

whether such a change is eventually to be adopted by the church at large or not. Truthfully yours in the Church, HENRY BANWELL, Rector of Grace Church, Port Huron, Michigan.

STIPENDS OF THE MISSIONARIES.

DEAR SIR,—During the Crimean war there appeared in the pages of the inimitable *Punch* the reply of a ragged, half-clad, out-at-the-elbows British soldier who had been told that the authorities at home intended to issue medals to the troops.

"Ah, and it's very kind of their honors, and perhaps they will soon give us coats to hang them on."

There have recently been resolutions offered as regards the Mission Board and the Missionaries; perhaps before long those necessitous missionaries may receive something more substantial than resolutions, namely, their unpaid stipends. —Yours, A CONSTANT READER.

THE CHURCH PAPER.

DEAR SIR,—Some of our clergy, and laymen, too, for that matter, are not I think quite awake to their duty in respect to the Church paper published by you. They seem to think that if they subscribe themselves they have done all that is necessary, but I, and some others also, think there is more that should and could be done. I have lately been visiting in some neighboring parishes, and I find that the attention of the people has not been called to the paper, and many are ignorant of its existence. This is not quite right, because there are, I know, many who would be pleased to welcome the paper if they knew of it.

I am told that you have made very great exertions on behalf of the DOMINION CHURCHMAN, and as it is so useful a publication to the Church and its members, I think we all ought to do our best to strengthen your hands and make the paper as much a success for you financially as you have made it and its contents valuable to us.

In some of the religious societies the members work to extend the circulation of the paper of their denomination with as much zeal as if they were introducing a Bible or Testament. They know the influence of a regular weekly paper, and so ought we also. Yours truly,

AN OLD SUBSCRIBER.

[We are happy to say that "An Old Subscriber" is one who has been very energetic and successful in practice as well as zealous in theory.—Ed.]

TORONTO AND THE MISSION FUND.

DEAR SIR,—The subject of the deficiency of the Mission Fund, and of the melancholy consequences resulting therefrom, has recently occupied a considerable portion of space in your columns, and very properly, for every effort should be made to give full information to the members of the Church with regard to it, and every means should be used to awaken a lively interest on behalf of those hard-working ones, who are suffering in silence from the withdrawal of a large portion of that source of their income on which they had previously placed the fullest reliance. Wealthy churchmen in Toronto must not be aware of the degree of suffering that some of those ill-paid Missionaries endure, or they would, I think, cheerfully come to the rescue, and help them. Previous to our Missionary meetings in this deanery I requested the clergymen in it to give me information with respect to the amount of their stipend received from the people, and I now give the returns from three who are classed as Missionaries: two report \$240 from that quarter, and one \$250; one of the former received \$150 from the Mission Board, making his total income \$390 per annum; the other received \$200, making his total income \$440; the third received a portion of his income from the so-called Church Association, the exact amount of which I cannot say. On these paltry stipends those clergymen have either to keep horses, or pay horse hire to enable them to perform their Sunday and visiting duties. As clergymen have heavy expenses attendant upon their professional duties, as they are expected to present at all times a respectable appearance, and as they require to purchase expensive books to

enable them to keep ahead of, or at least abreast with their intelligent parishioners in theology and scientific literature, they must eke out a most miserable existence on such stipends as these, which are less than the average salaries of second-class common school teachers.

