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ST. PETER'S CATHEDRAL.

Blessing of the Magnificent New Organ.

Eloquent Sermons by the Bishop of Hamilton and Dr. Kilroy.

Pontifical High Mass by the Bishop of Detroit.

Sunday last will long be remembered by the Catholics of London and will be treasured up in memory side by side with the grandest of those other many grand occasions with which, through the kindness and forethought of their good bishop, they have been within the past few years favored. On that day took place the blessing of the new organ, in the presence of the Bishops of Detroit and Hamilton, a numerous clergy, and a great concourse of the laity. Precisely at 10.30 the choristers and clergy formed into procession at the Palace and moved, with all the solemnity and dignity appropriate to the circumstances, to the Cathedral.

Dufferin Avenue, during the progress of the procession, was lined by a vast crowd of people. The order of the procession was as follows: cross-bearer, Rev. Father Dunphy, choristers two by two in charge of Rev. Father Kennedy, Master of Ceremonies for the day, choristers, Right Rev. Mgr. Bruyere, Most Rev. Dr. Carbery, Bishop of Hamilton, assisted by Rev. Father Dempsey, Detroit, and Rev. Dr. Coffey, London; Most Rev. Dr. Walsh, vested in cope and mitre and bearing crozier, assisted by Very Rev. Dean Wagner, Windsor, and Rev. Dr. Kilroy. After a few moments of silent prayer in the sanctuary, His Lordship the Bishop of London proceeded to the organ loft, where he pronounced the blessing as laid down in the Catholic ritual, on the splendid new organ already described in these columns. Upon his return to the sanctuary Pontifical High Mass was commenced by the Bishop of Detroit, with Rev. Father O'Connor, President of Assumption College, as assistant priest, and the Rev. Fathers Walsh and Dunphy as deacon and sub-deacon respectively, of the mass. The ceremonial was faultlessly carried out. The Bishop of Detroit is blessed with a sweet and powerful voice that rang through every portion of the Cathedral.

After the first gospel His Lordship the Bishop of Hamilton ascended the pulpit. He took for his text:

"And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster box of precious ointment and poured it on his head as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? for she hath wrought a good work upon me. For the poor you have always with you; but me you have not always." (Matt. xxvi. 6-11.)

He said: My Lords, Reverend Fathers, and Dearly Beloved Brethren,—I have selected this text on the present occasion, in order to direct your thoughts to some few salutary reflections that will fortify you against the insidious attacks of the utilitarian world in which we live. The world was always selfish, and never more so than at this our time. This selfishness proceeds from a coldness of charity and a weakness of faith which prevents men being generous with God, and causes them to grudge and to envy when anything is offered to God for His glory or for His Church. That there are many amongst you who have not been caught up by the spirit of the world is manifest from this magnificent church in which you meet to-day, and which is the outcome of your generous and unselfish hearts. It is to guard you, kind-hearted and generous people of this city and diocese, against the false reasoning of worldly-minded men, who, when they come to know and understand what you have done, will not only disregard what you have done, but would even scoff at and ridicule you, saying that you might have done better with your money; that there were poor, needy and destitute who looked forward to your generosity; and this appears to them a matter of greater necessity than the building and decorating of a church for the honor and worship of God. Only four months have elapsed since we assembled within the walls of your gorgeous church to witness the solemn ceremony of its first blessing and dedication to the service of God. During that short period much has been done to perfect the object of this church and to promote its usefulness. You have, by your efforts, obtained a perfect system of heating; you are about to add altars which will reflect credit on the artist, as well as on the skill of the artificers, which will be further ornaments to the grace and beauty of your church. You have added this magnificent organ, which is open to-day, and which we have seen the church take under her protection. We have seen the beloved prelate of this church perform the ceremony of blessing and consecrating your organ to the service of the living God. Brethren, it may strike some as strange that the church takes a musical instrument to her own service and to God's honor. The church takes all things that are fine and fair enough, she consecrates them to her own purpose and for the glorification of Christ here upon earth. And why should we not consecrate that magnificent musical instrument, the organ. Our music, my brethren, is not only an art which we have already heard so magnificently displayed on that instrument this morning—music is not only an art, but it is, I would say, a sentiment of humanity. Now, my brethren, why do I say so? You know that soldiers when preparing for war keep up their hearts and courage, and keep themselves in order, by warlike strains of music. A man filled with wine, when the evil wine is working and stimulating his passions, instinctively bursts forth into singing. Even the lowly and the desolate in the dark and dreary nature of their lowliness and desolation, will cheer their drooping spirits by bursting into some harmonious melody. And will not we, who are engaged in the great work, the great conflict of man upon earth—we, who require so many aids to enable us to combat the temptations and dangers of this life—why should not we, also, when we come to serve God, take to our aid those glorious instruments, and strengthen and purify our hearts in psalms and hymns, and with harps, cymbals and organs; stimulating us so that we may all enjoy the great and blessed hope of eternal life held out to us; and when we shall have passed from this mortal life we shall be found in that immortal company of whom St. John the Evangelist speaks in his revelations.

