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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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LESSONS for SUNDAYS and HOLY DAYS.

Dec. 22nd.—FOURTH SUNDAY IN ADVENT.
Morning.—Isaiah 30 to v. 27. Rev. 8.
Evening.—Isaiah 32; or 53. Rev. 10.

THURSDAY DEC. 19, 1889.

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

TO CORRESPONDENTS.

All matter for publication of any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the **DOMINION CHURCHMAN** is widely circulated and of unquestionable advantage to judicious advertisers.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

OUR DEAD CHURCH.—According to certain croakers the Church is, if not dead, at least dying. Happily these unhappy persons make the mistake of speaking of their party or school as the Church, hence the sad wailings they indulge in. One can hardly pick up an English paper without finding items that indicate that the life of the Church is bounding from strength to strength. Little systems are having a hard struggle no doubt. Take one page of a Church paper, we find one work for the poor eliciting the support of a Royal Princess, a distinguished politician, and a wealthy merchant, another is a new College for 500 boys for which \$250,000 is being raised, another is a new Bishopric, Birmingham, another the expenditure of \$81,000 in restoring a church. Local papers that show us are seldom without some gratifying item showing how thoroughly aroused as to the greatness of her mission is the Church of England, and not of a party of Englishmen, has our Church become.

Yet men wail because the grandeur of the Church is being so realized as to obscure their private section. That the Church in Canada has not made the same progress as she has in England is simply because to a very great extent the energies and zeal of our people have been directed to the sustentation of all manner of private enterprises that were, and some of which yet are, cancers upon the body, not sources of life. For the Church to thrive the Church's welfare must be the object of churchmen's care and labors. Dissent thrives on dissent, but the Church of God has a different law of life to human societies, what is food to a sect is poison to the sacred Body of Christ.

DISUNION BY MISUNDERSTANDING.—The Revd. H. Walsham How, Vicar of Leeds, in addressing his parishioners recently, said:—

"There were different colours of Churchmanship within the Church of England. Suppose that by something—which God avert—these were to separate and make different churches—he hated the phrase, for churches were made by a higher power—what would be the result? The result would be that to justify such separation they would emphasize against each other the things on which they at present differed. On the other hand, the result of aiming at unity was that they endeavoured to understand one another, and found in the unity of the love of one Church the reconciliation of much that might otherwise divide. Men often made differences much too easily, and he would venture to say that there were two very practical counsels that they ought to keep before them with regard to differences among Churchmen. One was this:—

"If you feel very much opposed to a man, try to make his acquaintance, find out what sort of a man he is, and you will doubtless conclude that he is a very much better fellow than you thought he was." The other was of this kind:—"If you are inclined to think that a certain difference is necessary between you and others, look a little deeper, and get to know something more about the subject." People often got hold of a catchword in politics and religion and waved it about like a red rag, when by looking into the meaning of things they would find that their differences were considerably reduced, and that they were brought very near to unity. Such unity was the secret of strength."

Wise words! Those who are bent upon "putting down", those whose views and doings they dislike might learn moderation and tolerance from observing how their policy so far has tended to emphasize differences. Men whose views are clear and spirits are full of manly independence refuse to be put down and are very apt to assert their independence by exaggerating those things which their would-be suppressors object to.

SOLITUDE UNENDURABLE.—"Every created life, from the highest archangel to the lowliest worm that crawls along the ground, must seek its happiness in some source external to itself. Analyze your own hearts and you will find that it is so, and the history of mankind will teach you the same lesson. He Who formed him in the beginning declared that it was not good for man to be alone. Solitude is intolerable to a human being, and the most awful punishment that you can inflict on a criminal is solitary confinement. Place a man in some vast solitude, and let that solitude be irradiated by the fairest combination of natural scenery that human imagination can conceive; let Nature be made to minister mechanically to his wants; let every wish be gratified as soon as felt. Would that man be happy in his solitude? Far from it. He would pine for converse with a life independent of him, with some being who could understand him, exchange ideas with him, receive and give back love."—*Canon McColl.*

THE POWER OF THE CROSS.—"A striking illustration of the power of the Infinite Love displayed

in the Atonement,' is given in a letter from a Christian native in one of the South Sea Islands, who had been a cannibal. He went up to the Altar one day to receive the Holy Communion, and I will relate in his own words what followed:—When I approached the Table I did not know beside whom I should have to kneel. Then suddenly I saw beside me a man who years ago slew my father, and drank his blood, whom I then swore I would kill the first time I should see him. Now think what I felt when I suddenly knelt beside him. It came upon me with terrible power, and I could not prevent it, and so I went back to my seat. Arriving there I saw in the spirit the upper sanctuary, and seemed to hear a voice saying—Hereby shall all men learn that ye are My disciples, if ye have love one to another. That made a deep impression on me, and it seemed to me in thought that I saw another sight, a Cross, and a Man nailed thereon, and I heard Him say—Father, forgive them, for they know not what they do. Then I went back to the Altar."—*Canon McColl.*

PRESBYTERIAN ORDINATION.—The Dean of Peterborough's contention that in Acts xiii. 1-3 we have a record of a Presbyterian ordination has been very severely handled. One of the most effective answers may be found in the Bishop of Winchester's work on the Articles, p. 568.

"This was no ordination, but merely a setting apart for a special labour, which was done according to the pious custom of early days with fasting, prayer, and imposition of hands.

"That it was no ordination appears from the fact that St. Paul was made an Apostle by the Lord at the very time of his conversion (see Acts xxvi. 17), where the Lord constituted him an Apostle of the Gentiles. The words are *eis ous nun se apostello.*

"And St. Paul always declares that he had his ministry 'not of men, neither by man, but by Jesus Christ and God the Father.' Gal. i. 1."

A NEW FORM OF RELIGION.—Mrs. Besant's utterances on religious education, however painful in some respects, are always worth listening to, because she says openly what many of her allies know, but have not the courage to say. She lately said:—"The result of unsectarian teaching was to establish a new form of religion in the Board Schools which had nothing in common with historical Christianity, or any other form of Christian teaching. By taking away everything to which anyone objected, they left something which was really worthless. They said they would have no Creed and no Catechism, and the result was that every teacher was his own creed and his own catechism. The result of unsectarian teaching was a colourless residuum, which she should think would be as objectionable to the earnest Christian as it was contemptible to the earnest believer." By degrees the supporters of unsectarian teaching will come to see that it is only defensible to the extent to which it is unsectarian. Carried out systematically, it reduces religion to 'a thing of shreds and patches.' Then will come the temptation to get rid of it altogether. 'Why retain,' it will be argued, 'a system that satisfies neither believers nor unbelievers? Let us get rid of the difficulty by abolishing religious teaching altogether.'—*School Guardian.*

The Georgia Legislature at its last session granted a charter for a woman's medical college to be established in Atlanta, the first of its kind in the South. The degree of interest in this matter is indicated by the fact that the first class numbers eight.

Too many have no idea of the subjection of their temper to the influence of religion, and yet what is changed if the temper is not? If a man is as passionate, malicious, resentful, sullen, moody, or morose after his conversion as before it, what is he converted from or to?