

as to existing agencies; to formulate a scheme, and submit it to the next meeting of the Synod. Clergymen—Revs. G. C. Mackenzie, and W. J. Taylor. Laymen—Messrs. A. H. Dymond and J. Lee.

In the evening the "C.E.T.S." met in the school-room, when the Rev. W. J. Taylor, of Mitchell, gave an address which was well received. The Rev. W. Johnson expressed his sympathy with the work. On the Tuesday evening there was a gathering for social intercourse of the members of the different agencies of the Church, when a very pleasant time was spent.

#### DIOCESE OF ALGOMA.

**HUNTSVILLE.**—The congregation of All Saints', Huntsville, which has hitherto been worshipping in a temporary hall, and is feeling greatly the need of a church, as also its own inability to build one unaided, is uniting together with the intention of building a stone church from plans approved by the Bishop of the Diocese.

This youthful congregation, settled where but a few years ago the wild and virgin forest stood, has, during the five years' incumbency of the Rev. Thomas Llwyd, proved its love for the historic Church of their fathers, and their capacity for work by the prompt provision—through the offertory—of all finance necessary for the current working expenses of each year, for two years last past, voluntarily increasing the subscription to the stipend fund from \$200 to \$300 per annum.

In addition to this step towards self support, the congregation, which has never exceeded 32 families, all working people, has, in five years, purchased a bell, substantial Oak furniture of Church design for the chancel, a beautiful set of plated vessels, with brass alms dish, a vestment cupboard, all preparatory to the Church. It has also built a hall for Sunday school and general purposes, with kitchen behind, having all necessaries for social gatherings of the Church family; also a driving shed for the convenience of country members, besides many minor workers too numerous to mention, but one and all practically useful, and indicative of their true love for their church—the struggle to provide themselves a home, and yet to have their Church and her services keeping pace one with the other; a cemetery of five acres has also been cleared up and fenced, laid out in plots and consecrated: All works begun and completed over and above the annual and regular expenses of the church, at a cost of over \$2,000, and all clear of debt.

Is it then—it may be asked—not reasonable and natural that this Mission Congregation, that has for five years—unhesitatingly followed the lead of its Clergyman—worked so nobly and so successfully against such odds to as are always incident to a settlement in the bush, should turn an appealing glance to their more favored fellow churchmen and churchwomen in other places for help, in the great work to which they are now bending all their energies—"to build an house unto the name of the Lord their God"?

The congregation themselves undertake to raise \$1,000 towards the estimated cost, \$5,000.

The proposed church is of stone, obtainable in the neighborhood, and will consist of nave, chancel, vestry and bell tower, with a seating capacity of 300. A most eligible site has been secured and paid for. The congregation, though small and weak, is an united one and is desirous of helping itself to the utmost of its ability, but this work is beyond their powers unaided, and it now makes its first public appeal for help. "Then he said unto them, go your way; eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared."

Donations from our brethren and sisters in the faith, offertories in church or Sunday

school, will be most thankfully received, and promptly acknowledged in the church papers and Algoma Missionary News—by the Bishop of Algoma, Sault Ste. Marie, Ontario; David Kemp, Esq., Treasurer of Algoma, Synod office, Toronto, or by the Rev. Thomas Llwyd, Incumbent of Huntsville, Ontario.

HUNTSVILLE, NOVEMBER, 1889.

I am very glad to be able to give my most cordial endorsement to the appeal made by Rev. Rural Dean Llwyd in aid of the erection of a church in Huntsville. The church is sorely needed, to take the place of the hall, hitherto occupied. The congregation have, so far, done noble in the support of all the different departments of Church work, under the inspiration of Mr. Llwyd leadership, and now, in guaranteeing \$1,000 towards the building fund, they are giving to the very maximum of their ability. I can, therefore, recommend this appeal to all to whom it may come, as in every way and on every ground, worthy of a favorable reception.

E. ALGOMA.

Bishophurst, Sault Ste. Marie, Ontario, Nov., 16th, 1889.

#### DIOCESE OF CALGARY.

**CALGARY.**—Advent season is with us again. It was commenced by a celebration of the Holy Communion. Only a small attendance as the weather was quite cold and hazy, something quite unusual in Alberta. At Morning prayer a large congregation, and at Evening prayer there was scarcely seating accommodation. The Rector, Rev. A. W. T. Cooper, A.M., was celebrant at the Holy Eucharist, preached morning and evening, baptizing three children in the afternoon, and opened the Sunday-school. His Lordship, the Bishop of Calgary, has been with us since his great Northern trip of four months, except occasionally when making visitation to the South and Banff. The latter has been vacant for some little time, but is soon to be filled. The Bishop has secured the services of a clergyman in England, and he is expected out shortly. In addition to Banff he will take the service at Anthracite and Canmore, two coal mining towns on the C.P.R. east of Banff. The Banff people have commenced the building of a beautiful stone church, St. George's. Lady Stanley laid the corner stone when on a visit here a few weeks ago.

