

heard it: "We know that the great Intercessor," said the Bishop, "is always praying for the Church 'give me the heathen for My inheritance, and the utmost parts of the earth for My possession,' and that His prayer is ever receiving its fulfilment. So far, indeed, has our own Church been blessed, that it may be said with perfect truth to be offering up all around the globe a ceaseless and continuous sacrifice of praise in the words of the English prayer book, day telling day, and night passing on the happy service as the world rolls round."

THE VICAR OF HALIFAX.—The Vicar of Halifax indignantly denies the truth of a statement that had an extensive circulation, that he had affirmed in a sermon lately preached by him, that, "the ritualists were doing as much harm to the cause of Christ as Atheists and unbelievers." "I should be ashamed of myself or of any one else who could utter so uncharitable an opinion in God's house. What I did say was this, 'that in the presence of so much sin and unbelief, I feared that unhappy strifes about things not essential to salvation stood in the way of a more united work for Christ, and that contests about vestments and postures were an obstacle in the way of the conversion of Atheists and unbelievers, with whom the question at issue was more grave and serious.'"

ESSEX.—The Rev. W. H. Johnstone, Vicar of Berden, Essex, has had the misfortune to have offended an influential member of the "Evangelization Society" of which he was a member, and has had a rival worship established in his parish by means of this Society, as a punishment for his misconduct. Mr. Johnstone thus concludes a letter on the subject: "Here the effects will probably be disastrous. And I wish to join with others in putting other clergymen—even if they are evangelists, like myself—on their guard against the mischief."

NEWFOUNDLAND.—The *Manchester Courier* states that Bishop Kelly is about to resign the See of Newfoundland and accept the vicarage of Kirkby, that has been offered him by the Earl of Sefton. We sincerely hope the news is not true.

GERMANY.—A letter has been published from the Bishop of Hefele on the duty of every reasonable (Roman) Catholic to accept the dogma of the Papal Infallibility, containing some rare reasoning. For instance, it is argued that the man who denies the Pope's infallibility asserts his own infallibility, as if one who denies the Pope's immortality thereby asserts his own immortality.

The Chamber of Deputies has abolished the Protestant Chapter of Brandenburg, and applied the revenues, 200,000 marks, to school purposes. The Chapters of Naumburg, Zeitz and Meiseburg have been similarly dealt with.

The Emperor in opening the German Parliament, thus referred to the eastern question in his speech from the throne: "The proceedings of the Conference have, however, had this result—that the Christian powers have agreed between them upon the measures of those guarantees which are to be required from the Port, for which previously no generally acknowledged expression, at least, existed." The allusion to the Eastern Policy, protection to German industry, and the condemnation of anarchical doctrines, were cheered during the delivery of the speech.

Correspondence.

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

CHURCH IN TUSCARORA.

DEAR SIR,—I avail myself of your kind permission to acknowledge through the medium of the columns of the *DOMINION CHURCHMAN* the contributions hitherto received on behalf of the new church in the Tuscarora Mission, which are as follows: \$30 from the Church of Messiah, Kincardine; \$10 from Mrs. Goodhue, London; \$1 from Rev. Isaac Brock, Sherbrooke; \$1 from Rev. G. A. Bull, Ryckman's Corners, and \$1

anonymous. We could wish that every clergyman would send us a dollar at least, and we pray God that many of the Laity may be disposed to follow the noble example of Mrs. Goodhue.

I remain, dear Sir,

Yours very truly,

JAMES CHANCE.

The Parsonage, Newport P.O., Brant, March 23, 1877.

CHURCH CONCERTS IN LENT.

DEAR MR. EDITOR,—Surely there must be some very great mistake in an account I have seen of a concert in a church in this diocese during Lent, with recitations, pieces on the piano-forte, all of a secular character. One appropriate song was sung, at least as far as the name goes, "There is na room for twa"; so, also, says our Saviour "Ye cannot serve God and mammon." In the same building, consecrated to God's service, there is no room for the spiritual and the secular. "Oh, but it was for a good purpose." Then the end justified the means. Verily, we are advancing towards Rome with rapid strides.

A COUNTRY PARSON.

ALGOMA.

DEAR SIR,—Please allow me to call the attention of the clergy to the following resolution adopted by the Synod of this Diocese at its last session in June.

T. B. NIAGARA.

Hamilton, March 19th, 1877.

