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HOW CAN THE CHURCH BEST RETAIN AN INFLUENCE OVER HER YOUNG PEOPLE?

To a careful observer of the Church and her work, nothing is more apparent than the fact that the Church has to a great extent failed in her efforts to retain under her influence those boys and girls who are over the ordinary school age, but who still cannot be said to be sufficiently instructed in the necessary truths of the Catholic Faith. In bygone days, young men and women, of from 17 to 22 years of age or over, were not above attending

Bible class; but, nowadays, both in regard to secular and religious instruction, our young people consider themselves grown up and beyond the necessity of being taught, almost as soon as they go out into the world and are doing something for their daily bread. Now, what is the result of this? Is it not found that many who come forward as candidates for confirmation are ignorant of all save the most elementary Christian truths? Aye, and is it not found that there is this lamentable ignorance even among the young folks who may be said to belong to the educated classes?

To this sad state of things may be attributed a great deal of the indifference and lukewarmness so noticeable in many congregations. It is true, special classes are held for our confirmation candidates; but these, as a rule, only extend over a period of two months or so, and every experienced clergyman knows that in such a short time, it is not possible to give anything like the requisite training. Besides, the confirmation class ought to be given up to subjects in more direct connection with that holy ordinance; and, before our young people are admitted to such a class, the clergyman ought to be able to take it for granted that they are already acquainted with the first principles of the Faith, and are able to give satisfactory answers to such questions as—Why are you a Christian?—Why are you a Churchman? Now, most people, who are in a position to know, will readily admit that such a standard of instruction is the exception and not the rule.

We want to keep our elder boys and girls under religious instruction; we find it difficult to do so, and we naturally seek for the cause. In doing so, two facts press themselves upon us:—1. The growing tendency to secularize Sunday. Now, without taking up the extreme Sabbatarian line, we cannot help being of opinion that attendance

at one service in the Church has come to be looked upon as the general measure of Sunday religious duties. Perhaps this is a re-action from the rigid strictness of Puritan ancestry, well, if so, such a re-action has to be guarded against, otherwise it may lead to very undesirable extremes. We certainly want the Lord's Day to be a day of joy and gladness, as it is meant to be; but, we must impress upon our young people the fact that this cannot be, if we disregard the Christian sacrament and Christian instruction. 2. Again, the progress that has been made in secular teaching during the last twenty years does seem to make our young people despise the vague, indefinite teaching and dull routine of an ordinary Sunday School. If the Church would hold her own in the world, and extend her influence over the world, she must not hesitate to make use of some of the world's methods. She must be prepared, in dealing with her senior scholars, to copy to some extent, the excellent methods now in use in day schools. Classes must be made more attractive,—the subjects of instruction must be more extended and varied,—and the systems adopted must be far more thorough and orderly.

The first step to be taken is to see that a greater interest is shown in the welfare of individual scholars, particularly about the time when they are beginning to earn their own living—when they are first feeling independent, and free from parental control. Nowadays, when so many agencies are at work to undermine the faith of the young, we must impress upon them the great value of sound Christian instruction. We must see to it that they realize the great responsibility that they have, as members of Christ's Church,—a responsibility which they cannot fulfil without a knowledge of Church Doctrine, Church Polity, and Church History. In this connection, we can hardly speak too strongly of

the immense help to be obtained from the formation of such Guilds as the Brotherhood of St. Andrew. In the working of these, both clergy and teachers get a more intimate acquaintance with the young people,—they get to know more of their needs and difficulties, and are able to influence individuals so as to make them appreciate the value of Church teaching.

Now, suppose the pupils are available; Who are to teach them,—What are they to be taught,—What methods are to be adopted to insure success? How are we to deal with our young folk so as to make them intelligent, faithful Churchmen?

THE TEACHERS.

1. In small city congregations, and in the majority of country charges, the teaching of these young men and women should be in the hands of the clergy themselves. Doubtless, in some cases, this may not be practicable; still, if we would only think how much of the Church's immediate future depends upon these young people, we should see how important it is that the utmost attention should be given to this work. They are at an age when they will only too readily become indifferent, if not carefully tended. How many have drifted away from the Church simply and solely because of a want of a definite Church teaching. Of course, where the numbers are so great that they require to be formed into more than one class, the help of the laity must be sought. It is gratifying to notice a growing desire on the part of our educated laity to take up such work. Only let us represent to our really cultured Church people how vitally important it is that our young folk should be well grounded in the faith, and soon there will be plenty of helpers in the good work. Our Christian brethren in other communions set us the example in the systematic training of teachers for such work, by: Classes for instruction, courses of lectures, and model lessons. We must be ready to borrow ideas from the world around us, if we would hold our own against the world, and leave behind us a younger generation to carry on the work.