Hence it is that the Church takes under her care and under her protection and dedicates to God's service these musical instruments, not only because of their refinement as an art, but also because music, as we know from experience, is a sentiment of humanity.

But, my brethren, while such things are required in the divine service to further the glory of God amongst men, there are always found persons who, not understanding their usefulness, will find fault with the outlay. It is very noteworthy that whatever the servants of God do the world is ever ready to find fault with them. There is always something wrong, some fault to be found or offence taken. Now, this exhibits a great perverseness of the human heart, but, brethren, it is consoling to us to know that this perverseness of the human mind is not of modern growth. It is very old indeed, as we learn when turning over the pages of the old testament. There we learn and read that the great servant of God, the great prophet Elias, in his own day was looked upon as "a trouble in Israel." Jeremiah the prophet was accused of destroying the courage of his people, and King David was considered to have acted unseemly, and to have made himself ridiculous, when, in happy exultation, he danced before the ark. Even St. John the Baptist, when he retired into the desert and wilderness, was said to have "a devil." And our Blessed Redeemer Himself when mingling with men was called a glutton, a wine drinker and a friend of the Publicans. And so it is at the present day. Whatever the servants of God do, the world will always find fault with them, if not with the matter which may be done, then with the manner of doing the thing. And even the good work which that holy woman performed on our Lord did not escape universal reproach. She was said to have acted too lavishly, so much so that those who saw it cried out, to what purpose this waste? Brethren, you know who it was who spoke these words, and the occasion on which these words were spoken. Our blessed Lord, some few days before his passion and death, was seated at a table in the house of Simon—Simon the Leper, as he was called, from the healing he had received at the hands of our Divine Lord. There were present at table on the same occasion another and a more splendid proof of the divine power, Lazarus, whom the Lord had recently raised from the grave. It may be the Lord was seated between Simon and Lazarus; but whilst he was seated at that table there came a woman (St. Matthew does not mention her name) but from St. John we learn that this woman was no other than Mary, the sister of Lazarus; a woman, indeed, who owed, and felt she owed, so much to the Lord. She owed Him herself. She had recently heard from his lips the words of eternal life, those words of endearing love which held out to her the hope of everlasting bliss.

