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Rawdon? and without taking the least notice of Mr. Stephenson who held the Bishop's license for Marmora and Rawdon, as well as for Stirling; and in the face of all this Mr. Halliwell can come out in your columns with a "Paltry Quibble." But the charges made in the pamphlet in question are not such as can be settled by a newspaper controversy. Yours, GEO. E. BULL. JAS. BOLD-
RICK, Church Wardens, St. John's Church, Stirling.

Stirling, 3rd January, 1874.

CHRIST CHURCH CATHEDRAL.

SIR,—In your issue of 9th inst., I find the following:

"The Rector of Christ Church Cathedral has put a stop to the chanting of the psalms at the evening service. This step has caused much dissatisfaction to a portion of the congregation, and may possibly lead to a rupture," &c., &c.

I beg to say that the step taken by the worthy Rector of the Cathedral is approved of by all who have the welfare and future progress of the Church at heart. The step may have caused much dissatisfaction to the Godless portion of the congregation, who have been in the habit of keeping their mouths shut and looking about them whilst the performance of the choir (the almost sole worshippers) kept them standing for perhaps twenty minutes, much against their inclination. The Rector has for years (I have for forty years) noticed the apathy attending both morning and evening services. In the hope of doing away with this apathy, the Rector has established the reading of the Psalms, and as about two-thirds of the evening congregations are composed of members of the Church of Scotland and other denominations, all join heartily and sincerely in the responses.

I am, sir, your obd't. servant,
A SCOTCH EPISCOPALIAN.

Montreal, 17th January, 1879.

FUNERAL SERVICE BOOK.

DEAR SIR,—In my parish at funerals the church is often crowded by persons not of our Communion, and a good opportunity is then offered for them to take part in our beautiful funeral service, but it is very awkward for them to find the service in the prayer book that a considerable part of it is over before these strangers are ready to take part in it. I therefore suggest that a small book of good type be proposed, containing the funeral service, with a selection of hymns or chants suitable for such occasions. On the cover should be printed the words "Funeral Service." Let these books be placed in the pews on funeral occasions and gathered up and put in the vestry until again required. Any suggestions that others may be pleased to offer I should like to see in your valuable paper.

C.

WIDOWS' & ORPHANS' FUND.

MR. EDITOR.—The late Rev. Mr. Checkley shortly before his lamented death arranged with his Lordship the Bishop of Algoma to preach the semi-annual sermon in aid of the Mission Fund in St. Paul's Church, on Sunday last, but it being thought advisable not to delay the taking up the collection for the benefit of his family—agreeably with the by-law of the Synod, the Bishop kindly consented to preach for it—instead of the Mission Fund.

At the close of his excellent discourse he made a few remarks on the unsatisfactory state of the Widows' and Orphans' Fund in this diocese; and they seemed to me so well timed that I asked him to allow them to be made public. I send them in the hope they may draw attention to this sad state of things. While on this subject, allow me to enquire why it is—that this fund is not equal to the demands upon it? Was it not settled by a unanimous vote of the last Synod that the parishes should be assessed for such an amount as would meet all claims on the fund?

Yours, etc.,
A. GIVINS.

[EXTRACT FROM SERMON.]

"In conclusion; with reference to the object in behalf of which your contributions are now

about to be requested, it is not necessary that I should do more than remind you, that, in accordance with a standing rule of the Synod of this diocese, the offertory will be given to one who, as the widow of the late lamented and deservedly esteemed assistant minister of this parish, has a strong claim upon you.

"But I trust it will not be thought out of place, if I refer, very briefly, to the sad position of the Widows' and Orphans' Fund, upon which she will now become a claimant; and plead for a more liberal support of it, in the future, than has been accorded to it in the past.

"It is sad to think that for want of funds the committee of management have been compelled to reduce the pensions of the twenty-eight claimants upon it, by from 30 to 50 per cent., and thus to break faith with those departed missionaries, who, after years of toil and self-denial in the service of the church left their dearly loved ones, with the hope, may I not say the pledge, that they would be insured an income, which though small, would be sufficient to secure them from actual want, and the cold charity of an unsympathizing world.

"Brethren this ought not so to be. If there is one thing more than another, that tends to cheer the heart of the missionary, amongst the many privations and carking cares, which, for want of a sufficient salary, he too often has to endure through life, it is the thought that the Church, in whose service he has spent his life, will in a measure provide for the bodily wants of those near and dear to him; for whom he was debarred, by the rules of the Church and the voice of the public opinion, from making provision during life.

"It is sad, it is humiliating, to think that for want of an additional \$2,000 a year,—(a sum which many a member of the Church could lose, and not have his sleep disturbed for a single night)—no less than seventeen widows and eleven orphans, whom God has allowed to be His recipients, whereby to test the faith of His people, should have their small pittance reduced, and be constrained in their bereavement and poverty to cry in the words of the text:

"Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me."

