

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.

July 5th—5th SUNDAY AFTER TRINITY.
Morning—1 Sam. xv. to 24. Acts xii.
Evening—1 Sam. xvi.; or 1 Sam. xvii. Jude

July 12th—6th SUNDAY AFTER TRINITY.
Morning—3 Sam. i. Acts xvii to 18.
Evening—3 Sam. xii. to 24; or xviii. Matthew v. 33

THURSDAY, JULY 2, 1885.

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

THE NATIONAL SOCIETY'S ANNIVERSARY.—The National Society held its annual meeting last month. The report contains the following statements:—"During the year 1884 the total accommodation provided in the elementary schools of the Church of England, the British and Foreign School Society, Wesleyans, Roman Catholics and School Boards, was 4,826,788, of which more than half was provided by the Church of England. The number of children on the registers of these schools during the same year was 4,337,821, of which number 2,121,728 belonged to the Church Schools. The total amount of the voluntary contributions, during 1884, to the schools in question, was 784,127l. 12s. 10d. of which sum 585,071l. was contributed to the Church Schools. This last-mentioned was upwards of 7,000l. in excess of the same item in the previous year. The accommodation in Church Schools has risen from 2,418,676 to 2,454,768, being an increase of 41,112 for the year ending August 31, 1884. The average attendance has risen from 1,562,507 to 1,807,823, being an increase of 45,816 for the year. The Church was educating, last year, about half as many again as were being educated in Board Schools. The Committee lay special emphasis on the increase in the amount of voluntary contributions made towards the support of Church Schools. Since the formation of the National Society, in 1811, the amount voluntarily spent by the Church on Elementary Schools and Training Colleges has been nearly 20,000,000l. or (\$145,000,000). Under the head of voluntary offerings and legacies, 20,592l. was received for the year 1884, as compared with 16,919l. for the year 1883. The Society's grants towards buildings and enlargement during last year amounted to 5,268l. During the past year the

Committee have distributed 2,886l. towards the maintenance of the Church Training Colleges." A remark made during the meeting is worth noting. The Dean of Lichfield remarked that it was comparatively easy to persuade people to allow religious education of a vague kind to be given, but that what was needed was education in definite Church principles. He, however, looked forward hopefully to the future, and thought that if all who loved the Church of England would use their influence in the right way, we need not fear that our children would grow up without an intelligent knowledge of, and faith in, our Catholic Creeds.

THE ARCHBISHOP OF YORK ON THE WORD AGNOSTIC.—The Archbishop of York has been addressing a meeting of the clergy of the rural deanery of Rotherham. His Grace contended that the clergy had no occasion to be disheartened by what was going on around them, or to speak with bated breath in the presence of the philosophical discoveries of the day. He wished to say something about the word "unknowable." There was another word which he rather disliked, "agnostic," which might be said to describe one who thought himself rather a clever fellow in knowing nothing about God. What, however, did he know of himself? Men made no allowance for unconscious knowledge. We did not know, for example, actually what we were doing when we stood erect, for that was a very complicated process. The agnostic must mend his definition of knowledge if he said that after thousands of years of sacrifice, prophecy, prayer, and praise, we did not know God. Having dealt at length with the question of conscience, the Archbishop said that the history of the Church was one of moral triumph, and that the work of God in souls was as clearly manifested as that of design in the beautiful world around us. The fact was that when they came to look at philosophy close at hand there was something spectral about it, and Mr. Herbert Spencer's view, that they could only have what they had any experience of, was really verbal trifling. He wished the clergy to confront the problems of the philosophers, not to believe that there had come into the world a set of men wiser than any of other generations, and to recognise that there never was a time, notwithstanding all the prating about infidelity and the like, when there was more religious work being actively done, a more ready recognition of the just rights of every class in the community, or a more determined wish to elevate the condition of the poor and make the word of God known to all classes.

