

race in full active life, administering that Gospel, in all its fullness and richness, which has been the great moulding and energizing force in our race since the days of St. Albans.

BROTHERHOOD OF ST. ANDREW.

EXTRACTS FROM THE CHARGE OF THE LORD BISHOP OF ALGOMA AT THE FOURTH TRIENNIAL COUNCIL OF HIS DIOCESE HELD AT SAULT STE. MARIE, IN AUGUST, 1895.

There is not another organization which I am more anxious to see fairly floated in the diocese, wherever circumstances will admit. I refer to the Brotherhood of St. Andrew. Two branches have already been planted in Sault Ste. Marie and Port Arthur, respectively, but the sooner they multiply the better. The progress which the Brotherhood has made since its inception in Chicago a few years since, is marvellous, and can only be accounted for, first, by the abundance of the divine blessing, and next, by the fact that there was a crying need in the Church which only some such organization could satisfy, and that the "set time" for its inauguration was come. Its exclusive object is, as you know, the enlistment to the energies and sympathies of young men in work for Christ and His Church, and, through this, the creation of a sense of brotherhood linking them closely together in the promotion of the same high and holy cause. Its strength, humanly speaking, lies in the fact that it appeals directly to all that is loving and generous and chivalrous, and above all, Christ-like, in a young man's nature. Unlike the methods too frequently adopted with young men, it does not look upon him with a merely pitying glance, as a poor helpless waif, liable to be tossed about on a raging sea of temptation: it recognizes all the loftier possibilities of the nature God has given him—the power not merely to stand fast for himself in God's grace, but, better still, to be a tower of strength to others, and thus sets him on a higher level, and suggests higher aspirations and ambitions. So marvellously has the organization commended itself to the mind of the Church, that its Chapters are formed not merely in large and populous centres, but in smaller towns all through the country, and now no parish, however limited in its scope, considers its organization complete without a branch of the Brotherhood. I rejoice to know that it has penetrated to the so-called "Wilds of Algoma." I trust the example set in Sault Ste. Marie and Port Arthur may prove contagious. Our young men are too often lost to the Church, drawn away from her ranks into other communions, or worse still, drift away into indifference and practical infidelity, because no interest is taken in them, no work is given them to do, no consideration is shown, either in the pulpit or out of it, for their peculiar difficulties and temptations. Young men are specially open to impression, whether for good or evil; and that clergyman fails to discharge the full measure of his responsibility who has on his tongue no word of kindly counsel for them, and in his heart no loving thought for the upward instincts and yearnings that stir and move within them. Alike in town and country, one of the best methods of holding young people, and, I may add, their seniors as well, is to give them something, however trifling, to do for and in connection with the Church. They take it as a mark of confidence and appreciate it accordingly. It imposes, in its measure, a certain responsibility, and but few young men will be found who will not respond with alacrity to the call.

In pursuance of a report of a special committee of the Diocesan Council appointed to consider the whole question of the Brotherhood of St. Andrew, a standing committee of the diocese was appointed, consisting of the Rev. Rural Dean Renison, Judge Johnston, of Sault Ste. Marie, and Mr. J. S. King, of Port Arthur. This is the first diocese, so far as we are aware, in which the Brotherhood has been honoured by having a standing committee appointed to take action with regard to it.

Bombay can now be reached by fast steamer from London in 13 days, and the Cape in 14.

REVIEWS.

CHRISTIANITY AND OUR TIMES. By R. P. Brovup. Price 25 cts. Chicago: International Book Co., 1895.

This volume has no preface and no description of its general preface, except the reference to our times—which, we suppose, are more or less regarded by all preachers. There is a great deal that is very excellent in these discourses, which seem to have been addressed to Congregationalists, or to some other similar Christian denomination; and we gladly draw attention to many wise words on the subject of the new relations of women to society. But on some points we are forced to say that the author is not quite so well instructed in Church principles as one should be who writes on the sacraments. For example, he has a very imperfect conception of the Church doctrine of Holy Baptism. Moreover, he is absurdly harsh in certain remarks on the Church of Rome—which can do no good. In the last discourse, he speaks of the annexation of Canada to the States as a matter of course, although it is not to be accomplished by violence. Mr. Brovup is respectfully informed that his views are not shared by those who live on this side of the boundary.

MAGAZINES.—The *Expository Times* for March has a great deal of interesting matter, and something which is original. First among this is an account of a very remarkable new commentary on the Acts by Dr. Blass, a German scholar, who "disclaims all pretensions to be a theologian." It is the author's eminence as a classical scholar that makes his work of value. Amid much that is of great interest, we would specially note a theory as to the origin of the Acts which would account for the readings of Codex Bezae (D), namely, that these represent the first form of the book, which was afterwards revised by the writer and brought into its present form. This is really a wonderful "discovery," and has gained the approval of the most eminent and conservative critics. Among the contents of this number we would further note the continuation of Professor Sayce's "Archaeological Commentary on Genesis," and of Mr. Bartlett's "Mémorial of Professor Sanday." The reviews and homiletical articles are, as usual, excellent.

"A Berserker of Copagong" is the striking title of an equally striking story, which Mr. Edward W. Thomson, author of "Old Man Savarin," and formerly one of the editors of the *Toronto Globe*, contributes to the *Youth's Companion* of March 26. Its scene is laid in the Canadian woods, and it vividly pictures the terrible peril to which a mill-hand's drunkenness exposes his only son.

ST. JOHN'S CHURCH, SANDWICH.

(Concluded from last week.)

