

out this great church extension scheme, and in fact to accomplish more than he originally contemplated, provided always that the people do their proper share.

We are happy to learn that the first of these three churches was opened for divine service on Sunday, the 12th inst. It is situated near Oxford Station, on the St. Lawrence and Ottawa Railroad about 8 miles from Kemptville. Here for several years a small congregation had assembled once a fortnight, on week days, in a very commodious log school-house. The knowledge that help was coming to them induced them to work so zealously in conjunction with the energetic and faithful curate, Rev. A. Spencer, who had sole charge in the rector's absence, that they have now one of the prettiest little stone churches in the diocese. We understand that it is called S. Anne's in memory of Mr. Stannage's best missionary friend, the late Miss Anne Ray, of Greensted Rectory, Essex, England, who, with her equally devoted brothers and sisters, had for many years sustained his efforts in forwarding the work of Christ and the Church in Canada.

The dimensions of the little fane are as follows: chancel, 15ft. 8in. by 13ft.; nave, 31ft. 8in. by 24ft.; aisles of chancel, 15ft. 8in. by 5ft. 6in.; of vestry, 10ft. by 6ft.; of porch, 8ft. by 6in.; height of walls, 11ft.; height of gable, 29ft. 6in. The style is Early English, the architect being the Rev. A. Spencer, who also supervised the erection of the building. It is seated with chairs, free and unappropriated. The chancel, separated by a high screen from the nave, is raised two steps, and the altar is elevated by three more. The holy table, of carved pine, oiled and varnished, and of imposing size, is the gift of the rector, while the credence bracket was given by the curate. The handsome altar frontal and superfrontal were presented by the "Sisters of the Church," and the altar-linen was the gift of Miss Rose, of the Chichester Deanery, England. The communion plate, for the joint use of St. Anne's and St. Augustine's, was given by the Rev. J. Rigaud, Fellow of Magdalen College, Oxford. Matins was said by Rev. W. A. Read, curate in charge, holy baptism was administered, holy communion celebrated, and sermon preached by the rector. The musical parts of the service were efficiently rendered by the Oxford Mills choir, who thus shewed their interest with this small but hearty congregation. A large congregation assembled, some coming from long distances through deep snow.

#### TORONTO.

A society called the Churchwoman's Missions Aid has lately been formed in this diocese on the model of the association in the United States Church known as the "Woman's Auxiliary to the Board of Missions." Though only organized as a whole as recently as the 3rd of December last, much good has been accomplished through its agency. At the meeting of the diocesan committee, held on the 7th of January, the secretary-treasurer was enabled to report that during the short interval which had elapsed since the first meeting, the sum of \$50 had been contributed for a mission in the diocese of Toronto, also boxes and parcels valued at \$140 for the Algoma Mission, and since that date the sum of \$125 has been received from one person, and disbursed for home missions in the manner designated by the donor.

The Society does not seek to interfere with or control either the labours of already existing parochial missionary associations or the offerings of individuals. Whether in the shape of money, clothing, or other contributions, all donations will go to the field specified by the donor. To sum up the general principles of the undertaking: any woman of the Church may become a member of the Churchwoman's Missions Aid by enrolling her name upon the list of the Society. This may be done by giving her name to one of the parochial delegates, wherever they are appointed by the rector; in other cases by sending it directly to the secretary-treasurer. No subscription fee is required, but the fact of membership implies a pledge that she will aid the missionary work with her sympathy and her prayers; and with time, labour and money to the extent of her power.

The diocesan committee consists of delegates from each parish co-operating in the work, and

has only one officer—a secretary-treasurer. A sewing society has been formed, which meets once a week, and it is hoped much good may be quietly effected through this branch. The society has pledged itself to avoid resorting to bazaars, sales, or any such like questionable expedients for raising funds. The sewing society will, however, be glad to receive orders for surplices, etc., which would be made of any pattern desired at a moderate charge. Texts, or model letters for making them, can also be furnished for churches and school-houses.

Donations in money or material, also books, children's papers or magazines, will be thankfully received by any of the following ladies:—Mrs. Wyatt, 256 Simcoe street; Mrs. Jas. Henderson, Wellesley Place; Mrs. Gamble, 111 Bloor street; Mrs. Tinning, 38 Murray street; Mrs. S. Trees, 273 Sherbourne street; Mrs. Geo. Holmsted, 34 Maitland street; or the secretary-treasurer, Miss Westmacott, 96 Gerrard street east, from whom any further information may be obtained.

The committee desire gratefully to acknowledge the many kind donations they have already received from both wholesale and retail merchants in the city, gifts which enabled them to make the Christmas parcels sent to distant missions much more valuable and useful to the recipients than they could otherwise have been.

SYNOD OFFICE.—Collections, &c., received during the week ending January 25th, 1879.

WIDOWS' AND ORPHANS' FUND.—For the Widow and Orphan of a deceased Clergyman—Toronto, St. James's Cathedral, \$309; St. Peter's, \$138.12; St. Paul's, \$105; Church of the Redeemer, \$75; St. Luke's, \$23; St. Anne's, \$11.80; St. Stephen's, \$30; All Saints, additional, \$1; Weston, \$1; Innisfil, St. Paul's, \$2.26, St. Peter's, \$1.74; Fenelon Falls, \$5; Shanty Bay, St. Thomas', \$5; Holland Landing, \$3. October Collection—St. John's, Port Hope, additional, \$5.

