

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

DECEMBER 12th—3rd SUNDAY IN ADVENT.
Morning—Isaiah xxv. 1 John iv. 7.
Evening—Isaiah xxvi. ; of xxviii. 5. John xix to 25

THURSDAY, DEC. 9, 1886.

THE MORAVIAN CHRISTMAS.—The history of the people known as "Moravians" is worthy of more attention by Churchmen. "They exhibit the sublime spectacle of a little flock witnessing a good confession for Christ amidst the prevalent errors of Popery, and submitting to ignominy, spoliation, and martyrdom, long centuries before the name Protestant had been given to those confessors with whom we are now so familiar." They were the first who employed the art of printing for the publication of the Bible in a living tongue, and three editions of the Scriptures were issued by them before the Reformation. When we hear our Christmas celebration derided, and see this sacred time contemptuously disregarded by some who condemn the honoring of our dear Lord's Birth as Popish, we may ask them to notice how a people like the Moravians regard Christmas. More especially we may ask also whether these valiant antagonists of Rome would have allowed their school books and school system to be controlled by the Papacy, as those have done who profess such a dread of Rome that they refuse to celebrate Christ's Birth because the event is honoured by the Church of Rome! Never was there a clearer case of straining at a gnat and swallowing a camel, than objecting to the Christmas Festival as Romish, and yet suffering the Church of Rome to tax Protestants for Romish schools, allowing that Church to turn the Bible out of Protestant schools and dictating what books Protestant schools must use! Well, let us see how Moravians observe Christmas. They decorate their churches with fir, holly and flowers, they place scrolls on the wall such as we use, they make their services bright with Christmas songs and anthems, and with admirable wisdom they make Christmas eve a children's feast where the lambs of the flock sing "Christ the Lord—the Lord most glorious. Now is born—Oh, shout aloud!" etc. These noble people when hunted by Papal blood-hounds into Bohemian forests, still kept that Christmas Day, which some refused to observe, because it is a Romish observance. But we repeat they kept the education of their children out of the hands of the Papacy, which some so-called Protestants do not.

THE FIRST REQUISITES OF UNITY.—The Christmas season is essentially the time when the question of Christian unity comes spontaneously before all followers of Him, towards Whom all Christendom, believers and unbelievers, and Puritans alike, are compelled to turn in affectionate devotion or in the observance of social customs. No man living in a Christian land, can shut his ears to the joyous refrain of the Church, "This day is born a Saviour, Christ the King." But we must look at the question of unity from the standpoints of fact and principle, for no step will be taken as the result of mere sentiment. In the *Church Review* for July, 1885, the Rev. Dr. Staunton, writes, "One of the first requisites for unity is the reception of the primitive Creeds in all the fulness of their original sense. It is certain that the great stumbling block would in a Protestant Conference be the article of the 'One, Holy, Catholic and Apostolic Church.'" The writer points out that Luther, Beza, Melancthon and Calvin were prepared to accept Episcopal ordination, as their testimony is frequent to their desire for the Apostolic ministry. "It was no other than Melancthon, the mild and learned Lutheran who said, 'I would to God it lay in me to restore the Government of Bishops.' In uttering these words, Melancthon was doubtless inspired by his friend Luther. It was not without thought that Luther twice appealed to a lawful and free General Council. The learned divine we have quoted argues with force that this appeal must be made before any general practical step can be taken towards the restoration of the unity of the Catholic Church, and the absorption therein of its separated members.

THE TERRIBLE DANGERS OF DISUNION.—The writer on the preceding paragraph has this eloquent passage on the dangers of want of unity. "There are not a few who have been driven to the very borders of a semi-religious Agnosticism, by reading in their Bibles, that vehement but loving warning of St. Paul; 'I beseech you brethren, by the name of the LORD JESUS CHRIST, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment, and then, gazing in astonishment on the unconcerned quietude of masses of human souls, gathered into a hundred sects and parties, oblivious of false doctrine, heresy, and schism, and of that fearful reign of strife, division, jealousy and alienation in families and discord in religious enterprise which now threaten to engulf society in a semi-pagan darkness, and banish from the land every trace of conscience, manly honor, public righteousness and private sanctity. Let those who see these things reflect and they may learn that the power of the Church of Christ to hold in check the ravages of wickedness, and to break down the strongholds of the evil one, lies under God in its unity, in the combination of all its forces and in the courage inspired by the conviction, warranted by an authority at once omniscient and omnipotent, that against the Church of God, thus united, no weapon or device of man shall ever prosper."

