

draw forth that wealth into the service of God. Besides this, many are the hopeful signs throughout every diocese for the Church's future.

S. P. C. K.—The Bishop of Gibraltar has forcibly shown in a late pastoral letter the part which the Prayer Book of our Church may be made to perform in fostering religious life among seamen, who are without the living voice of the minister of Christ. He dwells strongly on the duty of the Church to teach them the use of the book, where are prayers for almost every variety of circumstance, as well as special petitions for use at sea. In order to teach them the ready use of it, the Society for promoting Christian Knowledge has prepared a paged Prayer Book, and the officiating minister in conducting divine worship, announces when a change of page occurs.

THE TURKISH MISRULE.—Captain Warren, R.E., has just published a work entitled "Underground Jerusalem," in which he says: "The people (of Palestine) are oppressed and wronged; there is no feeling of security for property or person, no justice, no honesty among the officials. Bribery and corruption, according to our meaning of the terms, are mild words to use towards the infamous means by which money is extorted from the poor. And unfortunately, the maladministration commences from the top: no Pasha could afford to be honest. No Governor-General could venture to be just." The Christians and Jews are not admitted to equal rights with the followers of the Prophet. It is the policy of the Turk to rule badly and keep the country in a state of desolation and poverty, so that it may not tempt the cupidity of stronger nations.

THE NEW COURT OF APPEAL.—Considerable dissatisfaction has arisen about the constitution of the Court of Appeal, created under the "Public Worship Regulation Act," and much discussion of the question is the consequence. In the Primitive Church, as in the Church in this country, the Bishop exercised his jurisdiction in his Synod, assisted by his presbyters. At a subsequent period the Bishop began to act independently of his Synod, with the assistance of a legal adviser, at first a person in holy orders, afterward a layman. And at a later period, the lay legal adviser became the judge, acting for the Bishop, and hence the office of Chancellor which has so long existed in the Church of England. All traces of the former court seem to be obliterated, and one established by the Act, composed partly of spiritual and partly of temporal judges, has taken its place.

THE REV. MR. TOOTH.—The Bishop of Rochester has failed so far in carrying out the sentence of suspension, passed under the Public Worship Regulation Act, against the Rev. Mr. Tooth. Mr. Tooth refused to plead before the court, and therefore declines to be guided by its decisions. He professes himself ready and willing to obey the decision of his bishop arrived at in the Bishop's proper court, which the State has abolished. "It is not a question," writes Mr. Tooth to the *Daily Telegraph*, "between this vestment or that, but one between infidelity and revealed truth; and I, supported by my faithful people, will never surrender the trust reposed in me as their legally-appointed parish priest." And Mr. Tooth's churchwardens thus write to the *Times*: "We are determined to suffer loss of property, and of liberty, if need be, for the maintenance of the right of the Church of England to govern herself in spiritual matters without interference from secular authority. We have made up our minds to contend for this, be the end what it may. The result is in the hand of God." The present state of affairs is painful in the extreme, and cannot go much longer.

IRELAND.

During the week before Christmas a number of ordinations were held in Ireland. The candidates were chiefly of Trinity College, Dublin.

BELFAST.—The wealthy churchmen of Belfast have no cathedral, Holywood parish church being used for purpose.

DUBLIN.—A number of gentlemen of the legal profession have set on foot a subscription for the erection in St. Patrick's Cathedral of a monument to the memory of the late Chief Justice Whiteside.

BANFF.—Mr. Thomas Edwards, of Banff, shoemaker, has had his industry graciously and generously rewarded by Her Majesty the Queen. He was gratified by the receipt of the following letter from the Prime Minister: "2 Whitehall Gardens, Christmas Day, 1876. The Queen has been much interested in reading your biography by Mr. Smiles, and is touched by your successful pursuit of natural science, under all the cares and troubles of daily toil. Her Majesty has been graciously pleased to confer on you a pension of £50 a year."

RELIGIOUS EDUCATION.—In the Irish Church a Board has been established, the sole object of which is the daily religious instruction of all the children of the Church in Holy Scripture and the services of the Church. This Board seeks to provide religious instruction in the schools where only secular education is provided by the State. This work depends on voluntary contributions.

During the year that has passed many new signs of life and energy have been manifested in the Disestablished Church of Ireland, in the increasing generosity of her members, in rebuilding, restoring and improving churches. Parsonages and schools have been built in several parishes by private subscription, without any aid from public funds, or even from the ancient property of the Church, now in the hands of commissioners to be applied to secular purposes.

At a late meeting of the Royal Irish Academy, a paper on "Ancient Irish Architecture," written by a lady, was read. Miss Stokes, the lady in question, maintained that the "round towers" had been built as means of defence against the Northmen, who invaded Ireland from the eighth to the tenth centuries. Those plunderers were crusaders against Christianity, and peculiar enemies to churches. It is a notable fact that those "round towers" stand beside the churches exposed to their attacks.

