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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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FRANKLIN B. HILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

- Dec. 25th—CHRISTMAS DAY.
Morning—Isaiah ix. to x. Luke ii to 15.
Evening—Isaiah vii. 10 to 17. Titus iii. 4 to 9.
- Dec. 27th—1st SUNDAY AFTER CHRISTMAS.
Morning—Isaiah xxxv.
Evening—Isaiah lxxviii. or xl.

THURSDAY, DEC. 31, 1885.

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

PAY YOUR SUBSCRIPTIONS.

In this number of the **DOMINION CHURCHMAN**, envelopes are enclosed for subscribers (who have not yet paid) to remit their arrears, and also their subscriptions in advance.

All arrears must be paid up to the end of 1885 at the rate of \$2 per annum, one dollar additional will pay up to 31st December, 1886. We trust this will be a sufficient hint for all, to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favour by forwarding \$1 for a new subscriber.

CHURCH HISTORY NOTES.—The following passages are from Church Bells.

"It may have been observed that, in speaking of a mission to Britain, we have sometimes mentioned it as the introduction of Christianity, sometimes as the planting of a Church. From this it must be understood that Christianity and Churchmanship in those early times meant one and the same thing. The Apostles, indeed, so understood the work which their Master had charged them to carry to every nation, the message which they were to deliver to every creature. They were not only to preach the Gospel, they were also to baptize; not only to proclaim Him King, but also to establish His Kingdom.—His Kingdom being the Church."

"The introduction of Christianity, apart from Churchmanship, was thus in Apostolic times a

thing unheard of. 'The Apostles' doctrine and fellowship, and breaking of bread, and prayers,' which is a Bible description of primitive Christianity, is a Bible description of primitive Churchmanship also. In the Book of the Acts, and in the Epistles, we read of the Apostles or their envoys 'preaching Christ' in various places, and immediately in these places, up springs a church. We may or may not incidentally read of its bishops or its elders, or of baptisms and confirmations; but any way, it is quite evidently a Church, and not a mere turning from heathenism to belief in Christ. And it could not have been otherwise with the introduction of Christianity into Britain. Not, of course, that the whole British people became quickly Christianized, but that wherever in Britain Christianity was preached the Church was planted."

"It is unnecessary to say that this early Church of ours had her three orders of clergy, and the Sacraments duly administered,—to say that would be but to repeat in other words that she was a Church. Her Liturgy—that is to say, the office or form used for celebrating the Holy Communion—was that one of the four great Liturgies of the primitive Church which is known as the Liturgy of St. John—called also the Liturgy of Ephesus or St. Paul. Not, be it observed, the Liturgy of St. James, which is also called the Oriental, or Liturgy of Jerusalem; nor the Liturgy of St. Mark's or of Alexandria; nor the Liturgy of St. Peter, which is also called the Roman; but the Liturgy of St. John, which is likewise known as that of Ephesus, or St. Paul. This is a matter important to notice, because it is very significant of our Church's origin.

KNOWING GOD.—How much religious knowledge may we have? The sufficient answer is, we may know God. The knowledge of God is not erudition nor philosophy. It is personal communion. God is accessible by devotion, and through devotion comes acquaintance. No man hath seen God; no angel hath seen Him. God is a Spirit, and we know Him as a spirit knows a spirit, by sympathy, by communion. We give our love, and love comes back to us. We go to Him in trouble, and are comforted. We know whom we believe.

But we are not all spirit. The spiritual in us acts through the material. It is hard to know a purely spiritual being. Therefore God has made Himself knowable in one who was made "flesh, and dwelt among us." Jesus Christ is the translation of God into human language. The long cry of manhood, "Show us the Father," is answered in Him who could say, "He that hath seen Me hath seen the Father." This knowledge gives assurance. The apostle knew whom he believed, and sang his song of triumph amid all the disasters of the early Church. The Christian knows whom he believes and is steadfast amid trial and danger. Woe to him who sees the storm coming and is not sure of God.

