

school has been kind during the more satisfactory

s Tree Festival ss; there was a re delivered by v.W. H. French, Roman Catholics ch, present. It ry indiscreet on rulent declama- our Church— e fact that there theplace.

med here a few Society of the ist Church. The n, Rector, J. C. Secretary. with a brief but y explained the

discourse on The interesting, he of Lectures on fail to prove a

l, the hymn en- ing. The bene- ple numbering on, and wished

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inst., the Right ion for the pur- of Confirma- Church, Wilnot. which has been At two o'clock ing prayer and nistered to an ding, presented seven males, for Bishop having d the Confirma- to re-open the ars for the occa- ix years ago, of rchitecture, but white-washed d, together with esk and pulpit t, but not least, 7, the generous e no doubt will ft easy to wipe

thers, is deeply ight years ago a missionary of served this and

port, the church w life has been New Hamburg, bability of good upport a clergy-

—Our Churches mas. We have to wreathes our old Churches of ens and berries n their natural reaths and fes- ndows, and the rs, by the nim- ers of our Can-

ntiful. Stand- to the chancel, ke it what an Christmas tide. rom our view, ens had grown in front of the und pulpit, are l with everlast- orting an ever- the main body illars that sup- windows are ropriate to the

Nativity are on the front of the galleries and on pendant shields. To the north and south of the altar are the words of the Royal Psalmist: "Thou art my God, and I will praise Thee." "Thou art my God, I will exalt Thee." On the morning of the Nativity there was a celebration of the Holy Communion at 8.50. The congregation at 11 o'clock was very large, the body of the Church full. The Rev. Canon Innis preached from the text: "The people that sat in darkness have seen a great light." There was again an administration of the Holy Communion, with a goodly number of communicants.

STRATHROY.—Again have the ladies of St. John's, Strathroy, been doing good work in aid of the building fund of the Church. They held a bazaar last week in the Town Hall, and the result is a sum of nearly \$300, handed over to the treasurer of the fund (for liquidating the building debt of the Church and the Parsonage.) In a very short time they have succeeded in reducing the debt from \$2000 to \$600.

ALGOMA.

(From Our Own Correspondent.)

ROSSEAU.—The Rev. Alfred W. H. Chowne, begs to acknowledge with hearty thanks a package of books, &c., for the Rosseau Sunday School Library, from Mrs. Bethune; the old books from Mrs. Batean, Norway. Pamphlets, &c., from Mrs. Bethune, and the new books from the Misses Ewatts. Also two books from some lady unknown, and four vols. of "Good Words" from Miss Leg.

BARKWAY.—A very successful tea-meeting was held in Trinity Church Hall, on the evening of December 17th, the weather being fine, and the sleighing good, the Hall was completely filled. A long programme was gone through, consisting of speeches from the Rev. T. Llwyd, Messrs. Cox, Quaile, Birkemshaw and others. A proposition to found a branch of the Church of England Temperance Society was well received; and as soon as the rules and forms can be procured, it is intended to start the branch. The sum of \$14.00 was realized (after paying expenses) towards the debt of the building which is upwards of \$40.00, for which they have no source to look to, as all their own means are exhausted.

The Church Hall has been built mainly by the people's own labour; some members having worked over fifty days on the building, although poor, they give freely of that which they can do, and if any can help the Church here by a Christmas offering, they would be helping those who are trying to the utmost of their ability to help themselves.

RUPERTS' LAND.

(From Our Own Correspondent.)

