

Feast—we enrolling ourselves under that mighty Apostle St. Paul, as our Patron.

Circumstances are much against us in the way of keeping high festival, but there will be three celebrations of the Holy Eucharist at 6, 8 and 12 a. m., which will give opportunity for all who have the welfare of our Sanctuary at heart to gather before that altar whence they have received so much blessing; there to thank God for such: and plead for blessings to rest upon the work attempted in the future.

As in the case of St. Paul's we are behind time in the Dedication Festival of St. Mary's.

After much search we find that October 24th, 1873, was the date of consecration. We purpose storing this in our memory for future use. The Patronal Feast is a more difficult matter. Our Patroness, The Blessed Virgin Mary has the following days set apart in our calendar:—The Purification, The Visitation, The Nativity. The conception, The Annunciation. Which of these is it? We incline to think it was meant to be her Nativity which is September 8th, and thus the nearest of her festivals to the consecration.

Yet more gifts have to be chronicled. To St. Paul's, a violet almsbag, to St. Mary's a set of white book markers, the latter being the kind gift of Mr. W. Higgins.

Our decorations (or shall we say our want of decoration!) at the Christmas Feast has drawn censure upon us from some and to others been a matter of much surprise. We will not repeat what we said in the October number, but will add yet further reasons against the extravagance of decoration which is now so prevalent. How seldom (if ever) is the true motive of decoration kept in view. The keenest anxiety is shown, and the florists pledged weeks before hand, long tramps are taken, and those to be in the work are sworn to secrecy so that "our" Church shall be the prettiest, and the careless crowd pass their encomiums upon it.

A paragraph in a local paper is the height of ambition, and labor is forgotten with such a blissful consummation. Or grant the motive to be otherwise and pure as it should, we see the utmost care lavished upon the pillars and choir seats, whilst the altar lacks even the rubrical appointments. Ardent spirits elevate the office of preaching above the Sacraments. The gaze of the worshipping crowd is not drawn as it should be to the pivot around which all our worship centres—the Altar; but is distracted by marvellous efforts on the walls and even the floor!

We distinctly object also to God's House being in a state of disorder and chaos for a week previous, or even for a day, noise, plenty of talk, and hammering is altogether