

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY DAYS.

Jan. 29th, SEPTUAGESIMA.
Morning.—Gen. i. and ii. to 4. Rev. xxi. to 2.
Evening.—Gen. ii. 4 or Job xxxviii. Rev. xxi. 9 to xxii. 6

THURSDAY, JAN. 26, 1888.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the DOMINION CHURCHMAN is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

All matter for publication of any number of DOMINION CHURCHMAN should be in the office not later than Thursday for the following week's issue.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

THE REASON THEREOF.—Considerable discussion has arisen as to the real motive and inspiration of the extraordinary conduct of certain ministers in a recent election. As one man, they threw all their energies into a struggle to place a certain person in the position of Mayor of Toronto. There was no principle of any kind at stake. Their nominee was a good man; their opponent equally so; they were both pledged by their life record, as well as their words, to support everything tending to further the cause of morality and civic good government. But there was clearly some great stake to be fought for. What was it? We know and declare it without hesitation. The stake was that of denominational supremacy. The Wesleyan ministers saw, they thought, a grand opportunity to assert their power over all other bodies, to prove that they could rule a whole city if they so willed. Why, it may be asked, why take such trouble to make such a display of mere numbers? The reason is clear. This body is becoming more and more a mere secular corporation, having for its main object the promoting of its members on the road of worldly advancement. Since the Wesleyans turned their backs on Wesley, they have abandoned

his work and his methods for more ambitious ones. Their glory is no longer in spiritual power, but in secular influence. Had they put a Mayor in office in Toronto, it would have been a triumph that would have roused all the trumpets of the body to blow a blast of victorious jubilation. See the effect that was calculated upon. Young men are now left without any distinctive religious principles; they go to those services that most amuse them; they attach themselves to the religious body that will help their business most. Had the movement above alluded to been successful, it would have helped Methodism far more than any revival. It would have drawn into their connection members in large numbers and enabled them everywhere to boast of their supremacy. But the conspiracy failed. Mr. Goldwin Smith struck it a heavy blow and suffered in consequence; but the fatal blow came from the indignant citizens at large, who resented so insolent an attempt to subject a great city like Toronto to the rule of a selfish clique of men who tried to use religion as a stepping stone to worldly advancement and power.

A CASE IN POINT.—A somewhat angry discussion is going on in the *Mail* as to the degree of illiteracy prevailing amongst Wesleyan ministers. It is a most unfortunate incident for our excited neighbours, that their foremost literary man, a D. D., editor of their magazine, &c., &c., has fallen headlong into one of those blunders that no well educated or well read person ever commits in these days. A letter from Dr. Withrow appears in the *Mail* of the 20th January, in which he speaks in what he intends to be somewhat kindly terms of the Church of England. He uses, however, language which is a gross insult to the Church, and as offensive to Churchmen as a reflection upon a man's honorable birth would be to his mother. Dr. Withrow calls the Church "The grand old daughter of the Reformation!" He might as well call the Church "The grand old mother-in-law of the moon." There would be as much sense in one phrase as the other. If Dr. Withrow would quietly ask himself, "What was reformed by the Reformation?" he would discover that it was the Church of England herself that gradually reformed herself, and that came out of the reformation process identically the same Church she had been for fourteen centuries before. When a Doctor of Divinity, the editor of the *Methodist Magazine*, blunders so egregiously about a notorious historic fact, in what condition intellectually are those who look up to him as a great literary light? There was a time when Wesleyans knew their founder's history at least. That day is past, for a Methodist minister has written to the *Mail* declaring that Wesley was "hounded," mark the word "hounded," from the Church! Wesley preached in scores of Churches in the last ten years of his life! Verily, falsehood is the grand old daughter of ignorance.

