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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.

Frank Wootten, Proprietor, & Publisher.
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Office, No. 11 Imperial Buildings, 30 Adelaide St. E. west of Post Office, Toronto.

FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Jan. 8th, FIRST SUNDAY AFTER EPIPHANY.
Morning.—Isaiah li. Matthew v. 13 to 33.
Evening.—Isaiah lii. 13 and liii or Iv. Acts iv. 32 to v. 17.

THURSDAY, JAN. 5, 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.

CRIME AS AN ALLY OF VIRTUE.—Is this possible? Can vice be worked in the same shafts as virtue? The question comes up in a practical form by the proceedings of those who are trying to enforce the Scott Act. Their policy is to send men disguised into towns and villages where by lying and all manner of deceit they get liquor, thus aiding and abetting and sharing in a breach of the Scott Act, or they try to obtain it and fail. If successful they become informers, and if not successful they swear they were. We have the very highest authority for stating that the whisky informers employed on behalf of the Scott Act are men to whom perjury is nought—if it helps them.

The Canada Presbyterian thinks "the employment of detectives by temperance and other moral reform associations is a question that will stand more discussion than has yet been given to it. Is it right for Christian people to resort to what Mr. Hutchinson, County Attorney for Middlesex, as a criminal lawyer calls 'questionable devices?' Is it right to

employ a man who will deceive, tell lies, act lies, personate, drink, and do a good many doubtful things to convict liquor-sellers, or any other class of offenders? Should such means be employed by professedly Christian men in carrying on moral reforms? Does the business not look dangerously like doing evil that good may come?"

Look like it? It is making crime the agent, the ally, the partner of virtue! Characteristically enough, the Christian Guardian, the Methodist organ, thinks that the employing men to tell lies, act lies, swear lies, drink against the provision of the Scott Act, and do other immoral acts, is eminently a Christian policy, that it is right and proper to employ the devil in the service of Christ. On the same lines the holding of political meetings on Sunday is approved by prohibitionists, in fact everything, any anything is justified that favors their cause. Prohibitionists make vice a virtue if vice helps prohibition.

THE SO-CALLED PERVERSION OF LORD LYONS.—The Romanists are making much ado over what they call the conversion of the late Lord Lyons to the Papal faith. The facts do not justify them. The chaplain of the English Embassy at Paris says that Lord Lyons' family connections, who were Romanists, made strenuous efforts to convert him. "These efforts were, however, of no avail, and only distressed Lord Lyons, whose attendance at church, Sunday after Sunday, became, if possible, even more regular after the sad event. He always carried his Book of Common Prayer to church with him, and if, as sometimes happened, he left it behind him in the pew he invariably sent some one over from the Embassy to fetch it. The time came when this devoted servant of the public felt that he must retire. All who knew him here had been struck by his failing powers. Lord Lyons went away to his relatives a single Protestant in a Roman Catholic household. Mr. Gill impressed on his hearers that he did not wish to say one word against those devoted kinsmen. Devout Roman Catholics as they were, it was quite natural that they should have done all they could to induce one so dear to them to embrace their faith. Believing, as they did, that there was no salvation outside their own Church, it would have been reprehensible on their part had they not acted thus. And Lord Lyons was alone among them. He had no wife to confirm him in his allegiance to his Church; no son or daughter to restore him to what, in the days of his vigour, he would have bestowed on them—he was absolutely alone among his Roman Catholic kinsmen, and he was yearning for peace and rest. The struggle was unequal. A few weeks before his death he consented to study the question placed before him by his relatives, who were learned in these polemics, and to discuss it with their priests. How far all this had worried Lord Lyons and had hastened his end he (Mr. Gill) would not presume to say; but death came with a friendly hand and snatched him from the strife. He was ill for seven days, and it was after he was attacked, and as he lay unconscious, that he was received, a member of the Church of Rome. "I have nothing to say about such a proceeding," continued the preacher. "It may be in accordance with the practice of that Church; but thank God, it is not in accordance with the practice of our own!" In conclusion, Mr. Gill expressed his conviction that Lord Lyons never really abjured the Church to which he had been devoted in his childhood and his youth, in the vigour of his manhood and in his old age. He believed that all his intellect leaned to the doctrines of the Church of England, and he ventured to say that when the summons came to this old veteran he remained true to the faith which he had learned from his mother. A very intimate friend of Lord Lyons writes—Throughout his life he had been a staunch and loyal Protestant (notwithstanding all the family inducements there were to him to change it), as his father was

before him. He loved his Church, and he enjoyed attending the cathedral, where he was an habitual worshipper. Of the sudden change of his religion therefore in the last weeks of his life I will only say that it is a great mystery, on which it would ill become me to enter. We have known instances like the above where a dying man when well-nigh unconscious has been baptized by a Roman priest who has then trumpeted the case as "another conversion to Rome." There are we believe thousands of such instances amongst the list of perverts.

WHY SCHOOL LEARNING IS TRANSIENT.—At a prize distribution at Warrington Training College, the Bishop of Manchester remarked that one of the greatest drawbacks to our primary education seemed to be the slight effect which it produced upon many of the pupils. The ability to read remained, but they almost entirely forgot arithmetic or looked upon it with disgust, while, strange to say, a very considerable number who had learnt to write almost forgot how to write legibly. He did not say those things with a view of producing despair in the minds of any teacher, much less to stimulate anything like contempt for the capacity of their pupils, for he had learnt that the power to forget was what Dominie Sampson would have called "prodigious." That formed a subject of discussion at the time of the notorious Tichborne trial, and he was not sure whether, if the Life of Charles Darwin had been published when that discussion was proceeding, those who contended that "the Claimant" might have forgotten what he was proved to have been taught when a young man would not have received most powerful support from what appeared in that remarkable work. For it was there stated that a great philosopher, surrounded continually by intellectually stimulating circumstances and possessing a mind of rare original power, succeeded in two years in forgetting everything relating to the Greek language which he learnt in seven years at Shrewsbury School, and, what was even more remarkable, absolutely forgot some of the letters of the Greek alphabet. Teachers ought to ask themselves, what was it that made such a result as that possible? Was it owing to some defect in the education of that great philosopher? Perhaps the result was due partly to his strong bent towards mathematical and scientific subjects, and to what amounted almost to a detestation of the learning of languages; but a very great deal of the result must have been due to defective education. Speaking as an old teacher, the right rev. prelate thought the principal methods of impressing knowledge upon the mind in such a manner that it would not be forgotten were two—approaching the mind through the senses, and assigning a reason for everything taught. Object lessons ought to be made even more common than they were. During the marriage service—and he had married as many people as most clergymen in England—he had frequently heard the man say "With all my worldly goods I, thee, and thou." Now that was absolute nonsense; yet it was said with a straight face and apparently with great satisfaction. That sort of mental vacuity was far more common than was generally supposed, and whatever was taught a man when he was in that condition, not understanding the abstract terms made use of, went out of his mind as soon as it entered it. In order to prevent that loss of what was learnt a reason should be given for everything taught. Care should also be taken, by questioning the children, to make sure that they understood and retained those reasons in their minds. In his opinion catechising was the sovereign method of instructing children.

—I will ask him for my place again; he shall tell me, I am a drunkard! Had I as many mouths as Hydra, such an answer would stop them all. So be now a sensible man, by and by a fool, and presently a beast.—Shakespeare.