

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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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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### LESSONS for SUNDAYS and HOLY-DAYS.

Jan. 31st—4th SUNDAY AFTER EPIPHANY.  
Morning—Job xxvii. Matthew xvii. 14.  
Evening—Job xxviii. or xxix. Acts xviii. 24 to xix. 21.

THURSDAY, JAN. 28, 1885.

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

THE VALUE OF TRUE TEMPERANCE WORK.—We call the following from a leaflet of the C. E. T. S.:

Mr. W. S. Caine, (Late Civil Lord of the Admiralty), says:—"I am a Nonconformist, and I wish to see the Church of England disestablished, but it has done more to postpone the day of disestablishment by its Temperance work than by any other to which it ever put its hand. It has made the Church the 'Church of the people,' in a sense in which it never has been before. The Church of England Temperance Society is doing a magnificent work. Within the area of the Church is the Church of England Temperance Society in almost every parish in the country. Its members are initiating legislation; they are watching the Temperance movement from every point and constantly coming to the front, and have been a mighty agency for good."

Mr. T. Hodgkin, J.P., (Newcastle-on-Tyne).—"I am here as the humble representative of the Dissenters of Newcastle, in order to express the heartfelt delight with which they see the Church of England, with its splendid organization, its wealth, its long-descended culture, its deep learning, and its great fund of common sense, descending into an arena, to fight with this giant enemy of us all. I have peculiar pleasure in seeing this Church of England coming to fight, as a church, in this great campaign against the national enemy. There is always a danger lest the Puritan legislation should be followed by some terrible reaction; such as the orgies of the Restoration some 200 years ago. We must look to the Church of England to bring its great common sense to bear, so that the measures adopted are not Utopian, and not so far in advance of public opinion as to give no chance of success. Above all, we must ask the Church of England—reaching as it does both to throne and to hovel, and including as it does, far more than any other section of the religious community, both the upper and the

very lowest classes of the community—to use its influence with our legislators in altering those degrading laws which tend to increase the influence of drink upon us. And if only the Church does succeed in rooting out this great national vice, the most censorious of critics will scarcely be able to deny that it is the Church of England both in name and in power."

An Aylesbury Wesleyan.—"What got you to do that?" I said. 'The Vicar,' was the answer. So I went to their homes to hear more about it, and then I found that the Vicar had sought these men out in their homes, had reasoned with them, and did not leave them till he had got them to give up the drink, and then had gone on his knees with them, and asked God to help them to keep their resolution. Now,' continued this gentleman, 'if I find a man doing his Master's work in the way Mr. Lloyd is, I should be ashamed of myself, whatever my own profession may be, if I did not hold out the hand of fellowship to him, and do all in my power to help him.'

Mr. Hodgkin's allusion to the Restoration is timely. Our Puritan legislation will bring a terrible reaction, unless some common sense is brought to bear in restraining fanatics.

THE NEED OF RESTRAINING FANATICS.—Their need of restraint is shown by the avowal by the new Mayor of Toronto, a Scott Act agitator, that he intends to use informers on an extended scale. Mr. Goldwin Smith scathingly says this dignitary in the following letter to the *Week*:

SIR,—It appears from the new Mayor's message that he intends, in his destined crusade against the unlicensed sale of liquor, to make an extended use of informers, whom he proposes to tempt with large rewards. To put down the unlicensed sale of liquor is quite right; it is the thing that most manifestly needs to be done; and done it may be, provided the people are allowed a sufficient number of licensed and regulated houses, without which unlicensed places of sale will multiply, do what you may to prevent them. But the employment of professional informers is almost as objectionable as the sale of unlicensed liquor. A drunkard may be not a bad man in heart, though addicted to one fatal indulgence: a professional informer must be utterly vile. Morality is the main object, and you miss it if in suppressing intemperance you create villainy. There can be no doubt that much useful evidence might be obtained by torture; but society has rightly determined that no evidence can be worth that price. Let the police and the regular detectives do their duty; and if their number is not sufficient, let them be reinforced."

