

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

Jan. 18 2nd SUNDAY AFTER EPIPHANY.
Morning—Isaiah lv. Matt. x. 24.
Evening—Isaiah vi. or lxi. Acts x. 24.

CONVERSION OF ST. PAUL.
Isaiah xlix. to li. Galatians i. li.
Jeremiah i. to li. Acts xxv. to 21.

Jan. 25 3rd SUNDAY AFTER EPIPHANY.
Isaiah lxii.
Isaiah lxxv. or lxxvi.

THURSDAY, JAN. 15, 1886.

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

A VERY NATURAL MISTAKE.—If our readers will take up the *Globe* of January 16, they will find on page 2 second column, two reports of S. S. meetings. The first is that of the Methodist S. S. Teacher's Association, the next, just below, is that of the Church of England S. S. Teacher's Association. By an accident the closing section of the Methodist report is tacked on at the end of the Church meeting report. The effect is puzzling, amusing, and highly instructive. It is more, it is natural, it arose no doubt from the reporter being so utterly bewildered by certain speeches at the Church meeting, speeches which only ought to have been spoken at the Methodist meeting, that he did not know where one meeting ended and the other began! For instance, the Rev. Dyson Hague said that to be "a consistent communicant," was no qualification for a S. S. teacher, "he thought conversion was the true test." Mr. Kirkpatrick, a layman, said "candidates for position of teacher in a S. S. ought to be questioned whether they were converted!" What a lovely inquisition these persons would like to establish, and how absolutely idiotic in its utter want of any form of sense, or decency, or charity!

A VERY PROPER REBUKE.—At the Church meeting, which naturally the *Globe* reporter mixed up with a Methodist gathering, the Rev. J. F. Sweeney, B.D., Rector of St. Philips, was in the chair. When summing up the debate, he said that "if a baptized communicant was not a converted person he was guilty of grievous sin." These are words of

truth and soberness and common sense. How any sane person can suppose a fellow mortal can be a consistent communicant and yet need the grace of conversion is to us unfathomable. Look at the facts. There is first a full and earnest confession of sin made by each communicant, then a very touching appeal for pardon, with strong vows of an intention to lead a new life. Then rejoicing over God's merciful forgiveness, and joy over His promises of grace and peace. Yet, says a graduate of Wycliffe College, a person may be consistent in praying for pardon after confession of sin, may be able to rejoice in God's promises, may lead a new life, renewing it after each communion, and yet, although, mark, "consistent" in all this avowal of spiritual life and experience, he may not be "converted!"

A VERY NATURAL CONCLUSION.—We must now point out the inevitable conclusion which follows from the demand that those who being already consistent, faithful communicants, shall be questioned whether they are converted before being accepted as teachers in our Sunday Schools. We shall require some infallible means of testing when a person is converted according to the Wycliffe College standard. Without such infallible test we may be accepting an unconverted person on his mere word, for evidently a "consistent" life and "consistent" profession of Christian experience are of no value whatever in the eyes of these theorists. We would suggest one infallible test, that is, an entire freedom from spiritual pride, uncharitableness, bigotry, rancour, party narrowness, and colossal self conceit. These are infallible signs that he who cherishes them is not only not a "consistent communicant," but is in that bondage to the spirit of evil from which by God's grace alone can he be converted. When that work is perfected then the heart of stone out of which flows all this self righteous bitterness of judgment, will be changed to a heart of flesh, beating out the music of the Incarnation life of Jesus Christ given by Him to all faithful, consistent communicants. Then will flow out gentleness, charity, humility, and all those graces which adorn every consistent communicant. It will not require an expert from a party of Pharisees to test such a conversion. Even the world will be able to judge the evidences of a consistent life, for conversion is not a spasm and a shibboleth, and harshness of judgment and want of humility and party allegiance, but a life of grace and consistent communion with the life of Jesus Christ!

