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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.

Dec. 20th.—FIRST SUNDAY AFTER CHRISTMAS.
Morning.—Isaiah xxxv. Revelation xx.
Evening.—Isaiah xxxviii. or xl. Revelation xxi. to 15.

THURSDAY, DEC. 27, 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.

It is common knowledge that Teetotalers do not always add to their undoubted virtues the great virtue of liberality of judgment in dealing with those who differ from them in their uncompromising attitude on the drink question. The 'moderate drinker,' as he is called, the man who cannot see his way to saying that alcoholic drinks are altogether the invention of the devil, and as such must by every one be absolutely given up, condemned, got rid of, meets with small mercy at their hands. He is indeed the very red rag which drives them frenzied; in moments of excited zeal they cry out upon him that he is worse than the hard drinkers, than even the drunkard himself. We tremble, therefore, for the treatment which the Dean of Rochester is likely to have brought down upon himself from the true Teetotaler by his utterances in a recent sermon. He is reported there to have declared his solemn belief, 'that the individual who partook moderately was more manly and more noble than he, who, owing to lack of moral strength, abstained altogether.' Such an utterance as that will brand the Dean not only as one who is not vigorously helping on the one im-

portant work which all true Christians should be absorbed in, but as positively hindering, opposing it, playing into the devil's hands. No thoughtful person denies the great good which the Temperance movement, as it is called, may do; but the powers of evil will spoil it, if they can; and one way in which they seem most easily to find a means of spoiling it is by turning some of its adherents into very foolish fanatics.

THE FUNCTION OF A CATHEDRAL.—At the installation of the Wakefield Cathedral staff of clergy, the Bishop, Dr. How, said he only proposed to make a few observations that evening concerning the occasion which had brought them together. He thought for a long time past it had been acknowledged that the cathedral church of any diocese ought to be the great centre of beautiful worship. For a long time they had been quite familiar with the argument that cathedrals should set a pattern to the diocese with regard to the beauty and reverence and order of the services conducted in it. He thought in these days that the wonderful growth in the beauty, order, and dignity of their Church services showed that perchance their cathedral churches had almost fulfilled their mission in that respect. That was no slight benefit, no little service, to do to a diocese. But there were higher functions still to be looked for through our cathedrals. They must be not only an outflow of holy and blessed Church influence in the diocese, but also a centre to which should turn and to which should flow the love and affection, the energies and interests of the whole Church population of the diocese. That would be well, but there was one more thing. It was obviously necessary the Bishop of a diocese should be the originator and the chief executor of the diocesan machinery and organization, but he himself had never thought it right that a Bishop should be an autocrat. He believed that in the purest time of the Church of God the Bishop always gathered round himself the counsel of those he could most trust and honour among his clergy.

THE DUKE OF WELLINGTON ON PEWS.—In "Notes of Conversations with the Duke of Wellington" by Lord Stanhope, just published, occurs the following story, which will be interesting to all who desire to see the private pew system abolished. Lord Stanhope says:—"After dinner the Duke spoke *inter alia*, of church accommodation and extension, condemning the whole system of pews. He said that if space were wanted in Strathfield, says he should certainly offer to give up his pew, retaining only a chair for himself. 'The system of a Church Establishment is,' added he, 'that every clergyman should preach the Word of God, and that every parishoner should be able to hear the Word of God. Is it not, then, quite contrary to that system that, by means of handsome family pews, twenty or thirty persons of rank should take up the space of two or three hundred? I most cordially concurred in this opinion, which I have long entertained. A church appears to me the very last place where any distinction of rank should prevail, or any sentiment of pride be indulged. I should think it far more consistent with the feelings that make one enter a church at all to kneel side by side with those whom I should keep at a distance elsewhere—by the side of my own footman or my own cobbler.'"

The great Duke and Lord Stanhope agree with what we recently said that the pew of a Christian is not a private box, but a place of welcome to the poor and to strangers.

WESLEYANISM IN YORKSHIRE.—The Wesleyans of Leeds, says the *Yorkshire Post*, can hardly be flattered by the references to them in the columns of the *Methodist Times*. Mr. Hugh Price Hughes, who, failing any opponent, seems to enjoy exasperating his friends, is most painfully

frank. After dwelling on the fact that, between 1810 and 1847, "Methodism was the strongest religious organization in Leeds, socially and financially as well as numerically," the article goes on to point out that the society has actually 700 fewer members in Leeds than it counted in 1841, and that, since that date, "the Established Church has, as nearly as possible, exchanged places with us. Then her regular adherents were one in fifty; now they are one in fifteen. One of the oldest and most experienced of Leeds Methodists recently stated that when he and his wife were married it was difficult for anyone to get a servant in Leeds who did not stipulate as a *sine qua non* that she should be at liberty to attend a Methodist chapel. A short time ago he advertised for a servant, and out of forty applicants only one was willing to go to a Methodist chapel!" After more frank (but not surprising) confessions, the article winds up with some strong stimulants in the way of encouragement to reform. All this, says the *Church Review*, is very well in its way, but everybody knows that Methodism in Leeds is only going the way of Nonconformity in Yorkshire generally.

DR. WHEWELL ON PLURALITY OF WORLDS.—The *Pall Mall Gazette* gives the following specimen of the wit of a distinguished scholar. "Dr. Whewell was at one time engaged in a controversy with Sir David Brewster about the plurality of worlds, and took, as is well known, the view that there was but one world—which, as some one happily remarked, was very natural, considering the prominent place he occupied in it. Someone slyly pointed out to him the passage in the *Vulgate*: *Nonne erant decem mundi?* (It should be explained for "the ladies" that *mundi* may mean other worlds or cleansed.) Whewell instantly turned the text against his opponent by replying: "Very true; but look at the next question? *ubi sunt novem?*"

CHRISTMAS OVERRIDES ASTRONOMY.—The month of the goat is upon us once more. After touching the lowest point of his declension, the sun begins to climb again in an ever-widening arc across the sky, at first feebly, like a young kid newly-born, then with more vigorous steps and more masculine power. Like an emperor visiting his friends, he sets out on his yearly journey through the Signs, bringing good gifts by the way, and scattering joy and prosperity—when in the mood. Just as human emperors are not always in jocund mood, but have headaches and their twinges of nerves and liver like meaner mortals, so is the Sun at times, surly and unsympathetic—when his visits to the Signs do not bring forth their usual results, and the watching, hoping, anxious world watches and hopes in vain. The twenty-second of December, not the first of January, is the real New Year's day. If we went by the natural almanac rather than the conventional, the signs would be rearranged, as to date, in accordance with the Lord of Life and giver of fruit and harvests. But natural arrangements are nowhere when they are opposed by scientific subtleties and mathematical mysteries. We do not order our year by the sun, because human events are greater to us than cosmic facts or astronomical harmonies. To us the great event of December is Christmas, not the shortest day; and the goat-like climbing of our star in that ever-widening arc across the sky does not equal in importance, the fact of that birth at Bethlehem which was to bring peace and goodwill to men. Hence the early significance of the goat month has been completely lost because of the later value; not the slow return of the sun on the way that leads to spring-time, flowers and summer fruits, but the day when the child of Mary was laid in the manger takes up the whole significance of the last month of our arbitrarily divided year.