

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

- Jan. 19—2nd SUNDAY AFTER EPIPHANY.
Morning—Isaiah lv Matt. x. 24.
Evening—Isaiah vii. or lxi. Acts x. 24.
- CONVERSION OF ST. PAUL.
Isaiah xlix. to liii. Galatians i. 11.
Jeremiah i. to iii. Acts xxvi. to 28.
- Jan. 25—3rd SUNDAY AFTER EPIPHANY.
Isaiah lxvii.
Isaiah lxxv. or lxxvi.

THURSDAY, JAN. 15, 1885.

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

A NATION OF GAMBLERS.—The well-known Astronomer, Mr. Procter, has made the following remarks on the gambling spirit of the American nation. "Much as all European nations are given to gambling, Americans seem to have gone altogether beyond them. In America, boys of ten or twelve bet resolutely as bookmakers at a race. A man can hardly express agreement with another in America save by saying "you bet," or "you may go your pile," or "bet your bottom dollar," or the like, "on that." The current odds on the late election were published by the papers systematically. Nine out of ten of all the men and boys in America backed their favorite candidate at current odds. I can imagine no worse sign in a community than the general prevalence of the gambling spirit. The gambling spirit is evidence of an immoral, unprincipled nature. Those who find themselves possessed by it should be anxious about so evil a symptom as a man would be who should find himself spitting blood or giving other evidence of a disease affecting his whole physical nature."

WHEN DOES THE PREVALENCE OF GAMBLING?—Mr. Procter is an eminent writer. Had he investigated this subject he would have found that the system of education in America is wholly secular, it affords no corrective or antidote to the gambling spirit. On the contrary, secular education fosters and develops the "immoral and unprincipled nature," of which gambling is a sign, by excluding all moral and religious training, and concen-

trating the full power of education wholly upon a sharpening of the wits of the young. This being done, a distaste is created for steady labour, which is too "slow" for the American, and as there is no public sentiment against gambling, the great mass of young men take up this villainous habit in the haste to be rich without work or application. But we are told, that we must have secular education involving national demoralization, because it is necessary to keeping up the non-denominational system! A system which is daily demonstrating itself to be utterly antagonistic to the gospel of Christ, and the greatest hindrance to evangelistic work.

ANECDOTE OF BISHOP WILBERFORCE.—One story about the late Bishop of Winchester shows his marvellous faculty of repartee, and his well-known dislike to losing from his diocese men of power: "Bishop Wilberforce, when in the Oxford See, had lost a clergyman whom he wished to retain in his diocese, by his being offered a living in Surrey. The Bishop said, 'Oh, don't leave civilisation as we have it, for barbarism as they have it in Surrey.' When S. Wilberforce came to the Winchester See, he met this clergyman at a nobleman's dinner-table in Surrey, and the host chaffed the Bishop about it, and asked him if he considered Surrey still a barbarous place, to which he said, 'Yes, and the barbarous people showed us no little kindness.'"

THE CLERGY AND EDUCATION.—The Minister of Education in England recently said that the best friends of education; and most zealous workers in its interests, were the Clergy of the Church of England. Of course such a remark from a member of the Government excited great comment, although the fact stated is commonly known to all intelligent persons. But our denominational friends were annoyed, and the attention of Mr. Mundella was called to his reported utterances that he attributed the principle educational work to Church folk. The right hon. gentleman writes:—"The statement made by the Archbishop of Canterbury was perfectly true, and was authorised. It was to the effect that generally in the rural parishes in England the clergy were the best supporters of education, and took the greatest interest in it, their ideas being altogether much higher than that of the farmers and local authorities generally."