Feeling that she owed much to him she came with a holy intention and with confidence, with all the outpourings and prodigality of a generous heart, not taking into account the less or the more, but having an alabaster box of most precious ointment she poured it out over the head of the Lord, and not satisfied with this she anointed his feet until the whole house was filled with the odor of this ointment. And this odor, my brethren, as it appeared, was not an odor of sweetness to all. There was one of that company to whom, far from being an odor of sweetness, it was an odor of death. St. Matthew tells us that there were in that company on that occasion, some—and amongst those some even of the disciples—who, when they saw what was done, had indignation in their hearts and cried out "To what purpose is this waste?" Brethren, this is a startling statement, that any disciple should think honor done to our Lord too great, or think any honor too great to be paid unto Him, and it would be a perplexing statement, if St. John did not assure us that these were not the thoughts of the disciples themselves, that they were not the thoughts of their own hearts, but they were too easily led away by the first speeches, too easily brought under the power of that murmurer, the traitor Judas, who had succeeded in causing them for a passing moment to utter a murmuring word of discontent. Brethren, the words and the reproof that they drew forth from the Lord, "Why trouble ye this woman, for she hath wrought a good work upon me," the words of murmuring and those of reproof have reached very far; they have found their fulfilment again and again. Yes, dear brethren, they have found their fulfilment countless times, in times gone by, and will many more in times to come. To what purpose is this waste? These words, my dear brethren, coming from the depths of the hearts of men, find utterance less or more distinct, when God's honor or the interest of religion is at stake. Sometimes there are words of discontent uttered in simplicity and good faith; sometimes they proceed from a more bitter root, as was the case with that unhappy one who was the foremost amongst the murmurers on this occasion, and who himself was a false disciple and an enemy in the guise of a friend. Murmurs of this kind are the views and the utterances of the world. It will not avow itself to be, as it really is, the enemy of God—the enemy of Christ and of Christ's Church. But, brethren, the world cannot permit, no, it always grudges any work that is done for God or for God's Church. The world grudges and grumbles when there is rendered back to God some of those temporal gifts which men have received from Him. And we know furthermore that the world grudges even spiritual needs, and to the eyes of the worldly-minded man the time devoted to prayer, confession and meditation is considered so much time lost. The worldly-minded man will say (and if he does not say it he will think it), what do these people mean by spending so much time in prayer? What comes of it? Is it not sufficient to attend mass and offer prayer once a day? Why set apart a part of each day? To what purpose is this waste? But the world did not allow that every act of homage to God was a delight and source of strength to the true Christian. God was a jealous God and will not give up that homage which was his due. What is the world? Where proof of living for God, this expression of a contrite heart, this costly offering or contribution is made to God or God's Church, then even will the world resent it. The world is not particular how lavish it is when its own comforts and objects are concerned, but when the interests of God or a soul are at stake then, indeed, will it resent it. My dear brethren, let us remember that the first time these words of murmuring, so often since repeated, the first time they were uttered the Lord silenced the murmurers. The Lord accepts the gift and takes the giver under His protection, saying, Why trouble ye this woman, she has wrought a good work. Now, brethren, in these words of our Lord I see the divine permission for the costly gift rendered to Him and His disallowing the belief that the ointment had better been given to the poor. I see in all this His authority and the justification for all that has been done within this gorgeous church and for all that is done elsewhere for the Church of God and the benefiting of our religion. The best that man can bring is not too good for God. The richest and rarest is not too rich or rare for God. The distinguished in arts and sciences were called in to design and ornament God's house; the distinguished in song were secured to beautify the church's services. Now, if any should ask me anything concerning this church, or all that is done in it, to what purpose this waste, I may reply in the words of Christ, "that a good work has been done, and I will never go back on that answer, even though I be told that the money here spent might have been more profitably spent for the benefit of the poor. In honoring this poor woman, Our Lord honored all who have strode in her footsteps. When, in times of dire famine and distress, the Church's resources are taxed to the utmost, even the precious vessels of the altar are required to clothe the needy and feed the hungry and weak, and the people who have so willingly poured out gifts in this instance will not be found wanting when further occasions arise, but like the saints and fathers of old, who sold their possessions in time of famine for the relief of the poor, they will come forward, and as they showed their love and self-denial in the erection and adornment of this beautiful, costly and stately temple, which is a credit to religion and an ornament of this city, they would in a higher sense return to God or His people some of the great gifts poured out to them by his bounty. I fling back the charge on the world, to what purpose this waste, and I ask the world, to what purpose this lavish expenditure of thought, of time, of talent, of affection and wealth on unworthy objects? Is it not the case that men by their wealth-seeking and love of the world, are nursing in their bosoms that which will sting them and then sting them again. I will ask the children of the world who are working for time and nothing for eternity, sowing that which they cannot reap and devoting so much time and wealth to the decorating and furnishing of their homes, where they will lodge but for a single night, I will ask the children of the world, why this lavish expenditure of the treasures which they might have expended for the honor and glory of Christ and his church. In conclusion, he referred to the reflections with which the Bishop of London had looked a few years ago on the old edifice, which was inadequate to the requirements of the congregation, and as he thought of the future of his charge, planned and considered the new building which, although thought impracticable by many, he by God's grace had been enabled to complete. The addition of the very fine organ which they heard to-day for the first time was a proper and a gratifying thing. He concluded by invoking the blessing of the Saviour and the protection and countenance of the Blessed Virgin on the future of the church.

AT VESPERS.