WINNIPEG.—Since the date of my letter of 26th November last, two important subjects affecting the prosperity of the Church has occupied the attention of the ecclesiastical authorities of this diocese. As I then intimated, the Synod unanimously passed a resolution recommending the subject of temperance to the earnest notice of churchmen, and in pursuance of the suggestion, preliminary steps were taken, which culminated in a mass meeting of the citizens of Winnipeg. When I tell you that the Premier of the Province, the Hon. Mr. Norquay, was in the chair, and that the Chief Justice, the Hon. Mr. Wood and the Attorney-General, the Hon. Mr. Walker, had charge of resolutions, though unfortunate illness prevented the one, and business engagements the other, from attending; that His Lordship the Bishop had consented to be named patron, and that the list of officers comprises gentlemen of the highest social and official standing in the province, you may readily believe that the meeting was a great success. The society is called "The Church of England Temperance Society of the Diocese of Ruperts' Land," and is formed on the lives of the English society, having the two pledges of "Temperance" and "Total Abstinence." Affiliated societies will be established throughout the Diocese, and by this step the Church has taken possession of the hitherto unoccupied field of temperance in the North-West. Industrious working, the result must be a great accession as well to the good of the community as to the strength of the Church. The meeting was called for the purpose of organizing the society, and was therefore chiefly a business one, but it was very largely attended, and very excellent addresses were delivered. The clergy were in full force, and several made admirable speeches, full of warmth, and eminently practical. His Lordship the Bishop was chosen Patron; the Premier, President. The Vice-Presidents are the Ven. Archdeacon Cowley, the Hon. the Chief Justice of the Queen's Bench; the Rev. O. Fortin, Rector of the Church of Holy Trinity; the Hon. Mr. Justice Miller, Mr. Sheriff Inkster, and Capt. Kennedy. Among the Council is the Hon. the Attorney-General, and this list comprises twenty of

the leading citizens of the city, and the surrounding country. After the adoption of the constitution, books were passed around, when thirty-eight names were appended to the Total Abstinence pledge, and thirty-two to the Temperance one, showing a majority of eighty-two tee-totalers in a body of seventy. The total abstainers were, of course, very jubilant this, particularly as all are clergy, with one exception, and he only by the advice of his physician, signed the Total Abstinence pledge. The collection was very liberal indeed, the society is now an accomplished fact, and as the clergy are its originators, its warmest supporters, its success may be considered assured.

Correspondence.

All Letters will appear with the names of the writers in full, and we do not hold ourselves responsible for their opinions.

THE PATRON SAINT OF IRELAND.

SIR,—In the course of a sermon I heard a few days ago, the preacher stated that the prophet Jeremiah went to Ireland, and died there, and that he was the patron saint of Ireland before the fifth century, when he was supplanted by St. Patrick, who died in the fourth century, will you say what authority there is for the statement.

Yours truly,

Toronto, Dec. 20, 1880.

J. KENNEDY.

ACKNOWLEDGMENT.

DEAR SIR,—Will you again allow me to acknowledge through the DOMINION CHURCHMAN another valuable help to the poor of my poor mission.

This time it is a large box of warm clothing suitable for winter wear, from Mrs. Baker and other ladies of St. Mark's, Port Hope. I sometimes think that these poor, back country missions have the very good effect of giving opportunity to loving churchwomen, in matters which more pertain to them, of showing their care for and sympathy with the poor members of the Church, for the dear Lord's sake.

I am of opinion that the modern Lutherized idea of justification by faith is an exaggeration of the Scriptural doctrine, and I cannot read St. Matt., 25:31, to the end, without feeling convinced that there is a degree, and a large degree, of merit in good works, as the fruit of faith, done in the name of a disciple, and because the objects thereof belong to Christ. And I feel sure that, if such kind-hearted daughters of the Church saw the effect of their labors, in children coming warm and comfortable, instead of shivering, to Church; mothers, sickly ones, almost too weakly to leave home, yet anxious to show their thankfulness; men, too, looking warm and bright, they would feel a foretaste, in the consciousness of having "done what they could," of the pleasure of that Last Great Day, when the Judge of all the earth shall acknowledge the hungry, the naked, the sick, the strangers, the prisoners, as his brethren, and shall reward those who helped them.

Will the ladies of St. Mark's pardon me if I suggest that if they and the daughters of the Church in other provincial towns, Cobourg, Peterborough, &c., and the principal villages, would form branches of the Churchwoman's Mission Aid of Toronto, they would have ample scope for their benevolence, and the thankful feeling that they were working for "the least of these," Christ's brethren, in many parts of this large diocese, and beyond it. I venture to think that organized zeal and benevolence extends farther than individual effort; and as we all wish to work for the good of the Church, which is His Body, I feel that I shall not be misunderstood.

Yours faithfully,

Apsley, St. Thomas, 1880.

PHILIP HARDING

A SUNDAY SCHOOL SYSTEM.

DEAR SIR,—Having read with interest the different communications which have appeared in your paper about systems of reward in Sunday Schools, and not having observed any scheme spoken of exactly like the one which has been working for the past two years most satisfactorily in the Sunday School of Trinity Church, Brockville, I venture to bring it under the notice of my clerical brethren, as a system which has been very successful in our school, and of great practical use to myself.