SUBJECTS OF INSTRUCTION.

a. Popular infidelity has of late years been making such raids among young men and even lads newly left school, that no system of teaching for our youth can be considered complete which does not take into consideration the evidences for the truth of Christianity. We can hardly hope, at present, to provide anything like a thor-

ough course of instruction in this subject; still, it ought to be possible to take up as much as is contained in Archbishop Whately's little manual, published by the Christian Evidence society. For the use of teachers, and as a guide in the arrangement of a course of lessons, there is no better book than Prebendary Row's Manual of Christian Evidences, published by Hodder & Houghton, of London, Eng. Row's style is attractive, and his arguments are conclusive.

b. So much of our present day churchmanship is without backbone that it is absolutely necessary to give to the young folks growing up around us a course of lessons on the distinctive doctrines of the Catholic church. They should be led on to trace these to their origin, and to note the connection that they have with the older dispensation of the law. Take e. g., the Incarnation. Our young people should be taught not only how it was foreshadowed in the Old Testament, but also how the world was in many ways prepared for it.

c. The history and development of the Christian church should come in for a good share of attention. Of course, the early portion of this will be studied from the Acts of the Apostles. Coming down to our own days, every good churchman ought to know something of the History of the Church of England and of its daughter churches in the colonies. In this connection should be included a history of the Book of Common Prayer, and of the many influences which have tended to bring it into its present form.

d. We would not debar such subjects as Church Architecture and Ecclesiastical Art from our proposed curriculum of study. One of the most useful and most charming of books—Mrs. Jerome Mercier's "Our Mother Church," contains much valuable information on all kinds of church subjects, including Church Architecture, Art, etc. The architecture and art of the past were the outward expression of the popular belief in the great doctrines of Christianity; as such, they may still teach, and teach well.

METHODS.

So much for the teacher, and the subjects of instruction. Now, just a word or two as to methods:

a. If we would retain a hold over our youth, we must make special provision for their classes—hold them in a different room and at a different hour from Sunday school. We want to acknowledge the fact that these are no longer children, and should not be

treated as such. We want their instruction to be given at a time and place where there will be no disturbing elements. The teaching which they ought to get should deal so frequently with individuals that a special time and place is advisable where possible.

b. Again, while memory is valuable, yet rote work should not be so prominent here as in Sunday school. A portion of the text book should be prescribed for careful reading at home. The teacher should follow this up with an interesting lecture lesson (not read from M. S., of course, but spoken in an easy, natural way). A carefully prepared skeleton of the lesson should be put on the blackboard and the teacher should fill in the details; and then, instead of direct questioning, the pupils should be drawn out to speak, in a homely, conversational way, about what they have heard.

Perhaps some of our readers may think such a scheme a very utopian one. Let us say to such that a similar scheme has been very workable in England and in many parts of the United States. Surely we in Canada will not admit that there is anything impossible for us that is possible to our brothers across the line. We know that our young men and young women are not in such close touch with the church as we wish to see them. We know that there is a need for such instruction as that we have sketched. Shall we not, then, think of this practically, and see if we cannot succeed in forming interesting classes—so interesting that there will not be any difficulty in finding all the scholars we want, and of the very kind we want.

NEWS FROM WESTERN DIOCESES

DIOCESE OF RUPERTS' AND

ST. GEORGE'S CHURCH, WINNIPEG.

The second anniversary of the opening of St. George's church, Winnipeg, was kept on Dec. 3, in the school room in the basement of the church. Nearly every member in the parish was represented. A musical and literary programme was given, of which the chief items were a selection from Ian Maclaren's "Bonnie Briar Bush," and a piano solo by Miss Cross, which was thoroughly appreciated. Mr. D. M. Telford's rendering of Ian Maclaren's "Through the Flood," was listened to with rapt attention. Refreshments were served during the evening.

NOTES FROM SELKIRK.

The children's service in Christ Church on Sunday last was well attended, about 150 children being present, Rev. Canon Matheson delivered an address, which was attentively listened to by the young people.

Rev. Canon Matheson preached in Christ Church last Sunday morning and evening in behalf of the Home Mission fund. The sum of \$75 was realized from both services. In addition to this amount Mapleton congregation gave \$15.

On Nov. 25, at Selkirk, by Rev. C. R. Littler, B. D., Miss Lillian Stephens was united in the bonds of holy matrimony to E. F. Comber. Both bride and groom are well known in Selkirk, and all good wishes follow them in their new life.

During the recent blizzard, which raged so fiercely in many parts of the West, a large stained-glass window on the north side of Christ church, Selkirk, was blown in and broken. The loss from this is considerable, and it is increased by the damages done to the internal fittings of the church, which were very much injured by the snow that blew in through the open window.

DELORAINÉ.

On Thursday evening the Ladies' Aid of the English church gave a "New Woman's" concert. The programme consisted of a series of exhibitions of men doing domestic work as sewing, millinery, washing, etc. Refreshments were served during the evening.

Rev. Canon O'Meara, D.D., of St. John's college, Winnipeg, will preach in St. Andrew's church, Sunday December 13th, at 11 a.m. and 7 p.m. on behalf of the Home Mission Fund. Holy Communion in the morning. On Monday evening, December 14th, he will give his lecture on socialism, which gave so much satisfaction when it was delivered under the auspices of the Free Masons of Winnipeg, in their new Masonic Temple there.

ST. ANDREWS.

A bazaar and tea given on the evening of December first by the Ladies Aid of this congregation, was most successful in every respect. A short programme was rendered after the sale, which was also very pleasing. The proceeds amounted to over \$26. It must have been a satisfaction to Rev. Canon Rogers who has been visiting St. Andrews lately, to find that his efforts for the furtherance of the financial part of church work, are everywhere bearing good fruit.

