

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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Address: P. O. Box 2640.  
Office, No. 11 Imperial Buildings, 30 Adelaide St. E.  
west of Post Office, Toronto.

FRANKLIN B. BILL, Advertising Manager.

## LESSONS for SUNDAYS and HOLY-DAYS.

Mar. 1st.—2nd SUNDAY IN LENT.  
Morning—Genesis xxvi. to 41. Mark iv. 35 to v. 21.  
Evening—Genesis xxviii. or xxxii. Rom. xi. to 25.

THURSDAY, FEB. 26, 1885.

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

ON THE OBJECT OF THE LENTEN SEASON.—As enquiry is often made as to the object of Lent, and its observance is even by some members of the Church wholly misunderstood, being regarded as in some way out of harmony with the gospel, and tending to superstition or legalism, we give the following instructive extract from a sermon preached in 1694 by the then Dean of Canterbury, afterwards Bishop Hooper: "Were we to celebrate the anniversary of our Lord's passion only, and with no respect to our sins since our baptism; yet we should come upon the solemn day too rashly and unworthily, if we did not appoint some others to go before it, and usher it in; and should seem to have too low thoughts of the sacred mystery, if we did not take care to rise up to its high consideration by the steps and ascents of some previous meditations. To the keeping of the great memorial rightly, such preparatory remembrances would be wanting; that we may bring to it a fuller and livelier perception of the mercies of God in Christ: may the better comprehend with all saints the dimensions of that surpassing, inestimable love; may more profoundly adore, more gratefully thank, and more zealously devote ourselves and our service; having beforehand endeavoured to confirm and actuate our faith, to raise and quicken our hope, and to oblige and influence our charity. But such a preparatory season is still more needful, for the other, the penitential part; that we should afore begin to recollect our past transgressions, to reflect upon their guilt, and to dispose our minds to an abhorrence of them: that we should beseech God humbly for His grace to promote this holy work; should review our baptismal covenant, bewail its breaches, and repair them by confession to God, and restitution to men, renewing our vows

and mortifying our lusts, and recovering and improving our virtuous habits, against that Friday when we are to solemnly appear in the Divine presence, contrite and truly sorrowful for our sins, steadfastly resolved to forsake them, and as much as in us lies, qualified for their pardon. Thus would a preparation have been necessary to either of those offices apart; but much more justly will they expect it when joined together, when we are to be provided both fitly to contemplate the mystery, and effectually to be benefited by its expiation. For these holy and important purposes Lent is instituted: a solemn and large space of time to be religiously employed, each Christian at his discretion, as the condition of his soul shall require and the circumstances of his worldly affairs permit. The first day of Lent gives warning of the then distant propitiation day and calls us early to our duty, actually entering on the godly work by reflection on our sins and acknowledgment of Divine justice, by fasting and prayer, and engaging us to go on and use this season for perfecting our repentance, and for our increase in the knowledge of the Cross of Christ and the wisdom and power of God."

A VERY STRANGE MOVEMENT.—Some little time ago, the President of University College wrote to the newspapers a letter full of wrath because it had been pointed out that the College was not in any sense a Christian institution. Dr. Wilson told us with excited emphasis that the College was a Christian institution because some of the students held a Y. M. C. A. gathering in its precincts. But other supporters of the College took more logical ground by declaring the great glory of this College to be that it is Agnostic—that, as a College, it knows nothing of God! Since then the College authorities have given part of the domain of the College for a site for a Y. M. C. A. meeting house, thus practically endowing out of the public estate a sectional, denominational institution of a very narrow religious character. How this can be done and still the College be regarded by Dr. Wilson as "undenominational," and by its other friends as "Agnostic," we are puzzled to know. The Y. M. C. A. is not supported by Romanists nor Unitarians, nor by the Church of England, nor by many others. Why then give public property towards endowing this sectarian institution? The fact is this, the College feels its non-Christian position, and the Senate have done a most unfair, probably an illegal act by endowing a Y. M. C. A., in order to remove as far as they can the just reproach of their College being non-Christian. If the estate of Toronto University can be diverted towards endowing a Y. M. C. A., then it is absurd to regard it as "undenominational," for the Y. M. C. A. is simply a coterie of a few denominations whose distinctions are nominal.

