of the Indian children in singing the

beautiful hymns, translated for their use. Some childrengo to Sunday school

because their parents wish them, but Alice went from choice, as all good chil

fron do, and although, apart from her

own family, she mot no other children

sopara' d by denominationalism, they would now be a self-supporting church, a powerful plalanx, exhibiting in their doctrines, order, and worship, all the features of the Christian Church ere the drapory of Rome concealed her brightness and purity. But now the Roman Catholies see those who condomn her superstitions, a dism ned people too often centending with each other, and, when the English Church as first established might be a tower of strength, she is now, as far as such untoward circumstances can take away from her strength, feeble, stingging for existence.

The Church people of Three Rivers are are forced to appeal to their brethren in other places for help to repair their old church and rectory (the former bearack, and jud.) They have made great sacrifices

and jail.) They have made great sacrifices themselves. Though few in number and not abounding in riches, they have sub-scribed not less than \$3,000 for the good

#### MISCELLANEOUS.

Mr. J. J. Morton, of Huron College, was admitted to Deacon's orders by the Bishop of Huron, in Christ Church, Exeter, on Sinday last.

Tae Rev. H. F. Darnell. M.A., of the Diocese of Montreal, has been appointed curate of St. Pant's Church, London.

## QUEBEC. (Correspondence Church Herald.)

DESTRUCTION OF BISHOP'S COLLEGE BY FIRE.

On Sunday morning last the grammar school connected with Bishop's College was school connected with Bishop's College was completely destroyed by fire, nothing remaining now save the burnt, charred walls. The boys and masters had gone to the parish Church as usual; but service had scarce begun when all were suddenly alarmed by the cry of fire, an alarm which was in no degree lessened—but rather, and especially in the case of the boys, heightened—by the announcement that the College building was in flames. No time was lost. Mr. MeFee at once rode to Sherbrooke, a distance of three and a half time was lost. Mr. McFee at once rode to Sherbrooke, a distance of three and a half miles for their steam fire engine, and this with most praiseworthy promptitude was on the ground and working within forty minutes atter the first alarm. This, unfortunately, was by no means soon enough to save any part of the building, indeed when first discovered the fire had already travelled from the baseness, where it whon first discovered the fire had already travelled from the basement, where it originated, to the second storey, and all the exertions of the firemen and people were directed to saving the rectory, college, and out-buildings, which latter, being of wood and in close proximity to the seat of the fire, were in great danger. But the energy and pluck displayed by those on the grounds saved the college a heavier expense than there night otherwise have been. At one time the rectory seemed so certainly doomtime the rectory seemed so certainly doomed that it was contidered advisable to remove at contents, and these were consequently unch damaged by sparks, water, snow, &c. However, it is a cause of great thankfulness that the disaster did not take place at night, in which case the loss must have been tremendous. As it is, all the boys and masters in the wing had their effects saved, that is as well as things can be rescued from a fire. Bureaus, trunks, crockery, excepting, with the usual forethought displayed on such occasions, were pitched from the windows of all stories and alanded on the ground in pieces. Those in the main building lost all but the clothes on their backs. The principal losers were the Matron—Airs, Irving—and Messix, Worrell and Thorneloo—two of the masters. The most sincere sympathy is felt for the Matron by all, and not least by the boys, in whom her kindness and motherly attention has fostered a deep feeling of affection and gratitude. The boys were billeted about the town for the night and none of them seemed to less their wonted spirits, but were as jolly as possible and put up with the loss of their clothing with a right good will. Arrangements were immediately made for carrying on the school, and these time the rectory seemed so certainly doomed that it was considered advisable to rethe loss of their clothing with a right good will. Arrangements were immediately made for carrying on the school, and these have happily been already completed, and the resident scholars are provided for in the way of board and lodging, and school work goes on as usual. Steps have been taken for the immediate erection of new and better buildings, and it is expected that these will be ready for use within a year.

Lennexille, P. Q., Jan. 28, 1874.

ST. JAMES CHURCH, THERE HIVERS.

ST. JAMES CHURCH, THREE RIVERS.

ST. JAMES CHURCH, THREE RIVERS.

The Rev. John Foster begs to acknowledge with many 'hanks the receipt of the following sums in aid of the fund for restoring the above Church and Rectory — Offertory, He' Trinity, Toronto, 816.36; Offertory, St. George's, Toronto, \$20; subscriptions collected in Toronto, \$125; Offertory, St. Paul's, London, Ont., \$92; subscriptions collected in London, \$33, total, \$256.86, a sum which will be of great service to the parish of Three Rivers.

NOVA SOOTIA.

(Cor. of Church Herald.)