GRAND TEMPERANCE MEETING.

Middlechurch, Dec. 4.—One of the best temperance meetings in the St. Paul's C. E. T. S. branch that has yet been held in this parish took place on Friday evening, Dec. 4, when our old friends, the Rev. J. J. Roy and Mr. Redfern Mulock, Q. C., of Winnipeg, were present and gave two stirring addresses.

The room was well filled long before the hour of meeting, and by the time the ceremonies opened it was packed to the doors, many having to stand. The proceedings opened by Mr. Mulock reading a passage of Holy Scripture from Gal. v, 16-26. Prayer was then offered by the Rev. J. J. Roy. The president before introducing the speakers opened with a few appropriate remarks, then called upon the Rev. J. J. Roy to address the meeting.

The reverend gentleman said he was going to speak to-night especially to the younger members. Taking a bunch of keys from his pocket he said there were various kinds on this bunch. One opened his cash box, another his desk, another his trunk, and so on. Coming upon a certain big one in the bunch, he said he would have to say a good deal about it. Then hanging the key up so that all could see it, he pointed out how this key locked out health, wealth, happiness, honor, goodness and salvation. It also locked in disease, poverty, crime, misery, disgrace and death.

"What was the name of this key?" the reverend gentleman asked.

"It is one we all know, and it is a very dangerous key. It is the whis-k(e)y that brings so much evil."

Then Mr. Roy proved from Scripture and statistical evidence all he had said of this whis-k(e)y. The gentleman's remarks were listened to with rapt attention. Mr. Mulock then rose and gave a splendid address. He said he had often challenged on the public platform anyone to come forward and say that they could look back on three generations which had been abstainers. Once only had that challenge been accepted.

"There's a work," he continued, "for everyone to do in this parish, for there are always some against whom it is written—no drunkard can enter the kingdom of heaven."

He gave one instance of a man who in his own Bible class had once spent \$20 a month on drink, but now, having become an abstainer, he was able to build his own house, and his wife was thanking God daily for it. He showed how the drink bill of Canada was forty millions and the revenue from licensing only seven millions. The people were asked to spend forty millions in order to give the government seven millions of revenue from licensing. Mr. Mulock then made a strong plea for prohibition, showing conclusively from authentic statistics how it would increase the trade and material prosperity of the country. He told a story of how a farmer came to a doctor and said: "Doctor, look down my throat and tell

me if you see anything." The doctor examined his throat but found nothing. "Look again," said the farmer. The doctor complied with the same result. "Well," said the farmer, "two farms went down that throat and you see nothing for it."

Concluding, Mr. Mulock made an earnest plea for all to come forward and help in this good work for Christ.

The Rev. Silva White then addressed the meeting, urging the importance of the work. Three immediately presented themselves, most of those present being already members. After the visitors had received a very hearty vote of thanks the meeting came to an end with the singing of the Doxology.

A. SILVA WHITE.

ST. ALBAN'S LADIES' AID, RAT PORTAGE.

Among all the successful entertainments given by the ladies of St. Alban's church, and they have always proven of a high standard of excellence, that held at the music hall on Tuesday, December 1st, was quite above the mark heretofore attained.

St. Alban's congregation have set the pace in functions of this kind, and one that will be difficult to improve on. Under the able leadership of Mrs. R. J. N. Pither, an era of prosperity has set in with the financing for church indebtedness, and obligations have been met with regularity and without unnecessary friction. All who have been connected with similar duties will realize the many difficulties besetting those interested in church work. The tact that will enable the incumbent, and his most valuable assistants, the ladies of the congregation, to fully provide for all the requirements connected with church work, must be of no mean order. Rev. Mr. Page and Mrs. Page have been ably seconded in their interesting efforts towards this praiseworthy end by the ladies. On Tuesday the music hall was crowded for over two hours with people of all denominations to partake of the very excellent supper provided, after which the sale of work was continued until quite late, when it was found that a handsome sum had been realized. Space does not permit mentioning the names of the many who contributed very beautiful needlework for the sale, but some leaves and flowers worked by Mrs. Page excited the admiration of all who saw them. The money realized will be applied to reduction of the church debt.

CHRIST CHURCH, WINNIPEG

The second Sunday in Advent was a red-letter day in the annals of Christ Church. The Rev. Welbury T. Mitton, who entered on the duties of this charge last Easter, and who since that time has been making a vallant fight against great odds, had the satisfaction of presenting a goodly number of candidates to his Diocesan for the Holy Ordinance of Confirmation. According to the Church's ancient usage, the services of the day began with

the celebration of the Holy Eucharist at 8.30; matins was said at 10; and, at 11 o'clock, the Litany was sung, followed by the Holy Ordinance of Confirmation. His Grace, the Archbishop of Ruperts Land chose, as the text of his address to the confirmees, the words of Our Blessed Lord, "Without me ye can do nothing," (St. John XV., 5.) In a simple but persuasive way, which is peculiarly his own, he showed how attendance at the Blessed Sacraments of the Body and Blood of Christ was the chief means whereby supernatural power was given to Christians to overcome evil and live the Christlike life. He also showed how men received spiritual strength from the Holy Ordinance of Confirmation,—1. by the vow and promise made to God, before the congregation, in dependence on the help of God,—and 2, by the promise of God to those who made such vows, which promise he never fails to keep. All present were deeply impressed by the earnest words of our good Archbishop, whose words of encouragement and comfort could not fail to affect both those who were about to be confirmed, as well as those who in the present service were renewing the vows they had made long before. Eight and twenty candidates were presented. The choir sang the anthem, "Who are These Arrayed in White?" One very pleasing part of the service was the singing of the lovely hymn, "O Jesu, I have promised to serve Thee to the end," set to a fine new tune by Patten. Christ Church choir generally holds its own as facile princeps in Winnipeg; on the present occasion, its efforts were worthy of every praise.

