some cases there have been signs of impatience, and it has been even suggested that the Church is waiting for easier times, before it takes its place by the side of the other bodies. There is but one reason for our absence. We would gladly share the burden of the day. We simply have not the missionary, because we cannot pay the missionary, but we have undertaken responsibilities which no other body has been called to undertake, because the bodies they come from and are in communion with, have done so. The Executive Committee are at this Synod to propose new mission regulations, that will involve us in serious responsibility, but it is a venture of faith, which duty calls to and in which I trust, with Goo's blessing we shall be sustained. I cannot but express the deep satisfaction which I feel at the kindness which our clergy and the students of theology meet with, whenever they hold service. They are heartily welcomed even by those outside of our communion. This has not arisen from any sinking of the distinctive peculiarities of the Church, but is above all, I rejoice to think, to be attributed to its being manifest that the first desire and endeavor is to deliver the Master's message. This has ever been characteristic of the ministrations of the diocese-I hope will ever be so. We cannot do better than walk in the steps of Him who said: "I determine not to know anything among you save Jesus Christ and him

I desire briefly to lay before you what we have been able to do to supply the means of grace to the vast districts of country now being settled. In accordance with the wish expressed by the last Synod. on receiving, shortly after it broke up, an invitation to attend a meeting in January in Montreal, I attended that meeting. I met during that short visit the central committee appointed by the Synod'of the Ecclesiastical Province of Canada. I stated that \$4,000 a year would meet this year our most pressing wants. They resolved to assess the Canada Dioceses for that amount. I have been auxious to get them to act like the Presbyterian Lody in Canada, and in noting that amount assume the responsibility and at once send the men. But this has not been done. A year has passed and we have received \$859.35. inclusive of \$359.35, directly voted to us by the Synod of Huron. I have, however, been authorized by our friend Mr. C. J. Brydges, who is their treasurer, to provide for two districts, which I consider equivalent to a pledge of \$1,200. However, the money in Canada is really in the hands of the Diocesan Synods, and, as in some cases they have only quite recently sanctioned the assessment of their Dioceses, it is probable that next year the result may be more satisfactory. At present then we have, in accordance with the pledge of Mr. Brydges, set apart two districts; one of these is Birtle, including Shoal Lake and Fort Ellice. This is a large district of some 20 townships, being largely settled. Mr. Dawson, a graduate of Christ College, Cambridge, has been appointed as the missionary. The other district is to be Pembina Crossing. This is partly taken from the huge district of some 50 townships or more, that has been attended to for the last two or three years by Mr. Wilson.

(To be continued.)

A STATE OF THE PROPERTY OF THE DIOCESE OF ALGOMA.

This young diocese has been called upon to mourn the death of its first Bishop, the Rt. Rev. Frederick D. Fauquier, D. C. L., which happened suddenly at Toronto, on Friday last. We learn from Bliss' "Clerical Guide," that his lordship was born in 1317, and consequently was in his 65th year. Educated in England, he came to Canada, and prepared for Holy Orders under Dr. Bethune, afterwards Bishop of Toronto, and was admitted into the Order of Deacons in 1840, and to that of Priests in 1846, by Dishop Strachan of Toronto. His first and only charge was the mission of East Zorra, in the Diocese of Huron, which he held for twenty-eight years, with the offices of Rural Dean and Archdeacon of Brant, until he was consecrated on SS. Simon and Jude's Day, 1873, to the See of Algoma. We fear the Bishop's death must be largely attributed to the harrassing nature of his work, owing to the promise of support made him by the several dioceses of Canada not having been adequately We must see the sort of faith required of us. In fulfilled. The formation of a Central Board of the baptism service, faith is placed between renun-Domestic Missions last year instead of adding to the ciation of evil on the one hand, and our work on means of the diocese crippled them for a time, the other; a most important position connecting although, no doubt, ultimately it will prove Algoma's best friend. His Lordship was constantly full of anxiety for the future of his diocese, and, we fear, as so many missionary Bishops of the American Church have lost their lives, so he lost his, worn out with anxious care in providing for his missionaries, without knowing where to look for the money required. We only hope his sudden death may awaken the Church to her duty, and may lead to a more sufficient maintenance being made for our only Missionary Diocese. The second of the second secon

DIOCESE OF HURON.