VITA RELIGIOSA.—A regular contributor to the *Echo* thus views Mr. Mackonochie's life.—It will be found interesting as exhibiting the prevailing idea of men who view his methods, if not his aims, from a very different standpoint.—A writer in a morning paper finds the manner of Mr. Mackonochie's death "inexpressibly sad." But, for my part, I fail to see how a more beautiful and solemn ending could have closed a life that men of all creeds, and even men of no creeds, must recognize was distinguished by the beauty of holiness. Mr. Mackonochie, in full nineteenth century, and, what is more, having within him a goodly share of the spiritual temper of his age, contrived to lead the religious life, and to pass through the world as not of it. This, in itself, makes him an interesting character. But what lends to this interest the warmer sentiment is the fact that his renunciation of the world—or, rather, of the worldly life—was prompted by love of the world and of his kind. I suppose I myself belong to the men of the no creed category. In any case I can certainly not be

classed with those who even incline to Ritualism and I shall never forget the impression upon me in my youth by the discovery of the church of St. Alban's, and of the vicar of St. Alban's. Here in the midst of the darkest, ugliest, and most wicked part of London, stood this beautiful church, beaten by the waves of human wretchedness, poverty, and sin. And here, at the door, stood this modern mystic, inviting, compelling often, the poor, the halt, the maimed, and the blind to come in, and be, by miracle, made whole and beautiful and good—a miracle not worked by methods of stump oratory suited to the comprehension of the vulgar, nor by jingling hymns, set to the tunes ground by street organs, nor by violent appeals to the undisciplined emotions of terror or selfish interest; but by those influences properly called religious, that purify, tranquilize, and raise the human soul.

MR. MACKONOCHE'S WORK.—From the same paper, the *Edis*, we quote further words on Mr. Mackonochie from a writer who confesses that he has "no creed;" he however has "an honest and good heart."

"The special virtue in the movement in the Church of England of which Mr. Mackonochie was the leader, was that it brought light into dark places, and beauty, and orderliness, and peace before weary eyes and harassed minds, and sweet and soothing and ennobling music to ears accustomed to discordant curses, and screams of anger, and cries of pain. This was what Mr. Mackonochie's Ritualism meant for the poor. What it meant for the rich was a certain mystical reverence and tenderness for their wretched human brethren, who before had appeared to them as hideous and repulsive, but in whom they now saw shining the divine humanity of Christ. This enthusiasm for humanity that was the essence of Mr. Mackonochie's Ritualism was especially active amongst young men, over whom the influence of the Vicar of St. Alban's was remarkable. As I cannot help thinking that young apostles of culture in our own day who imagine themselves quite superior to priestly influences, have nevertheless inherited from this source their generous desire to make the mass of men sharers in the higher pleasures of the mind and imagination. That any such work as this was done is forgotten by the world, who remembers him only as the conscientious, narrow priest, who for ten years, off and on, did battle for the privilege of wearing vestments of a certain shape and performing a certain number of genuflections, and who at last let his obstinacy melt at the prayer of the Bishop of London, who implored him to trouble no longer the peace of the Church that dreads too much zeal and conscientiousness. These things, too, entered into his history; and after he left his beloved St. Alban's he may be said to have died to himself completely. How he took his last farewell of things earthly amongst the solitary hills—entranced by the fatal sleep amongst the snow that we have every reason to believe is painless, the Bishop of Argyle has described:—"I found him, after a long search, in a snow-wreath, with a peaceful expression on his face."

JUDGMENT BY FACTS.—The following statistics of the *Metropolitan Hospital Sunday* have been compiled by the Rev. Frederick Burnside, hon. editor of the *Official Year-book of the Church*:—"During the last fifteen years the Church of England in London has given \$1,520,000 to the Hospital Fund, the Congregationalists, \$180,000; the Jews, \$70,000; the Baptists, \$75,000; the Wesleyans, \$69,000; Roman Catholics, \$85,000; Presbyterian, \$50,000. Out of a total of \$2,100,000 collected, \$1,500,000 was given in our Churches! Yet in the management of this fund the little sects demand to share equally with the Church. Before the Church in Toronto is drawn into a similar scheme, the matter will require carefully thinking over."