

the doors, and Mr. Ross preached forcibly on the glorious doctrines of the Resurrection.

Altogether, Easter at St. George's was kept as the great and joyful festival of the Christian year, without a cloud to dim its brightness.

Diocese of Huron.

On the evening of Good Friday (April 12) there passed away from earth the Rev. DAVID ARMSTRONG, S.T.D., who was for many years a prominent member of the Synod of the Diocese of Huron. He was born in Longford County, Ireland, Dec. 28, 1834, and was educated under the supervision of a paternal uncle who resided in Dublin. Entering Trinity College he first studied for the medical profession, but afterwards took up Theology under the instruction of the famous Dr. Fleury, Rector. Upon graduating in Theology he came to Canada with splendid testimonials, and having received, in particular, an address from the first Young Men's Christian Association in Ireland, that of the Molynoux parish, signed by Dr. Fleury, Morris Nelligan and other officers on behalf of the 160 members. With the address a beautiful Bible, suitably inscribed, was handed to Mr. Armstrong. On his arrival in Canada (1859) he was ordained Deacon by the first Bishop of Huron, Dr. Cronyn, and appointed Curate of Galt under the then Rector, Dr. M. Boomer, afterwards Dean of Huron. Remaining at Galt about six months only, he was appointed to Mooretown parish, where he remained in the active discharge of his duties until about a year ago when he retired. For nearly 35 years he resided at Mooretown, being instrumental in the erection of seven churches. He married at St. John's church, Sandwich, Ont., on May 23, 1867, Jane Ann, the youngest daughter of the late Joseph Cary, Esq., for many years Deputy Inspector General of Canada. The degree S.T.D., honoris causa, was given him by Hobart College, N.Y., in 1871, and for many years he was the Rural Dean of Lambton.

Following an attack of la grippe, he was stricken with paralysis in his eldest son's office in Mooretown, and died in about 20 minutes, surrounded by his widow, his two sons and a few intimate friends. His sons are: James, who is a practising physician; and Allan, who is a student at-law, both residing at home. Together a most happy and united family.

The funeral on Easter Monday was very largely attended. Many persons came long distances to be present. The Burial Service of the Church was read by the Rev. G. M. Franklin, of Wallaceburg, and among the many visitors present were the Revs. Rural Dean Davis, of Sarnia, and R. S. W. Howard, of Cartright, together with the Presbyterian and Congregationalist pastors. The pall bearers were representative men, being Messrs. Thomas Kinney, T. J. Gordon, A. S. Burnham, Frank Bazo, John McRae and Geo. Matheson.

Hundreds of people walked to the cemetery to show the last mark of respect to one who had been their friend, adviser and priest for so very many years, and there were many expressions of sympathy with the members of the family in their sudden bereavement and deep regret at the death of their long-time and not-to-be-forgotten helper, the Rev. Dr. David Armstrong.

Diocese of Rupert's Land.

The Rev. E. M. Skaken, missionary at Snowflake has resigned and the Archbishop has accepted his resignation.

The Rev. W. R. Johnson, of Kilarney, it is said, is about to resign his mission to accept the incumbency of the historic parish of St. Andrew, on the Red River. Mr. Johnson is at present the senior missionary of our Church in

Southern Manitoba. His untiring labors for the spiritual good of his people will be long and kindly remembered by the people of Kilarney.

The Rev. C. A. Sadlier, incumbent of Russell, was to resign his charge at Easter to go as a missionary to the valley of the Amazon, South America.

In 1869 the present Archbishop of Rupert's Land, assisted by the Rev. J. P. Gardiner, compiled and published 'A Manual of Family Prayers for use in the Diocese of Rupert's Land.' This excellent manual has for a long time been out of print. On the pressing solicitations of many of the clergy and others it has just been republished by His Grace in a revised form.

On the evening of Friday, March 22nd, the Archbishop held a Confirmation in St. John's church, Manitou; at which service ten candidates received the Apostolic rite of "the laying on of hands." Other candidates were 'ready and desirous of being confirmed,' but they were unable to attend, owing to the fact that the roads were at their worst and the night very dark. These will also be admitted at once to the Holy Communion under the rubric at the end of the Confirmation service. As it was some of the candidates came in five, nine and twelve miles; none of whom were unable to go home till the next morning.

Diocese of Newfoundland.

The Diocesan Magazine says that the Cathedral parish was helping nearly 300 families a week, and that the distress was very great. "Many who are suffering most keenly are owners of property which they cannot realize, who in the past have been generous friends to the Church and who now have a real claim upon our sympathy."

