

## OUR SCATTERED CHURCHMEN.

BY BISHOP GILLESPIE.

We often think of them. If they will listen to us and have a ready mind to help us to help them, we are sure we can do something more than think of them.

1st. We would that they should think of themselves as Churchmen, and whether to the manor born or having "obtained this freedom," they should have no other feeling than that their life is inseparable from the Church. Then they would make all the Church life in their power.

2nd. What is the Church life that may be in the absence of actual Ministerial charge and Church services?

Individually: The son or daughter of the Church may make the Prayer Book a daily companion, may on Sundays and Holy days carefully read over the appointed services, may use in private devotion the Church's prayers, may contribute to Church charities, may weekly and monthly receive the Church papers.

For worship in the Church, rarely will a child of the Church be so banished into remote parts but that a parish may be sometimes reached, and the Holy Communion received.

Collectively: Let the Church's children living in the same village or in vicinity know each other. Let them meet socially, and form a Church band and mutual prayer, for some Church reading.

Lay services are generally practicable, if people will only think so, and if they are willing to use some energy, and not be moved by what neighbors may think or say. The plan is simple, gather in your home, your own family and such neighbors, as will join with you, agree when to meet, who shall read and provide for singing. Then send to the Bishop, signed by all interested, a request for the appointment of a man or woman you may have selected as your Lay Reader. Send also for Prayer Books or Mission Services, some tracts on the Church, and a volume of sermons. Though at first only a few may come, and the service may seem tame, persevere.

This is what some Churchmen have done, and such services are the beginning of parochial history.

We beg our scattered Churchmen to try to live such Church life. Far better is this than feeling that they are deserted, that they have no Church, forgetting themselves all about the Church, and letting their children grow up, ignorant of their father's Church.

A living, loving Christian is the best reply to infidelity—the most powerful argument for the gospel.

## NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

## DIOCESE OF NOVA SCOTIA.

WINDSOR FORKS.—On Sunday, the 21st ult., a large congregation assembled in St. Michael's Church to witness the baptism of three adults by the incumbent of Falmouth. Revival services (so-called) have been held in this part of the parish of Windsor by Dissenters, who have in vain endeavored to proselytize our people. The Church arose to the occasion, and by special sermons, the formation of a Bible Class for adults, in which Catholic teaching has been faithfully imparted, and by diligently visiting from house to house, she has nobly counteracted the intentions and hopes of her adversaries, the result being that in less than a week the incumbent has had the pleasure of baptizing five adults, who nominally were of no persuasion whatever. For these blessings we give God the praise.

On Sunday evening the sermon was based upon Ezekiel xxxvi. 25. In speaking upon the mode of Baptism, the preacher showed very plainly that it was not restricted to immersion. As in the Sacrament of the Lord's Supper, if we faithfully partake of the consecrated elements, the body and blood of Christ are verily and indeed taken and received, even though we may only take one crumb of the consecrated bread and one drop of the consecrated wine. We receive the spiritual life which God conveys to our souls through these channels just as effectually as though we were to eat a loaf of consecrated bread and drink a bottle of consecrated wine. The sacrament requires that there should be an outward and visible sign, ordained by Christ Himself, and if this is present, no matter in how large or small a quantity, and thus applied, the sacrament is valid, and will undoubtedly be effectual to the worthy recipient. And so in Holy Baptism, The sacrament requires, as the outward and visible sign, water. Christ says, "Except a man be born of water," literal water. He does not say how much water is to be applied to the person for the due reception of the sacrament, neither does He say how much bread and wine are to be used in the Lord's Supper. Providing the symbols ordained by Christ Himself are used, then depend upon it the inward thing signified will to the faithful and believing candidate be applied. Among the Scriptural evidences brought forward to show the falsity of restricting Baptism to immersion was the account of the children of Israel crossing the Red Sea, referred to by St. Paul in 1 Corinthians x. 1 and 2, and also alluded to by the Psalmist in the 77th Psalm, vs. 16 and 17, when we read: "The waters saw Thee, O God, the waters saw Thee; they were afraid; the depths also were troubled; the clouds poured out water." Thus the Baptism of the children of Israel was one of aspersion. The Egyptians were immersed; they perished.

The above were amongst the arguments brought forward in favor of the Church's practice in not restricting Baptism to immersion, surely not unreasonable ones. The sermon was listened to with rapt attention by the large number of Baptists present, and we hope that they were profitably rewarded for their attendance.

