

evidently to suggest to the congregation some suitable subjects for their prayers, and that it teaches us this useful lesson—that he is most likely to profit by the sermon who listens to it in the spirit of prayer. The Dean said that something of this kind was in use in England in the fourteenth century. Ivo Carnatensis (A. D. 1080,) also refers to a form of prayer like this. But there was a direction of a much earlier date laid down at a Council held at Laodicea, (A. D. 365). It was to this effect, that prayers were to be bidden to the people, and that they were to respond. This Bidding Prayer, for such it was, had a particular name. It was called the "Prospheusion." There are frequent examples of it in the Ancient Liturgies. It was usually said by the deacon of the Church, who bade the people to pray for the Emperors, for the Bishops, and other rulers of the Church, for widows and orphans, for the strangers, and those in need, for peace and prosperity, &c., and after each subject of prayer was said, was no doubt the original of what we now call the Bidding Prayer. Coming to the fourth great element of public worship—namely, prayer—the Dean said that he could not do more that evening than remind his audience of the reduction which had been made on the high authority of the late Rev. Wm. Palmer, of all the Ancient Liturgies to four heads: 1. *The Great Oriental Liturgy*; 2. *The Alexandrine*; 3. *The Roman*; and 4. *The Gallican*. He said that he should have to invite particular attention in his next lecture to the Roman and Gallican Liturgies, inasmuch as they would guide us to the earliest recorded evidences of the existence of a Liturgy in these Islands. The Dean said that it would be a comparatively easy task to trace from these primitive sources, the gradual developments of forms of worship in this country, until our public devotions, after many vicissitudes, many corruptions, ordinary restorations, have at length, by God's mercy, found a united expression, with the true ring of the ancient worship, in our incomparable Book of Common Prayer, which, as to all its essentials, may we be enabled to hold fast, and hand on unimpaired to our successors.

Diocesan Intelligence.

MONTREAL.

(From Our Own Correspondent.)

WEST SHEFFORD.—The annual Christmas festival was held in the Town Hall this year as usual. The attendance was very large, and many eager little faces were watching anxiously for the appearance of Santa Claus. They were not disappointed, for he came as usual, laden with gifts for young and old. So sensible were the Sunday School children of the extreme kindness of that benevolent gentleman in times past, that they delegated a little fairy to present him with an address. The first present he had was for the Incumbent in the shape of two letters, in which was found enclosed the sum of over \$31. Both the Incumbent, the Sunday School, and congregation all had great cause to thank Father Christmas for his extreme liberality.

Christmas hymns and carols were sung at intervals during the evening, and were joined in very heartily by the children and members of the choir. A vote of thanks was tendered to those who so kindly assisted in the preparations, and especially to Santa Claus, whose memory is ever green.

COWANSVILLE.—The Sunday Schools of the parishes of Cowansville and Sweetsburg united on Holy Innocents Day to receive gifts from a Christmas tree. A large tree bountifully laden, bearing, as the legend runs, all manner of things that children so dearly love, was found, as it were, growing where trees are not wont to grow—in the Church Academy—the only practically Church School of its class in the townships of this diocese. The Sunday Schools were well represented, and the gifts distributed to expectant and de-

lighted children. The Rector in opening the proceedings stated that he had the pleasure of saying that the two Sunday Schools under his charge were in good order as to organization, teachers, &c., and that, considering all things, they were about as good, if not the best in the townships. The Rector is indeed to be congratulated on this pleasing state of things, and as one looked around on the goodly number of children, one could say with the Superintendent of one of the Schools that evening, that it was a happy augury for the Church's future welfare to see many little ones together, and to know that they were under good instruction in Church doctrine—Bible truth. After the Rector's remarks the Rev. W. Ross Brown, Incumbent of Iron Hill, addressed the meeting with a few words relative to Sunday Schools, and also as to the legendary origin of Xmas Trees. After refreshments were distributed the assembly dispersed.

The Rector and his esteemed lady were not forgotten by the parishioners, either as regards gifts on the tree or augmented offertories at the church services on the festival. These are acts of kindness that no one can esteem more than pastors, not because of their intrinsic value merely, which, at least, is never underestimated, but because they are indications of esteem and appreciation. They encourage and stimulate to renewed exertions on the part of both givers and receivers, and lastly, but not least, these things tend in an indirect manner, to disarm the disaffected, if there are any.

IRON HILL.—Christmas services here were of a hearty character. The Church, as usual, was nicely decorated. The altar, retable, having its cross bedecked with imported gomphrenas, and the vases refilled with dried grasses, gomphrenas and other flowers. The altar itself had its white frontal, and so had the lectern. A new feature here was two banners flanking the chancel walls. On St. Stephen's day the congregation was very good indeed.

The Sunday School had its Xmas Tree on the Monday evening following (St. John the Evangelists.) The Sunday School is worked under difficulties. The usual Church catechisms are not always appropriate, as about half the children, if not more, are unbaptized. A very general and a very disheartening thing is this that the Church minister meets at every step, a general neglect, and, in a large degree, an utter contempt for baptism, either adult or infant. And in our congregations where a large proportion of unbaptized may oftentimes be found, the sermons on the Church year lose a good deal of their point, or the application that would suit a baptised people has to be put into another shape to meet such as I mention. In our townships, I think, "missions" should be held. The Bishop of Ontario and some of his clergy think that these "missions," or revival services, are not to be encouraged, that the reaction causes relapses. But I fancy that such "missions" as the Cowley Fathers for instance, carry out, where instruction is given as well as exhortations made, are not failures. Those carried on in Canada, so far as I have heard (saying where such members of the above order, or others like them, have been) have been nothing much better than the Methodist revival—preachings. When preachings and extempore prayers are the strong features, then we may look out for a reaction and revulsion of feelings, and revocations of vows or resolutions. While on this point we find ourselves informed that a "mission" has been held in the parish of Shawville, Clarendon township, under the conductorship of Rev. J. N. Dixon, Rector of St. Jude's, Montreal. The meetings were largely attended by all classes, and it is hoped profitably. Whether instruction was given in the manner already mentioned, so forming "good ground," in which the seed of the Word might take root and bring forth abundantly, I have not heard. But I fancy that the "exhorting" was the chief feature.