St. Thomas.—Organ Recital.—The second of the series was given on the evening of Thanksgiving Day. The attendance was excellent, and the proceeds go to meet the \$500 which the musical committee have guaranteed to the Church debt.

Sunday School Teachers' Association. - The An nual Meeting was held in Dr. Vanbuskirk's on Monday evening, Nov. 7th. The officers were re-appoint-

Schools was expressed, and meantime, it was decid- [To virtue, hnowledge." It would seem as if we ed that the Schools exchange books. One dollar were going back, are not faith and knowledge the Sunday reading to our children for some years. Is it beyond our power?

The Ladies' Aid Association held its Annual Meeting last month. Miss Ermatinger is re-elected President. It was decided to hold a bazaar in Christmas week. Come now, and let everybody unitedly help to make this a success. The ladies made themselves responsible for \$500 towards the Church debt. This bazaar ought to free them from their obligation.

During Advent. Service in Trinity Church, on Thursdays, at half-past 7 p. m. Will you all make it a sacred duty to attend these Advent Services, and bring with you some of the hundreds of your fellow-citizens who do not attend Divine Worship? Parish Church Work.

Family Bepartment.

WE CRY TO THEE.

THE shadows lengthen, night draws on; The sun is setting in the west, We lift our voice and cry to Thee For those dear souls we leve the best. O, Father! grant them rest and light, In that fair land which knows no night !

Beloved ones, our lives were bright With joy in your sweet presence near, Till set your sun at high moon day, And all for as seemed twilight here. O, Father ! grant them rest and light, In that fair land which knows no night.

Though our dim eyes may not behold, The brightness wink heafolds you now, Yet, in this solemn evening hour, We eatch the sunset's after glow, O. Pather I grant them rest and light, In that fair Lord which knows no night.

With them, dear Lord, earth's joys are fled, Yet neath Thy shadow let us stay ! Shine in our hearts, beight Morning Star ! An earnest of Eternal Day. O, grant our dear ones rest and light, In that fair land which knows no hight

We watch for them; they watch for us; And Thon art watching over all! Thy lave enfolds us as we wait At eventide, tahear Thy call ! Then, in the hand which knows no night, Grant us, with them, Thy rest and light. Amen. -C F. Hernamaa

SERMON.

Notes of a Sermon preached at St. Luke's Cathedral, Halifax, by the Rev. A. C. HALL, of Boston, Mass., on the Sunday before Advent, Nov. 2014, 1981, by a lady.

"Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godfiness, and to godfiness brotherly kindness, and to brotherly kindness charity."—II Peter, i, 5, 6, and 7.

This is the last Sunday of the Christian year, and it will be well to see what advance we have made in the spiritual life. Next Sunday will be Advent Sunday. Then, we once more commemorate by feast and fast the event of our Lord's life, from the Incarnation to the Ascension. The first word of our text is add. Our spiritual life must be a growth, ever advancing, ever looking forward. Some are content with looking back always to the same scene of our redemption, at the dead Christ upon the cross, and not at the living Christ in Heaven. And so in the spiritual life, remembering a past time of deeper faith and love, instead of looking forward and pressing onward. St. Paul, the great example of conversion, speaks of running a race, how forgetting each round he has passed, presses onward to receive the prize. St. Peter bids us, add 'Faith," belief. There is a popular idea in these days that it does not matter what a man believes, if he leads a good life. How grievous an error. ne need of faith to help us to the two and showing t keep God's commandments rightly. First, we must put away evil, then we must have faith in God and in His word. Each article of the Christian faith must be fully believed and jealously guarded. Then from the strength faith gives, we may be enabled to keep God's Holy will and commandments. Not to believe God, is to give God the lie. Our faith must not be the faith of devils who fear Him, but the faith that first sees, then stretches out to Him in fuller knowledge at last embraces Him in love.

