

communicant who comes to the Lord's table and only expects to carry away what he brings there. So in confirmation. What would be the meaning of the laying on of a sinful man's hands on the heads of the candidates unless we believed that to be an appointed sign to assure them of God's willingness to give them His grace? So in St. Paul's words where he refers to the great confirmation of Ephesus. He says, "After that ye believed ye were sealed with that Holy Spirit of promise." Now what do critics say after a confirmation? We have been to the Cathedral and heard the Bishop speak, and seen the laying-on of hands; and of course he magnifies his office, and bids people expect great things from the ordinance. But we know life too well; we know Derry too well to be deceived; we know what follows these confirmations; we know that they sometimes leave tragedies behind them, and that some white caps have been stained with spots which all the waters in the Foyle could not wash out. This is true, and the thought of it almost staggers one. Yet there is a great deal of exaggeration in it. Compare results of confirmation with the results of revivals, missions, &c. Those who have experience, and should be more or less competent judge, say that they reckon on perhaps ten in every hundred remaining steadfast afterwards. Yet in Confirmation it must be believed there is a *vastly larger proportion* by whom much of the teaching they receive then is never forgotten. And, besides this, the special gift of grace promised in confirmation warrants us in estimating its benefits more highly than those of a revival or mission. In fact there are more objections to be made against any other system than can be made against this wise and primitive ordinance of the Church. Moreover, we do not profess to convey an indefectible grace in confirmation. This is what is, unhappily, sometimes taught at revival services—that those who receive sensible blessing then may be assured they will never lose the gift they have received; and yet a single instance of falling away afterwards will demonstrate the fallacy of such pretensions. No; in confirmation we always say that the grace then received may be unused or even lost altogether. Whether it be used or not depends on the recipient. And this is what we find was the case even with the blessings given by the Lord Himself when on earth. In one significant passage in the Gospels we read that at a certain place Christ could not do many mighty works there because of their unbelief. There is a real gift both in baptism and in the Holy Communion, but it rests with those who receive it whether it will be wasted or not. So it rests with you who come to be confirmed whether the grace here given you by God will be used or unused. Give yourselves with a full self-surrender to Christ. Pray earnestly to God that He will, by His Spirit, help you to persevere in your Christian course, so that you may not to-day "receive the grace of God in vain." At the close of the Bishop's address the hymn "Come, Holy Ghost," was sung by the whole congregation kneeling, after which the candidates passed up for the laying-on of hands. The Bishop, sitting in his chair at the steps at the entrance to the choir, confirmed two at a time. The impressive service closed with Mrs. Alexander's hymn, "Jesus calls us," and the Hallelujah Chorus played as the concluding voluntary.

**NEWS FROM THE HOME FIELD.**

**DIOCESE OF FREDERICTON.**

CAMPBELLO.—We feel that we have lately received a little much needed strength from the visit paid us by the Bishop Coadjutor. Only those who have experienced it, know what a relief it is to get a Confirmation happily over. There is so much labor, so much anxiety and apprehension, connected with it, such a constant

interchange of hope and fear, that a sensitive mind is apt to become overcharged, and to bring about a sickness of some kind or another. Campbell has for so long a period been accustomed to the Episcopal visitations of the Metropolitan, that it seems strange to receive any other Bishop; but, "as all things human change" we have to submit. Bishop Kingdon had given us two months notice. We did not, however, begin the campaign for a fortnight later, even six weeks is in some cases too long. People are apt to tire and their interest to flag, especially if they are not heartily attached to the Church. Our own feeling is that the preparation should be as short as consistently can be, so as to strike while the iron is hot. There are too many things to resist and overcome in a place like this; perhaps the greatest evil is the habit of jeering at and reproaching those who are trying to serve God and lead a better life; although this may be done through ignorance it is the worst kind of ignorance we well know. It is the same thing with young persons who would like to yield to conviction and become communicants. They have to run the gauntlet of evil minded persons, who taunt them with being unfit and presuming. We can only teach them to try and look upon such treatment as "the reproach of Christ" and "rejoice that they are counted worthy to suffer shame for His Name." The Bishop was with us all of Sunday, May 26th. We had an early 8 o'clock celebration. After morning service which was chorally rendered, a class of twenty-one persons were presented by the Rev. F. Pember, the Missionary of the Church. The ceremony was singularly solemn and impressive, all being done decently and in order. A fine sermon was delivered by the Bishop upon the "Laying on of hands," and a heart stirring address afterwards, which seemed to put the coping stone to the lessons, which the Rector had been all along trying to teach. The candidates were ushered up separately, and knelt before the Bishop at the chancel steps, and it seemed as if the presence of the all Holy Spirit was felt and diffused around. In the afternoon his Lordship addressed the Sunday-school, and in the evening before another full congregation preached a sermon about the necessity of obtaining the gift of the Holy Spirit, so as to make good use of what God by his Grace had previously given. Thank God, we feel as if the Church had gained something by the occasion.

