

# 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. 1st.—3rd SUNDAY IN LENT.  
Morning—Genesis xxxvii. Mark viii. 10 to ix. 2.  
Evening—Genesis xxviii. or xxxix or xl. 1 Cor. i. to 26.

THURSDAY, MARCH. 5, 1885.

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

**BENEDICITE.**—We take the following from "The Church Reader for Lent," see our Book Notices. "O all ye works of the Lord, bless ye the Lord." These are the opening words of the song of the Three Children, or Youths, which it is customary to sing instead of the Te Deum. The three youths, or children, as they are called in old English style, are the three spoken of in the Book of Daniel, who were thrown into the fiery furnace for a sublime act of disobedience to an earthly king. It must be admitted that these words, and words of like import abounding in the Psalms and other poetical writings of the Bible, are looked upon by many as difficult words to make use of. The poetical form into which the thought is thrown is overlooked. In reading and interpreting poetry, the mind must be in a state receptive of exalted thoughts, it must rise above prosaic literality. Under the influence of imagination—and remember that imagination is the power of picturing within us things invisible to the naked eyes—under the influence of enkindled imagination, language takes a form different from that in which we give expression to our common needs or the statement of the results of our ordinary observation. The form taken is very frequently that of invocation of inanimate objects, or abstract ideas or of departed heroes. For any one to suppose that the speaker entertains the thought that the rocks he calls upon can hear his voice, or that truth when solemnly appealed to is thought of as listening with attentive ear; or that every one who invokes the shade of a departed worthy believes that the words will reach the dweller in the spirit land—for any one thus to bring ordinary prosaic thoughts into juxtaposition with the thoughts of a mind touched to its utmost depths and roused to noble longings, would be deemed to be linking

the sublime to the ludicrous, to be giving a mock dignity to the mean by raising it to a level with the noble.

**MISTAKEN IDEAS AS TO THE BENEDICITE.**—Mistakes such as the above describes are often made by well meaning objectors to the use of poetical language in our religious worship. Many there are who have their misgivings as to the use of the Benedicite—misgivings which arise from failing to look upon the glorious song as expressed in the language of religious poetry. To allay such misgivings, it is well that we who use the words, and who rejoice in them—should not shrink from declaring that, in addressing the clouds, and the seas and floods, and frost and cold, we do so without any consciousness that there are any listening spirits by whom our words are accepted as adoration or reverence; but that we use them to express our overwhelming conviction, or to impress more deeply upon our minds the thought that the heavens declare the glory of God, that all things praise the Lord by fulfilling the purposes for which they were designed by him, and by revealing to us his wisdom and love.

We once asked a person who objected to the Benedicite because it addressed non-conscious material objects, what he made of this phrase, "Praise the Lord O my soul and all that is within me, praise his holy name?" He was unable to answer. Surely in this scriptural language we have precisely the same form of invocation as in the Benedicite, and if our eyes and ears were not holden by material bonds we should see and hear all nature magnifying and praising the Lord, the Creator!

**DR. HELLMUTH, the Ex-Bishop of Huron, has, we are informed been appointed Vicar of Bridlington, or as it is always called "Burlington," near to a small watering place on the bay of that name on the Yorkshire coast. There is a no more beautiful, nor healthful spot in England. The living is in the hands of the Simeon Trustees. There is a charming vicarage on the outskirts of the town, a very model of a parsonage for a clergyman with a good stipend. The church, part of an old Priory, now it is restored, is a very noble edifice. The interior, as we saw it, was a curiosity. Several pews were built upon huge posts, each pew had a separate staircase leading to its sacred enclosure which was secured in privacy by curtains all round, the whole structure being like an immense bed on stilts. What cozy sleeps the tenants had and what fun the young people, as they could not be seen by either the parson or any others in the church! Those were indeed good old days! The late Vicar, the Rev. F. Barnes, told us how he got over the surplice difficulty, as he thought the changing it, when about to preach, a nuisance. He simply commenced preaching from the reading desk, and strange to say not a word was said to him about it whereas if he had gone into the other desk, or pulpit, in a surplice, he would have been denounced as a ritualist. The district around Burlington furnishes very good society, and the town is within an hour of Scarbro', Hull, Beverley, Leeds and York. The Bishop can be just as busy or just as quiet as he likes. He will soon have host of friends, and Yorkshire men and Yorkshire women are the best friends known. One friend he will soon learn to love—the beautiful Bay—which he will have so constantly in sight and hearing. We congratulate Dr. Hellmuth on settling down in so lovely a district and so charming a parsonage. May he live long to enjoy this haven of rest. If ease with dignity is happiness, the Bishop will be the happiest of men. If work with honour and appreciation is happiness, he will be no less blessed in his lot.**

