

# 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 BAKER, Advertising Manager.

## LESSONS for SUNDAYS and HOLY DAYS.

April 29th 4th SUNDAY AFTER EASTER.  
Morning.—Deut. iv. to 23. Luke xx. 27 to xxi. v.  
Evening.—Deut. iv. 23. to 41. or v. Col. i. 21 to it. 8.

THURSDAY, APRIL 26, 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 C. M. S. AND THAT REREDOS.—The rerodos at St. Paul's, says the Church Times, still continues a dreadful trial to the Church Missionary Society. It has cleft the Evangelical party in twain; one section viewing the matter like reasonable people, and the other being ready to sacrifice everything to its prejudices. A correspondent of the Record asks whether but for the prevailing custom it would not be "incredible that any man could say that the Second Commandment did not forbid the making of images. It is impossible that words could be uttered more simply and expressly doing this than 'Thou shalt not make to thyself any graven images.'" But there are no such words; for the second clause of the prohibition is an essential part of it. We are told that it is no argument against the notion that the Second Commandment was a naked prohibition of imitative art because the golden cherubims on the Mercy seat were not seen by any human eye except that of the High Priest on the Day of Atonement. It would thus seem to

be forgotten that the veil has been rent, and that the mysterious seclusion of the Holy of Holies has come to an end. If the Record is right then every bust, statue, or group of sculpture, in whatever material from gold to rags and saw dust, is a breach of the Second Commandment. Fancy the folly of condemning a child's doll because it breaks this Commandment! Of all the follies of party passion the mixing up of the C. M. S. with a rerodos at St. Paul's seems to us the stupidest yet. This great Society has no more to do with the rerodos than with the variation of the seasons. We trust those in Canada who have helped the C. M. S. in the past will not be drawn into this quarrel, but will continue to give it their heartiest and most liberal support. A split in the C. M. S. would indeed be deplorable, yet the extreme evangelicals are trying to bring about this calamity. In England, as here, there are a few men who seem to be fond of doing the Devil's work by fomenting strife and plotting disunion.

A JOUCULAR R. C. PRIEST.—A certain Father Sullivan has applied for the chaplaincy of the Charterhouse at Hull, on the ground that his views are more in harmony with those of the founder than the views of an English Churchman of the present day. But he mistakes the position. The present Church of England is the same body as the Church of England of the days when the Charterhouse was set up, the changes made by lawful authority having no more affected her identity than the various Reform Acts have affected the identity of the House of Commons; whereas the Anglo Roman body is a foreign sect which was established in this country by Pope Pius IX. so lately as the year 1850. Father Sullivan should have pushed this claim by a suit in the Courts. We don't wish to taunt our sectarian friends of the Roman faith, but we do wish they would show their faith by their works, by formally demanding, by legal process, the offices and the properties now held by the Church of England. They chatter incessantly about these being rightfully theirs—why then not recover them in due course?

THE REV. CANON BODY ON THE SPIRIT OF ST. ANDREW.—Our ministry is not simply a ministry of intercession with God for man, but it is a ministry to man for God. The everlasting Gospel is made known to all nations for the obedience of faith. Yes; but it cannot be obeyed until it is proclaimed; so it is your duty, or, rather, your privilege, to be allowed to hand to others the knowledge of the Gospel of the grace of God. We must not only speak to God for man, but we must speak to man for God. The blessed Word of Jesus must be by us proclaimed, according to our power, on every side. Is it not a beautiful story, that which tells us of the crisis in St. Andrew's life. One day, as he was walking with St. John the Baptist, he sees some one walking not far from them. The Baptist points Him out and says, "Behold the Lamb of God." Andrew does behold, and follows Jesus. At length Jesus turns and sees him following, and speaks to him, "Master, where dwellest Thou?" Jesus replies "Come and see." Then Andrew came and saw where He dwelt, went into the house, listened to the music of His voice, and feasted in His presence, continuing there all night. Had he ever known such a feast as that, satisfying all the inmost cravings of his soul? But was he content to stay and rest in that Presence? Why, how could he do so when he knew that Simon's heart was just as hungry as his own? He could not enjoy this feast of fat things and leave Simon without. And so he seeks out his own brother Simon, and brings him to Jesus. Are not too many of us content to sit down in the House where Thou dwellest, Lord. We sit down in Thy House, we hear the music of Thy voice in the Catholic faith, and join in Thy worship in the churches of Christendom, and we have the satisfaction of

feasting on Thee in the Holy Communion. And we are sorry for the poor people who have not the privileges which we enjoy—very sorry. But where are the Andrews who are going out to seek their brothers? Where is Evangelistic zeal, where is that sympathy with men and sympathy with Christ that makes Catholic selfishness to be an impossibility? Do not mistake me, and suppose that I am thinking especially of my own poor people of Durham, or of those in the East-end of London when I so speak. I am not. I mean literally thine own brothers, thine own sisters, thine own friends. A great deal is said about "evangelising the masses," but unless I am very much mistaken there is no section of society which requires evangelising more than that which lives in this part of London; at any rate, the revelations of the newspapers day after day are not calculated to impress one who lives among the people with a very favourable opinion of the tone of morality among many who dwell here. Go out and speak of Christ, tell them what you know about Him by what He has done for your own soul; go out and dare to say, "I have found Him, Jesus of Nazareth."

WHO CONTROLS THE ORGAN.—The incumbent has the sole discretion as to the playing of any organ or the like as subsidiary to divine service. The churchwarden can neither permit nor forbid it, and have no control over the instrument. They can refuse to pay the stipend of an organist out of general funds in their hands, but no more. A churchwarden removing an organ on his own responsibility can have an action of trover brought against him for the recovery of the instrument, and can be compelled to reinstate it.

SCRAPS FROM GENERAL GORDON'S LETTERS.—The manna had to be gathered daily, so it is with grace.

We feel much more oppressed by the outward sin than by the inward corruption.

How odd it is that we judge one another as though each one of us was consistent.

Looking at our Lord's life as our example, we do not see any disturbance in His mind at the vast number of afflicted people who came to Him. It is said He had "compassion" on them; but there is no surprise mentioned at the existence of these ills. We do not find Him in any way taking the part of the poor against the rich individually. He pointed out the fallacy of the pious rich in thinking they fulfilled the law while they neglected their brethren.

We do not give God the credit of being as kind-hearted as we are.

AN UNREASONABLE ARCHBISHOP.—We are loth to call in question the discretion of any prelate as to the acceptance of Candidates for Orders, but if it be true that the Archbishop of York has rejected one on the ground he had been a medical student three years before he went to Durham University to prepare for the ministry, we should say that his Grace would find it difficult to justify the course he has taken. It may be quite reasonable for Bishops to object to men changing their plans later in life, and seeking Holy Orders after practising in some other profession, but when we think of the admirable clergymen who betook themselves to the service of the sanctuary as a second thought, we shall see that the most rev. prelate's objection will not hold water. We believe that the Bishop of Lichfield himself was a soldier before he was a priest. So says the Church Times. The Archbishop must have been misunderstood. We know more than one most successful clergyman in the County of York, who began life in another profession.

The secret of all true effectual service is joy in the Lord, and having experimental acquaintance and fellowship with God himself.

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