

best and richest blessings of this happy Christmas season may be yours. We are on behalf of the congregation. Kate Graham, Margaret Wilson. Mr. McArton replied in suitable terms.

TORONTO.

SUNDERLAND.—One of the memorials of the Rev. G. I. Taylor's earnest zeal and arduous labors in the diocese is a pretty little brick church of Gothic architecture in this village. At his earnest entreaty three of the leading men of the neighborhood—Richard Pervice, Joseph Thompson and Mr. Hodgson—took the work in hand and, assisted by their neighbors, put up a structure which is an ornament to Sunderland, and of which the Church may well feel proud. The congregation have lately painted the church, and last Sunday Mr. Taylor was present again at the re-opening, and preached eloquently morning, afternoon and evening in the mission, to large congregations, who rejoiced to see his face one more and welcome him back to the field of his former labors. We want now a white marble font, octagon shape. Who will give it? Com.

St. Luke's.—Last Sunday being one of the days appointed by the Church for the ordination of clergy, three gentlemen were ordained in this church by the Bishop of Algoma, acting for the Bishop of Toronto, the state of whose health necessitates his abstaining at present from all outdoor work. Of those ordained, all of whom had completed their studies at Trinity College, two—the Revs. A. S. Spragge and W. Robinson—were raised to the order of the priesthood, Mr. H. C. Avant, late organist of St. Luke's, being ordained as a deacon. At eleven o'clock the Bishop of Algoma, accompanied by the Ven. the Archdeacon of York, the Revs. Canon Stennett (Examining Chaplain to the Bishop of the Diocese), J. Langtry (Rector of St. Luke's), Dr. Scadding, Dr. Davies and John Pearson (Holy Trinity), entered the church, the choir singing the hymn, "Soldiers who are Christ's below." The ordination service was at once begun, the usual morning prayer being omitted. The Archdeacon (Provost Whitaker), in accordance with the rubric, presented first Mr. Avant, and then the other two gentlemen, for their respective orders. The usual inquiries, as to fitness and learning having been put by the Bishop, and answered by the presenter, his Lordship recommended the candidates to the prayers of the congregation. After a few minutes of silent prayer, the Litany was said by Dr. Scadding, the proper special suffrages for those who were to be ordained being inserted as the rubric directs. After the Ember hymn, "O Thou Who Makest Souls to Shine," had been sung, the Rev. John Pearson preached an admirable sermon on 1 Cor. iv. 1. The Rev. H. C. Avant said prayers in the evening, and the Rev. A. S. Spragge preached the sermon.

MISSIONARY MEETINGS.—*Deanery of North and West York.*—York Mills, Thursday, January 2; Holland Landing, Friday, January 3; Newmarket, Monday, January 6; Aurora, Tuesday, Jan. 7; Oakridges, Wednesday, January 8; Richmond Hill, Thursday, January 9; Thornhill, Friday, January 10; Weston, Monday, January 6; Woodbridge, Tuesday, January 7; St. Stephens, Vaughan, Wednesday, January 8; King, Thursday, January 9; Lloydtown, Friday, January 10; Mimico, Monday, January 13; Lambton, Tuesday, January 14; Carlton, Wednesday, January 15. Time of meeting, 7 p.m.

H. B. OSLER, R. D.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

SOUTH WENTWORTH AND HALDIMAND DEANERY.—The Chapter of above Deanery met on Ember Wednesday, the 18th inst. On Tuesday evening divine service was celebrated in St. Mark's Church, Hamilton, when the sermon was preached by Rev. G. Johnson, of Jarvis. On Wednesday at 9 a. m. there was a celebration of the Holy Communion in the same church, after which, by invitation of the rector, the Rev. R. G. Sutherland, the Chapter met for business at the

rectory. There were present Rev. Rural Dean Bull in the chair, and Revs. James Carmichael, R. G. Sutherland, G. Johnson, C. E. Thomson, W. H. Cook and C. E. Whitcombe. After prayer, confirmation of the minutes, and the Rural Dean's opening address, the following scheme of missionary meetings for January, 1879, was arranged and adopted: *Jarvis*—Monday, 6th Jan. *Nanticoke and Hagersville*—Tuesday, 7th. *Cuyuga*—Wednesday, 8th. *Dunnville* and out stations—Thursday, 9th. *Caledonia and York*—Friday, 10th. Also *Barton*—Monday, 6th. *Glanford*—Tuesday, 7th. *St. George's in the East, Barton, and Woodburn*—Wednesday, 8th. *Saltfleet and Stony Creek*—Thursday, 9th. *Bartonville*—Friday, 10th. The plan of holding the missionary meetings in the form of a special service, at which the clergy officiating should in their surplices address the congregations, was unanimously approved and recommended by the Chapter. Attention was called to the sad want of connection, and also to the irrelevancy to the main subject—missionary work—often displayed in the addresses delivered at missionary meetings, and it was resolved that an attempt be made to correct this evil by the appointment of individuals to speak each on a special aspect of the one subject. The consideration, whether it be advisable for each clergyman to arrange for an exchange of pulpits with a brother upon the Sunday previous to the missionary service, evoked a difference of opinion. Whilst on the one hand the sermon of a strange clergyman may make a greater impression temporarily on the congregation, it was generally conceded on the other hand that no stranger could understand the temper of a congregation better than the pastor of a flock. Some clergymen are possessed of a sort of constitutional bashfulness in speaking plain words to the people about the duty and privilege of liberal offerings of money, while others perchance have not the gift of address in this particular line of duty. Perhaps the advantage of exchange, for this special purpose, can be best weighed and decided by each priest for his own parish. It was the unanimous opinion of the Chapter that two hours should be the maximum of time occupied by a missionary service.

