

stantly becoming more and more favorable to Christianity; cultured and devout men are needed, therefore, to encourage and guide this remarkable movement towards faith in Christ. The bishop appeals for additional clergymen and the means for their support; but the most immediate and pressing need is for a well-qualified principal for the boys' boarding school. Measures have been taken towards unity of action between the missionaries from the United States and those from England.

The bishop of Capetown has in his diocese some 5,000 Mohammedans, who are chiefly employed for labor in the neighborhood of Capetown, some of whom exhibit a desire to know more of Christianity. The bishop thinks there is an opening for missionary work among them, and urgently solicits help for maintaining a clergyman of experience, who is ready for the work if only funds can be obtained. From a list of subscriptions elsewhere, it appears the bishop, during his stay in England, has obtained £1,257 of the £5,000 required.

The first Lord of the Admiralty has forwarded a prayer book and a copy of hymns Ancient and Modern to each of the detachment of Royal Marines who accompanied their Lordships to Cyprus, as a memorial of the voyage.

CHINA.—More outrages are reported. In the Province of Fuh-Kien the chapel of the Church Missionary Society in Kiong Ningfee has been torn down by the rabble, and a similar outrage committed in Fuh-Chow, in presence of the British Consul himself. The catechists dare not teach publicly, and private Christians are subjected to the most cruel wrongs and persecutions.

A congress lately held in Lisle, Belgium, recommended abstaining from giving or attending hunting or fishing parties on Sunday, and avoiding Sunday travelling and especially Sunday funerals except in cases of necessity.

BROOKLYN.—*St. Pauls E. D.*—On Epiphany Evening, the Sunday School of this Parish had their Christmas tree. The attendance was very large, and the School (which has largely increased) received their presents and cornucopias. The surpliced choir-boys received a pair of skates, and the choiristers a handsome book. The congregation presented to the Rev. Newland Maywood a handsome English dressing case bound in leather, containing every article of toilet, with suitable inscription.

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication.

We are not responsible for opinions expressed by correspondents.

MISSIONARIES AND THEIR STIPENDS.

DEAR SIR,—From a paragraph in one of our local papers it appears that a clergyman in this rural deanery, cannot receive the half of his stipend due 1st Oct. last, until his congregation pay a heavy sum. As I have not received any part of my stipend since that due on the 1st of July, I presume I am in the same list; but if so I think that in justice—perhaps also I might say courtesy—I should have been informed of such an enactment. I do not find any report of such a requirement in your paper, in the *Diocesan Gazette* or in the *Canons and By-laws*.

The principle of assessment is good, but it appears to me to be wrongly applied. A certain class of politicians has long used the cry that there should not be taxation without representation. In our Church government there has been a large amount of representation without taxation. If a change is about to be made, and if clergymen are to be considered "representatives," then by the new regulation it is not the represented who are to be taxed, but those who represent. Had the committee which is thus taxing the clergymen been looking about for some means of placing said clergyman entirely under the control of his people, it could not have devised a more effective way of doing it.

Clergymen are supposed to be intelligent and zealous, anxious to educate their people up to a high standard. It is not a very high standard which requires a man to give of his substance as God has prospered him, but if by exhortation, by

warning, by entreaty he fails in inducing men to do so, must he put his hand in their pockets, to prevent another hand being put in his own, in order to make up their deficiency? The congregations will not do their duty, and because the clergyman cannot compel them he must be mulcted for their delinquency,—this is an adaptation of the doctrine of vicarious suffering for which we were not prepared. This mission and the one attended to above, each remitted more to the various diocesan funds during the past year than four of the Toronto city churches.

Several correspondents have suggested through your paper, that a meeting should be held to consider such matters. Will they, like nearly all such suggestions, "end e'er they do begin?" At all events neither name, nor time, nor place is mentioned. Let us meet, if means thereto can be found by those whose larder presents, at *this festival season*, "a beggarly array of empty" shelves. We are loyal, and if we rebel it will be with a kind of submissive rebellion. We are not cameleons, popularly supposed to live on air. Hardships we are called on to endure, injustice we don't like. If times of scarcity are in store for us, I trust we can say with David, "Let me fall now into the hand of the Lord for very great are His mercies, but let me not fall into the hand of man."

I am sir, yours faithfully,

PHILIP HARDING.

Aspley, Circumcision, 1879.

RECANTATION AND PROBATION.

SIR,—In your issue of December 26th you have the following paragraph:—

"We are informed that several clergymen in the Church of the United States who had joined the Reformed Episcopal schism have already returned."

