

diocese and Scottish Church to the number of 103. The Cathedral clergy came next, followed by the Dean and Chapter, who accompanied the Bishop-elect, vested in a rochet properly made. Lastly came the six Scottish Bishops, viz., Argyll and the Isles, Aberdeen, Brechin, Moray and Ross, Glasgow, and St. Andrews, west, the Bishop of Durham who came expressly to join in the laying on of hands. Each Bishop has his pastoral staff, and two chaplains were in attendance upon each. The Bishop of St. Andrews acted as presiding Bishop, and began the Celebration. The whole office was beautifully sung, the music being Collinson in B flat. The sermon was preached by the Rev. Dr. George Salmon, Regius Professor of Divinity in the University of Dublin. Parts of the Sermon were most powerful, the preacher dwelling upon the Episcopal Commission and the need of Unity. We are glad to hear the sermon is to be printed, and Churchpeople will do well to obtain it and weigh the striking appeal for Unity. During the Offertory the Sentences were sung by the choir, and then the Bishop of St. Andrews, sitting in a chair before the altar, examined the Bishop-elect. Two of the Bishops conducted the elect to the Cathedral sacristy, where he was vested with Chimere, the choir singing meanwhile, 'How lovely upon the mountains,' from Gounod's *Redemption*. The scene at the consecration was wonderfully impressive, and the height of the altar above the level of the church enabled everyone to see clearly the laying on of hands. The Bible and Pastor Staff were placed in the hands of the new Bishop, and he was then led to his chair on the north side of the Sanctuary. During the Communion several hymns were sung by the choir and the 'O Salutaris' followed the Consecration Prayer. The *Nunc Dimittis* was sung as the procession left the altar. Such a service has never taken place in Edinburgh for ages, and those who remember the last consecration in the church of St. Paul, York Place, twenty years ago, could not but mark the contrast. Then, about twenty people and a few clergy were present, the service being all read; this time, worshippers came by hundreds, and there was a solemn choral celebration of Holy Eucharist. Those who know the difference can but pray that these things may be the foreshadowing of better things and brighter days for the poor and the despoiled Church of Scotland. During the afternoon the Bishops met, and Bishop Hugh Jermya, of Brechin, was elected Primus of Scotland, in place of the late Robert Eden, laid to rest a fortnight ago at Inverness.

DR. SALMON ON THE MINISTRY AND THE CHURCH.—With respect to the theory of the Christian ministry the pastoral epistles were particularly valuable, because they were the latest of St. Paul's epistles. The aspect which they presented of a fully organized Church, with gradations of officers, was enough to dispel the dreams of those who would have it believed that the whole institution of the Christian ministry was an unscriptural invasion of the rights of the laity, everyone of whom was entitled to be a preacher of righteousness, and entitled to regard himself as a priest un'o God, without the intervention of any human mediator to present his supplications before the mercy-seat of God. When they once understood that the Scriptural conception of the Church was not that of an aggregate of particles, identical in nature like grains of sand or flowers in a bed, but that of an organized body, the parts of which had differentiated functions, there was no difficulty in receiving the doctrine that the Church was a corporate body, having its rulers or officers, and that there were some of its members to whom the special function was assigned of teaching and directing others. In conformity with this was the whole Scripture history of the early Church, and there was full justification for what their own Church asserted in the preface to the Ordinal, that it is

evident unto all men diligently reading the Scriptures and ancient authors, and from the Apostolic times there have been three orders of ministers in Christ's Church—bishops, priests, and deacons.

ERRONEOUS NOTIONS.—No light grounds could justify the breaking of the unity of the Church. The idea prevalent at the present day, that the unity of the Church was no more than that of fellow-travellers on the same road, who sufficiently showed their community of interest by an occasional kindly word or friendly act now and then, was certainly not the Scriptural conception of the Church; and the popular notion, that outward divisions did the Church no harm, was thoroughly refuted by experience. A machine was known to be a bad one if, instead of its whole power going to do the work for which it was intended, the greater part of the power was spent in generating heat by friction between the component parts of the machine. Was not that a true picture of the actual history of the divided Church? How much of the energy that ought to have been spent in dispelling the ignorance and vice that was in the world had been expended by Christians on their mutual conflicts, one body of Christians as well pleased to make a convert from another body of Christians as if they had made the truth come home to the heart of a heathen or an infidel? The exaggeration of the importance of points of difference arose from a secret consciousness of the sinfulness of schism. Supposing, then, completely to fail that Episcopacy was Apostolic, or that it was binding on the Church for all time, it no more followed that what was for so many years the established constitution of the Church could at pleasure be overthrown than it followed that if they had abandoned the doctrine of the divine right of kings they asserted the right of rebellion against their present Sovereign.

