

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

Frank Weston, Proprietor, & Publisher.  
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Office, No. 11 Imperial Buildings, 30 Adelaide St. E. west of Post Office, Toronto.

FRANKLIN BAKER, Advertising Manager.

## LESSONS for SUNDAYS and HOLY DAYS.

April 5th, 1st SUNDAY AFTER EASTER.  
Morning.—Numbers xvi. 30-35. 1 Cor. xv. 20-29.  
Evening.—Num. xvi. 36, or xvii. 10-12. John xx. 24 to 30.

THURSDAY, APRIL 5, 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 MOTHER OF JESUS AN ITALIAN.**—New light breaks out now and again on matters that seemed before this shining to be beyond doubt or controversy. One fact, seems never to have been questioned until a few days ago, viz., the race from which sprung the Mother of Jesus, and the country to which she belonged. The whole Christian world has, it would seem, been laboring under a delusion as to these matters for over 18 centuries! A Toronto writer commenting upon the reredos at St. Paul's, London, when alluding to a figure therein of the Virgin Mary, describes it as "an Italian Madonna." The very thought of a *Madonna* in a Protestant Church he regards as appalling. Now "Madonna" is simply Italian for "Lady," and the *Virgin* was a *Madonna* without doubt, but that she was an Italian *Madonna*, as he affirms, we are not ready to believe! Why Protestants should go off into hysterical convulsions at the sight of a marble image representing the Mother of Jesus, would be a deep mystery—if it ever happened, but the honest truth is that all this rhetorical wrath at

an Italian *Madonna* being part of the reredos at St. Paul's is acting, playing to the groundlings, who fancy the Italian word for Lady has some dreadful association with Popery. This is a more charitable theory than to suppose that the Editor himself described the *Virgin* as an "Italian *Madonna*." As we said last week, those who do not understand Art should leave it alone. Many of the most pronounced Protestants all the world over have pictures of "Madonna and Child," in their homes, by artists of various nations, for while the noblest of all is from an Italian, there are hundreds of splendid *Madonnas* by artists of every European land. Our contemporary must not imagine all *Madonnas* are Italian, nor that all Italian women are *Madonnas*, nor that the *Virgin Mother* was an Italian and a Roman Catholic, as his article on the reredos implies.

**LORD SHAFTESBURY ON THE MADONNA.**—The late Lord Shaftesbury was a typical Evangelical, by not a few he was regarded as a bigoted, but by none doubted as a deeply earnest and consistent one. He was however an educated man. In his diary this distinguished leader of the Evangelical party wrote:

"Whatever may be the condemnation of my judgment, I most boldly declare my preference of the "Madonna di Foligno" to all pictures in the world. What a group, the *Virgin* and Child!"

Again,—At Padua I bought a small crucifix, five centimes, or about a halfpenny, was all they asked for it! The worship of the material, or the mere representation, is senseless, wicked and idolatrous; but to bear about a memorial of what God Himself once exhibited to the world does but simply recall His death and passion, and forces us, as Scripture has foretold, to look on Him Whom we have pierced.

Again,—"Everywhere the Protestant Cantons exhibit a picture of cleanliness, order and taste; dirt and discomfort are the guardian spirits of Catholics; yet these Catholic districts are not without a charm. The announcement and display of religion give a grace to these solitudes, while the sign of the Cross, comely in its form and adapted to the scenery, places the humiliation and the power of God in wondrous juxtaposition. The use of the Cross has been superstitiously abused, and Protestant nations have therefore mostly abandoned it; but we suffer by the change: such a memorial is necessary and ought to be pleasing."

**THE BAPTISTS ON FEDERATION.**—A large conference was held last week at Guelph, comprising delegates from all the Ontario Baptist societies, the chief question being that of the disposal of the legacy left by the late Senator McMaster to found a Baptist college. There was a strong effort made to commit the conference to approval of a scheme for federating their college with Toronto University. This was voted down by a large majority, the ground being taken that a religious society ought not to accept state aid in carrying on educational work, such work being Christian work, and as the State University is not a Christian institution, federation with it is not consistent with the principles of the Baptist body. We commend our neighbors for their courage and consistency, indeed, as we have said before, they stand high in both these qualities among the sects.