Correspondence.

The Editor is not responsible for the opinions expressed by correspondents.

COMMUTATION SURPLUS.

To the Editor of THE DOMINION CHURCHMAN.

DEAR SIR,—The letter of "Expectant" in a late issue of your paper, calls attention to a matter painfully important to some of us of the clergy. It does really seem a disgrace to us as a church, that though the diocese of Niagara has been now set apart from the mother diocese of Toronto for nearly two years, no decision has yet been arrived at in reference to the division of the most important of the funds in which both dioceses are alike interested. Month after month, and year after year pass by, and that addition to our slender income, which would prove to us so great a boon, is still among the things anxiously looked forward to and hoped for. It is all very well for both clerical and lay members of the committees of the two dioceses, with their comfortable incomes, to delay so long in coming to an agreement, or, as I am credibly informed, on the part of the Toronto committee, to even refuse to leave the division of the fund to two trustworthy arbitrators in whom each diocese ought to have confidence; but for some of us clergy, it is no trifling matter to be obliged to live, from year to year and constantly increasing family expenses, on a stipend altogether inadequate wherewith to meet them. I may mention, e.g., that the writer of this letter has, during the past year, maintained a family consisting part of the time of five members, and part, of six, on an expenditure of about \$525, of which upwards of one-tenth was paid in premiums on a life insurance policy; and that owing to the "hard times" this small sum exceeded the whole of his receipts as stipend, Christmas collections and fees, during the said year. It is then, an unreasonable request to make to the commissioners of the two

dioceses, that they should bear in mind the anxieties to which some of us are subject on account of their delay, and to hasten the settlement of the points in dispute by a just arbitration rather than by litigation? May I also ask of you, Mr. Editor, if you can obtain the information, to give us through the medium of your paper an exact description of the state in which the fund now is, and the means now being made use of, or proposed, for effecting a final settlement of the division of the same?

"ANOTHER EXPECTANT"

[We believe the Committee of the Clergy Commutation Trust Fund are distributing the surplus to the Clergy entitled to it, just the same as if the Diocese of Niagara had not been set off from that of Toronto.—EDITOR.]

THE FARMER'S ALMANAC.

To the Editor of THE DOMINION CHURCHMAN.

Allow me to call the attention of your country subscribers to an error in the above extensively used Almanac. The 18th of February, the first Sunday in Lent, is rightly called Quadragesima Sunday; but the Sundays following up to Easter Sunday are all wrongly named. As the Almanac is greatly circulated and a favourite with the farming community in all parts of Canada, perhaps it would not be out of place for country parsons to call the attention of their people thereto. The compiler is not a churchman, or the mistake might not have occurred.

W. R. B.

Family Reading.

OUR NEW VICAR.

BY THE REV. J. S. B. MONSELL, LL.D.

III.

THE SECOND LETTER.

Just as you said, so has it turned out. The man we dreaded has come. The same post that brought your letter brought also a very kind and considerate one from the Bishop, announcing the appointment, and asking my hospitality for our new Vicar, until the family of the late incumbent could make such arrangements as would suit their own convenience.

It was more than the mere use of my house, I evidently saw from the tone of his letter, that the Bishop sought for his friend. He wanted to interest me in him and his work, and to secure for him my sympathy. I did our diocesan a wrong when I thought, as I hinted in my last letter, that he knew little of the parish and its necessities. His letter, which was very full, proved that he knew, and I verily believe cared for all such things as much as I did myself. The difficulty of dealing with a very old man, whose life, though apparently useless, was blameless, and whose income was so small that he could not maintain a curate, was, as he showed clearly, very great. From something he said—which, however, was conveyed so courteously, that, but for the help my conscience gave my intellect, I could hardly have discovered its meaning—I am disposed to think he blamed me a little, as the well-endowed squire of the parish, for not procuring for myself and my people, in the shape of a good curate, what old age and straightened means on the part of the Vicar made it impossible for him to give. Really I never thought of this remedy before, or it is not unlikely I would have adopted it. But it cannot now be helped.

The Bishop told me that our new Vicar had good private means, which would enable him easily to meet the necessities of a parish so poorly endowed as this is. His lordship said this also in his own well-bred courteous way; but somehow or other his words pained me, as if I, who own almost the whole parish, ought to have done a great deal more for it than I have done. He talked also of the opinions and practices of our Vicar, as those which might appear strange to some of our old people here, whose prejudices he seemed thoroughly to understand and feel for. And, just as you did in your letter, he bespoke my forbearance with, and kindly interpretation of all that he might see fit to introduce.