

Dominion Churchman.

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Frank Wootten, Editor, Proprietor, & Publisher.
Address: P. O. Box 419.
Office, No. 11 York Chambers, Toronto St., Toronto

Alex. S. Macrae, M.S.A., (of London, England)
BUSINESS MANAGER.

LESSONS for SUNDAYS and HOLY-DAYS.

Feb. 24. ST. MATTHIAS, Apostle and Martyr:—
Morning...1 Samuel 2, 27 to 36. St. Mark 1, v 21.
The Athanasian Creed to be used.
Evening...Isaiah 22, v 15. Romans 8, to v 18.
26. FIRST SUNDAY IN LENT.
Morning...Genesis 19, v 12 to 30. St. Mark 2, 23
(to 3, v 13).
Ash Wednesday Collect to be used every day in Lent.
Evening...Gen. 22, to 30; or 23. Romans 9, to 19.

THURSDAY, FEBRUARY 23, 1882.

THE case of Martin v. Mackonochie is comprised in this month's list of the Judicial Committee of the Privy Council.

The population of Paris, according to the recent census, is 2,225,910—making an increase of 237,105 during the last five years.

The Churchmen of Nottingham are about to start a fund of £60,000, with which to provide eleven new churches. The Bishop of Lincoln heads the subscription list with £1,000.

The Bishop, cathedral staff, and other clergy of the diocese of Carlisle, number 379, with an annual income of about £80,000. The number of benefices has increased from 124 to 293 in the last fifty years.

At a recent "temperance" meeting in Newcastle Town-hall, the Bishop of Durham said he had tried total abstinence for about six years, and he believed it was the best system for every one. He slept better at night and worked better by day.

The eastward position and other similar observances at the church of St. Swithun, St. Peter's, Bournemouth, were omitted by Bishop Ryan, when he acted as incumbent of the church. The observances have been reinstated by the present vicar because he thought it right that the churches affiliated to St. Peter's, should, as far as possible, conform to it in matters of ritual.

In a recent sermon preached by Father Ignatius, at the Concert-hall, Colleshill-street, Birmingham, he said—"How is it the Salvation Army has such power? It was because its members believed what they talked about; because they had taken Christ at his word; because they had a mighty love of souls, and would go through fire and water to win a soul. Therefore, he said, 'God speed the Salvation Army!'" "With such men as Wesley, General Booth, St. Francis Xavier, St. Francis of Assisi, the Gospel would be a different thing

from the cut-and-dried fashionable, worldly formality, which it too often is in our midst."

While recognizing a certain amount of truth in the remarks of this eccentric preacher, we cannot help noticing how often "extremes are very apt to meet."

In obedience to the Pastoral of the Archbishops and Bishops of Ireland, the 13th ultimo was observed as a day of humiliation by the Church there. The special services, of an impressive character, were largely attended. The Archbishop of Dublin preached at Christ Church Cathedral on the words, "Now, therefore, thus saith the Lord of Hosts, consider your ways." He recommended his people to remember that we are as answerable to God for the use we make of chastisement as for that of other blessings.

The Bishop of Cork in his sermon at the Cathedral, preached on the same occasion said:—"He had seen indications of a mistaken view on the part of some individuals, who had expressed objections to the appointment of that day. But those gentlemen made a mistake as to what the Church of Ireland was. He hoped the Church of Ireland would never be identified with only one class of the people. When they saw the lamentable state of their country—when they knew that deeds of cruelty and wrong were wrought in the land—if they were the Church of Ireland, surely it became them to humble themselves in the sight of God, and ask for grace, mercy, pardon, and protection. If he were to speak of classes, which he had no wish to do, surely no one would say that any one class in Ireland was altogether free from blame in reference to the condition of the country at the present time. He classified the evils at present affecting the country under the heads of want of industry, want of temperance, and want of truth. In the Bible they read that God sent punishment on nations and communities in this world, and they could not help thinking that their country was in this respect suffering for its sins. Unfortunately, they now saw a line separating class and class, as well as people of different religions. Perhaps the very troubles which now existed would tend to increase this barrier, and cause a more dangerous feeling between one class of society and another. He appealed to men all to pray to God that He would unite together the hearts of the rich and the poor, the high and the low."

At Naas, the Rev. Maurice De Burg, in his sermon on the same occasion, remarked:—"Let us confess to-day that in the former days of our ascendancy we bore ourselves too proudly and too harshly. We leaned more on the strong arm of physical force than on the powerful and enduring influence of forbearance, gentleness, and sympathy towards those over whom we had obtained the mastery. Our religion had too much of a political cast. We relied too much on the arm of flesh. There was throughout the land a love of pleasure of which we have for some time been reaping the bitter fruits. Perhaps this fault, more than any thing else, was the seed sown broadcast through the land which is now yielding the largest harvest of sorrow."

The Bishop of Lichfield and the Hon. Mrs. MacLagan recently entertained about a hundred mothers (members of the St. Mary and Christ Church meetings) to dinner at the Palace. They had previously been conducted through the Cathedral, where a short service was held in the Lady chapel. After the dinner music was given, and Mrs. MacLagan delivered a friendly address to her guests. An address was also given by the Archdeacon of Ely; and the thanks of the visitors were expressed by Archdeacon Iles and the Rev. H. M. Scott.

DIOCESANISM.

WE have coined the above word to express a prominent and growing defect in the working of the Canadian Church. While our bishops cry out, and very properly, against the spirit of Congregationalism which is pervading our parishes, the same foe, though in somewhat different garb, is insidiously invading the larger field of diocesan organization.

In the desire for material and spiritual prosperity which animates the respective dioceses of this ecclesiastical province the fact of the larger organic Church existence whence they derive their life is largely overlooked. In this way the Church as a whole is hampered in her aggressive work, her broad spirit is fettered and her line of march narrowed.

For instance, at the last meeting of the Provincial Synod, active sympathy was manifested with the growing necessities of the Algoma district and the North-west territories, and a central mission board was appointed. Their monthly publication was severely criticised by the Bishop of Toronto in his recent Charge to the Synod, and they have since retaliated by reminding his Lordship that since the action of the Provincial Synod, his diocese has never contributed one iota of information to the provincial journal. In her zeal for her own prosperity, the Toronto diocese has forgotten the needs and aims of the province of which she forms a part. The outcry that is now arising from different quarters as to the Canadian Church's neglect of her eldest-born missionary offspring in the Algoma district, a neglect which preyed bitterly upon the mind of the sweet-souled Frederick, of Algoma, is but the legitimate outcome of the narrow diocesanism which is drying up the springs of her missionary zeal.

Another evidence of the existence of the spirit is seen in the non-observance of a Dominion, or at least provincial thanksgiving day by the Church. Each bishop selects his own day, and that generally a Sunday, because the laity do not attend week-day services in sufficiently large numbers to ensure a liberal offering. The Governor-General appoints a week-day, and through the official organ of the Dominion calls for its due observance. The clergy are thus placed upon the horns of a dilemma. They must either "render to God the things that are God's," and obey the Church, or "unto Caesar the things that are Caesar's," and obey the State. Before the Queen's representative appointed a day for the whole Dominion, the Church was loud in her denunciation of the State. Now the State may well retort upon the Church. She has forgotten