

ST. JOHN'S COLLEGE NOTES.

On Thursday, Dec. 3, there was a meeting of the literary institute. After the secretary had read the minutes of the last meeting, notice was given of a motion to be brought forward next term for the revision of the constitution. Mr. Davis then moved, seconded by Mr. Bartlett, that votes at the private meetings after the debate should be taken by ballot, and not by a show of hands. This was unanimously carried. The following very pleasing programme was then proceeding with.

Piano duett, Misses Martin and Haffner.

Song, Miss Brown.

Piano solo, Miss Howard.

A debate then took place, the subject of which was "This house is of opinion that greater benefit can be derived from a life of reading than from a life of travel."—Messrs. Chambers and MacMorine, speaking for the affirmative and Messrs. Pritchard and Cory for the negative. The negative won by a large majority. A few members from the body of the house then shortly expressed their opinions on the subject. Refreshments were provided by the kindness of the lady students.

Three good hearty cheers for the ladies, followed by the national anthem, brought the very enjoyable evening to a close.

The Christmas exams are within measurable distance; they commence on Friday next.

Students detailed for Sunday work are: E. R. Bartlett, to Springfield; and S. Collins to St. James and St. Charles.

After a long interval the college magazine is again to make its appearance. Friends of the college may expect to see it about Christmas time.

LITERARY NOTES.

Messrs. Macmillan and Co. will shortly publish the volume by the late Archbishop of Canterbury, dealing with the life and times of Cyprian. The Archbishop had the final proofs with him on his recent visit to Ireland. Only a few corrections were needed to complete the work. The book was undertaken in 1867, at the suggestion of Bishop Lightfoot, when the Archbishop was head master at Wellington, so that it has been nearly thirty years in the course of completion. The work deals largely with the relations between the Church of Rome and other Provincial Churches in early Christian times, and contains a special investigation of the bases of the Roman claims to supremacy among the Catholic Churches.

We have much pleasure in calling the attention of our readers to the following notice which we cull from "Church Bells":

LIFE OF ARCHBISHOP BENSON.

The enormous demand for this popular book has exceeded our utmost expectations. We felt confident that an accurate history of the great Archbishop, with thirty illustrations, issued

almost at cost price, would be acceptable to the public, but we had no idea that the orders would flow in from all quarters like a torrent. Two editions were sold out before the day of publication, the third is exhausted, and the fourth is now ready. Two editions of the bound copies have been sold, and, by strenuous efforts, the third is on sale. This fact must be our apology to those who have experienced a delay in receiving their copies.

THE OFFER TO THE CLERGY.

As our object in issuing the Life of Archbishop Benson at the nominal price of 3d. has been to bring it within reach of all, we make the following offer to the clergy and others who may wish to have them for distribution in their parishes or to their classes: fifty copies of the threepenny edition, or twelve copies of the bound (shilling) edition, will be forwarded, carriage paid, to any address within the British Isles, on receipt of an order enclosing remittance for 10s. 6d. This offer will hold good until the 15th of December.

This interesting and reliable record of the Life and Work of the late Primate may be had for 10 cents from
CHURCH BELLS' OFFICE,
12 Southampton Street,
Strand, London, W. C., (Eng.)

GRENFELL.

BIRTHDAY PARTY.

The birthday party given by the Woman's Working Guild of St. Michael's Church on the 24th, was a marked and decided success, both socially and financially. The entertainment provided was higher class and very much appreciated, and the more every day and ordinary pabulum for the inner man was also evidently duly appreciated.

Messrs. Ernest Du Domaine, Jounet and Neden and Miss Rochfort, Miss McDonald and Mrs. Cummins shone among the performers.

ST. ANDREW'S DAY—Nov. 30.

All over this great western land, we hear much of St. Andrew's Day; on the first day of December, every daily paper is full of the accounts of social gatherings held by St. Andrew's societies on the previous evening, and doubtless many wonder why so much prominence is given to this particular day in the calendar. Well, the explanation is easy to give, but, to a good churchman, it is unsatisfactory. In olden days, each country in Christendom considered itself under the tutelage of a particular Saint. England boasted of St. George; and, the old cry—St. George for merry England! coming from the throats of an English army, carried terror to the hearts of the enemy; St. Patrick was the guardian of Ireland; while Scotland hailed St. Andrew as her patron. Scotchmen, wherever they find themselves, are ever ready to keep St. Andrew's Day,—but, how do they keep it? Not by even one service in the House of God, but by a purely

secular feast, in many cases of the most hilarious character. The secular part of the entertainment we do not condemn; but, we deprecate the omission of the religious part.

In the church of the first days, it was customary to hold religious services by the graves of martyrs on the anniversary of their deaths, in memory of their faithfulness and sufferings, and as an incentive to others to follow in their steps. Reference is made to this practice in the accounts of the martyrdom of St. Ignatius (about 115 A. D.), St. Polycarp (about 166 A. D.), and the martyrs of Lyons and Vienne (about 177 A. D.), in all of which cases, the idea is that of stirring up zeal among the living, not that of reverencing the dead beyond the bounds of affection and honor. In the Middle Ages, the Christian Church carried this practice to an undesirable extreme. At the Reformation period, Scotland in the main went to the opposite extreme; and now, Saints' days are only kept, when kept at all, by them, as days of feasting and jollity.

Not long ago, the writer was present at a service in a Manitoba churchyard on Decoration Day, when with many outward expressions of religious fervor, floral wreaths and crosses were laid on the graves of those who had given up their lives for their country. May we expect that, in a few years' time, these Decoration Days will become days of feasting and jollity, without any reference to their original object? And yet, that is exactly what has happened, with many, in the case of St. Andrew's Day.

Let us ask ourselves—who was he? What did he do? He was the first, or among the first, to leave all his earthly ties,—to give up all hope of bettering himself from a worldly point of view, that he might follow the Blessed Saviour. He was a disciple of Christ's great forerunner, St. John Baptist, and, when he heard him designate Christ as "The Lamb of God that taketh away the sins of the world," he left St. John, and attached himself to Christ. Imbibing, at a very early period, the unselfishness of Jesus, he set to work to bring others to the Master. Very little is told us, in the Gospels, of his after life, but, what little is given shows us that he was an active, zealous Christian. Eusebius tells us that he preached the Gospel in Syria; Jerome and Theodoret say that he preached Christ in Greece; while Nicephorus tells us that he went all over Asia Minor and Thrace, bearing the banner of the cross. All the early historians are agreed in this, that he fought a good fight for His Divine Master, and eventually for Him suffered crucifixion at Patrae in Achaia.

Men, all the world over, adorn themselves with the badge of St. Andrew, the *crux decussata*, which symbolizes the instrument of his death. Would that they would think a little more of all that this badge signifies, and seek to learn the lessons of unselfishness in religion, and of zeal for the salvation of others which are taught by his life!