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# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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The **DOMINION CHURCHMAN** is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers at a distance can easily see when their subscriptions fall due by looking at the address label on their paper. The Paper is Sent until ordered to be stopped. (See above decisions.)

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.

Frank Wooten, Proprietor, & Publisher, Address: P. O. Box 2640. Office, No. 11 Imperial Buildings, 30 Adelaide St. E. west of Post Office, Toronto.

FRANKLIN BAKER, Advertising Manager.

### LESSONS for SUNDAYS and HOLY DAYS.

Dec. 23rd.—FOURTH SUNDAY IN ADVENT.  
Morning.—Isaiah xxx. to 37. Revelation xi.  
Evening.—Isaiah xxxii.; or xxxiii. 2 to 23. Revelation xii.

THURSDAY, DEC. 20, 1888.

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

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.

### 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.

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

A SHARP REBUKE.—Mr. Oliphant in a new book, thus criticizes the common practice of exciting children to strive for triumph over their fellows by the offer of rewards. The rebuke is somewhat in excess of the fault, but it is worth thinking over:

"In order to contrast the light with the darkness, let us compare Christ's Christianity with the world's. Christ said, 'Suffer little children to come unto me, and forbid them not;' and again, 'If any man desire to be first, the same shall be last of all and servant of all.' The Church says, 'Little children, come regularly to the Sunday-School; try and get to the top of the class, and if you succeed in defeating your companions, you shall have a prize.' Thus, from its earliest infancy, the child is taught the vice of competition, the door is opened by its spiritual pastors and masters to the evil spirits of envy, ambition, conceit, and egotism, who do not fail to rush in and lock it after them. Every tri-umph that he gains, every prize that he wins, is purchased at the price of a humiliation upon some of those brethren whom he is told by Christ to love

better than himself. This desire to be first, which is actually denounced in so many words by the great Teacher as fatal to moral progress, is the one which so-called Christian teachers insist upon most earnestly, because it is essential to worldly progress; and men strive to be senior wranglers, in the hope that it may be a stepping-stone to what is called "ecclesiastical preferment," and ultimately possibly to rich bishoprics. These be thy teachers, O Israel!"

FLATTERING THE CHURCH BY IMITATION.—Speaking of modern nonconformists the *Church Review* says, "They also go in for the 'spirit of fashion' and culture, and Gothic chapels without any motif, and stained glass. They call their places of worship churches, they have organs and towers and spires, their pastors dress like priests; and, in short, while always abusing her, they pay the Church that which we are told is the highest compliment, the sincerest form of flattery—imitation."

But there is one step which they cannot and dare not take without stultifying themselves. We have an Altar. This is why our Gothic buildings have a meaning, while theirs have none. This is why we beautify the chancel with stained glass, and sculpture, and paintings. This is why we have the richest music at the one service ordained by our common Lord. And this is why there is such a constant leakage from "our ranks." Godly Dissenters prefer the Sacrifice to the sermon: they would rather, like the English King, realise the Lord's presence than hear about Him, although they love that too. They find that He is preached a thousand times more effectually at one celebration of His most Blessed Sacrament than in twenty discourses, however eloquent they be. All this they get in the Catholic Church, plus the sermons, for we do not wish to be misunderstood on this head. The ordinance of preaching has a place, and a very distinct place, in the Catholic Church, and the English branch thereof has no need to be ashamed of her priests in this matter. But at the present day her most brilliant preachers are also the most earnest believer in the infinitely greater preaching power of the Real Presence, and the most constant and consistent in their advocacy of its all-importance. For if a right belief in the doctrines of the Incarnation and Atonement are the sum and substance of all real religious education, the Divine Presence is its great teacher: And while she continues to possess this Presence, the Church need fear no foe, and can afford to laugh at all the tactics of her enemies, whether electioneering or not, confident that, whatever the present result may be, she will win, as she always has won, in the end.

