

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the post-office, whether directed in his name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment made, and then collect the whole amount, whether the paper taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the post-office, or removing and leaving them uncollected for, while unpaid, is "prima facie" evidence of intentional fraud.

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 Weetten, 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.

5 Aug., Tenth Sunday After Trinity. Morning.—1 Kings xii. Rom. v. Evening.—1 Kings xiii. or xvii. Matthew xix. 3. to 27.

THURSDAY, AUG. 2, 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.

EXPANSION THE RESULT OF FAITH.—In his sermon before the Conference the Archbishop corrected a prevalent error amongst non-Churchmen. "It has been pretended that the development of the Anglican communion springs rather from the extension of our race than from the energy of our faith. It would indeed be difficult to out-run the race-wave which now sweeps all shores. Yet there are bounteous archipelagoes, populous tropic wildernesses, primal Churches in peril among the heathen, where the English or American Missioner's is the only household which belongs to our race. And were it otherwise, at least the Mission spirit is now eminently characteristic of the blood. Southern Europe had been drawn out earlier, through its natural contact with the East, and the struggles at home kept our efforts low. With the Reformation came one touch to our national conscience. Our Elizabethan mariners, dedicating continents to Christ, witness in some measure to a consciousness that Gospel and Church were gifts to be imparted. Yet it ought to sting us to think that it is but a century since England found in her heart to give her America a Bishop; but a century since our

convict ships landed their terrible freight in Australia with no more spiritual comforters than the musketeers. Alas! it is not ninety years since we first began to repay the precious earthly things of either Africa or Asia with a share in our spiritual things. Would that it were more possible than it is to identify the extension of our race with that of our faith. Yet signs do still follow the footsteps of them that believe; and new Churches are forming new nations even as we were formed. Higher ideas of the basis of society, of the marriage union, of family life, of self-restraint, of truthfulness not only lift the individual, but form the people. A recognised commercial morality, an even administration of justice, a conscience in dealing with subject races, public action on principles not merely selfish, the devotion of lives to benevolent causes are things found under Christian Governments, and scarcely looked for elsewhere. Independent witnesses avow these to be direct results of Christian faith, and growth of national character through these, far more than numbers of adherents, or prevalence of observances, assures us that the Church is still the nurse of nations.

"We know the need of caution—how we may enervate native Churches by nursing them too long, or wreck them by launching them too soon; we know that diversity of development according to the genius of the races is essential to their vitality; we know isolation may peril unity, and independence risk disintegration; still we know how Church life fostered our own nationality, how the recovery of a national Church awoke all the life and fire of our national spirit, and we long to see many dormant peoples born to the world by being born to Christ.

THE CHURCH AND NEW EMPIRES.—In the same discourse Dr. Benson touched upon a question of deepest moment to the Church in Canada. There can be no doubt that this continent will ere long see a vast nation formed out of what is now a Colony. Well will it be if this generation has the faith and perseverance to lay broad and deep the foundations on which the Catholic Church of this vastation yet to be, can be built up! The Archbishop said: "Surely we draw near to the threshold of an era in which the fulfilment of such hopes will come. What the Roman vision saw as wild wastes round a few centres of light are now old empires. Those empires are small regions compared with the wastes into which the overflowing peoples stream onward, miles in a day; those overflowing peoples are few compared with the dark races which once were thought born for slavery either in their old homes or their new—few compared with the labour population that surge up on many shores, or even with the utterly new-born half-races owned and disowned both by East and West. Will not all these follow the old lines of history? Will not these be empires to which what we have called colossal will be pigmy? And the Church of Christ, if she has a mission to any, has a mission to all. What tremendous issues! If she meets them, the Church history of the past is a mere preface to the volume.

"Or think of the countries where commerce, taking the field at once, with capital and labour at command, founds harbours and warts great and fair as the old world's. Step by step with their creation, their redemption, we think, may keep pace. Where resources, where energies are practically unlimited, the spirit, we think, will not fail. Nor does it. But side by side with all arise the old world's problems in all their pain and perplexity. The old world's quarrels are perpetuated when their origins, which gave them some sad dignity, are forgotten and grown meaningless. If spreading Churches glory to be part and parcel with us, and we with them, we pray them at least to forget English divisions, and to be at such unity among themselves that the rays from their circle may be focussed here.

"Two such enterprises might seem vocation

enough—to form peoples that are no peoples into the one people of God—and to weld into affectionate religion the new-born communities of commerce."

THE FORCES THAT ORGANISE GROWTH.—"While distant difficulties call only for faithful activity on the part of our own Churches, says Dr. Benson, the nearest questions are the hardest, the nearest duties most dim and indistinct. There is the inevitable reformation—or inevitable decline in the faith—of some Western populations; the revival of languid and oppressed Churches in things that belong to Divine knowledge, morals, spiritual diligence. Some Churches are in danger of absorption; some have 'fought' and 'almost devoured' one another; some rival even Israel itself in dispersion and tenacity; in some the clerical order includes the most enlightened and the rudest of the community; in some, a yearning to deceive the people of gross superstitions is crushed by a forbidding fear of yielding up outworks which seem like a fence of faith. Intrude we may not; yet we can still less refuse to touch such burdens with a finger, and look on prayerless and unsympathising.

"The ages lengthen out apace. The work of Christ is not accomplished. The world judges by results. That matters not if it be the Master's will that his chariot drive heavily; that the salvation of the Gentiles linger, and the unity of man tarry. But do we think it is so? or are we conscious of causes purely human, of wills and factions that despise peace?

"Yet the movement is onward, though the pace is halting. Tremblingly, yet rejoicingly, we do believe that new charities blossom from our differences. The attitude of an opponent now is almost always an attitude of respect. The asperities of the present are almost milder than the forbearance of the past. Affection between advocates of mutually destructive views is no unreal or unwonted thing. If rougher tests of progress are of value, much more so is the prevalence of a spirit which makes characteristic diversities not merely tend towards trace, but lean longly towards unity. For this beyond question is the working of the spirit of Christ.

"If we look back now for causes which have promoted this growing unity of spirit we find it in the activity of those forces which rescue, which teach, which guide, which comfort, which raise, which feed, which warm. Whatever outside of Christianity does these works does Christ's work.

"The forces which are set forth in Christ's two sacraments and in the two Apostolic rites of confirmation and ordination are these. They are the forces that cleanse, and bind together; that strengthen, and organise for growth. On the contrary, the spirit of regulation—the intrusive meddling spirit which travesties the spirit of order—whether it exhibit itself in minute prescription or minute litigation—the spirit (to speak plainly) of so many councils since the earliest has been often the apple of discord, and often the germ of schisms."

The Archbishop proceeds to warn against too great dispersion of the governing power of the Church, he regards Strong Centres as essential for assigning work to all and stimulating the zeal of all, and he deprecates over sub-divisions of dioceses.

THE LATE EMPEROR OF GERMANY.—There is a story current in Breslau that "Our Fritz," after attending the examination of a village school, was presented by a little girl with a posy of flowers. "Well my child," said he, "to what kingdom do these flowers belong?" "To the vegetable kingdom." "And this piece of gold?" handing her a coin. "To the mineral kingdom." "And I?" he asked. "To the kingdom of Heaven." A truer answer never came out of artless lips.—*Pall Mall Gazette*.