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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.

Nov. 20th - 1st SUNDAY IN ADVENT.

Mornin: — Leaisb i. 1 Peter u. 11 to iii 8.

Evening—Leaish ii., or iv. 2. John ai. 17 to 47.

Nov 30th-ST. ANDREW, APOSTLE & MARTYR. Morning-Isaiah liv. John i 35 to 43. Evening-Isaiah liv. to 17. John x-i 20 to 42.

THURSDAY, NOV. 26, 1885.

The Rev. W H. Wadleigh is the only gentle man travelling authorized to collect subscrip tions for the "Dominion Churchman."

An Evangelical Bishop on Church trifles.-The eminently evangelical Bishop of Rochester in ordinary walk and conversation of the individual. we shall see, as we are beginning to see, heathen-

an address to his clergy says : our present distress really springs? A black gown or a white, a cross over the Holy Table or no cross turning to the East at the Creed or not turning surpliced choirs or unsurpliced—why should these things so profoundly disturb even thoughtful and saintly souls, when they are not worthy, all of them together, to be put into the scales against the worth of the very humblest soul for which Christ was content to die? Even graver matters, about apart from that disciplinary aspect of them of a sign of weakness, as well as an offence against ion in our State schools, colleges, and university. which I, at least, have not thought too lightly, truth. We here again repeat that no English We take Mr. Blake's words as a frank, manly, and when calmly examined in their abstract value, are utterly unimportant in incomparsion with duty and be made legal, what person of sense would give vate munificence has done for the Church of Engthem an unfriendly thought? If it is a serious land in recent years, it is worth mentioning that in able which ignores the Master. Those eight young thing to break the peace, it is a serious thing also the town of Leicester alone, all the important men at Ottawa, sent for life to the Penitentiary, to miss a chance of restoring it. Our first, our ancient churches have been restored at great exgreatest, our blesse lest task, is to bring redeemed pense, as well as new ones built. St. Martin's, heavily their crime, inasmuch as the State, as Mr. souls, through the ministrations of the everlasting was restored in 1881 at a cost £20,000. All Saint's Blake says, gave them an education which only Gospel, into the living fellowship with Christ and was restored in 1875. St. Mary's, originally erecteach other. Oh, that we may with a sort of abrupt ed in the twelfth century, had £10,000 expended the spirit of the age. and indignant refusal to be troubled by, or to be on its restoration in 1861. St. Margaret's, dating troubling with, trifles like these, come increasingly from 144+, was restored recently at a cost of £6.000. to do our common task with light-heartedness and In restoring ancient church fabrics the sum of two

Canon Farrar on the Status of the Church.—one town in England between 1861 and 1884. Yet

even like these stories entertaining, one feels mere them. loathing at such a wretched untruth being allowed

nonconformist in Canada feel at the Church of but all their excuses can be summed up in "I real relief, will be the arch enemy of souls—his joy fathers, husbands, and men. will be full over his accomplished work, We comtional preacher—but he is no Christian, who can age," even if Satan inspires that spirit. regard the weakening of any branch of Christ's Another witness, Mr. S. H. Blake, speaking on Christ must in the very nature of things regard fourth R-religion. Wesleyan favors the attack made on the Church.

hundred and ten millions of dollars were spent in with murmuring Israel, ask food for our lusts.

