

grants for one or more years until the recipient shall have reached the age of eighteen years. The capital of this Fund is \$1500; no grant has yet been made.

Grant from the Society for the Propagation of the Gospel.—Since the last of these papers was issued, the S. P. G. grant to this Diocese has been reduced (\$1000) one thousand dollars. It is still, however, more than the voluntary contributions from the whole of the Diocese. The amount thus withdrawn every year must be in some way made up if the work of the Church is to be maintained. *Occasional Paper, No. 3.*

St. JOHN.—Sunday School Teachers' Association.—The regular bi-monthly meeting of the S. S. Teachers' Association was held on Tuesday evening, the 7th inst., in St. Luke's School Room, when Rev. D. B. Parnter read a very interesting and instructive paper on "The Secular Knowledge of the Scripture." Mr. Parnter brought out with great distinctness the harmony between the truths of the Bible and science, clearly showing that the discoveries of modern days reveal nothing but what was known to the Biblical writers. Mr. Parnter dwelt on the importance of this knowledge being possessed by all Teachers. Canon Partridge also read a paper on the same subject, advocating the use of a number of different books in studying the Scripture, among which were "How to Study the Scriptures," Dean Alford; "Wheeler's Analysis of the Old and New Testament;" "Homes' Introduction to the Holy Scriptures." This meeting was one of the best in point of addresses that has been held for some time, and it is a matter of regret that more Teachers did not attend. Fourteen Teachers of this Association were candidates for the Teachers' Examination in connection with the Sunday School Institute of London, which was held on 30th May.

St. JOHN.—The Choir Association's Concert.—The concert of the Choir Association of the Deanery of St. John, in aid of the funds of the Church of England Institute, was held last evening in Trinity Church school-room. There was a large audience present, and the handsome room was well filled. The entertainment was a great musical success, the solos being particularly good, and met with much deserved applause. In part first of the programme Dr. DeVeber sang a very pleasant song and was heartily applauded. The piano duet variations, et Hungroise, by Mr. Peiler and Miss Clinch, was a very fine piece of music, splendidly executed. Mrs. Morrison's song, The Bay of Dublin, was well appreciated by the audience. Part second of the programme was entirely taken up with Soph's Last Judgment, in which there are many exceedingly fine pieces of music. The tenor, bass and soprano solos were all exceedingly well sung and heartily applauded. Mr. I. Allen Jack, Mr. Edward Manning, Dr. DeVeber, Mr. G. C. Coster, Mrs. Armstrong, Mrs. Gandy, Miss King and Miss Smith did exceedingly well in their several parts and were ably supported in the choruses. Mr. Peiler presided at the piano during the evening, and it is safe to say that he ever performed better.—*Telegraph.*

An interesting social event occurred on the 15th. We refer to the marriage of the Rev. L. W. DesBrisay, Rector of All Saints, Hamilton, Ont., to Miss Ida Scovil, daughter of R. C. Scovil, Esq., of St. John. Rev. G. M. Armstrong loses a valuable member of his choir.

FREDERICTON.—At the Trinity Ordination in Christ Church Cathedral, Rev. F. Towers, A. Hoadley, and A. V. Wiggins, were Ordained Priests, and Mr. F. W. Vroom was Ordained Deacon. The Rev. Dr. Kingdon and the Rev. sub-Dean Alexander, assisted the Metropolitan.

On Tuesday of last week, while Dr. Gregory was attempting to drive a restive horse down the descent leading to the middle ferry at Fredericton, the animal reared, overturning the carriage. The doctor was thrown about six feet into the air, and alighted on his head and shoulders. He was carried to his home unconscious, in which condition he remained until his death, which occurred the following morning shortly after eleven o'clock. The doctor was born in Fredericton in 1834, and was the eldest son of the late John Gregory, who was at one time Deputy Provincial Secretary and Assistant Clerk in the Legislative Council. He commenced the practice of medicine in Fredericton in 1857, and had for many years occupied an enviable position in the profession. The deceased leaves a wife and four children to mourn the sad and sudden death of a kind husband and father. The funeral cortege on Friday afternoon was the largest ever witnessed in Fredericton, being fully half a mile long. Services were said at the Cathedral by the Metropolitan, the Rev. Dr. Kinndon, and Rev. Mr. Alexander. The pall bearers were Drs. Brown, Atherton, Currie, Coulthard, Ellis and Patterson.