"Add to faith virtue." Having faith, see that we show it forth in our lives. Virtue,-oh, how often do we put a stumbling block in our neighbours way Do they not say, "How can these people, if they really believe all they profess, lead such lives, how can they do so many things that are wrong." And of the priests, "Is it possible that gifts such as were given to the Apostles can have been given to them, and they do not lead more separate lives." Our faith in Ged, in the power of the Sacraments, in

each from one hundred persons would give good same, or almost the same. No! We first accept what is told us, as we learn our prayers at our mother's knee, the belief in God is taught us, but knowledge comes with the growth of the man and his spiritual life. If a teacher would impart some knowledge, a language, or science, or art, he first lays down a few principles, these the pupil must accept as correct, not till he acquires a knowledge of the subject does he understand how necessary these first principles were. Knowledge. We must have a right knowledge. Many know about God who do not know God. They have heard the pastor speak of Him, they have read of him, but they do not know Him. Just as we may know a great deal about a public personage, or great writer. We say we know a great deal about such an one we have read his speeches, seen his photograph, heard anecdotes of him, even pethaps may have seen him, we say "I know a great deal about him, but I am not personally acquainted with him." not this the case with many. They know a great deal about God, but how little they know Him. The devils know about Him, as man can never do in this life, they know Him in the pasts they know what he has prepared for them in the future, and -they tremble-"That servant who knew his Master's will and did it not, shall be beaten with many stripes.

"To knowledge, temperance." Knowledge of God will help us to control ourselves. Quite right to fight against the sin of drink, statistics show that in England one 75th of crime has directly, or indirectly traced to drink, but we must not forget to fight against that other sin that walks through our streets at night. Knowledge first, temperance and self control follow.

"To temperance, patience." Temperance, selfcontrol leads to patience. It is one thing to submit suffealy because there is no way of escape, another to receive the trial from a father's hand, At one of the Oxford Lenten lectures, a preacher much experienced in guiding souls, said to his brother clergy. "I have found two little words most useful, they are "For Thee." Yes! "For Thee." This burden borne "For Thee." This insult patiently received "For Thee." This trial endured in calmness "For Thee." Not every cross will lead us to Him, only those which are given by Him. Yes. Take every cross from Him, bear is for Him, and then offer it back to Him when His will is done.

"To Patience Godliness. We spoke on Friday evening, and again this morning, of Righteousness, of Him who is our Right-cousness. How Christ must be in us, part of us. Recollect to "hunger and thirst after Right, cousness. The passionate longing for God.

"Brotherly kindness." Family ties must not be neglected. Christ, our Incarnate Gon was born of a woman, and called that woman "Mother." Family life is blessed and sancti-"Mother." Family life is blessed and sanctified by Him. We must not be selfish. Religious people are often selfish in their worship, fied by Him. attending Services and the Holy Communion, but not seeing that their servants can attend also. Some would have us believe that religion consists in saving our own souls. It is not so. We must try to save others, and in so doing, we shall indeed save our own souls.

"To brotherly kindness Charity." So all has led us to the great virtue of Love. Faith, Hope, Charity, have been called the Theological virtues. Faith believes in God. Hope stretches forth to Gon. Love embraces Him. Let us take each day of this last week of the Christian year one of these points for meditation and self-examination, seeing how far we have fallen short during the past year. The Collect is most helpful. Before singing the hymn, let us kneel and say it together :-

"Stir up, we beseech Thee, O Lord, the wills of Thy faithful people, that they plentcously bringing forth the fruit of good works, may of Thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

