Christ. The next thing was to lay hands upon them that they might receive the Holy Ghost, after which they were fully instructed touching the resurrection and the general judgment." The practice of the first Methodists was in conformity with these views; they went to Church for Baptism and the Lord's Supper, and for Confirmation also. Adam Clarke, known to have been a man of great piety, and one of the most learned Divines ever numbered among the Methodists, testifies to his adhesion to these views. He says: "I was born, so to speak, in the Church; baptized in it; Confirmed in it by that most apostolic man, Dr. Bagot, Bishop of Bristol; have all my life held uninterrupted communion with it; conscientiously believe its doctrines, and have spoken and written in defence of it." And writing to a lady friend, who asks his advice respecting the rite, he says: "Tell these things to your dear daughters and sons, and tell them another thing of which few would think—namely, that not having had the opportunity of being Confirmed when I had arrived at that age at which I had an ecclesiastical right to receive it, I was determined not to be without it, and therefore went and received Confirmation even since I became a Methodist preacher."

(To be Continued.)

PARISHES IN NOVA SCOTIA AND NEW BRUNSWICK IN 1819, '20, '23 AND '28.

COMPILED FROM THE S. P. G. REPORTS.

A. D. 1823.—(Continued.)

In our last notice we gave some information derived from the report of the Rev. Dr. Inglis, and we now refer to the report of the Rev. Robert Willis, Ecclesiastical Commissary for New Brunswick. At Hampton, Rev. James Cookson, to whom a former allusion was made, was Missionary. "The church is a commodious and handsome building." Mr. Willis observed that his former suggestions had been complied with and a chancel carpet had been provided, and a "decent cloth" for the Communion Table. 500 acres of land for a glebe, and 400 for a school, belonged to this parish. Resolutions were made to build a "Glebe House." At Norton, the church was "neat and new," but not so well finished as at Hampton. The average congregation at Hampton was fully 300; at Norton, under 200. On visiting Sussex Vale, Mr. Willis found that "the people are in circumstances to do something for their clergyman, but they seemed to have forgotten, if ever they had been acquainted with it, that something was expected from them for the Missionary." A public meeting was called, and the result was a determination to build a Glebe House. A paper was prepared, and the Hon. George Leonard headed the list with a handsome sum, in addition to 50 acres which he had formerly given. The congregation was good, but not so numerous as at Hampton, which seems to have impressed Mr. Willis very favourably. At Sussex was the "College for civilizing Indians." The Indians were taught in the same room as the parish scholars, but in separate classes, and numbered 14. The expenses of educating these Indians were defrayed by the "New England Company," of London. The plan was to apprentice them to families as servants, on condition that they were sent to the "College" for instruction at stated times.

Mr. Willis afterwards visited St. Andrew's, served by Rev. Jerome Alley. A large proportion of the inhabitants were Scotch Presbyterians. The church corporation held considerable land in the centre of the town, "improperly leased at a small annual rent for an immense number of years." There was, however, an excellent and profitable glebe, and a tolerably good Glebe House. At St. Stephen's, Rev. Mr. Clarke, the Missionary, was 84 years of age. He was "uncommonly active," and the church was nearly new and in excellent repair. Mr. Clarke resided in his own house, but there was a good glebe. The Rev. Samuel Thomson officiated at St. George's, and £30 a year was promised for his support. "St.

George is," says the Missionary, "something like an English village, the houses being near to each other; but it is not populous." Mr. Willis was absent three Sundays, and rode on his own horse 600 miles. In subsequent letters he reported £368 10s raised for a church in Richibucto. He records the mournful intelligence of the death of Major-General Smyth, Lieut.-Governor of New Brunswick, and the Rev. James Milner, Missionary of Fredericton, who both died in that place on the same day, March 27th, 1823. His Excellency had shortly before his death arranged that all grants of glebe and school lands were to be made without fees or charges.

