

The Rev. Canon Mills then read a number of resolutions conveying the thanks of the Auxiliary to his Lordship Bishop Bond for presiding at the meeting, to Miss Bancroft and others who had assisted in the musical portion of the meetings, etc., all of which were adopted, after which the Auxiliary adjourned.

*Grace Church.*—On Tuesday evening, 9th Feb., Grace Church Young Men's Christian Association listened to a lecture by Mr. James Harper on "Rising in the World." Rev. Mr. Ker was in the chair. The lecturer took rising in the world to mean, according to the popular version, gaining a position with the millionaire and the fashionables of this life, showing how it is achieved by sham and pretence in many instances. The methods of the lawyer, soldier, sailor, author and politician were spoken of, the lawyer and politician being specially singled out in somewhat practical fashion. The journalist usually did not rank except as a spectator who sat on the fence, as it were, saw the procession go by, and criticised or praised it as the case might be. The reporter advertised some of the lawyers and pushed them up in the world. The lawyers requited the reporter, sometimes by suing him in special libel suits, which rarely benefited the client, but which frequently put money in the legal purse. The great prominence of the lawyer in the world and the absence of the journalist from the millionaire crowd was specially treated on. Comparison was made between Bigot, Cadet, Le Mercier and other boodlers, who, according to Parkman, robbed Canada in the days of Vaudreuil, Montcalm and Wolfe. Bigot, Cadet, Le Mercier, and their crew were afterwards imprisoned in the Bastille, and compelled to restore to the French treasury, some of them as much as six million francs and also to suffer banishment. To-day in Canada, the political boodler was permitted to wander about the Province, abuse the Lieutenant-Governor, and run for Parliament.

Rising in the world of duty was put against the common belief of rising in riches, as really the desirable world for real men to rise in; and it was also shown that nations were like individuals—had their rise in the world according to their integrity. This was achieved by the courage and perseverance of their leaders and fidelity of their followers. Cranmer, Knox, Nelson, Livingstone, Hannington, Mackay, Wolfe, were all quoted as men who were true to their duty, who lived to raise others in the world of purity, as well as do their duty. Contrasting the position of the country in Wolfe's day to what it is now, Mr. Harper took the ground strongly that pessimists had no reason to suggest the cowardly method of annexation as a means of escape from either the Jesuit or the boodler. The proper method was to keep both in subjection to the law and compel its administration, so that every man should enjoy equal rights. He concluded with a strong appeal for the nationality of Canada, holding that it should have the first place in the affections of every one who prized the great empire of which we are part. Some humorous stories interspersed the lecture, which was praised highly by the chairman in putting the vote of thanks, which was carried unanimously. After concluding the business of the evening, the meeting adjourned.

*The Boys' Home.*—Regarding the meeting of the sub-committees of the Synod and the Boy's Home, it was decided: That any Christian pastor shall have free access at all reasonable times to visit pastorally such of the boys as are registered as belonging to his Church, and if such pastor so desire, he shall be permitted to make such visits to the boy in private.

*St. John the Evangelist.*—There were very large congregations at the Church of St. John the Evangelist, at both morning and evening services, Septuagesima Sunday, Feb. 14. The Rev. Father Benson, the founder of the order of St. John the Evangelist, occupied the pulpit both morning and evening.

*Bishop Reeve's Commissary.*—The Rev. L. N. Tucker has been appointed by Bishop Reeve, of the Mackenzie River, his commissary in Montreal. Communications on the subject of Bishop Reeve and his work should be addressed to him at 140 St. Monique Street, Montreal.

#### ONTARIO.

*LOMBARDY.*—On the 16th and 17th of February the Rural Deanery of Leeds met in this village. We had a very fair number of clergy present, although the Influenza has favoured some of us with a call on its journey westward. Evensong was said on the 16th by the Incumbent of New Boyne and Lombardy; the Revs. T. J. Stiles, of Frankville, and George Bonsfield, of Newboro, reading the lessons. An able sermon was preached by the Rev. O. G. Dobbs of St. Paul's, Brockville, from John xvi. 12-13. On this occasion Rural Dean Grant, of Lyn, concluded the service with collects and benediction. On the

17th there was an early celebration of Holy Communion, the celebrant being Rev. George Bonsfield, assisted by Rev. T. J. Stiles. A capital meeting took place on the evening of Wednesday. The church was crowded. Rural Dean Grant gave an address on "Rural Deanery meetings and the need of Prayer." Rural Dean Nesbitt spoke about the "Church and her Sacramental System," and Rev. George Bonsfield gave an address on the "Privileges of Churchmen." These gentlemen are to be congratulated on the way they brought out point after point in these difficult subjects. There can be no doubt the results on the minds of the congregation will be more than we now imagine. People need instruction, and one great way of giving it, in rural parishes, is through the medium of Deanery meetings.

