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Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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Address: P. O. Box 2640.
Office, No. 11 York Chambers, Toronto St., Toronto.
FRANKLIN B. BILL, Advertising Manager.

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We ask the clergy, laity and friends to make every effort in their different parishes throughout the Dominion, to get every family to subscribe at once.

LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 10...SECOND SUNDAY IN ADVENT.—

Morning...Isaiah 5. 1 John 3 to 16.

Evening...Isaiah 11 to 11, and 24. John 18 to 28.

THURSDAY, DECEMBER 7, 1882.

SPECIAL NOTICE.

Owing to the great demand for advertising space during the holidays, we shall add four additional pages, so that the reading matter will not be curtailed. We take this opportunity of thanking our friends for the large additional support given to us since making the recent change in our staff, both advertising and circulation having increased beyond our most sanguine expectations.

VERBUM SAP. Our fellow contributor to Fraser's Magazine, whose initials, A. K. H. B., are so well known, is thus spoken of by Mr. W. Davenport Adams in the Churchman's Magazine:—"That Dr. Boyd should have been before the public for twenty-six years, and should be as popular now as he was at first, is conclusive as to his position in the literary hierarchy. His career as a writer has not been a bed of roses. As time went on, Dr. Boyd began to incur the usual penalty of success. He began to be sneered at. He was informed without any circumlocution, that he was talking twaddle. He became a favourite target of smart reviewers. He was regarded, in fact, with considerable pity, and his readers were treated with contempt. It has, however, been truly said that no man was ever written down except by himself; and his critics have come and gone, but Dr. Boyd is as rapid and characteristic as a quarter of a century ago, "and the more he was scoffed at, the greater favourite he became." The pertinence of all which, and the exactitude of the parallel which exists, we have no need to explain.

Trinity College has placed Marmion on its list of text books. Let Churchmen note this well, that the Council have not had to consult Mr. Crooks, or any Archbishop, or newspaper. They regard this poem worthy to be used in the study of English, and it will be so used. What we contend for is that we Church people have a right to control the literature to be studied by our

children, without Dr. Lynch interfering, or any other authority outside the Church. And what is more, we shall secure this right ere long, if we have the spirit to demand it.

We demand freedom to teach history truthfully, so that the youth of Canada will not be kept in the dark about some of the most important events and characters in the annals of mankind, especially such as arose in, or were concerned with, the prolonged struggle to free our Church from the usurpation of Rome. We desire young Churchmen to know what Rome was in days of yore, so that they may judge her to-day by her actions, in which she openly defies the sentiments of this enlightened age by officially approving the crimes committed by her sanguinary sons in the past, as is seen in the following:—

Cardinal Manning has issued a prayer (to the use of which by his congregations he has attached a plenary indulgence for one hundred days), for the purpose of invoking the divine blessing on the proposed canonization of Sir Thomas More, and of John Fisher, Bishop of Rochester. The impartial historian may hesitate to affirm that either of these illustrious Englishmen were really entitled above other men their contemporaries to be inscribed on the roll of martyrs. Their unhappy fate was the fault of the times in which they lived. Death on the scaffold was in those days the common lot of discarded statesmen. The Lord Proctor Somerset, Thomas Cromwell, the Duke of Norfolk, Anne Boleyn, Lady Jane Grey; all in their turn suffered the extreme penalty of the law; and it were an invidious task to single out these two names from the long category of the victims of those evil days as specially deserving of the honoured title of martyrs. Nor can it be denied that this proposed honour to be rendered to the memory of Sir Thomas More is designed to mark with approbation the worst feature in his character. He is not to be extolled for his learning, his uprightness, or his statesmanship. These would of themselves obtain no imprimatur from the Supreme Pontiff, or from his Curia at the Vatican. The one chief merit in Sir Thomas More is his firmness in dealing with heretics. The poor fanatics Simon Fish, John Fryth, and Robert Barnes were all victims to the unrelenting bigotry of the English Chancellor. The very epitaph composed by Sir Thomas More on himself bears witness to his religious zeal in the suppression of heretics. He desires to be inscribed on his tombstone as *Furibus autem homicidis, hæreticisque molestus*. He prided himself on being a persecutor, and placed in one category, "thieves, murderers, and heretics." *Semper eadem* is the motto of the Church of Rome, and this proposed canonization of Sir Thomas More is intended to imply an approbation of his zealous spirit of persecution of the enemies of the Church. The proposed canonization of Bishop Fisher is more in accordance with the fitness of things. He was not, however, in all points probably entirely acceptable to the pontiffs of his day, as he was an advocate of the new learning, and avowed himself an educational reformer.