MISSION FUND.—January Collection—Weston, \$1.52; St. John's, Toronto, \$18; Holy Trinity, Toronto, \$97.80; Collingwood, \$13; Keswick, Christ Church, \$3.58; Dysart, \$4; Waverly, 73 cents; Allenwood, 41 cents; Phelpsston, 45 cents; Norwood, 75 cents; Westwood, \$1.40; Christ Church, York Township, \$25; St. John's, Port Hope, \$10. Special Appeal—Hon. Alexander Campbell, balance of subscription, \$100. Missionary Meetings—Weston, \$3.05; Haliburton, (Dysart) \$2.65. Thanksgiving Collection—Chester, \$2.00; St. John's, Port Hope, \$14.45. Parochial Collections—Weston, \$16.80.

ALGOMA FUND.—Day of Intercession Collection—St. John's, Port Hope, \$5.

#### NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

BURLINGTON.—The Rev. Canon Belt has been recently appointed to this rectory, lately fallen vacant by the death of Rev. Dr. Green. His appointment to this place is but a fitting acknowledgment of ministerial efficiency. The Rev. W. R. Clark, who was curate of the late Dr. Green, has performed the services of the parish, and will continue to do so until April next, when he will be transferred to the parish of Ancaster, upon Mr. Belt's coming to Burlington. The people of Burlington are warmly attached to Mr. Clark, and part with him with regret.

This little place, formerly Wellington Square, is, by the lines of railway, about 8 miles from Hamilton. Its position is on the north shore of the Lake, just at the point where Burlington Bay joins on to the great Lake. The eastward growth of Hamilton has diminished the distance between the two places to four or five miles. Burlington is one of the brightest little places in the Dominion, having for some years been growing into a favorite watering place. It has several advantages over its big brother to the south-west of it. Being further removed from the south mountain of Hamilton, it is more breezy in the warm summer months, while the view toward the Lake is far more pleasing than any which the city can command, looking out, as the city does, upon the comparatively sluggish bay.

HAMILTON.—Saint Marks.—Sir: Your readers will remember that this parish was [set

apart in October of 1877. Our church was opened on the first Sunday of January, 1878. I cannot do better than quote from a sermon of our Rector's, preached on first Sunday of the present year: "To-day, the first Sunday in the year is an appropriate occasion for reviewing the work in the parish for the first twelve months. I shall do this very briefly. Since the parish was set apart I have baptized 54 children and 11 adults. On the fourth Sunday in Lent last, the Bishop of the diocese held a confirmation in this church, at which twelve persons received the Apostolic Rite of Laying on of Hands. During the year I have committed to the earth the bodies of seven adults and eleven children, 18 in all, and have married nine couples. For the first few months of the past year the Holy Communion was celebrated every Sunday at 8 a.m., and once a month after Morning Prayer. From after Whitsunday last, however, a late celebration was added on each Lord's Day. This additional service was instituted partly owing to the suggestions of some members of the congregation, partly because about that time I became convinced that "the Breaking of Bread" was the "Lord's service" the only public service appointed by Himself, the only public service mentioned in the New Testament as attended by Christians as such, the only service which the Christians of the first and purest ages deemed of obligation, the service which, by its changing collect, epistle, and gospel, gives its name to each Sunday in the year, according to the Prayer Book of our Church. To omit it seemed to me to be putting the Prayer Book above the Bible, the Church above her Lord. As a result of growing appreciation of these service, I notice that, while for the six months previous the average monthly attendance at the Holy Communion was seventy-eight, the average of the whole year was 112 communicants per month.

During the past year, upwards of 800 services have been held in this church, and about 200 sermons and addresses have been delivered. Our Sunday School is in a very satisfactory condition, numbering about 140 pupils, with a staff of fourteen officers, nine ladies, and five gentlemen. In connection with this a Bible class is held for men from 3 to 4 o'clock, p.m., in the vestry, under my own instruction. On Sunday evenings at the close of evening services, after meetings are held at which instruction is given upon the principles of the doctrines of Christ. I have reason to know that they have been useful to many, and I hope that they will still be so. The Saints' Day services and those on Wednesday evenings have been fairly well attended. I cannot say as much for the daily services, except those held through Lent and the first week of Advent; still we have always had, or nearly always, some present at them, and that is something to be thankful for. A night school for lads at work through the day is being held three nights a week, except during the summer months. I have been greatly helped by gentlemen of the congregation in the work of teaching. I have now eight assistants in this, as I may truly call, mission work.

I take this opportunity of expressing my thanks to the lads of the night school for the evergreens which they, unsolicited by me, brought to adorn our little church for Christmas tide.

In concluding my quotation from our rector's sermon I would particularly like to draw the attention of your readers to the grateful feeling that prompted the boys attending St. Mark's free night school to go out into the woods and draw in by hand (on those bitter cold days preceding our last Christmas) the spruce, &c., for decorating our little church.

The following is from one of our local papers, dated January 16, 1879: "His Lordship the Bishop of Niagara visited this church (St. Mark's) last night to administer the apostolic rite of confirmation. The sacred edifice looked very bright and cheerful in its Christmas decorations. To these had been added an appropriate confirmation banner of ecru velvet and inscribed with the words, 'Thy vows are upon me, O God.' There was a large congregation and a full choir. The service consisted of the Litany, followed by the confirmation service proper. The candidates were presented by the rector in this order: First, members of the choir, the male candidates, then the female. His lordship afterwards addressed