

ing desk placed there, and pews erected, for the convenience of the congregation. In October, they proceeded to organize their Parish, and the Christmas day following, the Lord's Supper was administered to 14 communicants. In 1788, an Academy was opened at Windsor, which was the virtual founding of King's College. In 1793, the See of Quebec was founded, extending over Upper and Lower Canada, 350,000 square miles in extent, and in 1804 the Cathedral was consecrated. In 1820, the first permanent work was undertaken in the Hudson Bay Territory, when the Rev. John West was appointed Chaplain to the Company at Red River Settlement. In 1825, Bishop John Inglis divided the Diocese of Nova Scotia into four Archdeaconries—Nova Scotia, New Brunswick, Bermuda, and Newfoundland,—and in 1826 he visited Bermuda, confirming 1200 persons. No Bishop had ever been there before. In 1828, a charter was granted to King's College, Fredericton. In 1825, Bishop Stewart succeeded as Bishop of Quebec, and in 1836, in consequence of his ill-health, Archdeacon Mountain was consecrated Co-Adjutor Bishop, with right of succession. In 1837, the Diocesan Church Society was formed for the Diocese of Nova Scotia, and in 1839, the Diocese of Toronto was erected. Newfoundland and the Bermudas were made an independent See in 1840, with ten resident clergy. Bishop's College, Lennoxville, was founded in 1841. The Diocese of Fredericton was founded in 1845, and Bishop Medley arrived in May of that year. Rupert's Land was constituted a Diocese in 1849, Huron in 1857, Columbia in 1859, Ontario in 1862, Algoma in

1873, Moosonee in 1873, Saskatchewan in 1874, Athabasca in 1874, Niagara in 1875, New Calendonia and New Westminster in 1879. There are now 17 Dioceses in British America, when fifty years ago the Bishops of Nova Scotia and Quebec divided the land between them. In our next, we shall give a more particular account of these.

HOW THE CHURCH IS COMPOSED.

As a river widening to the ocean, but narrowing to its source, is this series of subjects narrowing to a point—from the nation, the great and widespread nation, to the Church, taken out of the nation; and from the Church to the family circle supplying the constituency of the Church; and now from the family and the home to the person, the individual; and all this in the Jewish sense, which ought, even in a stronger and larger measure to be the Christian sense, with God the centre of all, and all revolving around Him. It is God in the midst of all, as the cloud in the midst of the quadrangular encampment of "the Church in the wilderness," or as the Temple in the midst of Jerusalem, or as Jerusalem in the midst of the Land. Thus, whether we speak of the nation, or of the Church, or of the home, it is equally true of each and of all—"God is in the midst of her; she shall not be moved."—*The Rev. R. Maguire, D. D., in "the Quiver"* for March.

THERE are 132 teachers and 1819 scholars in the Church and Chapel of the Holy Trinity, Philadelphia. Total offerings last year, \$77,739.50.