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Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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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.
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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 Weeton, Proprietor, & Publisher, Address: P. O. Box 3640. Office, No. 11 Imperial Buildings, 30 Adelaide St. E. west of Post Office, Toronto.

FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

Feb. 3rd.—FOURTH SUNDAY AFTER EPIPHANY.
Morning.—Job xxvii. Matthew xix. 3 to 27.
Evening.—Job xxviii. or 29. Acts. xx. 17.

THURSDAY, JAN. 31, 1889.

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.

IRELAND'S IMPROVEMENT.—Mr. Wyndham, Mr. Balfour's private secretary, gave, in a speech at Sale, in Cheshire, some interesting figures in reference to Ireland. Separatists, he said, had constantly alleged that the effect of the Land Act of 1887 was to facilitate evictions, but, as a matter of fact, the effect of that Act had been to retard and diminish the number of evictions. In the first three quarters of 1886 there were 1,268 evictions, in the first three quarters of 1887 there were 1,498 evictions, and in the first three quarters of 1888 there were only 522 evictions. During eleven months of 1888 there had only been 854 outrages, as against 548 during the corresponding period of the previous year; and only 48 offences against the person, as against 89 in the previous year. At the present time Ireland was a prosperous country, and its prosperity was increasing. In the thirty years up to 1881 there was an increase of 1,868,000 head of cattle in the island, representing an increase of wealth of ten millions sterling. In 1881 there were 8,760,000 in the savings banks, and in 1887 4,970,000.—that is to say, in 1881 there was

14s a-head, and in 1887 17s a-head. During the same six years the paupers decreased by 100,000. The most important set of figures were those which related to the houses of Ireland. If they divided the houses of Ireland into four classes, according to comfort and accommodation, they discovered that since 1841 there had been an increase in first-class houses of 26,000, and in second-class houses of 158,000; in third or bad houses there had been a decrease of 142,000, and the fourth-class houses, the mud-cabins of which they heard so much, had declined from 490,000 to 40,000. For every twelve mud hovels which existed in 1841 there were but one now.

THE BISHOP OF LINCOLN ON HIS OWN CASE.—Addressing a body of students at Lincoln recently, the bishop said, in reply to an address expressive of sympathy with him in the trial about to take place:—

"He thanked them heartily for the sympathy expressed in their address. It was as yet quite uncertain how the present movement to which that address referred would shape itself. The truest wisdom was to wait and pray. He might, however, be permitted to say just one thing. The present contention was not one merely for outward ritual and form, though that appeared on the face of it. Two great important principles were at stake. The first was the need of the help of external ritual in our acts of worship, and being, as we were by God's creation, made up of body and soul, the outward as well as the inward was necessary to help us as an approach to Him, and it would be a distinct wrong to our people to let all external religion be swept away. The second went much deeper: the attack which was being made was an attack on the supernatural and spiritual. The struggle was for the sacerdotal character of the Christian ministry, whether it came from below or above; whether it was ordained by man or by God. It was a struggle for faith in the presence of God among us, as He had vouchsafed it to His Church for the rescue of humanity. But the battle was one which was not to be fought by single combatants, by individual bishops. It was to be fought by all Churchmen, the laity as well as the clergy, showing by their words and by their lives the value and power of what they were contending for. It was to be fought by them, the old students of the college, each in their separate parishes, and thus they would exercise an influence not on those parishes only, but also on the college in which they were trained. If they were seen to be loyal Englishmen and loyal men of the Church of England they would prove the strength of that college, and men would rejoice to come there to be trained as they had been trained. He asked, and asked earnestly, for the help of their lives and the help of their prayers."

THE RIGHT USE OF ENTHUSIASM.—The *Church Review* remarks there is plenty of scope for enthusiasm, but that its proper home is in the bosom of the Catholic Church. The enthusiasm that tells is the enthusiasm that submits itself to duly appointed leaders. Isolated efforts may do individual good, but united efforts alone produce universal benefit. And of course these remarks apply with equal force not only to the foreign but to the home mission field. Ten thousand times more real work is being done in many a quiet parish by the steady building up of its inhabitants in Christian knowledge than by all the noisy methods which are for a time popular, but which always, sooner or later, come to an untimely end. And for extra parochial work, there are happily always plenty of volunteers, who, full of enthusiasm though they be, are yet ready to work with others within certain defined limits. That the Church is capable of evoking the enthusiasm of her members, the work the work accomplished by the Catholic Revival not, only in our

large towns but also all over England, is ample witness, and that she is anxious to evoke still more is also true, for there is plenty of work still to do; but what has been done proves beyond doubt that only the enthusiasm that is steady and unwavering, yet always burning brightly, is the enthusiasm that tells—only the sustained, quiet, untiring, definite work, is the work that is crowned with ultimate success.

DOES THIS CAP FIT ANY IN CANADA?—Church Bells says: "We should be glad to think that in the coming year our debates, discussions, controversies, and elections, would be conducted with more gentlemanly feelings, good taste, and old English straightforwardness, than has been the case of late. We note with great regret a recent strange development of nervousness and anxiety on the part of partisans, leading them to be guilty of strange inconsistencies and contradictions. Take, for instance, the literature of the 'bye-election.' A vacancy has occurred in some provincial town. Candidates are selected. For a couple of weeks meetings are held for the enlightenment of men who are addressed as if they were already free and enlightened! We, however, take no special interest in the contest, and are surprised to find, according to our evening paper, that it is a matter of national importance—that the eyes of England, if not of the whole civilized world, are on this country town, and that either the Prime Minister or Mr. Gladstone is shaking in his shoes. In addition to this, we are informed that there is a 'growing despair' on the part of the Tories or Liberals, as the case may be, and that on the morrow, when the result of the poll is declared, there will be a general sigh of relief. The result of the poll, however, shows that the party of 'growing despair' has increased its majority, and that the editor of our paper made a sad miscalculation. But then the modern editor is equal to the occasion, and he and his fellows briefly remark that the constituency is a contemptible one, that the influence of such a paltry town is practically nothing, and that the contest may be dismissed from consideration as an absolutely insignificant incident. How this kind of thing strikes most men, who are patriots and not professional politicians, as not only stupid and ridiculous, but quite lamentable and blameworthy. Can anything be more absurd than to exaggerate the importance of a battle when there is hope of winning it, and then to minimize its importance when it is hopelessly lost? Professional politicians appear to us to be wilfully blind. They refuse to see things as they are, distorting facts, and trying to 'explain away' disagreeable truths. How utterly childish this is we can all see!

NINETEENTH CENTURY PROGRESS.—"We entirely agree with Principal Cairns' opinion, supported as it is by irrefragable evidence, that Christianity has moved forward more rapidly and substantially in this nineteenth century than ever since the years of the Apostles. There is no department of Christian thought which has not been enlarged. There is no region of Christian activity which has not been more fully explored. There is no sphere of Christian goodness which has not received an impulse from above. If the remaining eleven years of the century add as solid a contribution to Christian progress as each of the previous decades have done, we shall have right for thankfulness and rejoicing." The *Rock*, in saying this, might have added that to a very great extent this general forward movement was caused by the forward movement of the Church of England, by that revival to which its friends have given either most ungracious assent or bitterly opposed.

We should mark those thoughts which come unbidden and return unsolicited; note well their character, and ascertain their right to the place they seek to occupy.