It is another illustration of what we are getting accustomed to now-a-days. Men are so infatuated with conceit that they regard themselves above the moral law. Hence they do evil of the basest kind, they slander, they speak falsely, they use vicious, degraded agents, they "create villainy," all to advance nominally moral ends, but really to assert their domineering wills and gratify their arbitrary dispositions and tastes.

THE ENGLISH ELECTIONS.—The result of the elections in England has proved disastrous to the party which made the robbery of the Church one plank in its platform.

"Mr. Chamberlain has been a true friend to the Church which he hates with all the bitterness which ordinarily characterizes the political Dissenter. It is not too much to say that, so far as the general education of the people goes, they have learnt more about the English Church, its position and its principles, in the last few months than during the previous ten years.

And it is very curious to notice the change of front which has taken place in the anti-Church ranks since the too open speaking of the members of the Liberationist and Dissenting party put Churchmen on their mettle. First came the impu-

dent assertion that the "Church in danger" cry was got up by Church folks as a political dodge in view of the elections. This, of course, was very much the same as accusing a respectable man of getting up a street row because he defends himself against a rascally pickpocket who is trying to steal his watch. Then we were told that the man whom we had thought was a pickpocket on the very inadequate ground that he had taken hold of our watch chain, was actuated by the purest and most unselfish of motives. Watches sometimes did not keep correct time, and if ours happened to be slow it might mislead us, and cause us to be late for an important appointment, so that it would be much better for us not to have a watch at all. The subsequent pawning of the watch by the "disendower" was too trifling an item to be worth taking into consideration. But as the "disestablishment" of the watch did not seem to be quite so easy a thing as it appeared at first, we were informed that the whole scare was quite a mistake, and that much more important "jobs," to use the technical term, were on hand which would entirely occupy the time of the next Parliament. This is really a very fair summary of what has taken place, "and anything much more impudent can hardly be conceived."

AMUSING ELECTION INCIDENTS.—The bid for the vote of the agricultural labourers by promising each of them three acres and a cow, to be procured out of the funds of the Church, produced very many amusing incidents. One man who owned one acre went to select his three acres, and was told that he was too late, and that Giles, his next neighbour, had taken his one acre as part of his lot, so the poor fellow, instead, as he thought, of getting three acres more, was bereft of all the land he had before possessed! The joke conveys a telling moral. Another when asked where he was going to select his acres, said he was not going to bother himself, he would take the crops from his neighbours' acres. Another was asked what he would do with his vote, said he meant to have it framed. Some voters took each a halter, and, having deposited their ballot, turned to the officials and asked for their cow! At the next election these poor fellows will not be so ready to vote for the advocates of Church robbery!

A HARVARD PROFESSOR ON SECULAR EDUCATION.—President Eliot, of Harvard University, has come out with an energetic protest against the secularization of education in the public schools. He says:—"It may be observed that a strictly secular education is impossible even in a scientific point of view. For modern science at the end of all its analysis, has demonstrated that God cannot be turned out of the universe; that though the universe be an organism whose health and growth consists in the equipoise maintained by the operation of universal laws, there must of necessity, be something behind the organism and prior to the laws, which, as well as by any other name we may call God."

The professor advocates that the ratio of teachers should correspond to the ratio of the population holding the several religious tenets of the churches and suggests that a certain time each day should be devoted to religious instruction by teachers representing the creeds held by respective families. The plan seems more intricate than it would turn out to be in working. It is well known in England that at the parish schools the religious teaching is not objected to by the Nonconformist parents of the children. At a Church school in Canada the sons of a Baptist were entered. The father was fully informed of the religious discipline and teaching maintained, and was told that no exception could be made. His reply was to this effect: "Whatever is calculated to make my sons Christian gentlemen has my warmest sympathy. I leave my boys in your hands, with confidence in your endeavours to fulfil this task." The difficulty of religious teaching would soon disappear if its necessity became generally admitted, as it will be ere long.

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