

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 is made, and then collect the whole amount, whether the paper is 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 Weotten, Proprietor, & Publisher, Address: P. O. Box 2640. Office, No. 11 Imperial Buildings, 30 Adelaide St. E. west of Post Office, Toronto.

FRANKLIN B. HILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

September 25th.—SIXTEENTH SUNDAY AFTER TRINITY. Morning.—2 Chronicles xxxvi. Galatians iv. to 21. Evening.—Nehemiah i and ii. to 9; or viii. Luke ii to 21.

THURSDAY, SEPT. 22, 1887.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

To CORRESPONDENTS.—All matter for publication in any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

EPISCOPACY BEST ADAPTED FOR MAINTAINING UNITY.—A rational being has as much difficulty in conceiving twice two to be five, as a Christian, with the power of using his reason, has in believing that our Saviour could have founded on Presbyters His Kingdom, the Church, with the design of its continuing one ("that they all may be one") in order that the world might believe His Incarnation. The Church must have been founded on principles best suited for maintaining unity. The Episcopal theory is that the Bishop is the centre of unity, and has the power of ordaining the Christian Ministry "by the laying on of hands." The Presbyterian theory is that an assemblage of Presbyters is the centre of unity, and has the power of ordaining the Christian Ministry "by the laying on of hands." An assemblage of four ministers in the year 1788 formed The Associate Presbytery. In the year 1761 an assemblage of three ministers formed the Presbytery of Relief. On the 26th of August, 1806, an assemblage of four ministers met at Whitburn and constituted themselves into a Presbytery under the designation of The Constitutional Associate Presbytery. In 1848 the Evangelical Union Church was formed by an assemblage of four ministers, viz: Revs. James Morison, John Guthrie, A. O. Rutherford, and Robert Morison. The fact that the ministers of the Churches, which trace their descent from the above mentioned assemblages, are at present eligible for the congregations of the Presbyterian Church of Scotland, shows that these divisions

arose in accordance with the order of Presbyterian government, and points out that an assemblage of Presbyters for the purpose of ordination needs not exceed four. Let us suppose a Church according to the Episcopal theory consisting of 1,200 Clergy and ten Bishops. This Church will have ten centres of unity, according to the number of its Bishops. A Presbyterian Church with 1,200 clergy will have 300 centres of unity, an assemblage of Presbyters as a centre of unity being four. By the process of exhaustion it can be shown that the Episcopal theory is the best plan for maintaining unity that could have been devised. It follows from Hooker's First Law Eternal, "inasmuch as God worketh all things, not only according to His Own will but 'the counsel of His Own will,'" the Church must have been founded upon Episcopacy as the system best suited for maintaining unity.—So writes "Vox" in the *Scottish Guardian*.

INDETERMINATE SENTENCES.—At the Prison Congress this question was discussed less thoroughly than its importance deserves. The sentencing of criminals for a fixed term cuts off from the warden all power over the prisoners of reformatory discipline. The prisoner knows that he will be free on a certain day come what will, and he doggedly "puts in his time" without a thought in sympathy with the efforts made to improve his moral character. If, however, no period is fixed, or a maximum one, then the prisoner knows that by persevering good conduct and by steady industry he may shorten his days of confinement. He is thus brought under a discipline most salutary.

Mr. Eugene Smith, of New York, read a paper on this subject. He remarked that the theory of retribution for crime was the one out of which our criminal jurisprudence had been evolved, yet at the present day it was universally received that punishment was for the protection of society. He maintained that the only logical, defensible and rational sentence for crime is the indeterminate, which fixes in advance no arbitrary term, but continuing in force till the prisoner has undergone such a reformation of character that it is safe to let him out. Under the present system all the elevating influences are removed from the prison, yet the State expects the prisoner to reform. In reply to the objection that it establishes no reliable test of reformation, he said, the only test at present applied, discloses not the slightest information in regard to the mental capacities or moral qualities of the prisoner, and it is one which the most vicious prisoners often undergo with the greatest success. The present system is not adapted to the plan of indeterminate sentences. The great desideratum is to awaken in the prisoner an interest which shall be strong enough to master the criminal desire. The larger class of misdemeanants, the drunks and disorderlies, should not be treated this way. Drunkenness was a physical disease, and the sufferer should be treated for disease. Felons were the proper class for this treatment. This treatment cannot be made infallible. It is at best prophecy based upon probabilities, but it can be made with as great a degree of certainty as the physician's prophecy. After a third relapse the clemency of the State could not proceed further, and a man should then be sent to prison for life.