The path to unity is not flower strewed, it will be through sacrifice, through the tribulation of self abandonment, that the Church will enter into the joy and power of unity.

MOTHER AND CHILD.—Look at the man newly born—his one experience of the atmosphere is that it is cold and sets him shivering. Now, some nine or ten years later, look at him again. What a different being has he become! What a wonderful growth and development has there been of his knowledge and faculties, habits and character. Never again any other ten years, or any number of them, even to the three score and tenth year, will there be anything approaching to an advance and difference equal to that of the first ten. These first ten years have done more to fix the bent of his

life and character than all the long years he may live through in days succeeding. In them, as the poet said, has been the main fashioning of him; and whose has been the chief part in that main fashioning? Has it not been his mother's? How momentous a matter for him, then, what sort of a one that mother has been—vigorous or feeble, healthful or ailing, hopeful or depressed, cheery or complaining, composed or irritable, systematic or chaotic. How much does it matter what sort of a mother he has had to the individual. How much does it matter what sort of a succession of mothers it has had for its successive generations to the race. It is surprising that there should be that adage as to remarkable men and remarkable mothers? And human excellence is not exclusively that of those who have been remarkable.

"A man's fate," said an Oxford tutor, looking back upon his college experience, "a man's fate all depends on the nursing—on the mother, not on the father. The father has commonly little to do with the boy till the bent is given and the foundation of character laid. All depends on the mother."

Galton, in his *Hereditary Genius*, after citing, as examples of remarkable women, the mothers of Bacon, Buffon, Condorcet, Cuvier, D'Alembert, Gregory, Watts and others, adds:—"It appears, therefore, to be very important to success in science that a man should have an able mother. * * * Of two men of equal abilities, the one who has a truth-loving mother would be more likely to follow the career of science."

THE RISKS OF HIGHER EDUCATION TO WOMEN.—Dr. Withers Moore, the eminent English physician in a recent address, on "Female Education," points out the risks incident upon undue mental strain.

"As a professional man to a professional audience, though not without thought of the non-professional many whose attention this address (just because it is your president's) may be expected to command, let me lay before you my reasons for reply in the negative to the question proposed. I think that it is not for the good of the human race considered as progressive, that women should be freed from the restraints which law and custom have imposed upon them, and should receive an education intended to prepare them for the exercise of brain-power in competition with men. And I think thus, because I am persuaded that neither the preliminary training for such competitive work, nor the subsequent practice of it in the actual strife and struggle for existence, can fail to have upon women the effect of more or less (and rather more than less) indisposing them towards, and incapacitating them for, their own proper function—for performing the part, I mean—which (as the issue of the original differentiation of the sexes) nature has assigned to them in the maintenance and progressive improvement of the human race. For bettering the breed of men, we need and claim to have the mothers of men. This "higher education" will hinder those who would have been the best mothers from being mothers at all, or, if it does not hinder them, more or less, it will spoil them. And no training will enable themselves to do what their sons might have done. Bacon's mother 'choice lady,' says the biographer, and "exquisitely skilled," as she was, could not have produced the *Novum Organum*, but she—perhaps she alone—could and did produce Bacon."

—A silvery mist sometimes hangs over Niagara Falls veiling the waters from view. Yet they are there in all their perilous swiftness and awful descent. Thus it is with sin. The silvery mists of pleasure often enshroud it, hiding its black, deadly torrent from our sight. Let us beware of plunging into the mists, lest we find ourselves in the vortex of ruin.



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