THE MORNING STAR ONE OF MYRAIDS.—To call that great Englishman, John Wycliffe, "The Morning Star of the Reformation," is to create in the minds of most people the idea of a man shining alone in the darkness of early dawn. A more serious blunder could not be made. It was made, however, by several of the speakers at the Toronto Wycliffe celebration. Significantly enough no Englishman was there to represent his country and church, nor Oxford graduate to represent Wycliffe's Alma Mater. Had they been present there would have been less mere frothy rhetorical fireworks and much more solid historical learning. Let us just glance at a few facts. Wycliffe was a mere boy when the whole people of England were stirred by the quarrels between the Pope, the Emperor, the French King and our own King Edward. When the German Diet set the Pope at defiance, England was so far involved in that step that the historian Green, declares that England entered on a religious revolution, when she stood hand in hand with an excommunicated power. The night was dark enough, but, the sky was full of stars, for every Englishman stood for his country against the Pope! While Wycliffe was a youth the exactions of the Pope, who was then building a vast palace at Avignon, in France, drove the whole English people into a frenzy of indignation. This feeling was intensified by the Pope endeavouring to force foreign priests

into English livings. No Wycliffe was needed to make the blood of Englishmen boil at such an insult!

JOHN WYCLIFFE THE VOICE OF HIS COUNTRY.—Wycliffe simply voiced his countrymen's ideas and feelings. He was a great representative of the patriotic, national movement going on amongst English Churchmen, to shake off the hated yoke of the Papacy. Wycliffe was a resonant echo of that unceasing protest against a foreign usurper, the Pope, which for centuries had gone up to Heaven from England's Church. To speak of Wycliffe, as some do, as though England learnt her anti-papal convictions and feelings from him is as sensible as to speak of the flower being the originator of the plant! Let us look at a fact or two from the history of England in his youthful days. The people threatened to stone the Pope's Legate before ever Wycliffe uttered or wrote one word. King Edward said, "The successors of the apostles were set over the Lord's sheep to feed and not to shear them." When that was said, Wycliffe was about ending his career as a young student at Oxford—at Oxford where there were thousands of students from all parts of England, fully alive to the great quarrel which for some years had been going on with the Pope! England then was Wycliffe's first teacher, as England has been the teacher of all her great sons. Every well educated Englishman knows that while Wycliffe was a great hero, he was no solitary star in a dark sky as he was represented by eulogists at the Toronto meeting. He was one of a vast galaxy of lights which shone in England's firmament, for every Churchman was a patriot, and patriotism, not religious dogmas, gave Wycliffe all his inspiration and influence.

To picture John Wycliffe as though he were one of the Lilliputian party which now trades on his name and his greatness, is not only an outrage upon history and an insult to his memory, but is an affront to the just national pride of his countrymen and of his fellow Churchmen.

FALSEIFICATION OF HISTORY.—We must protest against the view of English history taken by the Rev. J. S. Stone, at the Wycliffe meeting. It was a bit of very bad art. The intention was to paint a dark background in order to set forth the bright lights of Wycliffe's portrait, as painted by another unskilful artist. They both showed a sad non-acquaintance with picture and portrait painting. Art to be good is never false, it may be conventional but if not true it is bad as art. Now Mr. Stone put in all the black pigments he could find in picturing England in the days of Wycliffe. As an American the task to him was perhaps not disagreeable, but to Englishmen, who love their native land, it was offensive, because not true. It was such a picture as might to day be drawn of Canada in which the Biddulph tragedies, the unutterable filth of our undrained fever stricken towns and cities, our dirty hovels, our thousands of densely ignorant people, our half naked children selling papers when the thermometer is below zero, should be delineated as a faithful picture of this Dominion. No! no! Mr. Stone, the England which sent its heroes to Cressy and Poitiers, and the England which out of only four millions of people had thousands at its Colleges, the England which bred John Wycliffe was an infinitely happier, and nobler land than your black paint brush made it to be. When, Fuseli was asked with what he mixed his colours, he answered, "Brains." Whoever paints England must mix his colours with something more artistic than lamp black.

"There will come a time when what you spend your life in painting will appear on the canvas. Every day your hand dips the brush.—Though you know it not, everyman is painting his own portrait. The canvas is above; the man is working beneath."