

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

29th July, NINTH SUNDAY AFTER TRINITY.
Morning.—1 Kings x. to 25. Acts xxviii. to 17.
Evening.—1 Kings xi. to 15; or xi. 26. Matthew xv. to 21.

THURSDAY, JULY 26, 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 BETTER DAY HAS DAWNED.—The London Times in a leading article on the Episcopal Conference grows eloquent over the marvellous development of the Church of England and her branches that now cover the entire globe. The following coming as it does from a journal that has in past years been no friend of the Church has especial significance. We trust that our Canadian brethren who still hanker after the strife of party controversy will mark, learn, and inwardly digest the statement of the Times as to the folly and wastefulness and unprofitableness of such a policy. The Times says: "The Church of England grows apace, and its organization improves, its officers become more bound together as the years go on. Nothing is more curious than the manner in which, while outside the Church speculation is busying itself more than ever with fundamental questions, the parties within the Church have drawn together, or, at least, have agreed upon a programme of mutual toleration. Of course, there are still extreme men. There are still on the one side clergy to whom the most important matter in the world is correctness of ritual. Our columns still occasionally contain protests against Romanism within the Church of England, signed by Church Associations and similar

bodies, but they seem to fall upon stony ground and nothing grows out of them. The records of such meetings as the Church Congress show in each succeeding year a preference for moral as opposed to doctrinal questions, and to the spectator from outside it would seem as though the clergy were fairly agreed upon a working basis of opinion, while their attention is becoming more and more absorbed by the question of how to cope with practical evil. The truth has been borne in upon the more pugnacious spirits among the clergy that it is better for them to close ranks and unite forces against the universal enemy than to waste time and strength in falling upon one another."

"Nothing grows out of them" is a notable phrase, but save as the reference is to nothing of good to the Church it is not correct, for strife has created offices of emolument and positions, if not of honor at least of prominence, and it is the interest, and the interest only, of those who occupy them to keep alive the miserable contentions out of which nothing grows that is good.

THE SECRET OF GROWTH.—The article above quoted from the Times after showing that party strife grows nothing, continues as follows, giving the secret of the marvellous growth of the Church in the last few years:

"Everybody who is not fanatically opposed to the Church of England must be glad to welcome so large a gathering of its Chiefs as was seen in Canterbury Cathedral on Saturday. Their presence is a visible sign and symbol of two great facts—of the ubiquitous activity of the English race, and of the success, speaking generally, of the work of the Church. We may be quite sure that if the Church did not more or less respond to the needs of the time and to the best character of the race, it would not prosper as it does, it would not multiply its dioceses and find numbers of capable men ready to give up a career at home to take charge of distant settlements. But it does so, and a mere comparison of the present Conference with the two that have preceded it shows that in spite of difficulties the Church grows. People will have their different explanations of this indisputable truth. To our mind the one cause which is sufficient to account for it is that which we have indicated already—namely, the increasing attention which the clergy and the Bishops have been paying, and are paying, to the practical needs of men. The spirit which is now so prevalent among the clergy of our great towns—in the East End of London, in Manchester, in Leeds—the spirit of self-devotion and of an open-minded desire to make every sacrifice for the benefit of the people, is the great contemporary fact in the history of the Church of England.

Of course, the Bishops and all other ministers of religion would be the first to confess that their work is imperfect, only partially successful, and threatened by a thousand difficulties in the way. But so long as they devote the greater part of their energies to what is unquestionable, so long as they hold to the teachings of experience, so long as they organize themselves to fight against sin and misery with the weapons that experience has shown to be effective, we may be sure that they will fight with ever-increasing success."

BISHOP COXE ON THE GALICIAN CHURCH.—The venerable and highly esteemed Bishop of New York preached on June 25th in the American Church, Paris. In the course of the sermon Dr. Coxe said: "Let me explain one or two things of which some are ignorant. For the last forty years I have studied earnestly the history of the Christian Church. The Latin Church had become so corrupt that at last it was in danger of falling to pieces. It was not until the ninth century that the Bishop of Rome grasped the Latin Church—not the Greek. Had we refused the Papacy we should have been in the same position as the Greek Church, 'But,' someone says, 'was not Rome cal-

led the Holy See?' Why? The Gospel came to Rome last of all—after Corinth, after Antioch. True the Roman bishopric was the only see that had had an Apostle to teach, and St. Peter came there to die. It was, therefore, called and Apostolic see. You speak of the post office or the mayor's office, but you only mean to refer to that one which serves you, and not that it is the only one existing. When some order was put into the Church, the Bishop of Rome was placed first upon the list, and the Bishop of Constantinople second, yet with equal powers in their respective dioceses. It is an exaggerated pretension to suppose that a simple Bishop of the West should usurp the government of all Christendom. The English, French, and Spanish Churches were all governed by their own chiefs until the terrible crisis of the ninth century, when, by aid of documents—admitted even by the Jesuits themselves to be forgeries—the Pope usurped the supreme power. The Churches objected all along. The objection in England did not begin, as some suppose, with Wycliffe, but with the Magna Charta, which said: 'The Church of England shall be free,' not 'The Church of Rome in England. In France, the Gallican Church was made the Church. It was recognised even by Rome. After the terrible volcano which broke upon France just one century ago next year, when an abandoned woman was worshipped in Notre Dame, France did not become atheistical. The First Consul saying that no nation could live without some religion, resolved to restore it. Even Voltaire said: 'If there is no religion we must make one.' The First Consul restored religion, but it is thanks to the Gallican Church that we are here to-day in all our liberty. The Court of Rome wanted to restore religion as it was in the Papal States, but Napoleon would not have it done. He was stronger than the Pope and forced him to sign the Concordat."

His Lordship then spoke of the benefits conferred by the Gallican Church upon all nations; benefits resulting from the death of martyrs. "The Ultramontanes would have changed everything if Papal decrees had been worth the paper on which they were written. The late Archbishop of Paris once told me he did not believe in anything but the Church of England. He could not become a Protestant, but he should confess to his God that he did not believe in the supremacy or infallibility of the Pope."

BRAINS AND BICYCLES.—A memoir just issued of the life of the Honble Keith Falconer M.A., gives a charming account of one whose University career was highly distinguished and whose character as a Christian was of the highest type. While at Trinity College, Cambridge, reading hard for Mathematical honours, he took up bicycling as an exercise. He at once came to the front, in his race doing 10 miles in 84 minutes. Later on, he met Keen the professional champion of the world in a 5 mile race. His diary says, "The first thing to be done was to knock off smoking, next to rise early and breathe the fresh air before breakfast, next to go to bed at ten, next eat plenty of wholesome food, and not much meat and pastry, and then take plenty of gentle exercise out-doors." He adds, "this David beat the great Goliath, or in plain words, I beat Keen by five yards! the last circuit was done at the rate of more than 11 yards per second! In 1879 he again beat the champion in a two mile race. We note as a more recent case of brains and great powers as a bicyclist going together that the last winner of the position of Senior Wrangler immediately after taking this honor, ran several races on his bicycle, and in all of them for short and long distances outran all competitors. If all students would follow Mr. Falconer's rules and work steadily by plain diet, discipline, and exercise, in strengthening the powers needed by a good bicyclist they would do excellent service also to their brains.

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