

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY DAYS.

April 1st, EASTER DAY.
Morning—Exodus xii. to 99 Rev. i. 10 to 19.
Evening—Ex. xii. 99 or xiv. John xx 11. to 19, or Rev. v.

THURSDAY, MARCH 29, 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.

OBEDIENT PARENTS.—Some one has said that this is the age of obedient parents. In all classes a general change for the worse has for a long time been growing in the relations between parent and child. The spirit of toleration has been wrongly exercised in domestic life, children being allowed to have their own way a great deal too much, until it has almost seemed as though in the wording of the Fifth Commandment for 'father' we ought to read 'sons,' and for 'mother,' 'daughters!'

The sin of Eli is repeated in these days, not only in many a lordly mansion, but also in the vast majority of humble cottages, where the sight of a parent teaching children to be dutiful and obedient is the rare exception rather than the general rule. Parents cannot be too often admonished that strict obedience to lawful authority is a child's religion, and that without judicious coercion it is hopeless to expect children to grow up to be good sons and daughters.

Considering how very frequent the instances are, in every rank of life, of retribution following the sin of 'sparing the rod,' it is really marvellous that so many parents continue to commit that sin. A surgeon, whose wife died at the birth of her only son, gave out that he should bring the boy up as a 'child of Nature.' It was not very surprising that, when the child of Nature had grown up, he knocked his father downstairs and became a regular *mauvais sujet!* When will parents learn that they themselves are the real godfathers and godmothers of their children, and that it is unquestionably their 'parts and duties' to see that each of their children 'may be virtuously brought up to lead a godly and a Christian life?' A. M. W. who thus writes in *Church Bells* strikes at an evil far too common in Canada.

A JELLY FISH KIND OF TOLERANCE.—In the *Times* of the 14th of Oct. last a conversation is recorded between a Lama priest and a Christian traveller; in the course of which the Lama says that Christians describe their religion as the best of all, the Buddhist religion is one that directs him never to think or to say that his own religion is the best, considering that sincere men of other religions are deeply attached to them. Now to express sympathy with this kind of liberality is sure to win applause among a certain class of thinkers in these days of universal toleration and religious free trade. I contend, that a limp, flabby, jelly fish kind of tolerance is utterly incompatible with the nerve, fibre and backbone that ought to characterise a manly Christian. Tolerance is tolerable but utter indifference is intolerable, and the Church is suffering bitterly from *indifference*. If the sects had members as disloyal to them as certain popularity hunting Churchmen are to the Church, such sects would soon die out. *They know this*, hence, desiring the Church of England to die out, they flatter, and applaud, and make much of members of the Church who fraternise with them, and work on their lines, and seek by any and every means to bring the Church into discredit and weakness. Whoever heard of any member of a sect announcing that he was holding a Bible Class and not teaching according to the doctrine of his sect? Was ever a sectarian seen who courted Churchmen's applause by openly attacking his own sect, "or any section of it, or party within it." The Church could well dispense with the "Buddhists" who use her liberality to damage her authority and power.

CHURCH AND STATE.—It is no use our dissenting friends kicking against the pricks of hard facts. The Church cannot be wholly separated from the State. See how those who affirm the contrary call on the State in their time of need! The Welsh papers report some scandalous scenes at Hermon Independent Chapel, Conwil, Carmarthenshire. Three months ago the preacher, the Rev. J. G. Owens, received notice to quit. The notice expired on Sunday week, and in anticipation of a scene people flocked to the chapel. When the doors were opened at ten o'clock it was found that Mr. Owens and a few supporters were already in possession of the pulpit, having kept vigil throughout the entire night. The police were sent for. On their arrival the congregation commenced singing. When Mr. Owens proceeded to speak. This lasted for two hours. At midday attempts were made to eject him from the pulpit, but were effectually resisted. Mr. Owens asked the police to clear the chapel. The service which had been commenced, was given up, and fierce fights took place in the chapel. A somewhat new reading of the *Church militant*.

THE CRUCIFIXION.—(GOOD FRIDAY.)—This is the Anniversary of that awful deed, "which shook the Earth and veiled the Sun!" And God's people to-day are gathered together, the wide world over,

to watch and pray not by a death-bed indeed, but in an awful death scene—the slow, painful dying in agony of One Who is the Life, and "to whom death, therefore, must needs have had strange awfulness;" but Who was willing even to taste death, and the death of the Cross, for the sake of a sin-sick, death-ridden world.

Good Friday! The name reminds us that there has dawned to-day, for Christendom, a day of clouds and thick darkness. Christ's holy Bride, the Church, sits weeping and widowed to-day, and her wail is like the Magdalenes' of old, "They have taken away my Lord!" No bells chime merrily in the Church-steeple; no joyous *Te Deum* swells and falls; no flowers deck the Altar; no glad Eucharist is celebrated to-day. The Altar stands stripped and bare; the very fabric of our Church looks desolate; and "our heads are bowed with woe," for it is the death-day of our Lord.

Ah! if that be true; if as we recall all the terrible scenes of the Crucifixion, the surging blaspheming crowds; the mangled bleeding Form that hangs so patiently on Calvary; the cruel nails; the crown of thorns; and if as we think on these things, there rise up before us all our own sins by which we have "Crucified the Son of God afresh;" and if remembering it all, we learn to hate those sins, while from our inmost hearts the broken sobbing words go forth, "the remembrance of them is grievous unto us; the burden of them is intolerable;" then, ere the sun go down, we shall have felt also, by God's grace, the power of the Cross, and the meaning of those words, which confounded the Saviour's Jewish hearers—"I, if I be lifted up, will draw all men unto Me!"

"They Crucified Him." And into those three words are condensed agonies which volumes would fail to exhaust, even as in those three awful hours of the Crucifixion day in which a weird unearthly gloom covered the guilty land and the dreadful scene, the Saviour lived again the three-and-thirty years of sorrow and suffering which had been His earthly lot. It will be well for us to spend those solemn hours, in which the silence of Jesus "cried for mercy on the souls of men," in the silence of fervent prayer, and grief, and chastened thought. Good Friday is not a day for much speaking. The house of mourning is marked above all things by the silence which pervades it. Let us kneel at the foot of the Cross—let us look upon the Saviour's Face; let us keep on saying, "Jesus our Lord is Crucified." "Jesus our Lord is Crucified."—*The Literary Churchman*.

CHRISTIAN UNION.—Principal Grant has written a letter in which he prophesies the early union of the Presbyterian, Methodist and other bodies. He makes light of their doctrinal differences. He also believes that when these sects are united that the Church of England will join the amalgamation. Dr. Potts in reply sees no chance of such union, owing to doctrinal variations. Another Wesleyan minister is more hopeful, regarding Calvinism and Arminianism not contradictory one of the other but "parallels." Dr. Grant says most truly that denominationalism has had its day and the world wants something better. That something "better" we submit is Christ's own way—the Catholic and Apostolic Church!

Fanaticism is abstract moral elevation without the practical tendency or practical value.

Sacrifice, because of its connexion with religious appropriation, is on its essence grateful surrender of religious possessions to God. For this reason the body comes within scope of its objects.

The holy day must be a day of joy in order that man may rejoice in his God. Joyful worship is the purest worship.

The means of nourishment bread and wine, were elevated by the Redeemer into means of grace.