**WESLEYANISM CONDEMNED BY WESLEY.**—In a sermon on Numbers xxiii. 23, April 21, 1777, Wesley says:—"The Methodists at Oxford were all one body, and, as it were, one soul; zealous for the

religion of the Bible, and of the Primitive Church, and in consequence of the Church of England, as they believed it to come nearer the Scriptural and Primitive form than any other National Church upon earth. \* \* \* But a good man, who met with us when we were at Oxford, while he was absent from us, conversed much with Dissenters, and contracted strong prejudices against the Church; I mean Whitfield; and not long after he totally separated from us. \* \* \* Now let every impartial person judge whether we are accountable for any of these! None of these have any connection with the original Methodists. They are branches broken off from the tree; if they break from the Church also, we are not accountable for it. These, therefore, cannot make our glorying void that we do not, will not form any separate sect; but, from principle remain, what we always have been, true members of the Church of England."

**WESLEY ON THE LITURGY.**—I believe there is no Liturgy in the world, either in ancient or modern language, which breathes more of a solid, Scriptural, rational piety, than the Common Prayer of the Church of England.

**WESLEY ON CHURCH ORDERS.**—In a Sermon on Heb. v. 4, May 4, 1789, Wesley says:—"Did we ever appoint you to administer Sacraments, to exercise the priestly office? Such a design never entered into our mind, it was the farthest from our thoughts. And if any preacher had taken such a step, we should have looked upon it as a palpable breach of this rule, and consequently as a recantation of our connection. \* \* \* And in doing it you renounce the first principle of Methodism, which was wholly and solely to preach the Gospel. \* \* \* I wish all of you who are vulgarly called Methodists would seriously consider what has been said; and particularly you whom God hath commissioned to call sinners to repentance. It does by no means follow from hence, that ye are commissioned to baptize or to administer the Lord's supper. Ye never dreamed of this for ten or twenty years after ye began to preach. Ye did not then, like Korah, Dathan, and Abiram, "seek the priesthood also." Ye knew "No man taketh this honour unto himself, but he that is called of God as was Aaron." O contain yourselves within your own bounds! be content with preaching the Gospel! Ye yourselves were at first called in the Church of England; and, though ye have, and will have, a thousand temptations to leave it, and set up for yourselves, regard them not. Be Church of England men still."

**STATE SCHOOLS NEED WATCHING.** The *North American Review* says:—"During the last generation the drift of opinion and practice has been toward state education in every grade; and it is to be feared that every advance in this direction has resulted in a corresponding deterioration in the lower grade. Are we not robbing the masses to pay the few? The tide of public sentiment on this subject, we believe, is turning. People are beginning to see that the public school system of the various states needs looking after, and they are demanding public benefit in proportion to the expenditure of public funds. The ninety-nine men who are paying taxes to teach the child of the hundredth, in Latin and psychology, are beginning to think out the problem. Their own children need a good many things which are of more immediate importance."

The "hidden manna" is promised to those who overcome; it is a future and present source of strength, an earnest that, having been enabled to overcome, we shall yet be enabled to overcome again and again even to the end. It is hidden because it comes directly to our souls from Christ. It is like the white stone with the new name, which no man knoweth save he that receiveth it.

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