

(Continued from page 375.)

harvest is the end of the world, and the reapers are the angels." The discourse was well suited to the occasion, and very appropriately applied to the young children, those of more mature age, and to the aged. A handsome collection was taken up at the close to be applied to the building fund. All in procession again returned to Mr. Davidson's orchard where tables awaited them groaning under every luxury which the country produces. Grace being sung, every appetite was soon satisfied, when Mr. Davidson the first president of the place called attention and made some beautiful remarks concerning their first harvest home which were added to by remarks from the Rev. J. W. Garland, the Rev. H. W. Nye, and Mr. Bartlett, and Mr. Hackwell.

COTE DE NOIGES.—On Thursday evening last a tea meeting was held in the basement of the little church at Cote de Noiges by the members of the Church of England congregation there, at which the Rev. W. B. Curran, incumbent attended. Each lady had brought a supply of provisions, and the table, a staunch one, could scarce carry the weight with which it was loaded. At the conclusion of the repast a meeting was organized, Mr. John Mackay taking the chair. He called upon Mr. Copleston to state the purpose for which the meeting had been called. Mr. Copleston, briefly but happily stated that the object was to make a present to their clergyman. Presents to clergymen took various forms; slippers, for instance, a shape which donations of this kind often took. They had, however, preferred to give him money, and he had very much pleasure in asking Mr. Campbell to convey the gift of the congregation to Mr. Curran. Mr. Campbell gave the Rev. gentleman an envelope containing \$100. Rev. Mr. Curran was but little prepared for what had just transpired, he having no idea, until he heard Mr. Copleston's remarks, that anything more than a social meeting was intended. It was, therefore, a moment before he could find words to reply, and when he did it was with deep feeling. At the conclusion of Mr. Curran's speech, remarks were made by other gentlemen, several songs were sung, and the evening passed in a most agreeable manner.

GENERAL.

The Viceroy of Egypt has given a valuable building lot in Cairo for the erection of an Episcopal Church.

A Ruter's telegram from Rome states that Cardinal Quasiglia died suddenly on the 24th ult. Now that the Cardinal is dead, there are twenty-seven cardinal's hats at the Pope's disposal.

The Rev. J. P. Selwyn, son of the Bishop of Lichfield, who is ex-Bishop of New Zealand, has resigned the living of St. George's, Wolverhampton, to take up the work of the late Bishop Patteson.

On the 25th ult. Dean Stanley preached for Rev. Mr. Boyd (the "Country Parson"), in the Presbyterian Church at St. Andrew's, Scotland. Mr. Boyd having opened the services, vacated the pulpit which was filled by the Dean. He repeated a collect before the sermon, and preached from the text "Thou shalt love the Lord thy God with all thy heart," etc. He also concluded the service with a prayer. The Kirk Session has asked the Dean to publish his sermon, the first part of which will be found in another column.

A correspondent of *John Bull*, in a letter upon the subject of the Athanasian Creed, writes: "I would suggest that the fact that the Athanasian Creed had been indorsed by at least eight Protestant Confessions of Faith seems to have been generally forgotten. It may interest your readers to specify the names and dates of these Protestant Confessions:

1. The Waldensian Confession, 1522.
2. The Saxon Confession, 1531.
3. The Wittenberg Confession, 1529.
4. French Church's Confession, exhibited to Charles IX., 1561.
5. Belgic Confession, 1567.
6. Helvetic Confession, 1564.
7. Palatine Confession, 1577.
8. Lithuanian or Polish Confession 1643.

Whatever may be said of foreign Protestant Communions, surely their testimony in this case to

the cardinal truths received and embodied by the Church Catholic in this venerable Creed should not, in these days of laxity, be slighted.

On St. Peter's Day, June 29th, in 1847, twenty-five years ago, four Bishops, namely, Dr. Short, Bishop of Adelaide; Dr. Gray, Bishop of Cape Town; Dr. Perry, Bishop of Melbourne; Dr. Tyrrell, Bishop of Newcastle, were consecrated to their distant Colonial Sees. By a remarkable Providence all these prelates are yet alive. They have, each and all, seen a wonderful enlargement of their dioceses. Melbourne has thrown out an offshoot in the Bishopric of Brisbane, Queensland. Newcastle has originated the Diocese of Grafton; Adelaide has reproduced itself in Perth; and Cape Town has been elevated to a Metropolitan mitre, and has created five subordinate sees, namely, Graham's Town, Maritzburg, St. Helena, and Bloemfontein and Zululand. The populations have increased, especially in the diocese of Melbourne. The inhabitants of Melbourne and its suburbs were estimated at 12,000 at the consecration of its Bishop; while at present it approaches 200,000, while the last census, in 1871, returned the population of the colony of Victoria at 780,878, and of its dependance at E--b--h--e as 1,09,837. The most remarkable and praiseworthy incident is recorded of one of these prelates. The Bishop of Newcastle has never once left his diocese since he was appointed to its oversight. The 25th anniversary of the appointment of these Bishops, like the silver wedding of the Germans, has not been allowed to pass without considerable solemnity and commemoration. The Bishop of Melbourne on last St. Peter's Day received three different addresses: First, from the laity of his own community, presented by his Honour Sir W. F. Stawell, Chief Justice of the Colony; from his own clergy, presented by the Very Rev. the Dean of Melbourne; and, lastly, by the united Nonconformist pastorates of the colony, presented by Dr. Cairns. A more solid proof of the general regard was given in the collection of funds for the formation of a Perry scholarship in Trinity College, University of Melbourne. In Adelaide the memory of this twenty-fifth anniversary has been perpetuated by the presentation to the Bishop of a valuable pastoral staff, set with precious stones, from the clergy and laity. No special tidings of the observance of the anniversary in the Diocese of Newcastle have yet reached England, but in Cape Town the day has been signalized by eulogistic addresses to the Metropolitan, and by a successful attempt to establish a Gray Scholarship. It is a singular coincidence that all these four prelates, consecrated on one and the same day, should have been spared to give their personal superintendence to the sees first founded in their persons, and the early operations of which have been materially benefited by the continuance of their individual exertions.