During the incumbency of Mr. Johnson the Canadian Rebellion (1837) broke out, and it was in the parish of Sandwich that the Canadian Militia, under the command of the late Col. Prince, advanced to avenge the death of Staff-Surgeon Hume, who was so basely and treacherously murdered by the rebels on the morning of the 4th December, 1838, while on his way to assist the Militia at Windsor, who were engaged in repelling invaders from Michigan who were in league with the rebels, or, at least, were endeavouring to assist them near the present Ferry Landing. Hume's body lies in St. John's churchyard, and his tombstone is one of the chief monuments of interest in that historic cemetery. The Rev. William Johnson, after a short and painful illness, died on the 5th of September, 1840, and was buried at Sandwich on the following day by the first Bishop of Michigan. Mr. Johnson was a man of splendid physique, whose life was full of promise, and therefore his untimely death at the early age of 46 years cast a gloom over the whole community. His warm and generous temperament, his kind and benevolent heart, his tolerant and forgiving disposition, are remembered to this day by aged members of the Church in Sandwich. Two of his sons are known to the present writer, the Rev. C. C. Johnson, now retired and living in Windsor, and another son in Her Majesty's Customs. The next incumbent of the parish was the Rev. Thomas Earl Welby, who was formerly a major in the British army. Mr. Welby's incumbency was marked by the generous gifts which he made to St. John's parish, of the present rectory and lands ad-

joining, consisting of eleven acres, which have since become very valuable. They are conveniently situated midway between Sandwich and Windsor, the rectory facing the river Detroit, on Sandwich street, commanding a good view of the latter and the busy scenes connected with its navigation, and of the city of Detroit on the opposite bank. When the value of these lands becomes available, it will place this parish among the best in Canada. This property was deeded to the Church Society of the Diocese of Huron by Dr. Welby in 1862, nineteen years after his retirement from the parish, being then Archdeacon of Capetown, South Africa. While yet rector of Sandwich he endeavoured in many ways to advance the interests of the Church. Not content with the work which he could do about the town only, he extended his efforts into the country, and with the aid of a zealous parishioner, the late Major Sparke, founded what afterwards became the Mission of St. Stephen, Sandwich West, and a church was built on Talbot street, in what was called the "Irish Settlement," with the hearty co-operation of the people of the neighbourhood. In 1843, he resigned the parish of St. John's, Sandwich, and removed to Capetown, where he remained a good many years, becoming archdeacon of that diocese. Eventually he was raised to the Episcopate, and given the spiritual oversight of the famous Island of St. Helena, where he is still the bishop. He was succeeded in St. John's parish by the Rev. William Ritchie in the same year (1843), remaining until 1852. In the latter year he was followed by the Rev. E. H. Dewar, M.A. During his incumbency the tower of the second Sandwich church was built. In his time the cholera and small-pox visited Windsor and Sandwich, causing much loss and distress among the population for a length of time. Between the 30th June, 1853, and the 18th of August of the same year, there were 30 persons who died of the cholera. In the year 1855 he began mission services in Windsor, as yet in the parish of St. John's, Sandwich, and set on foot the building of a church, which was at length opened on the 10th of December, 1859, and called All Saints' Church. At this time All Saints' accommodated only about 240 persons. Toward the end of December Mr. Dewar was succeeded by the Rev. J. Hurst, and the work so successfully begun at Windsor was continued as that of an outpost of Sandwich until 1863, when it was found strong enough to set off to form a new parish, which was accordingly done. Mr. Hurst, the rector of Sandwich, now became the rector of Windsor, being followed in his old parish by the Rev. Francis Gore Elliott. In addition to the work done here, he continued that which had been begun by Mr. Welby in Sandwich West, about eight miles distant from Windsor. The old church in the latter place, called the Irish Settlement, being now destroyed, Mr. Hurst started a movement to erect a new church in the township of Sandwich South, a little distance from the former site, but at a place more centrally situated in the mission. This has now grown into the prosperous mission of St. Stephen, which, though connected at various times in the vicissitudes of missionary struggles with Sandwich, Windsor and Walkerville, respectively, is now flourishing under the agis and guidance of the rector of Sandwich. As to the old church of the Irish Settlement, those who took an active part in the building of it were George Vollans, Edmund Taylor, sr., Robert Nicholson, Richard Walker, a Mr. Robinson and a Mr. Bennett. The planks of which the church was built had to be "whip-sawed" out of the logs, there being then no saw-mills at hand. All the work, moreover, was volunteer labour. The building committee of the new St. Stephen's consisted of Thomas Vollans, John Holden, Edward Vollans, Robert Herdman and James Clegg. Mr. Thomas Vollans was chairman, and Edward Vollans collector and treasurer. St. Stephen's Church is a pretty little gothic frame building with deep buttresses of the same pitch as the roof, their cap surfaces extending in straight line from the wall to the ground. The windows are double lancets, containing a fine quality of stained glass brought by Mr. Hurst from England. The roof of nave and chancel is continuous. The latter is flanked on one side by a small vestry and a place for the choir, and on the other by the entrance. Above the altar is a window of somewhat striking appearance, being of a diamond shape, and traversed diagonally by the arms of a large cross from corner to corner, the cross itself being upright. The stained glass is of an amber colour, adorned with eight petaled flowers and other figures in blue. It is placed high above the holy table. The land for the site was given by Mr. Edmund Taylor, sr., and the church cost about \$2,000. The first child to be baptized in the church was Mr. Frank Vollans, son of Thos. Vollans, Esq., now of Windsor. Mr. Hurst resigned the parish of Sandwich in 1863, to become the first rector of All Saints', Windsor, and, as above stated, was succeeded by the Rev. Francis Gore Elliott in Sandwich. It may here be stated that the latter was born in January, 1810, and was the eldest son of the late Colonel Matthew Elliott, a British officer, who was formerly superin-