

institutions of the most popular character fail to secure unanimity of sentiment, quite as much as recent events across the border have shown that they do not always realize purity in their public officials. The *New York Herald*, in referring to the contest while it was still pending, declared that they had not, within the memory of living men, had a Presidential election in which the two great parties differed less on fundamental questions. The *Tribune* however quotes a merchant on Wall Street who was heard to say:—"I feel more strongly than I did at any time during the war." And says the *Tribune*:—"thousands around him shared his feelings; and with reason. When Sumter fell, we had only the Union at stake. Now we have not only the Union, but all the great sacrifices, all the precious blood, all the dear lives by which it was saved; and we lose them all if we lose that for which they were freely given. If we throw away all that made the Union worth saving, we also throw away the devotion, the endurance, and the heroism which made the nation great. We fought or sacrificed for the supremacy of the Constitution." To justify this view of the case, the *Tribune* adds:—"Does not every one know that in fifteen states those who aided rebellion would be chosen to represent the United States? It matters little what individual holds an office; but can this country afford only twelve years after a great civil war, to turn out every public servant in fifteen states who was faithful to his flag and his vote of citizenship, and to put in only those who were unfaithful? Yet this is precisely what Democratic success would mean."

Surely party spirit could no further go! The writer of the above must know that so far as regards public servants, they are all indiscriminately turned out of office in the United States once in four years whichever party may secure the reins of power. Tilden appears to have just won in the present contest. A contemporary remarks that he will "develop the latent statesmanship which exists in the South." The sun will probably shine and the world in general go on pretty much the same as if the other candidate had secured the coveted position.

DAY OF INTERCESSION.

To the Clergy of the Ecclesiastical Province of Canada:

REVEREND AND DEAR BRETHREN,—We have received a communication from His Grace the Archbishop of Canterbury, stating it to be a very general desire that the observance of a Day of Intercession for Missions should be maintained throughout all the branches of the Anglican Church; and, acting on a general recommendation, he suggests for that object, Thursday, November 30th, St. Andrew's Day, or if it should, for local reasons, be more convenient, any of the following seven days.

We heartily concur in the desire thus

expressed by the Archbishop, knowing that the prayers offered on the past days of such Intercession have been answered in a remarkable degree. Many have offered themselves as volunteers for Missionary work; many now engaged in this laborious and self-denying duty have been induced to undertake it through these annual supplications of the Church.

The better to meet the general convenience, and in order to ensure a larger participation in this Christian duty, we have thought it desirable to use the discretion allowed us by the Archbishop, and to name Thursday, November 30th, St. Andrew's day, or, if that day should be inconvenient, any of the following seven days.

We renew the expression of our earnest desire that the day thus appointed may be devoutly and religiously observed by your respective congregations; and that you will, on a preceding Sunday, urge upon them the duty and benefit of so observing it.

We desire to recommend that the offerings on that day be given to our own Missionary Diocese of Algoma.

We remain, dear brethren, your faithful servants in Christ, A. MONTREAL, METROPOLITAN; J. T. ONTARIO; J. W. QUEBEC; A. N. TORONTO; J. HURON; F. D. ALGOMA; T. B. NIAGARA.

THE LATE HON. J. H. CAMERON.

The blow which has recently fallen upon us by the removal of this distinguished man, is one which can but rarely be experienced by the society in which our lot is cast. Some equally honoured and equally beloved have been taken from us when advanced age had warned us that we could not hope to retain them long; others, again, endeared to us by moral excellence and faithful service rendered to the community, have yet moved in a sphere comparatively narrow, exercising no wide-extended influence, and possessed of no extraordinary mental endowments: but in the present instance it has pleased Almighty God to deprive us of one whose faculties of mind and body were still in their full vigour; of one who occupied an eminent position in many different walks of life, conspicuous alike by his services as a politician, as a lawyer, and as a member of our Church. There are few, indeed, to whom his name was not well known, and by whom his influence was not strongly felt under one or other of these characters. A tribute so full and so honourable has been borne by the secular papers to Mr. Cameron, as a member of the Legislature and of the Bar, that it would seem superfluous to attempt to add anything to this well-deserved eulogy; it is more in accordance with the character of this paper that we should confine ourselves to a brief survey of the services which he has rendered as a member of the Church of England. It is, then, very difficult to estimate, after so long a lapse of time, the vast amount of labour which he voluntarily incurred, and the wondrous ability which he manifested in placing our Church in the position which she now occupies, in respect of her power of self-government, and also in respect of her endowments. The Act enabling the Church in Canada to meet in Provincial and Diocesan Synods may truly be said to have been his work; and no one who is cognizant of the mass of difficulties which was to be surmounted, both here and at

home, before the right of the Church in the colonies to self-government could be understood and conceded, can doubt how grave a task was assumed and achieved by Mr. Cameron in securing for the Church the privilege of administering her own affairs. No less onerous a work did he cheerfully undertake and most successfully execute in effecting the Commutation of the Stipends of the Clergy derived from the Clergy Reserves, at the time when those reserves were secularized by an Act of the Provincial Legislature. The sense which the Church entertained of the services of Mr. Cameron at that important juncture may best be learned from the address presented to him by the Synod of the Diocese of Toronto, in the session of 1856. The lapse of twenty years may excuse us for re-producing language which some may have forgotten, and which may be to others altogether unknown.

To the Hon. J. H. Cameron, Q.C., D.C.L., & M.P.P.

Hon. and Dear Sir,—We, the Bishop, Clergy and Lay Delegates of the Diocese of Toronto in Synod assembled, beg leave to avail ourselves of an opportunity so favorable, to tender to you our most cordial and grateful thanks, on behalf of the whole Church in this Diocese, for the unwearied zeal, the self-denying exertions, and faithful devotion to her cause, manifested by you for many years past, and especially during the late important crisis in her history.

At a time when the peril of the Church was such as to test the fidelity and devotion of her sons, and when we witnessed with profound mortification the apathetic indifference of many who, in the hour of need, failed to advocate her claims, you were not found wanting in the manful struggle to defend her rights and to guard her property. There cannot be a more righteous or dutiful application of the high talents and distinguished attainments which, through the blessing of Divine Providence, you possess, than to devote them to the interests of Christ and His Church; and we feel assured that the highest gratification you can yourself experience in the exercise of these gifts is derived from the consciousness that they have been heartily devoted to a cause so important and sacred.

Your advocacy of this holy cause in the Legislative Assembly, and your indefatigable and disinterested zeal in carrying out the commutation of the stipends of the clergy, entitle you to the last gratitude of the Church, not in this Diocese only, but in the Province at large.

That you may long be spared in health and strength to defend the interests, and to adorn the Communion of that Church which is so dear to us all, and that the best blessings of Divine Providence and grace may be with you and yours, is our sincere and hearty prayer. On behalf of the Synod,

JOHN TORONTO.

Subsequent events have tended greatly to obliterate the memory of services, which were so warmly acknowledged at the time, but can any honest and generous heart believe that he, who so faithfully and unselfishly rendered them, ever forfeited his claim to the gratitude of the Church which he had so signally benefited? The cold-blooded and cynical remark of Talleyrand is well known: "It is worse than a crime—it is a mistake." Yet, unhappily, its author discovered in giving utterance to it, a knowledge of human nature, at least on its worst side. There are men by whom a mistake—or misfortune, which injuriously affects their own personal interests, is visited with far greater severity than that with which they would visit a deadly crime, which left those interests untouched. We are satisfied