ST. LUKE'S CHURCH, HALIFAX.

The congregation of St. Luko's, in this city, rejoice in the return of their Bishop from England. St. Luko's as well as being the parish church, is for the timethe cathedral; there our Bishop, when not abroad on opiscopal visitation, is generally found at time of Divine service.

Every Sunday there is a colebration of the Holy Communion. On the third Sunday of each month, the litany is sung in the afternoon and the children are catechised by the curate. The Sunday-schools are flourishing. The afternoon service of overy Sunday than a larger attendance of the young than any other. Then the youthful choristers, robed and with voices well attuned, give response to the pricat; and in lively hymns awaken the devout feelings of listeners, and induce hearty utterance from them. The attendance is large, and the occasion one of much interest and pleasure.

There is daily morning and evening prayer at St. Luko's. The devoted organist, Mrs. Grigor, is always in attendance, embellishing the service with her excellent performances. On Saints days the boychoristoraare present at the ovening service, and there is a sermon in addition.

There are good church people who do not like the service at St. Luko's as well as that in some other churches; but there ere no lightsused save for mecasity, no incense, nor

like the service at St. Luke's as well as that in some other churches; but there are no lightsused save for necessity, no incease; nor any robes beyond the surplice and caseock. There cloths for the holy table of differ-ent colours used at different seasons; one is purple and white, used at advant time, and

A. C. C.

when the bodies of the departe lare brought in for the finneral Service. A pall of similar colour and a floral cross are then placed on the cellin. Elewers are always more or less in use, adorang the chancel and font. Marriages are always colebrated in the Marriages are always colobrated in church, the clory persistently deciming to attend elsewhere for such purpose. Chil dren are haptised at their homes if circum are haptised at their homes if circum the such course necessary; but

attend elsewhere for such purpose. Chil dren are haptised at their homes if circum stances render such course necessary; but baptises and churching of women take place at the sunday afternoon service. When infants have been privately baptized they are brought afterwards to the church and presented, and received as members of the flock of Christ. The doctrines preached by the bishop and clerky, have not caused any to resort elsewhere, though some have given preference to the service as performed in other charches of the city.

There are no churches in the diocese where any vestments beyond cassack, sur plice and stole are used, nor her there been known to the public any instance in which clergymen have had to be checked for using extreme ritual. Some use the black gown in the public, at private baptisms, and funerals; and there are many who have no public service on what are termedismit's days, and no week day services, or public catechusing. There must ever be some difference intastes and opinions, and the people in this diocese "agree to differ," as kindly as those of any other perhaps in the world.

A silver chalee was presented at St. Luke's as as a thank offering and gift from the bishoop, on his return from England.

## Juvenile Golymn.

And Sunbeam.

By M. D. Brine.

Mabel was tired and cross one day,
She could not work and she would not play.

A cloud passed over the httle face,
Leaving its mountful, dicary trace.

And Mabel grow sulfen and ready to cry,
While the strange part was, that she knew not
why. The Sunbeam.

But out to the garden at last she went, Still helding fast to her discontent, And under a tree ers hung act down. Her face all puckered with many a frown. When -all of a sudden, her eyes shut tight, And Mabel was oil to dreamland bright.

Then a golden sunleam slipped between The arch above with its network green. And tumblin down to our Matel's side, Into her heart crept close to hide. And, hiding there the beautiful ray Influenced all in its own sweet way.

Presently opened two blue eves— Blue and a ft as the summer skies, Bright as the sunshine hiding there, Making the childlen face so fair— And two little lips gave liberty To a song all full of a glad heart's gice.

Then up she sprang from her grassy bed, And merrily tossed her curly head. While many a ray of the golden light Pecped out of her eyes so softly bright. And Makel was tired and cross no move, When she hastened home to her mother's door.

Daily Work. In the name of God advancing,
Sow thy seed at morning light;
Cheerily the furrows turning.
Labouron with all thy might.
Look not to he far-off future,
Do the work which nearest lies;
Sow thou must before theo respest,
Rest at last is labour's prize.

Standing still is dangerous ever,
Toil is meant for Christians now;
Let there be, when ovening cometh,
Honest sweat upon thy brow;
And the Master shall come smiling,
At the setting of the sur,
Saying, as He pays thy wages,
"Good and faithful one, well done!"

