

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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FRANKLIN B. BILL, Advertising Manager.

THURSDAY, JAN. 8, 1885.

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

PAY YOUR SUBSCRIPTIONS.

In last number of the **DOMINION CHURCHMAN**, envelopes are enclosed for subscribers (who have not yet paid) to remit their arrears, and also their subscriptions in advance.

All arrears must be paid up to the end of 1884, at the rate of \$2 per annum. We trust this will be a sufficient hint for all, to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favour by forwarding \$1 for a new subscriber.

HOW TO REACH THE MASSES. A FAILURE.—The Archdeacon of Sheffield, Eng. has the following remarks in regard to workingmen in evangelistic movements. "A few years ago a mission hall capable of holding 700 or 800, was erected in the most thickly populated part of a certain parish. A clergyman was appointed to take charge of it, and conduct the services. He was also to visit in the district around the building, with a view of inducing people who attended no place of worship, to avail themselves of the services established at their very doors. He was a young man of talent, and energy, and had the assistance of a Bible-woman and a number of district visitors, who worked with diligence and zeal, and visited from house to house. He had a bright and cheerful service, and his sermons were of a popular character. He succeeded in gathering around him a congregation of those who were either in the habit of attending church, or who could have been persuaded to do so; but the class of people for whose benefit the services had been established, were not to be seen there. From time to time special efforts were made to get them in, yet all to no purpose." The Archdeacon frankly admits a fail-

ure in the effort to draw working people by the usual services. Let us now see how success was achieved.

WORKING MEN EVANGELISTS. A SUCCESS.—In the mission room alluded to in the preceding paragraph "it was thought advisable, about a year and a half ago, to secure the assistance of some working men who were members of a Bible class, which numbers about two hundred and fifty, and which meets from 8 to 10 a.m. every Sunday in the same building. A considerable number volunteered their services. They undertook to try and influence their neighbours and friends. A large choir was formed of those who were musical," (we beg to note that this narrative is compiled by an out and out evangelical), "and it was arranged that certain members should assist in giving addresses and in other ways. The men became greatly interested in the work, a system of visitation was organized, and in a short time the room began to fill with the right class of people. This has continued now for many months with unabated success, so that on Sunday evenings working men, (many of whom had not been for years in a place of worship), are seen with their wives and families crowding into the hall. Fourteen of the men were presented last March to the Archbishop for confirmation, and they have ever since been constant attendants at the Holy Communion in the Parish Church." Dr. Blakeney adds "I do not advocate the indiscriminate employment of working men in evangelistic work; but I do say that wherever a man be found with natural gifts, and his heart influenced by God's Holy Spirit, there is an agent which the church would do well to enlist in her service." The above is valuable testimony. But it is not as Dr. B. imagines a novelty, far from it. The same course was pursued by Canon Bodey at Wednesbury, and Sedgley, when he was curate there, about twenty years ago, but party prejudices prevented men like Dr. Blakeney from taking for an example, a worker who did not belong to their school. That sort of folly is almost dead!

CHURCH EDUCATIONAL WORK.—A paper in the *Churchman Magazine* deals with "The response of the Church of England to the wants of Modern Times." The notice therein of educational work is worth attention. It must be understood that the State or Board Schools, are being pushed on the people, and the Church Schools is heavily handicapped by their competition. "In spite of all the difficulties which surround this question, the Church has striven boldly to hold her own, and to preserve our national life from the hurtful and corrupting influence of a mere secular and godless education. The accommodation in Church Schools rose from 2,385,374 in 1882 to 2,414,676 in 1883, with a proportionate increase in attendance. The Church educated half as many again as the Board schools, and contributed voluntarily during the year, \$2,900,000 towards Church schools, besides large sums for new buildings and improvements. During the year 1882 the church spent \$4,618,000 upon elementary education. Looking at the aggressive character of the Board School system, a solemn claim is laid upon the conscience of the church, to leave no stone unturned to secure for children an education founded on the laws of God, which we must ever regard as the only safeguard for national liberty, prosperity and honour.

THE WYCLIFFE CELEBRATION.—We hope to publish an article on John Wycliffe in our next issue, by a distinguished writer who has generously offered to contribute this to the Church paper of Canada. It is intended to hold a celebration in honour of the great Reformer of our Church, by some whose tenets, practices and policy, Wycliffe would have hold in abhorrence. It is an outrage upon history, to take the name of a great English Churchman, and use it as a name for an institution

which represents rather the narrow bigotry and intolerance, to which he was opposed, than the broad Catholic ideas he held until death. It is not to be forgotten that Wycliffe was assisting in the celebration of Mass, when stricken with paralysis. Manifestly he was a sacerdotalist, sacramentarian, and who knows what dreadful thing else! At any rate he was no sectarian. Wycliffe never tried to found a sect, he never organized a clique to anathematize and slander his brethren, he did not dishonour learning by honouring illiteracy, nor did he dishonour Christ by teaching that His Sacraments are mere forms and ceremonies. The whole soul and brain of Wycliffe would have flashed up with the fiery indignation of a Christian, had his name been in any way associated with a godless system of education. We hope the orators of the proposed celebration will remember that Wycliffe was in life and death, a Priest of the English Church, before the Reformation.

STATISTICS OF LONDON CHURCHES.—The following is a statement of the increase in the number of churches in London, England, in which certain observances are honoured over the number of churches ten years ago, having the same customs. To get an exact comparison it must be remembered that the total increase in the number of churches in the ten years, was the difference between 759 in 1874, and 953 in 1884. Weekly Communion 276, Early Communion 352, Choral Communion 104, Saints Day services 172, Daily service 120, Choral service 208, Surpliced Choirs 263, Weekly Offertory 226, Free seats 221, Vestments 10, Surplice in pulpit 386, Incense, no increase, Gregorian tones, a decrease, Open for private prayer 83, Floral decorations 115, Altar lights 59, Eastward position 261. The marked items of increase are Surpliced choirs, which went up from 265 in 1874 to 386 in 1884; Weekly offertories which in 1874 were 331, and in 1884, 557, Surplice in pulpit, which was only used by 370 clergy in 1874, and in 1884 was adapted by 706. These statistics show that the deficiencies of order are increasingly observed, by a very large proportion of the clergy, while extremes are making no headway.

CHRISTIANITY is eminently the religion of love; and if there be any form of Christian profession, or of good words professing to be Christian, in which this vital feature is not made prominent, it is in so far a bastard profession and an inadequate form. This characteristic is made even more prominent by our blessed Lord than by St. James; for the apostle adds another test of a true Christian—that of keeping himself unspotted from the world; while our Lord, in the solemn verdict of the great day of account, mentions only one ground of condemnation: "I was an hungered and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not."

Our religion is the best and purest form of democracy, taking that word in its best sense; for, if democracy means, as in the watchword of one of its most potent modern spokesmen, "the greatest happiness of the greatest number," it is quite certain that this sort of generally diffused happiness will never be realized by any form of government, or act of parliament, however these may help occasionally in their way, but simply by the spread of the radiance of social heat which flows from no source so strongly as from a heart beating with pulses of pure Christian love.

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