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

FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

May 6th, 5th SUNDAY AFTER EASTER.
Morning.—Deut. vi. Luke XIII. 28 to 30.
Evening.—Deut. ix.; or 1 Thess. iii.

THURSDAY, MAY 8, 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.

A WARNING SCANDAL.—The miserable scandal that has arisen in Toronto over a highly prominent Wesleyan minister is indeed deplorable. As to guilt or innocence of the persons concerned we have no means of judging, as evidence is not either gossip or newspaper sensational paragraphs. But we have in this case one of a large number of scandals arising out of the system prevailing amongst the sects of carrying on a species of Confessional, very much akin to that of Rome—far more so than the sects are willing to admit, more than possibly some are aware of. It is a customary thing for a sectarian preacher to invite from his pulpit at every service young people to visit him in his private parlor in the rear of the building wherein he ministers. The hour is generally one that only females can use for such a purpose, and men do not care for secrecy at any hour. Hence the parlor visits and interviews have developed into a system of gossip between pastor and young women who are attracted to him for various reasons. The

alleged reason for suspicion in the above case was the prolongation of one or more such interviews. It is all the rage among lady members of the sectarian bodies to out do each other in the luxurious upholstering of these parlours. How far this display helps to draw the poor into personal contact with the ministers we need not discuss. It matters little indeed, for the sects are not anxious to have the poor as attendants upon their services. It is therefore no doubt quite a pleasant incident in the week's routine for a young woman to spend an hour or twain twaddling with a preacher, under pretence of seeking religious counsel. That scores of scandals have arisen out of this custom is well known. We believe it is more calculated to lead to mischief than the Confessional of the Church of Rome, of which it is an imitation and substitute. St. Paul asked the Corinthians "Have ye not houses to eat and drink in?" Were he to see the pastor's boudoir like parlour in a modern sectarian place of worship, the Apostle would be moved to ask, "Have ye not houses in which to pay visits, both pastor and flock, have ye not houses wherein to meet each other, both for social and religious purposes?" He would certainly also ask what they meant by having places of worship apart from the Church of Christ!

THE OLD ENGLISH SUNDAY.—The following interesting letter is from the Rev. E. Conybeare in *London Guardian*.

SIR.—In your leading article of the 7th inst. you say that "the practical observance of Sunday was based in England upon the identification of the Lord's Day with the Jewish Sabbath." This was doubtless the Puritan view; but the practical observance of Sunday in England very much on the same lines as the Puritan is far older than the rise of that party during the period of the Reformation. Our early legislation was exceedingly strict in this matter. The laws of Edward the Elder (A.D. 900) says:—

"If a man free work on Sunday he shall lose his freedom. If a lord force any to work, whether bond or free, he shall pay forfeit." Athelstane's Code (A.D. 925) adds:—

"If any one market on Sunday, he shall forfeit the goods and pay thirty shillings"—(equivalent to at least 50l. now). Ethelred's Dooms (A.D. 980) bid:—

"The Sunday feast be kept rightly by all. Let markets and folk-motes, huntings and worldly works be straightly abstained from on that holy day. The Mass priests shall on the Sundays give the people the sense of the Gospel and Epistle in English, and explain in English the Paternoster and the Credo, to the intent that all the people may cultivate the Christian faith on that day. And soul-sot shall that day be paid for every Christian man to the priest, that he may teach him and pray for his soul."

This reference to the weekly offertory is interesting. And though the Norman Conquest brought into some extent the laxer views of Sunday already current in the Continent, yet the old English tradition seems never to have died out. Giraldus tells us of a supernatural warning given to King Henry II. by a seeming Englishman, who spake to him in the English tongue, saying:—

"God hold thee, King. Christ greeteth thee well, and His holy mother, and John Baptist, and Peter the Apostle; bidding thee straitly forbid, in all thy lands, the buying and selling on the Lord's day; and that no other work be done save the celebration of the divine offices, and that men do hear them devoutly; and that no food be made ready save what is needful for daily use."

The King replied in French with a sneer at English superstition. The story clearly marks the national sentiments of the time.

In the religious revival under Henry V., when the Church of England was put on her mettle by the rise of Lollardism (as in the next century the Roman obedience reformed itself as a practical

answer to Protestantism), the observance of Sunday came prominently to the front. Of James I. of Scotland (who was bred in England during this period) it is recorded by the Spanish Ambassador at his court that "his piety was such that he would not ride on Sunday, even to Mass." Of Henry VI. his biographer relates that "his Sundays were wholly given to devotion and to like reading;" while the historians of the Wars of the Roses point out as a proof of the utter unscrupulousness of Edward of York that he fought two of his bloodiest battles, Towton and Barnet, on the Lord's Day.

This "Puritan" observance of the day was never associated with the Puritan Sabbatical theory; for the name "Sabbath" when found in early English writings (e.g., the laws of Edgar) invariably means not Sunday, but Saturday. Our old English Sunday was, and still is, a genuine survival of the primitive Lord's Day, as we find it so frequently referred to by the Fathers, a day of rest, but not of idleness, nor yet of revelry and excitement, a day for worship above all, and for such amusements only as are to be found in the privacy of family life and are not inconsistent with the quietness and seriousness of mind. It is the proud distinction of our English Church to have handed down this ideal through the centuries.

THE CHURCH REVIEW ON AVERAGE SERMONS.—"Complaints are made, and with justice, as to the poverty of the average sermons heard in the pulpits of the Church of England. It has been well replied that it is ridiculous to expect that every priest is going to turn out a brilliant orator or essayist, when even in the House of Commons there are but a few really clever speakers. Numerous answers have been received from the clergy, some of whom have been more severe on their order than the laity, especially when priests excuse themselves on the ground of their multitudinous duties. The laity, somehow or another, do not believe that the clergy are so overworked as to be unable to find time for studying and for preparing their sermons properly. At any rate, if they are so overworked as they say, with secular duties which fall upon them, in ninety-nine cases out of a hundred the remedy rests with themselves. Dissenters attract people to them, and when they have once got them they keep a hold on them by giving them something to do. In the Church the opposite policy is pursued: the priest tries to hold the whole bunch of the reins in his own hands, and wonders that he cannot successfully manœuvre the coach. Mr. Huntingdon, rector of Tenby, reminds the readers of the *Standard* that Dr. Hook rose every morning at five to get time for exegetical and devotional study. Let those who complain that they cannot find opportunity for preparing their sermons be silent until they have followed Dr. Hook's example."

ANECDOTE OF DR. HOOK'S EARLY RISING.—We do not know if this has appeared in print, of its truth we can vouch. It was Dr. Hook's habit to have the fire in his study prepared for lighting over night, Mrs. Hook was also an early riser and the domestics awaited her call before getting up. One morning Mrs. Hook being away the Doctor was surprised to find no sign of his early breakfast, and struck by the silence of the house he went into the kitchen, into which the servants had not come long past their usual hour. Dr. Hook ever full of fun lighted the fire, arranged breakfast for the domestics, and when all was near ready he rang the bell violently when down came the staff in a great hurry. Judge their feelings when they found the kitchen fire going, kettle boiling, and other preparations for breakfast, all manifestly the work of the illustrious Vicar of Leeds! They trooped to their beloved master's study who heard their penitential apologies with a merry smile and dismissed them with the advice—*Learn to rely upon yourselves in future, and you will then get up as easily without being called as I do!*"