HOPEFUL AUGURIES.—The increasing desire of thoughtful men for greater unity among Christians and their unwillingness to own obstacles to be insurmountable which were once thought to be so are hopeful auguries for the future; and with the increasing pressure of unbelief producing assaults on every form of Christianity, men of what were now different denominations, forced to fight side by side against a common enemy, would, as they were brought to see how much more were the things they had in common than those on which they differed, be likely to feel increasing anxiety to put an end to existing separations. The giving up of their Episcopal form of government would constitute but a very short step towards unity. But were there grave and weighty reasons for parting with the Apostolic form of government? Was it the case that that form of government by single persons which was natural in the days of Imperial Rome had proved itself unsuited to their democratic times? Experience has proved the contrary; there never was a time when the institution was more vigorous and more successful than the present.

UNREALITY IN RELIGION.—Unreality in religion, in worship, in profession, is as dangerous to the soul as it is distasteful to the sight. It repels and discourages others. The unreal, insincere man is an impediment in his Church and parish—a religious obstructionist. Above all things let Church people be genuine, real, deeply in earnest, and purely sincere. No veil will hide anything. None is needed if we be true to ourselves and our profession. The last person on all the earth who need "put on" anything is the true Prayer-book Churchman. All that he seems he is, and all that he is he seems.

A New Brunswick Clergyman writes: "I highly approve of it (THE GUARDIAN).

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

LUNENBURG.—The XLVI. Chapter of the Rural Deanery of Lunenburg met in New Ross, Oct. 13th and 14th. As the storm came late Friday p.m., 15th, the weather during those days was all that could be desired. But the absence of fully six clergymen of the Deanery detained unavoidably at home, (except our worthy Secretary, Rev. W. E. Getting, of Bridgewater, who had gone to New York city), was most sincerely regretted; yet they were not forgotten in our prayers and sympathies. On Wednesday, 13th, Rev. P. H. Brown sang the Evening office; Messrs. G. H. Butler and E. A. Harris reading the Lessons. Addresses were then delivered as follows: 'The Church of England, the ancient Church of the Land,' Rev. W. H. Snyder, R.D.; 'When and how to become Members thereof,' G. D. Harris; 'Frequent Communion,' E. A. Harris. The congregation was rather small, and the collection for King's College, Windsor, \$1.19. On Thursday the 14th, E. A. Harris sang Mattins; Messrs. G. D. Harris and Butler reading the Lessons. The Rural Dean celebrated, there being (though over a dozen regular communicants have left the parish) fully 70 partaking Communion; E. A. Harris reading the Epistle, and P. H. Brown preaching from I Tim. iii. 14, an interesting and instructive sermon; there was a large congregation, many having to travel from five to nine miles; the collection \$2.66 for Deanery expenses. The Chapter met in the Rectory at 3.30 p.m., Rev. G. D. Harris appointed Secretary *pro tem*. St. John ii. 1-7, was read in the original, also a poem on "Aug. 12th, 1887," by Mr. Groser, and a letter was framed expressing our sincerest sympathy, with Mr. Caswall, of Lunenburg, upon the departure of his mother for we trust brighter and more enduring joys than earth can give. The Chapter adjourned to meet, D.V., February, 1887, in Chester. At 7.30 p.m. E. A. Harris sang the Evening Office, and addresses followed, viz.: "Plan and system in supporting the Church," G. D. Harris; "Christian influence mutually exercised," G. H. Butler; "The Life beyond the Grave," P. H. Brown. After some earnest loving, parting words from our venerable and respected Dean the services came to a close. There was a full congregation, and the collection, \$3.31, was for King's College, Windsor. The music, both instrumental and vocal, was excellent and hearty, and the earnest congregation paid unwearied attention to the able edifying addresses, which we trust may leave a deep and lasting impression upon all who heard them.

JORDAN FALLS.—A harvest thanksgiving service was held at the Church of the Holy Trinity on Sunday, Oct. 3rd. The old building was decorated with vegetables, fruits and flowers, and was so crowded that even the pulpit was filled. A suitable sermon was preached from S. Matt. XIII., 3-8.

The Sunday Schools of Lockeport, Green Harbor West and Jordan Falls have each had their treats in September. The new church at Jordan will not be ready for use this winter, owing to want of funds to complete it.

LOCKEPORT.—A lady whom the church at Lockeport has good reason to remember, has lately entered into the rest of Paradise.—Mrs. Michael Brown. For many years a resident in Lockeport, she took a great interest in getting the present ecclesiastical building in this place, when churchmen and women were fewer than they are now. She suffered terribly with rheumatism for 14 years, and during her long and painful illness was tenderly cared for by loving relatives. She died of pneumonia, at the residence of her brother, A. P. Leeton, Esq., Goffstown, New Hampshire, on Saturday, October 2nd, aged 42. She leaves a husband, brother of