

fast Royal Academical Institution, of which he was Foundation Scholar for five years; graduated at Trinity College, Dublin, in 1838, and took the Degree of LL.D. in 1860. He was ordained Deacon in 1840 and Priest in 1841, as a Missionary of the Society for the Propagation of the Gospel, by the Right Rev. Dr. Strachan, Lord Bishop of Toronto, and was appointed to the charge of Trinity Church, Galt, Ont., which position he retained with much acceptance for thirty-two years. In 1872 he removed to London, Ont., at the request of Dr. Hellmuth, then Bishop of Huron, and was appointed Dean of Huron and Principal and Divinity Professor of Huron College, which position he retained until October, 1885. When Huron College was affiliated to the Western University, the Venerable Dean was appointed Vice-Chancellor and Provost, and in this position gained the respect of all connected with the institution. Dean Boomer was a man far above the type of mediocrity; he had gained a high reputation as a scholar and a preacher, his sermons being ever marked by extensive learning and research, and his reading universally admired. As a gifted worker in the fair domain of knowledge also, he was successful in imparting instruction, and the many young men who had the privilege of being under him at College learned to respect and revere him as a father. He carried into his several spheres the same high aim of serving truth, of serving his fellow creatures, and serving God. Devout in soul and fixed in faith, he won the hearts of all by his unassuming and unselfish gentleness. His loss will be deeply deplored by the community at large and his memory long be honored, not only by his brethren in the ministry, but by all of every denomination with whom he came in contact. The Dean leaves a widow, who ministered to him with unceasing devotion, and two daughters, Mrs. A. Cleghorn, of London, and Mrs. Mackenzie, of Brantford.

The funeral took place on Wednesday last.

**RIDGETOWN.**—A very interesting Missionary meeting was held in the Church of the Advent, Ridgetown, on Friday evening. After a short service of prayer and praise, the Rev. A. F. Burt, the incumbent, gave a short and interesting address. He then introduced Rev. W. J. Taylor, of Wardville, who spoke of Mission work in Japan, China, India and Africa, giving facts and incidents in connection with the missionary field in such a manner as to rivet the attention of the people, who listened with interest to the address. Rev. Mr. Burt referred to the treat which had been afforded them, and asked for a liberal sum to be given in response to the Mission Fund. A good offertory was then taken up.

#### DIOCESE OF ALGOMA.

**BRACEBRIDGE.**—The Bishop of Algoma has just concluded his Confirmation Tour of the mission of Bracebridge, including the stations Stoneleigh, Raysville, Bardville, and Falkenburg, outside of the centre Bracebridge. Owing to a very serious visitation of diphtheria and other exceptional reasons, the total number of candidates was small but ample time was taken for preparation, and these candidates whose confirmation was deferred will be we hope the better prepared next year. Our work began with Stoneleigh, 8 miles from Bracebridge, where a very scattered farming community of about 10 Church families, living about 2 miles on the average from the Church, constitute the Church in this locality. Here a very fair congregation awaited our arrival eager to welcome the Bishop not only on account of his power in the pulpit, but equally for the warm sympathy, ever fresh and ever evidenced in word, and look, and deed. The singing as usual was hearty and general, while the responding, earnest and devout, manifested the power and interest which the Church's incom-

parable Liturgy will ever evoke when faithfully interpreted by heart and mouth.

There was no Confirmation here as the Holy Rite had been administered on the occasion of a late visitation of the Bishop, but after the sermon the usual Vestry meeting was held when the temporalities of the Church were found to be satisfactory; the congregation having fulfilled their obligations as undertaken at the last Episcopal visitation.

Baysville, which is 16 miles from Bracebridge in the same direction as Stoneleigh, was the next place visited. Here a large congregation (for so small a place) had assembled to participate in divine worship and witness the solemn ordinance of the "Laying on of Hands." There were five candidates, two of whom were adults. In a most impressive sermon the Bishop clearly and powerfully brought home to the newly confirmed their duties and responsibilities, ratified in their own persons, to themselves, their neighbours and the Church. The Episcopal counsel was most timely as this place has been the scene of strife and division among conflicting sects disturbing the work of the Church by their continued efforts to rend asunder the Body of Christ in their unseemly contentions amongst themselves and assaults upon the Church.

In their Confirmation vows the newly confirmed recognize the fact that they have registered a solemn vow to God to be true to the One Church of the Living God, into full communion with which they have by God's grace been now admitted.

The Sunday-school registers 45 names, a very considerable proportion of the junior population of the place. Mr. Laurence McAndrew, sr., and Mrs. Laurence, superintend the school whose history is one of earnest contention for the faith once delivered to the saints as under God. The indefatigable zeal and fearless courage of our veteran leader Mr. Stewart, has been instrumental in snatching the children of the Church out of the very arms of schism and dissent.

