

ied woman.
m Perth in
k days were
these Town-
Railroad has
immediate
express the
y, following
urchmen of
e Rev. Mr.
worship for
on to other

ve Churches
t had three
is not often
in the same
yet this is
ission to the
rough God's
d forth, and
e Rev. John

Augustine,
style, situa-
t of Kempt-
many years
n a most
Hall, and it
courage by
t they could
and money
r pride and
edifice took
church was
of Ontario
ng address.
to Oxford
le, where a
een erected
at Actons.
several im-
he opening
he exterior,
n beautified
used in the
The church
St. Anne, in
15 years had
whose dying
towards the
onfirmation,
itted to the

p was taken
idge, on the
ville, where
l, but never
s day conse-
and also the
e history of
It was start-
up-toureen
based by R.
ne was up,
any bees of
in a great
ir faith by
l putting it
rther dona-
ll legacy to
e completed
altar, cover-
e "sisters of
r seats and
ancel. The
oir chanting
n after the
mion office,
g. was very

ad Tuesday
St. John's
iven by Rev.
he Anglican
anism," and
rch Princi-
he Church.
ville is fin-
the mission,
ages and a
d of friends

in England and Canada. Two of the churches are partially endowed, and Mr. Stannage's great anxiety now is to see the parish church completed, Oxford Mills rectory paid for, and the other churches endowed at the rate of at least £50 each. The fickle and uncertain voluntary system will never answer in poor country places; and it is not right that faithful clergymen should be punished by cantankerous and ungodly men for merely doing their duty to the souls of men, and for the glory of God.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending November 29th 1879.

WIDOWS' AND ORPHANS' FUND.—October Collections.—St. Peter's, Toronto, in full of assessment, \$97.51; St. Paul's, Toronto, balance of assessment, \$41.50; Uxbridge (in full of assessment) St. Paul's \$21.10; Greenbank, \$1.50; Goodwood, \$1.40; Mulmur West (in full of assessment) Whitfield, \$3.20; Honeywood, \$2.20; Elba, \$1.50; Georgina, \$1.50; St. James' \$2.81; St. George's, \$5.67; Trinity East, Toronto \$25.70.

MISSION FUND.—Thanksgiving Collections.—Trinity Church, Port Credit, \$2.70; Uxbridge, St. Paul's, \$5.40; Greenbank, \$1.77; Goodwood, \$2.70; Grafton, \$15.00; Craighurst, \$1.78; Vespra, Christ Church, \$1.55; St. James', 80 cents; Midhurst, \$1.50; Miresing, \$3.18. *Missionary Service.*—Oshawa, \$13.14. *Missionary Meeting.*—Port Perry, \$5.50.

PERMANENT MISSION FUND.—Alfred Hoskin, balance of subscription, \$5.00.

SYNOD COMMITTEE MEETINGS.—The Regular Quarterly Meeting took place on 15th and 16th Nov., 1879.

MISSION BOARD.—Present, Rural Deans Allen, Fletcher, Osler and Stewart, Canon Stennet, Rev's S. J. Boddy, W. H. Clarke, W. K. Forster, Philip Harding, Septimus Jones and Alex. Sanson; Capt. Blain, Messrs. Cartwright, Hewson and Hoyles.

Rural Dean Stewart was, in the absence of the Bishop, elected Chairman.

The usual quarterly financial statements were presented, showing a balance of \$1064.65 at the credit of the Mission Fund and \$384.64 at the credit of the Algoma Fund.

The Missionary Secretary read his report.

The following new guarantees were received and accepted:

Alliston, \$150 per annum for three years and one service, instead of the one for \$200, and two services, presented at the former meeting. Shanty Bay, St. Thomas', \$140, three years from 1st July, 1879. Campbellford, Seymour, \$450, three years from Oct. 1, 1879. Manvers, Bethany, \$200, and St. Mary's \$200, three years from 1st Jan., 1880. Stouffville, Markham, \$100, three years from 1st January, 1880. Albion and Mono, St. James', \$175, three years from 1st Oct., 1879; St. George's \$80, for same term; Mono Mills, \$145, one year from 1st Oct. 1879.

