

sons of Nun, a man in whom is the spirit, and lay thine hand upon him, and set him before Eleazar the priest, and before all the congregation." Num. xxvii 18-19. "Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands upon him." Deut. xxxiv 9. 6. *For ordination to the Christian Ministry.* Whom they set before the Apostles, and when they had prayed, they laid their hands on them." Acts vi, 6. "Wherefore I put thee in remembrance that thou stir up the gift of God, who is in thee by the putting on of my hands." 2 Tim. i, 6. 7. *For confirmation.* "Then laid they their hands upon them, and they received the Holy Ghost." Acts viii, 17. "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 on them, and they spake with tongues and prophesied." Acts xix, 5-6. "Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrines of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Heb. vi, 2. These passages show clearly that significant emblems met with the approval of the Most High; but there are some persons who call themselves Christians, who object to the use of such emblems under the pretence that they are spiritual servitude; that we are not now under the law, but under grace; and that we are no longer under bondage to types and ceremonies, but are standing in the liberty wherewith Christ has made us free, and therefore should not be again entangled with a yoke of bondage. These must not however overlook the fact that not only in the Old Testament, but also in the New, does God show his approval of such emblems, that times without number our Saviour used them, *e.g.* anointing the eyes of one blind man with clay, spitting on the eyes of another, and washing his disciples' feet on the evening of the last supper, &c. If thus God has not expressed his disapproval of significant actions, but on the contrary has shown his approval of them by making use of them at sundry times and for divers objects, we should not pretend that we are wiser than he by finding fault with their use.

(To be continued.)

Diocesan Intelligence.

NEWFOUNDLAND.

(FROM OUR OWN CORRESPONDENT.)

The Bishop Designate is expected to leave England May 28th, and has given notice of his intention to hold an ordination on Trinity Sunday. There are five deacons awaiting Priest's orders. The Church ship is being prepared for a cruise, as he intends to start early for a visitation.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

On Jan. 31st, Wednesday, the missionary left Baddeck, the country town, 5 miles from which is his only church—a very small one—to proceed to Ingonish—distant 56 miles—with a horse and sleigh.

Arrived at Englishtown—21 miles distant—

that night. Englishtown is inhabited altogether by Scotch, who speak Gaelic; why it was called Englishtown will ever be a mystery. Here a ferry has to be crossed, the ice being in; it was with the greatest difficulty that one horse could be crossed—that horse was not the missionary's. The missionary, sending back his own horse, obtained a passage as far as Mount Enfiorne, commonly known as Smokey—distant 24 miles from the ferry—where, arriving at 8 o'clock, p.m., it being very dark, he parted with the driver, and, as a storm seemed brewing, set out alone to ascend the face of the mountain. A hard crust was upon the snow. The missionary's feet were clad in moccasins, the footing slippery and dangerous. He had arrived almost at the top, when his foot slipped and down he went. Steering himself with his snow-shoes as best he could, he brought up against a stump, which was harder than he was. A bruised and sore thigh was added to the former disadvantages of climbing to the mountain top alone. But he faced it again and, after a really painful 5 hour journey—partly on foot, partly on snow-shoes, and partly by crawling—he succeeded, at 7:30, p.m., o'clock, in reaching the house of a Newfoundland fisherman, with whom he was in the habit of sojourning.

Midnight, no fire, bruised, in pain; the missionary may be excused if his thoughts reverted to scenes far more pleasant and full of ease.

As soon as possible, the kind-hearted couple make a fire and, in the fullest sympathy, cheer the worn-out missionary.

Their earnest, practical sympathy soon cause him to forget his trouble—painful thigh excepted—and after a hearty meal and family worship, he retires to bed, tired and sore, but glad at heart. The really hearty welcome which these honest, kind-hearted Newfoundlanders always give their missionary is one proof that his labours are appreciated.

Next day, missionary has to lie in bed; and also the next, but on Sunday morning he holds Divine service in the house of the Newfoundlander at 11 o'clock, and, by the kindness of the R. C. priest, he is driven 5 miles to another small settlement, where he conducts the small Sunday school, and afterwards holds Divine service—both being held in a log cabin. He drives back to North Bay, Ingonish, where he holds Evensong with sermon in the Bethel of the place, and then goes home (?) to his little room at the house of the Newfoundland fisherman.

The earlier part of the week is spent in visiting, reading, and nursing his wounded limb. On Friday he set out alone, on snow-shoes, to travel 16 miles to New Haven, where he remains until the following Wednesday morning. Holding two services on the Sunday and Sunday school, and another service on the Tuesday.

