

I believe it is a fact that the Wesleyan body, which is missionary in its organization, while effectually covering the land and thoroughly working every place where it takes up ground, is at the same time raising the educational status of its ministry. May not the Primitive Diocese help to a like result, by encouraging and employing men with a sufficient theological and English education, and at the same time giving a better degree to the presbyters of the Church? I cannot here enter into detail, but I believe that it may.

I will add no more upon this head save the following: If the Church is to obey the Lord's command, to preach the Gospel to every creature, if it is to meet the wants of the times, and if it is to assert its Apostolic character, it must evidence that plastic and practical readiness which all these considerations combine to demand. S.

DOES THE INCREASE OF THE EPISCOPATE NECESSARILY INVOLVE THE RESTRICTION OF THE CLERGY?

THE answer to the above question must be emphatically in the negative, but if the word *really* were to be substituted for the word *necessarily*, then the reply would be decidedly in the affirmative. The exigencies of the Church in Canada demanded no doubt the present increase of the Episcopate, but under the present peculiar organization of the Church by which every Diocesan Synod becomes an Ecclesiastical Parliament, with power to legislate both in matters temporal and spiritual, every additional diocese increases the restrictions or diminishes the liberty and freedom of the clergy. A clergyman cannot, from any cause, remove from one diocese to another without suffering loss. If two clergymen located on the confines of two different dioceses, with the boundary line only between them, were to exchange parishes, they would both be required to surrender all the rights and privileges of their respective dioceses; they would forfeit thereby all their claims to participate in the commutation and other funds, even funds to which they have for years subscribed and contributed; their long and arduous services would not be considered; their names would be placed at the bottom of the list; they would have to begin *de integro* and receive no more consideration than young men just ordained. If, however, any clergyman has received the commutation grant, he could remove to any diocese without being deprived of this privilege on account of his removal, which arrangement is perfectly just; but if one has not enjoyed the privilege of participating in it, though his name should be at the top of the list of the non-commuting clergy, yet, should circumstances compel him to remove into another diocese, he would thereby forfeit his claims to participate in that fund—an arrangement which is most unjust. In crossing over the boundary line of one diocese into another, he would first come into contact with the bishop and the bishop's chaplain of that diocese, who would require

him to make certain declarations and to pay certain fees in order to obtain his license. Then the Secretary of the Diocesan Church Society or Synod, would wait upon the unfortunate new comer and demand with all his official dignity and authority, subscriptions to this, that, and the other fund, and a fee of \$30, \$40, or, \$50 according to age, to the W. O. Fund (that is, to pay his footing like a mechanic) on pain of the severest penalty. It is of no consequence that the said clergyman has for years subscribed and contributed to similar Church funds in his late diocese, or that he has for years both outside and inside of his own parish advocated the support of those funds, or that his salary was in arrears at the time of his removal, and that more than his own little means had been expended in that change. A man might possess property in Canada and go to live in any part of the world without forfeiting thereby his right to that property. He might belong to any secular society, organization or company whatsoever, and still retain his interest therein, though he should remove far away from his original locality; and ministers of the denominations can remove to any part of the Dominion without losing their standing and without having their long years of arduous service ignored and forfeiting any of their rights and privileges; but our clergy are treated as strangers in their own Church and as foreigners in their own land. The increase of the Episcopate and the multiplication of ecclesiastical parliaments have raised up barriers against the liberty and freedom of the clergy such as are unknown to any other class of men, and would not be tolerated by them.

To say there is no remedy is tantamount to saying that the heads of the Church or our ecclesiastical legislators are willing to perpetuate injustice, or that they are destitute of administrative ability and lack the qualifications for their positions which men in similar positions so eminently possess. A practical and an effectual remedy would be found in the establishment of a sort of reciprocity treaty, or an ecclesiastical zollverein, between the different dioceses, so that removal from one parish to another, whether from choice or necessity, might be as easily and freely effected as removal from one parish to another. The subject requires far more attention than it has hitherto received. C.

THE ARCHBISHOP OF CANTERBURY ON CHURCH DECORATION.

ANY thing coming from his Grace in favor of Church decoration will be received with the greatest attention and respect, even by those who would themselves be inclined to view the subject with coldness and indifference. It appears that at the consecration of St. Luke's Church, Ramsgate, the Archbishop preached the sermon, in the course of which he said:—"The most rigorous adherent of simple worship will, I think, look upon it as a bad sign in a Christian nation, when houses are exquisitely furnished, and churches present a mean appearance, as if they were little cared for." Now this short sentence con-

tains a principle which will be of great service to us in Canada, if we will only meditate upon it and act accordingly. It is an unpleasant feature of our Christianity here that in many parts of the country the private dwelling is actually a larger building than the church, as well as more elaborately finished and more exquisitely furnished! His Grace admits that in England much has been done in the present age for the building and restoration of churches in good taste; and that during the last forty years, about thirty million pounds sterling, or about a hundred and fifty million dollars, have been spent by members of the Church of England in restoring old churches and building new ones. Let those who think the Church in England is decaying in zeal or efficiency, attend to this! The Archbishop is also very properly careful to point out that while we are thankful that so much has been done for the outward decency and beauty of worship, it is because we believe that through the grace of God our churches are real centres of Christian life. And so he says:—"It was not the beauty of its ornaments that made David love the ark, nor did Solomon glory merely in the magnificent architecture of his temple. Father and son, and every pious Jew who followed their examples, loved the temple, because they believed it to be connected with God's presence, and to be the centre of real spiritual life." The trust committed to the Church in bringing men into the fold of Christ will be much better fulfilled when external facilities for it are provided, than when nothing but carelessness and indifference are manifested in the way in which means are adopted for the purpose.

NEW READING ROOM.

WE wish to direct attention to the announcement in our advertising columns of a *Free Reading Room* in connection with the office of the DOMINION CHURCHMAN. Our friends will, we doubt not, find it very much to their advantage to avail themselves of the opportunity thus afforded them of acquiring information on the events of the day, to an extent which our limited space will not permit us to give.

BOOK REVIEWS.

LOVELL'S HISTORY OF THE DOMINION OF CANADA, and other parts of British America. Revised edition. Montreal. 1876.

A very useful and also a very interesting little school book, which contains valuable matter relative to the history of Canada that we have repeatedly looked for in vain from larger works. At page 124 there is a sentence left unfinished, which will doubtless be attended to in the next edition.

THE CANADIAN MONTHLY and National Review. March, 1877. Toronto: Hart and Rawlinson.

This number continues to bear evidence of increased care and energy in the publication. Besides a continuation of articles begun in previous numbers, it contains several new and interesting papers: George Eliot's *Later Manner*, In the *Green Woods*, *Matrimonial*, *Round the Table*, &c., &c.

To CORRESPONDENTS.—Received: "How to Keep the Young Faithful;" "Bishop of Fredericton's Lecture on the Psalter."