

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

APRIL 10th—EASTER DAY.
Morning—Exodus xii. to 29 Revelation i. 10 to 19
Evening—Exodus xii. 29; or xiv. John xx. 11 to 19; or Rev. v.

THURSDAY, APRIL 7, 1887.

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

TO CORRESPONDENTS.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

SUNDAY ENTERTAINMENTS.—The following is from the Toronto Telegram:

"An enjoyable entertainment was given at the Pavilion on Sunday afternoon by some jubilee singers, Prof. Morgan, the blind singer, and his ten-year-old daughter. Some temperance speeches were made, but the music drew the crowd and interested it."

Another report tells us that a person called Spence gave a series of ridiculous chemical experiments to show the nature of alcohol and its effects on the human system. So that this Sunday gathering had "a good time" with amusements of a musical and scientific character, which is no doubt a pleasant way of keeping the Sabbath day holy, for the Ministerial Association has decided that these meetings are strictly within Sabbatical lines. Advancing on the line of development needful to keep up their attraction we shall have a temperance tight rope display, a prohibitionist sleight of hand entertainment, probably a boxing match between total abstaining athletes. The Ministerial Association has laid down the law that inasmuch as these meetings are held for a good object they are not open to objection or criticism. Those who wish theatres to be open on Sunday have now a lever for raising this demand into a powerful position. What distinction can be drawn in principle between a theatrical entertainment on Sunday and a musical one, mixed up with silly chemical experiments, got up to raise laughter like any other farce, we are unable to see—they both mean money getting by amusing the people. It is very significant that these Sunday shows are organized in the interests of prohibition for which there is not an atom of scriptural warrant. If these people can run a money making entertainment on Sundays, it is

tyranny to shut up any tradesman's store, for business is the motive of one activity just as much as the other. But for the cowardice of the Ministerial Association this public scandal would have been condemned and frost bitten. They can protest against Sunday funerals, can threaten to fine any one who seeks fresh air on Sunday by a cab ride, they can demand police action against a barber who scrapes chins on a Sunday morning, but they consider "an enjoyable entertainment" that draws the crowd and draws the crowd's dimes, keeping the Sabbath Day holy! The ministers need back bone, they are cowed by prohibitionist fanatics.

THE REMEDY FOR DRUNKENNESS.—The Rev. Prebendary Grier, rector of Rugeley, preached to a large congregation at the Hook Memorial Church, Leeds, recently, from the text, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." He said that unhappily, in spite of all the efforts of the Church of God, the evil of drunkenness still continued throughout the Gentile world. They were confronted with that sin in the daily newspapers, and were everywhere brought face to face with its effects. It was so widespread, and had existed so long, that some people thought it was incurable—that it existed in the very nature of things, and could not be remedied. The habits of society were such that none were safe from the attacks of this vice. Opportunities of purchasing that which caused drunkenness were seriously great, and large numbers of Englishmen were glad to give money to any civil fellow who would drink their health to the injury of his own. From 75 to 90 per cent of the crime of the country came from drink, and to drunkenness was due the vast number of desolate homes and of mothers weeping for their children, not because they were not, but because they had good reason to wish that they had never been. Drunkenness was acquired; it was not natural to a man. No man was born a drunkard. A very large number of men were betrayed into this sin by their fondness for society. Many drunkards did not drink when alone. They only had their glass with a friend for friendship's sake. Such men greatly needed force of character and courage to separate themselves from those who enslaved them. Others fell into the vice of drunkenness through illness. In health and strength the members of that class were temperate and sober. A great many men, and many more women, had been betrayed into drunkenness by injudicious treatment by medical men. In the house and presence of God he would say deliberately that it was better for a man not be than to live and be a drunkard. Others, again, fell into this sin in seasons of great distress. The one main cause of the use of narcotics all over the world was the general discomfort of the human race, and the chief cause of that was the alienation of man from God. The true remedy for drunkenness lay in the bringing back of the human race to God. The Spirit of God working in the hearts of men would be a true remedy for the evils wrought by luxuries that were as hurtful to men's souls as to their bodies. The efforts which the Church of England Temperance Society was making in that diocese were urgently needed. The violent contrasts which obtained in this country between great wealth and abject poverty were most dangerous to society. He had often asked himself how long this state of things could continue. There were not wanting signs that troublous times were in store for this country. He thought England would have to choose between reforming her habits of intemperance and submitting to the reign, or rather the anarchy, of Socialism. If the terrible sin of drunkenness could be overcome, many of the dangers that were threatening both this and other countries might be averted. He therefore pleaded with them to give largely of their substance, and to exercise self-denial for the great cause of Temperance, so that they might avert from this country the pun-