# LITTLE ALICE, THE MISSIONARY'S DAUGHTER.

Little Alice was the beloved daughter of a missionary to the Indians. Her papa and mamma had, under the influ-ence of the Saviour's love, left their happy homes in England to devote themselves to missionary work amongst the red men of the forest in Canada. Alice and her three sisters, Lina, Annie and Edith Lily, and her only brother John-nie, were all born in the Indian country by Edith Lily, a most beautiful babodied when she was only three weeks old and went away to bloom in the paradise of God. When Alice was born her mamm: was dangerously ill for a long time, and was unable to nurse and take care of her, so she was committed to the nursing of an Indian woman, the wife of Reliquedgenene or the wild man's wife, and according to Indian custom, she was strapped in a cradle and carried behind the back in Indian fashion like an Indian papeose. It grieved her papa very much to see his darling Alice thus carried about the village, and he often wished that he had a kind mother or sister to take ours of her; but they were thousands of miles ar ay, and he was very thankful when her own mamma was sufficiently recovered to have her under her own careat the Mission House. There Alice is time grew up to a most loving and loverble child. She was the pet of the household, not only because she was the youngest, but because she and a most amuable and winning dispo-sition, and she was also beloved by all the Indians. She was most deeply at-tached to her sister Annie, and the two were inseparable; though Annie was nearly two years older, she was very little, if any taller than Alice, and they were one in heart and mind, and shared each other's little joys and sorrows, so that to offend one would be to offend that to offend one would be to offend both, and if you pleased the one you would by the same act please the other, and it was very delightful to witness their love, one for another. But little Alice not only loved her sister Annie dearly, but she loved every body in a measure, and above all she loved the Saviour. She was always present and always punctual at the Indian Sundayschool, and seldem failed to repeat her

there except Indian children, it would have been the greatest disappointment not to have been able to attend. During he shortlife she never say but once any thing of the outside world, and that when on a visit with her mamma and her sister Annie to Port Hope, find on the journey she saw for the first and last time apple trees laden with fruit, and she was quite overjoyed at the boantiful sight. Little | Still I am not poor. I even feel my Alice had a most unselfish disposition, self infinitely rich, when I reflect that and would cherfully share her good fortone with others, and exercise selfdenial that she might have something to give to the needy. She often acted in the enpacity of a ministering angel to the poor sick Indian children and when on these or and sof love with her little bas-ket filled with good things for the sick, and accompanied by her sister Annie, she seemed so bright and happy, as to form a beautiful picture of charity. It was her mamma's custom to read for an hour every evening from some interest ing and instructive book, and these read-ings were highly valued by the children, but by uone more than by Alice, who like the others, whilst listening to the readings, would have some useful work in her nimble little fingers. It was a very happy sight to see this isolated family sitting around the table thus en played, and occasionally discussing the merits of some traits of character or of some points in the subjects read to them. But the Sunday evening with its Bible questions, and singing and special readings suitable to the holy occasion was the most delighful of all the seven. That little family at the Mission House, though far removed from civilized socie-ty, was indeed a very united and happy one, but like others it was not to be ex ompt from the ravages of mortality and nover shall I forgot Alico's last sabbath on earth. It was in the early spring, and the weather was mild and lovely all day. After tea was served, Alico and Annie with their arms lovingly encircled around each other, walked up and down the path in front of the Mission House, in all that freedom from earthly cares and auxicties and all that perfection of happiness which such thi dren enjoy in the spring time of lite. Then came the time for singing, followed by Bible questions and reading and the overning was spent very happily and tichly enjoyed by all, who were of course utterly unconscious of the terrible calamity that was about to overwhelm them, for nothought whatever crossed the threshold of then minds, as they kissed one another good night that it was the last Sabbath which Alice would spend with them in this world. Yet so it was, for death came suddenly and unexpectedly and with its resistless hand snatched her away into cternity at the early age of ten years and never can I forget though I find i impossible to describe the scene that fol-lowed this sudden departure from this world, of the loved one of the household Little Alice was very levely even in death Her immortal spirit, before it took its overlasting flight, seemed to have had a sweet foretaste of eternal happiness. and a bright view of the glorious angels who came to bear hor spirit upward to the realms of bliss, that left a heavenly radiance on her beautiful countenance bespeaking a triumph over death (which after all was only the messenger of Jesus) and a victory over the grave into whose silent precints, however, her body had to be committed until the morning of the resurrection. Her poor heart stricken papa had to perform this last melan-choly office humself, as there was no other clergyman within one aundred and fifty miles of Garden River; and her mortal remains were laid in the grave, amidst the general weeping of a large assembly of Indians. My dear young readers, it was the religion of Josus which made Alice's short life so happy. It was that alone which supported her dear papa and mamma under their boreaved circumstances, and we hope that same blessed religion is now influencing your lives, so that you may have its consolation in death to which you are all subject. Let me ask you for your efforts in the missionary cause, and for your earnest prayers on behalf of Missionaries and thur families in their distant and included families in their distant and included families. tant and isolated field of labour. If you should accompany your parents on a tour of the upper Lakes, then, when the steamer calls at Gardon River, go up to the Indian grave-yard and take a look at the last resting place of Alice, the Mis-siquery's density. String the applicasionary's daughter. Strive to emulate her simple virtues and seek by the merits and grace of Christ to reach the same Eternel Home.