During the Season of Advent the Rector will (D. V.) preach a course of sermons at the Sunday evening services. The subjects will be as follows:

Nov. 29—"Man; His Perplexing Life."

Dec. 6—"Man; His Sorrow and Affliction."

Dec. 13—"Man; His Solemn Obligations to God."

Dec. 20—"Man; His Duties to His Fellow Men."

RUSSELL

BARNADO FARM

Our readers, who are acquainted with the work that is being done among young English lads at the Barnardo Farm will read the following with interest. We call it from the columns of the Record:

Dr. Barnardo visited Cambridge lately as the guest of the Master of Pembroke, and addressed a large meeting at the Lodge in the afternoon. The Master of Emmanuel and Professor E. C. Clarke were among those present. Dr. Scarle spoke with warmth and approbation, from close observation, of Dr. Barnardo's good work. Later on in the same evening, a large social gathering of University

men took place at the Guild hall. Some 150 had been asked to meet Dr. Barnardo at supper. It was a most representative assembly—men from England, Scotland, Ireland and Wales, from almost every county in England, and representing every college in the University except two. Among those present were many whose interests lie quite away from religion and its work. Dr. Barnardo spoke for an hour and a half, and delivered one of the most stirring speeches. He spoke straight as a man to men, and was welcomed with that heartiness which is the unique gift of an undergraduate audience. He detailed the origin and something of the progress of his work. Keen as his sense of humor was, there was yet a terrible strain of pathos running through the whole speech, and his audience was deeply stirred. Anecdote after anecdote was told, which showed his hearers quite closely what the object of his work was. One significant fact quoted is worthy of note: A most searching inquiry set on foot by the Canadian government proved that only 1.49 per cent. of the boys whom Dr. Barnardo had sent out to that country had turned out badly. On two points he laid especial stress—that among the abject poor there are two classes, the victims and the honest, and that the great importance of his own work was that it was essentially preventive.

VIRDEN

General regret is expressed in the neighborhood of Virden at the prospective departure of Rev. T. H. Sykes, who feels that he cannot stand a Manitoba winter and must betake himself to a more equitable climate.

NOTES FROM THE WEST

Rev. R. M. Webb-Peplow was the preacher at 11 a.m. on Thanksgiving day, in the Church of the Redeemer, Calgary.

In the new hospital at Saltcoats, Assiniboia, every bed is in use, and the directors say that they will require to erect a new wing in the spring of next year.

Rev. Rural Dean Stunden, of Edmonton, arrived in Calgary on December 2nd, en route for Ontario. He will probably proceed first to the coast, and after that travel to Ontario, via San Francisco. He is feeling the need of a long holiday, and has got leave of absence for two months.

The annual supper of St. John's church Ladies' Guild, Moosejaw, which took place on Thanksgiving day, was a great success. Proceedings commenced at 5:30 p. m., after which an appropriate musical programme was gone through and an address given by the vicar, Rev. W. Watson. The proceeds amounted to \$40, which went to the funds of St. John's church.

Thanksgiving day was kept at Edmonton by a special evensong held in All Saints' church. Owing to the severity of the weather the congregation was not so large as was expected. Rev. H. A. Gray sang the service, which was fully choral; Rev. G. D. Eastum read lessons; Rev. Mr. Setter was preacher. The choir sang the anthem "How Manifold Are Thy Works."

Rev. E. W. R. Beal, B. A., who was lately appointed to the charge of St. George's, Battleford, has now begun his work there. He has established a class for Bible study, to be held every Wednesday evening at 7 o'clock. A Sunday school also has been organized and will soon be in good working order. The Wednesday evening Bible class ought to be the means of providing Sunday school teachers.

WEDDING AT MACLEOD.

A Fashionable Event Near the Foot-hills in Alberta.

On Wednesday morning the 2nd inst., in Christ church, Macleod, by the Rev. Rural Dean Hulton, were married Mr. F. W. Brownlow George, son of the Rev. Professor George, of Oxford University, England, to Miss Grace Evelyn Casey, eldest daughter of Capt. Casey, N. W. M. police. Mr. George is one of the most successful and popular ranchers in Southern Alberta, while Miss Grace Casey is held in the highest regard and esteem by her many friends; consequently a large and fashionable gathering assembled in the church to witness the ordinance of matrimony, by which the two principal personages were made one "till death do them part." After the wedding ceremony Capt. and Mrs. Casey entertained a few of the intimate friends of the bride and groom to a sumptuous breakfast, when the customary speeches were made and kind wishes extended to the happy pair. Mr. George was ably supported by Mr. R. Gordon Mathews, the bridesmaids being Miss Clara Casey and Miss Nora Casey. The married couple left by four-in-hand to Lethbridge, whence they proceeded to Grand Falls and other points in the private car of the manager of the Southern extension. They will return in time to spend Christmas in Macleod.