A very interesting report was received from the Rev. J. E. Cooper, giving a detailed account of the stations in the mission of Stanhope.

Letters were read from the Rev. W. G. Bradshaw, W. R. Forster, J. A. Hanna, H. W. Robinson and W. F. Swallow, respecting a resolution passed at the last meeting of the Mission Board.

Letters were read from C. J. Blomfield announcing the intended withdrawal of the Canadian Loan and Emigration Company's \$100 grant to the mission of Dysart.

From Rev. G. Ledingham, Dysart, with reference to the same matter.

From Rev. W. W. Bates, North Essa, respecting the arrears connected with the bonds of his mission.

From Rev. W. H. Robinson, Artherley, and T. McCleary, Hastings, respecting their deficiency of stipend.

From Rev. Johnstone Vicars, late of Pickering, renewing his application for payment of arrears of stipend.

From Rev. J. A. Hanna, Perrytown, respecting bonds from his Mission.

From Rev. John Farncomb, Batteau, in regard to the grant to his mission;

From Rural Dean Fletcher, enclosing report of the East York Committee on missions, in regard to the mission of Pickering and Port Whitby.

New bonds from Batteau and Duntroon for \$250 having been laid before the Board at its August meeting, the same were now accepted; and the Board decided to continue its grant to that Mission at the reduced rate of \$350 for one year from 1st October, 1879.

In answer to an application from the Churchwardens, Trinity Church, Streetsville, the Board decided to grant \$200 as soon as the funds admit.

Resolved—That the grant to Duffin's Creek and Port Whitby be continued and the bonds now presented be accepted; and that the Missionary be advised to reside in the township of Pickering and perform missionary work at Brougham or Claremont, in addition to the services at Duffin's Creek and Port Whitby.

Resolved—That this Board, in reply to the Rev. Johnstone Vicars, can only reiterate the words of the resolution passed at its last meeting and request the Secretary-Treasurer to write Mr. Vicars to this effect, informing Mr. Vicars further that he will be happy to give him any additional explanation of the action of the Board that he may desire.

Resolved—That this Board is very much grieved to hear of the withdrawal of the grant to the Mission of Haliburton from the Canadian Land and Emigration Company, inasmuch as a clergyman was sent there originally at their earnest request, and as their present course may lead to his removal, hopes that the Company will reconsider its action and still continue its support to a mission which it did so much to create.

Resolved—That the Secretary be requested to acquaint the Bishop with the state of affairs existing in the mission of the Rev. W. W. Bates, with a view to the active operation of the Mission Board By-law.

Resolved—That the Rev. Mr. Robinson be informed by the Secretary that the state of the funds will not permit the Board's acceding to his request.

Resolved—That the Board regrets that it cannot increase the grant to the Mission of Hastings owing to the many pressing burdens on its funds.

Resolved—That the Secretary-Treasurer be directed to pay to the missionaries the grant to stipends, in strict accordance with the provisions of the by-law as amended in 1875; and that he be authorized to receive as money paid direct to him any money that may have been paid to the missionary, and for which the Secretary-Treasurer has obtained a receipt from said missionary.

(To be continued.)

At the meeting of the St. Stephen's Young Men's Association, Nov. 7, a very pleasant evening was passed with readings and recitations by members of the Association. The main point of the evening was a debate on the subject "Resolved, that church property should be taxed." Mr. A. G. Lightbun opened the debate with a very neat speech and showed that under the present system the members of the poorer churches have to pay for the support of the richer ones, as their personal taxation would be greatly reduced if all church property were taxed. He was very ably supported by Mr. E. R. Coleman and Mr. E. S. Lightbun whose speeches were very interesting and amusing. Mr. Jas. Armstrong, in the absence of the appointed leader on the negative side, supported by Mr. G. Mercer, responded in the negative and contended that churches are such a benefit to the state and municipality in which they are situated that they should be exempt from taxation and moreover they actually pay considerably more than their just proportion of the revenue now. The debate was adjourned for a week. The meetings are held fortnightly now but they have become so interesting that some of the members wish them in future to be held weekly.

