

**ST. THOMAS.**—The Rev. G. G. Ballard, of Trinity Church, has sent in his resignation of that parish to the Bishop of the Diocese.

**MEMORIAL CHURCH.**—A Confirmation service was held in this Church on Sunday evening, May 31st. His Lordship Bishop Baldwin addressed the candidates with his usual earnestness and clearness or practical religion. It was most interesting not only to the candidates but to the large congregation, each feeling that what was said might be applied to self. Twenty-seven persons were confirmed.

Confirmation services will be held in Christ's Church on Sunday, June 7th, and in St. James', London South, June 14th.

**LONDON SOUTH.**—The members of the Bible Class in connection with St. James' Church, London South, to the number of twenty-five or thirty, visited the house of the Rector, Rev. Evans Davis, Monday night, and presented Rev. E. W. Hughes, who has assisted in conducting the services of the church for some time, with a private communion service nicely engraved. Mr. Brydges, read an appropriate address, and Miss White made the presentation. Engraved on the service were the words:—"Presented to the Rev. E. W. Hughes, by the Bible Class of St. James' Church, London South, June 1st, 1885." Mr. Brydges in the course of the address, said the members of the Bible Class took this the earliest opportunity after the impressive and interesting services of Sunday, when he was ordained to the sacred ministry of the Church, of offering him their heartfelt congratulation, with the fervent prayer that God may abundantly bless his future labors and make him instrumental in teaching the truths of the Gospel and pointing many to the "Lamb of God who taketh away the sins of the world." In remembrance of the several months during which he conducted the Bible Class, while taking the duty of St. James' during their Rector's illness, and the pleasant and profitable time they spent together in the study of God's word, they asked him to accept the private communion service, as a slight token of gratitude. In conclusion, Mr. Brydges asked that the gift might recall to his mind the several members of the class whose prayers went with him as he entered more fully on the Master's service and the work of the Church, and prayed that he might long be spared in the exercise of his calling, and when the work was done, that he might obtain the eternal reward. At the conclusion of the presentation the ladies presented Mrs. Davis with beautiful bouquets, after which Mr. Churcher gave an address. The evening was spent in a social manner, refreshments being provided for the guests.

**ORDINATION AT ST. JAMES' CHURCH.**—The Bishop of Huron held an ordination service in St. James' Church, London South, lately at which Messrs. Arthur K. Griffin, Edward W. Hughes, Samuel T. Robinson, James W. Hodgins, Frank G. Newton, were ordained Deacons, and Revs. C. Miles, John R. Newell, John W. Armstrong, John H. Fairlie, Edward Hutchinson, were appointed to the priesthood. Rev. Mr. Miles, B.A., preached in the evening.

**DEAN BOOMER'S SUCCESSOR.**—Rev. Dr. Peache, of Islington, London, England, who gave an endowment for the divinity chair of Huron College, has nominated the Rev. Mr. Fowell, M. A., of Cambridge University, to succeed the Ven Dean Boomer as Principal and Divinity Professor of Huron College. Mr. Fowell, though only in middle life, has had experience in teaching, and comes highly recommended. His nomination will be laid before Huron College Council, for their acceptance, at the regular meeting next month.

**THE BUSINESS OF THE SYNOD.**—The business sessions of the Synod of Huron will begin at the Chapter House on the afternoon of the 16th inst., when Bishop Baldwin will deliver his charge. The annual Missionary service will be held at the

Memorial Church on the same evening. Among the more important matters of business to come before the Synod will be the consideration of a new Canon on the expenditure of the Mission Fund, a Canon to regulate the procedure and order of the Synod and to amend the constitution, a Canon to provide for the rearrangement of the Missions of the diocese, resolutions respecting discipline, annual reports, granting licenses to clergymen holding diocesan offices, church statistics, travelling expenses of Standing Committees, and others of minor importance.

### Province of Rupert's Land.

INCLUDING THE DIOCESES OF RUPERT'S LAND, SASKATCHEWAN, MOOSEJAW, MCKENZIE RIVER, QU'APPELLE AND ATHABASCA.

### DIOCESE OF QU'APPELLE.

The Synod of this diocese met at Regina, on Wednesday, June 3rd.

The day before the Synod meeting, Tuesday the 2nd, was spent by the clergy and lay workers as a sort of quiet day with special services, meditations, and consideration of points bearing upon their work.

**MOOSEJAW.**—A Parsonage-house has been purchased at Moosejaw, it is at present situated some distance from the church but will be moved to the church lot before next winter.

The base lines of the force now engaged, in quelling the rebellion, under command of General Middleton have throughout been located in this Diocese, first at Qu'Appelle and Swift Current and now at Moosejaw, where the presence of General Laurie and Staff, head quarters of the supply department under Major Rikards; a detachment of the Halifax Bat., under command of Lieut. Col. McDonald, and the General Hospital gives Moosejaw all the appearance of a garrison town.