GENERAL CANADIAN CHURCH NEWS

Archbishop Lewis, Metropolitan of Canada, has conveyed to Bishop Bond, of Montreal, the desire of the House of Bishops, that he act as Senior Consecrator of Rev. Canon Thorneloe, of Sherbrooke, as bishop of Algoma, which event will take place in the Cathedral of Holy Trinity, Quebec, on Jan. 4, 1897.

DIOCESE OF ALGOMA.

At the special session of the synod of the Ecclesiastical province of Canada, held on November 11th, 12th and 13th, in Toronto, for the purpose of electing a bishop for the missionary diocese of Algoma, the retiring bishop, Dr. Sullivan, presented a statement concerning the working of the diocese during the period which has elapsed since the last meeting of the provincial synod.

Speaking of the clergy, he says:—

Our staff of clergy has now reached, as regards numbers and efficiency, the highest point ever yet attained in the history of the diocese. Thirty-two mission fields are served by as many ordained missionaries, while three others are occupied by catechists. Of the former, four are deacons admitted to Holy Orders on St. Barnabas' Day, two deacons being on the same occasion, advanced to the priesthood.

His account of the churches is minute and deeply interesting.

"The number of complete churches in the diocese is 77, including 36 erected previous to my episcopate. Of these 4 are of stone, 4 of brick, 5 of hewn logs, and 64 frame buildings. Of the 36 erected previous to 1882, the majority were unfinished and unfurnished wooden shells, owing to the scarcity of funds at that date. These have been completed, and in most cases supplied with the essentials for divine worship. Fonts, communion vessels and linen are still lacking in not a few. Others of these original churches have been entirely rebuilt; while in two or three instances the material has been removed and utilized in the erection of buildings at more desirable centres.

With the exception of three or four, all our churches are paid for, owing to the adoption early in my administration of a rule not to build unless the necessary funds were either in hand or within measurable distance, the relaxation of this rule being allowed only where insistence on its observance would have been prejudicial to the interests of the church.

Among the most recent additions to the list of our churches has been a very substantial brick edifice erected in Bracebridge, costing \$3,000, of which no less than \$800 was provided through the exertions of the local branch of the Woman's Auxillary, while upwards of \$1,000 additional was contributed by the congregation generally, a balance of \$800 being assumed by three or four of their number. The church stands on a most desirable site, worth \$300, donated by A. Mahaffy, Esq.

At Huntsville, a very solid and thoroughly ecclesiastical stone church has taken the place of the unsightly mission hall destroyed in the conflagration which almost totally swept the village away two years since. Here, also, the incumbent (Venerable Archdeacon Llwyd) was ably seconded by his flock—men, women and children combining their efforts, which were characterized by not a little self-sacrifice.

The new brick church at North Bay (Rev. Rural Dean Young) was an absolute necessity owing to the rapid

growth of the town and the utter insufficiency of the accommodation provided in the original wooden structure. Here, also, the church population, largely composed of railway employees, contributed generously towards the cost of the enterprise.

At Sault Ste. Marie, St. Luke's Pro-Cathedral has been practically rebuilt by the removal of the east and west gables and the addition of transepts and a chancel at a cost of \$2,600, of which \$1,000 was contributed by the congregation and \$1,000 raised through the personal exertions of the incumbent (Rev. Rural Dean Renison), the balance being provided from other sources. My last official act in the diocese was its consecration on the morning of St. Luke's Day.

The church at Dunchurch (Mr. T. J. Hay, catechist) is still incomplete; but vigorous and self-denying efforts are being made to render it available for divine service. Both catechist and people need and deserve encouragement.

Through the kindness of English friends, many of them visitors at Mentone, provision has been made to the extent of about \$1,400 for the erection, with local assistance of two churches, in a district 120 miles in length, on the Algoma branch of the C. P. R., in which the Church of England had not hitherto succeeded in securing any place of worship for her children. This extensive mission is under the charge of the Rev. W. M. Seaborne and his assistant, Rev. S. H. Morgan, of St. Bed's College, England.

PARSONAGES

have multiplied relatively, as rapidly and satisfactorily as our churches, no less than five and twenty of our missions being supplied with these necessary auxiliaries to effective mission work, as against six in 1882, while two more are contemplated in the spring.

The mission house at Garden River was accidentally burnt down last winter, during my absence, and, unfortunately uninsured, the mission being vacant at the time. The Indians are, however, busy at the work of restoration, under the direction of the Rev. R. Atkinson, formerly of the Diocese of Ontario, their contribution taking the form of voluntary labor, all that remains in their power, owing to the destruction by fire of the local lumber mill, and the consequent dearth of employment.