In the evening at 7 o'clock precisely, the bishops, clergy and choristers were now formed into procession at the palace and proceeded to the Cathedral, when Pontifical Vespers were sung by his Lordship Bishop Walsh, assisted by Very Rev. Dean Wagner and Rev. Father O'Connor. In the sanctuary were the Right Rev. Bishop Borgess, of Detroit, assisted by Rev. Fathers Dunphy and Walsh, Bishop Carbery, of Hamilton, assisted by Rev. Fathers Dempsey and Coffey, Right Rev. Mgr. Bruyere, V. G., and Fathers Tiernan and Kennedy.

Rev. Dr. Kilroy, of Stratford, delivered an eloquent address on the history of the Roman Catholic Church, showing that it had been dominant in every century of the world since the coming of Christ, and was still, in spite of what its enemies might say, dominant in the nineteenth century. Its influence was not exerted in any tyrannical spirit, but it had fostered and encouraged all good works, and had been the patron of fine arts in all ages. The darkest age the church had known was from 1775 to the end of that century. Louis XIV. had been on the throne of France, and was the foremost sovereign of his time. On the accession of Louis XV. all the pent-up infidelity of the world burst out under the teaching of Voltaire and the great unbelievers of Spain and Portugal. In the wars which followed, Rome was taken and the tricolor was planted in front of the Vatican. Pope Pius VI. was dragged out and expelled from Rome, but the powers of Protestant England and despotic Russia combined to drive back the invading troops over the Alps, and the Papal power was re-established by the election of Pius VII., who was elected at a time when the world was declaring that Catholic power was at an end, and the church itself was not free from fear. He went on to relate the history of the imprisonment of Pius VII., during which time he had signed the authority for the establishment of the Catholic Church in America; his subsequent release through the combined action of the allied powers, led by England and Germany, and the firm re-establishment of the Papal power. The speaker had been taught his catechism by the first priest ever ordained in America, and at that time the strength of the Catholics on this continent was estimated at between 15,000 and 20,000. Now they had over 6,000, some said 6,500 priests, where there were only fifty at the previous period. The persecutions of the Catholics in England were so severe that at one time it was believed there was not one of that faith left in the land. In Ireland, he said, every effort, and almost every form of persecution had been tried to expel them, but these persecutions had resulted in a most wonderful multiplication of their numbers. The expatriation of these faithful Irish to the United States and Canada had resulted in the planting of a strong and vigorous church here. In England, where the Catholic religion had obtained a foothold before the Saxons came, although it had been driven out, it had now a stronghold and was every day winning converts to its side—not only from the poor and obscure, but from the very kings of scholarship and the noblest and wealthiest families. Such intellectual giants as Manning, Newman and Wilberforce showed this, and there was scarcely a noble family in England but what owed one convert to the faith. They were doing the same in Holland and parts of Germany and in almost all Protestant countries in Europe, and throughout the United States. The stately edifices erected by them showed that their faith was not dead. They boasted besides the best organized charities in almost all cities, and were training, caring for and educating more children than any other religious body. Their priests were found wherever duty called them, no matter what dangers were around, and their missionaries were sent out to the ends of the earth. The church was never so vigorous, or so well provided with great thinkers or theologians as it was to day, and the very fact of possessing these men was a strong argument in favor of the truth of her teachings. She held the faith unaltered from the days of the Apostles, handed down in direct succession. He quoted the words of an opponent of the church to the effect that she was in the full vigor of youth, and likely to go on with ever-increasing vigor on her way.

A Pleasing Incident.

Immediately before Vespers a number of ladies and gentlemen waited on His Lordship at the palace. The Rev. Father Tiernan on their behalf then read the following address:

My Lord, we, the representatives of the choir and organist, beg your Lordship to accept these candelabra for your beautiful new Cathedral and also for your private oratory as a small token of our great esteem and veneration. And we pray that you may long be spared to spend many anniversaries of your consecration as Bishop of London.

His Lordship replied in pleasing terms. He thanked them for their good wishes. He hoped indeed that God would long spare him to such faithful people as those of this city and diocese. He never tired of London. His Lordship was specially grateful to the choir, which, he said, was a source of pride and satisfaction to him. It was indeed a source of hearty congratulation that they had in St. Peter's Cathedral, the finest church, finest organ, one of the most accomplished organists and efficient choirs in the city.