Moved by the Rev. Rural Dean Holland, seconded by the Rev. Canon Read, D. D., and resolved:

That, whereas on the erection of the Diocese of Algoma, the clergy and laity of this portion of the then existing Diocese of Toronto united with the rest of the Canadian Church in pledging themselves to a certain annual payment towards the stipend of the Bishop of Algoma; and further, as a part of the then Diocese of Toronto may reasonably be expected to contribute towards the support of missions in the Diocese of Algoma. And, whereas the Diocese of Toronto has since July last, withheld three-sevenths of its contributions towards both of those objects. Be it resolved: That in addition to the collections made under the existing By-law at Missionary meetings services for "mission work beyond the bounds of the Diocese," a collection shall be made for the same object in all churches of the Diocese on Good Friday in each year; that the proceeds of the said collections (unless when appropriated to other missionary objects by the contributors) after there has been paid over to the Lord Bishop of Algoma the sum of \$172 towards the Episcopal salary, shall be placed at his disposal for mission work in his Diocese. That of the amount collected for the Diocese of Algoma in October last, and now in the hands of the Secretary-Treasurer, the sum of \$345 be transmitted to the Bishop of Algoma on account of that portion of his Episcopal salary which this Diocese is entitled to bear.

MR. TOOTH'S CASE.

DEAR MR. EDITOR,—Surely if Mr. Hebden read your note appended to A. T.'s communication in your issue, March 15th, he would have seen that so far from the extract of the *Times*, which he sends you, putting the Tooth case in a nutshell, it is an entire misrepresentation of the case. Mr. Tooth is not suffering for any detail of ritual, but for a principle, and it is for that reason that he has the support of many, who have but little sympathy with his ritual, and the principle is this—that no layman as such has power to suspend a priest from his spiritual office. If the Church be but a department of the State, and Mr. Tooth but an officer appointed by the State to do certain duties, then there is nothing for him to do but obey Lord Penzance's sentence. But if the Church is a Divine institution, and if at his ordination Mr. Tooth received certain spiritual powers, then how can he allow that the powers committed to him by the language of the Bishop's hands can be suspended at the mere word of an ex-divorce Judge. If the Church of England be a spiritual body, and not a mere State depart-

ment, then Mr. Tooth's conduct follows as a matter of course. Allow me a word regarding another matter mentioned in your last issue, and it is to point out the utter state of demoralization we are in regarding Church discipline. A clergyman feels conscientiously bound to refuse a layman the Holy Communion—he does so—and the layman has but to walk to another church in the same town and he is there received as a regular communicant. Is it possible to find a case parallel to this in any other religious body in the land?

Yours, etc.,

A COUNTRY PRIEST.

March 25th, 1877.

INCREASE OF THE EPISCOPATE.

DEAR SIR,—I would like to call particular attention to the timely editorial on a very important subject which appeared in your issue of March 15th, headed "Does the increase of the Episcopate necessarily restrict?"

The increase of the Episcopate ought not to produce any such result, yet one cannot help feeling that if something is not done to remove existing restrictions (or restrictions now coming into existence) a great injury will be done to the clergy and the energies of the Church correspondingly crippled. It is far too narrow a view to be adopted that the life labours of the clergy must be confined to so small a territory as that of a Diocese in which they may be found after a division takes place. The privileges of the Ministry are not so great that they will bear to be thus unnecessarily and unjustly diminished. While, as a rule, it is undesirable to encourage a wandering habit, there will be occasions when legitimate personal interests of health and other circumstances will render it almost imperative to move, and when the best interests of the Church will be found in the same direction and such changes should not involve any forfeiture that can be avoided.

This is a subject which might properly have received the attention of the Commissions on Division; but as they have not entertained it, some other means ought to be adopted to remove the evil before it becomes chronic. If their Lordships the Bishops of Toronto and Niagara should think proper to name one or two clergymen from each diocese with instructions to give careful attention to this subject, their recommendation might be brought up and acted upon by the respective Committees on Synods if necessary. As regards participation in the surplus commutation, the *status quo* ought at least to be acknowledge, and the same principle should extend to the W. & O. fund without payment of fines or bonuses. This would not at all affect any regulations made by Toronto or Niagara with reference to clergymen who held no such claim upon either. It would, indeed, be most desirable if a somewhat similar understanding could be arrived at with the other Dioceses of Ontario. I hope the subject you have ventilated will receive the attention it imperatively demands.

I gladly avail myself, Mr. Editor, of this opportunity to express the satisfaction I have felt of late in the great improvement of the *CHURCHMAN*. The faithful and dignified tone in which it presents the teaching of the Church with the large amount of useful reading it contains, ought to commend it to all our church families and remove the necessity which has hitherto existed of going to our neighbours for a church paper.

T. B. R.

Diocese of Niagara, March 20, 1877.

INCREASE OF THE MINISTRY.

MR. EDITOR.—The question of the increase of the Ministry is one which is just now engaging your attention, and the lack of suitable candidates for it, taken in conjunction with the deficit in our Mission, and Widows' and Orphans' funds leads us to enquire seriously as to the cause, as well as to seek some effectual remedy. The subject, of course, is many-sided, and can only be dealt with in its fulness by every one who thinks he can see even one side, presenting it, to the best of his ability, for the consideration of the *Fathers in Israel*. Let me present my side.

It cannot be doubted that the inadequate remuneration of most of our clergy is one reason