MISSIONARY MEETINGS.

SIR,—Much that has been written of late upon this subject must have commended itself to the minds of reasonable readers. You have been good enough occasionally to insert letters from me on the same subject. May I trespass yet once more upon your space.

The Mission Fund is the contribution of the body to its weaker members.

The recipients of its bounties (?) are the poor missionaries. The maximum stipend of the missionaries in this diocese (and I am given to understand that our mission fund is in a better condition than that of Toronto) is about \$800; the minimum is about \$500.

The minimum stipend of the clergy who, by reason of their wealthy parishes, their commutation money, or their rectory or parish endowments, are independent of diocesan charity, is probably \$1000.

Why do so many of the clergy, who are independent of the Mission Fund, act coldly towards the sustentation of that source of charity? Why do so many of the clergy who are in comfortable circumstances, so soon forget the days when their only hope of a bare living rested on a Mission Fund?

Why do we find in some wealthy parishes an utter coldness with regard to the annual missionary meeting? In such parishes, the clergyman will apologize for the smallness of the congregation and the deadness of the service on the evening appointed for the annual missionary service, and put the blame on somebody else—on the Deanery for not making proper arrangements, on the deputations, because sometimes they have failed to appear—on the Bishop—in fact on somebody or anybody.

Deputations do not so very often fail, and could never fail, if the incumbent secured the services of his neighbors, as assistants to and in case of accident, substitutes for the deputation. If a clergyman is arranging for a harvest festival, a mission

week, an organ recital, an anniversary dinner, in and for his own parish, he takes care that there be no failure. Some say, a sermon is better than a missionary meeting. Is it? The majority of the clergy, the Mission Board, and his Lordship, do not agree thereto. Is private judgment to override constituted authority?

Again it is said, the offertory, at the annual missionary service is for Algoma, and not for our 25 missionaries. The object of a missionary service is not a collection, but "to stir up pure minds in remembrance." There are many reasons to be assigned for the deadness which has of late fallen upon our annual missionary meetings. Amongst them, no doubt, want of system in diocesan or decanal arrangements, want of authoritative appointment of deputations, &c., &c., find a place, but not the least cause is to be found in the apathy of the clergy in cities, towns and the richer parishes, in securing a wide hearing for the annual appeals of the agents of the Diocesan Mission Committee. W.

Family Reading.

RAYMOND.

CHAPTER XXVIII.

Estelle's hand closed unconsciously over Raymond's as he spoke these words, and they went out together, and sat down on a bench facing the sea. He had come to tell her, he said, that within an hour he should be on his way to London, to take her wise advice by offering himself as volunteer in a fire Brigade which was under the command of a Captain Willis, with whom he had some slight acquaintance.

"You must have a true Spartan courage, Estelle," he continued, rather sadly, to be able thus to send me out to probable death, only that my brief intervening life may be ennobled."

She turned her eyes upon him, bright with a pure enthusiasm. "Ah, Raymond! if that had been my only motive I had not found the courage, be very sure. But not for any earthly glory did I wring my own heart and peril your life. If I had counselled you to walk in the tracks of death, it is that you may set your feet in the shining steps of Him who by that way went onward to the home He has prepared for you in the Heavens with His own wounded hands. The earthly joys which have failed you could never have satisfied your immortal being, and I long for you to find a perfect bliss in the infinite love of Christ."

"That, then, was your motive," he said, musingly. "But Estelle, although in seeking to follow Christ I may be ready to lay down my life for others, will any sacrifice avail which has a canker at its root? Does not your Master command His servants to forgive their enemies, as an essential condition of acceptance of Himself; and I cannot attempt to fulfil it. I cannot even wish to forgive Tracy Harcourt."

"I am not afraid," she answered. "When you have followed a little way on the path our Saviour trod, and tasted the joy of suffering for others, you will not only forgive this man, but wish to serve him, precisely because he has injured you."

Raymond shook his head. "You do not know the strength of such hatred as mine," he said.

"Perhaps not," she answered; but neither do you know the power of the love of Christ."

"Well, dear child, I hope you will not be disappointed in me," he said; "but as it is you who have pointed out to me this honourable path, so it is you who must sustain me in it. I thought, last night, that I should be dead henceforward to all human feelings; but I find now, with your hand in mine, that friendship has become my best possession, for I do not think I could enter on the life of fiery trial which is before me if I had not your sympathy to soothe its sharpness, and your high-toned counsels to urge me on when my constancy gives way. If I am to endure unto the end, Estelle, it must be by your unwavering help. You promised to be my life long friend when all my path was bright with sunshine; are you prepared to stand by me now, strong and unflinching through gloom, and pain, and possible death?"

"Yes," she answered, her eyes kindling. "I am your friend for ever, and there is no service