The Church work in Calgary town is very encouraging. The Sunday-school is growing in numbers and interest. Six good classes and we expect to soon add more. Last Sunday had a very large attendance. Probably they sniff the Christmas tree. How nice if some of our Eastern Church friends would send in something to hang on the tree. It would encourage friends, teachers, and children, to think that we are sometimes thought of by our fellow workers in the east. Many at first learned to follow our Masters' footsteps in grand old Eastern Canada. The Rector, or Superintendent or any of the teachers would gladly accept, and acknowledge anything sent for our Christmas tree or Library, or a picture or motto for the wall. We have a beautiful Sunday-school house built on the church grounds, and have just purchased a fine organ for it. The children and teachers are endeavoring to raise the full price without interfering with the Church funds. The children contribute sufficient to pay for their paper cards, etc., besides giving some to the poor Blackfoot Indian children. Last Christmas their Missionary contributions amounted to five dollars. In addition to the Sunday-school we are soon to have opened a day school for church children. That was the intention when building.

"He praiseth God best who obeyeth him most; the life of thankfulness consists in the thankfulness of the life."

#### CONTEMPORARY CHURCH OPINION.

*The Living Church says:—*

It is not the least of the lessons which Advent teaches, that the Church, by the Christian Year, seeks to impress upon our lives, upon the divisions of time in which we live the days of our age, the image and superscription of Christ our King. In holy round of services, in Sacrament and Word, Christ lives among us. Our Prophet, Priest, and King is set before us in all the steps of His wondrous life. Enshrined in the Church's year, crystallized in her stately round of services, are the faith and devotion of the centuries. The value of the liturgical system of the Church cannot be over estimated in the preservation of the Faith, the development of Christian character, the cultivation of the spiritual life. To abolish that system and to entrust the guardianship of the Faith to individual caprice in extemporized forms of worship, is to imperil the existence of the trust committed to the Church.

"My time is in Thy hand," said the Psalmist. The new year of the Church illustrates the fact that God has set His mark upon our time. It is not only the passage of the Christian Year, but of all divisions of time, that sound the Advent warning. The year of the seasons, seed time and harvest, the cold of winter and the heat of summer, declare that it is God who crowns the year, that the earth is the Lord's. The civil year, an arbitrary arrangement, has by common consent received its sanctification. It is the year of our Lord (A.D.) So too, the recurrence of the individual's birthday, is the solemn reminder to redeem the time, so soon passeth it away and we are gone. There are pious men, so deeply impressed with the value of time, that they may renew their consecration.

To thoughts like these, to the last things, to death and judgment, as well as to time and life and stewardship, does Advent bid us. Let us be as men who wait for their Lord.

*The Church Critic says:*

Before a demonstration can take place in geometry certain fundamental principles must be laid down. In any controversy, social or religious, the same must be done. If both sides will not agree to this, there is no use arguing. In a religious controversy the following axioms should always be laid down: (1) By history alone we learn the past; (2) the Bible is the Word of God; (3) the theological principle of antiquity, universality, and consent (*quod semper, quod ubique, et quod ab omnibus*), commonly called the Vincentian canon. By means of this we can learn what is Catholic, what is Romish, and what is Protestant. By it Scripture can be rightly interpreted. This principle is important, for whatever church doctrine or principle confirms to it we ought to believe as true. Even if we do not believe the doctrine, yet we must admit that any doctrine that has antiquity, universality and consent to back it, carries more weight in the controversy than some new-fangled idea only heard of recently in one or two countries and in one or two sects.

*The Churchman N.Y.*, under the title "Unity and Union," says:

In considering the relations of Christians to each other two facts ought never to be forgotten. The first is that the unity of Christ's body, the Church, never has been and never can be really broken. Every Christian man is a "member of Christ," and therefore is in the most vital unity with every Christian man. To this real and indefeasible unity the external order of the Church ought to correspond; but the second fact to be faced in all sobriety is that, through human sin and frailty, the external union of Christians has been miserably shattered. One of the happiest things in the