1. Each teacher has a class book, in which the marks of the scholars are recorded every Sunday; 1 mark is allowed for punctual attendance; 2, for good behavior, and 3, for a perfect lesson, making the total marks to be obtained by each scholar for perfect marks on the Sunday. 6. 2nd, On the last Sunday of the month, blank reports are given to each teacher, which reports are filled in with the marks for the month of all the scholars in the class. These reports

are handed to the Secretary or clergyman on the following Sunday, and the secretary makes out a full report for the whole school, giving the number attending in each class, the number regular, and the number of names of those who have perfect marks for the month. This general report is handed to the clergyman, who thus sees the standing and work of the whole school at a glance. On the second Sunday of the month, instead of the usual closing service of the school, the Litany is said by the clergyman, after which comes a short catechizing, and then the names of those who were perfect for the previous month, are called out class by class, and each child when called steps forward and receives from the clergyman a reward card, with the following written on the back of the card.

"TRINITY CHURCH SUNDAY SCHOOL,
MARY JONES,
Perfect Marks for January, 1880."

The Secretary also keeps a general book, in which all the teachers' reports are entered. At the close of the year this book is handed to the clergyman, the marks of each scholar are added up for the whole year, and the scholars are graded in four different classes. Those who have obtained 75ths of the total marks for the year are put upon the Honor Roll, and these have some social privilege bestowed upon them for the following year. Those who have obtained under 75, but over 50 of the total, are placed in the first class, while those who have under 50, but over 25, are in the second class. The rest are not considered at all. Those on the Honor Roll who have obtained the whole number of marks for the year, are given very pretty certificates of honor, obtained from Prang. No other rewards are given, except that on Xmas Day, a service is held at 4.30 p.m. for the children, when the whole school receive Xmas cards, the handsomest being given to those who have the best standing for the year.

This system is neither expensive nor cumbersome in working. It does away with all necessity for expensive prizes, and it keeps both teachers and scholars interested and attentive from month to month. The parents also seem to take a great interest in their children obtaining the monthly reward cards. The practical result in our school has been to bring the average attendance up from little over 100 to upwards of 150. Last year two of the scholars received certificates of honor for having obtained the maximum of marks, this year your scholars will receive those certificates. The number on the Honor Roll in the past two years has been 26. I can only say further that I have never yet seen or heard of a system for which I would change.

I am, faithfully yours,

E. P. CRAWFORD.

Brockville, Dec. 20, 1880.

THE SUNDAY SCHOOL IN RUPERTS' LAND.

SIR,—As I have already informed you, our Synod took action on this most important subject, and the Bishop was requested to name a Committee, for the purpose of organizing a Diocesan Institute in connection with the Church of England Sunday School Institute. I saw His Lordship a few days since, when he informed me that he was actively moving, and that the Committee, to which he kindly said, several besides myself, members of Synod, were to be added as assessors, would soon be called together. On the invitation of the Rev. Mr. Fortin, I attended a teacher's meeting last week, when the subject of the next year's system of lessons was brought up. I urged the adoption of the Church of England S. S. Institute literature, and if we had had the necessary books and papers, I do not doubt that the suggestion would have been followed, for Mr. Fortin is strongly impressed with the conviction that our Sunday School teaching should be distinctly Church teaching. But I was met with the old question—"Where is the literature?" Mr. Fortin, like hundreds of other good Churchmen, had fallen back on the International series, simply because he could get no better, admitting and lamenting its want of church teaching. But when the scheme of Sunday School lessons for 1881, based on the International series, with special lessons for the great festivals of the Church interjected appeared here, it was adopted, though I asked for delay until the whole of the Church system could be obtained. I cannot complain that my suggestion was not adopted, because delay would have been very inconvenient. It was accepted as the best at command, with an expression of willingness to change it for a better, if the Institute should be found to be better. I had not seen this scheme until a number of the paper was placed in my hand at this meeting, and I was surprised to receive an account of the proceedings of the Toronto Church Sunday School Association, at which a resolution was carried that a Committee be instructed "to consider the feasibility of a uniform scheme of lessons for use throughout the Diocese." What does all this mean. Here is an important organization, formed under the immediate auspices of the Bishop of the Diocese, hav-