

Dominion Churchman.

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THURSDAY, OCTOBER 21, 1880.

A STRONG PULL—ALL TOGETHER.

A CHURCH newspaper, such as ours, is a *Live Trust*; it depends on the good will of its subscribers, as evinced, not only by the prompt payment of their individual subscriptions, but in their efforts to promote the spread of the paper, and the enlargement of its subscription list. A rich corporation—half-a-dozen millionaires will do—can pay a handsome salary for an editor, print a paper, circulate it gratis, or at a nominal subscription, without difficulty; but if the paper be a private enterprise for the good of the Church—the editor and proprietor require, meanwhile, to *live* in order to do their work—those who are interested in the paper must put their shoulder to the wheel and HELP.

We have to thank not a few of the clergy and laity, including the ladies, of Canada, from Sandwich to Halifax, for *noble-hearted help* during the past year; but these have only made, by the light of their good works, the darkness of the inactivity of others visible. Those who have helped—some of them under great difficulties—by getting people to subscribe for our paper, have demonstrated how much might be done if all, or nearly all, were to do likewise. The result would, indeed, be exceedingly satisfactory.

Meanwhile, "every little helps," every man, woman, and child among our subscribers, (for we have, for instance, around dozen subscribers among the Sunday School children of one of the poorest parishes in the Diocese of Toronto), can do something to lighten the load of our labors and difficulties. The DOMINION CHURCHMAN is now an *assured success*, probably without parallel in the history of the Canadian Church; but the "trust must be kept alive," the success should be increased. We have confidence in our good friends through the length and breadth of Canada, that, amongst the fruits of the bountiful harvest, and returning prosperity of our country, will be found, not only *ar-rears of hard times, in past years, paid up*, but a goodly number of NEW SUBSCRIBERS among the "comfortable farmers," and other thankful inhabitants of Canada. Let the DOMINION CHURCHMAN, (as is the case with the papers of Methodists, Baptists, &c.), be at the fireside of every Churchman *this winter*; and we promise to give them articles that they will enjoy reading, and which will add to their comfort.

We do not represent a clique of busybodies, afflicted with a surplus of money, and anxious to inflict and impress the fancies and caprices of heads as empty as their pockets are full, upon the Church; but we desire to REFLECT in our columns the *best* thoughts and feelings of the authorized standards of our Church, so that others may "see the light." Just in proportion as we are supplied with *cash*, (not "names" with a train of unpaid subscriptions attached), shall we be able to secure the help of those who have brains and time to use them

in the making of a Church paper. To read our exchanges, and the leading books of the day, so as to make sketches for our readers, requires *time*, and time can only be secured by *money*, and money comes only from our SUBSCRIBERS, not from a private fortune, nor from the pockets of a rich committee. So, to *write* good articles and editorials, requires time for the exercise of brains, and the same source—SUBSCRIBERS—are our only dependence.

There are clergymen—all, indeed, who are as popular as they ought to be among their people—who only need pay a visit, and every visit will, at their word of recommendation, bring forth \$1.00 cash and a new subscriber. There is scarcely a mechanic in England but takes now his Penny Weekly of some religious type; why should our workmen be less alive in this matter? The reason is that most of those who can, will not take the trouble to exert themselves for the good of the people, in this direction. Where the clergyman cannot or will not do this work, there must be in every parish, one or more ladies, and probably one gentleman, at least, who could do a great deal in that way—though not so much as the clergyman could.

A NEW University is to start into existence in Manchester in October next, and is to be called Victoria University. Its nucleus will be the famous institution of Owens College, which has hitherto gone to London for their degrees. It is desired to make it a centre of modern science and research.

Since the recent Church Conference at Durham, the Bishop has received a promise of £1,000 stg. from a layman in Newcastle-upon-Tyne towards the Northumberland Bishopric Fund.

In the Bishop of St. Asaph's charge, delivered on the 4th inst., he adverted to the increased difficulty of the clergy in Wales, owing to the two living languages existing side by side. The children can doubtless best understand religious ideas in their own tongue, and yet they feel they must learn English to get on in life. It is difficult, however, to see how their learning English can present any difficulty in communicating religious knowledge. He defended having voted for the sacrilegious and profane Burials Act, and recommended a "Christian spirit" to the clergy. His Lordship's notions as to a Christian spirit would clearly involve the sacrifice of truth, and would consist in bandying compliments with the enemies of the Church.

The Old Testament company of revisers finished their sixty-fifth session on the 1st, at the Jerusalem Chamber. The first revision of Job was finished, and that of Proverbs was carried as far as the sixteenth verse of the twelfth chapter.

At a meeting of the Scottish Church Council in Edinburgh, a slight increase was announced in all the funds of the Church. One of the investments was not very satisfactory, but it would seriously cripple their operations, and the salaries of the Primus, Bishops, &c., would remain unaltered.

On the 30th ult., a Harvest Thanksgiving service was held in Chester Cathedral for the first time. It was profusely decorated. Parts of "Elijah" were sung by a large voluntary choir, and a ser-

mon on Eph. 5: 20, was preached by Dr. Forrest, Vicar of St. Jude's, Kensington. The offertory was added to the fund to provide a Choristers' Home for the choir boys of the cathedral.

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

THE Christian is a citizen of the Heavenly world, and as such, we are taught both by the Epistle and Gospel to-day that his business is not merely, or even chiefly, with earthly things, but with Heavenly. The pure spirituality and the lofty aims of the religion of Christ refuse to busy themselves with the unsubstantial trifles of earth. They freely leave to Cæsar the things belonging to Cæsar, while they soar to the highest seats of the most substantial and enduring joys. The life of the Christian on earth has thus many things in common with the future life in heaven. Indeed he already has his conversation there, his conduct is entirely that which suits such a place of residence, his hopes are all there, and his highest ambition is to attain to the abodes of that blest world above. The submission inculcated by Christ to the civil powers, in all cases then in existence, belonging to their jurisdiction, and the same principles advocated even by the ardent, the patriotic, and the enterprising St. Paul, present a striking contrast to the principles inculcated in modern times among those who regard the security of civil rights as more important than life itself, and immensely more deserving man's attention than any other considerations and breaking out into rebellion upon every conceivable pretence. With all the manliness that has been attributed to the Saviour, and with all the sympathy manifested by St. Paul with the interests of humanity, we can scarcely imagine either one or the other contending for any further political rights or privileges than such as would ensure security for life and property, freedom of religious worship, and liberty to pursue the particular occupation in which they might be engaged. "The things of Cæsar and the things of God were confused together by the Jews, and they ended by respecting the Lord, and saying, 'We have no king but Cæsar.' So it has happened at other times, that a want of distinguishing what is His, has led the Church into bondage to civil rulers until its spiritual character has been almost obliterated. The Church of England has been most mercifully guided into a just discrimination of the things which are Cæsar's and the things of God; and, while rendering the strictest obedience to the sovereign, has not suffered an excessive loyalty to yield up spiritual rights;" although there have been times and occasions, even in British history, when the civil power has sought to encroach on the church's prerogative, and notably so in our own time, even though the ruling power has been less Christian than ever. But the church never, in modern days, sought to interfere in civil government. Such a just consideration of the respective duties which are owing towards Cæsar and towards God, and such persevering determination to render to each the proper dues, is a sure way of way of promoting both the security and the happy progress of Christ's Church.

THE GENERAL CONVENTION, U.S.

THE sermon at the opening service of the meeting of this Convention, was preached by the celebrated author of the "Double Witness of the Church," the Right Reverend Wm. Ingram Kip, D.D., LL.D., Bishop of California. His text was most suggestive at the present crisis:—"For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there