New Haven is a new settlement formed by a number of Newfoundland families, who emigrated to Cape Breton in 1876. Here the Lord Bishop of Nova Scotia held a confirmation last summer in a fish store, and celebrated the Holy Communion in "the upper room." And it is here that the missionary has commenced a church, the frame being already upon the spot, and the ground secured from Government.

These Newfoundlanders are all members of the Church of England, and regularly continue the Sunday school commenced by the missionary.

On Tuesday, rain falls and frost makes a crust upon the snow, which causes snow-shoeing to be very laborious. Alone, the missionary sets out for a day's walk, *en route* to Bay St. Lawrence, the path for 12 miles being through woods with no inhabitant.

The missionary has forgotten to take any food, his thigh becomes weak, because of the very hard snow-shoeing, and the missionary becomes exhausted. No food; no house within miles. What is he to do? He sits down upon a stump and waits to see what God will do.

At last the sound of the breaking crust causes the missionary's heart to gladden. Something living is coming. A young man makes his appearance, whom the missionary asks for food. He says he has nothing to eat. The missionary says: "You must find me something to eat, or I shall have to eat you." After much searching around the jumper (a kind of blouse), a dirty half of a Hamburg biscuit is produced, which the

missionary devours. The young man at once sets off, fearing, perhaps, that his contribution will not appease the hungry missionary. Late in the day the missionary arrives at the first house in the settlement, where a hot cup of tea and plenty to eat makes him "feel like a giant refreshed with wine." And he journeys on until he comes to the one Churchman in North Harbor, of Aspey Bay, with whom he spends the night.

Next day, Thursday, is bitterly cold; the greatest part of the day is spent in getting on five miles, when the missionary has to put up for the night. His kind host insists upon vigorously applying to the missionary's sore limb a "sovereign remedy" in the form of horse grease, which certainly did a great deal of good.

Moral to missionaries: Carry horse grease in your pocket; you might hurt your thigh.

Friday noon sees the missionary at Bay St. Lawrence, where he rests until Sunday noon, having had one baptism on the Saturday and morning. Prayer with sermon on the succeeding morning; he leaves for service at Sugarloaf, 5 miles distant; that over, for North Harbor, Aspey Bay, where a night service is held.

On the Monday morning he sets out on his way homeward, hoping to reach Ingonish sometime during the night—32 miles. At 1 o'clock he arrives at New Haven, where he has prayers with a sick woman, and 4 o'clock, has tea, and with 2 volunteer companions leaves at 7 o'clock for Ingonish. The night is wild, the track is drifted over—many a time have his companions to allow the tired limb of the missionary to rest; but at 1:30 the trio arrive at the house of the hospitable Newfoundlander, who is again aroused from his sleep, and again furnishes the much needed food.

After breakfast in the morning, a messenger comes from South Bay, five miles away, for the missionary to go and baptize a new born babe. He goes—returns. At 8 o'clock, same night, another message from same place, on same errand. The family is very poor, they have no light; so by the flickering light of a blazing brand from the open fire place, the little stranger is admitted into God's family, and the missionary again goes to his home. (?) This continuous exertion is telling upon the missionary's wounded limb, so, for two whole days, the missionary has to rest, after which he sets out for Baddeck, at which he arrives, after two days, safe and almost sound.

This journey is taken once a month by the missionary, S. Gibbons; whose P. O. address is, S. G., Ingonish, Victoria Co., C. B.

Church papers and magazines would be very acceptable to the missionary for dissemination of Church knowledge among the people of his large mission. Also contributions for the finishing of a church at New Haven.

MACCAW.—The Rev. E. H. Ball desires to acknowledge the receipt of five dollars towards Spring Hill Church, from Rev. R. Symonds, Oromocto Rectory, N. B.

AMHERST.—Through the illness of the Rev. Canon Townshend, who we regret to say has been confined to his house for some days, there was no service in Christ Church on Easter day, although it was very handsomely decorated for the occasion. We learn that this is the first time that this estimable gentleman, in the incumbency of more than a score of years, has been prevented from celebrating the solemn and beautiful services of that day. We sincerely hope that he will soon be able to again attend to his ministrations among his flock where he is loved so dearly.

HALIFAX.—*St. Paul's.*—On Sunday afternoon, the Rev. G. O. Troop, Curate, was presented with a Davenport and easy chair by the scholars of the Sunday School.

St. Paul's.—The celebration of St. George's Festival was duly attended to at this church. The splendid organ, under the hands of Mr. Porter, pealed forth its grandest notes. The services were of the usual solemn character, and were conducted by his Lordship the Bishop (Patron of the Society), and the Society's chaplains, Revds. Abbott, Ancient, Dodwell, and Bell. A greatly augmented choir sang, the 418th hymn, the

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