

MONTREAL.

Lay Helpers Association.—Principal Henderson recently delivered an introductory lecture before the "L. H. A.," on the 39 articles, in the College Chapel. The lecturer proposed the question in starting, why should there be any articles of religion at all? He then proceeded to give the links which led to their having been drawn up.

1st. The revival of learning resulting from the scattering of the scholars of the east among the cities of the west on the fall of Constantinople, 1453. Greek, which had been forgotten, was now again studied, and hence the abuses of the Mediaeval Church became glaringly apparent when compared with the Apostolic teaching of the N. T.

2nd. The invention of printing (1441), furnished the vehicle of tracts and books which enabled men to make their thoughts known.

3rd. The great movement of the Reformation which culminated in the Council of Trent, (1545-63), which was demanded by both parties for the reform of Church discipline and the settlement of the points of controversy. The learned lecturer alluded to the wise counsels of such teachers as Erasmus and John Colet, who taught that Christian unity would be better preserved by rigid adherence to the study of scripture, and to the shortest of creeds, than by definitions of doctrines and decisions of councils.

4th. Thus by the decisions of the Tridentine fathers, *e.g.*, against the great doctrine of Martin Luther of justification by faith alone, the Reformers were led to draw up their confession of Augsburg, and the English Reformers were likewise led to draw up the articles of religion which are for the most part in harmony with the continental Reformers.

5th. The extravagancies of all the Anabaptists also, who "turned the world upside down," and against whom the chapter in Butler's Analogy on "Necessity" is directed—furnish another link in the claim of causes in answer to the question why the 39 articles of religion were drawn up.

M. D. T. O. Missionary Society.—A public meeting in connection with this society was held in the College Church, 10th inst., owing to a previous engagement the Bishop was absent. The principal presided, and after singing and prayer, Mr. Horsey, one of the students, gave an interesting address, being a resume of the recent Inter-Collegiate Convention held last month in Toronto. There were in all 66 delegates, (a goodly number, in truth, being the exact number of the books of the O. and N. T.) One result of the meeting was, that fifteen candidates for the foreign mission field offered their services. In closing Mr. Horsey proposed two questions for each person to put to himself—what am I doing, and what can I do for the cause of missions? A very interesting instance was given of a surveyor having persevered during 4 years to apply to a missionary society for employment in the foreign field; finally he was accepted, and on arrival at his post, he found that the government needed the services of a surveyor to construct a canal. The missionary took the contract and had 5,000 men at a time under his charge, which were changed for others from time to time; as a result of his Christian work, soon 2,500 persons received baptism, and before 12 months 10,000 persons had been thus received into the Christian Church. Archdeacon Evans and Rural Dean Lindsay also addressed the meeting, and the occasion was much appreciated by the privileged few who had the happiness to attend. The offertory was \$16.

ONTARIO.

PRESCOTT.—*St. John's Church.*—Advent services are being held on Wednesdays and Fridays, with practical and appropriate addresses by the Rector and Curate, the Collects, Epistles, and Gospels being explained. The Bible class, composed largely of the newly confirmed members of the congregation, are now studying the full intent and meaning of the office for Holy Communion, and the number of communicants is very encouraging. A Kermesse, in aid of Church funds, under the management of the married ladies, the Young Woman's Guild, and children of the Sunday-school, took place last week, and was most successful, \$166 being netted by this attractive and novel entertainment; the booths, six in number, were fitted up to represent the occupations usually assigned to the different days of the week, and contained for sale articles in keeping with the character of the booth—all the decorations were of the most effective and tasteful description—nearly one hundred children in fancy costumes delighted the large audience by their execution of intricate dances, marches, and other amusing performances, all most perfectly rendered.