Parsonages are still urgently needed at Manitowaning, Little Current, Gore Bay (Manitoulin Island), Powassan, Novar and Sudbury. At the latter point, the missionary and his wife occupy what is to serve as the kitchen of the completed building. At Haileybury, (Lake Temiscamingue, the mission aided so generously by the Toronto W. A.) the people are building a hut, 16 feet square, for the catechist, by voluntary labor, the future occupant supplying the material. To this spacious mansion Mr. Hickland shortly hopes to bring a wife and seven children from England. At Oliver, the incumbent (Rev. Rural Dean Kirby), with his wife and four children are quartered in a small farmhouse 20

feet long by 10 feet wide, containing three rooms with a wooden lean to as a kitchen, pending the erection of a parsonage in the spring on the church lot close by. \$500 are already in hand for this purpose. All these are building projects which I have no hesitation in commending most warmly to the sympathies of the comfortably housed laity of the Church."

Many other portions of His Lordship's statement were well worthy of republication, had space been available; what we have given will show the wonderful progress that is being made in regard to the organization and working of the diocese of Algoma.

The twenty-first annual report of the Shingwauk and Wawanosk Homes, in the missionary diocese of Algoma, has just been issued, and gives many interesting details of the progress of the educational work carried on by the Homes amongst the children in the far Northwest. The bishop of Algoma, earnestly commends this Indian educational work to all the friends and supporters of his missionary diocese, whether in England or America. "It sorely needs," the bishop says, "as it surely deserves, the prayers and substantial sympathies of all who believe in the Gospel of Christ and its ability to civilize and Christianize even those who are most ignorant and superstitious. At the outset it was a feature of faith and hope, abundantly vindicated by its past history. Failure at the expiration of a quarter of a century would be a standing rebuke and reproach to our common Christianity. I appeal to all who have aided us in the past—clergy, laity, Woman's Auxillary, Sunday school superintendents, teachers and scholars—to continue, and, if possible, increase, the help they have already given us. It is assuredly a 'work of God,' and His honor and glory forbid that it should be 'overthrown.'"

Mr. G. I. King, the Principal, has a satisfactory report to present, and in viewing the work of the past year says it is gratifying to be able to record that it is one of progress. "All our plans and hopes for its advancement," he remarks, "have not been realized, but much has been accomplished, and there is much indeed for which to be grateful." During the period the Homes have been established no less than 540 Indian children have shared the advantages which they confer. Within the Homes at the present time sixty-two children are being maintained and educated, trained and fitted for various occupations in life. With no endowment, but founded on faith, the work has been carried on, largely dependent on voluntary contributions, and with a liberal share of trials and discouragements to contend with; but bravely surmounting all obstacles and difficulties, these Indian Homes have now, by God's blessing, attained their majority. Besides general housework, cooking, baking, laundry work, etc., four "trades" are taught in the Homes—carpentry, tailoring, shoemaking and farming, and the results during the past year have

been most encouraging. The children also receive a sound, religious education, and are trained to lead honest, industrious and God-fearing lives. The work, as the report points out, is largely dependent on voluntary contributions, and is deserving of the hearty support of all those interested in this most useful and necessary branch of missionary work.

AMERICAN CHURCH NOTES

GENERAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA.

To the Editor of the Churchman:

It has appeared to me that, owing, perhaps, to the overshadowing influence of other matters of late, no sufficient reference has been made to the late General Synod of the Church of England in Canada. I had the honor to be, partly by accident, and by the kindness of the Bishop of Albany, one of the delegation to bear the fraternal greetings from our American Church, taking the place of the absent Bishop of Milwaukee. A report of our mission will, I suppose, be rendered pro forma to the next General Convention, which is as yet a great way off. But at that time the impression will, in some degree, have worn off, through the daily contact with other things, and besides, the time of the General Convention is very fully occupied, so that there would be room for very little reference to the occasion, then so long past.

But I feel that it is proper, without attempting detailed description, to make some public statement that this second meeting of the Canadian General Synod was a very great occasion, one of the greatest at which I ever was permitted to assist.

I note a recent reference by the Rev. Dr. Haskins, of Brooklyn, to the year 1833, when, as he says, there were seventeen bishops in our Protestant Episcopal Church. I do not think it is sufficiently appreciated by members of our own Church that Canada, without California and Newfoundland, has now twenty dioceses embraced in one body, under two archbishops and seventeen other bishops, and that so great has been the interest in the recent federation of the two ecclesiastical provinces, and the sense of loyalty to the newly constituted whole, that it drew to the little prairie city of Winnipeg seventeen of the nineteen bishops, and lay and clerical delegates from every diocese, except, I believe, one within the Arctic Circle, from which a man would require months to come.

I am not expert enough in the questions considered important in the Canadian Church to attempt comment on what was done. But the synod deserves record as remarkable (1) as a body of learned and pious men difficult elsewhere to parallel; (2) as showing marvellous missionary enthusiasm. A meeting which I attended in Holy Trinity school-house, addressed by Bishops Young, of Athabasca, Reeves,

of the Mackenzie River, and Sullivan, of Agona, with the eloquent Dean Carmichael, of Montreal, was for paths, for its record of earnest consecration and Christian heroism, without a boastful word, or one about self through it all, a never-to-be-forgotten evening. (3) I could not omit what must be called the popular demonstration connected with this event, so honorable to the revered Lord Primate, and inspiring to the Church.

