

[Nov. 8, 1888.

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.

Nov. 11th, TWENTY-FOURTH SUNDAY AFTER TRINITY.
Morning.—Amos ii. Hebrews iv. 14 & v.
Evening.—Amos v.; or ix. John ii.

THURSDAY, NOV. 8, 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.

SACRIFICE, THE LAW OF SUCCESS.—The eloquent Bishop of Ripon, preaching at a harvest festival, remarked that they were wont to say the prizes of life belonged to the few. If the world's population could be gathered together it would not be the multitude but only a few who would be crowned, and yet everybody desired that their life should not be obscure and commonplace. They all strove for the honours and crowns of life. There were indeed some who would steal, as it were, the decorations and glories of life without having paid the equivalent in the form of honest labour. But down in their hearts the better and nobler feeling was, "I fain would be crowned in life before I die. I fain would be among those who have contributed something to the welfare, happiness, and progress of the world. Any person can go through life achieving nothing, doing nothing, but I fain would so live that when I die the world should have been the better, the nobler, the purer for my having lived in it." Christ, in His mode of teaching, often said that

wisdom was nearer when they stooped than when they soared. It dwelt close by the door of every one, and the wisdom to understand the true law of life's success might be found if they only walked into the fields and learned the lessons of the harvest. There was nothing new under the sun. Everything which came to them as having power, might and effectiveness, either as a thought principle, or law, was as old as the sun, and as everlasting as God's eternal hills. They might take their life and hug and preserve it, and do nothing with it; or they might take it and spend it, and live with all the force they could, sacrificing their interests, claims, and caprices. Those were the lives out of which the harvest would spring. Sacrifice was the law of success, and selfishness was the pathway to solitude. They could not get anything worth the winning for humanity except at the cost of the law of sacrifice. He directed attention to the spiritual region, where they had the Greatest Philanthropist, one Who was the True Corn of Wheat that fell into the ground and died. The Corn of Wheat fell into the ground and died and brought forth much fruit. The world now knew Christ. He might have abided alone in a distant country, hardly known when centuries had rolled by and obliterated the names of those insignificant kingly who lived in different lands, but everywhere His name was known. Whereas every kingdom which had rested upon a desire of self indulgence had died, the kingdom of Christ, founded on the law of sacrifice, was alive to-day and would live for evermore.

A LESSON FOR CANADIAN CHURCHMEN.—When the School Board system in England was created in 1871, the opponents of Voluntary Schools reckoned on their speedy extinction, and many of their friends gave expression to gloomy predictions. It is encouraging to find, even from Mr. Chamberlain's unintentional panegyric the other day—that, thanks to the pluck and liberality of Churchfolk—the Voluntary Schools have more than held their own. In 1871 the accommodation in Denominational Schools was a little over 2,000,000; it is now 3,452,000, an increase of 70 per cent. The average attendance was then 1,281,000; it is now 2,187,000, an increase of above 75 per cent. The fees were then 539,000; they are now 1,229,000, an increase of 85 per cent. The voluntary subscriptions were then 487,000; they are now 742,000, an increase of 70 per cent. These figures show that, so far are Voluntary Schools from being 'extinguished,' they are more popular and more vigorous than ever. And yet the struggle has been carried on under specially severe conditions, for though some increase was given in Government grants to help the Voluntary Schools to maintain themselves against the rate-supported ones, yet the increased demands of the Education Department and the competition of adjacent Board Schools, have forced upon Voluntary managers an expenditure that has kept pace with the increase of grants. The cost of maintenance per child in Church Schools last year was, as shown by the Blue-books, about 14s. greater than in 1871. The marvel is that the parents of the two millions and a half of children who attend Voluntary Schools should go on quietly contributing School Board rates, from which they do not get back a penny for the education of their children.

THE PRESBYTERIANS CLAIM APOSTOLIC SUCCESSION.

—The Rock in a leading article says:

The concurrence of the Pan-Anglican and Pan-Presbyterian conferences is interesting. The coincidence of the two conferences is of course accidental, but there are in connection with the two bodies other interesting coincidences. In the first place these two Churches may lay claim to the same antiquity, both tracing their origin to the Apostolic days, and their historic continuity ever since, and both being able to look back to the Re-

formation as the fresh starting-point of their history. The more thoroughly loyal we are to Episcopacy as a system of Ecclesiastical government the more readily can we recognize good features in other systems. It is unnecessary for a Church of England paper to point out the antiquity of the Episcopalian branch of the Church, but it is not generally known among Episcopalians that Presbyterians can prove the historical continuity of their Orders. Presbyterian writers assert that the historical chain of Apostolic succession comes to modern Presbyterians through the noble army of martyrs belonging to the Albigensian Church, which never bowed the knee in acknowledgment of Papal supremacy. The chain of succession from Apostolic days to the present time, interesting as it may be, is, &c.

CHURCH ENERGY A TROUBLE TO DISSIDENT.—The Baptists seem to be very unhappy. At a meeting of their Yorkshire Association, Mr. Haslam, the President, complained that the clergy "were terribly in earnest, and were consequently more dangerous than they formerly were." "Such devotion as they now showed was sure to tell in their favour, whatever Nonconformists might think of it. They were getting hold of the middle classes and the poor." "In this the nineteenth century, essentially a scientific and restless age, the Church was gaining ground." No doubt it is a feeling of this sort that accounts for the tendency Dissent is showing to resort to the hustings, instead of the Bible, in its warfare against the Church. It seems only too clearly that its case cannot be maintained by Scriptural authority or right reason.

THE human race is like a tree which the hand of death is continually shaking. The fruit that is ripe and mellow hourly falls down, but, at the same time, much unripe fruit drops from the rustling branches. God grant that we may be of the ripe fruit when He sends death to gather us in.

The majority of persons nowadays have too much work to do—"Too many irons in the fire." They desire to accomplish more work in a day than should be done in two days. The consequence is, there is perpetual hurry and commotion, and no rest for any one. Even the meals are hastily eaten, the time taken for them being begrudged and looked on as lost. On the other hand, what a delightful flavour is given to dinners by pleasant, lively chat at table. Though the meal should consist of but one course, and the variety of dishes to that be small, yet bright, merry talk is a spice that suits all dishes, pleases all tastes, and goes a long way towards making the plainest meal a delightful repast,—not exciting argument, or a lecture from one of the heads of the family which would blunt the appetite and depress the spirits, but light, airy talk, interspersed with jokes and amusing anecdotes.

Dr. Franklin says that his father always managed to have some instructive conversation going on between himself and the boys at the table, engaging their attention so entirely that after the meal was over they would remember the talk and not the dinner. There is health, too, in such a course; for cheerful talk promotes digestion. In fact, without pleasant feelings, eating is little more than an injury. The person who hurriedly eats his meals, with no good word for those about him, will have a great deal to be sorry for as time goes on.

—The faculty of saying the right thing at the right moment is a rare and precious gift. I saved my butler—don't look surprised that I have one—from a severe wiggling the other day. I caught him helping himself to a glass of my "84" port. "James, I'm surprised!" "So am I, sir," replied the rascal; "I thought you was out."