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## LESSONS FOR SUNDAYS and HOLY-DAYS.

Dec. 13th—3rd SUNDAY IN ADVENT.  
Morning—Isaiah xxv. 1 John v.  
Evening—Isaiah xxvi.; or xxviii. 5 to 19 John xix. 25

THURSDAY, DEC. 10, 1885.

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

THE CHURCHWARDEN'S OFFICE TO BE MAGNIFIED.—Dr. Benson spoke in eloquent terms of the value of the Warden's office, when the priest duly knows it and it is magnified by wise and zealous service. "It is not true that our system leaves parishes so wholly at the mercy of an idle or careless incumbent. Churchwardens already do much to prevent work falling to pieces where so sad a case is found. They may do more still if they rely more on their position. And now that, by the fully organized system of our rural deaneries, every churchwarden is by right of his office a member of the ruridecanal conference, and can meet all the clergy and other churchwardens of the Deanery at least once, and in some cases twice a year, he has more opportunity than ever of gaining (and of giving) information, counsel, and assistance of the best kind in true church ways. Most grateful am I for the courage, the earnestness, and the diligence which is so frankly and fully placed at the services of our parishes in the services of active and godly laymen who fill this important office. Priest and people find in their churchwardens the best of helpers. The office is worthy of all honor, and the general discharge of it is worthy of the office. The man is more still than the office, and a true man in such an office is far more than he can be out of it. When such men are prayerfully serving God in this ancient and excellent rank, the wisdom of God is as ready as of old to govern His people."

THE ENGLISH ELECTIONS.—It is too early as we go to press to state with certainty the result of the elections in England. One thing is however clear, the proposal to rob the Church has not met with that general acceptance even among the reasent voters which was hoped for. The schemes of poli-

cal agitators have led to many crimes, but to no deeper disgrace than the twin offences committed by those who are seeking to drag the Church into the dust. First they propose to confiscate to secular uses, the sacred edifices which have for generations been consecrated to and by divine worship. They propose to seize all Church properties and to realize them, and mark their rush down the bill of infamy, they propose out of the proceeds to give three acres of land and a cow to each reasent voter. Bribery funds acquired by theft! Yet this double crime is plotted by the dissenters of England and their allies, the libertines and atheists. What success they are having at the polls is the result of this open bribe to the new voters. Here comes in the utter hypocrisy of the Nonconformist agitators, they assert that they have planned to rob our Church and spend its money in bribery in order to raise the spiritual tone of the Church of England. Should the party come into power who have used this criminal lever for their exaltation, we trust they will have the decency to repeal the Acts which make bribery and corruption penal offences. The elections being held are felt to be full of danger to the unity of the empire. Ireland will possibly have the balance of power, and Ireland is demanding to be liberated from the control of the Imperial Parliament, in fact, to have a repeal of the Union. Since the Church of Ireland was sacrificed as a sop to Popery, as the English Church is proposed to be sacrificed as a sop to infidelity, see what troubles that country has had and has given! In 1866 Archbishop Trench said: "With the abolition of the Church will vanish the best hopes for the future of Ireland, for her intellectual as well as spiritual freedom, while the disaffected to English rule will not be conciliated in the least. That prophecy is already fulfilled! We venture another. Let the English Church be robbed and soon will come a cry to rob all endowed institutions, and all endowed persons. Property once shown to be at the mercy of voters, will be no longer sacred, there will be an attack made next on private estates, and to the victors will belong the spoils in lands and money. That will give more than a cow and three acres of land to the needy voters, from the wholesale spoliation of the rich."