Your correspondent sent you a communication in or about the 4th week in Advent. It should have appeared in the issue of the 23rd; it will appear rather out of place if it appears at all now.

The mission of Aylwin is about to lose the services of its newly ordained minister, Rev. Sept. Thicke, whose removal to Hamilton takes place about the end of January. During the year he has passed in this place he has endeared himself to all. It is with great regret indeed that the "faithful" there hear of his departure for his own sake, and for other reasons besides. Aylwin has known few changes, and if it has to witness the coming and going of a "new minister" every year or two, or even a few years, it will keep up a feverish state that is detrimental to both the people and pastor. They will not feel so inclined to be liberal with "their minister," if they think he may be off to "pastures new" in a short time. Efforts are being made to induce their former pastor to return to the place of "his first love," but with what success is not yet known. It is not always that a clergyman thinks of returning to a former incumbency, and in a place like Canada, where so much depends on the good will of the people, it is very seldom such clergyman, if he does return, is ever regarded as he formerly was.

Christmas services in Montreal were, of course, of that hearty, jubilant character they ever are. Services were held on the Eve at St. James the Apostle, and at St. John the Evangelist. At the latter the service began at 11:30 p.m., at the former at 8 o'clock p.m. In both places fully choral. In St. John's the Evangelist there were three services, with celebration at each one, on the festival itself. The decorations, as usual, were very fine, much time and care had been expended on them, as also on the rendering of the music for the occasion.

It is a strange thing to find even Presbyterians keeping Christmas, but this action on their parts has been observable for years past. Here in Montreal we find Rev. Mr. Black, of Erskine Church, the incumbent of the pulpit once filled by the Rev. Dr. Tayler, who as regularly as Xmas came around, just as regularly spoke about it in a deprecatory manner, as savoring of superstition and Popery. But "we have changed all that."

ONTARIO.

(From Our Own Correspondent.)

OSNABRUCK.—At Christmas season the churches were beautifully decorated in the parish of Osnabruck. On Christmas Eve there was service held at St. Peter's, at which there were 350 present, and on Christmas Day the Rev. Montague Poole, who is in charge of the parish, administered the sacrament of the body and blood of Christ to 100 communicants. The Christmas offertory amounted to over \$30.

BILLING'S BRIDGE.—A very successful sale, under the management of the Ladies' Aid Society, and on behalf of Trinity Church Building Fund, was held in the Township Hall on the 16th ult. The sum of \$125 was realized. Our Lady Parishioners are to be congratulated on the result of their zealous efforts to assist in completing the Church.

GLOUCESTER MISSION.—On Christmas Eve the Incumbent of this Mission (Rev. H. B. Patton, B.A.) was, much to his surprise, the recipient of the following kindly-worded address from two of his congregations:

Rev. and dear Sir,—We, your congregation and friends of Trinity Church, Billing's Bridge, and vicinity, in sympathy with your recent loss by fire, and desirous of expressing our kindly feelings towards yourself at this Christmas time, beg your acceptance of a sum of money and a set of harness. Wishing you God's blessing for your present and future welfare, On behalf of the subscribers, H. J. Wood, T. Curr.

Gloucester, Xmas Eve, 1880.

Rev. and dear Sir,—We, the undersigned, as representatives of your parishioners in East Gloucester, desire to approach you on the eve of this great festival of our Holy Church, with earnest and heartfelt words of Xmas greeting. We heard with sincere sorrow of the recent loss you sustained in the burning of your stable, with all its contents, and while assuring you of the hearty sympathy of the congregation, whose representatives we are, desire at the same time to prove that sincerity in some more tangible manner than words only.

We beg your acceptance of the accompanying cutter with its contents, though at the same time we would assure you that its intrinsic value does not in any degree correspond with our feeling of love and regard. He valued more highly than words can express the ministrations we are privileged to receive at your hands, and permit us to add Rev. Sir, that the closest connection exists between the reverence we entertain, for the sacred office you so faithfully discharge, and the love and esteem entertained for yourself personally. We beg you will convey to your aunt, Miss Patton, our very best respects, and wishing you both a merry and a very happy Xmas.

Believe us, rev. Sir, your faithful and attached Parishioners, D. H. EASTMAN, C. V. F. BLISS, Wm. EL-LIOTT, LEWIS F. GOODING.

Signed on behalf of the congregation of St. George's Church.

LYNDHURST.—The Sunday School here had its Christmas Tree on the evening of the 24th ult., which was a great success, the presents being so numerous that there was one or more for each teacher and scholar, numbering about 60. One very pleasing feature of the entertainment was the presentation of a very handsome fur coat and cap, worth \$50, to the Rev. John Osbourn, by J. C. Stafford, on behalf of the congregation of Leeds and Seeley's Bay. The gift was accompanied by an address, which testified to the high esteem in which the Incumbent is held by the afore-named congregations, which appears from the fact that the liberal present was purchased cheerfully by them alone, who form only half of the mission of Leeds and Lansdowne. Truly this unexpected generosity augurs well for Leeds, which is about to be set off from Lansdowne, the present Incumbent still retaining charge of this portion of the mission.