THE SHAM DEGREES QUESTION.—A very instructive fact has been divulged in the daily press in its obituary notices of a gentleman who was once President of the Ontario Agricultural College. We are informed that at the age of twenty-five, he was appointed to this position, being at the time wholly without any practical or theoretical knowledge of Agriculture. He, however, read up the subject, and at once began to write on the topic he was in the process of learning. Being a quick reader, he soon ran over the necessary text books, which being mastered, he at once published a treatise on Agriculture. This effort, we are informed, secured the writer the degree of L. L. D., from an American College! Could anything exhibit in a more scandalous light, the depraved practices of certain colleges in conferring degrees? We are glad to see that Cambridge has determined to give no more honorary D.D.'s, all without exception desirous of this honour must pass certain tests of worthiness. If that were done in Canada, what a falling off there would be in the members of those wearing this sham title.

A SIGNIFICANT PERVERT.—It is announced that a son of the Bishop of Rochester has entered the Church of Rome. The young man is between eighteen and nineteen years of age, therefore no doubt fully acquainted with the question on which he has given so emphatic a judgment! The Bishop is a decidedly Low Churchman, although disposed to be fair in his conduct to others of a different

school. It is noticeable that the party organs of Dr. Thorold's school say nothing on this case. The *Literary Churchman*, *Church Review*, and other "high" papers, simply point out that the perverts to Rome are not drawn from the Catholic party. It is a lamentable case, and has great interest to us, because this young man was at a College when induced to desert us. The same active proselyting work is going on here amongst the students of our agnostic University. The Romish agents find the denominational field well adapted to their work.

THE MONEY ELEMENT IN CHURCH DISPUTES.—A very unhappy dispute is now raing in a Presbyterian congregation between the minister and a certain part of his flock. With the merits of the quarrel we, of course, have no concern. But there are two points of general interest in this affair. The first is this, that the Minister has been censured by the Presbytery for speaking too plainly to his people on certain sins to which they are prone, he is "too personal," say his flock, in his rebukes. Now, it is clear that if the preacher is a true man, he must be personal, it is no use rebuking Sabbath breakers when speaking to those who faithfully keep it. The sins he sees or knows to be committed by his people, these he should rebuke. The very fact that a Minister is charged with being "too personal" is strong, almost conclusive evidence that he has "struck home," for no person feels a rebuke to be personal which only censures another's faults. The pew system, as in the church in question, compels the authorities to side with pew renters, hence, the part taken by the Presbytery against a Minister who has been too faithful in dealing with pew renter's sins. Another point is this, that those who have been rebuked, or whose fancy they have, now withhold contributions towards the support of the church! In this they have a well-known and well-contrived precedent. One wonders in reading of these people, buttoning up their pockets, how far their conduct is governed by the chance of saving money. A fondness for godliness which is great gain in dollars, must have a wonderful charm to misers and money worshippers. What a delightful combination it must be to mean souls, to be able to keep back their dollars all for the glory of God! But what sort of Christians are the people who take any chance to avoid contributing to the cause of Christ? It is evident that such persons require very plain speaking indeed.

NEW ZEALAND.—The Maori King on leaving England wrote the following farewell:—"To my dear friends who have cherished me and my companions, and who have invited us with great hospitality on our reaching this distant land; may you and your wives and children live. I am returning to my race and to my land with the blessing of God who lead me and my friends across the great ocean to see you, and to know the thoughts of the great nations. So I am sending you my farewell greeting. Dwell here in your own land and among you own people, and may God who has show me kindness keep you. The kindness and love you have shown us and our friends will not be lost. We have seen the goodness and peacefulness of all the nation with their wives and children. Oh, my dear friends, the outcome of goodness never varies from this. See Matthew 5th chapter, 6 to 10 verses. In conclusion, I am glad in my departure, because I have known and learnt those things which have been so evident to me in this country." The Maories are natives of New Zealand, and number about 50,000. They are of the Malay race—a tall, well-formed, intelligent, brave and determined in war, in which they have often been engaged with the British Colonists. Bishop Selwyn once told the writer that he felt safer at night surrounded by Maories than he did in any house in England.

WORLD!
EL WASHER
TEACHER.
TS SUPERIOR
ARTIFICIAL
WORLD.
RE HOUSE,
GENERAL
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OODS,
OOLS
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BIRD.
S IN THE
RY YARD.
LIGHT