

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the post-office, whether directed in his name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
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.
4. The courts have decided that refusing to take newspapers or periodicals from the post-office, or removing and leaving them uncalled for, while unpaid, is "prima facie" evidence of intentional fraud.

The **DOMINION CHURCHMAN** is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers at a distance can easily see when their subscriptions fall due by looking at the address label on their paper. The Paper is Sent until ordered to be stopped. (See above decisions.)

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.

FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

AUGUST 1st—6th SUNDAY AFTER TRINITY.
Morning—2 Samuel i. Romans ii. to 17.
Evening—2 Samuel xii. to 24; or xviii. Matthew xvi. 24 to xvii. 14.

THURSDAY, JULY 29, 1886.

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

KNOWLEDGE ALONE NO POWER TO SATISFY.—"There was sometimes presented to them, as though it were Christianity, a philosophy which was not faith—a morality from which spiritual life had been evaporated. It arose from the habit of regarding Christianity simply on its intellectual side. Not one of them was all intellect, and there came to all sooner or later a sense of want which knowledge could not satisfy, when to the mass of men the purely intellectual element of Christianity had but little meaning. The world might be a larger world, but it was peopled with the same human natures as it was in the past; the stars might be further distant, but their innumerable cold eyes looked still upon the same play of passion and desire. To all those varied needs Christianity was adequate; but it was the old Christianity, and not a new substitute.

The preacher went on to point out a further historical analogy between past and present, inasmuch as Christianity, from being the religion of a primitive state of civilisation, became the religion of a civilisation as complex as their own; and absorbed Stoicism, which filled in the minds of the better sort of men the place which science filled now. Why was it that Christianity and not Stoicism, became the religion of the human race? It was because it appealed to men's moral and spiritual needs; it gave them at once an idea and a source of strength; in an age of misery it gave them hope; in an age which stood aghast at its own viciousness it gave them purity, and it gave them brotherhood, and that was what they wanted now. They wanted that undying trinity of benedictions—the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost."

INFLUENCE OF RIGHT CONDUCT ON ART.—Great art is the expression, by an art-gift, of a pure soul. But also, remember that the art-gift itself is only the result of the moral character of generations. A bad woman may have a sweet voice; but that sweetness of voice comes of the past morality of her race. That she can sing with it at all, she owes to the determination of laws of music by the morality of the past. Every act, every impulse of virtue and vice affects in any creature, face, voice, nervous power and vigor, and harmony of invention at once. Perseverance in rightness of human conduct renders, after a certain number of generations, human art possible; every sin clouds it, be it ever so little a one, and persistent. Vicious living and following of pleasure render, after a certain number of generations, all art impossible.—*Ruskin.*

GOD ALONE CAN FINISH.—Our best finishing is but coarse and blundering work after all. We may smooth, and soften and sharpen till we are sick at heart; but take a good magnifying glass to our miracle of skill and the invisible edge is a jagged saw, and the silky thread a ragged cable, and the soft surface a granite desert. Let all the ingenuity and all the art of the human race be brought to bear upon the attainment of the utmost possible finish, and they could not do what is done in the foot of a fly, or the film of a bubble. *God alone can finish.—Ruskin.*

THE SACREDNESS OF COLOR.—The fact is, we none of us enough appreciate the nobleness and sacredness of color. Nothing is more common than to hear it spoken of as a subordinate beauty. Nay, even as the mere source of a sensual pleasure; and we might almost believe that we were daily among men who,

"Could strip for aught the prospects yields
"To them, the verdure from the fields;
"And take the radiance from the clouds,
"With which the sun his setting shrouds."

