

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.

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LESSONS for SUNDAYS and HOLY-DAYS.

Mar. 29th.—5th SUNDAY IN LENT.
Morning—Exodus ix. Matthew xxxi.
Evening—Exodus ix. Exodus x or xi. Luke xix. 28; or
xx. 9 to 21.

THURSDAY, MARCH. 19, 1885.

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

ST. CHRYSOSTOM ON PALM SUNDAY AND HOLY WEEK.—Of Passion or Holy Week, which in early days was called the Great Week, St. Chrysostom says, "We call it Great Week, not because the days of this week are of longer duration than the days of others, for there are days which are longer than these; nor yet, because they are more in number, for the days in every week, without exception, are seven; but because in it great things were accomplished for us by the Lord. For in this Great Week the long standing tyranny of the devil was destroyed, death was extinguished, the strong man was bound, his goods were spoiled, sin was abolished, the curse was destroyed, Paradise was opened, heaven became accessible, men were associated with angels, the middle wall of partition was broken down, the barriers were taken out of the way and the God of peace made peace between things above and things upon the earth; therefore it is called the Great Week. And as it is at the head of all other weeks, so the Great Sabbath is the head of this week, in which it bears the same relation to the other days as the head does to the rest of the body. Therefore in this week many persons increase their labours; some adding to their fastings, others to their holy watching; others administer more abundant alms, and testify the greatness of the Divine goodness towards them by their anxiety to perform good works, and their solicitude after pious and holy living. As after the resurrection of Lazarus all the people of Jerusalem went forth to meet the Lord, and bare witness, by their multitude, that he had raised the dead, for the anxiety of the people going forth was a proof of the miracle, so now also, the anxiety about this Great Week is a proof and a testimony of the great and perfect things which were done in it. For not

from one city only, not from Jerusalem alone—do we go forth to meet Christ this day, but from all the world the myriad-membered Churches everywhere go forth to meet Jesus, not with waving palm branches in their hands, but with alms, and brotherly love and virtue and fasting, and tears, and prayers, and vigils and every kind of piety, which they offered to Christ the Lord."

THE NEW COMMANDMENT AND THE EUCHARIST.—In the Church Reader for Lent, which we have already commended, there occurs the following passage by the Rev. J. W. Parker, A.M., being the latter sentence in a sermon on Christ's New Commandment. "Christ was now upon the point of instituting the Sacrament of His body and blood, in the institution of which His words were in all respects a new commandment." "This do in remembrance of Me." It would seem that an act of love so amazing in its performance, and in its results so world embracing, as the death of the Son of God for man's sins, should not be left to the unassisted memory of man, to be borne by each generation of men or by each individual. He was not content to give a charge to His disciples that they should think about or speak to each other about His death. They must "do" what He told them to "do" and that "act" which they would do would be the truest memorial of His death. By diligently and with devoutest reverence observing his commandment, they would also learn to estimate in some degree the extent of His love for them. So would they also have before their minds a pattern of that love which they should have for each other. Thus we discern that in the blessed sacrament of His body and blood Our Lord designed that His disciples should seek and find a perpetual nutriment and sustenance to the highest and holiest aspirations of their regenerated nature. In it would they be united mystically but really with Him, their sinful bodies made clean by His body and their souls washed with His most precious blood. In it would they be most effectually united with each other, inasmuch as all would be one body, as all were "partakers of that one bread."

THE SACRAMENT OF LOVE, MADE THE SPIRITUAL SOURCE OF LIFE.—The discourse quoted above continues: "Let us seek then to make all our communions with Him, have an intimate practical bearing upon our thoughts and daily actions, moulding and tempering them in accordance with the mind of Christ. If we are earnestly striving to grow in the love of God and man, let us not make the mistake of choosing our own way of promoting that growth. If God has condescended to unfold to us the mystery of our soul's life, how it lives, and how sustenance is administered to it, it would be supreme folly to overlook His advice. But surely he has advised us. As surely as Jesus Christ came into the world, and died upon the cross, so surely has He taught by precept, by parable, by the last bequest of his love, the institution of the holy sacrament of love, that He Himself, by a mystical in dwelling, is the spiritual life of His disciples. Such being his teaching, what can be our duty but obedience? We cannot compound for such obedience by strength of mind, by skill in controversy, or by any subtlety of misinterpretation applied to the Redeemer's words: *We shall grow in love if we obey.* We shall keep the new commandment if we have the spirit to keep it. We shall acquire and retain this spirit by reverentially honoring, not despising, or profanely, carelessly, and irregularly using, the means which Christ Himself appointed and consecrated, namely, prayer and the holy sacrament of love."

WHAT THE CHURCH OF ENGLAND IS.—The one Church which alone provided for the religious wants of the people for many hundreds of years before the sects were heard of.

The Church whose members in early times divided the country into parishes, and by their own personal liberality built parish churches.

The Church, whose own members provided the means of support for her clergy, by making an annual charge upon their lands, called Tithes.

The Church, and the only religious body, which ministers alike to rich and poor, making no difference, and in her Baptismal, Communion, Marriage, Burial, and other services, speaks to peer and peasant alike the same words of counsel, comfort, and warning.

The Church, and the only religious body, which has been with the people of this country in all times of their growth, prosperity, adversity, sorrow, joy, and social and national development.

The Church, and the only religious body, which, in early times of our country's history, struggled for and wrung from kings and princes liberties for the people; and to whose great Bishop (Stephen Langton) we are mainly indebted for the great foundation of the people's liberties as set forth in the well-known document called Magna Charta.

The Church, which educates more of the children of the English poor than all the School Board schools and schools of other religious bodies put together.

The Church, which is voluntarily spending more than a million a year in increasing and improving accommodation in her churches and chapels for the public worship of Almighty God.

PRACTICAL CHRISTIANITY.—Preaching at Cambridge, on Ash Wednesday, on Christ's words "But, if thou wilt enter into life, keep the commandments," Archdeacon Farrer said, "Do you think that it is of any use to call yourself a Christian and not to be a Christian? To say, 'I go, sir,' and not to go? Do you think that at the solemn bar of judgment you will be examined about your party or your opinion? Do you think that your Father in heaven cares anything whatever about your moral and religious speculations, your pet shibboleth, or your favourite form of ritual, or your particular theory about the sacrament? Do you think that if you are base, and unclean, and false, and envious, and saturated with unfair prejudice, it will help you one iota to say, 'Lord, Lord?' If you do, oh, tell me not that you believe in Christ. For what Christ said was, 'If ye love Me, keep My commandments.' 'If thou wouldst enter into life keep the commandments.' Why call ye Me Lord, Lord, and do not the things that I say? He that heareth My words and doeth them not, is like a man that built his house upon the sands.' Perhaps you call this justification by works. To whom then do you apply your party watchword? For I have been quoting only the word of Christ. I have only to do with what Christ taught. What priests have taught I know not nor greatly care; but what God's prophets have taught, and what He taught of Whom all the prophets witness, that I know; and if you call it 'justification by works,' call it so by all means, and I shall not waste my time by telling you that one good deed, one holy deed, one noble, generous, self-denying, loving deed, if ever you can prove yourself capable of it, will be enough to exorcise from your minds all the petty demons of a verbal theology. For of all the sixty-six books of the Bible which you search because you think that in them you have eternal life, while you will not come unto Christ that you may have life, there is not one which tells you that either your opinions, or your outward observances will save you, but they all say, as your Lord said, 'Whatsoever ye would that men should do unto you, even so do unto them, for this is the law and the prophets;' and this, 'Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father Who is in Heaven;' and this, 'But if thou wilt enter into life, keep the commandments.'

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