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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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FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

Nov. 3rd.—TWENTIETH SUNDAY AFTER TRINITY.
Morning.—Ezek 34. 2 Tim. 4.
Evening.—Ezek 37; or Dan 1. Luke 22, 31 to 54.

THURSDAY OCT. 31, 1889.

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

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

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.

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

TYPICAL.—A story is told of a Spanish nobleman who never took the Sacrament unless his coat of arms was stamped on the consecrated wafer. This haughty Marquis represents a type. Have we not Churchmen who refuse to accept the Sacrament unless there has been stamped upon it the shibboleth of their party, that is their own private view of the Eucharist, or mental coat of arms? How many, too, desire to put this stamp upon the Church and upon the clergy? Just as the wealthy affix a brass shield on their horses' harness with their crest engraved thereon, so do men of a party seek to mark the ambassadors of Christ as part of their own particular belongings. It is lamentable indeed that some who bear Christ's commission are willing to bow their necks for the wearing of party stamped harness.

The EUCHARISTIC SACRIFICE.—In the Mail of Oct.

9th a letter appeared signed by a young priest of the Church of England, in which he says:—

"I don't think that there is a sound and loyal evangelical clergyman in the Church of England to-day who is in the habit of using coloured stoles or takes the eastward position in the Communion service. The first is considered a piece of needless ceremonialism; the second an unritualistic innovation, savouring of a doctrine which the Church of England expressly repudiates, viz., the offering of the eucharistic sacrifice upon the altar so-called."

On the 17th a reply appeared signed "A True Evangelical," which is well worth quoting. "I should like to ask whether there is any difference between the ceremonialism of a coloured stole and that of a black stole? It seems to me that if the use of a colored stole is needless and ceremonial, the use of a black stole is equally so. There is nothing in the rules of the Church of England to lead us to suppose that black is a specially suitable colour for church service. In regard to the remark that the eastward position savours of a sacrificial doctrine repudiated by the Church of England, I must say I think it is wrong. The position is rubrical, "when the priest, standing before the table," is the direction at the beginning of the Consecration prayer. It is essentially the position of humility. The clergyman who faces his congregation, or turns his side face to them when praying, emphasises the fact that he and they are on a different footing before God. When the minister faces the same way as the congregation he shows that he and they are on the same footing before God; all are sinners, all are priests (Peter viii., 2-5), and she simply acts as the appointed mouthpiece for fellow-sinners, fellow-servants of God, and fellow-priests. And as all Christians are priests, they offer something, viz., the eucharistic sacrifice, which your correspondent says the Church of England repudiates. What says the Prayer of Thanksgiving after the Communion? "O Lord and Heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving." Liddell and Scott's definition of "eucharistic" is "giving of thanks." Does not this sound like "eucharistic sacrifice?" Again in the same prayer we read: "And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee." Again we read, "and although we be unworthy through our manifold sins to offer unto Thee any sacrifice, yet we beseech Thee to accept this, our bounden duty and service." This is called in the first part of the prayer "Our sacrifice of praise and thanksgiving" (or, using the Greek phrase, our eucharistic sacrifice). I think there is a good deal about sacrifice here, and so the minister and the congregation all join together, and with the same words, and in the same position, offer to God all that they have to offer.

As regards the eastward position in the creed, and the use of the cassock, they are both specially Anglican. Romanists never turn to the east at the creed (in fact they usually sit down while it is sung or said), and they seldom build churches with the chancel in the east end. Surpliced choirs are unknown in Roman churches. The choir, composed of men and women, sit in a gallery at the "west" end, and the surpliced boys who sit in the chancel are simply acolytes, &c., sometimes taking part in the music if they can, but not constituting a choir in any sense of the word. Since, then, these things are peculiar to the English Church, evangelical clergy in England attach no party meaning to them, and adopt them as a matter of tradition and English custom. The adoption of them does not imply that the clergyman is becoming "high."

DENOMINATIONAL "BOOK CONCERNS."—With the exception of those connected with one prominent denomination—have not usually been a financial success in Canada. The Baptists have to report a

loss on their Toronto Book Department for the last year of \$1,512.86.—Toronto Globe.

A GOOD WORD FOR BAZAARS.—A correspondent of an English paper defends Bazaars for Church objects. He writes:—

"As a rule, those who spend most money and time and thought and toil in the every day drudgery of a parish are to be found in bazaar work. Many of the best who talked against them are those who do and give least in any other way.

If the lay folk of a parish see their way by a great effort to help on a work on which they have spent much, and mean to go on spending, are the clergy to tell them that they are all wrong, and are proposing low, worldly means, and must seek the end only in one set of ways? Many a trifle sold at a bazaar has worth as a true offering. It has been worked in hours taken from rest and pleasure. The giver has been glad by toil and self-denial to be able to make the few pence that could be saved a means of gaining shillings for God's cause. It is a high and good thing for a man to keep a shop to support his family and to have to give to good work. Why should it be wrong for Churchpeople to do something of a like sort? If it be well to give the people high-class music and innocent recreation, why should there not be joined with this the establishment or support of permanent institutions for the people's good? Things are done without comment which seem to have much more the flavour of the world. What of advertisements that on such a Sunday in such a church the service will be "Tompkins in E," and that Messrs. Jones, Brown, Smith, and Robinson will sing the quartett; or that Master Impy Cheek, the leading boy, will sing the treble solo; or that the Rev. H. Fireworks will preach on the White-chapel murders or the Johnstown inundation? There is some glass in most houses, and we should beware of setting the example of throwing stones."

JERUSALEM THE MOTHER OF ALL CHURCHES.—The Church of Jerusalem was not only the first Church of Christendom, but also the mother of all Churches; and, save in the observance of the Levitical ceremonies, from which the Gentiles were released by the Apostles, she was the divinely constituted pattern after which all other churches were modelled. How could it be otherwise, when we remember that the entire body of the twelve Apostles belonged to it, and governed it jointly, before they separated to go to the respective spheres of their labours and their martyrdom; and that St. Paul himself was subject to it and received his orders and commission from it? As a modern writer has said, "God doubtless had wise reasons for laying the foundations of the Gospel in Palestine, and for not extending it to other countries, till it was firmly established in Judæa" (38). Or, in the words of Mosheim, "That the Apostles continued in Jerusalem for many years after the ascension of our Saviour, is manifest from their Acts which were written by St. Luke; nor can it be doubted that their stay there was in consequence of the Divine command. The reasons on which this Divine mandate was founded are, I think, readily to be perceived. In order to establish the Christian Commonwealth on a firm and durable basis, and to furnish the Churches which were about to be planted in the different nations of the earth with a model after which they might form themselves, it was requisite that the first Christian assemblies should be constituted and instructed with great care under the immediate eye of the Apostles themselves" (39).

There was indeed a prevailing tradition in the Early Church that Our Blessed Lord had expressly directed the twelve Apostles not to quit the Holy City Jerusalem for twelve years. Among other writers, Clemens Alexandrinus (40) in the second century, and Eusebius (41) in the fourth, may be cited as referring to that ancient tradition.

Thus Jerusalem, not Rome, was the true mother of Christendom."