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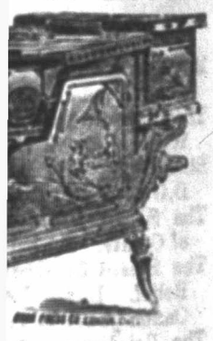

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LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 25th—CHRISTMAS DAY.
Morning—Isaiah ix. to 8. 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 xxxviii.; or xl.

THURSDAY, DEC. 24, 1885.

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

TO SUBSCRIBERS

AS we are now approaching the end of the year, it becomes our duty to request our friends who are in arrears to pay up their subscriptions at once. ALL ARREARS MUST BE PAID UP TO THE END OF 1885, AT THE RATE OF $2 PER ANNUM. If $1 additional is sent the paper will be paid for up to the end of 1886. At this period a number are past due, we trust they will now be paid promptly, as well as the next year in advance. In remitting it would be highly desirable if each subscriber would make sufficient effort to send on in addition to his own subscription, one or more from his friends or neighbors; so that we may be able to double our subscription list, and thus be placed in the same position as we hope all our subscribers will be, in having a MERRY CHRISTMAS, AND A HAPPY AND PROSPEROUS NEW YEAR.

SYMPATHY NOT ALMS GIVING.—In an earnest article in the *National Review*, reprinted like others of especial interest in Alden's Library Magazine, Lord Brabazon addresses men of wealth as to their duties to those less favorably placed in society. The appeal is especially appropriate to this season In these days we are too apt to lose sight of the fact of a social gulf existing between rich and poor. We are prone to rest contented with there being in theory equality in all classes, and to fancy *that such equality cancels Christian duty*. That equality, however, *only embitters* social distinctions, it does not remove them. Lord Brabazon writes as follows, his words form a good Christmastide homily.

"I do not much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage), as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the poor man (what I know to be the case) that he is not forgotten by you; that you are alive to his sorows, that you sympathize with him in his troubles, that you respect him for his honest struggles against penury and want, that you admire him for his patience; that you willingly acknowledge that moral worth is superior to all social distinction; that you recognize wealth as a talent which has been given you from above, and that your greatest pleasure in life is to use it for the good of your less favoured brethren. If wealth descended oftener into the streets, there would be less animosity between capital and labor. Sympathy would soon produce love, and self-sacrifice reverence. Let the rich man take for his motto, "Not alms but a friend"—a friend who should use his wealth and his education, not to pauperize, but to elevate and encourage, to dissipate prejudice, to soften hatreds, and to bridge the yawning chasms of society; for is it not true that separation begets ignorance, and ignorance hatred?

Let the poor man and the rich, the working man and the man of leisure, join hands in the works of general utility and philanthropy, and there will be an end to class hatred. "One touch of nature makes the whole world kin." The poor man will not begrudge the wealth which he sees is being used to good purpose; he will recognize, withot anger, the advantages which education, weolth, leisure, and social advantages have given to his fellow workers of the upper classes, and, respecting the unselfishness which prompts the latter to devote their advantages to the benifit of mankind in general, will freely accord the honor which he might have been tempted to withhold from the possession of mere wealth or social position unsustained by personal merit. I appeal, then, to the wealthy, and the socially distinguished, to throw themselves into all movements of a non-political character, which are calculated to insure the *happiness* of the people, and by this I mean not happiness only which is the outcome of physical content, but that aiso which results from a good conscience and a well-regulated life."

BIRDS OF A FEATHER FLOCK TOGETHER.—We ask the attention of some of our friends, who think that the attempt made in Toronto to set aside parochial interests, does not indicate disloyalty to the Church, to the following editorial passage, from a daily paper.

"The Established Church in England is doomed, and that it will be speedily wiped out there is every indication. The campaign just closing has witnessed the unseemingly scene of ministers, who are supported by government by the will of the people, striving their utmost to frustrate popular demands by active opposition to the candidates who had pledged themselves to support disestablishment. The complexion of the new house gives promises that these agitators in their own behalf, from the Archdeacon of Canterbury down to the county curate, will soon be deprived of the annuit- which an indulgent people has long paid without question, and that they will soon be forced to consider how they can make the Church self-sustaining."

The journal the above is taken from, is the organ at this time of the Treasurer of Wycliffe College, and the chief agent in the movement against parochial order. We seldom find so absolutely false a tissue of blunders as the above displays. Nor such a spirit of malice towards the Church of England. There is not enough truth in the whole passage to be spread over the point of a needle. Yet a professing Churchman, a member a member of Synod, a prominent office bearer in a so-called Church College, regards it advisable to be publicly connected with a newspaper which exults in the prospect of the Church being "*speedily wiped out!* Men are known by their company and one who has intimate associations, one who is publicly identified with a newspaper which so shamelessly maligns the Church, is, to say the least, dead to all the honorable obligations of Church membership. Yet men are asking why does the Church make so little progress? Certainly the Church in Canada "*is doomed*," the Church here is in danger of being "*wiped out*," if her prominent laymen, her delegates to Synod, the office bearers of her Colleges, deem it consistent with Christian duty to be publicly in sympathy with, and publicly identified with a paper which is so malignantly opposed to the Church as to vilify its clergy, as to falsify its history, as to prophesy it speedy destruction in such a spirit as animates the passage quoted from the organ of the Churchman who leads the anti-parish party in Toronto.

CHRIST THE DELIVERER—NOT THE POLICEMAN.—The following appeared in the *Globe* of the 4th Dec., signed R. H. This letter reads like the deliverances we were accustomed to hear many years ago from Wesleyan ministers and other Christains who had not put the policeman above Christ, as the great deliverer from evil, as is the fashion of this day.

"Sir,—In your editorial of yesterday, headed 'Cure for Drunkenness,' you stated that a correspondent. 'A. B.' says he had for some time past been afflicted with an irresistible desire for strong drink, and asks if there is any remedy. I would just like to tell A. B. and others who may be in a similar position, that there is a remedy, a sure remedy, that I never knew to fail, and as one who has suffered to some extent from the same disease, and it has cured me. If necessary, I could produce many others who are ready to witness that they were saved from the drunkard's grave by the same power. This cure is to accept the Lord Jesus Christ as your Savionu, and if you only let Him, He will deliver you, and make you a new creature, with new desires, new alms, and hatred of those things which ruin men for time and for eternity. He has saved thousands of poor drunkards. Let no one despair, for He says still, 'Him that cometh to me I will in no wise cast out.'"

That sounds more like the Gospel than do the penal clauses of the Scott Act!

ELOQUENT LISTENING.—There is such a thing as eloquent listening, qualities in the hearer that impart interest and power to the words to which he listens. The really eloquent listener is the devout listener—one who has come up to church as to the house of God, to meet God there, to sit at His feet, to learn of Him, with a heart anxious to know His will that he may do it. As a mere entertainment or pastime for Sunday, the best of preaching must be poor enough. But, as the ministration of truth to immortal souls, as a channel through which God approaches His people to make known His will and grace, to enlighten, to cheer, to inspirit them, the poorest sermon, consider this as a literary production, contains much to interest and profit a devout hearer. When people rush from their late beds, or their studied toilets, or their newspapers, to the house of God, without a moment's preparation of serious thought, or reading of the Word, or prayer, what wonder that they find the services tedious and the sermon dull? The deaf might as well go hear Beethoven's symphonies, or the blind to witness the glories of a sunset with the expectation of appreciating these things, as for such to go to hear a sermon with a reasonable expectation of finding it eloquent, profitable or interesting.

There is a good deal of religion in this world that is like a life preserver—only put on at the moment of immediate danger, and then half the time put on hind side before.