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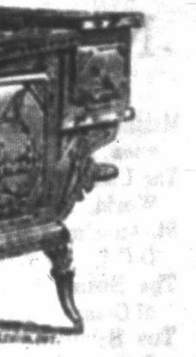
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Dominion Churchman.

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 Weston, Proprietor, & Publisher,
Address: P. O. Box 2646.

Office, No. 11 Imperial Buildings, 30 Adelaide St. E
west of Post Office, Toronto.

FRANKLIN B. HILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

- Dec. 20th—4th SUNDAY IN ADVENT.
Morning—Isaiah XXX. 1-7. Revelation vi.
Evening—Isaiah LXXVI. 1; or LXXIII. 2 to 23.
- Dec. 21st—ST. THOMAS, APOSTLE AND MARTYR.
Morning—Isaiah LX. 1 to 8. Luke xx. 19 to 24.
Evening—Isaiah XXXV. John xiv. 8.

THURSDAY, DEC. 17, 1885.

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

TO SUBSCRIBERS

AS we are now approaching the end of the year, it becomes our duty to request our friends who are in arrears to pay up their subscriptions at once. ALL ARREARS MUST BE PAID UP TO THE END OF 1885, AT THE RATE OF \$2 PER ANNUM. If \$1 additional is sent the paper will be paid for up to the end of 1886. At this period a number are past due, we trust they will now be paid promptly, as well as the next year in advance. In remitting it would be highly desirable if each subscriber would make sufficient effort to send on in addition to his own subscription, one or more from his friends or neighbors; so that we may be able to double our subscription list, and thus be placed in the same position as we hope all our subscribers will be, in having a MERRY CHRISTMAS, AND A HAPPY AND PROSPEROUS NEW YEAR.

THE CHRISTMAS OFFERTORY.

ONE of the manifest evidences of the Divine life of the Church, is seen in the wisdom of linking Divine teaching with celebrations, which so touch the general heart of humanity that their perpetuity is assured. Even "the world," those we mean to whom Christian thoughts and ways are alien, is made

to bear in its habits and customary speech, witness to the coming in the flesh of Him, who in the cradle of Bethlehem, founded a Kingdom destined to overthrow all the powers of this world. Not alone is this higher than man's wisdom shewn in the annual celebration of the Feast of the Incarnation, but further in the giving to Christmas as its peculiar glory, the divine aspect of a festival sacred to charity, to benevolence, to all the sweetness, the tenderness of human life.

It was a happy thought to turn one of the full rills of the river of bounty which flow out of Christmas, so as to refresh and enrich the pastures of those who watch and feed the flock of Christ. The foundation rock on which Christmas is built, is the basil rock of Christianity; without the Incarnation, the religion of Christ would be a mere system of philosophy and morals. Without the Incarnation, there would be no sphere for the ministerial office, there would be no flock to shepherd, no sacraments to celebrate or administer.

Christmas then is peculiarly a time for grateful, generous, loving remembrances of the Pastor's work and needs. To him comes, too generally, the Christmas longing to give alms to the needy, to share in the Christmas spirit animating the Church, while with this desire, is felt, also, the disheartening consciousness of a poverty which forbids the exercise of anything beyond good-will towards men. To the ministry it is often painful to know how keen are the necessities of their modest homes; yet how impossible to reveal these wants. The chronic poor are seldom troubled with those delicate sensibilities, or that laudable pride which keep a Pastor who is in real need, from exposing his barren cupboard, or his empty purse.

Out of the abundance of the lay treasures of domestic comfort, or ease, or affluence, let then the scanty stocks of our clergy meet with liberal subsidies. Add to your Christmas enjoyment by helping to fill up the parsonage cup of grateful joy to the brim.

Reflect upon the exceptional need of a Pastor for encouragement, for heart cheer, think of the burthen he has to bear, not alone of spiritual anxieties, but how constantly is he saddened by his official contact with misery in its manifold forms. Not a cloud darkens your home but shadows his; sorrows bitter and deep, he shares with lonely sufferers. Of all living men, the shepherds of Christ's flock need a happy Christmas—may they, one and all have this time—made cheerful and bright by visible evidences of the loving regard of those to whom they minister in holy things. As you honour the King, as you prize the inestimable blessings of Church privileges, honour the ambassador of Christ; so give to your Redeemer visible tokens of your love and thankfulness by making this Christmas offertory, a special offering to His honor and glory.

May the whole family of God in Canada, have a happy Christmas!

CHURCH THOUGHTS BY A LAYMAN.

CHRISTMAS DECORATIONS.

AMID so much unbelief, scepticism and indifference, it is encouraging to see the increasing honor paid to the Festival of Christmas, which is the witness for the central fact of Christianity—the INCARNATION. Since the dark, troublous days of the Puritan revolt in Church and State, generation after generation who called themselves Christians have passed away, protesting year by year against the celebration of the birth of Him from whose birth came, as they gratefully recognised in theory, but in practice ignored, all their spiritual blessings in this life, all their hopes of an eternity of joy. This protest was an anomaly, it was against nature as well as grace. It was not indeed truthful, it was far less a protest against Christmas as a religious Festival, than against the Catholic Church. Our Temples, our services with their brightness, their joy, their appeals to the tenderest instincts of humanity, their setting forth the family aspect of the Church, offended men whose religion was made up of negations, antagonisms, protests; a religion inspired more by selfish concern for personal security, than a desire to live as children of God in the happy bonds of His family. While we of the Catholic Church of England were gathered around her altars praising God for Christmas mercies, and Christmas memories, and Christmas teachings, and Christmas joys, and Christmas hopes, our hearts bounding high with grateful love to our Incarnate Redeemer, the sectaries were scowling at the Festival, following their worldly vocations, or wrathfully denouncing our "superstition," as they so charitably dubbed the worship of God on Christmas day. Still there was a silent contest going on in the hearts of these gloomy Puritans. They felt that something was wrong when any of Christ's people were unable to rejoice at the celebration of Jesus's birth. Here and there individual souls broke through the harsh bonds of sectism, and dared to join our Festival service. Here and there bitter and cruel punishments befel such brave spirits. Ministers whose hearts were too large for their creed, having worshipped with us at Christmas, were summarily dismissed by their angry flocks—and masters. Even in Canada, a Presbyterian pastor of wide renown, who invited his congregation to worship God on Christmas day, was sternly rebuked and the doors of his church rudely shut against him. Like a true man, this minister crossed the road to join in the Christmas service of the Church of England. But Time the quietener, Time the healer, has stilled the violent pulsings of the Puritan fever, so that now, with rare exceptions,