THE Lord's Supper is "the children's Bread." And all Gon's children, however weak in faith they may be, however coming short of what they know they should be, yet are they invited guests to Gon's Table, if only they be sincere, if only they are not hypocrites, if only they are wishing and endeavouring to get prepared for Heaven. The Lord's Supper is a Feast of Love. To come to it is a command of Love. It is the voice of our very lowing Saviour we hear in the "Do this in remembrance of Me." No past sins, if sought to be repented of, no fear of future sins, if we intend to strive against them as they arise, should deter any one from the Holy Communion. If we would have God for our helper then must we seek Him in the ways of His own appointment. If we hold back from the "means of temptation to sin, or until we are without sin, we shall never go to the Lord's Table. We shall be only like hungry men who hold back fron the very bread that would help to make them strong .-Selected.

THINK twice before you let slip words that you know will hurt. It is easier to keep them from being spoken than to remove the sting and efface the wound afterwards. Many a bitter word would never have found existence if the one speaking it ed. The need of a new library for the Sunday the teaching of His Church, must lead to virtue. had thought twice before doing so.

BOOK NOTICES, &c.

MERCY AND DEPORENT: A few last words on Christian Eschatology with reference to Dr. Puscy's "What is of Faith?" By F. W. Farrar, D. D., F. R. S. Cloth, pp. 485. Price \$1.50. New York: E. P. Dutton & Co.

This book is the answer of Canon Farrar to his critics on "Eternal Hope." Written with less of thetorical style than his former work, the author with graceful and able pen maintains his high reputation as a scholar. The mass of evidence which he cites from all sources makes this book a most valuable contribution to the literature on the destiny of man. Canon Farrar destinctly repudiates any denial of the Endiessness of punishment in some cases. He does not accept "conditional immortality," nor the annihilation of the wicked. He lays dewn no rigid scholastic dogma on the subject. But he repudiates in no measured terms the unscriptural dogmatizing on the subject of future punishment The vulgar errors about which, and the coarse and horrible presentation of these errors repel men's minds from the faith. Between himself and Dr. Pusey, and many of our most learned living Bishops, there appears to be no material difference on these points. Canon Farrar has been much misunderstood, but in this book he has made himself so plain that no one can misunderstand his position. He believes that some souls may be ultimately lost; that through Christ's redemption the majority of mankind will be ultimately saved; yet, since they die sinful for heaven, and in a state of imperfect grace, he believes that in some way or other, before the final Judgment, Gon's mercy may reach them. The book will repay careful reading-

CANDLE OF THE LORD, and other Sermons. By the Rev. Phillips Brooks, Rector of Trinity Church, Boston, (Both, pp. 370. Price \$1.50. E. P. Dutton & Co., New York.

It is a good sign to see the increasing demand for volumes of sermons. The volume before us is a remarkable one, and its perusal shews us to some extent the secret of the power which Mr. Brooks exerts in moulding the thought of New England. His subtle analysis of motive, the grasp of intellect which enables him to deal acutely and comprehensively with the daily problems of human life, fit him to be a leader in the religious world of to-day. His sermons are severely practical, and they bring out the "essential connection between the life of God and the life of man as the great truth of the world."

Baptisms.

REEVES, --- At New Glasgow, by Rev. D. C. Moore, Ella May, daughter of James and Catherine Reeves.

Marriages.

Cooten.—Merville.—On the 8th inst., by the Rev. the Recor of Itubbard's Cove, Isaiah Coolen of Foxpoint, to Eva Melville, of Camain Settlement, Co. of Lunenburg, Mc18AAC—Mc190ALD. Dec. 3rd, at Albion Mines, by the Bev. D. C. Moore, Rector, Ronald Mc18aac, of New Glasgow, to Grace Ann Mc190ald, of Little Harbour.

110KSON.—VAIL.—At Trinity Church, Sussex, Dec. 7th, by the Rev. Camon Medley, assisted by the Revels, J. II. Tall.ot, J. Lockward and F. W. Vroom, Edward Hickson, Esq., of Batharet, to Alice, daughter of E. A. Vall., M. D., M. P. P for King's County.

