

tions, it does not differ in any important point from the service as it was before Mr. Ommanney's appointment. The Holy Communion is celebrated twice every Sunday and nearly every day, and the ritual is of the moderate character. "Hymns Ancient and Modern" have been introduced, but only as an appendix to the existing hymnal (Mercer's), and it is chiefly used on week-days. The congregation has readily provided new surplices and cassocks for the choir, as the old ones were worn out. The difficulties have been mainly caused by Mr. Ommanney's teaching the people Church principles, and he has done this in a most careful and moderate manner. The frequent services and the teaching now given at St. Matthew's have proved a great blessing to many of the poor parishioners who are most thankful for the spiritual advantages they have received. Many Sheffield Churchpeople, too, are very thankful for a church where evening Communion is not celebrated, where they have the privilege of Holy Communion at least on all Sundays and saints' days, of daily service, and where some attempt to observe the rubrics is made. Subjoined are some statistics of the work in the four and a half months of Mr. Ommanney's incumbency as compared with those of the preceding year:—

	1882 From Easter, 1881, to Easter, 1882.	1881 From June 15 to present date, 4½ months.
Communion made	520	864
Weekly average	10	45
Baptisms	65	178
Alms	about £165	about £140
Sunday-school children	increased from about 70, on June 25, to from 200 to 250.	

THE CLERGY OF THE DIOCESE OF EDINBURGH AND THE "ENGLISH EPISCOPALIANS."—The following address has been presented to the Bishop of Edinburgh, and it will, we believe, form the subject of a communication by him to the Episcopal Synod:—

The Right Rev. the Bishop of Edinburgh.

MY LORD BISHOP.—In response to the informal communication made to us by your Lordship on the subject of the possible union between some of the congregations known as English Episcopalians and our own Church, we, the undersigned clergy of the diocese of Edinburgh, beg leave to assure your Lordship of the lively pleasure and deep thankfulness with which such union would be welcomed by us.

We would also declare our belief that the liberty of worship now possessed in England by those of the clergy commonly designated "Evangelical" has as a matter of fact, been enjoyed to the full in our own communion without hindrance and without reproach. Yet we would express the hope that the bishops, without relinquishing such safeguards as are really necessary, may be able to take measures to convey to the clergy and others who are now disposed to approach our Church with a view to union, a sense of the security which in this respect they may count upon with confidence.—We remain, my Lord Bishop, yours truly and obediently.—(Signed) James F. Montgomery, D.D., Dean of Edinburgh; J. A. Selar, M.A., Synod Clerk; V. Grantham Faithful, M.A., Incumbent of Holy Trinity, Dean Bridge; J. G. Cazenove, D.D., Sub-Dean and Chancellor of S. Mary's Cathedral; T. N. Wannop, Incumbent of Holy Trinity, Haddington; Daniel F. Sandford, LL.D., Incumbent of S. John's, and Canon of S. Mary's Cathedral; John Newhan, Incumbent of Christ Church, Falkirk; Francis Ed. Belcombe, Incumbent of Christ Church, Morningside, and many others.

Correspondence.

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

The Rev. R. S. Radcliffe, of Luther, writes: If any of your readers have borrowed a book of mine called "The Vicar of Morwenstow," by S. Baring Gould, bound in cloth boards, I should feel much obliged if they would return the same.

The Mission House, Luther P. O., Ont.

ALGOMA HARDSHIPS.

The Rev. C. R. CLERK, of Huntsville, writes: Surely the clergyman whom you mention in your last issue, as having been deterred from applying for work in the Diocese of Algoma by the hard terms of our Bishop's appeal, must have received a wrong impression therefrom. I think his Lordship simply meant to make it clearly known that he could make no use of "carpet knights." In the army or navy the difficult post is looked on as the post of honor. Shall it be only in the army of the Cross that the officers seek an easy post in battle? God forbid.

But as a matter of fact, I do not think any clergyman who may take service in these Canadian Highlands will ever regret such a step, even on the score of comfortable living. All the necessities, and many of the luxuries of life, are readily attainable; while the hardships—if you call them such—are only those sought eagerly as the greatest pleasure by our thousands of summer visitors, i.e., travel by land and water—riding, canoeing, sailing, amid the most beautiful scenery in the world. Certainly you have occasional bad weather and some hard work, but the missionary spirit must have passed sadly away from the servants of the Holy Church if they cannot endure some "hardships" as good soldiers of Jesus Christ.

Hoping that our Bishop will write again on this subject and correct the fearful impressions which our cautious brother seems to have received from his last letter.

MR. ROBT. HAMILTON, of Emsdale, writes on the above topic a very sympathetic letter, urging the duty of sending assistance to Rev. Mr. Crompton, whom he styles "our poor old parson." Mr. H. says "Mr. Crompton when he comes home after a long distance of travelling, has to be lifted from his horse half-frozen," and his years should stir up people of means to send him help after his labours in establishing eighteen churches.

HURON WIDOWS AND ORPHANS' FUND.

SIR,—Permit me to answer Mr. Dyke's communication in your issue of Dec. 14th. Though his challenge was to Mr. Reed, I feel so indignant that I ask for space to enter a "protest" from a Huron clergyman.

1. Mr. Dykes should read his Synod Journal. Ignorance of the law is no excuse for breaking it, nor is ignorance of fact any excuse for misrepresenting the truth. Huron Synod Journal for 1882, page 65, has the following items among the receipts for Widows' and Orphans' fund:—July 1881, \$487.83; Jan. 1882, \$504.89, representing the semi-annual collections.