Death of the Rev. F. W. Prime.—On the night of the 18th December, the Rev. F. W. Prime, Rector of

All Saints', Kingston, passed into rest. The deceased was born in England in 1838 or 39, and came out to Canada 30 years ago. While occupied as a teacher he studied for the ministry, and, says the *Empire*, was ordained deacon in Belleville and priest in Ottawa, and did missionary work in Loberough, Portland, Pittsburg, Storrington and Maulinette. When he came here All Saints' was dead, but now it has a vigorous and increasing congregation, and at present the church is being doubled in capacity. He was devoted, and a martyr to duty. One of his congregation terms him Father Prime, for the reason that he, like the late celebrated Rev. Messrs. MacKnochie and Lawder, of London slums fame, sacrificed everything for and spent himself in behalf of his people. It can also be said that none of his flock have deserted the Catholic and Apostolic Church of England for its sister of Rome. Mr. Prime was librarian for the Synod of Ontario, and was greatly esteemed by all who knew him. The service in connection with the funeral took place on the 18th inst. All Saints' church was densely crowded. The service consisted of the funeral rites of the Church of England and communion service. The officiating priest was Rev. Mr. Prime, Boston, brother of the deceased, assisted by the Bishop of the diocese, Rural Dean Nesbitt, Smith's Falls, and Rev. A. Cook, Kingston. After the service a procession of clergy, headed by the choir singing the "Nunc Dimittis," passed down the aisle and out of the church. Then followed the coffin borne by clergymen in full canonicals.

TORONTO.

PETERBOROUGH.—This parish, to which attention is now drawn through the death of its late Rector, is one of the old "Crown" rectories. St. John's Church is a substantial stone structure, standing on a high elevation near the middle of the town. It is surrounded by a beautiful expanse of well-kept turf terraced down to the street. The church was restored seven years ago at a cost of over \$16,000, and is fitted up in the best ecclesiastical taste.

The Late Rector.—The stately interior of St. John's Church seems always pervaded by a spirit of quiet solemnity, but yesterday this spirit was noticeably intensified. During the day streams of people were quietly passing into the church to look for the last time upon the features of the late rector. In the centre of the chancel, before the Altar, where he ministered, lay all that was mortal of him who for thirty-one years had occupied a prominent position in our midst. In addition to the floral offerings, the coffin was covered with the beautiful purple and white pall belonging to Holy Trinity Church, Toronto. The late rector's chair remained as on Sunday, with his vestments and a wreath of white flowers upon it. The pulpit, lectern, and chancel stalls were effectively draped with hangings of a subdued purple color, suggestive of sympathy and sadness with no admixture of gloom or despair. The building thus reflected the hopeful spirit which pervades the Church of England burial service. At half-past eight there was a celebration of the Holy Communion, which was very largely attended. In fact, the number of communicants was only surpassed by that of last Easter. The celebration was taken by Rev. C. B. Kenrick, assisted by Rev. J. C. Davidson.

The service was brightened by the singing of hymns, one at the offertory and the other at the end.

The various trains brought clergy from the neighbourhood and from Toronto. The following were present: The Bishop of Toronto, who set aside important engagements in order to be present, Rev. Canon Cayley, Precentor of St. Alban's Cathedral, Rev. Prof. Symonds, of Trinity University, Rev. Rural Dean Allen, of Millbrook, Rev. George Warren, Lakefield, Rev. Dr. Bethune, Head Master of Trinity College School, Port Hope, Rev. J. E. Cooper, of Hastings, Rev. John Gibson, Norwood, Rev. Canon Davidson, Colborne, Rev. J. W. McCleary, St. Luke's Ashburnham, and Rev. W. C. Allen, of the parish of Cavan.

At three o'clock the long procession of surpliced clergy and choristers filed silently into their places, to the subdued strains of the organ. Following them came the Bishop of the diocese. The introductory portion of the service was said by Rev. J. C. Davidson, curate in charge of the parish, the lesson being read by the Rev. Canon Cayley. The very large choir present sang the musical portion of the service most effectively under the direction of Rev. C. B. Kenrick, who presided at the organ. At the end of the service Rev. Prof. Symonds came forward and took the wreath of flowers from the vacant chair and laid it upon the coffin. Then, through the crowded church, the procession moved down the aisle, boys, men, clergy and Bishop, preceding the coffin, singing slowly the "Nunc Dimittis." Outside the church the procession opened while the coffin passed through. The densely thronged building slowly emptied, the organ meanwhile pealing forth the "Dead March in