The Rev. James Carmichael spoke of a plan which he had adopted with much success upon former occasions. Rev. C. E. Thomson has also adopted the same plan with pecuniary success. After the addresses the clergyman of the parish, or some one deputed by him, say the churchwardens, goes to each person in the congregation, and obtains there and then the promise of a subscription, which is entered on a collector's book. As soon as possible after the meeting the appointed collectors, guided by the list obtained in the church, call upon the signers and gather the amounts subscribed. Of course, where, as in this diocese, the offertory at the service is given to Algoma, the above plan would necessitate the apportionment of a special amount to this particular missionary object, as it would be inadvisable to gather a cash and a promised offertory at one service. Whether this plan would clash with the Synodical resolution to devote the offertory at missionary meetings to the mission fund of Algoma is a point your correspondent will not take on himself to decide.

HURON.

(FROM OUR OWN CORRESPONDENT.)

LEAMINGTON.—A mission was conducted here during the week beginning December 7th. The Rev. Mr. Johnstone, Kingsville, was the preacher at each service. The subjects discoursed upon were: The sinfulness of man, Redemption, The character and office of the Holy Ghost, Good Works, Intercessory Prayer, Psalmody, Preaching, God's Word the Standard of Faith. Holy Communion was administered on Sunday, Wednesday and Friday. This parish, in the county of Essex, is in its present form a new one, and was part of the district ministered to by the Venerable Archdeacon Sandys years ago. After having been re-formed and put in working order by the Revd. H. B. Whray, (Durham), the Rev. W. Bevan was sent, and is getting on well, thanks to the labours of his predecessor. These services have been well attended, and it is to be hoped they may do lasting good. The parish extends from Lake St. Clair to Lake Erie.

British and Foreign.

ENGLAND.

It has been decided to close the China Famine Relief Fund, which was opened in England last February as the result of a meeting at Lambeth, under the Presidency of the Archbishop of Canterbury. As, however, there is still a great amount of distress, contributions will continue to be forwarded. The fund has reached a total of more than £32,000 sterling.

The sum of £35,000, sterling, has been given to the Church Missionary Society by a gentleman near Warrington, who not long ago gave £20,000 to the same object.

At a meeting of the committee of the *Anglo-Catholic Society*, held at 19 Delahay-street, an address was made by a French priest, lately officiating in Provence, who, being unable to accept the Vatican decrees, had given up his cure, and was about to place himself under Bishop Herzog at Berne. After saying that he noticed that Christianity in England was much more real than in France, where its chief adherents were women, or ignorant people, on account of the domination of Ultramontanism, which repelled the stronger minds, he went on to speak of the evils of the monastic system, and especially of the congregations that were detached from their proper overseers—the Bishops—and were under the direct rule of Rome, to which they contributed largely in money.

At the same meeting the report of the society for 1878 was received, with the following addition:—"It is to be understood that in case of a genuine Old Catholic movement in any country, the society is at liberty to give assistance to it in such way as, after consideration, special circumstances may seem to require." The Bishops of Lichfield, Dunedin, Guiana, and Melbourne, were elected vice-presidents of the society; the Rev. P. Hoste and the Rev. J. W. Pickance, local secretaries; the Rev. J. Le Mesurier, the Rev. R. S. Oldham, and Mr. F. A. White, members of the general committee. A vote of thanks was passed to the Bishop of Winchester for having summoned the conference held at Farnham Castle on July 31st last.

On Friday, the 22nd, the remains of Mrs. Alford, relict of the late Dean of Canterbury, were buried in the churchyard of St. Martin, in that city; the Bishop of Dover and Archdeacon Harrison officiating. Mrs. Alford had died on the previous Sunday, at the residence of her son-in-law, the Rev. W. T. Bullock, in London. During the life of the late Dean she took a very active interest in the literary labours of her husband, and after his death published a well-known memoir of him.

The death of Mr. H. S. King is a cause of deep regret to all who are concerned in the management of the Society for Promoting Christian Knowledge. As a member of the standing committee of the society, he for many years gave most careful attention to its publishing and bookselling departments; and it is due in a great measure to his experience and good counsel that the business was reorganised and placed on a system which has led to a large and economical extension of the Society's usefulness.

On Dean Stanley's return to England from America, he preached in Westminster Abbey, on Malachi, iii. 16, "The Lord hearkened and heard." He said we could not throw off the responsibilities which the past as well as the present had thrown upon us. Our far-reaching line of ancestry, and our wide-spreading dominions were around us like the mountains standing around Jerusalem. It was said that even the roar of Niagara had not the force which its volume of waters would give to it, because there was no elevated country to catch and reflect the waves of its sound. But it was an additional responsibility of England that she does possess these reverberatory barriers. We had the knowledge that what we as a nation do or say can produce an effect in distant India, and that our swift messengers along the wires can awaken the thunder of the cannon among the snow-clad Indian mountains. This knowledge ought to produce deep thought into the soul, and was sufficient to put courage into the most cowardly. There was a vast area of hearers—flesh of our flesh, and blood of our blood, who watched us with a preternatural sensitiveness. All the good or evil of our doing, acting as a standard, might aid in raising or depressing these our brethren. Any note struck for mere party watchwords, any foolish ecclesiastical bickering, might injure our brethren on the other side of the Atlantic. Any public spirit of ours, any movement for the relief of humanity, and any effort to be honest, and truthful, tended to advance those distant settlements where others were watching us. They were looking to us for examples of energy and elevation such as once came from us to them. Far more to them than any flattery or censure would be the examples of honest trade, of pure states-