

Even after this long talk I seem to have touched only upon the very surface of things. The root of the whole matter is within. Are we not purblind as regards our "duty to our God and to our neighbor?" ay, and to ourselves also, for in what we withhold from others, do we not likewise withhold from ourselves our own promised blessing. His blessing which He will be sure to give and receive alike.

Perhaps you, like myself, may find it very difficult to realise that the sense of gratitude to God for His showers of mercies, free and unrestrained, is reckoned amongst us as so small and pitiful a thing that, because the time for the yearly duty of contributing to our own mission field happens to fall due just now, any other appeal to the liberality of the churchmembers of the Diocese would be injurious to its interests—that this little trickle would divert the whole stream of our charity away from its legitimate source and leave the river bed high and dry, parched and thirsty, flatland unprofitable.

Nay, Nay! this cannot be so.

Let us rather believe that to use another metaphor, the breeze of christian love and sympathy from the grateful hearts of the Churchwomen of our diocese will suffice not only to waft safely into haven with the flag of successful effort gaily floating from its masts, the Big Ship of the Diocesan Mission Fund itself, but close in its wake, our own dear little craft also, laden to the very water's edge with its loyal freight of loving gifts to the much needed Widows and Orphan's Fund of our Mission Field of Algoma.

PARIS.—Death of the Rev. Canon Tomley, D. D.—The death of Dr. Tomley removes one of the most honored and able clergy of the Canadian church and deprives this paper of a highly valued friend. He passed in peace to rest on the 10th Feb. The funeral was attended by a large number of clergy from the Huron and other dioceses. During the service the choir sang the anthem, "Blessed are the dead who die in the Lord." Holy communion was administered to the clergy, relatives and others to the number of about fifty. The chancel was appropriately draped in black, which added much to the impressiveness of the very solemn service. As the cortege passed through the town the blinds of the business places were closed. At the grave the ceremony was conducted by the Rector of St. James', Rev. A. Brown, assisted by Rev. J. L. Strong. Dr. Townley was born at Blackburn in Lancashire, on the 11th Feb., 1808. His father was the Rev. J. Townley, D. D., a Methodist minister, the author of several valuable contributions to Biblical literature. At an early age he devoted himself to the ministry in connection with the Methodist body in England, and came to Lower Canada as a Missionary, removing thence to Upper Canada about the year 1835. During the troubled times of the rebellion he was unflinchingly loyal to the Crown, and contributed by his writings, especially by his "Ten Letters on the Church and Church Establishment," to the maintenance of British connection. Becoming dissatisfied with his ministerial orders in the Methodist body, after careful study, he joined the Church of England, and was ordained in due course by the first bishop of Toronto. After being curate to the Rev. George Mortimer, at Thornhill, he removed to the mission of Dunnville and Port Maitland, where he labored earnestly and effectively for about twelve years. As an indication of the respect entertained for Dr. Townley by his former parishioners, it may be mentioned that thirty-one years after he had left Dunnville, on the 21st of September, 1886, on their invitation he laid the corner stone of their new church in the village of Dunnville. In 1855 he was sent to Paris, where for more than twenty-two years he ministered with acceptance and success. He wrote largely and powerfully for the press, and his sermons were thoughtful and effective. In the Diocesan Church Society and Synod, Dr. Townley's influence was usefully and strongly felt, and he never failed, when in active connection with those bodies, to contend manfully, and successfully, for what he judged to be right. A judgment was generally correct, being the fruit of much study, experience and prayer. In 1877, being about seventy years of age, he retired from the active exercise of the ministry (his last official service in church being June 24th 1877), having faithfully earned by long and meritorious service in His Master's work, the rest which his failing strength and advanced years demanded. Since that time he has continued to reside at Paris, going in and out among the people whom he loved, as a respected and valued friend and neighbor; and as a staunch and loyal parishioner supporting and helping the clergymen who succeeded him in the incumbency. He took a great and active part in the church work of the parish, and it was his pride and delight to have been largely instrumental in the building of the chancel which is so pleasing a feature of the Church of St. James. As a citizen he took a keen interest in the political and moral, as well as in the material welfare of the Dominion, and especially of the town of Paris. A Tory and churchman of the old

school, he was nevertheless charitable in his relations with all, and even amongst those whose views were at variance with his own, we will venture to say he has not left behind him one who does not respect his memory.

The above sketch of Dr. Townley's career is from the *Paris Star-Transcript*.

ALGOMA.

The treasurer begs to acknowledge receipts on account of Mission Fund:—\$15.53, from Women's Auxiliary, Woodstock, per Mrs. Eakins; \$5, from "H.B."; \$5, from Mrs. Forrest, Ottawa; \$5, from "Payer of Tithes," Parry Sound New Mission; \$1, from G. H. Tunbury, Esq., annual for three years.

PORT SIDNEY.—We understand that the Rev. R. W. Plante has decided to leave this mission and return to Boston, Mass.

The Rev. J. S. Cole writes: "Will you allow me, as a matter of honor, (for the wrong horse is almost universally saddled, though I do not say any has been saddled in this case,) to say that though the Church which has lately been removed from Falkenburg, Muskoka, was erected by me, cost \$398 seated, on 40 x 20, the site was not of my choice, though it appeared at the time a possibly good one. Manitowaning, February 15, 1887."

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

THE GENERAL WORKING OF THE C. E. S.