LAURINGE.—DARPHINE—7th inct. by Rev. G. W. Mill. U.

ACHERGE - DACPHING-7th inst, by Rev. G. W. Hill, H. J. Laurence, of Greenwich, Kent, England, to Maggie C., Youngest daughter of Mr Stephon Dauphine, of St. Margaret's Bay. (English papers please copy.)

RALING.—JAMES.—At Clifton, 1st inst., by Rev. J. A. Kauibach, John Henry Skaling, to Mary Taylor, eldest daughter of Elicha James.

LNEK.—WILLETS.— At Granville Centre, on the 7th inst., by Rev. F. P. Graatorex, Henry Gilbert Calnek, to Aunic Blanche Willett, all of Granville.

Deaths.

MARTER.—At Halifax, on the 8th inst, after a lingering illness, Eliza, daughter of the late Charles Marter, of Digby, in the 27th year of her ago.

DAVIK.—Suddonly, on Friday, Dec. 9th, Anne, relict of the late George Davis, aged 76 years.

SUBSCRIPTIONS RECEIVED.

Henry Swyne, Grafton, Victoria Co., N. B.; R. S. Rull, Woodstock, do; Mrs. H. M. G. Garden, do. do; Robt, Seamon, New Glasgow Bridge, P. E. I.; Christopher Bulmer, Hustico, do; W. J. Newton, Quebec City; Rev. J. F. Fraser, Metcalf, Ont.; Rev. A. J. Fidler, Whithy, Out.; C. Zwicker, J. P., Mahone Bay, N. S.; Henry Cooper, Pope's Harbour, Tangier, Halifax Co., de.; Mrs. — Jones, Digby, do.; D. McIntyre, Richmond, Ques; May. Jas. God. frey, Wolfe's Island, Ont. ; Mrs. J. Undernill, Grindly's P. O. Blackville, N. B.; Mrs. A. C. Evanson, Hampton, do.; Miss A. L. Forsliey, Mouth Norspis, King's Co., do.; Rev. A. N. Bayley, Bonavista. Nfid.; Jno. Mifflin, Catalina, do.; Henry S. Strange, Poquiock, N. B.; Mrs. Hatfield, Tusket, N. S.; Mrs. Gardiner, do. do.; Wm. Hemeon, Jr., Sandy Point Shelburne Co., do.; Miss Ellen Purney, do. do. do.; R. T Roome, Halifax, do., (2), Alfred Peterson, Uhatham, N. B.; Mrs. F. R. Connor, Carleton, do.; Andrew Cowie. Jr., do. grace," and wait till we think we shall be past the do.; Rev. Jno. McCleary, Norwood, Ontario; Jaa Seaman, Charlottetown, P. E. I.; Mrs. Thos. Pickett, Coationoke, Que.; Lewis Sleeper, do. do. Mrs. G. O. Doak, do. do. Mrs. Jnn. Fraser, do do. Rev. A. Ballour, do. do. Mrs. Chas. Rice, do. do Mrs. Ladue, do. do. Jas. Churchill, do. do. A. Hall, do. do. Mrs. Dr. Robinson, do. do. Miss Hobbs, do do. Mrs. Carl Hopkins, North Coaticooke, do. Hobbs, do do. Mrs. Carl Hopkins, North Coaticooke, do. C. A. Richardson, Stanstead, do. Mrs. T. Lee Terrill, do. Henry Smith, Coaticooke, do.; A. O. Norton, do. do.; Miss. L. C. Desbrisay, Montreal, do.; Mrs. Jas. Purdy, Westcock, Westmoreland Co., N. B.; Rev. A. F. Echlin, Bath, Ontario; Mrs. Jas. Turner, Quebec City; Lewis Miller, Pentz's Settlement, LaHave, Lunenburg Co., N. S.; E. Lane, Lower Stewische, Col. Co., do.; Benj. Fortest, Chatham, N. B.; Mrs. A. C. Turtelott, do.