Correspondence.

BROTHERHOOD OF ST. ANDREW IN CANADA

SIR,—In your issue of the 10th inst. "A Priest" writes criticizing the Brotherhood of St. Andrew as an organization because "a young man from the parish, not bearing a very good character, was within six weeks admitted a member, made much of in a convention (whatever that may mean) and all this without any application to the Rector as to moral fitness." Now, taking it for granted for the sake of clearing the ground that there is no "other side" to the facts, it most certainly does not follow that the Order is to be blamed for what should clearly have been avoided by the clergyman of the parish. No organization in the Church ever placed itself more completely and unreservedly in the hands and under the control of the clergy. Without their written consent a chapter may not come into existence. Let them withdraw this consent for or even without cause, and the Council is obliged to withdraw the charter of the chapter. They and they alone can use the solemn service of admission. They can insist on being consulted, and should, as a matter of course, be consulted as to new members. Surely then, such being the case, the clergy have the solution of such difficulties in their own hands. They have the power to see that the members of their chapters are tried and picked men, men whom they themselves can trust to do the work to which as members of the Brotherhood they are pledged, and this power the Brotherhood at large expect them to use. The necessity of a full term of probation and of keeping up the personal standard of the membership is insisted upon in all Brotherhood literature, and I would refer your correspondent to the article in *St. Andrew's Cross*, reprinted in pamphlet form, on Brotherhood membership, or to the Council member for his

district for further information upon this point. but I wish now to emphasize that the *personnel* of a chapter depends largely upon the clergy; that the power of veto is in their hands; and to show that the Brotherhood, as an organization, cannot be justly blamed because in one or more instances certain unfit persons have been admitted, such improper admittance having occurred through a neglect of those very precautions upon which the organization lays much stress. I am, your obedient servant,

SPENSER WAUGH,
Gen. Sec'y Brotherhood St. Andrew in Canada.
Toronto, April 17, 1895.

"MEN'S HELP SOCIETY."

To the Editor of the CHURCH GUARDIAN:

SIR,—Having been appointed, with the consent of the Bishop, Diocesan Secretary of the *Men's Help Society* for the Diocese of Fredericton, I should be thankful if you would allow me space in your columns to call the attention of my brother clergy to the Society in question. I have lately inaugurated a Branch in my own parish, and in its objects and Constitution, as well as in its comprehensive character, I am fully convinced that it meets a want which the clergy often feel with reference to the men of their congregations. Including, as it does, the work at present so ably and admirably carried out by the St. Andrew's Brotherhood, it also seeks to enlist as Probationers or Associates those who have the least inclination after better things, with a view to leading them, according to the motto of the Society, "*Onward and Upward*." I may say also that it is not intended in any way to interfere with or supersede the work of the Brotherhood, as the highest grade in the *Men's Help Society*, known as "*Workers*," can be dispensed with where the Brotherhood is already at work. It is simply wider in its scope, that is all.

In calling the attention of the clergy to this Society, having its headquarters at the "Church House, Dean's Yard, Westminster," I shall be happy to send, for inspection, to any clergyman who may apply for them, a specimen copy of the Society's "Rules and Constitution," and also of the badge and cards appropriate to the different classes into which the Society is divided.

Yours truly,

J. H. S. SWEET,

The Rectory, Newcastle, N.B.

April 18, 1895.

To the Editor of the CHURCH GUARDIAN:

SIR,—"One of the men of Canada," is distressed by the fact that the National Council of Women has decided to "drop the Lord's Prayer at the opening of meeting." His alarm is quite natural to one who so completely misunderstands the organization as he evidently does, judging from the remainder of his letter in your issue of April 17th. It is not exclusively a society of Christian women. Until Canada is prepared to exclude all but Christians her National Council can be no narrower. Any society of women for any philanthropic purpose, so long as its members aim at carrying out the Golden Rule, can be represented upon the Council. The Jews are already there; so are others who are not distinctively Christian. In most societies where crowds vary so greatly, or where religion is not directly concerned, the proceedings are begun with no prayer whatever. The National Council has advanced far beyond this. All stand for a few moments and in silent prayer ask a blessing, *each in her own way*, upon the deliberation about to be begun. If all councils would do so much as this, our country would sooner become more truly "Christian," than it can yet claim to be.

Yours etc.,

ANOTHER OF THE MEN OF CANADA.