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solemn renewal of vows on Monday evening, there must have been 1,000. On the second Sunday 300 communicated, while at the last service of the mission in the very early morning of the Tuesday, despite pouring rain and frozen streets, 120 made their communion.

Church of St. Alban, the Martyr.—The missioner at this church was the Rev. O. P. Ford, of St. Luke's Church, Toronto. To him both rector and people feel indebted for blessings which they cannot fully estimate. The mission here had some peculiar features. The Tuesday before the mission was spent as a "Quiet Day" by the mission-workers as a special preparation for their work. The services on that day were as follows:—The 1st hour, 7 a.m., Holy Communion, with addresses to men and women workers at 7.30. Matins 10 a.m., address to women workers 10.30. Meditation—Subject, "The Heart of a Mission Work," at 12. Address to men workers, 4.15 p.m. Evensong, 5.15 p.m. Address to men and workers at 8 p.m. During the twelve days of the mission the peculiar feature of the work at St. Alban was instruction to communicants each morning at the Holy Communion, 7.30 o'clock. A meditation at 12 and a service of intercessory prayer each evening after the mission service proper. On Tuesday and Friday afternoons there was an address to women only, and on each Saturday morning an address to children. When it is stated that each day the missioner delivered four addresses and Thanksgiving Day—six—only a part of the evidence is given that he did not spare himself. In the mission addresses there was no attempt on the part of the missioner to produce undue excitement, and consequently there was no hysterin, but the great truths were presented to the people with an earnestness, plainness and heart searching, which must have produced effects not likely to be evanescent. The meditation led the soul to the contemplation of sublime truths and to the out pouring of deep devotion, while the instructions were masterpieces, telling of a mind richly stored and capable of conveying to others in a most acceptable form of its valuable treasures. Two of these instructions are deserving of special notice, one on "This is My Body," and the other on "The Eucharistic Sacrifice." During the mission thanksgivings were publicly offered to God for blessings received by individuals. How many at that time and since the mission have been offering them privately, the Great Giver of these only knows, but assuredly they are not a few. During the mission a large number of the White Cross tracts were circulated. These were contributions of the Rev. C. A. B. Pocock. Undoubtedly the success of the mission is to a great extent due to the quiet steady labours of the mission workers, and yet, to God be the praise and glory.

St. George's Church.—The Rev. F. H. Du Vernet conducted the mission in this church. Each afternoon at 4.15 he gave a series of instructions on the Christian life, commencing on Friday afternoon, Nov. 12th, with the subject of prayer, and closing the series on Saturday afternoon, the 20th inst., with "The power of the Lord to keep the Christian." Very few of those who were present at the first address, were absent at the last, while each day many additions were made to the number of hearers. It was a very noticeable feature that the number present on the last afternoon was greater than at any other. This was undoubtedly due to the fact that in the other churches the addresses on the last afternoon were to men only. The evening subjects were such as would tend to arouse the careless and indifferent, and awaken the sleeping souls. Sin in all its heinousness was admirably exposed by the missioner, while the only remedy for sin, and the only refuge from the guilt of sin, were most forcibly impressed upon those who attended the service. St. George's congregation, and many who attended from other churches, will not soon forget the mission of 1886. The interest in the services manifestly increased from the first night of the mission. On Monday evening, the 22nd inst., a large congregation, consisting only of those who had attended the mission, met in the church at 8 o'clock for the purpose of returning thanks to God for His great mercies vouchsafed to them. It was a sight never to be forgotten as the whole congregation rose upon their feet and publicly professed that they had one and all received a great blessing during the week that had passed. We acknowledge with thankful hearts the mighty power and love of God.

St. John's.—The special effort to rouse the careless and encourage the faithful in their Christian walk has ended, and all that is left is the remembrance of its services and the effects of the Holy Spirit's working. We speak simply of our own sphere and of the services in St. John's Church. The clergy of the city, and indeed the laity also, have heartily united in the mission, and it has been shown, we think, that workers of very different lines of thought in the Church—for her limits are as wide as the Gospel—have been able to join in a vigorous effort on behalf of Christ, to attack the stronghold of Satan—indifference and apathy and vice. The Rev. E.

P. Crawford has pursued a definite plan in all his instructions and addresses. At the morning instruction, his subject has been the "Fruit of the Spirit," as stated by St. Paul in Gal. v. 22. These were of a highly practical character, and certainly made a deep impression. The simple way in which the different points were explained and enforced, and the continued holding up the Saviour as the model in every case, could hardly fail in creating a desire to be "like Him," in the ordinary duties of life. In the afternoon the subject was "Helps to Holy Living;" dwelling first on the need of growth in spiritual life. He then treated of prayer, Bible-reading, meditation, public worship, Holy Communion, showing how each and all would contribute to the formation of the Christian character, and how impossible it was to become true Christians, unless the means of grace which God had given were freely used. The chief service, as far as attendance, was in the evening, when the whole scheme of man's redemption was very practically and forcibly preached. Beginning with the need of conviction of sin, the missioner dwelt on repentance, distinguishing between true and false, then on the love of God in Christ, leading to the full and free forgiveness of God. Then he spoke of faith and conversion; the state of salvation in which Christians are placed by Baptism, the need of sanctification in which God requires our help; and finally he set forth the necessity of perseverance, which leads to the full assurance of hope, because of the promises of God in Christ.

Throughout the whole mission the attendance has been good, showing a continued increase, especially in the evening, when there was usually a crowded congregation, until the last Sunday evening taxed the space in the church to its utmost, every chair that could be brought in being occupied, whilst many crowded around the doors and others even obliged to go away. The heartiness of the singing was very marked, it seemed as if everyone was joining, and this was rendered possible, because each one was handed a hymn book on entering, and the choir and organist ably led the volume of voices in the body of the church. Perhaps this was partly owing to the plan adopted by Mr. Crawford of practising the tunes for half an hour each evening before the commencement of the service.