## POOR AND YET RICH.

To be rich and to be yet poor are only relative expressions, in more ways than one. If you are poor in centrast with tho above you, you are rich in contrast with those above you, you are rich in contrast with those below you. The true philosophy is not to frot the heart by envying him who has more; but to make it gratefu' by pitying and helping him who has loss. The Christian, howschool, and seldom failed to ropes her him who has loss. The Christian, how-catechism, collect, hymn, and verses of ever poor he may be in the world, yet, Holy Scripture. She could understand because he is a Christian, has great

and speak the Ophway language and her riches. A German writer very approprintely puts it as follows: voice would be heard above those

I am poor in this world's goods, and for this reason I am often neglected and put uside, so that my heart is sorely wounded. Because of my poverty, I am not in a condition to aid in building ap the Redocmer's kingdom, as I desire to do; to succour the needy or to aid my brothen when they call for help. How sad a shing poverty is, when the heart burns with longing to aid and to gwo! Oh, when I feel my poverty, oftentanes so deeply that I cannot help marmanag, I often ask my Heavenly Father, "Why dost thou not bloss me with more, seeing thou hast given me a glowing and sympathizing heart?"

the Lord has redeemed me, a poor sinner, with his precious blood, that he has given me the knowledge of immself, and that I have been permitted to seal my faith by an open profession. More than this: the great Johovah calls me His child, and I am permitted to call Him my Father. I am heir to His glory, yea, the brother of my Redeemer, from whom comes every blessing, and a follow heir with Hi. I am allowed to come to with Hi. I am allowed to come to Him, yea, it is my duty to come to Him, daily and hourly, and he promises me that I shall never come to Him in vain. All the promises of His word I can claim as mine. Am I not then rich-very

rich? I look upon my wife and children, all mombers of the visible church with me while many a man laments for years that he must go alone to the Lord's Table, often alone to the throne of grace When we dra v near to our God, all of one heart and one soul, when as a united one heart and one soul, which as united family we all join to praise the Lord, praying togother and singing togother, how can my heart help leaping for joy and pouring itself out in thanksgiving? when I look beyond, and think that by and by we shall be permitted to join he anthem of immortal praise before the throne of God. and before the Lamb then I say, Oh, what riches are minol I hear many a Christian exclaim, "It is enough!" Yes, even so. Am I not rich ?—*Exchange*.

### DISGUISED BLESSINGS.

In this world, we are able, in many instances, to distinguish only very imperfectly between real good and sceming evil, and, at the time of its occurrence, we often regard that which befalls us as a great calamity, when in reality it is a great blossing in disguise. So, do we often seek to obtain that which to us wears the appearance of a blessing, and we lament our want of success in securing it, when its acquisition would be to us an ovil incalculably great. Among those things which we usually regard as evils to be avoided, but which in a large majority of instances, turn out to be real blessings, are difficulties in our way, disappointments and opposition to our s and plans. It was so in the days of old, just us it is now, and so will ver be. Difficulties are often the rough shells in which the purest pearls are found, the germs from which springs our greatest advantages. Difficulties are the flames which consumothe dross and purify the gold within us. When Joseph vas sold by his brothers to the merchants who carried him down into Egypt, he doubtless thought a great misfortune had befallen him. This seeming ovil was however a disguised good; it was the corner stone upon which was built his greatness and also his usofulness. When the mother of Moses, in order to save his life, was compelled to hide him among the reeds on the bank of the river, she certainly thought that a great evil had befallen her. From this apparent evil much good resulted, and that which threatened to result in the death of the Hebrow boy, was the beginning of a train of events which made him a deliverer and a hero. When expecting to perish through the violence of the storm which had overtaken them while sailing in their frail yessel on the sea, the distheir frail vessel on the sea, the disciples saw Jesus coming towards them walking upon the water, they were sore afraid, believing Him to be some evil spirit. When, however, He stepped upon the deck, the storm was lulled and they haded as their deliverer Him upon them, only a few moments before they whom only a few moments before, they as their had looked as their powerful and malicious enemy. As it was in those days so has it been through all ages, even down to our days. Cromwell re-garded it as a misfortune that he failed to succeed in his attempt to quit Englandand come to this country, when the English revolution was on the eve of treaking out, but the very failure which he regretted was the stone on which rested the ladder on which he climbed up to the Protectorate.