The city of Winnipeg has 35,000 people, and nine churches of our communion, some of them very large indeed. I attended while there, steadily, the largest church, Holy Trinity, of which Archdeacon Fortin is rector. We seldom meet with so large a church in this country. There is no church so large in St. Paul or Minneapolis, and there were no more creditable services at our last General Convention. Holy Trinity was densely crowded on every occasion during the synod, and so were all the other eight churches and chapels; so that a moderate estimate of the people in Winnipeg worshipping at one time at the 11 o'clock Sunday service or at the 7 o'clock evening service, would be 5,000 souls. I can think of one town in my own state, equal in population to Winnipeg, where our Church is called popular, having one church building only, and an average Sunday morning congregation of not over 350, if as large. The province of Manitoba has about 175,000 people, who are served by no less than 80 priests of our Church, and there are a great many more church buildings than clergy, the missions and stations numbering over 200, I believe. I think this shows our northern sister can teach us many things. They call us there a great Church, but in many things they are greater than we.

In conclusion, I could say much of the character of our welcome, and of the distinguished impression made by all of my colleagues, but the above is rather the purpose of this letter.

G. MOTT WILLIAMS.

Bishop of Marquette.

Sault Ste. Marie, Mich., Nov. 13th, 1896.

ANGLICAN ORDERS

Canon Gore on the Papal Bull.

At a meeting of the English Church Union, held in London (England) on the 17th ultimo, Rev. Canon Gore delivered an address on "The Papal Bull on Anglican Orders."

After some introductory remarks, he went on to say:

Now, what was it that all this question was about? What was it that was up? Believing that there were possibly some in that audience who were not expert theologians, or even acquainted with the rudiments of the question, he would venture to tell them that what was up was exactly this—that at the Reformation there certainly and unmistakably occurred a great change. What was that change? Undoubtedly the Church of England took part in that great movement, which at that time held great power over Europe, vaguely called the Re-

formation. What was that movement? It was an appeal away from the Church of the moment back partly to the Primitive Church, partly (and that most obviously and strongly) to Scripture, and partly from the narrowness of one particular part of the Church to the breadth and largeness of the whole Church; it was an appeal away from the Roman Church of the moment, back behind its narrowness to the whole Church; an appeal from the tradition of the moment back to primitive antiquity and to Holy Scripture. That was what the appeal of the Reformation meant on its religious side; that is what it meant in the minds of such men as Colet, Erasmus, and others. They felt quite certain that something had gone wrong with the existing tradition; that if our Lord were visibly present amongst them He would have said, as He said to the Jewish Church, "In this respect, in that respect, ye have made the commandments of God of none effect by your traditions." They were quite certain that an appeal was wanted back behind the Church of the present to Scripture and the Primitive Church. In that sense the Church of England took its side with the Reformation movement. Well and good. But then it was the easiest thing in the world to rush from one extreme to the other, either to say we would have an absolute monarchy or a positive condition of revolution; that was the way human logic was apt to proceed. But the English had never been particularly enamored of logic. They thought that they had got on very well with a Constitution which, whatever its merits, could not be said to be intensely logical. And so, too, with their Church; they decided to go in for this appeal to Scripture, to have nothing of faith that could not be verified by Scripture, but not to break away from the Church of their fathers. They saw that from the first there had been this visible society, with its Apostolic Succession, with its creeds and its sacraments, and they meant to hold fast to them; but they claimed that the permanence and continuity of the Catholic Church was altogether reconcilable with the reforming movement. That was our position, and it had from the first excited the animosities of opponents on either side, the revolutionaries who wished to break entirely with the past, and those who refused to have any reformation at all. That was the real point of this question of Anglican Orders. Let it be observed that the Church of Rome had never scrutinized the Orders of separated bodies as they had scrutinized ours, and that because the one thing they wished to make impossible was that which we maintained to be possible, namely, this compatibility of the appeal to Scripture with the maintenance of the continuity of the Catholic Church. That was why they had tried to pick holes in our Orders.

It was a sign of a weak case when people took up first one point, then another, and another. When a person took up that kind of multiform defense you could never feel that he

had got a very strong case. Historically, the Roman case against Anglican Orders was a very interesting study, because they had taken point after point as if it were absolutely certain and incontrovertible; and then after a time something had turned up which showed that this "absolutely incontrovertible case" must be abandoned as no longer tenable. To enumerate a few of the points which had thus been taken up and afterwards abandoned in this way, there was first of all the case of Parker's ordination at the beginning of Elizabeth's reign. It had been asserted that there was no consecration at all, but only a strangely blasphemous scene in a tavern. What was the famous Nag's Head fable. After a time it appeared that the document which recorded the ceremonies used at Parker's ordination were of a most inconvenient character to our Roman friends, as they described the scenes with the utmost minuteness; so that, in fact, the actual details of Parker's ordination were better known than those of almost any other ordination in that century. Then another point was taken up. It was said that Barlow, who was the chief consecrator of Parker was not himself ordained, and, therefore, could not consecrate anyone else. That was a question on which a great deal turned, and it had led to a great deal of investigation. He did not want to go into detail on this matter, but would simply content himself with remarking that to maintain that Barlow was never consecrated, meant a reversal of everything that was known about the history of those times, that we found serious Roman Catholic historians pointing out that it was altogether impossible to believe that Barlow could ever have passed as a Bishop all through the later years of Henry's reign if he had never been properly consecrated. One of the obligations that we owed to the Papal Bull was the disappearance of the Nag's head fable and of this theory that Barlow was never consecrated. It was as certain as any fact in history that Barlow was a properly consecrated Bishop.