*ODESSA.—St. Alban's Church.*—On Friday evening the Anglican Church at this place was re-opened after being closed for eleven months. It is the most discouraging spot in the mission work of the diocese, but a resolute effort is being made to give it strength. The Rev. F. T. Dibb took charge of it last Tuesday. The church was very nearly filled, though a week night and very cold, at the opening service. Mr. Dibb said evening prayer, and Rev. Mr. Woodcock, of Camden, read the lessons. The choir of St. James', Kingston, with great kindness attended in a body and discharged the musical part with hearty spirit. The Rural Dean, Rev. E. H. M. Baker, preached very effectively upon the use of the talent each one had intrusted to him. He spoke highly of the new missionary, of the generosity of the diocese to Odessa station, of the willing outside help, and of the call to the people of the mission to do their part as fair-minded Christian people. Services have been appointed for morning and evening every Sunday. A committee, under Ven. Archdeacon Jones and Mr. Pense, are giving every encouragement to the work there. Over \$200 has been collected in the city and vicinity.—Kingston *British Whig*.

*OTTAWA.—St. Bartholomew's Church.*—Lady Stanley has presented a magnificent Calvary altar cross in brass to this church, New Edinburgh.

*ARNPRIOR.*—Rev. Wm. Mercer, rector of Emmanuel Church, has been placed upon the superannuation list of the Church of England, and preached his last sermon to the congregation here on Sunday last, 7th February. His successor, it is expected, will be Rev. Mr. Waterman.

#### TORONTO.

*NORTH TORONTO.—Opening of the Church of St. Clement.*—Having triumphed over many delays, disappointments and discouragements, those who have steadily devoted themselves to establishing the Church of England at Eglinton, must have been gratified at the success which attended the opening on Wednesday, the 17th Feb., in the little red brick edifice erected on Hawthorne Ave., from the plans of Mr. J. C. Gibson, a rising young architect. Nearly five years ago, Rev. J. Langtry, D.D., the then Rural Dean, and Rev. Canon Osler, rector of the parish, opened a mission in the Y.M.C.A. building, and for some time the mission was conducted by them, with the assistance of several laymen from St. Luke's, Toronto. During the last year Mr. T. W. Powell, of Trinity College, under the direction of the rector, has conducted the services. The number of communicants at present is about thirty, and there is a thriving Sunday school and the nucleus of an efficient choir. The new church is of red brick adorned with fancy gables of attractive pattern; capping all, is a little belfry from which a bell of fine tone announces the services. The roof is inlaid with pine, finished in oil and supported by open collar beams; the seats are of black ash oiled, as are also the communion table and rail enclosing it. The windows are of cathedral glass, leaded and are appropriately adorned. The floor of the chancel is covered with a crimson Brussels carpet of ecclesiastical pattern; the vestry opens off the chancel and is quite large, and in keeping with the rest of the church, the mode of heating is hot air and the ventilation is complete and efficient. The whole structure complete cost \$3000, and has a seating capacity of about 200. The attendance at the morning service on Wednesday was very good, and included many residents from the city and Deer Park. The service was conducted by the Rev. Canon Osler. The Lord Bishop of Algoma preached an excellent sermon from Matt. vii. 5, 26. In the evening the church was crowded to the doors, with a congregation that embraced representatives of every local denomination. The service was taken by Rev. Canon Osler, assisted by Rev's C. H. Shortt, B.D., J. Langtry, D.D., and C. B. Beck, B.A. Rev. Canon DuMoulin preached an eloquent sermon from Psalm xxvi. 6. The collections amounted to nearly \$90. Arrangements have been made for having regular service every Sunday evening at 7 o'clock; and

morning prayers with Holy Communion at 11 o'clock on the second Sunday of each month.