At St. John, Trinity Church was overcrowded, and it was resolved to build a Chapel of Ease, on land given by President Chipman. The Chapel, (commonly known as the "Stone Church,") was to be of stone, 84 x 62, costing more than £4,000. Trinity Church was still in debt for the late alterations. Several heavy bills were still unpaid for the Chapel at Carleton. Rev. F. Coster and Rev. A. Wood effected an exchange this year, Mr. Wood going to Grand Lake and Mr. Coster to Carleton. Mr. Coster arranged a collection every six weeks at the church door in order to procure a service of Communion plate. The Rev. George Rest succeeded Mr. Milner at Fredericton. The Rev. Samuel Bacon, Missionary at Miramichi, states that on Sept. 23rd, 1823, he laid the first stone of a church, and delivered a discourse on the advantages of Church Communion. "It is a handsome Gothic building, situated on an eminence, on the upper part of Chatham."

The Rev. Gilbert Wiggins, of Westfield, reports the Church at Greenwich finished at a cost of £700. Rev. G. Diblee, of Woodstock, had ten Madras schools under his inspection averaging forty scholars in each.

(To be continued.)

LETTER FROM CHICAGO.

(From our own Correspondent.)

APRIL 28TH, 1881.

Only a little more than a week ago we were still apparently in the month of March instead of the middle of April, cold days and frosty nights were the rule; but since then how great the change! It is a common saying that we have no Spring in Chicago; unlike our Nova Scotia climate at this season of the year, we seem to almost leap from winter into summer. Last winter was, as every one knows in this Western Country, the most severe for very many; for five months there were only three nights without frost, and for more than three months the thermometer was at zero, or below, most of the time. As fuel went up, and the cold increased, our spirits went down in proportion, till all began to ask when will it end? Now, however, fine weather has come in earnest. On Monday, 25th inst., the thermometer was up in the seventies; a severe thunder storm burst over the city, and did more to clean the streets than all the Mayor and Council had been trying to do for some time. Chicago, I believe, never looked quite so dirty before in April, although it has become one of the smokiest cities on the continent, rivaling Pittsburg in that respect; but the long frost had hardened the snow into banks of black ice along all the thoroughfares, and what little sun we had the tall buildings effectually kept from having much effect. Various methods have been tried to get this ice away; steam pipes were used, but were found too troublesome a process; it is gradually being carted off, but we do not expect to see the last of it until the 1st of May. Every now and then some unfortunate teamster with too heavy a load finds his cart mired and stops the traffic behind him for half a mile or so, while a crowd collects and looks on, many, no doubt, thanking their stars that they are not in such a straight. The problem of street drainage is here severely tested. The city lies so flat, not an eminence anywhere, that it is facetiously called the *Pancake City*; not a very euphonious title, or quite so elegant as the Garden City, which those who consider themselves old residents are fond of calling it. A more appropriate title, I think, would be "The Workshop of the West." The rapidity with which the city is still growing, and the difficulty of obtaining dwelling houses, has caused a great increase in rents, which have advanced 10 to 20 per cent. from those of last year, with scarcely an exception. New commercial enterprises and industries of various kinds are starting up almost daily, and I have several times thought when I have read in our home papers how long it takes to start a Sugar Refinery or a Cotton Factory that you might take a lesson from this city if you want to know how to set the ball rolling. As an instance of how we do it out here, the Public Library building has been found to be quite too small and inconvenient, and throughout the winter various schemes have been thought of for a new building that would be worthy of a city like Chicago. This at length took the form of a Memorial Library Building and Art Museum, in memory of the great fire and the world's liberality on that occasion. A month since a public meeting was held in Music Hall, which was a success in every respect, and the

