

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. 18th, FOURTH SUNDAY IN ADVENT.
Morning.—Isaiah xli. to 47. Rev. II. 18 to III. 7.
Evening.—Isaiah xxxii.; or xxxiii. 9 to 23. Rev. III. 7.

THURSDAY, DEC. 22, 1887.

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.

CHRISTMAS THOUGHTS.—He that, as Job saith, taketh the vast body of the sea, turns it to and fro as a little child, and rolls it about with the swaddling bands of darkness. He to lie there, the Lord of Glory, without all glory! Instead of a palace, a poor stable; of a cradle of state, a beast's cratch; no pillow but a lock of hay; no hangings but dust and cobweb! Christ, though as yet He could not speak, yet out of his crib, as a pulpit, this day preaches to us, and his theme is, "Learn of Me, for I am humble!" This is the precept of the precept, as I may call it, the lesson of Christ's cratch.—Bishop Andrews.

WHAT AT THIS TIME DID CHRIST BECOME?—What even man pities, as helpless; what is the very type of helplessness; every member powerless, moved at will, yet unable to move itself; helpless even to utter its own wants and helplessness. One had not dared so to speak of His Ineffable Humility, lest we, so little humble, should not be able to do so with fitting reverence, had they not of old, in

more reverent days, so spoken. But now we would repeat it, and, with Sarah, laugh with wondering joy.—Dr. Pusey.

BY BIRTH THE ONLY-BEGOTTEN AND EXPRESS IMAGE OF GOD; and in taking our Flesh, not sullied thereby, but raising human nature with Him, as He rose from the lowly manger to the right hand of power,—raising human nature, for Man has redeemed us, Man is set above all creatures, as one with the Creator, Man shall judge man at the last day. So honoured is this earth, that no stranger shall judge us, but He who is our fellow, Who will sustain our interests, and has full sympathy in all our imperfections. He Who loved us, Who best knows by infirmity how to take the part of the infirm, He will separate the wheat from the chaff, so that not a grain shall fall to the ground. He Who has given us to share His Own spiritual nature, He our Brother, will decide about His brethren.—Cardinal Newman.

"HE WAS A LITTLE CHILD, that thou mayest be able to become a perfect man. He was wrapped in swaddling clothes, that thou mayest be free from the bonds of death: He was in a manger, that thou mayest come to the Altar: He was on Earth, that thou mayest be in Heaven: He had no place but the inn, that thou mayest have mansions in the Heavenly habitation. The weeping of the Christ Child washed thee: His tears cleansed thy sin."—St. Ambrose.

GOD IS OUR LAST END AS WELL AS OUR FIRST CAUSE.—Our own God, Creation's home, our last end, our only Rest. Another day is gone. Another week is passed. Another year is told. Blessed be God then, we are nearer to the end. It comes swiftly, it comes slowly, too. Come it must, and then it will all be but a dream to look back upon. But there are stern things to pass through, and to the getting well through them there goes more than we can say. One thing we know, that personal love of God is the only thing that reaches Him at last.—Dr. Faber.

THE LAST ALGOMA ORDINATION.—A short letter enquiring if the Bishop of Algoma had been ordaining students of Wycliffe, was sent us by an English subscriber. The Bishop has replied in somewhat melancholy terms to his supporter and friend that he had done so. The enquiry was a legitimate one, we are always glad to find signs of interest being taken in our mission field by persons in the old land. The fear which prompted the enquiry was also legitimate. It is right and proper for those who give money to a diocese to be watchful lest their gifts be wasted, owing to clergy being employed who will not work with a single eye to the interests of the Church of which they are commissioned officers. Such persons have a consciousness of discord between their policy and their duty, which is a serious moral weakness, it is a form of ministerial paralysis. It is for the Bishop to judge each candidate by his own observation of him, of his record, and of his professions. It would be wrong to judge every man who emerges from the College in question, by the Principal. It would be a sorry day, indeed, were our graduates so plastic in mind as to take all their convictions from any one teacher! The "one Church as good as another," notions that some men of loose convictions entertain, are not so attractive to the young clergy as certain of their tutors would like. They are not hardened yet to that degree of indifference to the solemn obligations of the ministry, which will come if they also devote themselves to party work. It is a matter for profound thankfulness that so large a proportion of the young clergy, who were trained for the dishonour of party zeal, have risen to the honour of a good conscience as

priests of the Church. It is all very well for a College don to make himself popular amongst a mixed circle of sectarians by disparaging his Orders and his Church. But when a young clergyman settles down to parish work he has often to be on his defence against open attacks made upon the Church by those sectarians, and finds it a necessity to "hold the fort" of those Church principles which his College taught him to despise. Fidelity becomes essential, he must either fight or go under. Your Wycliffe man usually prefers fighting, and when the conflict comes he by dire necessity is driven to find weapons in that old store-house of Church history, which he was taught to regard with disdain, or kept in total ignorance of.

The Bishop of Algoma will not, we are satisfied, see his diocese made a party camp. Our English friends must trust him, and be generous with their hearts and purses. Dr. Sullivan will be thankful for candidates from any College, if they come to him with adequate culture and imbued with the right spirit. More than that cannot be expected of a Bishop—especially of a Bishop of such a mission field as Algoma!

TOO RIGID ORGANIZATION.—The Rev. W. B. Maturin, at the Louisville Congress said very opportunely and wisely:—The Church, has two distinct sets of work to do. She is commanded, "Feed my sheep," and also, "Disciple all nations," and she must be able to do both. The Church will use very different means for building up her own people from those employed to graft in others. For her own people set prayers are prescribed, Morning and Evening Prayer, and the Holy Communion. In them she expects her people to find all they need. The Psalter is the great central point of daily worship. The more you say the psalms, the more you will love them, and you will find in them everything you need. At the celebration of the Holy Communion we bring all our needs and lay them before God the Father. The kind of prayer meeting which will be found most helpful for our people is a quiet day, a retreat. Begin it with the Holy Communion, and have meditations conducted by the clergyman in charge through the day, connected with themselves, with rests between. Take the thoughts thus brought home to you, feed on them in your heart, and you will go out of that day refreshed and strengthened for your work. So much for work among our own people. But when I go out to the unconverted, I am free to deal with a soul according to its needs. In England, they say, a man drowned once before the eyes of an expert swimmer. When asked why he had not saved that man's life, he gave as his excuse that he had not been introduced to him. But whether I am introduced to him or no, I am going to get at him as I may, and in extreme cases I shall not shrink from extreme measures. When the Church tells me what to do, and how to do it, I will follow her, but if she leaves me free, I shall act as I can and may. There is a danger of dying of organization. That disease drove John Wesley out of the Church. But while over-strictness is dangerous, over-excitement is equally so. I have very little faith in immediate conversions. When the rapture passes off, men will say, "I have made a fool of myself." I have adopted the rule to make them come back the next day to take their profession of faith; then, I know, they mean it. Another danger, just as grave, is irreverence. We may not drag down the Divine Church to the common levels. The speech was a very powerful one.

—Except thou desire to hasten thy end, take this for a general rule: that thou never add any artificial heat to thy body by wine or spice, until thou find that time hath decayed thy natural heat; and the sooner thou dost begin to help nature, the sooner she will forsake thee, and leave thee to trust altogether to art.—Sir Walter Raleigh.

1888.

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