

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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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.

March 25th, 6TH SUNDAY IN LENT.
Morning.—Exodus ix. Matt. xxvi.
Evening.—Exodus x. or xi. Luke xix. 28 or xx. 9. to 21.

THURSDAY, MARCH 22, 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 PRIESTHOOD OF THE LAITY.—The following notes on the priesthood of the laity are from a discourse by the Rev. G. H. Whitaker, Canon of Truro.

How do we exercise the priesthood to which we are anointed? As in baptism, the sacrament of renewal and regeneration, we are admitted to a share in our Lord's glorified life, so in the Holy Eucharist we are permitted to enter upon the unspeakably glorious work of sharing His priesthood. "There is a perfect and supreme degree of priesthood enjoyed and exercised in the Eucharist, which baptism cannot bestow, and which they who are merely baptized cannot exercise—viz., the pleading of Christ's Sacrifice in the most prevailing form—the presenting of the whole mystical body to God."

I am not called upon by my subject to speak of the Eucharist in its simpler view as the making good of the renewal imparted in Holy Baptism.

"It is more blessed to give than to receive." And the good God bids us in our highest act of worship know not only the bliss of receiving at His hands fresh supplies of life and cleansing, but also the yet higher blessedness of offering ourselves with the whole mystical Body of His Son to His glorious service. Nor am I called on to dwell longer upon this step. It will be treated, as you know, in the next lecture of this course. But I could not omit it here, for there is no such thing as discharging our Christian priesthood apart from the Holy Eucharist. I say "apart from it." On it all else, whether worship or work, rests. We cannot present anything to God "for acceptance" by itself. All must be laid as it were on the memorial of the One Sacrifice. All must be presented to God as the sacred rite in which the royal priesthood is bidden to enter the holy of holies, and exercise its mysterious and awful functions. This is true of all our worship, of all our work.

(1) In all other worship we assume that we are a royal priesthood, living in the exercise of our functions as such. We keep up in a somewhat less direct and concentrated manner the actions done most fully in Holy Communion. And it is for this reason that we meet together for other services beside Holy Communion. It is that we may do as perfectly as we can each thing done there. Prayer, meditation, praise, to be perfect, must be those of the Body, the Church. We intercede, for instance—that is, we take up our place as members of a priesthood, privileged to draw near to the throne of grace with requests for all sorts and conditions of men; for the whole Church, rulers and ruled; for all in error or in sin; for all in trouble and distress. This is a priestly act, which if we endeavour to do with all our hearts in public and in private, we cannot well hold aloof from the holy rite in which we are "assured that we are very members incorporate in the mystical Body of our Lord," and "accepted in the Beloved."

THE PRIESTLY WORK OF THE LAITY.—Do we ask whether this truth of our Christian priesthood is a practical truth. I doubt whether there be any truth touching ourselves that is at the present moment more practical, than that of our priesthood.

(a) First. The consciousness of being an incorporated member of the society by which God is carrying out His good pleasure for our race, is an incentive to personal righteousness and holiness of the most powerful kind. The consciousness supplies a perfectly generous motive to purity of heart and life. We shall be constantly reminded by it "Whose we are and Whom we serve."

It is impossible to lay too much stress on this. It is by what the Christian priesthood is that God's purpose for the world is most furthered; by what each member of it is in himself, and by that which the whole body is. "By this shall all men know that ye are my disciples, if ye have love one to another." (St. John xiii. 35). "According as each man hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God" (1 St. Peter iv. 10). "Ministering it among yourselves. In love of the brethren, be tenderly affectioned one to another" (Rom xii. 10). "Grant we beseech, merciful Lord, to thy faithful people pardon and peace." "O Lord, save Thy people and Thine heritage." Intensity of Christian life is the highest service. Might not India have been Christian to-day had England been a nation of laymen recognising their priesthood?

THE PRIESTLY OFFICE AN INCENTIVE TO ZEAL.

The Christian priesthood, is a strong incentive to zeal for the good of others. That text in the Hebrews is enough to fire a man with a new aim. You are a priest—i.e., you are on the Godward side of every man, woman, or child with whom you have to do. Your looks, words, acts, must not

only be no offence, no stumbling block, to the weak or the strong, to struggling companions, or to little children, they must help them Godward. You belong to a body taken out from men appointed on behalf of men in their turnings, strivings, soarings, Godward, heavenward. It is "altruism" of the highest, purest, surest, kind. For the priest faces Godward. He is doubly guarded against selfishness. His whole self belongs on the one side to those on whose behalf he lives and acts, and on the other to Him Whose face he always beholds—in Whose presence he ever stands. "Thy people" (says David in the 110th Psalm) "are free will offerings in the day of Thy power," but he adds at once "in the beauties of holiness." They are self-devoted, willingly offering themselves for the warfare with evil, as thousands, thank God, are doing now, but "in the splendours of holiness." They are priests as well as warriors, in holy attire, meet for His service Who is King and Priest. They are in danger of failing to serve if they fail to offer, of ceasing to be warriors if they cease to be priests. "God's soldiers can only maintain their war by priestly self-consecration. Conversely, God's priests can only preserve their purity by unintermitted conflict." Is there no need to-day to recal this truth?

Once more. If we cherish the sense of priesthood, we shall be able to worship God more worthily. Who has not felt the power to join in the Church's prayers come back on an earnest effort being made to recal what it really is that we are doing? Do we not feel ashamed of marring by dull minds and voiceless lips the offering of praise or intercession in which we have a part as members of a royal priesthood? Can any remedy for lifeless services be so practical as the recollection by every Christian that he is bound by the most solemn vows, and the most glorious position, to take his full share in the ceaseless offering of adoration and homage to Almighty God? We are told that in early days the "Amens" of Christians made heathens believers. We have it in our power to win by faithful and hearty worship those whom no controversial weapon would ever reach.

THE BAPTISTS FORMULATE A CREED.—The secession of Mr. Spurgeon has driven his brethren into a dilemma. He accused them of teaching what is not orthodox, a general denial was no use, but having no standard to be tried by, for this body has always stoutly refused to adopt a creed, they have been driven by hard necessity to make a creed and so deny their own professions, that they have no creed but the Bible. At a recent meeting of the Baptist Union it was moved, seconded and carried by 85 to 5, that "the following facts and doctrines are commonly believed by the Churches of the Union—The divine inspiration and authority of the Holy Scriptures as the supreme and sufficient rule of our faith and practice, and the right and duty of individual judgment in the interpretation of it; the fallen and sinful state of man; the deity, the incarnation, the resurrection of the Lord Jesus Christ, and His sacrificial and mediatorial work; justification by faith—a faith that works by love and produces holiness; the work of the Holy Spirit in the conversion of sinners and in the sanctification of all who believe; the resurrection and the judgment of the last day, with the eternal blessedness of the righteous and the eternal punishment of the wicked." We are sincerely glad that a prejudice the Baptists, ever since they came into being as a sect, have entertained against a form of sound words like the creeds of the Catholic Church, has vanished. We now ask our neighbors quietly and reverently to compare the above meagre and imperfect declaration with the creeds of the early Church, and they cannot fail to recognize how much more scriptural and complete are our creeds than this new document. Mr. Spurgeon will now have to defend his position as the above is a distinct avowal of his charge being unfounded.

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