enterprise may now be considered as a sure thing. Many of the best speakers and most eminent business men of the city were present; our Bishop was among the number, and was received with hearty applause by the large audience. There were also present ministers of all the principal denominations, and the speeches were all so good it would be difficult to tell which was best, but the Hon. Thomas Hoynes was one of the best. Mr. Hoynes, after speaking of the material aid and help which came so nobly forward after the great fire, said: "Then went forth the appeal on behalf of our intellectual needs; then it was that 'Tom Brown of Oxford' or Thomas Hughes of London thrilled the hearts and wet with tears the eyes of our people in that dread winter of the burning ruins of our city, by an appeal to all authors and publishers, to happy owners of full libraries in Great Britain, to send contributions of their literary work, as a token of kinship and a mark of sympathy, for the formation of a free public library in Chicago. The appeal was promptly answered; thousands of volumes were collected and came pouring in at the Crystal Palace, in London, before we began to move in Chicago." After speaking of contributions from the great statesmen and authors, also from the Government, and a volume from the Queen ("Life of the Prince Consort"), with her autograph, he said: "About two thousand volumes were received in the first months of the year 1872, all inscribed on the fly leaf next the title of the book that they were sent as a mark of sympathy to Chicago for the Free Library." This Library and Art Building will probably be erected on the Lake front, and a thorough canvas of the city is to be undertaken, so that all may have an opportunity to contribute to what is intended shall be the pride and ornament of Chicago, and a lasting memorial of her gratitude to the nations of the civilized world for their generous sympathy in the time of her greatest distress.

Easter Sunday was a bright, fine day, and in some instances, crowds collected in front of the Churches, before the doors were opened. Many at home have no idea of the extent to which floral decorations are carried in some of the large cities; many send memorial tokens in memory of deceased friends, and very beautiful they are, in all imaginable designs. Pillars, columns, anchors, crowns, crosses, etc., fill the chancel and other parts of the Church; in some of the windows are banks of flowers and hanging baskets; pulpit and reading desk are parcelled in white, and wreathed with smilax. In the afternoon, several of our Churches had their Sunday School Festivals. At Grace Church, fully a thousand children were assembled. At Trinity, they numbered 600; and many others were as large, one or two having gained as much as 40 per cent. within the last year. There has also been an increase in almost every city Church in the number of those Confirmed as compared with previous years. Some would say this ought of course to be the case in a rapidly growing city, but it is a fact, that in some of the prominent denominations the growth is hardly perceptible. There is a rumor in the air that Mr. Courtney, the talented Rector of St. James', is to leave Chicago on account of the climate affecting his health. It is to be hoped that this is not true, for although he has been here only a year, he has accomplished much good, winning his way into the favor of all by his sturdy, good sense, and plain speaking. He delivered a course of lectures through Lent, at Farwell Hall, on Sunday afternoons, on the Ten Commandments, which were most interesting, and had evidently been prepared with great thought. That they were acceptable, may be gathered from the fact that the attendance increased as they went on, until the large hall, seating 2,000 people, was full to overflowing every Sunday with an interested audience. Being in the centre of a city, not too mindful of Sunday observances, who can tell how much good those clear and telling words may have done to many who rarely or never enter a Church door, but to whom the word fitly spoken may have not been in vain. Having trespassed enough on your space, I am, yours fraternally,

S.

NOTES FOR CONFIRMATION CLASSES.

By G. W. Hodgson, M. A.

VI.

To-day we begin with the Sixth Article of the Creed—"He ascended into Heaven, and sitteth on the right hand of God the Father Almighty."

The fact of the Ascension is stated by St. Mark and St. Luke. Of these St. Luke alone in the Acts gives any particulars of the event.

Forty days passed between His Resurrection and Ascension. You must have noticed how very different our Blessed Lord's way of being with His disciples after His resurrection, was from His life with them before His death. During His Ministry He was most of the time with them; and that in the ordinary way of a human life. But after the resurrection, He was mostly *not* with them; He came to them only occasionally. (We read in the New Testament of but ten appearances). And when He did come, it was (at least sometimes) suddenly, as an apparition, appearing before them "when the doors were shut," and then "vanishing" from their sight. He had entered another world-order. He was with His spiritual body living the supernatural resurrection life; but still from time to time appearing "within the sphere of this our

present life, bringing Himself within the range of the senses of mortal men." But at last there came a day when He "was parted from them" for the last time, disappearing, until the last day, altogether and finally from the range of our outward sense; never since seen by the natural eye on earth, or as the Creed expresses it, "He ascended into Heaven."