SIR,—If you can kindly publish the enclosed letter from one of the Church Emigration Societies' Provincial Secretaries, you will, I am confident, confer a great kindness, alike on many a young lady here in England worrying her heart to breaking, in an enforced idleness she in no wise wishes, nor can afford, and on many an overburdened Canadian mother not able to find the domestic help she greatly needs. And in this connection may I as a Canadian member of its Council, call the attention of Canadian Churchmen to the general working of the Church Emigration Society? Its purpose is to sustain and aid the material and spiritual fortune and lot of the emigrant and the colonist by the mother's help of the Church in the empire. In this it is the twin sister of the Venerable Society for the propagation of the Gospel, and the wonder is, that it has not been twin-born in time as well as purpose. They would have brought the Christ into the Colonial lands as He was in Galilee of old, helpful to body and soul alike.

The importance of the field of great usefulness upon which the Church Emigration Society has entered, is increasingly felt here in England, and the growth of the Society during the first year of its existence has been remarkable, and most encouraging to its founder. The Venerable S. P. G. with eye ever keen and wise as the eagle's, in seeing opportunity for Colonial Churchwork, has given the "habitation and name" of its Board Room in Westminster for the Church Emigration Society's annual meeting, and the Selwyn of East London; the Bishop of Bedford is to preside as chairman.

The Society is everywhere here obtaining the ear and winning the support of the most influential, whether Churchmen or statesmen, who take an interest in Emigration, and for these reasons, among many Canadians, also should thankfully take an active part in its work. The Society through its Church organisation here takes the greatest care that none but those of good character, physique, and health, shall emigrate to a colony under its auspices, and the responsibility of accepting a would be emigrant is not left to any single individual but to a whole committee, to whom every application must be submitted, and through its communications with the Parochial clergy of England and the colonies, this society finds a suitable home and employment in the colony for the emigrant, before he leaves England. He is not thrown upon our shores homeless and friendless too, through his inexperience, seek work as one might "needless in a hay-stack," and finding none, to meet the fate of a tramp, wretched himself, and a nuisance in the land. And one great aim which the society never loses sight of in all its organisation and work is to bring the emigrant Churchman and the Colonial Churchman together to know and to befriend each other, and unitedly strengthen their Church in the land, and if the work this society is

capable of doing had been done in the settlement of Ontario from the first, the religious history of the Province would have been very different, and many an emigrant would have been saved much fruitless toil and unnecessary hardships and dispendency. Prosperous as the Society has been during its first year, it deserves still warmer recognition and support, especially from the Colonial clergy and Churchmen. The Church of England in the possession of the whole land here, and as the Church of the English race everywhere has, in her opportunities and resources, a greater power to be the Holy mother of the colonization of the Empire than all other corporations put together. And the possession in the Providence of God, of such unique opportunity and power, and the known great blessings that wait on their faithful use, is the strongest possible call to duty to put them to good account.

Very truly yours.

E. F. FESSENDEN.

CHURCH EMIGRATION SOCIETY.

SIR.—As Canadian correspondent of the Church Emigration Society, I shall be glad if you will allow me to lay before your readers some information which may be new to them, and may probably, to some at least, be of practical value. Since the C. E. S. has become well known in England, and recognised as a reliable guide and help to intending emigrants, being Church of England, I have received many applications from young ladies who wish to go out to Canada as mother's helps. I was told on good authority, when I was in Canada last autumn, that there was a demand for such service, but that the ladies who would give it must fully understand that the work required of them, might in many cases, be that of a helpful daughter in her mother's kitchen, as it is chiefly the great difficulty of obtaining servants that creates the wants of mother's helps, and that they must be prepared to do any kind of house work which came in their way, and that they would live with, and be treated in all respects as the rest of the family. I made this known in England, and I have at this time letters from several ladies willing to take such situations—well educated, musical, good needlewomen, able to teach and take entire charge of children—one is clever at millinery, another is very fond of children. Two as sisters—Irish girls, whose father lost his property in the recent Irish troubles, and who with their brother wish to try their fortune in a new land, and are ready to do any kind of work.

There is no demand for high salaries, moderate ones would be taken. The truth is that we are so overcrowded at home that hundreds of good, intelligent, pleasant, well-informed girls and women who must earn their living, have no possible chance of doing it here, and would be thankful to cross the sea and find room for themselves and their abilities at the other side.

Now, if it be a great benefit to them, as it clearly must be, to find a home and employment with you, we think the advantage may not be altogether on one side, but that Canadian families may be glad to secure well-recommended English women into their houses, and for a fair salary, obtain a servant's help with an educated women's society. If this be so I shall be glad to receive any applications, and to give any further information on the subject. Two protected C. E. S. parties will sail from England in April, and would take charge of any mother's helps who might be engaged before that time. I am, dear sir,

St. Agnes' School,
Caldy, Birkenhead,
England.

Yours truly,
SARAH TURNBULL.

ALGOMA.

SIR,—Will you allow me to state through your columns, that I am, at this moment, in urgent need of four missionaries: two (in Priests orders) to occupy organized missions, recently vacated, and two (deacons, unmarried) to take charge of new fields just now opening up. All four need to be zealous men, gifted with common sense, and prepared to "endure hardness, as good soldiers." Communications will be promptly replied to, if addressed to 147 John street, Toronto. Yours truly,

E. ALGOMA.

THE NAME OF THE CHURCH.

SIR,—Although not a follower of the *Church Times* in everything, I think you will see that the editor thereof is at one with me in what I have written upon the above subject. In his leading article of 23rd December, he says "the only lawful name of a particular Church is a geographical one, and in this instance, as in so many others, our own has carefully followed Scriptural precedents. We call ourselves the Church of England because we are that portion of the Catholic Church which is in this land. By the