NIAGARA.

(From our Own Correspondent.)

On Sunday evening, Nov. 16th, the Rev. J. P. Dumoulin, a well-known clergyman of the Evangelical School in Montreal, preached in St. Thom-

as' Church, Hamilton (of which he was for some years incumbent), an admirable sermon on "the Church of England."

He took for his text the 14th chapter of St. Matthew's gospel, 24-33 verses.

He spoke first of the church as renowned for her great seats of learning, her grand cathedrals, her learned and devoted clergy. He showed that her bishops, though overwhelmed with the charge of their immense dioceses, made time for writing, preaching or speaking on every important subject that demanded their attention; also that their services were not confined to the great people of the land, but that they preached to the railway navvies, along their lines, and to the cabmen in their yards; and that the clergy, with their numerous services in their churches, with their constant visits among their people, their day schools, their Sunday schools, their teachers' meetings, their Bible classes, their lectures, their working men's meetings, were doing a most blessed work throughout England. He then showed that the Church was doing, and had been doing for nearly two centuries, a great mission work throughout the world. He spoke, in most glowing terms, of the work performed by the venerable Society for Propagating the Gospel in Foreign Parts incorporated in 1701, by the Church Missionary Society founded in 1800, and by the Society for Promoting Christian Knowledge—older than either of them, and showed that the Church had been carrying the gospel through the former, especially, to the settlers in the colonies, through the second to the heathen in the British possessions first and then in other parts, and that the last had by the circulation of the Bible, the Prayer Book, and religious books and tracts greatly aided in the blessed work. He then showed that of all Christian bodies since the Reformation there had been none who had sent out so many champions for the truth from her cathedrals and seats of learning to meet the attacks of the infidel, and to prove that the truths of revelation were founded on rocks that could never be moved. He showed that at this very moment the Church has within her ranks a body of most devoted laymen, who, from the peers of the realm, down through all professions and ranks, are abounding in works of munificence (as seen in the churches built, restored and enlarged, and in the schoolhouses built), and are not only giving their money for these good works, but devoting their time, their energies and their talents as Sunday school teachers, Bible class teachers, promoters of temperance and every other good work, thus promoting the temporal and spiritual good of those amongst whom they live. Nor did he fail to treat most eloquently of the self-denying devotion of the Christian ladies of England, who spared so much of their time in visiting the poor, the sick and afflicted in their neighbourhoods, and scattering blessings temporal and spiritual all around them.

He then spoke of the work of the Church throughout the world; specified the planting of the Church in the United States, which had taken deep root there and had, by her branches extending far and wide, extended itself not only to the most distant of her territories but also to foreign lands. He then spoke of the Church planted in New Zealand, and fostered for a quarter of a century by the noble and self-denying Selwyn, and now comprising seven dioceses; and of the Church in our far north-west, with its four Bishops. He then spoke at considerable length of some of the things in the Church, which grieve her friends and somewhat rejoice her foes.

In this connexion he spoke of what are generally called "parties in the Church," but which he said he preferred calling "schools of thought in the Church," because he considered the term more descriptive of them. These he divided into three "schools of thought": first, "the old fashioned high churchman," who lays great store by the Divine constitution of the Church, as shewn by the New Testament and the records of the early Church, which prove that there was one or more established in every place where the standard of the cross had been planted, and to whose ordinances all Christians could resort, without asking if it belonged to their particular branch of it, there being then only one body; who attaches much importance to "apostolical