TERRIBLE OUTBREAK OF RITUALISM.—The following extract from the Irish Ecclesiastical Gazette proves that the Irish Nonconformists are falling in with the general movement in the direction of floral decorations of places of worship:—"A flower service (probably the first of its kind that has been held in any Methodist church in Ireland) was held on Sundayweek in Banbridge, when the house was beautifully decorated with mottoes and flowers. In and around the communion-rails was a choice display of hothouse plants, kindly lent from neighbouring conservatories; and a profusion of cut flowers, tastefully arranged in green turf in the windows, had a most pleasing effect. The Rev. George Alley, of Belfast, preached morning and evening, and a Sunday School Convention, or united meeting of the Baptist, Methodist and two Presbyterian Sunday Schools, was held at half-past three o'clock, when there was a large attendance of the scholars and their friends. The Rev. Robert Body, pastor of the church, presided, and addresses were delivered by Revs. J. S. Banks, Baptist minister, and George Alley."

NEED OF SYMPATHY WITH THE POOR.—Although in Canada, happily, there is no such distinction between social classes as obtains in England, still there are distinctions, and some of these seem at present to arise inevitably from the necessary con-

ditions under which various occupations are carried on. The following picture of the life of the average wage earner of the poorer classes, is by the Bishop of Bedford, it applies here as well as in the Old Land. The monotony and dismalness of life to these hard working people, has kept them away from our services, when considered as they too often have been and are in a "monotonous and dismal" style, which is too much like their daily life to be otherwise than repelling to working men and their families. The drink question is intimately mixed up with this question, men go to saloons for cheerful society more than drink, and drink at home chiefly to "drive dull care away." Hence the charm of bright services to such men, and hence the inconceivable folly of those who advocate temperance and yet object to the Church providing in her services one of the best antidotes to drinking habits, by giving men and women a happy, cheerful Sunday to look forward to, instead of a doleful round of monotonous services as though the Father of us all loved to be approached in a dismal spirit, and His Sabbaths to be made not a "delight," but another day of monotony and gloom.

THE BISHOP OF BEDFORD ON THE LIVES OF THE POOR.—"The lives of the poor are usually one dreary round of labour, with nothing to look forward to in the world but work, with nothing to sweeten their toil, and with nothing to brighten their intellect except in so far as some information is given them with special reference to the details of their particular employment. It is not in human nature to find such a state of being anything but dismal. It is a great mistake to think that all this is not serious. Everyone suffers in consequence of it. There is an education in the mixture of classes which, when classes are not mixed, the poor miss in one way, and the rich in another. The poor man has nothing to break the sameness of his existence, no ideas outside the immediate circle of his own daily toil; the rich man perhaps does feel the lack, yet if not it is there, and, if he does not know it, it is all the worse for him. But what speaks to our hearts is the thought of these poor people, with so little genuine pleasure in their lives, debarred from the delights of art, of science, which fill so important a place in our minds; for, if you think, you will realise what a large part of the pleasure of a cultivated man consists in what he has learned and studied, and how, if this were taken away, and all intercourse with cultivated society vanished with it, life would almost seem to dull to be lived; and yet this is what has to be suffered by the poor, and by the clergy who work and live amongst them. Where may be found solace and comfort for such as these? Only in the consolations of religion. Only in the recollection of their Heavenly Friend, God the Father, and of their Blessed Saviour, continually with them; in the literature of the Bible itself, if they can once become familiar with that wonderful book; and in the services of the Church, if made as beautiful as it is possible to make them, for their sakes. These things can elevate the whole mass of the people, who can be reached by religious influences more readily than by any other. I call on all those who know anything of the East-end to do their part in this work; and I call upon those who as yet know nothing of it to study it with all their might, and no longer allow the reproach to be cast in our teeth, that London is the most un-neighbourly city in the world—the place where the rich know least of the poor, where the poor are least brought under the influence of the more cultivated classes, where the separation of ranks is most decided. We can do much to mitigate these evils, if we will do our best to bring the influences of our Church to bear upon these poor people. We can do much if we will lay the matter to heart, and go forth as missionaries in the cause. Oh, let no slackness in those present to-day, who care for the poor, prevent them from taking their part in good earnest."