This statement is no doubt satisfactory, as far as the men personally are concerned, but with regard to the peace and welfare of the Church we require some further particulars before we can receive it with any satisfaction. What recantation of their errors has been required of these men, and what term of probation have they to pass through before they are again allowed to minister in the congregation? I trust that sufficient answers can be given to these questions; for to make light of schism is obviously to invite a repetition of it. It seems hardly right or wise that men who have been guilty of the basest treachery should be allowed at their pleasure to resume the functions of ministers of Christ and stewards of the mysteries of God.

JOHN DART.

Digby, N S.

ROMANISM IN CHOIRS.

SIR,—Although it is the boast of the Church of Rome to be *semper eadem*, the managers of that large body of Christians know when to take a leaf out of the book of their Anglican brethren. So quietly do they perform their transformations that the general Protestant public does not notice the change, and is presently trapped into some stupid mistake, calling "popish" some custom which the papists have actually borrowed from the Church of England. This point is being curiously illustrated at the present time in the case of church choirs. Roman Catholics and Low Churchmen have been alike in their fancy for lady and gentlemen choirs perched in organ lofts. Some years ago, however, *surpliced choirs of laymen* (which had been the peculiar Anglican standard) were sanctioned by the Pope and adopted by some R. C. congregations: forthwith the stupid Protestant declares that surpliced choirs are Romish! Now within a few days, the female element has been actually prohibited in R. C. choirs in Canada. We may, therefore, expect some of our ignorant people to declare that choirs of men and boys are Romish!

On the other hand, *true and intelligent* Protestants—worthy of the name—will refuse to surrender these good things to the Romanists, because the latter choose to adopt them, and imitate the Church of England.

R. H.

TITHES.

SIR,—In a leading article in your issue of Dec. 19th, headed "Christmas at hand," you insist, without reasons alleged, on the positive obligation

of Christians to pay tithes. In so doing you appear to me to beg the question. I know the common argument drawn from the Mosaic law, and I grant the advisability (where it is possible) of the practice about which you speak so strongly, but until a positive injunction be shewn in the New Testament, it cannot fairly be urged "This tenth is not theirs, except in the general sense that all we have is God's."

L. C. O.

SOMETHING STRANGE AND NOT VERY CHURCHLIKE.

DEAR SIR,—On a recent Sunday evening the Incumbent of one of our city churches, after giving the usual notice "At the close of this service a prayer meeting will be held in the schoolroom," went on to say, with regard to the prayer meeting, "if possible, it is the better service of the two."

What good purpose can be served by thus belittling the Common Prayer of the Church it is hard to say.

Yours,

T.

Family Reading.

RAYMOND.

CHAPTER XXVII.

Raymond had abruptly left the scene of his interview with Estelle Lingard, because the events of the day had so completely unnerved him that he had lost for the moment all command over himself, and felt as if he could not even speak to her coherently; but the suggestion she had made to him had shed a ray of light through the thick darkness that had overspread his life, and the gleam of it shone before his eyes through all the long watches of the night which followed. It was the first night which he had passed without having the lovely image of Kathleen as his own most sure and dear possession ever before him, sleeping or waking, and he made no attempt to spend its dreary length in slumber. He sat hour by hour at the open window of a room in the village inn to which he had betaken himself, and looked out over the starlit sea, which was heaving gently in the repose succeeding the thunder shower that for a time had lashed it into tempestuous wrath; and there was a lull, too, in the storms which had swept through Raymond's soul, and he was able to look his position in the face under all its various aspects.

"How different from most other women Estelle is," thought Raymond, as his mind dwelt on the words she had spoken to him on the rock that night; "her nature is not only high-toned and unworldly, but strong with the purest, most unselfish courage, for I know that she has a deep regard for me, and many in her place would simply have wearied me with their entreaties that I would give up all despairing ideas in order to save themselves the pain of seeing me suffer; but she, in bidding me live for purposes that will ennoble all my being, knows well that she may be dooming me to an early death, yet she thinks of what is best and holiest for me without for a moment counting the cost as regards herself. Dear Estelle! she had some reason to bid me remember I had still my friend, though love is lost to me for ever, for I shall have sore need of human sympathy to soothe the rigors of the path upon which I am entering now, and I know that I may trust her to sustain me with her steadfast affection, and her strong pure words of generous counsel. I will go to her to-morrow, and ask her still to be my light-bearer in the dark dread passage to the grave."

It seemed as if these thoughts had already given a measure of rest to Raymond's troubled spirit, for he turned away now from the window, through which the far-off glow of the dawn was already perceptible, and laying himself down on the couch prepared for him, he fell into a tranquil slumber. He had been trying to look very closely into his own heart and mind during that midnight vigil, yet he had failed to detect the lurking germs of more than one feeling, which was afterwards to develop into strong and passionate life.

The same fair dawn that saw him sleeping at length in merciful oblivion of his pain, found Estelle Lingard, with every faculty acutely wake-