A very strong feature in the mission was the number of requests for intercessions made each evening. Doubtless the prayers were answered—indeed it is certain many were—and it suggested the thought that as so many availed themselves of the opportunity of asking prayers for their friends, could we not as a congregation continue the practice for the benefit of our fellow-Christians. How shall this be done?

The children's services were very bright and hearty, and to watch the sea of upturned faces both in Church and at the Opera House was a pleasure.

The men's meetings were overwhelmingly successful. At St. John's the first Sunday, about 600 were present, and the earnest words of Mr. Crawford found an echo in many a heart. At the Opera House on the 21st some 2,000 were assembled, and none will forget the solemnity of the scene when all were bidden pray at the close of the address, nor the volume of voices when all joined in singing "When I survey the Wondrous Cross." Let us then thank God for the mission, and pray that its effects may be felt on all our lives, so that the Last Great Day may declare the blessed result of this grand effort.

Correspondence.

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

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

Sir,—I cannot say whether one of those faithful priests, who so kindly showed by their action on November 1st, that they cherish the memory of my late father, will answer the question asked by your correspondent in your issue of this week, or no. I am glad of an opportunity being given me of thanking them for their kindly action. I am very sorry, indeed, that any should have imagined for one moment, that by this strong evidence of the reality of their belief in "the communion of saints," they were unfaithful to the teaching of the Church of England. I have sufficient confidence in those who, I have been told, took part in that service, to believe that they were guilty of no breach of Church doctrine which is Bible truth. It is most certainly necessary with a view to Christian unity, that we should be careful to hold Catholic truth. Will "Anglicans," therefore, tell us where, and in what words, the Church of England forbids our praying for "the faithful" departed?

Parkdale, Nov. 3rd, 1886. CHAS. L. INGLES.

CHRISTMAS OFFERTORY.

Sir,—The offertory on Christmas Day is given to the clergy. This custom affords our church people an excellent opportunity of testifying their good will, and of sensibly increasing the meagre salary of their clergyman. But do the congregations use the opportunity? No! The amounts of the various Christmas offertories, if published, would make us hide our heads for shame. But no, not in Church matters; we are too long accustomed to niggardliness and meanness here. But for any other purpose—a ball, a rink, a horse race—the people would be ashamed of such miserable contributions. Many Protestants are never tired of exhibiting their immense superiority over the benighted Roman Catholics. Let them try a comparison in the matter of a Christmas collection, I will not call it an offertory, for there is no offering. I have during some years taken the trouble to find out the amounts contributed in various places on Christmas Day to the English and Roman priests, and I do not exaggerate when I say that the Roman contribution was ten times as much as the English. But it will be said the Roman congregation is much larger. This is true, but then the English congregation, taken together, possessed more wealth by far than the Roman congregation taken together. But the Roman must give, you know, whether he likes or not. I know nothing of the kind. His belief that his duty binds him to give is the only compulsion that can be brought to bear on him. And is it not true, as true for the Protestant as for the Papist, that he is bound to give of his means. I once remarked to a Romanist, a member of a small and poor congregation, that they seemed to keep their priest very well considering their circumstances. "He dresses well, has a comfortable house, and keeps a man to attend his horse." "We want our priest to live as a gentleman," was the reply, "you do not suppose we would like to see him cleaning out his stable." Some time afterwards, happening to pass the rectory, I observed the English priest in his shirt and trousers, at the end of a wood pile, sawing wood. I do not draw these comparisons with any desire to glorify the Church of Rome, for I have no love for it, but I would draw the attention of our church people to their scandalous neglect of their clergy. I would shame them, if I could, into doing their duty.

Our churchwardens are very ready to interfere and make a great ado, if a clergyman attempts to make any improvement in the manner of conducting the services, although legally they have no more authority in the matter than any other member of the congregation. It is a pity they would not take an equal interest in trying to induce the people to make a decent offering to their clergyman on Christmas Day. They ought to stir themselves in the matter, as they are the only persons who can. The clergyman's mouth is closed on this subject. He cannot urge the congregation to be liberal to himself.

I have been in the habit of analyzing some Christmas collections. I subjoin one of last year, merely stating that the congregation which offered it consisted of over two hundred persons, and that in the point of worldly means it was above the average.

1 person put on the plate	\$5.00	= \$ 5.00
2 persons " " "	2.00 each	= 4.00
15 " " "	1.00 " "	= 15.00
4 " " "	50 " "	= 2.00
20 " " "	25 " "	= 7.25
25 " " "	10 " "	= 2.50
30 " " "	5 " "	= 1.50
17 " " "	1 " "	= 17

182 persons contributed as a Xmas offertory \$ 87.87

More than 68 persons contributed nothing. One person contributed nearly one seventh of the whole, 18 persons gave \$24 out of the \$87.87 given. It took 114 persons to make up \$18.87.

The five cent givers were in the majority. Talk of free-will offerings after such a showing! The clergyman whose congregations gave him the above liberal Christmas present is a very popular man.

If all the clergy were thus to analyze their Christmas offertories, and send you the result, I think the above would appear to be quite a good collection comparatively.

Do you wonder any more at the beggarly mission collections? Yours truly,

VICTOR.

CHURCH PAPERS AND PARTY POLITICS.

Sir,—I am sure that many Churchmen, Conservatives as well as Reformers, and many more who are not warmly attached to either of the great political parties, must have read with pain and surprise, the article in your last number, entitled "The Protestant Surrender."

All fair minded men regret and deprecate the malignity and unfairness which too often characterize the treatment of political opponents by the party press, and I at least was not prepared to find the