Difficulties are often the means of

bringing into play powers and resources, of the ovistence and extent of which we would otherwise be ignorant; just as volcame action which, though tor lo at the time of its occurrence, often reveals the gold which would otherwise lic hidden and useless in the deep re-cesses of the mountains. Difficulty and opposition test the strength of our virtue and the extent of our capacity for good. Had Napoleon Bonaparte been the son of a wealthy nobleman, is it probable that he would ever have revealed to others or have been himself conscious of the mighty intellectual time.

power which he passessed? Had Milton not been blind, is it likely that he would have produced "Paradise Lost"? or had air Walter Scott been from pecaniary difficulties, think you that he would have won the reputation, as a writer, which now belong, to him? Difficulties teach us what we are capable of being and doing, and we should therefore hall them not as evils and onemies, but as blessings and friends. He who possesses within him the elements of true greatness, need never fear to encounter difficulties; for they afford him opportunities of dis-playing his prowess and his strength.

When God has a great work to be done, He, by long training prepares the men whom he selects to do His work for the proper execution of the task which He assigns them. This training is usually acquired in the school of difficulty. Look over the list containing the names of those who have been the greatest benefactors of this race, and you will find upon it the names of but few who have not been name of sorrow, mon who have suffered patiently and struggled long and ener-getically against circumstances seem-ingly, adverse, but really favorable. Our Lord prepared Himself for His ministry by enduring suffering, and contending against difficulty and opposition, even from His infancy. His birthplace was the stable of a common inn, and His cradle was a manger. Should we then complain of hardships or murmur at the roughness of the road over which the Muste leads us, when we do not know where that read may terminate? The way which to us seeins so rough and steep, may conduct us to a battle field whereon we may be conquerors in the cause of truth and right, or it may lead us to a martyr's crown. We should not come to a decision concerning the character of any ovent until we see the end as well as the beginning thereof, nor should we, at the moment of its occurrence, be anick to say whether that which hapto us is for good or for ovil. "God's ways are not as our ways," and we understand so little of the vrinciples of architecturo upon which Johovah works, that we should not presume to judge from the appearance of the foundations, what may be the character of the building He intends to rear, until He presents the finished structure to our gaze, and then all its beauties will be apparent.—D. in our church work.

## CONDITION OF AFRICA.

A common idea in regard to Africa, is that the interior is inhabited by savnge and degraded tribes like those with which we meet on the western coast. Very few are aware that but a short distance from the coast is an immense population, among whom there is a very considerable amount of civilization and culture. Within three hundred miles of Monrovia, there is the powerful Fut-tah tribe, which is represented as "the centre of Mohammedan faith and learn-ing in Western Africa." A letter which we find in the Bible Society Record has recently been received in this country from Hon. Henry W. Lennis, Sceretary of the Treasury of the Republic of Liberia. It gives a most interesting account of the visit to Liberia of a young man from Futtah, named Mahommed Waka. Mr. Dennis gave him an Arabic Bible, which he read with perfect ease, and which he was able to translate into broken English. This young man subsequently wrote a letter in Arabie to Mr. Dennis. It discloses a very interesting state of mind in the young Mohammedan. He says:—

I find the Pentateuch, the Psalms, "I mu the Pentatouch, the Fantas, the Gospels, and the Koran are all the Word of God." Again he says:—"I like your religion very, very much.

We love the Holy Book very much; for Ishunael and Isaac came forth from

Abraham, and they were brethren; there is no difference between them." This letter he addresses to the learned men of the College of Boyrout, and of the city of New York, and of the city of Oxford. It indicates a wonderful change from the old hatred of Mo-hamwedans for Christianity. Professor Blyden says that there are tens of thousands of native Africans in the country east of Liberia who are good Arabic scholars. A most interesting and encouraging field thus lies open to missionary enterprise. - Exchange.

PATIENCE. - One of the hardest lessons to learn is to wait. It is easy to be patient while the hand and brain are busy, but to be thrown out of employ-ment, to see no prospect in the future but darkness above and all around, and yot be screne, is only possible to the sublime soul that can look, by faith, beyond the mists of the present to eternal sun that shine where infinitelove resides. A faith can overloap the trials which beset men's pathway, and grasp the premised good of the future, is worthy to be sought after, and is surely attainable, for the promise is stedfast, "Whatsoever things yo desire, believe that ye receive them and yo shall have them." He who performs to the best of his abilhis his will be fruitful. The night may seem long to the waiting one, but the morning will dawn in the appointed