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

FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

2nd SUNDAY AFTER EPIPHANY.
Morning—Isaiah lv. Matthew ix. 18
Evening—Isaiah lvii. or lxi. Acts ix. 23

THURSDAY, JAN. 13, 1887.

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

THE INDEPENDENT PRESS ON THE ROSS BIBLE.—There is no newspaper published in Canada more thoroughly independent of party ties and prejudices than the Toronto *Telegram*. Its Church views are widely asunder from those of this journal, we note however with much pleasure that day after day for weeks past it has shot out its arrows with much skill against the Ross Bible, and has condemned with unsparing severity the attempt to elevate Riel into a martyr. One of the *Telegram*'s phrases, "We want no Rielites in Ontario," expresses the feeling of every decent person in this Province. The following is a quotation from the *Telegram*: "The clergymen are beginning to make their influence felt. In regard to the Ross Bible some of them spoke out fearlessly what was in their minds and hearts, and we may depend upon it that the politicians will be all the more careful in future as to how they trifle with the religious feelings of the community. To one particular denomination in the community fewer concessions will be made in exchange for votes. If the clergy are never to speak to their congregations excepting in regard to purely theological matters, their usefulness will be considerably decreased."

WHAT IS BEING TAUGHT IN PUBLIC SCHOOLS.—The following appeared in the *Mail* on the 27th December:

"A small primer has been placed in my hands which is used in the Public Schools in Eastern Ontario, which are supported by Protestants, and towards which Mr. Mowat gave last year over three thousand dollars of public money. The reading lessons are as follows:—1st, The Lord's Prayer; 2nd, the Salutation to the Virgin Mary; 3rd, the Apostles' Creed; and the next as follows (translation):—'I confess myself to God Almighty, to the blessed Mary, always Virgin, to Saint Michael,

Archangel, Saint John Baptist, to the Apostles Saint Peter and Saint Paul, to all the Saints and to you my Father, that I have greatly sinned, by thought, word, deed and omission, and for which I beg the Virgin, Archangel Michael, Saints John Baptist, Peter and Paul and all the Saints, and you my Father, to pray for me to God!"

"The rest of the primer is, according to this beginning, teaching Transubstantiation, the meditation of the saints, the duty of confession, and so forth. Comment is needless.

Yours, etc.,
ALL AMAZEMENT."

We have seen this book and can confirm the above as being correct. The book is wholly French; it is intended for very young children, it is indeed a Primer or first reading book. It contains not a word about anything except Popish doctrine. One lesson translated reads, "This sacrifice called the Holy Mass has always been offered since the times of the Apostles for the living and for dead." Another lesson says, "It is good and useful to invoke the prayers of the saints, especially of the Blessed Virgin." Another is a prayer to our Lord commencing, "I adore Thee in that chalice," another says, "Confession must be made at least once a year." This dangerous book is to-day in the hands of hundred of Protestants children, yet forsooth, we must not lift up our voice against such a brazen iniquity because permission to use this book is a part of the price paid for political support and the bargain will be in danger if we do our duty! The *Evangelical* apparently approves of this teaching—it has no word against the book.

THE DEAN OF MANCHESTER ON POSITIVISM.—The large towns in England contain great numbers of men whose religious convictions are very unsettled. The vast mass of the artisan class do not attend divine worship, and many of the more thoughtful mechanics holds meeting on Sunday at which religious, political and social topics are discussed, with more freedom than wisdom. We are beginning this in Canada. On Sunday, the 22d January, a public meeting was held in Toronto, which was addressed by several ministers, the object of the gathering being to discuss municipal affairs. When Christian pastors do this they cannot object in fairness to other citizens using Sunday for meetings of the same secular nature, and between such meetings and Concerts, Balls, Theatres, etc., there is no practical distinction. The Dean of Manchester at one of these gatherings, took occasion to speak some plain words on "Positivism," the new religion spreading fast in Canada.