DIOCESAN SYNOD OF FREDERICTON.—The Secretary of the Synod has issued the following notice: The Synod will meet (D.V.) on Wednesday the 6th day of July next, in the Odd Fellows' Hall, Fredericton, at 9.30 a. m. The Secretary will be in attendance at the place of meeting at 9 o'clock to receive assessments not previously paid. The Clergy who have not already done so, are respectfully requested to forward to the Secretary, at once, the Certificates of the election of Lay Delegates to the Synod. (For proper form of Certificate, see

page 28 of the last Journal.) The arrangements with the various lines of travel will be the same as in former years, viz: Full first-class fare must be paid going, and a free return ticket will be granted on production of Certificate of attendance. This applies to Steamers as well as Railways.

FRANCIS PARTRIDGE, B. D.,
Secretary.

Rothsay, June 7th, 1881.

The following notice of motion is received: By Rev. Canon Brigstocke—That *Whereas* The Provincial Synod, at its session held in September, 1880, with a view of extending the Church of England throughout the Canadian North-West Territories, as well as of promoting Missionary Work throughout the world, did form a Central Board of Foreign and Domestic Missions, with Corresponding Committees in each Diocese of the Ecclesiastical Province;

And Whereas, It is desirable that the Missionary Work of the Church within the Ecclesiastical Province should now be carried on through that Central Board;

Therefore RESOLVED, That the Synod of this Diocese approve the action of the Provincial Synod with respect to the formation of a Central Board of Missions; and that the Diocesan Board of Foreign Missions be instructed and authorized to appoint the Members of the Corresponding Committees from this Diocese, in connection with such Central Board.

The Services during the Synod week will be as follows:—Tuesday, 5th.—Prayers in the Cathedral at 8 a. m. Wednesday, 6th.—Celebration of Holy Communion at 7.30 a. m. Offertory for purposes of the Synod. Prayers at 5 p. m. Thursday, 7th.—Prayers at 8 a. m. Anniversary Service of D. C. S. at 8 p. m. Friday, 8th.—Prayers at 8 a. m. and 5 p. m. Saturday, 9th.—Prayers at 3.30 p. m. Sunday, 10th.—Celebration of Holy Communion at 8 a. m. It is anticipated that the consecration of the Coadjutor Bishop elect will take place on this day. Morning Service at 11 a. m. The Sermon will be preached by the Right Reverend Bishop Doane, of Albany, U. S. Evening Service at 6.30.

MONCTON.—The receipts from the Bazaar in aid of the completion of the tower and spire were \$300, leaving a net profit of \$270. The Sewing Society of "Willing Workers" will also contribute \$50, making a total contribution of \$320 from the ladies of the parish. It is probable that a small sum will be taken from this to paint the Rectory, and the balance will be placed in the hands of the Treasurer of the Parish. Work on the foundation has already been begun.

Family Department.

STEP BY STEP.

HEAVEN is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count these things to be grandly true,
That a noble deed is a step towards God,
Lifting the soul from the common sod
To a purer air and a nobler view.

We rise by things that are under our feet,
By what we have mastered in greed or gain;
By the pride deposed and the passion slain,
And the vanquished ill we hourly meet.

We hope, we resolve, we aspire, we trust,
When the morning calls to life and light,
But our hearts grow weary, and ere the night
Our lives are trailing in the sordid dust.

Wings for the angels! but feet for the men!
We must borrow the wings to find the way;
We may hope, resolve, aspire, and pray,
But our feet must rise, or we fall again.

Only in dreams is the ladder thrown
From the weary earth to the sapphire wall;
But the dreams depart, and the visions fall,
And the dreamer sleeps on his pillow of stone.

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we reach its summit round by round.

THE HOLY GHOST, THE LIFE OF THE CHURCH.

BY THE RT. REV. C. T. QUINTARD, D. D., LL. D.

THERE have been three dispensations of God in the world—the dispensation of God the Father, the dispensation of God the Son, and the dispensation of God the Holy Ghost.

I. The dispensation of God the Father: God chose His people, the Jews, and manifested to them the God-head as unity. God dealt with them in every person. He gave them His law, He appointed a ritual worship with sacrifices; all of which pointed to, and were intended to prepare for the second dispensation when the fullness of the time was come.