St. John Baptist Church was fully packed on Sunday last, the church parade being held there.

**FORT QU'APPELLE.**—No more touching event is on record of these stirring and anxious times than that of the funeral of Captain French killed at Batouche which took place here with military honors. His grave has been the first in the new Church of England burial ground at Fort Qu'Appelle where he was much beloved and respected. The Bishop of Qu'Appelle and the Incumbent, Rev. R. Lewis, officiated at the funeral.

### A SERMON,

PREACHED BY REV. R. F. DIXON, INCUMBENT OF GRACE CHURCH, BOTHWELL, ONTARIO.

"Stand Fast."—Gal. v. 1.

It is often said by thoughtless, flippant, as also by very well meaning people, that it doesn't matter much what a man believes as long as he does right—or to put it in a still more definite form, that it matters little or nothing to what "church" he belongs, as long as "his heart is right," his principle good, and his mind set upon God and heavenly things. And the majority of people are very ready to catch on to such statements and endorse them very enthusiastically, because such an idea, so stated, and containing a fatal modicum of truth, strikes an answering chord in the heart of unreflecting man, by pandering to one of the commonest weaknesses of human nature, viz., self-will. People like to hear it stated that a man has a right to pick and choose for himself among the beliefs of the world—that he is at perfect liberty to select that form of belief which adapts itself to his peculiar tastes, flatters his prejudices and soothes his vanity. And so we are continually hearing that well-worn saying that "all churches are the same," that we are "all going to one place," and that belonging to any particular church won't save us. Now this sounds very well on the

surface, and exactly coincides with the popular Protestant view of the Christian Church. To those who look upon the Church as a bundle of sects, and who believe that any man is at liberty to found a church, such a statement no doubt commends itself, as containing the very essence of Christian charity and common sense. For those who have no conception of the Church of Christ as a great, visible, organized society, founded by Christ, chartered by God, built upon the Apostles, and maintaining its organic existence from the earliest times, the notion that the myriad man-founded sects of Christendom all stand upon a perfect equality, no doubt has strong charms. But to us of the Anglo-Catholic Church, such an idea is altogether a mistaken and fallacious one. Professing as we do, Sunday by Sunday, our belief in "one Catholic and Apostolic Church," we believe that it makes a very serious difference to what "church" a man belongs. Believing as we do that God has appointed His Church as an Ark of Safety, a depository of His unchangeable truth, an eternal witness of the Faith once delivered to the saints, we hold it our bounden duty both to ourselves and to our Maker, that we should cling closely to that precious heritage that has come down to us through the ages, miraculously preserved through a thousand perils in all its pristine integrity. And therefore to us, keenly alive to our privileges, and to the sacred integrity of the Catholic Faith and Catholic Church, wilful schism is a sin of no small import, a sin from which we solemnly pray to be delivered in the formularies of the Church. That men often do right and go right, and sometimes even shame us by their occasional superior zeal and sanctity, outside of the pale of the Church, is no argument in favor of the lawfulness of schism. A man might by private study acquire a knowledge of law equal and possibly superior to the average lawyer, yet unless he had complied with the statutory regulations concerning the qualifications of lawyers, and submitted himself to a course of training, his learning would avail him nothing in the eye of the law. Another man might by the same means acquire a profound knowledge of medicine, and the anatomy of the human frame, and might be fully qualified to treat any kind of disease—he might have the abilities and learning of an Abernethy or a Simpson, and yet the merest tyro who had gone through the legal medical course would possess privileges vastly superior to his. And still another man might in the same manner possess a knowledge of military tactics equal to the Duke of Wellington, and courage and loyalty of the very highest order, and still the humblest corporal in the Regular Army would stand higher than he did. "Let all things be done decently and in order." "Order is heaven's first law," and those who wilfully break this law are guilty of a sin that specially dishonors God, and does despite to His own appointed means of grace.

This is the case as far as it affects ourselves, who by birth, training or conviction are members of the Church of England. For those who by force of similar circumstances are unhappily estranged from us, we have nothing to say harsh or uncharitable. Very probably under the same circumstances we would have been in the same position. "Comparisons are odious." It is no part of our duty to be endeavoring to pry into God's purposes with regard to our separated brethren. Some people take a morbid pleasure in trying to define their exact position in God's sight. With this we have really nothing to do. The great fact in regard to ourselves is this: we know that we are within God's Ark, and our hope and prayer is that all God's people may in His own good time be led into the place of rest and safety; meanwhile, we leave them in His hands. "Other sheep I have which are not of this fold." And therefore while we may confidently look forward to the time when from present indications all the scattered and disjointed members of Christ's body will be reunited in one glorious visible universal Church, when the gaping wounds will be healed, unholy angry passions calmed down, and our suicidal differences for ever banished, while I say we hope and pray for such a blessed state of