2. Any layman that does not know the condition of his diocesan Church funds, ought to be ashamed to reflect how little real, healthy interest his ignorance proves him to have taken in affairs ecclesiastical.

3. I was under the impression that "some oppressed and suffering clergy" were "carrying on an indefinite number of law suits" against the Synod, and naturally premised that they had the "ample means" Mr. Dykes speaks of; and I should not be surprised should that patient body be mulcted in costs, Mr. Dykes himself being a Churchman may be invited to subscribe towards the defence of the diocese. Would he rise to such a "self-sacrifice?" I speak not "officially," but surmisingly.

While on this subject I would like to take up one or two points in Rev. J. T. Wright's letters of Nov. 9 and Dec. 7 issues, so as to correct what might convey false impressions to those who, like Mr. Dykes, do not read their Synod journals.

1. The clergy have never paid anything unless as voluntary contribution or entrance fees to the Widows' and Orphans' Fund. Their widows are entitled to annuities if the clergy pay \$5.00 per annum to the funds of the Synod. (W. & O. Canon xxviii. clause 3.) Therefore no injustice is done, no misappropriation is made, in the Synod sees fit to transfer no part of its general funds to that particular fund. Reference to the journal will show that all entrance fees, &c., are duly credited direct to the fund.

2. The clause is only suspended, and if need should by some means occur to suddenly increase our pension list, with 184 clergy on the roll, \$1,840 could immediately be called for from the funds of the Synod, which, added to an average annual balance of \$700, would provide for an increase of say eight families (widows and orphans) at \$250 a family; and as widows are also liable to decease, one might not unreasonably calculate upon an occasional decrease in our present pension list; and the "ghoul" conjured up by Mr. Wright prove to be no more substantial than Professor Pepper's ghost.

3. What a false argument our rev. brother summons to his aid in lamenting the anomaly of every missionary clergyman contributing to his own stipend by his annual subscription to the general purpose fund. Of course he does indirectly, and so does every mission in the same subscription list, contribute to their own annual grant. But if that is not the true Scriptural principle of religious giving and a modified community of goods in Church life, then perhaps Mr. Wright will propound a better and more profitable one.

I have written at greater length than I at first intended, but trust you will grant me space in your columns, and thus show yourself willing to further

the "real good work" that Mr. Wright attributes to the influence of your paper.

The Rectory,
Ingersoll, Dec. 14, 1882.

EDWARD M. BLAND.

HURON WIDOWS AND ORPHANS' FUND.

SIR,—Will you allow me to reply, through your columns, to the enquiry of Mr. J. G. Dykes, of Galt, respecting the Widows and Orphans' Fund.

I desire simply to state that the collection made in our churches for that fund, have always been devoted to the object for which they were given; our printed annual accounts give the fullest publicity to the receipts and expenditure of this fund.

I remain, yours truly,

E. BAYNES REED.

The Chapter House, Sec. Treas. Synod of Huron.
London, Ont., Dec. 18, 1882.

Family Reading.

THE THREE CULPRITS.

Who has been kissing my wee little girl,
Out in the meadow to day?
Who has been tangling each soft, golden curl,
While she was busy at play?
Who has been tearing the dainty white dress?
Call on the culprits to come and confess,

Down came the sunbeams, so merry and bright,
And danced o'er the pathway along.
Oh! we kissed your baby with loving delight;
And who dares to say it was wrong?
It was the deep, laughing dimples in cheek and chin
That enticed us to snuggle our kisses within.

Then rustled the breezes, and, whispering, they said,
"We tangled your darling's soft hair."
We frolicked so lovingly round the dear head
And toyed with the curls bright and fair;
And we'll do it again, should she come in our way,
For there's nothing we love like a baby at play."

And who tore the dress? Then the bushes around
All lifted their blossom-wreathed arms.
We watched her come tripping by over the ground,
And we trembled with sudden alarms.
Lest the darling should vanish, and we loved her so
That we held her wee dress and would not let her go.

WHAT CAN WEALTH DO?

The following story is told of Jacob Ridgeway, a wealthy citizen of Philadelphia, who died many years ago leaving a fortune of five or six million dollars.

"Mr. Ridgeway," said a young man with whom the millionaire was conversing, "You are more to be envied than any gentleman I know."

"Why so?" responded Mr. Ridgeway. "I am not aware of any cause for which I should be particularly envied."

"What, sir!" exclaimed the young man in astonishment. "Why, you are a millionaire! Think of the thousands your income brings every month!"

"Well, what of that?" replied Mr. Ridgeway. "All I get out of it is my victuals and clothes, and I can't eat more than one man's allowance nor wear more than one suit at a time. Pray, can't you do as much?"

"Ah, but," said the youth, "think of the hundreds of fine houses you own, and the rentals they bring you."

"What better am I off for that?" replied the rich man. "I can only live in one house at a time; as for the money I receive for rents, why I can't eat or wear it; I can only use it to buy other houses for other people to live in; they are the beneficiaries, not I."

"But you can buy splendid furniture and costly pictures and fine horses and carriages—in fact, anything you desire."

"And after I have bought them," replied Mr. Ridgeway, "what then? I can only look at the furniture and pictures, and the poorest man, who is not blind, can do the same. I can ride no easier in a fine carriage than you can in an omnibus for five cents, without the trouble of attending to drivers, footmen and hostlers; and as to anything I 'desire,' I can tell you, young man, that the less we desire in this world, the happier we shall be. All my wealth can't buy a single day more of life—cannot buy back my youth—cannot procure me power to keep afar off the hour of death, and then, what will all avail, when, in a few short years at most, I lie down in the grave and leave it all for ever? Young man, you have no cause to envy me."