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# 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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FRANKLIN B. BILL, Advertising Manager.

## LESSONS for SUNDAYS and HOLY-DAYS.

June 23rd—THIRD SUNDAY AFTER TRINITY.  
Morning.—1 Samuel ii. to 27. Acts vii. 35 to viii. 5.  
Evening.—1 Samuel iii; or 1. 1 John ii. to 15.

THURSDAY, JUNE 23, 1887.

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

To CORRESPONDENTS.—All matter for publication in any number of DOMINION CHURCHMAN should be in the office not later than Thursday for the following week's issue.

CHURCH SIDE-SHOWS.—This phrase is possibly not very reverent, but in days when one of the ablest nonconformist preachers speaks of "forcing God's hand," and publishes the sermon in which this gambling term occurs, we cannot say much against such a term as "side-shows," as a colloquial equivalent for "side issues." In the Toronto Synod Colonel Denison said, that, "in olden times they had no trouble in getting funds. In those days they thought of nothing but the Church, which was first, second and last, and had not so many side issues," (one report says, 'side-shows,') "to subscribe to as temperance societies, &c. If they held up to greater importance the Church herself, they would excite more enthusiasm in their people."

Wiser, truer words were never heard in any Synod, nor timelier. The people are bitten with the society craze, and are frittering away their time, energy, money and thoughts, over all manner of ecclesiastical "side-shows," leaving the Church to take the poor scraps of their sympathy and devotion and means—the Church being Lazarus and the societies Dives, faring sumptuously all the time on popular demonstrations and applause. The expenditure wasted over the mere mechanism of carrying on these multitudinous organizations is enormous. Were the work of the Church carried on as Church work, there would be almost as much saved as the Church now costs. But the army of presidents, directors, directresses, patrons, patronesses, secretaries, treasurers, committees, boards, and so on, *ad lib.* would not exist but for the glorification of persons who will give time and money to a pet society, of which they are officials, but will give

neither for the love of God nor man in any active work carried on in the name of Christ and His Church. The effect of all this is to make lopsided moral monstrosities, instead of building up Christians to their perfect stature in Christ. We have men "gone" as we say, on temperance, teetotalism is their "meat and drink," nothing is cared for, nothing worked for, nothing paid for, but their hobby. They are possessed with one idea, the necessity of wearing some form of muzzle, and their whole life is a passion for putting muzzles on others. That the mission of the Church comprehends and involves all that these societies aim at promoting, only in a higher form, is to them nothing, hence their apathy about mission work. Colonel Denison is right, the "side-shows" so general, are like unpruned suckers that divert from the main trunk of the Church tree, that flow of vital sap needful for its growth and for the development of vigorous branches.

BAPTISTS AT CHURCH.—A BAPTIST MINISTER OFFICIATING.—An Ilford correspondent writes to Lord Nelson as follows:—"On the evening of Good Friday the Hospital Chapel at Ilford was filled by a very large congregation, a majority of whom were Nonconformists, and prominent among them was the Rev. James Young, the pastor of the Baptist Chapel in the High street, who had been invited to read the lessons on this occasion. It is possible that the unusual circumstance of a Dissenting minister being asked to take part in a service at Church may be criticised by some as an innovation, but in an age when the enemies of Christianity are introducing changes with hostile intentions, it is, perhaps, as well to meet them by bringing in something new that may tend to strengthen, not weaken, the bond by which all Christians are held together. It is usual to see, on the outside of our churches, notices posted up asking people to observe Good Friday as the most solemn day in the year instead of keeping it as a mere holiday; but it is by no means so usual to make any effort to draw to church the members of congregations whose chapels are closed on that day, and to bring them out of the herd of holiday-makers and into the House of God. The service began by the singing of one of the simple and beautiful hymns, suitable for the day, from the *Ancient and Modern* collection, and when it came to Mr. Young's turn to read those prophetic words of Isaiah that might have been written within sight of Calvary, every one present must have felt that the bond which unites all believers is stronger than the differences which separate them. The opening words of the second lesson, too, in which the Apostle exhorts the Christians of his day to lay aside all unkindness in speech and act, came, under these circumstances, with peculiar significance; and in announcing the services for Easter Sunday, the incumbent addressed a few words of hearty welcome to the Nonconformists present."

