

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

Feb. 24. ST. MATTHIAS, APOSTLE AND MARTYR.
Morning. 1 Samuel ii. 27 to 36; Mark i. 21.
Evening. Isaiah xlii. 15; Romans viii. 10 to 18.

Feb. 25. THIRD SUNDAY IN LENT
Morning. Genesis xxxvii. 1; Mark ii. 23.
Evening. Genesis xxxix. or xl.; Romans viii. 18.

THURSDAY, FEBRUARY 22, 1883.

WHAT A BISHOP MAY DEMAND.—The Bishop of London writes: "I am not aware that the Bishop has the power to require from a duly qualified clergyman, the sufficiency of whose learning he has no reason to doubt, any conditions of admission to a benefice, when presented by the rightful patron, other than the production of testimonials signed by three beneficed clergymen, and the oaths and declarations prescribed by law." The Bishop of Manchester holds a contrary view. The decision of the Courts will be asked to settle the point. But if this writer were a Bishop, he would want something more than the above, before, willingly, opening his diocese to a stranger.

RELIGION AND POLITICS.—If we could rely upon the sincerity of the writers it would be pleasant to see the organs of the two political parties who are just now at a white heat over the Ontario election, each engaged in showing the electors that the other is an Agnostic, and therefore unworthy of public confidence. The Mail began it with a great flourish of orthodoxy. It somewhat discounts this zeal to know that one of the Editors, who is so "down" on Agnosticism at election times encouraged the publisher of the Monthly in his systematic diffusion of infidel articles, and helped him to abuse this journal in the most libellous language for pointing out the character of those articles!

PROFESSION AND PRACTICE.—It is only too much to be feared that in spite of all this orthodox zeal that it is still, as in Dean Swift's day, that "although a man be the votary of pleasure and a free thinker, profligate in his morals and a despiser of religion, yet in point of party he is to be confided in." And, to finish the quotation, it atones for any degree of evil living, "it is enough, if one rattles it out against priestcraft and High Church." As a matter of public notoriety the daily paper in Ontario which is Agnostic to the core is the semi-official organ of the anti-Church party in the Church. Birds of a feather, a fellow feeling, &c., &c. The proverbs are musty.

A WORD TO ONTARIO CHRISTIANS.—We respectfully ask the Christian electors of Ontario whether it is not their plain duty as Christians to send men to power, men who will have control of our entire educational system, who will, as St. Alban said he must do, "Act as Christian" in bringing our schools more under the influences of religion, of making the Gospel of Christ at least as prominent as, say algebra or drawing?

PRIVATE SALE OF LIVINGS IN DISSENT.—A Church paper gives cuttings from a number of papers of

advertisements offering chapels and all their belongings, congregations and all for sale. This is a clever offset to the charges made by Dissent on the Church for permitting the sale of livings. Those who know Dissent inside as well as out, know full well that money is all but omnipotent in that quarter. There is hardly a Nonconformist congregation existing which is not under the control, more or less, of some ambitious Dives, who appoints and dismisses the poor ministers, and, if his taste is theological, directs what shall or shall not be taught, and how. We have heard the bitter groans of these oppressed ministers and seen how they are oppressed by lay tyrants.

A LIVELY LAY MISSIONER.—To laymen who are twirling their thumbs and wondering what is practically meant by lay work, we suggest a study of the following example. If it were generally followed there would very soon be no energy or money left to waste over party fighting, for Christ's work would absorb it all. Probably the most successful example of what may be done by a capable and energetic lay-reader, working in full harmony with his vicar, is that of S. Saviour's Mission, South Hampstead. Mr. Charles Mackeson, who holds the Bishop's commission as honorary lay-reader, has succeeded, with the help of sympathizing friends, in originating a number of useful organizations in connection with the mission-room, of which he has charge, which is situated in Fleet Road, a populous district, bordering on Kentish Town. Here Mr. Mackeson conducts numerous services, in addition to which there are Bible-classes for men, women, and elder girls, Sunday-schools, a drum-and-fife band, library, penny bank, Band of Hope, Temperance Union, mothers' meeting, and (under separate and distinct management) a flourishing Working Men's Club.

EXTREMES MEET.—The conductor of "Our Bible Class" was interviewed recently to obtain his views in regard to the St. James' Rectory Funds. He said, with a sweetness which no doubt comes from a close study of the Bible, that he would not allow these "Anglican Papists," the Toronto clergy, to have any of it. Thus do extremes meet. This avowal is the Protestant way of saying "Keep no faith with heretics," and the worst immorality of Liguorian casuistry assumes a Protestant phase in this blunt avowal, that because these clergy are "Anglican Papists" in this gentleman's opinion therefore they ought to be robbed of their legal rights!