II. Then came the dispensation of God the Son: For this God prepared little by little and year by

year, through the long discipline of four thousand years. As Isaiah had prophesied—"Behold a virgin shall conceive and bear a son, and shall call his name Emmanuel"—so the Holy Ghost did "come upon" the blessed Virgin Mary, and the "power of the Holy Ghost did overshadow" her. God the Word took flesh in her womb. "The Word was made flesh and dwelt among us."

Christ having put on our nature, carried it through a life of sorrow—through the bloody sweat of Gethsemane, through the agonies of death, and having delivered it from the grave, He dwells in it forever in His throne of glory. The union of the God-head with the manhood is incapable of dissolution or destruction.

In our nature God the Word made a "full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world"; and having made an atonement for the sins of men, He sat up His Kingdom, or Church, in the world, to lengthen out that atonement, and apply its blessings from one generation to another.

III. The dispensation of the Holy Ghost:

God the Holy Ghost is a Person. He is a Person in as real a way as God the Father is, or as God the Son is. He is not an energy or an operation, not a quality or power, but a Person. "There is One Person of the Father, another of the Son, and another of the Holy Ghost; but the God-head of the Father, of the Son, and of the Holy Ghost is all one."

Just as we say in the Creed, "I believe in God the Father Almighty," so we say, "I believe in Jesus Christ," and "I believe in the Holy Ghost, the Lord and Giver of Life." "For that which we believe of the glory of the Father, the same we believe of the Son, and of the Son, and of the Holy Ghost, without any difference or inequality." And we are taught in the Fifth Article of the Church that the Holy Ghost "is of one substance, majesty and glory with the Father, and the Son, very and eternal God."

This "very and eternal God," this "Lord and Giver of Life," is in the Church to-day in as real and true a way as God the Father was when He gave His Commandments amid the thunderings of Mount Sinai; or as God the Son was when He made His atonement for the sins of the world on Calvary.

When the incarnate Son had fulfilled His whole redeeming office in life, death, resurrection, and ascension, and had returned to enthroned the humanity with which His eternal Person was invested, at the right hand of the Father, then the Holy Ghost began His work in that mystical Body of which Christ was the head. "What the soul is to the body of a man, that the Holy Ghost is to the Body of Christ, which is the Church."—[St. Aug., *Sermo in die Pentecost.*] Christ ascends into heaven and the Holy Ghost succeeds, and carries on His work. He appeared as eleven tongues of fire; He distributes His gifts, makes Apostles, Prophets, Evangelists, Pastors and Teachers. When our Lord gave his great commission to the Apostles, "He breathed on them and saith unto them: Receive the Holy Ghost; whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain, they are retained." Thus He consecrated His Apostles, telling them that *as the Father sent Him, even so He sent them.* And moreover he certified them that whatsoever power He had received from the Father for the instruction and government of His Church, that same power He left with them—to be transmitted through the ages all along "until His coming again." Hence the Church to-day in the Ordination of her Priests and the Consecration of her Bishops uses the words of Christ, "Receive the Holy Ghost." "Remove what these words imply," says Hooker, "and what hath the ministry of God besides wherein to glory? Whether we preach, pray, baptize, communicate, condemn, give absolution, or whatsoever, as disposer of God's mysteries, our words, judgments, acts, and deeds are not ours, but the Holy Ghost."

In the Sacraments.—In Baptism we are not only baptized into the name of the Father, of the Son, and of the Holy Ghost, "for the remission of sins," but we are in such wise baptized into Christ that we become "Children of God" and "temples of the Holy Ghost" that "we spiritually eat the flesh of Christ and drink His blood"; "that then we dwell in Christ and Christ in us; that we are one with Him and He with us."

When St. Peter preached on the day of Pentecost the people were "pricked to their hearts," and asked of him and the rest of the Apostles—"Men and brethren, what shall we do?"

"Then said Peter unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The very first act of the Apostles, after they themselves had received the Holy Ghost on the day of Pentecost, was to send two of their number down from Jerusalem to Samaria, to give the Holy Ghost to certain Samaritans who had been baptized by Philip, a deacon. The Apostles "sent unto them Peter and John" "who when they were come down prayed for them that they might receive the Holy Ghost."