OVER-SENSITIVENESS.

Two persons meet after an ordinary day's activity. Each, unknown to the other, has met a series of annoyances, irritating circumstances, unkindnesses—and so, coming home, can brook no rude approach, no ungentle touch; the pent-up constraint and self control of the day seeks to revenge itself. A little careless, selfish word is uttered—with no unkind intent but she over-sensitive listener misunderstands it; it sounds cruel and is inexcusable in its bluntness; still it would not have been ordinarily noticed, but there was no healthy equanimity to meet it, only tired nerves and depression. The result is a painful division, an unaccountable coldness; each feels some apology or explanation due him. At length by struggling and by prayer it comes: but how sore have been the hearts of these true and tried friends!

The only sensible and right thing to do, at such times, is to take rest before hardly trasting one's self to speak or to be spoken to; and with the rest of the body to open the heart to the great, ever-present, ever-pitying One. Thus shall we be calmed, and find that it is possible to be patient.—*Watchman and Reflector.*

DEAN STANLEY AT ST. ANDREW'S, EDINBURGH.

PART I.

The Very Reverend the Dean of Westminster preached to a crowded audience on Sunday forenoon in the Parish Church, St. Andrew's (Dr. A. K. H. Boya's.) Dean Stanley took as his text the 27th verse of the 10th chapter of St. Luke—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself." There are doubtless many, not only here, but in many lands and churches elsewhere, who will be reminded that yesterday, to-day, and to-morrow form the anniversary of a dreadful crime which exactly 300 years ago darkened the face of Christendom. The feast of St. Bartholomew, which fell yesterday, is one of those days of which the recollection is confined to the calendar of no single church; but it is not as the day of the holy and blameless apostle, but as a day of trouble and distress, as a day of darkness and gloom, a day of clouds and thick darkness, as bearing within it the heavy burden of the cruel massacre in which, on the 24th, 25th, and 26th of August in the year 1572, 50,000 French Protestants perished by the hands of their fellow-countrymen. There are many reflections which this tercentenary might fitly recall to thoughtful men. We might regard it as solemn warning against too great confidence in our own opinions, a striking proof of the acknowledged fallibility and failure of one who was then, and who is by many still, believed to be the chief master of Europe, and by whose express approbation that dreadful crime took place. The medals which were struck in its honour, the pictures which still hang on the walls of the Vatican Palace, delineating its horrors as amongst the glories of the Papacy, are now disowned with shame and remorse by the Papacy itself. Or we might look back to it with thankfulness as the extremest point to which the tide of intolerance under the name of of religion has reached, and we might bless Almighty God that although with many ebbs and flows, these bitter waters have since that time at least, in this their most violent form, been receding from the land which they then covered. Humanity and justice have at least in this instance triumphed over fanaticism and passion. But there is a very useful and general reflection of a more practical kind. The massacre of St. Bartholomew represents a scene which, though its darkest shadow rests on the Church of Rome and on the monarchy of France, has yet overcast churches and kingdoms as far as possible removed from Rome and from Paris. In England the very name recalls the mournful day on which 2000 Nonconformists were, by the folly of our forefathers, on St. Bartholomew's day in 1662, estranged from the Church of England; and here, in St. Andrews, it is impossible not to remember how deep and bloody are the stains which have been left by the like spirit of religious hatred in the precincts, now so peaceful and tranquil, of this ancient city. For the murder of the earliest Protestant martyrs of Scotland—Patrick Hamilton and George Wishart; then the savage vengeance on the Archbishop within the walls of his sea-girt castle; then the succession of Covenanters who, within or around St. Andrews, were, by another Archbishop, doomed to torture, death, or exile; then the ruthless murder of that same Archbishop, on Magnus Moor, commemorated within this church; then the execution and the veneration for those who, whether as murderers or martyrs,