The conflicts and intolerance of the Christian sects in our day, more than any other cause, stimulated and supplemented by all the other causes which produced the ferment of thought of which France had been the seat and centre for a whole century, led to the evolution of what was known as the Positive Philosophy, or the religion of humanity. One at least of the judgments of Auguste Comte he in the main accepted. Comte held that the eventual alternative for the coming ages and generations of mankind lay between his so-called Positive Philosophy and what he knew and described as the Catholic religion. All he (the Dean) had to say that afternoon concerning "our religious duties" was spoken within the lines of a similar belief. He was on many points, he believed, as good a Protestant as any one, but he most confidently held, and it seemed to him that was just the kind of opinion he was called upon and was free to express there,—that if, as he believed, the Christian Church was ever again to show herself possessed of the true religion of humanity, it would be by holding fast to her old, continuous, historical type of creed and code and cultus—to the version of Christ's religion which formed Christendom, which founded constitutional government, no matter how it had departed from that idea; which made the first experiments in Socialism and Communism, which

was to this hour Democratic where it had any real vitality and living influence on men, which was found in a hundred covenants of the great apostolic charter, that "Christians, being many, were one in their Head, and every one members one of another."

A PERSONAL EXPERIENCE OF POSITIVISM.—Since he had been Dean of Manchester he had welcomed two deeply religious Positivists under his roof, and while he went to church on Sunday morning they went to their own exercises in Albert Square. As he stood at the altar in the Cathedral he noticed, towards the close of the service, these two gentlemen in an attitude of reverence in the aisle, and he could only say that if all who went into the Cathedral brought with them and showed as simply the same reverence or even respect for others, it would be a much more happy and profitable place than it was. That was, perhaps, a fair way of illustrating the argument that religion was more and more, not less, felt and admitted to be necessary to man. Religion signified, before all other things, an obligation, and was meaningless unless a moral purpose was upheld and served by it. Religion signified that morality, if it meant anything, was not a speculation but a law; not a haphazard preference, but the recognition of a rule. The conflict of good and evil, and the fact of moral progress by means of that conflict, were part of all human experience. And the code which regulated it and gave it system was religion in some form. Morality absolutely needed for its solidity and coherence a body of belief which was strictly theological, and which could only rest securely on the ground of belief in a living Lawgiver, to whom it was true to ascribe what we call personality. The correlative word "duties" had a corresponding force. It implied responsibility, especially when taken in connection with religion. It implied something that was not simply a question of what we liked, or thought, or chose, but what we must do or ought to do, though of course, it also included the words "I will." There was such a thing as moral sense or instinct and moral responsibility, which were inextricably bound up with the sense of religion, and religion rooted it in the knowledge of God. There was no sense of duty to ourselves or to one another except in that organ of moral sense which we call conscience. If conscience were the test of what appealed to us in the name of right or wrong, it was for us supreme. We were without excuse if we resisted it; but we had done our best if we tried to enlighten it and then obeyed it. Conscience was not a plea for indecision. A cowardly nerveless conscience had almost lost its right to the name. It was trifling with conscience if we did not let in all possible light, if we sheltered ourselves behind its voice in the presence of flagrant contradictions, and if we did not recognise the weight which was due to the voice of some kind of authority. Conscience was not a warrant for claiming to decide everything for ourselves, disregarding the accumulated judgments of men. The consent of mankind was a most important witness to a reasonable and well-instructed conscience. The fine saying, "The whole world is never altogether wrong," was an indisputable truth, and we accepted it daily in many not unimportant matters without inquiry. How many were the points on which the whole world, roughly speaking, had substantially agreed on questions of morals and duty, if not even also in matters of faith."

—Beauty is akin to joy, and the beauty of Heavenly things has the same effect of making us unworldly. Much of worldliness consists in mental and moral atmosphere; and the beauty of Divine things, bringing with them their own especial joy, surrounds us with a supernatural atmosphere, which assimilates our inward life to itself after a time.—Faber.