SAVAGERY OF THE LAND LEAGUE.—The evidence given in the Parnell trial demonstrates overwhelmingly that the policy of the Land League was to compel landlords to leave farms vacant if any tenant had been evicted therefrom. To achieve this scores of persons were murdered or mutilated or dangerously wounded, or sought to be starved to death, or their cattle killed, or their dwellings blown up. Several agents of the League swore point blank that they were "moonlighters." One man, a farmer of Ardnagreeva, Peter Flaherty, swore with a coolness that sent a cold shudder through the court, that "he was prepared to commit murder in these night affrays—if necessary!" Such are the men for whose support and reward subscriptions are being raised in Canada. Such are the brutal savages whose murderous deeds are paid for by money sent out even by men holding the highest positions in the government of Ontario. These men have been proved to be in direct association with priests, and Canadian Protestants have sent money to help these priests in fomenting civil disturbance, and in engaging professional assassins in the conspiracy of Rome to bring Ireland into its grasp.

BY-ENDS OF RELIGION.—That many persons observe the forms of religion for some by-end, to get custom, for instance, or clients, &c., is most true. Of these the *Rock* says: All subsidiary aims in religion are bad, evil, fatal. They destroy and neutralize religion, as an alkali neutralizes an acid. No man can really possess the truth who thinks one instant, with repudiation, of the by-ends of religion. For in allowing himself that instant he turns his back upon the purpose for which religion was revealed. Let this be a plea for simple faith, for single-mindedness towards God. The whole worship of each heart must be one, sole, simple, direct. There is no way between that and infidelity. For our God is a jealous God. He may not be mocked with the pretence of service. He must be all in all, or our Almighty adversary! And in our daily life He will not suffer forever the false pretence of religion, since it dishonors the church and insults the Holy Spirit of Truth, whom He sent to reside in and vivify her members.

EXCITEMENT AND INDIFFERENCE.—"If there is a danger on the side of excitement, there is a deadlier danger on the side of indifference. When men talk of religious quietness, and peacefulness, and restfulness, let them be careful lest they be excusing themselves from sacrifices and endeavors that would call up dormant faculties, slumbering or neglected powers. It is easy for indifference to complain of excitement, it is easy for excitement to undervalue a quietness that cannot express itself in kindred enthusiasm. The Bible is never quiet, when it seems to be peaceful it is then expressing the last result of momentum, energy, force, terrific impulse. The earth is at rest because it never stops. Do not mistake death for peace, do not mistake indifference for restfulness, and never imagine that you can live in nothing but excitement. Foam and froth make but a poor banquet for necessitous and hungry souls. We owe nothing to the indifferent, the languid, the selfish, the calculating, the let-alone people who simply want to eat and drink, and sleep and die."—From the *Peoples' Bible*, by Dr. Parker.

THE musical service at St. Paul's cathedral in London is considered the finest in the world. If excelled, it is only surpassed by the choir of the Imperial chapel at Berlin; and surely, one need not seek a more perfect rendering of choral song than that which is given morning and evening, day by day, all through the year, by the magnificent choir of St. Paul's. A choir of upward of fifty men and boys is heard there at matins and evensong, daily year after year. This choir is composed of singers of wonderful power and musical taste, who render the Anglican music most effectively, and all this is done as an act of worship to God, without money or price. The prince and peasant kneel together here. There are no pews, no pew doors. Chairs fill the vast open space under the dome and reaching out into the transepts and nave. Strangers are frequently placed by the vergers in the clergy stalls, curiously and exquisitely carved by the celebrated Grinling Gibbons, and no one, however equal in appearance, is turned away from this grand temple of his Heavenly Father. No one who visits London will fail to thank God for the stately shrine and solemn service of St. Paul's.

BISHOP MAGEE ON GLADSTONE.—The *Union* tells the following amusing anecdote of that eloquent and witty Irishman, Bishop Magee: Mr. Gladstone happened the other day to meet the Bishop of Peterboro, who is as smart in his conversation as the late Samuel Wilberforce, Bishop of Oxford. "I hear, my lord," observed Mr. Gladstone, "that you don't quite approve of my 'dealing' with the Irish question?" "Oh! dear, no," quietly answered the bishop: "it is not your 'dealing' I mind, Mr. Gladstone; it is your *shuffling* that I object to." *Esau* in opposite directions.