Bardville was the next station visited; it is a sparsely settled district a large proportion of whose inhabitants are loyal to the service of the Church. The Sunday-school is well attended and the duty of teaching has been regularly and conscientiously discharged under the direction of Mr. Austin and the School teacher of the District; about 45 children attend the Sunday-school gathered in from an area of about 16 square miles. The Sunday-school children attend the services of the Church as well as the Sunday-school, and are learning to take an active part in the responses, &c.

(To be Continued.)

The Treasurer begs to acknowledge with many thanks, the receipt of the following:—

Mission Fund:—Chas. Jenkins, \$50 (special); St. Matthews Church, Quebec, per Robt. Hamilton, \$200; Miss Beaver (special) \$5; per Miss Moffatt, \$2; St. George's, Lancelot, \$2.27; Edward Burch, \$5; R. A. A. Jones, \$50; W. A. M. A., Ingersoll, \$22; W. A. M. A., Aylmer, \$5; W. A. M. A. Memorial Church, London, \$25; Sir David and Lady McPherson, \$50; W. A. M. A., Montreal, per Mrs. Holden, \$5.50; St. Luke's, Sault Ste. Marie, \$13.40; W. A. M. A., Sherbrooke, per Mrs. Williams, \$50; per Robt. Hamilton, Quebec, \$50; Mrs. Jett, Collingwood, \$25; Mrs. Atkinson, \$5; Mrs. Baldwin, Toronto, \$50.

Widows' and Orphans' Fund:—Trinity Church, Parry Sound, \$5.20.

Indian Homes:—W. A. M. A. Memorial Church, London, \$25.

To any one sending us \$1.70, with the name and address of a NEW subscriber, we will send a copy of Little's "Reason's for being a Churchman," the price of which alone \$1.10.

#### CONTEMPORARY CHURCH OPINION.

The Church Press, (N.Y.), remarks:

"There is a craze in some quarters for 'short sermons,' and asks, Why is it? Is it that preachers do not render the truth sufficiently attractive and impressive; or is it that hearers do not wish to receive too much of the 'good tidings of great joy? How is it that people who complain of 'long' sermons will listen patiently for two hours to a 'reading' or 'recitation,' and much longer than that to a political address? There is fault somewhere? Where is it?"

The same paper under the title, *Amusements in Lent*, says:

A correspondent reprobates the custom of Church people indulging in any kinds of amusement during Lent. He instances card-playing, concerts and convivial parties in general. The stricture is just. These things should be religiously avoided. They tend to divert the attention from the services of The Church and from spiritual contemplation. Surely Christians can abstain from worldly amusements for a little while. If not, why not?

The Church Record of Connecticut well says:

There is too little practical faith in the Church that the Lord can take care of His own work. There is too much crying unto our fellowman, too little crying unto the Lord first of all. It is right that information be given of the places where opportunities are opening, these are guides to those who can give, but it is a belittling of the divine power to make fruitage depend upon those who have this world's possessions. The stress laid upon money as a necessity to do God's work has harmed and is harming the spirituality of the Church. It has tended to foster pride in those who have large means, to make earthly wealth, not spiritual consecration, a test of honor in the Church. And we are satisfied that the Lord will never enable us to do our full work until this evil is eradicated. Appeals for help should never take the shape of begging, but be presented as opportunities for eternal investment. The privilege of being allowed to contribute should be pressed home, not the plea for an alms. The dignity of the cause of God will never be maintained nor full support given so long as those who have this world's goods are encouraged in the idea, that the success of the Lord's work depends upon their liberality. We speak whereof we know (if we may be pardoned a personal reference) in this testimony. For years no word of entreaty has been heard from the chancel where we have officiated. The facts of the object for which an offering is to be received have been plainly stated, and the amount desired, and then it is left plainly on each conscience whether one gives or no. A privilege is offered, and he who prefers to keep for selfish use, rather than give to God is charged to do so as he desires. The amount given by each is unknown, and the fact stated plainly that the Church can afford to do without a man's gifts better than he can afford to do without giving. No special papers are passed for any such object. And the fruitage, as anyone knows who has access to the facts, has sustained the position. Give the people facts, force home the idea of privilege. Never let God appear as a beggar for His own, lay responsibility on personal conscience, give no excess of honor to him who, out of much, gives a large amount, and rest assured the result will be the best support possible of the Lord's work.

The Church Year, Jacksonville, Florida, says:

The Diocese of Nova Scotia, which a short ago time did itself the honor to elect the Bishop of Iowa to its vacant episcopate, recently elected the Rev. Frederick Courtney, S.T.D., to the same office, and is now to be congratulated on