The singing of the choir, under the leadership of Dr. Verrinder, organist, was much admired by the immense congregations at both mass and vespers. Considering the progress made during the short time it has been organized we doubt not ere long London will possess one of the very best choirs in the Dominion. Mrs. Petley, of Toronto, lent material aid by the rendition of two beautiful solos, "Ashamed of Jesus," and "Consider the Lilies." The singing of this accomplished lady is nowhere more admired than in the Forest City.

Correspondence of the Catholic Record.

DIOCESE OF LONDON.

MISSION AT THE FRENCH SETTLEMENT.

On Sunday, Oct. 25th, Father Zennan, of the Redemptorist order, opened a mission at the above place. His first address took place at St. Peter's Church at the French settlement. He remained there for a week, preaching twice a day, all of his sermons and instructions lasting not less than an hour and some as long as two hours. On Thursday evening, Oct. 29th, the consecration of the parish to the Blessed Virgin Mary took place. This ceremony will long be remembered by the parishioners. If Father Zennan displayed eloquence and power during the previous days in his sermons, he now surpassed all others. Many were the sobs heard and tears shed on that occasion. The closing of the mission took place Sunday morning, November 1st, when the congregation received the missionary's blessing and that of our Holy Father the Pope. With the prayers of all, Father Zennan and Father Kealy were then driven to Zurich. At the latter's German parish a like success awaited. They remained there until Thursday, Nov. 5th, terminating in the evening. The services at both places were largely attended and much good was done. Great praise is due Father Kealy, our energetic and popular parish priest, for obtaining the services of so able, earnest and pious a worker for the Lord as Father Zennan. May God grant that Father Zennan be permitted to carry on his noble work through many years to come. Fathers Waters, of Goderich, and Kelly, of Mt. Carmel, visited the settlement during the first week and rendered valuable assistance. The ceremonies, one and all, were pronounced a success and we hope the lesson taught the parishioners will forever remain for the good of all. May Father Zennan live long and forever prosper in the service of God, and may the blessings of Our divine Lord be forever with him, is the wish of all the parishioners.

A VISITOR.

RHEA.

Of Rhea, the celebrated artist who is to appear in this city on the 17th inst., and who is, we are glad to learn, a devout practical Catholic, we read that she was born in Brussels, Belgium, of French parents. Her earlier years were passed in the quiet and happy seclusion of a convent in France to which her mother took her when only six years old. The Sister Superior seeing the child, said: "You are the ninety-ninth pupil—when the hundredth comes we will have a great feast." The child left her mother talking with the Sister and ran up-stairs to fetch from her trunk a large doll she had brought from home, and coming back to the parlor she cried: "Ah! Sister Superior, the feast will be to-day, here is the hundredth pupil, I have brought her with me."

At this time Rhea gave but little sign of the renowned artiste she has since become. She was the liveliest and most frolicsome child of the school. She remained nine years at the convent and took a great fancy to that secluded life. The impressions of youth are lasting and the religious influences of a conventual life left a mark on the young girl's character that neither Time's effacing finger nor a life of toil, excitement and intercourse with a frivolous world has obliterated.

The convent in which Rhea passed so many years of her childhood had formerly been an abbey. In the garden there still stands a Calvary with a large crucifix, erected in memory of eleven Sisters who became martyrs to their faith in the terrible days of the French Revolution. It was here where the silence was sacred, amid the impressive ceremonies of the Church, under the holy influence of the pure minded and noble-hearted Sisters, surrounded by emblems speaking eloquently of the past, where duty became a pleasure and religion was exalted into an inspired poem, that the young girl became imbued with a simple rectitude and an integrity which have characterized her whole life.

She was called home by the death of her mother. This bereavement was the beginning of all the misfortunes which followed. Her father lost a fortune in speculation and died—leaving his three daughters with a small inheritance. The two elder married. At this time Rhea was only sixteen, and the first and only romance of her life, which was then a passionate reality, is still buried in her heart. She loved a man still young, although ten years older than the girl just budding into womanhood. They had been playmates together in her infancy—they had grown up together like brother and sister. She used to spend her holidays with his family in the country, and then there came a time that affection changed into love, and after one year of ideal happiness in contemplating a blissful union, he died at the age of twenty-seven. A cloud fell across the path of the ardent girl. She vowed then she would never marry. That vow she has kept and intends to keep. Her heart is buried with the dead.