*Trinity News.*—The second meeting of the Missionary and Theological Society for the present term, and one which proved of much interest to those present, was held in Convocation Hall, Trinity College, on the evening of Wednesday, the 24th, inst. In the absence of the Rev. Provost Body, D.C.L., the chair was occupied by the Rev. Professor Rigby, M.A., Second Vice-President of the Association. The hall was fairly well-filled with students and friends of the Society, among the latter of whom being several members of the Woman's Auxiliary Society. The attendance of the city clergy was not large, owing, no doubt, to Wednesday evening engagements. After the completion of the devotional exercises, the meeting was opened by a paper from Mr. E. C. Trenholme, B.A., on the Universities' Mission in Central Africa. Tracing the history of the Mission from its first planting there on New Year's Day, 1861, by the Rev. Charles MacKenzie and his devoted band of missionaries, Mr. Trenholme illustrated by the subsequent history of the facts, his statement that the sacrifice of the lives of these zealous men was not, as it was at first thought to be, without effect. Here as elsewhere the death of the saints was the seed of the Church, and no work has been more sanctified by the death of its bishops.

The chairman then called upon his Lordship the Bishop of Algoma, who had kindly consented to be present and address this meeting. His Lordship spoke at some length. He said he did not propose to confine himself to mission work in Canada alone, but would commence with a retrospect of the work of the Church throughout the world. Missionary enterprise, he said, had been a marvellous success, and this notwithstanding the discouragements of incompetent critics. In India, one of the greatest hindrances to the advancement of mission work is found in the grossly and glaringly inconsistent lives of those who call themselves Christians. In Canada, too, the poor uncivilized Indian often strongly repudiates the appellation of *Christian*, his rudely expressed explanation being: "Christian cheat, Christian swear, Christian steal. Me no Christian." The witnesses to the effects of the Gospel preaching were many and widespread throughout the world. In the Fiji Islands the transformation of society was due not to Government or trade, but to the labours of the missionary. In New Zealand the same may be said. Cannibalism is no more, polygamy has disappeared, and infanticide is a thing of the past; and so on throughout the world. The essentials for a missionary life were then referred to. For domestic work the missionary must be a man of ready resource, versatility of genius, and one able to adapt himself to his environments. His Lordship did not consider it essential that the missionary should possess a University degree, but should be highly educated in matters bearing on his work, and especially to be able to speak extemporaneously. His Lordship related one or two amusing and embarrassing experiences which he had undergone during the discharge of his pastoral duties in the Diocese of Algoma. For the work in this diocese, his Lordship was obliged to employ Divinity students from Montreal and Toronto, and he desired to say to the credit of the students from Trinity and Wycliffe Colleges, that wherever they have gone they have exhibited the most true and loyal regard for the Bishop, and the utmost loyalty to the Church of which they are members. His Lordship wished it to be distinctly understood that the work in the Diocese of Algoma was carried out on distinctly Church lines, so much so that the Church was occasionally obliged to suffer temporal loss thereby.

In regard to missionaries, he would say that there are missionaries, and *omissionaries*, but was glad to say that there was not a solitary example of this latter species to be found within the Diocese of Algoma.

The Rev. Prof. Rigby, in suitable terms, proposed a vote of thanks to his Lordship for the pleasure he had afforded his audience in listening to this instructive address; and to Mr. Trenholme for his interesting paper. The motion was seconded by the Rev. E. C. Cayley and unanimously carried.

The meeting was closed with the Doxology and Apostolic benediction.

*St. Alban's Cathedral.*—A list of subscriptions to the funds of the cathedral has recently been published, showing a total amount of about \$85,000. The building, which is valued at \$75,000, has cost a total amount of \$74,000, inclusive of the estimated value of specific donations not included in the above \$85,000; and the land has cost \$11,480. The latter has increased largely in value, being now worth \$51,000, which, with the building as above, and with the See House property valued at \$20,000, makes a total value of church property in the Cathedral Block \$145,000. There is a bond debt, covering all the block except the See House, not payable for some years, but in the meantime subject to an annual