ishment which he could not help thinking it had justly deserved.

UNION AND PROGRESS NOTES.—Canon Ince, the Regius Professor of Divinity at Oxford, preaching before the University on a recent Sunday on the subject of unity, suggested as the conditions for the attainment of re union (1) the recognition of the two great sacraments of the Gospel; (2) the acceptance of the sacred Scriptures as the supreme source of all necessary faith, and adherence to the Catholic creeds; (3) the simplification of the later confessions of faith by the abandonment of rigid and extreme theories on debated questions; and (4) the adoption of Episcopacy as the common form of the organisation of the Churches. These are substantially the same conditions as were laid down in the American Bishops' manifesto on re-union.

On Sunday morning the Rev. W. M. Stathan, pastor of Harecourt Congregational Chapel, Canonbury, London, preached his farewell sermon, prior to being ordained as a clergyman of the Church of England. Mr. Stathan was one of the ablest ministers of dissent.

In a letter which appeared recently in the *Living Church*, the conversions to the American Church of ministers of the denominations are thus classified:—Methodist, 11; Congregational, 4; Roman Catholic, 4; Zion Union, 4; Baptist, 8; Reformed Episcopal, 8; Presbyterian, 2; Lutheran, 2; Unitarian, 1; Campbellite (or Christian), 1; Unknown, 4. Total, 39. This is just one-tenth of the number ordained deacons in the States last year. Many of the candidates for Orders, though never ministers of the denominations, were yet converts to the Church; indeed, fully one-half of all the clergy have come into the American Church from without. This is proof of the growth of the Church and her position with reference to Christian unity.

WITH WHAT BODY DO THEY COME?—Little would an unbeliever think what a body God will make of this that now is corruptible flesh and blood! It shall then be loathsome and troublesome no more. It shall be hungry, or thirsty, or weary, or cold, or pained no more. As the stars of heaven do differ from a clod of earth, or from a carrion in a ditch, so will our glorified, immortal bodies differ from this mortal corruptible flesh. If a skilful workman can turn a little earth and ashes into such curious transparent glasses as we daily see; and if a little seed that bears no show of such a thing can produce the more beautiful flowers of the earth; and if a little acorn can bring forth the greatest oak; why should we once doubt whether the seed of everlasting life and glory, which is now in the blessed souls with Christ, can by Him communicate a perfection to the flesh that is dissolved into its elements? There is no true beauty but that which is there received from the face of God; and if a glimpse made Moses' face shine, what glory will God's glory communicate to us when we have the fullest, endless intuition of it? There only is the strength, and there is the riches, and there is the honour, and there is the pleasure; and here are but the shadows, and dreams, and names, and images of these precious things.—Baxter.

BACKWARD STEPS.—The great pain of the Christian life is not the hardness of the way that faith calls us to tread, so much as the steps backward we take, in unguarded moments. Every one of those steps backward reveals the fiend, our "familiar spirit" waiting to trip us up. Each one of us has his "familiar spirit," his own personal influence for evil. And the weird spirit hangs in the air about our path, and sometimes he puts forth his gaunt hand and touches us, and rouses the old passion in our souls. Alas! those moments when our familiar spirit usurps the place of the Son of man; when the temper we had prayed against and thought we had conquered, suddenly blazes out in hot flames of passion. In an hour we seem to have thrown ourselves years back in the Christian life.