A PAN DENOMINATIONAL COLLEGE.—There is one aspect of the Toronto University and University College question which has not yet been touched upon, but which has very grave relations to the question of higher education in Canada. The University is surrounded by a number of sectarian Colleges, St. Michael's is Romanist; McMaster Hall, is Baptist, Knox is Presbyterian, and Wycliffe is a small sect, nominally attached to the Church of England. Now, as regards the first three, we have no duty to discharge beyond pointing out how their very existence as denominational Colleges would be extinguished if the "undenominational" cry were followed up honestly to a logical issue. Their students are denominational in every sense, as they are being trained on denominational lines for denominational work. Yet their education to a very large extent, and that the most costly part of it, is being carried on at the cost of the State. University College, instead of being called a non-denominational, should be called a pan-denominational College, and the public instead, as they now are, being gulled by the plea of no State aid being

given to denominations, ought to be informed that the State does aid the Romanist, Baptist, Presbyterian and Wycliffian sects.

There is another point worth Dr. Wilson's attention. He argued that, inasmuch as many of the students of University College, are individually connected with Christian families, therefore the College they attend is a Christian one. If that contention is logical, then we get this result that inasmuch as many of these students are individually connected with some one denomination, therefore that denomination is in receipt of assistance from the State for the work of educating its young members, and the plea of "non-denominational" falls to the ground. As a matter of fact, each denomination which sends its young men to a State College, is to the extent of the money cost of their education thereat receiving a pecuniary subsidy from the State. The gift of public property to the Y. M. C. A. is a direct endowment of a group of sects by the state.

SAILING UNDER FALSE COLOURS.—Canada takes a very honourable pride in her educational institutions. It is therefore a matter of public interest to guard the country from any educational enterprise, however otherwise worthy of support, which under cover of a name as a College, and of mere nominal affiliation with a College of sound reputation, depraves learning by taking students who cannot pass the easiest matriculation, and which fills its halls with young men, whose whole time is spent in acquiring elementary knowledge. So far as the last of the above-named institutions is concerned, we know that its nominal connection with University College leads to a gross educational deception. Its students, as a rule, do not attend the lectures at University College, and if they did they would be none the wiser for lack of elementary training in Arts. The great majority of them could not matriculate at any College. Some of them have not even matriculated at the College in which they reside as "students," beyond declaring their allegiance to the party and sacrificing their mental independence for a mess of pottage. These young men are in no honourable sense students of a College, they are mere boarders learning the elementary theology which well educated school boys acquire at school. To pass illiterate men into our ministry who have been specially crammed for a year or two, in order to pass a very merciful examination, depraves the scholarly reputation of the whole body of the clergy, and will eventually lower the educational status of the people brought under their influence. To pass men into the ministry who have never been in any true sense through a College course, yet who hail from a College which is ostensibly in connection with University College, men whose general illiteracy is unmitigated by anything in the way of learning beyond a smattering of party shibboleths, is treason to the cause of higher education, it is an imposition upon the Church and the public. University College, for the sake of its own honour and to preserve its reputation as a seat of sound learning, ought to take steps to prevent these illiterate persons from claiming any connection with their College. It is a scandal to have any College filled with persons who are too ill-educated to matriculate, it is an outrage upon this Province to have a College which is so debased in its administration, claiming respect because of its affiliation with a College of so high a repute in Arts as University College. To protect University College, from the scandal of grossly illiterate persons being associated with it, as Principals, or Professors or Students, ought to insist upon the staff and students of affiliated Colleges passing some test. If that were done, we know one College which would have to close its doors, for neither principal nor professors could squeeze through an examination in Arts equal to pass a degree. It is a very bad case of the blind leading the blind.