**CANON WHITAKER ON THE PRIESTHOOD OF THE LAITY.**—There is no other question that demands our closing thoughts. Does this priesthood of the whole body interfere in any degree with the representative priesthood in which (on earth) it culminates? Read the Pentateuch, and you will say "No." Read the Psalms; the Prophets, the Gospels, and you will say "No." Read, even more, the Acts and the Epistles, and your answer will (I am persuaded) be the same. And what is the Apocalypse but one great "Amen" to the teaching of the rest of God's Word in this matter? If we

allow no heathen pre-conceptions to distort our mental gaze, but reverently endeavor to learn from the Bible what priesthood means, I imagine that what we find is this: When Christ came he consecrated Himself to be our great High Priest. Christ was the Crown of Israel. He gathered up into Himself all that Israel, "the servant of the Lord," was called to be. Israel then was a priesthood. It was to utter the world's worship, to make articulate the world's half-conscious yearnings after the God it had forsaken, to present the nations to God; to have a glorious temple, to which the stranger to the covenant should come and worship there. It was to be the means of making known the one true God. The completion of its work, "the glory of God's people Israel," was to be "a light to lighten the Gentiles." And then we shall say, "This—this is priesthood."

If we look through the Pentateuch and note what is said about Israel's holiness, and about the priest's obligations, we shall say: "Israel was not made for the priests, but the priests for Israel." They were a gift from the good God to keep before His people an image of its own high calling, and actively to aid it in being true to that calling. The word rendered "priests" is used (you will find) to denote the ministers of a king: those standing next to the monarch, through whom his favor might be sought, by whose acts his will might take effect. Such were the priests in the theocracy of Israel. They were God's ministers; and they were bound to a scrupulously watchful life, a life of severe self-abnegation, exposed to terrible punishments, because they had been taken out of a holy nation to minister on its behalf to the All Holy God. The words used by our Blessed Lord in His high priestly prayer reveal to us what a priest really is. And they correspond entirely to the aim set before the sons of Aaron. "For their sakes I sanctify Myself that they themselves also may be sanctified in truth." Such had been the spirit of every true priest. His whole aim ever was that those on whose behalf God had set him to act should be in truth what they were in name—"a holy people unto their God."

If we believe that "whatsoever things were written aforetime were written for our learning," we are led to look for two features in the Israel of God; in other words, in the mystical Body of Christ. It will be a royal priesthood, and it will have within it a representative priesthood. It will be the one, it will have the other by Divine appointment. All who share Christ's anointing will share his priesthood.

**WHENCE CHRISTIAN PRIESTHOOD DERIVED.**—As devout communions are the source and spring of acceptable worship, so are they the source and spring of priestly work. If we would indeed act day by day as members of an elect people, which God has taken out for His Name—called, sanctified, empowered to stand on the Godward side of all who know Him not, or are seeking (as the best must still be) to know Him more—we can but renew again and again our sense of priesthood, our union with the Great High Priest and all who share His unction, and go forth, with a deepened sense of the awfulness and dignity of our calling, to "accomplish those things that He wills to have done."

Thus the Christian priesthood is a direct outcome of the Priesthood of our Lord. He, the one Healer and Physician of the world's woes, bids men enter into His joy—"the joy that was set before Him"—for which "He endured the Cross, despising the shame." If we would be real healers, real staunchers of men's wounds, we must be one with Him.

And let not the mystery daunt us. The mysteries of the Kingdom of God are springs of action. The simplest duties run up into the deepest mysteries. And life is simpler and more effective the deeper in which lie its hidden springs. What is puzzling as a theory is very simple in action. "If a man willeth to do His will he shall know of the doctrine whether it be of God."

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