



THE MOHAWK INSTITUTION, NEAR BRANTFORD, ONT.

wax candles, chains of oranges and queer Chinese lanterns. During the week there was something going on every evening; either the boys or the girls gave an entertainment, or the Superintendent exhibited his magic lantern. The days were spent in sliding and skating, going for a sleigh ride or to town to see the Christmas stores, and make purchases of little presents for our friends. It is a wonder how the heaps of plum puddings, mince pies, cakes and other good things disappear during Christmas week.

On Sundays we have service at the old Mohawk church, an historic building, the oldest church in this province. It is situated about a quarter of a mile from the school. Although there is no regular congregation besides the inmates of the Institute, a good many visitors from Brantford attend in fine weather, for they like to join in our hearty responsive and musical service.

A NEW ZEALAND PARISH.*

BEFORE the Canterbury pilgrims settled on the plains of Christchurch, Divine service was held in Lyttelton. In "Canterbury Sketches," the Very Rev. Dean Jacobs gives a description of the first Sunday, as follows:—

"I wish to draw now a little picture of our first Sunday in Canterbury, which I ought to be able to do, as it was my privilege to officiate at the very first service, simply because, for reasons I need not enter into, I was the first of the pilgrim chaplains to leave the ship and take up my abode on shore. There was no church, no school room, no place even in which it seemed possible service could be held. There was a warehouse on Norwich Quay, close by the water side, full, above and below, of

of this warehouse was to be our church, better after all, or at least more wholesome and airy than the 'Catacombs,' in which our Christian forefathers were fain to find a refuge and sanctuary; but though airy it was dark, for there were no windows, but only a wide opening at the seaward end, whereat protruded a windlass for lifting barrels and heavy goods. Stairs, of course there were none, whereby to ascend the church aloft, a ladder sufficed. The seats were rough planks resting on cases; the lecturn—a case upon a case. Very hearty, notwithstanding, was our first service in this shapeless, ungainly building. The first service was held in the early morning, Mr. and Mrs. Godley and a few others attended, the bulk of the passengers of the three ships had not yet come to live on shore. A sermon was preached, and the Holy Communion was administered. At 10.30 a.m. several boat loads of colonists came ashore for a second service, and strange it was to see the bright summer costumes and the pink and blue ribbons of the pilgrim mothers and daughters contrasted with those rough planks and cases, and that dingy, cobwebbed, lowering roof. Not less marked was the excellent singing and chanting we had at those services."

Later on services were held in a building which did double duty as school and church, and now a substantial edifice exists, the foundation stone of which was laid by the Right Rev., the Bishop, on the 20th of June, 1859. The church was consecrated on the 10th of April, 1860, and the Rev. F. Knowles, (now the Diocesan Treasurer), inducted as incumbent of the parish.

The church is built in the Gothic style of a reddish stone, the dressing being of white stone. The exterior is exceedingly picturesque, and resembles very much the country churches in Eng-

sugar barrels, flour barrels, tar barrels, tar paulins, coils of rope and what not, a most unecclesiastical exterior, and most unattractive interior. It was a barn, with of course a lean-to. This lean to style of architecture predominated in those days, so much so that many buildings were lean-to's, pure and simple, having nothing whereon to lean.

The upper story

*Holy Trinity Church, Lyttelton, N. Z.