The Bishop, clergy and choristers, still in their robes then entered the carriages provided for them, and the cortege moved slowly forward. Arrived at the cemetery the procession was reformed and walked to the grave. Rev. Canon Allen then said the concluding portion of the service, the Bishop pronounced the solemn words of committal to the earth. At the end of the ceremony, the hymn "Jerusalem, my happy home," was sung. The Bishop then gave the Benediction. The gathering at the Church, both inside the building and in the grounds, was one of the largest assemblages ever seen in Peterborough, and silent crowds watched the procession through the streets, while many of the places of business were closed as the cortege passed down George street.

The Rev. J. C. Davidson who has for some time worked this parish, has been appointed rector.

Rev. W. E. Grahame having removed to Toronto to reside with his brother-in-law, Rev. R. C. Caswell, M.A., for the winter, desires all mail matter to be sent to 558 Ontario Street.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Dec. 11th.—The Advent, "little Lent," is not so well observed in this country, as it is in England. Still there is a perceptible increase in devotion and in the number of communicants in the various city churches, at all events, while the great subjects incidental to the season are not lost sight of. In many parishes confirmation is given by the bishops in Advent, and this causes much of the teaching to tend in the direction of instructing the candidates for the reception of that Sacramental rite and of the Holy Communion afterwards. For the same reason the time that would otherwise be given to holding special Advent services during the week is now allotted to Confirmation classes, as it is impossible for the parish priests in this country, all overworked as the majority of them are, to give up any more of their time that ought to be devoted to parochial visitations and study. But it is the exception rather than the rule to find a church where the "Four Last Things" are not emphasized, where the doctrine of the Incarnation is not brought more prominently into relief, and the preparation for the Second coming of Christ "to judge both the quick and the dead" is not made more of at this season than at other times. In many churches also there are extra celebrations of the Holy Eucharist both on Sundays and on week days, at which the omission of the *Gloria in Excelsis* and the substitution of an Advent hymn—the *Benedicite* also being sung or said at Matins—causes the worshipper to think why such should be the case. The violet hangings also, as well as the violet stoles and other vestments of the clergy, all point the same way, and help to remind people of what they might otherwise forget, that Advent is a penitential season.

"THY KINGDOM COME"

is a petition in the Lord's Prayer that needs special insistence upon at this season. The Domestic and Foreign Missionary Society have therefore issued their usual Advent, Christmas, and Epiphany appeal, which comes to us with greater force than ever, now that the needs of the Church, as well at home as abroad, have been so fully exploited during and since the meetings of the General Convention. The New York Herald, of Sunday last, did its share in forwarding this end by giving a view of the proposed Mission House, in which will be housed the offices of the Domestic and Foreign Missionary Society. A chapel will be included in the scheme, with library and reading rooms, rooms for the Woman's Auxiliary, as well as guest chambers for the accommodation of missionary bishops and priests who may be sojourning in the city. The lower floor will be rented out in stores, and the rooms on the upper floor will bring in an income from Church societies and artists who may wish to hire them for their own purposes or as studios. The second floor will be wholly given up to Missionary purposes, and the various reception rooms, reading rooms and library, which will be sixteen feet high and arranged *en suite*, will be so fixed as to be able to be thrown into one large assembly hall accommodating some 500 persons on the occasion of public meetings for missionary purposes. Towards the expenses of the building, the lot for which has been secured by the purchase of three houses on the East side of Fourth Avenue, between East 21st and 22nd streets, and adjoining Calvary church, quite a large sum of money has been secured. Mr. Cornelius Vanderbilt led off with a good subscription, while from Philadelphia, Detroit, Providence, R. I., Kansas City, Mo., and other centres of Church life outside New York, donations have been sent in.

THE ESTIMATED COST.

of lot and building is \$200,000, which must be pledged before the work is begun, as not a shovelful of earth