

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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LESSONS for SUNDAYS and HOLY DAYS.

Feb. 10th.—FIFTH SUNDAY AFTER EPIPHANY.
Morning.—Prov. 1. Matthew 22. 41 to 23 13.
Evening.—Prov 3. or 8. Acts. 25.

THURSDAY, FEB. 7, 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.

A WORD TO THE SECULAR PRESS.—We took occasion last week to rebuke certain papers for discussing the supposed utterances of a clergyman before knowing his precise words, or learning the alphabet of the topic of the addresses they criticised. Two other journals have been displaying their fitness for sitting in judgment on the Church. One speaks of Canon Knox-Little as "Canon of St. Pauls, Westminster," no such church being in existence, and of the one at Westminster the Canon is not a Canon! Another says, "The Church of England was not heard of for centuries after the Church of Rome was established in England." This wonderful Baron Munchausen like statement appears in a paper, "which although ultra-protestant, contained a notice the week before of a ceremony in a Roman Catholic Convent, in which account the reserved sacrament-water was called 'The Presence.' Yet this same paper alludes in most offensive language to Canon Knox-Little for holding views as to the presence of Christ in His Sacrament, which are diametrically opposite to those of the Papal Church. Not con-

tent with sneers at the Canon it gives a picture of a young lady at her devotions in one of the city churches in order to bring her and all other communicants into ridicule. How for it is decent for a young lady to be thus caricatured while at prayer we leave those to say who encourage such abominable outrages on privacy by the press. There are "toughs and roughs" amongst us whose sense of propriety is so much more refined than the society spy who drew this picture, that if such a caricature of their sisters appeared in a society paper, they would administer righteous chastisement upon the man or woman guilty of such indecency. But we live in strange times! What can we expect when persons of both sexes sell the names of their fellow guests at a party at so much a line, and add a puffing description of the supper they ate, and of the dresses of their favorites. That in Toronto is encouraged by what is called "Society." No wonder then that the Temple of God is outraged by these spys sketching a lady in church to raise a laugh!

THE NEW DENOMINATION.—For some time after the Salvation Army appeared, hopes were entertained that it would go no further than such evangelistic workers would, in so far as in this sense it was successful, prove helpful to the church. We confess to having been sceptical about this from the first. The Rock which has always been friendly to the S. A. says, "When there is a public reception of the seven thousandth officer, it is absurd to speak of the Salvation Army in terms other than as a new and additional religious denomination. This denomination, too, must by the Church of England be counted as Nonconformist, the more so as its members, like the Quakers, reject the sacraments. Probably their rescue work is proportionately equivalent to that of other bodies, neither more nor less. They may not unnaturally claim more, but in more senses than one they blow their own trumpet. We regret, however, that they should not be as careful as we could wish them to be in such matters as republishing Canon Isaac Taylor's attack on the Church Missionary Society."

The issue by General Booth of this damaging attack on the C. M. S. will open the eyes of those churchmen who have given their sympathy to the army of tambourines and drums.

ANECDOTE OF BISHOP WILBERFORCE.—The Dean of Manchester relates the following incident: At the deanery at Canterbury the night before the enthronement of Archbishop Tait, Wilberforce and Stanley were both there, and many others. The unique ceremonies of the morrow were discussed. The question of a final blessing by the Archbishop of the people in the nave, who would see nothing of the service in the choir, was raised. By this time the Bishop and the Dean of Westminster had joined the Dean of Canterbury, who was debating the point with some of his juniors. "Bless me, even me also, O my Father," cried Stanley, with an arch look at Wilberforce. "Oh, yes! of course; pleading for Esau, as usual," said the Bishop, "and wanting to make him out as good as Jacob, and better too." With Stanley's advocacy and Wilberforce's opposition, the plan failed; and it was reserved for Archbishop Benson to bless, first the congregation in the choir, and then, coming out to the great steps, to bless the crowd in the nave also. But then Stanley took the group into counsel. "Look here," he said to Dean Alford, holding up the printed programme, "you have got no place for me to see the Archbishop seated in Augustine's chair! I came on purpose, and I will see it." "Oh, no!" said Wilberforce. "Only the Bishops are to go into the transept with him, and we can't have you amongst us—yet," with a quick glance round, Stanley persisted (and, in fact, carried his point next day), till at last Wilberforce, with a face

bubbling over with fun, broke in, "Look here, my dear Dean, I'll tell you what. You just go round by the aisle and slip into the chair first, and then Tait can sit upon you at once. He'll have to do it before long, depend upon it."

GOOD ADVICE TO YOUNG PREACHERS.—The best way to prepare for extempore preaching is to write the sermon out at first in the ordinary way, with just a very few breaks in it at points where the subject is thoroughly familiar to the writer. Then just where the break occurs a few key words should be written down, giving the heads of the matter which may be inserted at these points without the help of the M.S. They should be so managed that if the preacher finds himself nervous and likely to stammer or blunder, he may go on straight to the next written portion of his sermon without making any break at all. When practice has accustomed him to fill up the blanks effectually, then their number may be gradually increased, and the bulk of the full written sermon be proportionately decreased, till at last it is possible to dispense with the M.S. altogether. Good diction can be learnt only by much reading of good writers, and by remembering the simple rule of not using a word of two syllables where a word of one will do.

So advises the *Church Times*. One of the best platform speakers in England, advised us "always write your speech, and put it in two places, yes, said he, two places, put it into your head and into your pocket." He told us that he always carried the M.S. of his speeches, so that if taken sick, with headache, &c., he could be quite safe from a break down.

NOTE ON THE HOLY EUCHARIST.—The same journal replies to an enquirer as follows: You would do well to read Wilberforce on the Holy Eucharist, which deals with most of the questions you raise. The Catholic doctrine is that the Eucharistic Presence is spiritual and delocalised, but that it is more than a mere grace or influence emanating from the Divine Humanity. This latter view, which is technically called Virtualism, is so obvious and simple that, if true, it would have abundant early testimony in its favour, but there is absolutely no ancient Liturgy, and no ancient patristic language about the Eucharist, which supports it. And you must remember that from the very nature of the case we cannot expect to comprehend and solve all questions relating to this mystery."

INEBRIETY A DISEASE.—Dr. Norman Kerr presided recently at a meeting of the Society for the Study of Inebriety, at which Dr. James Stewart, of Clifton, read a paper upon "Inebriety among the Higher and Educated Classes." The conclusions to which the lecturer came were: 1. That inebriety must be treated as physical disease, no matter to what class the patient belonged, but especially if he or she be of the higher classes socially. 2. It was absolutely necessary that treatment, to be successful, should commence with the total and absolute cutting off of all intoxicating beverages. 3. Hope of permanent recovery ought not to be held out unless the patient would submit himself absolutely to treatment for a twelvemonth at the least. 4. It ought to be impressed upon the friends of the patient that the after treatment of the case depended greatly on their unselfishness, the wife, or husband, as the case might be, to become a total abstainer some months before the discharge of the patient, and all alcoholic beverages to be permanently banished from the house in which he or she is to live after leaving the home.

It is only by labour that thought can be made healthy, and only by thought that labour can be made happy, and the two cannot be separated with impunity.—*Ruskin*.