

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY DAYS.

Feb. 17th.—SEPTUAGESIMA.
Morning.—Gen. 1 & 2 to v. 4. Rev. 21 to v. 9.
Evening.—Gen. 2, 4; or Job 38. Rev. 21 & 22 G.

THURSDAY, FEB. 14, 1889.

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 AND BANDS.—We so heartily sympathize with the following suggestions that we give the letter in which they appear in order to stir up our friends to such efforts. The writer signs himself G. B. R. B. in the *Church Times*. In a number recently, you said that General Booth has recognized the fact that a large number of persons may be reached by the excitement of bands, processions and such means.

Fifty years ago most country churches had their orchestra. True, each consisted of perhaps a clarinet player, a violinist, flutist, and trombone player; three to six or eight querulous old men, who would only play as they liked, and such tunes as they liked. But musical taste was small in those days, and "Tate and Brady" had not everywhere ousted "Hopkins."

Now musical taste has revived. Piano playing is universal, and lady violinists are no rarity.

But village bands have become extinct. And yet they afford a most valuable resource for the

young men. Why, then, do they not find a place in our churches? Surely the clergy could train their choir-boys to such habits of reverence and worship as that they might pass on to be bandmen in the Church, without the old follies and evils.

For what is the grandest organ but a "kist of whistles?" and what the finest array of stops, but imitations of musical instruments? You have them all, indeed, under the control of one mind and performer; but instances are not wanting in which that one mind has been as querulous and troublesome as those of the half dozen old men of former days; and as frequently the result has been the rout of the ruler.

Why do we not revive the orchestra, and so make use of our lads and young men? Processions are no longer unknown, but we need not have them in muddy streets on wet evenings.

CORPORAL PUNISHMENT.—Said Hamlet to Polonius, "Use every man after his desert, and who should 'scape whipping?"—and the practice of the present is to spare the child and spoil the man. Miss Yonge and Lord Meath have started a correspondence in the *Times* on the vexed subject of juvenile punishment, both advocating a return to the healthy application of the rod which was more in fashion before the days of compulsory education than it has been since, and, moreover, advising a judicious measure of corporal punishment for girls as well as boys. Unfortunately, the present generation has grown so thin-skinned that it objects to the punishment of either sex, and hence, so far at least as regards our elementary schools, the schoolmaster is at a loss how to maintain discipline in an efficient manner. We trust the correspondence will serve to restore a healthy tone to public opinion on the subject. Education extended and forced under the compact of 1870 has not accomplished what was expected of it. It produces a quantity of hot-bed stuff which withers away when turned out of the national forcing houses, and leaves stunted beings whose ignorance and animalism are, if anything, made the more gross by the subsequent reaction which takes place. Much of this might be prevented where the position of the schoolmaster, as one who stands *in loco parentis*, more freely recognized, and were he allowed without question to inflict a tithe of the corporal punishment which is so frequently and so brutally meted out at home. As it is, the rod has been so much spared that this generation is reaping the benefit of as untamed a set of children as it is possible to imagine, and by a very general consent it is the girls who bear off the palm for unruliness. Hence we fear that the plea for the use of the rod, for girls as well as for boys, made by Miss Yonge, much as it goes against the grain, must be admitted as just and reasonable. There is too much animalism in modern life, and the flesh must be tamed while it is young.—*Church Times*.

THE LATE DEAN SCOTT ON THE LORD'S SUPPER.—The late dean of Rochester is so widely known as a scholar of the highest repute that we give a passage from a sermon by him which is worthy serious attention.

The passage (St. John vi. 51-58 incl.) is too long to be transcribed in the course of a sermon. Far better will it be that you should take your Bibles and read it diligently and weigh it carefully in connection with any one or more of the historical accounts of the Lord's Supper. If you do this, it will become plain that our Lord's words in this sixth chapter and His last Supper are, in fact, one: the one, sacramental teaching; the other, a sacramental act. That the last Supper was present to the mind of Christ, as he spoke, follows unquestionably from His Divine foreknowledge. And, therefore, we cannot be wrong in letting the two records interpret one another. It is true that some people have a sort of confused feeling that we must

not admit this meaning, that it will not do to interpret the discourse of Christ in this manner, for fear of giving encouragement to the Romish doctrine of Transubstantiation in the Lord's Supper. But to deal with Holy Scripture and its interpretation in this way is illogical. Ay! worse than illogical, it is cowardly. Ay! worse than cowardly, it is dishonest. What! are we, in our study of Holy Writ, not to search for the interpretation which is true, but for the interpretation which will suit our own theories, and be useful as a weapon in our controversies? It is the very fault of which we have to complain in the Romanists, in their treatment of the Bible! We must not put our own glosses on God's words because we are afraid of the inferences that may possibly be drawn from it. We must hold to that which is true, knowing that it is, and must come to, right. And so this bugbear vanishes when we face it. True, the Capernautes misunderstand Christ's words, even as the Romanists misunderstand them. They thought that he spoke of giving them His material Flesh to feed upon—"How can this Man give us His Flesh to eat?" But the error is guarded against by His own words: "It is the Spirit that quickeneth; the flesh profiteth nothing." It is a spiritual presence; it is a spiritual food; else it might be audaciously argued, that if the wickedest of men dared to profane the holy feast by partaking of it, he—without penitence, without grace—would have eternal life! For what does our Lord say? "He that eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day. He that eateth My Flesh and drinketh My Blood abideth in Me and I in him." Thus our Lord's discourse when taken, as we are bound to take it, as a whole, supplies the very antidote to the error of the people of Capernaum, and to all the kindred errors to which timid brethren sometimes think that it may give countenance.

CHURCH NOTES.—All Souls' Day is not in our calendar. In the Pre-Reformation Church, and, I believe, in the Roman at the present time, Nov. 1 is a festival in honor of all the Saints who are now reigning together in glory; Nov. 2 was instituted about A.D. 1000, and is kept in commemoration of all the other faithful departed, who are supposed to be undergoing the pains of purgatory. But inasmuch as none of the Saints are now reigning with Christ in glory, but are all awaiting their resurrection (see Athanasian Creed), and nothing is revealed to us about purgatorial fires, the English church commemorates all the faithful departed, on All Saints Day, Nov. 1. Read Heb. xi. 22-28. Who, in St. Paul's Day, were "the spirits of just men made perfect?" Had they passed through the purgatorial flames?

THE reason why the Priest does not give out the Collect as well as the Psalms, is probably a matter of traditional habit, difficult to account for. It would seem reasonable either to give out every part of the Service, which varies, or else none. To give out some and leave out some does not approve itself to one's sense of fitness. That is to say, as one is ordered to give out the Epistle and Gospel at the Eucharist, it does not seem consistent to omit to give out the Collect too. Similarly at Matins and Evensong, one is ordered to give out the Lessons, but there is no direction to give out the Psalms or Collect. There may be no need to give out either Psalms or Collect to congregations of educated persons, but in the country I think it well to do so, to stimulate the interest of the people in the service. I, myself, invariably do so, and in giving out hymns, I read the whole of the opening verse.

OBEEDIENCE BETTER THAN LIFE.—Our Blessed Lord chose rather to part with His Life than with His Obedience.—*S. Bernard*.

MIN. than early rivals, yards other All O. fe WILD, actor. S L SM. RS. dr own lectua Adult CO., L RE, D S. 10w in 7a, with ad Hall 54 Lon- Works. 1a; 24 Usher