

What then is the teaching of this portion of God's Word? In the first verse of this chapter we learn that on account of the great persecution then carried on against the Church in Jerusalem they were all scattered abroad throughout the regions of Judea and Samaria except the Apostles and that those who were thus scattered went everywhere as *Evangelists of the Word*. Among them was Philip "one of the seven" who went down to the city of Samaria and preached Christ unto them; and as an evidence of, or testimony to his authority to preach Christ and to baptize, we see that he possessed the power of working miracles, "for unclean spirits crying with loud voice came out of many that were possessed with them, and many taken with palsies and that were lame were healed." And although these Samaritans believed and were also baptized and that too by one who had the power of working miracles, yet there was something still lacking, something more was required in order to complete their Christian profession, and that which they lacked Philip could not confer upon them, even though he possessed miraculous powers. None but an Apostle could use "the laying on of hands, else why should it be necessary to send Ss. Peter and John from Jerusalem to Samaria for this purpose? Therefore, to confirm and ratify the work begun by St. Philip the Deacon, the two Apostles "laid their hands upon them" (both men and women, hence it could not be in *Ordination*) "and they received the Holy Ghost."

Nor is this the only instance recorded in "the oracles of God" of the laying on of hands by an apostle to the newly baptized. Turning to Acts xix we read—And it came to pass that while Apollos was at Corinth, Paul having passed through the upper courts came to Ephesus and finding certain Disciples he said unto them; have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance saying unto the people that they should believe on Him that is on Christ. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them the Holy Ghost came upon them, and they spake with tongues and prophesied" (Acts xix 1-6) In this case, and probably also in the other, the gift conferred was accompanied with extraordinary and miraculous powers, yet they must be considered as special additions to the ordinary gift of the Holy Spirit for the satisfaction and confirmation of their baptismal covenant. This is clearly shown by the question of St. Paul to these Disciples. "Have ye received the Holy Ghost since ye believed?" which proves that there was an established form, a ceremony instituted for the purpose of conveying the ordinary grace and assistance of the Holy Spirit to those who had received Christian baptism; which form and ceremony we find him using, viz. "the laying on of hands"

On page 32, you refer to these two passages and tell us that the imposition of hands there used was to confer "spiritual grace" which is true. But if by the word "spiritual" you mean (as you seem to teach in the same paragraph) only extraordinary gifts, I must be permitted to disagree with you. The Apostolic age was emphatically the age of miracles. Everything in the Christian Church or system was more or less miraculous. Even FAITH, the great means of our justification, was the instrument by which the early Christians wrought miracles, and miracles were also declared by our Lord Himself, to be the signs or evidences of their having the true faith. "And these signs shall follow them that believe, in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover," (St. Mark xvi., 17, 18.) You will readily admit that these signs do not now "follow them that believe." Yet, I trust, you will not, therefore, conclude that faith in our Lord Jesus Christ has perished from the earth, nor yet that because these signs have ceased as accompaniments of faith, that it is no longer a necessary requisite to our justification. Even so

we have no right to cast aside an established rite and custom of the Apostolic Church, and the laying on of hands in confirmation, simply because in that age extraordinary gifts were also given with the ordinary one, of the strengthening, ratifying, sealing and confirming influence of the Holy Spirit, which extraordinary powers have now ceased. Besides, if this "laying on of hands" was only for the purpose of conferring miraculous powers, why could not St. Philip have imparted it, who certainly had the power of working miracles? Why was it necessary for St. Peter and St. John to go down to Samaria in order to impart it? The answer is obvious.

The Apostolic rite of laying on of hands, commonly called Confirmation, was a custom and observance distinct from that of Ordination for it was conferred upon both men and women, and in every instance on record it was performed or administered by an Apostle only. The command to St. Timothy to "lay hands suddenly on no man," (1 Tim. v. 22) if it does not refer solely to Confirmation, at least includes it. Here also we find this power vested in one belonging to the Apostolic order, for, as we have seen before, St. Timothy is called such in Holy Scripture. (Vide Letter IV.)

(To be continued.)

## Diocesan Intelligence.

### FREDERICTON.

(From our Own Correspondent.)

FRATERNAL.—The Rev. E. A. W. Hannington, who was appointed recently to Milford in the Diocese of Ontario, is spending a few days among his friends here, from whom he received a hearty welcome. During his visit Mr. Hannington has preached in the cathedral and the parish church, Fredericton, and in St. Peter's, Kingsclear. In bidding him a final farewell as a laborer in this diocese, we congratulate the Church in Ontario on the acquisition of a faithful and able pastor and and preacher.

ASCENSION DAY.—This last of the Holy Days commemorative of our Lord's life upon earth, was very generally observed throughout the diocese. The services of Trinity Church will illustrate its observance by the churches in St. John. There was an early celebration of the Eucharist at 7.30; morning prayer, with sermon and Holy Communion, at 11; and evening prayer with sermon at 7 p. m. In Fredericton there were the usual services in the cathedral and the parish church, which were well attended.