KENTVILLE.—The following members of the Avon Deanery met in St. James' Church, Kentville, on March 4th:—

Revs. Canon Maynard, D.D., R.D., W. J. Ancient, J. Harrison, H. How, B.A., and J. O. Ruggles, M.A. (Rector). We were also favored with the presence of Rural Dean Ellis, of Sackville, and Rev. A. McDonald, of Bayfield.

Rev. Mr. Ellis sang the service. Rev. W. J. Ancient preached a thoughtful sermon on Worship from Psalm xvi. 8. Canon Maynard, R.D., was celebrant, and was assisted by Rural Dean Ellis. The musical portions of the service were played with exquisite taste by Mr. Barnett in both the morning and evening services.

In the afternoon the usual business meeting took place. The Rev. W. J. Ancient presented for discussion a copy of the notice he intends to introduce at the next session of the Synod:—

"Whereas, it is desirable that adequate provision should be made for the support of aged and otherwise infirm clergymen.

"And whereas, the Clergy Superannuation Fund, as at present constituted, does not fully meet this requirement.

"Therefore resolved, That this Synod do now appoint six clergymen and six laymen, who, with the Bishop, shall be a Committee for the purpose of devising the best means of making such provision; and that they be requested to report as early as possible at the next regular session."

This notice provoked a good deal of discussion, but all the speakers agreed in characterizing the present scheme as eminently satisfactory.

In the evening the shortened form of Evensong was said by Rural Dean Ellis. A solo beautifully rendered by Mr. Cheswick.

Suitable addresses were then made by Rural Deans Maynard and Ellis, and Rev. Messrs. Ancient and How. There was a large and attentive congregation.

Rev. J. O. Ruggles was congratulated upon the improved site of the church and the sundry improvements in its furnishings, and the possession of a new Rectory.

The providential concurrence of English voices and musicians places Kentville in an enviable position, and no doubt tends to assist in making this church as attractive as it is.

The clergy were most hospitably entertained at the Rectory and by certain members of the congregation, to whom their hearty thanks are tendered.

The next meeting takes place (D.V.) in Newport, on Ascension Day, June 3rd.

NEWPORT.—Woodville.—A number of teams left here on Tuesday, March 2nd, bearing a welcome gift of wood to Rev. H. How. The surprise was originated by L. Mumford, Esq., at whose house a parish tea took place in the evening. The tables fairly groaned under the weight of creature comforts, to which ample justice was done by the company, some fifty persons.

The evening was pleasantly spent in addresses by Messrs. L. Mumford and Messrs. Mumford, McCrindle, Davidson, Finlay and Litell.

Instrumental music was furnished by Mrs. How, who also played the accompaniment of some songs and choruses.

Mr. How thanked his friends for their kindness to him, and gave a reading from Longfellow.

A hearty vote of thanks was tendered to the host and hostess, and to all who assisted in making the evening such a decided success.

AMHERST.—On Sunday, the 7th instant, Mr. Selwyn Shreve assisted the Vicar at Matins and Evensong, and delivered an earnest address at the former.

The third and last parlor concert until after Easter came off on Monday evening at the residence of Mr. and Mrs. David Chapman, realizing a good sum in aid of the church fund.

PICTOU.—A tea meeting and musical entertainment held in the basement of the Kirk Church, on the 4th instant, by the ladies of St. James' Church, in aid of the Sunday-school, was a decided success. Tea was served from 6 to 8 o'clock. The tables were laden with every delicacy. The spacious hall was crowded to excess. Shortly after 8 o'clock, the Rector (Rev. John Edgcombe) called them to order, and in a stirring address thanked the congregation of the Kirk Church for their unselfish kindness in placing the hall at their disposal on this occasion, free of cost. An excellent programme was provided, the whole of which was very nicely carried out: the Misses Dawson, Dwyer, Mrs. Cooke, and Messrs. Bigelow, Campbell, Murray, Dawson and Pringle taking part in it.

Great praise is due to the indefatigable efforts of Miss Davies, Mrs. C. Davies, Miss Campbell and several other ladies, to whom the success of the undertaking is mainly due.

The following day the children were entertained at the same place. Proceeds, \$91.

TRURO.—This parish has sustained a serious loss by the death of Geo. Reading, Esq., who for well nigh fifty years has resided here, and has always been a faithful and devoted member