

6, 1885

FOODS
ORLD.

LD
mpany,
EAST,

TA
10
TW

S/USED

To sell the
Journeys of
St. Paul in the Holy
Land, Chart
Hickart, Ind

10 worth 1000
Portland, Me

NR.
ST.

of the

SS
y manifested
Appliances.

3'
Stove.
SIMPLICITY



r coal; works
e. No loss of
t forms a air
may be kept

DS,
anufacture,
oronto.

50 Advertis
Ink Recipes
& CO. 504

SOLD ON
looks fresh
& CO. 504
on. D. C.

BIT EARLY
PREP. Dr.
offerson, Wis

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the post-office, whether directed in his name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the post-office, or removing and leaving them uncollected for, while unpaid, is "prima facie" evidence of intentional fraud.

The DOMINION CHURCHMAN is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers at a distance can easily see when their subscriptions fall due by looking at the address label on their paper. The Paper is sent until ordered to be stopped. (See above decisions.)

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.

Frank Weston, Proprietor, & Publisher,
Address: P. O. Box 3640.
Office, No. 11 Imperial Buildings, 30 Adelaide St. E
west of Post Office, Toronto.

FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Aug. 2nd.—9th SUNDAY AFTER TRINITY.
Morning—1 Kings x. 25 Rom. ii. 17.
Evening—1 Kings xi. 15; or 1 Kings xi. 26. Matthew xvii. 14.

THURSDAY, AUG. 6, 1885

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

CAUSES OF THE REBELLION.—The facts in regard to the late rebellion in the North-West, are now coming out in the trial of the chief promoter of that disturbance. We take no little credit to ourselves for the DOMINION CHURCHMAN having been the first journal in Canada to point out that the object of Riel and his friends, was the establishment of an independent Republic in the North-West, and that the so-called grievances in regard to land, were not even an element in producing or aggravating, much less justifying the outbreak. The beginning and end of the affair was political. It was a rebellion against the sovereignty of Canada over her new Territories. Movements of this kind are no novelties in the world, their main features are similar. A student of history and of men detects such appearances as a physician sees special disease symptoms. Our diagnosis of the N. W. outbreak was scientifically accurate, because based upon independent observation and judgment, while others went wildly astray in their haste to condemn or defend the past or present rulers of the country. How far the arch rebel Riel had the moral or immoral sympathy of the Romish Church authorities, will possibly never be known. But this is hardly open to question that the rebellion would never have assumed such formidable proportions, had the leaders been utterly without support from the Romish Church and their mad effort been sternly discountenanced by the priests, for the rebel leaders were all bigoted Romanists.

THE DOMINION OF PREACHERS.—The *Week* is responsible for the above phrase, which represents what in Canada is a new, offensive and dangerous power. We have in the Blue Laws of the Puritans, an illustration of this power and in Canada there seems a decided tendency on the part of the sects

to enact laws equally opposed to civil liberty. One of the strongest religious bodies has committed itself, contrary to its historic record in soberer days, days which mark the zenith of its influence as a spiritual force, to the Scott Act and but for a strong protest by a few wiser heads, would in its last conference have committed the whole body to a movement to prohibit smoking! Next we should have some other innocent custom made criminal until men rose again in rebellion against such odious tyranny. As the *Week* justly says, "The question is one of social liberty and men having burst the bonds of the Roman priesthood are not going to submit to any other Ecclesiastical yoke."

A declaration has been made by the highly eminent Surgeon Sir W. Thompson, a great temperance authority, that "more evil is done by over eating, than over drinking." This decided statement will logically involve a crusade against food and we respectfully commend the matter to those who are exercising "the Dominion of preachers" as a fine opportunity for them to commence an agitation on the lines of the Scott Act, and their proposed Anti-Tobacco Act. If food causes more evil than drink, as Dr. Thompson affirms, the only honest course open to the Scott Act supporters is—starvation. Will they now abandon meat and bread and all forms of food, and will they as in consistency they are bound, agitate to have the sale of food prohibited, except to the rich as the Scott Act prohibits drink except to the rich, or, as we judge will they continue to compound for sins they are inclined to, by still more vigorously than ever condemning those they have no mind to?