THE BISHOP OF MANCHESTER.—Whatever we may think of Dr. Fraser's action in the Cowgill matter, we must admit that he can put his points clearly. For example, in his letter to the Dean of Manchester he writes: "1. The only practical suggestion that it offers is that the solution of present difficulties might be made possible by a wise and charitable policy of 'live and let live.' May I be forgiven for saying that I do not fully understand what this 'policy' means? Does it mean that pending the possible reconstitution of the Ecclesiastical Courts—a result by no means certain; which it will probably require ten years to reach; which cannot be reached except with the sanction of Parliament, and when reached will not of itself either reverse or modify a single decision of the existing Court of Final Appeal—does it mean, I ask, that pending such possible reconstitution everybody is to do exactly as he likes, and that neither law nor judge in matters ecclesiastical is to be recognized in the land?"

A SQUARE ISSUE.—Dr. Fraser's query puts what in Canada, he knows, is called "a square" issue. The friends of Mr. Cowgill answer the Bishop to this effect, "the law is unrighteous, the law is against the Church's law, therefore we shall do as we like by obeying as we judge, God rather than man." "I is a very pretty quarrel as it stands." and we are inclined to think Dr. Fraser would

have been wiser had he quietly let Miles Platting have Mr. Cowgill in peace, and used his personal influence to bring him within, as he says, "the lines of the Prayer Book." O! these English, how they do dislike bits and bridles!

THE SPANISH REFORMATION.—We give elsewhere by request the views of the Bishop of Meath on the Spanish movement. We give below another view, as it is wise to hear both sides. We may just remark that when we remember how England was parcelled out into dioceses by the Pope, we remember the time well, it does seem a somewhat over-refined view to object to consecrating a Bishop to minister to those in Spain who have cut loose from Popery. It is a poor rule which only works one way, we would serve the Pope in Spain as he served our country. The English Church is as Catholic as Rome any way, and Apostolic, which Rome has largely ceased to be. An Irish Incumbent thus writes: "I know not what exact meaning the Bishop of Meath may attach to the term 'Episcopal principles,' but if he means Anglican principles, I regret to say that I must give his statement an unqualified contradiction. This Spanish community has published a liturgy which is downrightly heretical on the Sacraments. The said manual of devotion logically denies Baptismal Regeneration; makes the Holy Communion little better than a mere commemoration; and even casts a doubt as to the benefit to be derived from worthy reception. Irish Churchmen who are sound Anglicans (not "extreme" men as Lord Plunket insinuates) are deeply grieved at the attempt to compromise this branch of the Church, by the proposed consecration of Senor Cabrera through the Irish Episcopate.

A DISTINGUISHED VISITOR.—The Rev. W. R. Clark, M.A., (Oxon.) who is an old, dearly loved and revered friend of the editor of this journal, is at present fulfilling a temporary engagement at St. George's, Toronto. The crowded congregations, largely made up of professional men, students and young men, are a striking evidence of the quickness with which an educated community discovers that a master mind is in its midst, as Mr. Clark's name even has not been in the local papers. Our visitor stands in the front rank as a deeply read theologian, a brilliant logician, and a most accomplished litterateur, being well versed in the works of the leading European authors in all departments of thought. Mr. Clark is one of the very living men who can deliver extempore sermons full of richest thought, sparkling with happy allusions to the stores of classic and modern literature. It would be an inestimable boon to the Church in Canada to secure Mr. Clark, at least for a year or two. We commend him to the honour and the sympathy of the clergy and laity, and pray that his visit here may be richly blessed to himself, as it must be to the Church.

THE SUNDAY QUESTION IN GERMANY.—The damage which the Protestant Church in Germany has suffered through Sabbath desecration is certainly very great. Even the Government of the kingdom of Saxony, the territory in which Lutheranism has always had its greatest influence, can testify that matters are in a lamentable condition. The Saxon Minister of the Interior has lately not only ordered that, in future, workmen employed by the Government shall rest on Sunday from their labour, but has also forbidden the magistrates of the towns and villages in Saxony to execute on Sunday such labours as can be done on any other day of the week. In the same order, the Minister requires his officers to see that the people keep Sunday more conscientiously, and avoid all unnecessary work. The Saxon police are further instructed not to allow the peasants to work on Sunday in the fields, carpenters to ply their trade, carters to bring wood or coals into the cities, sailors to load and unload their ships.