It is likewise said of her that she is neither frivolous, coquettish nor envious; she is full of enthusiasm, nothing passes unperceived before her eyes; she is a quick reader of human nature, very indulgent to others and hates mistrust. When people say, "You have too much confidence in every one," she answers, "I prefer to be mistaken than to live in eternal suspicion." Her greatest virtue, however, is charity. In St. Petersburg no charity ball or festival was considered complete without "La Rhea," and she was always the presiding genius of a fancy fair, selling articles for the benefit of the poor with as much enthusiasm as if she were acting before the Imperial Court. She places kindness of heart before everything. Lately in Paris one of the leaders of Mme. Edmond Adam's reception said to her: "When you finally return from America, you must have a literary salon." "Oh! no," exclaimed M'lle Rhea, "I have had enough of the world; I delight to associate occasionally with wit and intelligence, but in my own little home I will live surrounded by friendship and kindness."

Flattery has not the least effect on her. The greater her fame becomes, the more she works. "Noblesse oblige," she says, when urged to rest. "Next year I shall work still harder because they will expect still more from me."

She loves America and its people sincerely. In an interview she had in Paris, she said: "In America, the ladies are all so pretty, that ugliness is almost unknown there and one of their most attractive charms is that they seem to carry in their looks, their language, their dress even, the independence of their country."

She thoroughly understands the English language. Her pronunciation is faultless and she has mastered completely the *idiomatique* of the language, while her letters and composition are as perfect as if it had been her native tongue.

OBITUARY.

Died Sept. 12th, at her residence, Lowe, P. Q., in her 77th year, Catherine O'Connor, widow of the late John Martin. She died the death of the just after a life of practical piety. Humble, temperate, self-sacrificing, her life resembled those of the first Christians more than that of the average modern Catholic. Among her many virtues was a tender devotion to the Blessed Virgin and a singular affection for the holy name of Mary. This being considered, it is a remarkable and consoling fact that she died on the eve of the feast of the Most Holy Name of Mary, in the Octave of the Nativity. Deceased leaves two sons in the United States, and a son and two daughters in Lowe, who attended her in her last illness. The great number of people who visited her while sick and attended her funeral proved the estimation in which she was held by all her neighbors. R. I. P.

CONVERSION OF A MAN WHO WORSHIPPED THE UNKNOWN GOD.

In the town of Trimba, China, there lives a man a little over sixty years of age. He is wealthy, and has been always possessed of a friendly disposition in regard to his neighbor. From his youth he made it a rule to conform his life to the dictates of natural honesty. When a boy, his parents brought him to the temple, there to worship the gods of the pagans. But he soon discovered that such kind of worship was not sufficient to satisfy the yearnings of his heart, for such gods were the work of man, and therefore inferior to man. He gave up pagan worship, and never more entered the temple of paganism; yet his heart was not content. Turning his eyes to the sky: "this," he said, "cannot be the work of man, there must be a supernatural being, who has made the sky, the stars and the world, but who will show me this being?" Thus guided by reason and being possessed of means, he built a temple at his own expense, and there he repaired to worship the unknown God until lately.

One day the Rev. Pacificus Finocchi, a Franciscan missionary, delivered in the town a sermon specially adapted to pagans, in which he proved the existence of God, all perfect, all powerful, all just, who created the heavens and the earth, and who will punish the wicked, and reward the just with eternal life in heaven. This man who happened to be present listened with peculiar interest to every word.

The sermon over, he went to the priest and said to him: "Father, I am sixty years old, and not till to day have I found God." Then relating the history of his life, he asked the priest to instruct him in the true religion, and he was admitted among the Catechumens.

This instance proves once more what the Holy Fathers say: "that if men seek after the truth, God will send even angels to instruct them, if there be need."

A NEW CHURCH.—The congregation of the Rev. Father LeMoyne, Gower Point, are building a new church and sacristy at La Passe. The buildings are to be of stone and will be completed in the spring. The foundations, which are 108 x 42 feet, are already built up. The congregation is nobly seconding the zeal of the building committee.—*Pontiac Advance.*