HATCHISM AND ITS EFFECTS.—One could not but wonder with some degree of painful anxiety what effect would the teaching they had been so unfortunately subjected to at College, have upon the work and the minds of the young men just ordained as deacons at St. James' Church, Toronto. They have been carefully taught out of a text book by Dr. Hatch, that the whole Christian system is nothing more divine than a mere benefit club. They have learnt that a Bishop originally was only a chairman or chief officer of a relief society, and now is merely chairman of the Synod. They have been trained to regard the Ministers of Christ as mere secular stewards of an earthly organization, which was not the creation of Jesus Christ, but a mere development of existing social elements in the age of the Apostles. Contempt for Episcopal authority they have seen recognized as a system, as indeed the guiding principle of those who have taught them and ruled them and who will rule them in their parishes if they submit to such tyranny. Such teaching has done its evil work in undermining their respect for the authority of their Bishop, and respect for their own authority as God's stewards of His mysteries, and Christ's ambassadors. It has also done them a cruel wrong by leaving them to enter the ministry of the Church without respect for that Church as the Body of Christ and Temple of the Holy Spirit. These young men may by God's grace and better guidance throw off the wretched influences of their college life, but their whole life long will they feel that they were morally, intellectually, and spiritually dwarfed and injured by the semi infidel and non-Church teaching of their college in regard to the Church and Ministry and Sacraments. It is moreover, a very serious injury to a young clergyman to be sent out to his work without having been brought in his college life into personal daily contact with teachers of high scholarship and literary culture. That is an irreparable loss as all these young men will one day discover, and then they will bitterly lament their folly in attending a College which has no reason for existence beyond party exigencies, and the ill feeling to Trinity College still kept up by a few implacable zealots.

THE CHURCH AND THE WESLEYAN BODY.—A much

esteemed correspondent, a Wesleyan, asks us pleasantly enough, to say what we mean by stating that "for years the Methodist body was supported by the Church of England." The answer is easy. The spiritual and intellectual life of Wesley, were the product of the Church. What the Methodist body got from John Wesley, it got by and through him from the Church. Further, the numerical strength of the Methodist body for many, many years, was drawn largely from the Church. So the Church gave support to the Methodist body by providing the members which constituted its original strength. Further, the entire strength of the Methodist body, theologically, was drawn and to this day is almost wholly drawn from the Church. Not merely in its doctrines, but in its literature, the Church has been from the days of Wesley to this hour, the literary support of what literary life and doctrinal purity exist in the Methodist body. Methodist literature is merely Catholic literature redressed. We could extend this by dwelling upon the spiritual support given by the Church through the Sacraments to the Methodist body, the members of which in its palmy days, for years thankfully received the Eucharist at the altars of the Church, and brought its young to be received into Christ's folds at the Church's fonts. We could extend this in other ways. Indeed, were the Methodist body to give back to the Church what it owes to the Church, there would be nothing left of Wesleyanism but a memory and an influence. Finally we beg leave to add that if any modern Wesleyan were asked to say what special spiritual privileges he enjoyed as such, which he could not have more abundantly in the Church, he would be speechless. As the Wesleyan body has drifted more and more into independence of the Church, its spiritual prestige and power have declined.

ALABASTER BOXES.—Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness; speak cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them. The kind things you mean to say when they are gone say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them, while I need them. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindnesses do not cheer the burdened spirit; flowers on the coffin cast no fragrance backward over the weary way.—Selected.

A FRIEND, once won, need never be lost, if we will only be trusty and true ourselves. Friends may part—not merely in body, but in spirit, for a while. In the bustle of business and the accidents of life they may lose sight of each other for years, and more—they may begin to differ in their habits, and there may be, for a time, coldness and estrangement between them; but not forever, if each will be trusty and true. For then . . . they will be like two ships who set sail at morning from the same port and ere night fall lose sight of each other—other, and go each on its same course, and at its own pace, for many days, through many storms and seas, and yet meet again, and find themselves lying side by side in the same haven, when their long voyage is past.

CORRECTION.—In our last issue we are made by an error of type to say, "he, the liquor dealer, would be unworthy the name of a man if he did fight against the Act, placing his trade under legal condemnation." Of course, it will be seen that the sentence should read, "if he did not fight, etc."