At the Church Congress the Dean of Ripon remarked upon the remarkable testimony afforded to the truth of Holy Scripture by the continued existence of Jewish populations in so many parts of the world. "Events," said he, "are taking place which show that there is a real connection between the land and the people of Israel. The Jews were delivered from the captivity of Egypt after four hundred years, and out of the captivity of Babylon after seventy years; and now it would appear that the two representative foes of Israel are about to be finally subdued. The Euphrates is to dry up and Egypt to become a desolation. The Turks who came from Assyria have had possession of Egypt since 1517, and have nearly fulfilled the period assigned to them in Rev. ix.; for 365 out of 391 years are expired. And what is to be the result of England's conquest of Egypt? Is Egypt to

be emancipated from its cruel lord, and the door opened for the evangelization of its misgoverned population? Is the iron yoke of Mahomedan fanaticism to be broken, and the way opened for the Jews to return to their fatherland—the land of promise? Persecuted and driven from Russia and Germany, will they seek a refuge between the Euphrates and the Nile? Already the way is prepared, the traveller may pass by railway, dry shod, from Egypt to Assyria, and the signal of the Prophet is in our ears: "Go ye swift messengers to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled."

The following sensible remarks are by the Rev. G. Venables:—"They who carefully examine a congregation in which the services are pronounced hearty and congregational, will be astonished to find how small is the proportion of those who take an active part in them. I have been myself often saddened to discover how small is the proportion of those who join lustily in a service. One reason consists in the difficulty which exists of finding the places. Great was the help afforded, some years ago, when the S.P.C.K., at my persuasion, printed the number of each page with their admirable edition of the Prayer-book at 4½d. But the utility of this was destroyed by their not confining this to one sized book, and by not keeping every page the same. Another method of universal application, which would be of perpetual utility, and can be used with any and every edition of the prayer book, large or small, has long ago been proved by me as of simple, practical usefulness. The method is as follows:—Print clear, legible figures (1, 2, 3, and so on), in succession before sundry (this alone needs universal arrangement) parts of the Prayer-book, thus:—At the beginning of Morning Prayer put the figure 1; at the *Te Deum* put figure 2; *Benedicite*, 3; the Litany, 19 (I copy from my prepared specimen); Collect for Innocents' Day, 34; Order of Confirmation, 145; Psalms—Morning Prayer, day 13, 182; Ordinal, 292; Articles, 238. Where necessary (and it is very necessary in a large number of churches), it would only require the minister to name now and then the number attached to the place or part required, pause until it is found by the people, and then proceed.

The result is very satisfactory, for people will join when they see and feel that it is really desired. Almost all missionaries assert that the responding abroad, amongst the converts, is infinitely superior to what it is in England. But then the missionaries take great pains to secure this, not hesitating to pause and see that the right place is found, and that all say aloud what ought to be said aloud. Now all that is wanted is that one and the same arrangement of numbering should be forever adopted.

Perhaps in some remote day the Church powers here will address themselves to such practical questions. A Prayer Book for the young, and for those who are not well instructed in the use of the present one, would be of immense service. We should like to see a Canadian edition of the Prayer Book, with the Psalms headed by plain figures, etc., etc.

LONDON, Dec. 8rd.

The Archbishop of Canterbury passed away quietly, and apparently without suffering, in the presence of the members of his family, on the 2nd inst. He remained in a semi-unconscious state until 11 p.m., when he spoke his last words, "It is coming, it is coming." He was then seized with a sharp spasm, and did not speak again, although it is believed he was partly conscious. The Dean of Westminster, on behalf of the Queen, has offered burial for the Archbishop's remains in Westminster Abbey.

The Advent of the Saviour was to him, indeed, coming very quickly; "He giveth His beloved sleep."