These matters cannot have been sufficiently known, or, at least thought upon by the intelligent churchmen of Toronto, or they would not have allowed such a discreditable expose to be made of their want of Missionary enterprise as that which the annual report of the Synod for last year presents; no less than nine, or nearly one-half, of the city parishes, being returned in that report as not having contributed one cent towards the Diocesan Mission Fund, as far, at least, as parochial house to house collections are concerned. These churches are, St. James' Cathedral, Trinity East, St. Anne's St. Peter's, Church of the Redeemer, All Saints', Grace Church, St. Philip's, and Church of the Ascension. I think that the city clergy are in a great degree responsible for this melancholy state of things, for they do not take as much interest in missionary matters as they ought to do. I see by the report that there are in the city (exclusive of the Provost and Professors of Trinity College), 23 parochial clergy; of these only 8 appear by the report to have contributed anything towards the Synod funds; the amount thus contributed was \$52; but, as the subscription of \$5 per annum from each clergyman who pays that amount or over it, is credited to the Widows' and Orphans' Fund, the entire sum contributed by them to the Mission Fund was only \$12. One reason for the ignorance of the laity of Toronto with regard to the state of the missions of the diocese is, in my opinion, the total or almost total neglect of the Canon which provides that, "It shall be the duty of every incumbent of a Parish, or Mission, in the Diocese to hold annually in every church, chapel, or place of worship in his parish or mission, a missionary meeting in aid of the Mission Fund of the diocese, and to cause collections to be made for the same object," &c., &c. As this Canon is imperative in its character, clergymen, who neglect to hold Missionary meetings in their parishes are altogether inexcusable, especially recent appointees to parochial charges, who are now required to sign a declaration of assent to Provincial and Diocesan Canons, and are therefore doubly bound in *foro conscientie* to hold those meetings. Another reason is the want of system in making the collections; the several parishes of the city should be divided into districts, and efficient lay collectors appointed to them, who would be capable of explaining, where necessary, the condition of the fund, and the great need of increased contributions to it. This course is invariably followed in country parishes, and I am glad to see, was carried out last year in the parish of the Holy Trinity; if it were fully carried out in Toronto, and every house in which a churchman lives visited, a sufficient sum would be raised, not only to free the Mission Board from debt, but to enable it to enlarge its operations. I think this course is indispensable to the proper sustentation of the fund in Toronto, for many churchmen who would contribute at least one dollar subscriptions are never called on. Persons who, when living in the country, were regular subscribers, are now, when residing in town, absorbed in the mass, and altogether unnoticed by church collectors, while, as I learned from conversations with some of them, collectors from other bodies invariably apply to them for subscriptions. Knowing, as I do, the hardships which some of our missionaries are now enduring, and the absolute necessity there is for extra exertions to be made in their behalf, I appeal most earnestly to the members of the church in the capital city of the Province, to take their proper place in the vanguard of the supporters of Diocesan Missions, and, thus give us in the country an increased impetus in competing with them in the Christian rivalry of faith and good works.

Yours truly, JOHN FLETCHER.

Unionville, Feb. 1, '79.

MERCY OUTSPEEDS VENGEANCE.

We may safely assert that Jeremy Taylor is none the less vigorous for illustrating the long suffering of God by the rabbinical story that the archangel Michael, being God's messenger of ven-

geance, had but one wing, that he might labor in his flight, while Gabriel had two wings, that he might "fly swiftly" when bringing the message of peace.

Family Reading.

RAYMOND.

CHAPTER XXX.

The two months which had intervened between the time of Estelle Lingard's visit to London and the end of the year was about the most trying period she had yet lived in this troublesome world.

The continual strain upon her nerves, which was caused by her unceasing anxiety respecting Raymond, was almost more than she could endure, for he had in truth carried out her strange counsels to the very letter. She knew that at any moment, day or night, he was liable to enter on scenes of appalling danger, in the midst of ravaging flames; and at all times when he was not on duty with the Fire Brigade she was well aware that he was ready to hasten to any spot where he heard that succour was needed for his fellow-creatures under circumstances of peril and risk. He had arranged with the crew of a life-boat, on a part of the coast not far from London, that they were to telegraph to him whenever the storm-signals indicated that their services were likely to be required; and unless the Brigade happened to be called out at the same time, he invariably went as speedily as possible, to join them, and took his share in fighting with the furious waves for those who were drowning or wrecked.

Most of his spare time was occupied in visiting fever-stricken patients in the lowest parts of London, where the very atmosphere was full of subtle forms of disease; so that there was no hour of the twenty-four when poor Estelle could let her heart rest on the thought that he, whom she loved with so earnest a devotion, was not in danger of his own life.

So far as Raymond was concerned, however, Estelle would not have had it otherwise, for she knew that he was nobly carrying out the high vocation to which she had herself directed him, in the hope that it might lead him to the highest of all. And, already there were indications in his letters, that the insight he was gaining into the vast field of human suffering, that lies too often unexplored around us, and the honest effort he was making to spend his own little life in seeking, however feebly, to lessen it, were tending to purify and elevate his nature in a very remarkable degree.

Raymond told Estelle frankly that it was no longer a sullen distaste to an existence which had lost its sweetness that made him imperil it daily in the career he had chosen, but a true desire to serve his fellow-creatures in such fashion as those more heavily weighted with earthly responsibilities and ties could not attempt.

Estelle was ready, in all meekness and trust, to accept any trial which might be sent her by the will of God; but the cause of all her sufferings, past and present, seemed to spring entirely from herself, and yet she was powerless to remove it. If only she had never loved Raymond—if only she did not love him now—how happy she might be, she would say to herself, as she paced to and fro in her restless anxiety, feeling as helpless under the weight of this changeless affection as a slave under the burden of a taskmaster. It had brought her nothing but disquietude and pain since that first day, when in discovering that she loved him she learnt also that she had lost him.

How was it that she had not been able to cast him out of her heart for ever, the very moment she knew his whole affections were given to another woman? How was it she could not even now dismiss him from her thoughts, when she believed he cared nothing for her, and was calmly giving away the life that was dearer to her than her own?

She could not tell how it was that she had no power to free herself from the galling chains her own heart had forged, and against which she could but chafe in vain. She only knew and felt that, while conscious existence on earth was left to her