IN MEMORIAM.—On the fifth day of last month, in his 86th, year passed peacefully to his rest, who was for many years one of the leading members of our Church in Westmoreland County, Hon. Daniel Hanington. This honored gentleman was the third son of the late William Hanington Esq., an Englishman who settled in Shediac in 1774. The old pioneer of the family was a native of London or its vicinity, and a generous and energetic churchman. He died at Shediac, Sept. 14th, 1838, in his 79th year, leaving a widow, also a most devoted daughter of the Church, and a family of four sons and seven daughters, his eldest son having been previously drowned. The old gentleman's parish church, while in London, was "St. Martin's in the fields," now in the heart of that great city. When about 1830, largely owing to his liberality the present church, on the old homestead at Shediac, was consecrated, it received the name of "St. Martin's in the Woods," which it then was. For about thirty years after settling in Shediac there was no clergyman nearer than Sackville, 35 miles, and a great part of that time no communication but an Indian trail. During that long period Mr. Hanington regularly as lay reader conducted the church's services at his house, where the scattered neighbours attended. Thus was laid that Church foundation, and was fostered and maintained that love and knowledge of the old Church and her principles that are yet so potent and so dear to many

of the children and grandchildren of those thus "in the words" following her teaching. The children of the old gentleman all lived and died within her fold, and so yet are all their families.

Early in life the gentleman, who we now mourn, at the request of his father and other friends, entered into active politics, and was elected to the Legislative Assembly of New Brunswick, for the counties of Westmorland and Albert, (then Westmoreland), in 1834, and continued as a representative, always possessing the confidence of his county, until 1863, when he retired. During this time, he, as an old time Liberal, took a very active part in the political history of the province, being in the Executive Council from 1848 to 1851, and Speaker of two Houses. He was, after retiring from the House, elevated to the Legislative Council, of which he was president for four years, and he was never absent from a session until that just passed, when his last illness prevented. While a very active farmer and politician, he yet found time to devote to representative Church work, taking an active part in the work of this parish and of the D.C.S., also in the Synod.

Hon. Mr. Hanington, like his father, whatever difficulties at times existed in church matters in the parish, was always, with his large family, a regular attendant at the Church services, and his precept and example in this respect have had their reward, not only in the blessing to him and his children, but in the great comfort of seeing around him men and women with their families, all an united band of active workers and worshippers in the old paths, warmly loving and earnestly supporting the honored and revered Church of their forefathers from generation to generation. Not one is missing from her ranks. Mrs. Hanington, an earnest, devoted, and most intelligent churchwoman passed to her rest on the 5th of May, 1887, and since her death the aged gentleman has calmly awaited the messenger that comes to all. The kindnesses to friends and strangers at the "old Hanington homestead" were proverbial, and many, young and old, who have enjoyed them, will have tender recollections of what happy and joyous hours were had under the old roof. The old landmarks are passing away. May we hope their places will be well filled by those of like integrity and fidelity to Church and principles.

Of Mr. Hanington's family, nine sons and three daughters, it is unnecessary here to speak at length. One, William, the oldest, an active churchman always, and a Christian gentleman, has "gone before." All are members of the old Church. Among the sons and grandsons are clergymen, legislators, engineers, merchants, barristers, physicians, and surgeons, all in active life. The daughters, one the wife of a clergyman, are all active laborers in the work of the Church.

Truly it can be said that great and good work in the highest needs of society and humanity can be accomplished even where wealth and riches are not, but where high integrity and honour exist, and where a zealous desire to aid in good works is the motive of action, and untiring industry the result.

As before said, Mr. Hanington died on Sunday, May the 5th, and was buried on Wednesday May the 8th. The immense concourse proceeded from the Hanington Homestead to the Church-yard gate, when the remains were carried by six of the sons of the deceased into the church, and when the service in the church was over they were again so carried to the grave. The day was lovely, the service most impressive, in rendering which the Rector was assisted by the Rev. Rural Dean Campbell. So full of years and full of honors, this venerable son of the Church was laid to rest, having been privileged to see his children's children and lean upon Israel.