"Then laid their hands upon them, and they received the Holy Ghost." Certainly the Apostles would never have done this had it been an useless ceremony, or if Philip, or anyone under an Apostle could have done it. Again, in the case recorded in Acts xix, where St. Paul came to Ephesus and found certain disciples who had "not so much as heard whether there be any Holy Ghost." After they "were baptized in the Name of the Lord

Jesus," St. Paul "laid his hands upon them, and the Holy Ghost came on them."

And this Laying on of hands—because it is an ordinance of the Holy Ghost—is a principle—a foundation principle—of the doctrine of Christ—(Heb. vi. 1-2). It is the ordinance in which in a real way we are made partakers of the manifold gifts of grace, of the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true goodness, and are filled with the spirit of God's holy fear.

"No bound or measure can be assigned in the reception of Divine Grace, as in the case of earthly benefits. The Holy Spirit is poured forth copiously, is confined by no limits, is restrained by no barriers; He flows perpetually; He bestows in rich abundance. Let our hearts only thirst, and be open to receive Him, as, in proportion to the capacious faith we bring, will be the abounding grace we receive."

FUEL.
No. II.

As Mary was laying the tea-table one evening, her mother still busied in the half light finishing a sock, an observer might have seen she was going very often back and forward for the few things needed for the table, when pausing, she said, there now, I have forgotten those two men father's got to-day; I must change it all. You seem to be always forgetting now-a-days, Mary, said her mother. Well, mother, you used to forget too sometimes years ago, I dare say. But now I will tell you what happened. As I was going to the Post this morning, who should come out of Mark Peter's lane but Henry Huntley. He was going to the Post too; we bid good morning, and I said to myself now I will have it out with you about that Church matter. So I just said, I have been thinking ever so many times whatever made you ask me what I thought a Church was. He was confused like for a minute, and I was just going to say, if you know so much about it you had better tell me yourself, when he said quite earnest like, why, Miss Murray, every one says you are so good I was sure you would have told me, for there was quite a fuss at our house last week about that word "Church." There was another man hired to help me, he was a smart kind of a fellow, and Mr. Peters said something about their Church, which kind of vexed him, and they said some pretty hard things, and set me thinking which was right, and I felt sure you would kindly tell me. Now, mother, that kind of went through me, and I did not know what to say; and he was so simple and earnest like; I wish I had been able to answer him some how or other. I thought to myself if he had only asked me something in mathematics, like what a cube is or a triangle, or a parallelogram, or even the difference between a trapezium and a trapezoid, I think I could have told him. I wish he had asked me. But then he does not care about that, he wanted to know what a Church is and I could not tell him; and then he said too, I felt quite bad about that ever since, for I need not be ashamed to tell you, but I would not like to go to the wrong Church; and Peters and this young fellow would have it there could be but one right. I tell you I was glad when we got to the Post. I know what I'll do, I will just look in the dictionaries at school and see what a Church is. Well as you like, child, only hurry the tea or they will be in.

PRAYERS IN CHURCH.

It was the season of the Passover, and Jesus went up to Jerusalem. What an answer this is to shallow questions springing from a heart of unbelief, such as whether people can't pray as well in one place as in another; whether prayers are more acceptable to God, because they are offered in a Church than they would be if they were offered in a barn; whether forms are of any use, or whether the spirit isn't enough without forms; and finally, whether the ordained sacraments are really worth the trouble of receiving them? This single fact that Jesus never missed spending one Passover at the Temple of Jerusalem answers all these questions. If any man might pray as well in one place as another, surely He was that man. Yet He never acted on that principle. Whenever He was in Jerusalem we learn that He was there at the Temple, and He was there at the time of the appointed feasts. Yes, even Jesus acted on the principle that He who honors God's house honors Him who dwelleth therein, and that he who from a principle of piety goes there to pray will reap a richer blessing than he would in any barn, or house, or palace, which has not been consecrated to the service of Jehovah. Jesus upon whom the Spirit of Jehovah rested everywhere and always without measure.

Jesus showed no carelessness of forms. He used the forms of God's religion, as it had till then been revealed, with punctual reverence, and he observed the Jewish sacraments with a punctiliousness that neither Scribe nor Pharisee found fault with. Think you we are free from the obligation of the far more real and spiritual forms and sacraments ordained in Christ's own Church? I trow not. As a contemptuous neglect of Israelitish forms and sacraments would, even in Christ, have seemed like a contemptuous neglect of the great God of Israel, so the under-valuing of the sacraments and other ordinances of Christ's Church is a shameful cheapening of Christ Himself.