

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. It is paid strictly 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 Wooten, Proprietor, & Publisher.
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.

April 22nd 3rd SUNDAY AFTER EASTER.
Morning.—Numbers xxii. Luke xvii. to 20.
Evening.—Num xxiii. or xxiv. Eph. v. 22 to vi. 10.

THURSDAY, APRIL 19, 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.

SALVATION ARMY MISCHIEF.—A good illustration of the mischievous effects of Salvation Army work was afforded last Sunday, by a village congregation which is being formed, being partly dispersed owing to a corps of these noisy people having opened services in the same place. The Church cannot "draw" to worship in competition with the rattle and circus like excitement provided by these tambourine and drum performances. It seems a strange phenomenon to find a population educated, as the boast is, under the grandest system under the sun, running like savages after a set of dancing, howling, gesticulating, drumming fanatics, who present the religion of Christ in the garb of heathenish excitements and noise. Stranger still is it to find Protestants who profess to be offended at our solemn, reverent, and order manifesting choir processions and musical services, lending their countenance to Salvation Army parades with banners flying, drums beating, tambourines rattling, and saloon-tune choruses going, making day and

night hideous with their bacchanalian like noises and vulgar mockeries of army titles and discipline. We are possibly prejudiced, but it seems to us a farce to call our Canadian people "educated," when they run so eagerly after the barbarous displays of flashy dresses, savage music, and coarse howling, of the Salvation Army, or preaching of the Sam Jones class.

THE EMPEROR'S DYING WORDS.—At the funeral of the late Emperor of Germany Dr. Koegel, his favourite preacher, delivered a sermon from St. Luke ii. 29. 80. After an eloquent tribute to the Emperor's memory, as a gentle, loving, childlike husband and father, the preacher concluded as follows:

"When in dying he heard these words he repeated them with a clear voice, 'mine eyes have seen Thy salvation,' and added, after a pause, 'He has helped me with His name.' In heartfelt fear of God, in simple, Christian faith, he has confessed his Lord and Saviour, and his Saviour, as so often in necessity, danger, and distress, confessed him in the dying hour, when our Emperor lay down peacefully, as a Child of God falling asleep, not weary of life, but glad to die like a patriarch. At the head of his death bed was the cross. It was no empty ornament to him, it was the experience of his heart, it was the confession of his mouth. He related once how in Königsberg, when he was to take the crown from the altar and place it on his head, his heart trembled, his hand shrunk back, as it were, from the heavy responsibility attached to the crown, till his eye fell on the crown of thorns of his heavenly King, and the sight strengthened and encouraged him. . . . Father of our Lord Jesus Christ, how rich thou hast made us in this Emperor and King. We thank Thee together. Thou givest and Thou takest. Thy name be praised, even amid tears. Let the memory of this just man remain blessed amongst us and our posterity. . . . Take into Thy merciful protection the whole Royal House, our Prussian people, the German Fatherland. Fill us all with thoughts of eternity, with fidelity, with faith, with patience, with thankfulness, with hope. To Thee, the Father, the Son, and the Holy Ghost, be praise, honour, and glory, for ever and ever. Amen."

The late Emperor was regarded as the champion of Protestantism on the continent of Europe, yet "at the head of his bed was the cross."

ADVANCE ALL ALONG THE LINE.—At a meeting of the Toronto Ministerial Association the question of Public worship was discussed on the 9th of April. The members we need hardly say are Non-conformists, with one or two exceptions, yet the majority favoured the use of a liturgy, and one Presbyterian minister, the Rev. Mr. Milligan, declared that he would like to have an orchestra to lead his services!

STRONG LANGUAGE BY A BISHOP.—Bishop Wilberforce clearly did not believe in the niminy-piminy school, who are shocked at plain words. Writing in 1842 the Bishop said, "I feel furious at the craving of men for union with idolatrous, material, sensual, domineering Rome, and their squeamish, anathematizing hatred of Protestant reformed men." Yet Bishop Wilberforce was abused his life long, for being so refined and courtly in manners. But Christian manliness is not effeminate!

THE SCOTTISH GUARDIAN ON GAMBLING.—"Canon Knox Little, in an eloquent and powerful sermon, stigmatizes gambling as the national vice, and exhorts his hearers by all means to root out the evil thing from their midst. No one will be disposed to question the truth of the Canon's words. From end to end, from the highest society to the lowest, gambling prevails to an extent little dreamed of outside the circuit of our great Babylon. Now and

then society is shocked by the revelations made when a police raid takes place on some gambling club, either in palatial premises at the West-end, or in some low pot-house in the East; but they see not, and hear not, of the enormous mass of evil of the same kind which is lucky enough not to be found out. No legislation can deal with matters of this kind; the public gaming tables of Germany have been closed, with the result that private gaming of a far worse kind is rife in every watering-place on the Continent. Society holds up its hands in shocked horror at the news of a gambler's suicide at Monaco; yet the suicides from the same cause in Paris, in Vienna, even in pious Berlin itself, are far more numerous, and are probably never heard of beyond the police offices. So it is in London, and here by imperceptible degrees honest and bona fide investment passes into speculation, speculation into gambling, and the Stock Exchange or financial gambling into wagering on chance pure and simple, till it is really a very clumsy type of gambler who could not, if he would, pursue his favourite vice in defiance of any legal prohibitions Parliament could spin. The best hope lies in the moral influence of such men as Canon Knox Little, and there are many among our clergy who have influence and knowledge sufficient to tell, not by indulging in any high-flown denunciation, or weakly crying for legislation to do their proper work for them, but by firmly and rationally pointing out the evils and abuses of the practice, and warning their flocks against the subtlety of its snares."

The statement as to private gaming applies also to private drinking under similar prohibitory laws. It is distressing, lamentable indeed beyond measure, but it is a fact, that so far in Canada, in counties and cities, the sternness of prohibition has developed such opposition that drinking has been increased very largely as well as other evils wherever the "put it down" policy has prevailed.

PASTORAL VISITING.—We would again urge upon the clergy the duty of pastoral visiting. It is a duty imperatively needed; it is a duty fearfully neglected. We shall never bring the "masses" into the Church until we visit them in their homes; we shall never have a vigorous spiritual life among our people until we establish a closer pastoral relation with them. Yet many of the clergy not only abstain from the duty, but denounce it as useless. At a recent clerical meeting at which about fifty were present, it was found that not one-fourth of them pursued any systematic plan of pastoral visitation. And one reason assigned for this was that their experience in pastoral visitation led them to the conviction that, as such, it was a waste of time. This was because it amounted to nothing more than the merest social call, largely given up to small talk, with only an occasional reference to spiritual matters. This is wrong. There is fault somewhere. Where? What is the remedy?—Church Press.

WHEN Queen Victoria came to the throne the number of complete versions of the Bible was not very large. Before 1804 there were 88 in the world. Between 1804 and 1819, 8 whole Bibles were added. Between the latter date and 1837, 12 more were added; and since 1837, when the queen ascended the throne, 85 more whole versions had been made; so that there were now 88 versions of the complete Bible in the world. Before 1804, there were only 2 separate versions of the New Testament. By 1819, 6 had been added, whilst by 1837 the number had been further increased by 84. Between 1837 and 1887 there were added 46 more; so that the number was now 88. Prior to 1804 there was no such thing in existence as the separate "portions," with which people were now so familiar. Between 1804 and 1819 only 2 were made; by 1837 the number had become 17; whilst during the queen's reign the number had been raised to 106.