A WITTY AND WISE CANON.—Canon Hole speaking recently on the question of the injury which would be done to the Church and country by disestablishment and disendowment, said a modification was proposed which would completely change the whole system and character of our government. The King—if by the kind permission of Mr. Chamberlain the monarchy should be continued—might be a friend of the Pope. Many villages would lose for a time those places of worship which belong to all alike, and the friend on whom all had a claim for sympathy, counsel, and assistance. Why, in my village said the canon, and in thousands, if there is an accident, an illness, a calamity of any kind, a sudden death, the first man sent for, and the first man to go, with a willing hand and an open heart, is the parson. Who finds the wardrobe when the little stranger arrives unexpectedly? The parson's missus. Whose cart and horse takes that poor fellow with the broken leg to the hospital? Who adds 25 per cent to the clothing club? Who has the best cough medicine when the old man can't rest at nights? The parson's missus. Who sends the pudding and the port wine to the aged and the invalid? The parson's missus. It was a striking coincidence that as I sat at my desk putting down these thoughts a message came to me begging me to go at once to the cottage of a dying man. Alluding to Mr. Gladstone's words as to the proposed change being in the dim future, Canon Hole wittily put the position thus: "What are you flinching at?" says the burglar, with his pistol cocked and pointed at your head; "I ain't going to fire yet." "You are to be disemboweled," says the executioner, "but no day is yet fixed for the

visceration, and you'll look remarkably well when you are stuffed." Really, this kind advice of the hangman that we should favour the company with a comic song while he puts the rope round our necks, reminds me of the hard-hearted old woman's remonstrance with her expiring husband—"John, John, get on with your deenin', and dinna' fidget so" And so we remain equally unconcerned when we are told that, if released from our bondage under the State, we shall be so happy in our new freedom. The highwayman might as well say to the pedestrian, "Give me your hat, and your coat, and your boots; you have no idea how much more easily you will travel when relieved of them."

A CASE BEYOND DISPUTE.—Some time ago, we asserted that to our certain personal knowledge a number of perverts to Rome came from the religious bodies who make boast of extreme Protestantism. We stated one fact of much significance, that by invitation we had attended service at St. Charles Roman Catholic Cathedral, Birmingham, where mass was celebrated by several priests, every one of whom had been a dissenter. The names and antecedents of these perverts were given to us and were verified. In spite of this a denial was given, not merely to the facts above stated, but an absolute contradiction was given to there ever having been any perverts at all from the ultra Protestant denominations to Popery. One instance is now publicly known. The new Minister of Justice for Canada, was brought up a Wesleyan, and from that body went over direct to the Church of Rome. Here is a strong case indeed, for this Minister is a lawyer, a man of much mental force and considerable culture. There was no "sacramentarianism" or any other bogey with a name six or eight syllables long to frighten him across the bridge. We have no knowledge of the singular intellectual or emotional processes which led to Mr. Thompson's perversion. But we are morally certain of this, that if he had been well and duly trained up in the Catholic principles of the Church, and grounded in her history, he would have remained to this day a true member of the Church of England.

PLAIN TALK ON GIVING AS AN ACT OF WORSHIP.—The Church Times furnishes us with some very plain words of rebuke for those who to use a cant expression to get their religion on the cheap." It says truly: "As a rule the amount subscribed by a congregation, publicly or through the offertory, other things being equal, is a fair test of the amount of true religious principle prevailing in the congregation. The typical Englishman we may add—the typical Canadian also, "has very little idea of giving as a matter of principle, and as an act of worship. The general misapprehension on the subject arises from the vulgar Protestant notion that the object of religion is personal gain. Sunday after Sunday churches reek with sermons in which this utterly unchristian principle is advocated, and selfishness makes such teaching popular. The idea of giving something to God as an act of worship due from the creature to Creator, is rarely taught. It is an essential part of the worship which is due to God, to render to Him a portion of our substance to advance His work and glory on earth. If this principle—giving of money as an integral part of Church worship, needs to be more plainly and constantly taught from the pulpit." Giving to God there must be, and not out of private preferences for this form of service or that, or out of mere fancy for individual ministers, or the members of our congregations are either badly taught or are very neglectful of the teaching they have received.

—Beware what you say of others, because you only reveal yourself thereby. A man does not think to look behind the door unless he has some time stood there himself.