SECULAR EDUCATION RESULTS.—Many warnings have been given as to the certain results of the complete secularisation of education in England. Here is a picture drawn by an impartial witness—the Paris correspondent of the *Daily Telegraph*—of the present state of national education in France:—"By degrees the education of children is falling into sad hands in France. The vagaries of the Paris Municipal Council in the matter of class-books for youths of both sexes have already been referred to; but it has been reserved for the burghers of St. Ouen, an unsavoury town between Paris and St. Denis, to surpass their freethinking brethren of Paris in propagating atheism, if not filth. Among

the class-books ordered by the municipality of this place to be used in the communal schools are the novels of that red-hot Socialist Jules Valles, and a disgraceful publication relating to the alleged amours of a Pope whom his worst enemies regarded as a man of blameless life. From every point of view it would have been better if the St. Ouen town councillors had agreed to nurture the young ideas of the borough on the productions of M. Zola himself. At the rate they are going at present, they will be able to give points to the most bigoted atheist of the Paris Municipal Council in raising up a crop of worthy successors to the incendiaries of 1871, and to the hordes of male and female wretches who shout for Pranzini's blood outside the prison of La Roquette every night.

A CHURCH BELL'S HOMILY FOR S. S. TEACHERS.—We were present last Sunday at a well-known London church where there is a great deal of hard work done, and the organization is admirable, and we were much struck by a pathetic appeal made at the close of the service by the curate-in-charge for temporary help in the Sunday Schools during the summer months of vacation. In order to enforce his appeal, he told us that that very morning in the boy's school, where there were ten classes, only three teachers had turned up; so that seven classes, teacherless, were thrown on his hands to be managed as best he might. Everybody who has had any experience of Sunday Schools knows this kind of difficulty, and can sympathise with the poor clergyman in his distress. We cannot help feeling that in a great number of cases it might be best to quietly accept this yearly recurrent state of things, and during the summer months, when people are out of town abolish the class system altogether and mass the school into one. Then let the children be taught and catechised as a whole for these few weeks. Everybody would know what they were about, and it is certainly true that haphazard teachers got in at a pinch are, as in the nature of the case it is natural that they should be, in the great number of instances eminently unsatisfactory. The matter, however, suggests to us another reflection. In the way in which a very large number of well-intentioned ladies and gentlemen undertake to give help in our parishes, whether as district visitors, or teachers in Sunday Schools, or what not, there is a good deal too much of what we may call without offensiveness the spirit of amateurs. They take their responsibilities on them too lightly, they help when it is convenient to them to help; but inevitable difficulties arise from time to time in the way of regularity and persistent effort; then they fall through, and leave their work unprovided for, and real inconvenience, and even damage, is the result. Surely if this parish work was undertaken quite seriously in the name of God for the sake of our fellow-men we might find a radical improvement in this matter. It is better not to begin your tower if you have not counted the cost as to whether you can finish it or not. If we solemnly promise Christ to take a class in a Sunday School week by week we are bound, by as grave a responsibility as is almost possible, to take it week by week, however irksome and inconvenient at any moment it may become. We are bound to let only insuperable obstacles keep us away, and when we are kept away we are bound to do our best to provide meantime an efficient substitute. Of all this there is too little realization. No doubt it may be said we are excessively vigorous in our demands. No doubt we are. But then the duty in the first instance is self-imposed, and it is not for that reason surely, when once it is undertaken, less binding on us. Undertake to do only what you see your way to do faithfully; that is the golden rule, nay, it is the only honest rule. The easy going, unreliable, dilettante spirit of amateurism, is in all human affairs deplorable and deadly. When it touches the sphere of religious work there is least of all to be said in palliation of it.