Then the case was taken a point further—how was Parker consecrated? Now, in every sacrament there was an outward form, and this outward form consisted partly of something done, and partly of something said. In Baptism the thing done was the pouring of water, and the thing said, the words, "I baptize thee in the name of the Father, of the Son, and of the Holy Ghost." By a very odd piece of history in the use of terms, the words used were called the form, and the thing done was called the matter. So then, the question raised was that the matter and form of Parker's consecration were not valid. Here he must touch on a very interesting point. The Roman Church had a very remarkable way, almost amounting to genius, of glossing over its own weak points, and in no respect was this weakness more noticeable than in regard to Holy Orders. Thus the Ar-

menians, who had suffered, and were suffering now so much, approached the Pope at the time of the council of Florence, and asked for his infallible guidance about the form and matter of the Sacraments and of Holy Orders amongst the rest, the Pope accordingly produced a decree and gave his infallible guidance. Now, at the time, all over the Roman Church Holy Orders had been conferred with the giving of the instruments and the accompanying words, "Receive authority to offer sacrifice. It had come to be the opinion of that day that that was the form and matter with which people were ordained to the priesthood, and the Pope thought that it was the truth, and he told these Armenians for certain that the form and matter of ordination of priests was the giving to the ordained a chalice and paten, and speaking over him the words, "Receive authority to offer sacrifice." But, then, after a time, a certain learned Frenchman, Morinus, searched and examined the ancient service books of the Church, both Eastern and Western, and produced a learned work, proving the amazing fact that there had been no such thing as the handing of the chalice and paten for the first thousand years of the Roman church, and never in the Eastern Church. It was a most surprising discovery, and suggested doubts as to the infallible guidance. There was accordingly one of the most surprising right-about-facts that had ever occurred in the history of Theology. (Laughter.) For Morinus showed that what was the form and matter of Holy Orders was not, as was supposed at that time, the "porrection of the instruments" with the words "Receive authority to offer sacrifice," but only that which had been common to the Universal Church, which was something quite different, namely, the laying on of hands, with some accompanying form of words or prayer. That was all that could be deemed to be necessary for the form and matter of ordination. That had been admitted in quite recent years. For example, a matter of the Coptic ordinations was brought before the Roman Church at the end of the last century. It was reported that at a crowded ordination, the Patriarch had hurriedly passed down the line of ordinands, touching their heads with his hands, and repeating the words, "Receive the Holy Ghost," and this was decided by the Sacred College at Rome to be a certainly valid ordination.

(To be Corc'uded next week)

VARIA

Right Rev. W. Stevens Perry, D.D., Bishop of Iowa, is reported to be lying at his home seriously ill.

• • •

"Nothing is easier than to talk to children; but, to talk to them as they ought to be talked to, is the very last effort of ability. A man must have a

vigorous imagination. He must have extensive knowledge, to call in illustrations from the four corners of the earth; for he will make little progress, but by illustration. It requires great genius, to throw the mind into the habit of children's minds. I aim at this, but I find it the utmost effort of ability. No sermon ever put my mind half so much on the stretch."—Cecil's "Remains."

• • •

Dr. Sinclair, archdeacon of London, stated in a recent charge that the words in Malachi 1, 11, have no reference to the Holy Eucharist. That amongst the Christians of the first (or the beginning of the second) century such connection was considered undoubted, the following extract from Bishop Lightfoot's translation of the Teaching of the Apostles (The Didache, unearthed not many years ago, but universally accepted as belonging to the period named) will prove. (par 14.)

"And on the Lord's Own Day gather yourselves together and break bread and give thanks, first confessing your transgressions, that your sacrifice may be pure. And let no man, having his dispute with his fellow, join your assembly until you have been reconciled, that your sacrifice may be defiled; for this sacrifice it is that was spoken of by the Lord: 'In every place and at every time offer me a pure sacrifice: for I am a great King, saith the Lord, and My Name is wonderful among the nations.'"

How closely the above exhortation to intending communicants agrees with that in our Prayer-book!

Ven. Archdeacon Fortin,

WRITES THE EVANS GOLD CURE AS FOLLOWS:

HOLY TRINITY RECTORY,

JUNE 18, 1896.

"The Gold Cure for the victims of Alcoholism is one of the most noble and important discoveries of modern times. The happy results which have already flowed from it are incalculable. Thousands of men have been restored to happiness, usefulness and manhood; thousands of homes have been blessed with peace and comfort and joy through its instrumentality; and yet it is only in its infancy.

"THE EVANS INSTITUTE of this city has established its claims to public confidence. A large number of our citizens have been successfully treated there, and the thoroughness of the cure cannot but encourage all sufferers from the scourge of alcoholism to place themselves under the care of its management. Such an institute is a boon of first magnitude to Winnipeg." (Signed)

O. FORTIN, Rector of Holy Trinity,
Archdeacon of Winnipeg.

A cure guaranteed or no pay.

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626 BALMORAL STREET, WINNIPEG

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 merrie 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!