WHICH IS THE HISTORIC CHURCH OF ENGLAND.—In a recent article entitled 'Church History made Visible,' we pointed out what valuable use might be made of a tableau representing St. Augustine's approach to Canterbury 'to explain the true relation of the Church of England to the Church of Rome, and show the continuity of the history of our Church from the earliest times to the present day. The *Tablet* thinks, that if tableaux were suitably selected and expounded the continuity of the Church for which St. Alban died and St. Augustine labored would logically be found in that Church in England which takes its doctrines from the old source at which St. Alban, St. Augustine, Blessed John Fisher, Blessed Thomas More, and, in our own times, a Newman and Manning have alike had recourse—Rome.

We are glad to have provoked this remark. The more distinctly the claims of the Church of Rome to be the historic Church of England are put for-

ward, the greater the reason why our children should be taught what a rotten foundation those claims rest on. It has suited the purpose of Romanists to represent the Church of England as originating at the Reformation, and Churchmen have too often softly acquiesced in this gross misrepresentation of facts. The Church of England dates back from the first introduction of Christianity into this country. Its teaching is the teaching of the primitive Church; its constitution is that of the primitive Church; its clergy derives their orders from the primitive Church. We are glad to see that the Diocesan Inspectors propose to discuss the desirability of introducing Church History into the curriculum of pupil-teachers and scholars. It is high time to teach our young folk that the Church to which they belong is not an institution that originated three centuries and a half ago, but the historic Church of England.—*The School Guardian.*

BISHOP LIGHTFOOT ON PRESBYTERIANISM.—A Canadian clergyman, having been shown a speech by a Presbyterian minister in which he claimed that 'Dr. Lightfoot, Bishop of Durham, acknowledged that Presbyterian order was the rule in Apostolic times,' wrote to that Bishop and received from his Chaplain the following reply, which appears in *Church Bells*:

'The Bishop desires me to say that, so far from establishing as the fact that "Presbyterianism was the first form of Church government, his essay goes to prove that deacons existed before priests, and yet no one would contend that Church government by deacons was the "first form," hence the writer's argument, based on priority of time, proves too much for his taste. It is, however, generally allowed that the names *Presbuteros* and *Episcopos* in the New Testament are sometimes synonymous (Acts, xx. 17; 1 Pet. v. 1, 2; 1 Tim. iii. 1-7, 8-18, when the Apostle passes at once to deacons from *Episcopos*, Titus. i. 5-7), but even in the time covered by the New Testament writings, we see in the lifetime of the Apostles individuals singled out to preside over certain churches and to exercise powers of ordination, government, presidency, &c., as Titus at Crete, James at Jerusalem, Timothy at Ephesus; and though the evidence is necessarily limited, we find in Asia Minor, Episcopacy pure and simple appointed and established (no doubt by the influence of St. John) at the date of the Ignatian Epistles, and its institution can be plainly traced as far back as the closing years of the first century. We see, the threefold ministry traced to Apostolic direction, and this bears out the truth of our Prayer-book preface to the ordinal, and is the belief of the Anglican community. Enough has been said to prove that "Presbyterian's" deduction from the Bishop of Durham's article is not justified by the facts.—J. R. HANNER, Chaplain.

—Like soothing music the calm, steady words of our Lord come to us through the noises of our hurry and unrest: "My Father worketh hitherto, and I work." Ah, the great work goes steadily on! "He shall not fail nor be discouraged till He have set judgment on the earth."

—No words can express how much the world owes to sorrow. Most of the Psalms were born in the wilderness; most of the Epistles were written in a prison.

—The special, constant hindrances of our religious life are ever these three: Selfishness, indifference and worldliness. Of these tendencies and characteristics none of us are wholly guiltless.

—What shall a prisoner of Providence do? He cannot go; then let him stay. He cannot work; then let him learn the divine secret of rest.