Canon Farrar, who is visiting Chicago, was inter-the Liberationists, that is the dissenters, excluding viewed and expressed himself as opposed to the the Wesleyans, propose to take these restored disestablishment of the Church of England. He Churches and convert them into parish halls, or sell them for what they will fetch, and confiscate "My principal ground is that the Anglican also their communion plate! And all this crime Church is doing a work of infinite value, and its is to be committed, so they say, for the welfare of power would be weakened, especially in country the Church! And we Churchmen are to watch places. In point of fact, the Church of England this infamous robbery of the Mother Church with has never been established at all. It is older than complacency. We are not to speak harshly of the state, older than the crown, older than both those who propose thus to destroy the Churches of houses of parliament, older in fact than the united God in the land of our fathers. We are to meet nation. The disestablishment of a church which them as brethren, to bless the tie which binds us has lasted for centuries involves very different to men who are plotting a diabolical outrage—and, questions from those which would be raised by the otherwise demonstrate that we are a mean, degenerate proposed disestablishment of a church is a new race, unworthy the name of Churchmen! But some nation." The Canon is thought so much of outside of us, thank God! are free from those entangling us, that we gladly use his words in support of what alliances which gag the honest mouth when it we have so often affirmed as the antiquity and the ought to speak out in denouncing wrong. That continuity of the Church of England. The the Wesleyans stand aloof from those who propose "Reformation Church" theory is mere nonsense, to destroy, or as far as possible damage the Church it has no sounder historic basis than "Jack the of England, shows that they have not lost all regiant killer," or "Goody two shoes," and is not gard for honesty, or forgot the mother who bore

TESTIMONY AS TO EFFECTS OF SECULAR EDUCA-THE AFFECTATION OF BIGOTRY.—A preacher, too TION.—The following description of the rising genilliterate to be worth naming, but as the voice of eration reminds us of St. Paul's picture of the others of his class worth answering, said recently : heathen of his day. Rev. Dr. Little, of Chicago, What a relief it will be when the Church of preached a sermon to the young men, in which he England is disestablished!" One is tempted to said that it is estimated that only 15 per cent. of be almost profane in response to such a piece of the young men of the United States attend Church affectation. Relief indeed! What relief can a regularly. They are prolific in excuses for this. England being disestablished? Those in England don't want to go to Church." The speaker said will feel no relief except the "relief" which a he wished young men could be led to realize the highwayman feels when he gets safe off with his waste they are suffering by this neglect. They are booty and knows that his victim is disabled. But growing bard, covetous, sensuous, profane, reckless, one hardly looks for a Christian, however, bigoted proud, censorous. They are growing towards the in his sectarianism, to feel relief at any member of point at which embezzlements, peculations, and the family of Christ being injured, weakened, disasters occur. They are losing a certain fineness humbled and in places paralysed. The only one who of temper, sweetness of spirit. They are growing in the event of disestablishment taking places will feel away from the privilege of being the best citizens,

This fearful degradation is precisely what was mend to the atterer of the above bit of affection a foretold as the natural result of secular education. few words from a daily paper. "Hysteria is not What will be "the spirit of the age," when young divinely sent. The true note and token of righte- men who are "profane, sensuous, reckless, hard, ousness is not emotional manifestations, but in the covetous," are the ruling forces in it? Surely and in the benign influence he exerts." It is a sad ism, the downright heathenism of Pagan Rome in "My reverend brethren, in my concluding words phenomenon, but a generally noticed one that as all its brutality in full manifestation. Yet we are let me earnestly impress on you the great import- men hecome sensational in religion they decline in told that we Cornstian people must not desire any ance, whether in doctrine, ministry, or ritual, of honesty. The person we have referred to who says infusion of Christianity into our national Univerwisely discerning the true proportion of things. Is the divorce of the State of England from a profes. sities or Colleges or schools, we are told that we it not from a lack of this faculty that so much of sion of Christ will give him "relief," is a sensa- must bow down our heads before "the spirit of the

Church with relief. The test of unity in a body is the 1st November, at a Methodist meeting, where the sense of mutual suffering when one member is he seems so much more at home than elsewhere, injured. The hand does not look forward to the foot said, "A great mistake was made in teaching chilbeing paralysed with "relief," so any member of dren the three R's, without teaching them the The effect of that was to make with pain and apprehension the proposed humilia them skilled villians" That was not only well, but tion and paralysis of His Church in England. The bravely said, because Mr. Blake's usual associates speaker we allude to should avoid all affectation, it is are determined opponents of the teaching of religupon which State education is based in Canada. Ex uno Disce Omnes.—As evidence of what pri- The Teacher of teachers is Christ, no disciple of

If God gives us food for our lives, let us not,

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