DISSENTERS AND ATHEISTS.—A few Sundays ago the Rev. J. R. Courtenay Gale, assistant curate of Holy Trinity Penge, preached a Church Defence sermon in the Church which he serves, and compared Liberationists to the Children of Edom of old. The Edomites, he remarked, were descended from Abraham and yet joined the Babylonians in the work of destroying the city of Jerusalem and plundering the Temple. In the same way, the Nonconformists of the present day, although worshipping the same God and Father, joined hands with infidels and secularists in a work of robbery and sacrilege—the disestablishment and disendowment of the Church. At a subsequent Church Defence meeting, the Rev. T. Sissons, a local Congregationalist minister, took exception to Mr. Gale's sermon, and objected to being classed with infidels and sceptics; whereupon Mr. Gale expressed his regret that anything he had said should have hurt the feelings of Mr. Sissons, but he did not place Dissenters in the company of atheists—they had

done so themselves. This remark of the curate caused the sudden collapse of the Congregationalist minister, and it was thought that no more would be heard of the matter; when lo! the *Christian World*, stung to the quick by the truth of Mr. Gale's rejoinder, enters the fray and heaps abuse upon him, saying that his vicar is plagned by a wayward young curate, calling him in another sentence "spectacled and somewhat lisping young curate," and winding up with a terrible denunciation of his ignorance in the following grandiloquent language: "The depth of Mr. Gale's ignorance seems to be commensurate with the altitude (Qu., height?) of his insolence."

Now Mr. Gale does not plague his vicar, but works in perfect harmony with him; he is not particularly young; he does not lisp; but he does have the the misfortune to wear eye-glasses. The ignorance referred to was that he did not appear to know that the Liberation Society was a purely political organisation. But the truth is that Dissenters have chosen for themselves strange bed-fellows, and when this is cast in their teeth they "squirm." Mr. Gale will have the satisfaction of knowing he made a Congregationalist minister and the editor of *Christian World* squirm to a pretty considerable extent; but they have only themselves to thank for it. They should not keep such disreputable company, nor join with atheists and secularists in attacking the oldest and most honoured Christian institution in the land.

FREEMASONRY.—The wretched condition of the dark ages naturally caused such a society as the Freemasons, to seek secrecy as a shelter against persecution, though in some instances dignitaries of the State and of the Church were either their protectors or admitted as brethren. They contributed essentially to the ennoblement of the members by holding forth the masonic forms as types of the spiritual edifice of humanity, as the "interrogation of Freemasons" by Henry VI. proves. In the year 1442 this monarch joined the Order, after having held an informatory conversation with a mason, which he wrote down in full, and of which the following is an extract:

Query: What is it, that Freemasons so carefully conceal?

Answer: They conceal the art of becoming good and perfect without the instrumentality of either fear or hope.

Query: Are Freemasons better than all other men?

Answer: Some are less virtuous than some other men; but generally they are better than they would be if they were not masons.

Query: Do Freemasons really love one another so very much as people say?

Answer: Yes, truly, this cannot be otherwise. For good and honest men, who know each other as such cannot help loving each other.

In this conversation the purport and object of Freemasonry as a perfect art of free men and a free art of perfect men is clearly defined, and yet there is nothing artful or artificial in it. It is an art in the highest and noblest sense of the word, an art of a purely aesthetic nature, a liberal art, combining and cultivating in its bosom that which is good, true and beautiful, and excluding triviality and meanness. All liberal arts have their origin in man's own heart and mind, the human mind yearns for spiritual gifts and blessings; such blessings cannot proceed but from a spiritual source; this spiritual source cannot be conceived by the senses, but by reflection only; the faculty of reflection means the activity of producing ideas; the highest idea imaginable is that of "one invisible Creator of all creatures." Among these creatures man is the noblest, man in the collective sense of the word; and in his individuality; the recognition of the claims of the latter as such a noble work of God constitutes the essence of all true Liberalism, the Alpha and Omega of the art of Freemasonry.