

June 20, 1889.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.

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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, Address: P. O. Box 2640, Office, No. 11 Imperial Buildings, 30 Adelaide St. E. west of Post Office, Toronto.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

June 22nd.—FIRST SUNDAY AFTER TRINITY.
Morning.—Joshua 3, 7 to 4, 15; Acts 9.
Evening.—Joshua 6, 15 to 6, 21; or 24; 1 Peter 3.

THURSDAY JUNE, 20, 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.

WASTEFUL DISPLAY AT FUNERALS.—Although we are less as a people given to making costly display at funerals than the people of the old world, still there is only too frequently great waste in ostentatious arrangements on such sad occasions. The Rev. H. N. Grimley, closes the sermon we quote from on succeeding page by an eloquent protest against making regard for the dead, in our modes of burial, a danger to the living and a burden to the family by expensive burial rites. He says: "Would it not be well if funeral arrangements for both rich and poor were marked by a like reverent simplicity? Should not all memorial monuments be of moderate cost? Doubtless the wealthy will desire to express their esteem of the one who has gone from them in some way involving reasonable costliness. But let whatever is done be done not for the aggrandisement of one Christian family, but to promote the welfare of all. Our churches are the common home of us all. Within them we

all, rich and poor, have to consider ourselves to be but one family. They bear testimony to this, that we, while dwelling amid terrestrial things direct our aspirations towards things celestial. Let the departed from amongst those who are rich in earthly things be commemorated by the bestowal of gifts upon the fabric of the house of God, so that its usefulness for all may be increased, so that its adornments may be added to, so that its windows and walls may bear upon them the impress of Divine thoughts and feelings cherished in human minds and hearts. We shall thus be enabled to realise more unceasingly our oneness with each other as children of the Lord. Let us be ever earnest in our endeavours to promote the comfort and health of all around us, earnest in our efforts to sweeten and purify the earthly experiences of the toiling many and uplift them to the realm of thought and love. If we are steadfast in our brotherly and sisterly aims, we shall help on the fuller discernment of the glory of the celestial, and enable also the glory of the terrestrial to be more beneficently manifested."

THE FLATTERY OF IMITATION.—Our Wesleyan neighbours are paying the Church much attention of a flattering kind, if imitation is flattery. Their last new place of worship in Toronto is styled by them "Trinity Church," in spite of there being already two of our churches with that title. At the Conference at Ingersoll Dr. Dewart urged his hearers to note that, "the clergy needed the laity and the laity needed the clergy." That sentence is enough to make Wesley's bones rattle with anger. At the Methodist memorial service at Belleville it is announced, that "Father Young" took part in the prayers! How very rapidly some things do grow. The Wesleyan "Church" was founded as a Church by Dr. Bunting about 80 years ago, then the ministers called themselves "Preachers of the Gospel," now they are "clergy," and later still, "Fathers." Isn't it time this "sacerdotal movement was stopped?"

A CHEAP WAY OUT OF PURGATORY.—The Sisters of the Presentation St. Casaire, P.Q., have issued a lottery circular which reads: "To assist in carrying on our Work of St. Joseph, and thus arrive at the completion of the Sanctuary erected in honor of this great Saint, we have undertaken to dispose by lottery of two gold watches.—The drawing will take place on 10 juillet 1889.

Seven masses in honor of St. Joseph, will be celebrated for the benefit of all persons taking one or more chances on the watches.

The first number drawn from the lottery box will receive a gold watch worth \$40.00, the second also a gold watch worth \$25.00. Furthermore, persons filling, in whole or in part, the accompanying list with names, will receive from us an object of piety. The fee is 50 cents.

"Thrift, Horatio, Thrift," or "put money in thy purse," would have done as mottoes for the above. Fancy the certainty of getting a soul into heaven out of purgatory, and the chance of getting also a gold watch all for 50 cents! But also fancy the unutterable meanness and diabolic cruelty of any priest who refuses to release those souls out of purgatorial bondage unless 50 cents is paid! Why a rich Roman Catholic might, and more, he ought as a Christian, to give enough money to release every soul so bound! We fear the trouble is that there can be no proof given that the contract has been fulfilled in a single instance. For ought any R. O. priest knows the person he is still saying masses for, was, on their own theory, out of purgatory long ago! To what a depth of depreciation in value a mass has come down when 7 can be had for 50 cents—just 7 cents a mass, cheaper than a shave—but we are certain less worth the money. This whole mass business for money is known by the R. O. priests to be nothing but a huge swindle.

DEATH THE AVENUE TO WIDER LIFE.—Thoughts as to our right relations to our material surroundings, to our spiritual environment, and to the One Divine Spirit, the Creator and Sustainer of all things visible and invisible, must be vividly before our minds when we contemplate the subject of the death of the material body. There comes for us all—there is coming for you and for me—an hour when these bodies of ours will separate themselves from our souls, will, as it were, fall away from them. Our souls find themselves at once in the spiritual world. They begin at once a new life in that world. True it is that they have all along hitherto lived in that world, though it has been partly veiled from them by material appearances. But that which partly veils the spiritual world from dwellers in this world also partly reveals it to them. Invisible things have ever had visible things for their counterparts and correspondences. The more reverently and enquiringly we have lived in the world of material appearances the more shall we be prepared to discern the spiritual realities corresponding to them, when our new life begins, in the world new unseen by us. But when that new life begins, are we right in saying that there is a cessation of the threefold existence in man, of body, soul, and spirit? The answer to this must be expressed with great care. Our bodies slip away from us, it is true, into the embrace of mother earth. There is for us the beginning of a new life in the spiritual world. With that world we are now able to recognise more clearly our oneness. For the faithful soul, whose life has been already one of union with Christ, there is also an ascension into closer spiritual union with the Divine Spirit. Soul and spirit thus enter into more fulness of union with the world of souls and with the Lord of the soul. But what are henceforth the relations of the soul with the material body? Have we to think of any severance at all between the spiritual world and the material world? Will not, when we pass away from the sight of those who will remain in this world, the spiritual world still continue to embrace and interpenetrate and pour its rich floods of life into the material world? The divinely-sustained union of spiritual things with natural will still continue. We who will have entered into the fulness of the spiritual world will have become sharers in the supremacy of that world over the material world. The divinely ordered relations between the world's spiritual and material we shall have become partakers in. By virtue of our having become an integral part of the spiritual world, the material world becomes beneficently subject unto us. We become sharers in the triumph of the Son of Man, of whom heaven is the throne and earth is the footstool. If we have not been able to take with us our material flesh and blood to inherit with us the kingdom of heaven, we have entered upon, in our new spiritual existence, a fuller inheritance than ever was possible to us before of the kingdom of earth.—The Rev. H. N. Grimley.

On the occasion of the Bavarian regent's official visit to the northern districts of Bavaria, the provost of a small town invited the citizens to send in suggestions as to the kind of reception which should be given to the august traveller. The ovation was to fulfil three conditions: (1) It should be of the nature of a surprise; (2) It should not cost much; and (3) it should at the same time give pleasure to the population. Among the many suggestions that were sent in there was a proposal to hang the worthy magistrate under a small triumphal arch. The writer urged that: (1) It would undoubtedly surprise the regent; (2) it would not cost much; and (3) it would give unmitigated pleasure to the whole population.

—True glory consists in doing what deserves to be written, in writing what deserves to be read, and so living as to make the world happier and better for our living in it.—Pliny.

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