Why did He ascend? For various reasons. On some of them I will touch. First, to continue a most important part of His work as Priest. Look at Leviticus xvi. The High Priest there is a type of Christ. Verse 4 shows us the High Priest not in the splendid vestments of his own office, but in the dress of the lower priests. A type of the Humiliation of the Incarnation. The High Priest offered first for his own sins. This Christ needed not to do. (Heb. vii. 27). Remember that to "offer a sacrifice" means at least two things, viz.: 1. To slay the victim. 2. To offer before God the slain victim. The first of these the High Priest did without the veil in the presence of the people. Then with the blood of the victim and with incense (the symbol in Holy Scripture of intercessory prayer) he went behind the veil, out of sight of the people, bearing their names upon his heart. But in a few minutes he came back again; it was all over for that year. And next year, and year after year, the same sacrifices would be repeated, thereby proving their own imperfections. Heb. ix. 25, 26, and x. 1-4. But at last there came a Priest made "after the power of an endless life"—an High Priest for ever after the order, not of Levi, but of Melchisedec. He is "Himself the Victim and Himself the Priest."

On Calvary, without the veil, in the sight of the people, the Victim is slain once for all. Then on Ascension Day He passes into the Holy of Holies, behind the veil, out of sight of the people, there to "appear" for us with the incense of His Intercession—with the Atoning Blood—with our names upon His Heart. He is "a Priest upon His Throne." Zech. vi. 13. There He now is interceding, exercising the functions of His everlasting Priesthood. He is a Priest; so He offers and presents the once slain sacrifice. He is a Prophet—the Great Teacher of His Church. He is a King—the Ruler of His people.

But our Lord ascended into Heaven for other reasons. "I go to prepare a place for you." These are very mysterious words; we can understand our being prepared for Heaven, but what about the place being prepared for us? There are depths of love in the purposes of God that we cannot fathom, but can only hope and wait for. Again, clearly understand that our sole hope of entering Heaven is grounded on our being part of Him—members of His Body. I by myself, you by yourself, cannot, never could, enter Heaven. If we are members of Christ we cannot but enter Heaven. Where the Head is, there must the members be; "Where I am, there shall ye be also." He has made us His members, but unrepented sin, can cut us off from His Body, and so deprive us of Heaven. Again—He went that we might have One before the Throne Who can wholly sympathize with us, so that we may come boldly to the Throne of Grace and obtain mercy (for the past) and grace (for the future) to help in times of need.

Think of these great things. You have felt temptation, every one of you. He has felt it too, and thoroughly sympathizes with you. Then what an unspeakably great gift a life forever in Heaven is. If you went home to-night and heard that some one had given you a great fortune, you would think much of it. But God promises you that happy, blessed life in Heaven. And there are souls that have lost Heaven because they would not give up the pleasures of sin, and were too lazy to serve God and use the grace He gave them!

(To be continued.)

CORRIGENDA IN NOTES.—No. IV.

In 1st column of Notes, for "what sort of books should form the N. T." read "what set, &c." In 2nd column, for "earth was producing the fowls and the cattle" read "sea was producing the fowls and earth the cattle." Same column, for "Name of Peace" read "Name of Power." In 3rd column, for "think that you live a good life" read "think that you can live," &c.

THE LORD'S DAY

(To the Editors of the Church Guardian.)

SIRS,—From what has appeared of late in several of our periodicals, it seems that in drawing the distinction between the Jewish Sabbath and the Christian Lord's Day, some persons regard the latter as no Sabbath at all. Now, surely it does not follow because the Jewish Sabbath was abrogated that Christians have *no* Sabbath in the proper sense of the term. Is not the Lord's Day the Christian day of rest from worldly toil, in order that the day may be specially devoted to the service of God? And, if so, is it not rightly called the Christian Sabbath? If not, what is the use of teaching the 4th Commandment? and if the 4th Commandment is not binding on Christians, why are the other Commandments of the Decalogue obligatory upon Christians, and all, without exception, used in our service? It is true that in the Bible the Lord's Day is never called the Sabbath, nor are the Christian ministers ever called Priests, for obvious reasons; but it is not right to argue from them that therefore there could be no Priesthood and no Sabbath in the Christian Church.

A PRIEST.