

the Newcastle district, and at one time Speaker of the Parliament of Upper Canada. The subject of our notice was born on March 21st, 1823, and was within a few months of being 78 years of age. Mr. Ruttan was educated, as a boy, at Upper Canada College. He was at first intended for the medical profession, but the necessary studies proving distasteful to him, he turned his attention to the Sacred ministry, and was prepared for ordination by Dr. Bethune, afterwards Bishop of Toronto, who was the head of the small Divinity School then recently opened at Cobourg. Mr. Ruttan was ordained deacon, June 30th, 1844, and appointed assistant curate at Cobourg. On St. Peter's Day, 1845, he was ordained to the priesthood, and took temporary charge of the parish of Penetanguishene. On the opening of St. George's Church, Toronto, November 10th, 1845, Mr. Ruttan was appointed its first minister. On September 14th, 1848, upon leaving Toronto to become incumbent of Paris, Mr. Ruttan was the recipient of a most affectionate and appreciative farewell address from the congregation of St. George's Church, signed by the Churchwardens, J. H. Cameron and Thomas Baines. On July 29th, 1849, Mr. Ruttan married Margaret Jean, daughter of the late Lieut.-Col. Duncan Cameron, formerly of the 79th Highlanders. On leaving Paris, in the year 1855, Mr. Ruttan served the Church in Wellington and Hillier, in Cobourg again, and in Bradford. At the time of his death he had been the incumbent and rector of Norway and Chester for 27 years, and had retired from active duty, though still rector, for about two years. Mr. Ruttan was a thoughtful man, and we believe a good preacher; he was kindly in disposition, and cheerful in his manner. Although he was of a retiring habit, and while he did not take a prominent part in the Synod or in diocesan affairs, he enjoyed the regard and esteem of his brother clergy, and the respect and affection of his parishioners. There now remain on active duty in the diocese of Toronto only six or seven of the clergy who were ordained, and were in the diocese previous to 1857.

John Bunyan.

Some of us who have crossed London Bridge in recent years have been induced to visit the old church immediately to the right. It is wonderfully restored, and to add to its attractions, memorials of Dr. Samuel Johnson and others connected with it, are asked for. Who would have expected the "despised name" of John Bunyan to be commemorated there? But on the 29th of September, in the Collegiate church of St. Saviour, Southwark, the Bishop of Rochester unveiled a window in memory of John Bunyan. A sermon was preached by the Dean of Canterbury. The memorial has been erected in commemoration of the fact that Bunyan officiated as a preacher in a house on Zoar street, close to St. Saviour's, and the funds have been collected by the school children of South London. The new

window is in the north aisle, and is the work of Mr. C. G. Kempe. At its head is depicted the bust of John Bunyan, with the dates 1628 to 1688 underneath. The centre is taken up by a representation of "Christian," relieved of his burden at the foot of the Cross, with the "Shining Ones" in the background. The lower portion is occupied by the figure of Faith, and underneath the whole is the inscription: "The children of the Church, delighting in the Great Allegory, Pilgrim's Progress, dedicate this window, in memory of its pious author, John Bunyan," with the date, A.D. MDCCC.

BROTHERHOOD OF ST. ANDREW.

The convention of the Brotherhood of St. Andrew, which recently met in Toronto, was in many respects a noteworthy gathering. In the first place there was a list of speakers, which included men no less distinguished than Bishops Potter, of New York; Gailor, of Tennessee, and our own Canadian Bishop of Niagara. The convention, which had been able to secure such men as these, was bound from the first to be a success, and the recent convention undoubtedly was. Not only were there the eminent speakers we have named, but the subjects entrusted to less well-known men were very happily selected. "Helps and Hindrances to the Work of the Average Chapter," was a topic which could not fail to be at least practical. It was more than practical; it was interesting. The same may be said of the discussion on the work of the junior department, and of that on the outlook for Brotherhood work in the coming century. We were glad, moreover, to observe that the delegates occupied themselves not only in talking about work for others, but they had the good sense to remember the danger of neglecting the care of their own vineyards; and to devote some time to the consideration of matters bearing upon the personal life of the Brotherhood man. There can be no doubt that there are great possibilities of usefulness in this organization if its evident enthusiasm is well and wisely directed. It was a moving experience and one that filled an onlooker with hope for the future to hear one young man after another acknowledge in simple faith and without cant or affectation, the supremacy of Jesus Christ in every region of life, as if it were the most natural thing in the world to do. The climax of all was by general consent reached in the great meeting for men in the Massey Hall, where not less than four thousand intelligent, wholesome, vigorous, and (for the most part), young, men gathered to listen to addresses on "The True Basis of National Greatness." If we might venture on one word of unfavourable criticism, it would be to say that there was too much talk of manliness. The expression "man to man," and the words "men," "manly," "manliness," were reiterated with such wearisome frequency as almost to degenerate into that upon the absence of which we have already congratulated the convention, namely, cant.

The most manly man is not forever emphasizing his sex. With this criticism, and a parting word of warning against the danger of priggishness, which never lies far from all such efforts, we congratulate the convention, and especially its committee, on the great success of the gathering, and express the sincere hope that the effects may be all that its promoters desire and expect.

THE CHURCH AT SUMMER RESORTS.

There are a number of places in Canada to which visitors resort during the summer to escape the heat of cities, and generally for recreative purposes. At some resorts of this class, there is no edifice dedicated to the services of our Church. In the province of Quebec there is usually a Roman Catholic church, for one point in favour of the rulers of that Communion is, the provision of opportunities for Divine worship wherever "two or three are gathered together," requiring spiritual ministrations. In many places there is a Presbyterian edifice, or Wesleyan, for both those bodies are exemplary in providing their adherents with a place of worship. In some watering-places where there is a Roman Catholic and a Presbyterian building, there is not one devoted to the services of our Church. As Churchpeople form a portion of the transient population at all summer resorts, where there is no church dedicated to our form of Divine service, an arrangement is customarily made to have the service Presbyterian on one Sunday, and the next according to the Prayer-Book. This does not obtain, however, in some places, consequently Churchpeople who are mindful not to forsake the assembling of themselves together, get into the habit of regularly attending a Presbyterian or Wesleyan service, as those in other places do, where the alternate arrangement prevails. At Murray Bay, for instance, the former arrangement continued for a length of time, although there were visitors there every summer who were Churchpeople, some of them Church officers, who were rich enough to build a church for those of our Communion. At last this was done, much to the honour of a zealous and faithful Churchman, who led the movement. Lower down the St. Lawrence is an attractive resort, Little Metis, which has sprung into favour in the last ten years. During all that period, although it has had Churchpeople visitors, who are amply provided with means, there has been no church, in our sense, provided for those of our Communion. Consequently, they have regularly attended the services of the Presbyterian mission. Strange to say, although several visitors who remained a length of time were clergymen, they never thought it their duty, as it was, to celebrate Divine service in some large room, at an hotel or private house, as is commonly done where there is no church edifice. Thus, for several months, the lay members of our Communion and some clergy, who were at Little Metis,