But it is not so. Such expressions are used for the most part in thoughtlessness; and if the speakers would only take the pains to imagine what the world and their own existence would become, if the blue were taken from the sky, and the gold from the sunshine, and the verdure from the leaves, and the crimson from the blood which is the life of man, the flush from the cheek, the darkness from the eye, the radiance from the hair, if they could but see for an instance, white human creatures living in a white world—they would soon feel what they owe to color. The fact is, that of all God's gifts to the sight of man, color is the holiest, the most divine, the most solemn. We speak rashly of gay color and sad color, for color cannot at once be good and gay. All good color is in some degree pensive, the loveliest is melancholy, and the purest and most thoughtful minds are those which love color the most.—*Ruskin.*

REFORMATION CHANGES—A RETURN TO OLD USAGES.—It is very plain to the impartial student of the Book of Common Prayer that, whatever some of the Reformers may have wished to accomplish, the changes which were made in the sixteenth century were in the direction of a return to primitive and apostolic usages, and not in that of making a brand-new Church on fancied primitive principles as was the case on the continent of Europe. The preface to the Prayer Book and that to the Ordinal appeal to the early fathers and ancient customs, and we see how these principles were applied throughout the whole book. To take couple of instances: In the breviaries the Psalter was directed to be recited throughout every week. This was not done, because so many festivals occurred on which proper Psalms were sung, that the clergy and religious who recited the Breviary were familiar with certain of the Psalms,

while others were not said perhaps half-a-dozen times in the course of a year. But even if they had been all said, the offices were too many in number, and took too long in recitation, for the majority of lay folk to become acquainted with them. While, therefore, keeping to the structure of the ancient offices, by retaining the Canticles and Collects, the compilers of the First Prayer Book of Edward VI. popularised the Psalter by directing it to be sung through every month, a portion being given for each of two, instead of eight services each day. Here was a reform which was in keeping with Catholic lines. Protestant communities abolished the recitation of Psalter, discarded the glorious Canticles which we have conserved, and practically gave up a Liturgical service altogether. Again, in the Alter Office, the Reformers found that the aspect of Sacrifice was preponderant to the exclusion of that of Communion, and if they went too far in the other direction, at any rate in the First Prayer Book both aspects find place in an even balance; and in our present book, if the idea of Sacrifice is somewhat obscured, we have a Prayer of Oblation—wrongly placed, it is true, after, instead of before, the Communion of priest and people—which for beauty of language and fulness of expression is unequalled in any Missal extant. We take it, then, that it is incontrovertible that the Reformation, though brought about by Protestant theologians and partaking in some instances of the spirit of Protestantism, was on the whole in direction of a purer form of Catholicism than was found in Christendom at the period.

CHRIST'S REIGN ETERNAL.—The Bishop of Derry and Raphoe preached recently one of his happiest sermons from St. John xvi. 28, and 1 St. Peter i. 8, on the present reign of Christ in Christendom, not merely in the outward and visible organization to which we belong, but in the whole sphere where Christ's influence is felt; not only in the great Cathedral of the Catholic Church, but in the side chapels where men worship Him. He pointed out how wonderful the existence of Christendom was against the fivefold opposition of the Roman Empire, the intellectual force of philosophy, the social forces of life, the aesthetic voice of art and culture, and the spiritual forces of old superstitions. It was still more wonderful when we considered that Christianity gave quarter to no passion; and so far from being, as a modern writer had said, easy going, was exacting. In these days Christians could not understand the offence of the Cross, to speak of which at one time was as if one now gloried in a guillotine or a rope. Soon after the death of men, however illustrious, affection for them ceased, but Christ still reigned over the intellect and hearts of men. Human thinkers do not govern thought. Since the days of Aristotle they had been but the leaders of a party, school or clique. But what Christ says is by millions accepted as an act of faith. The god of the Buddhists reigned, indeed, over more souls than Christ, but not over so many sorts of souls, or over races of such consummate intellect. Aquinas, Dante, Shakespeare, Newton, Wellington, had all owned the sway of Christ, and all nations who renounced Him lost their place among their fellows. The Bishop said that men had loved to gaze on the cross and for six centuries had ever imaged or painted the very likeness of the Son of God and the Son of Mary, whom having not seen we love, for Whom not merely Ignatius, Polycarp, and others had died in early days, but for Whose dear Name a few months ago in China died a poor man who said that he gloried in a martyr's death, and his only regret was that he had done so little for One Who had done so much for him. It was by the love of Him Whom we had not seen rather than by the fear of a revolution that Christ would be moved to help those who had not the means of grace.