WORSE STILL.—There are men in the city of St. John, no doubt, who ought to support the Church and who do not. And this, Holy Scripture declares to be robbery. It does not, in this country, come within the jurisdiction of the law courts, but must be reserved for the final assize of the Great Judge. Nevertheless, it is a real violation of the command "Thou shalt not steal." But there is a worse robbery still, which was perpetrated in St. Luke's, Portland, last week, when the church was broken open, and several articles of value removed. This does fall within the sphere of present action; and it is to be hoped that the case may be properly dealt with.

PRESENTATION.—The Rev. S. H. Nobbs, who has resigned the curacy of the Trinity Church, St. John, with the intention of proceeding to England, received last week a very substantial proof of the affectionate interest of the people in his welfare. At a meeting of the parishioners, held for that purpose, he was presented with the following address, accompanied by a purse of seventy sovereigns:

To the Rev. Sydney H. Nobbs, Curate of Trinity Church, St. John, N. B.:

REV. AND DEAR SIR,—We the undersigned members of Trinity Church, desire to express our regret at your approaching departure from amongst us. During the two years in which we have been favoured with your services as Curate of our extensive and populous parish, we have witnessed with pleasure, your consistent character

and deportment in the exercise of the duties of your sacred calling. We have been much gratified at the affectionate interest you have shown in the welfare of the poor of our parish, and regret that you have on two occasions suffered from severe illness contracted whilst ministering amongst them. We desire to express the hope that in your future sphere of labour you may be abundantly blessed, and you may rest assured that in leaving New Brunswick, you part with many sincere friends, to whom it will always afford great pleasure to hear of your welfare and happiness.

We are, Dear Sir,

Yours very sincerely,

(Signed by the Church Wardens, Vestry, and members of the Church.)

Mr. Nobbs replied in suitable terms, thanking the members of the church for their kindly feeling and bidding them farewell. It is expected that he will return to some independent charge in the Diocese.

FREDERICTON.—The leading Diocesan event of the past week was Mrs. Tilley's fancy sale in aid of the Indian Girls' Home, at Sault Ste. Marie. About three months ago twenty young girls in the parishes of Fredericton, St. Mary's, and Kingsclear, were invited to meet weekly at Government House to work for Mr. Wilson's new undertaking. And the display on the day of the sale showed how much little hands can accomplish with skilful guidance. The scene presented at the sale was a very pretty and attractive one—and a very animated one, too; for the little saleswomen were as active as their fingers must have been in making their wares. Across the upper part of the handsome Temperance Hall, in which it was held, was the chief fancy table. Amongst the many beautiful articles here, the most noticeable were a blue satin chair wrought with landscape scenes, and some lovely brackets in Swiss lace, the work of Mrs. Tilley herself. Of the work of the young ladies; a Roman embroidery table, by Murray Carman, Annette Campbell and Mary Jaffrey, and a blue satin bracket and a hearth rug, by Katie Maunselle, attracted much attention. Through the hall, on either side, extended from this one, two other tables. That on the right was devoted to refreshments. In connection with this there was a five o'clock tea. The other table was divided into two parts, by decorated trees. The upper part was wholly occupied by dolls, and waited on by two little sisters, Mary and Maggie Jaffrey; the lower part was a variety table. At the foot of the hall, quite apart from everything else, stood the centre of attraction—the flower table. It was circular in form, tastefully decorated, and surmounted by a pyramid of bouquets and blooming plants in pots. Miss Jessie Tilley, and Miss Peabody had charge of this table, and were assisted by a band of little girls who acted effectually as skirmishers. Another point of attraction was the "New England kitchen," a miniature model of a back-woods log cabin, with all its signs of life and industry. The interior view was perfectly charming; one saw there the old-fashioned fire-place with its utensils, the bright array of tins, the spinning-wheel and the life-like matron. Both this and the flower table were the gifts of Col. Saunders, A. D. C., to his Honor the Lieut. Governor. On the day previous to the sale Mrs. Tilley received \$75.00 towards the Indian girls home from the Bishop, and, also, a donation from John Boyd, Esq., St. John. These, together with the sum realized by the sale, amount to \$325. Mrs. Tilley's residence at Government House will long be remembered for the aid she has given in the promotion of all good works. In the present instance the good accomplished has been two-fold, for she has thoroughly interested the young girls, whom she gathered together, in church work. As one illustration of this interest awakened it may be mentioned that none showed more diligence than the little invalid daughter of the rector of Fredericton.

Our contributions this year, for all purposes, to our Missionary Diocese will probably exceed \$800.

### QUEBEC.

BISHOP'S COLLEGE.—At a meeting of the corporation of Bishop's College, held on Wednesday the