

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 H. HILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

- June 11th—ST. BARNABAS, APOSTLE AND MARTYR. Morning—Deut. xxxiii. to 12. Acts iv. 31. Evening—Nahum i. Acts xiv. 8.
- June 14th—2nd SUNDAY AFTER TRINITY. Morning—Judges iv. John xi. 19. Evening—Judges v.; or vi. 11. James v.
- June 21st—3rd SUNDAY AFTER TRINITY. Morning—1 Sam. ii. to 27. Acts iv. 33 to v. 17. Evening—1 Sam. iii.; or iv. to 19. 2 Peter i.
- June 24th—NATIVITY OF ST. JOHN BAPTIST. Morning—Malachi iii. to 7. Matthew iii. Evening—Malachi iv. Matthew xiv. to 13.
- June 26th—4th SUNDAY AFTER TRINITY. Morning—1 Sam. xii. Acts viii. 25. Evening—1 Sam. xiii.; or Ruth i. 1 John iii. to 16.

THURSDAY, JUNE 25, 1885.

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

Twenty-six years ago.—If any of our readers possess a copy of "Essays on the Church, by a Layman," published in 1859, they will find some excellent matter in the 12th chapter, touching the alienation of the poor from the church. The evil exists in Canada just as much as in England. We will quote a passage which is worth as serious attention to-day, as when written over twenty-six years ago. "Within the last three or four years a conviction of the peril arising from the non-attendance of the poor at church, has broken in upon the minds of the best churchmen of England, and attempts made to effect an improvement. But these attempts have generally taken the form of special services, i.e., services confessedly spasmodical and temporary. Yet surely, on the very face of the thing, all such attempts must be insufficient. They look at the evil, the alienation of the minds of a certain class, but not at the cause of that evil, the exclusion of that class from our parish churches. Now, as both the fact and the cause have become known, we might reasonably have hoped that suitable measures would be taken to remove that cause. But this is not done. Men have preferred to do something else, something good in itself, but which has no bearing upon the existing wrong. Seeing that men do not come to church, do not come because they are repelled, those who have recognized and grieved over the evil, have not set

to work to get rid of that which repelled, but have preferred to make new and independent efforts to attract the working classes in quite another direction. These 'special services' have produced beneficial results, but meanwhile the grand mischief of all, is that our churches are practically shut against the working classes, and that thus the working men are alienated and made enemies, this evil is seen, is lamented over, but scarcely a step is taken to remedy or remove it."

A WORD OF EXPLANATION, CONGRATULATION, AND INDIGNATION.—In the above extract from Layman's Essays, the writer alludes to the fact and cause of the poor not going to church "having become known." It will be well just to explain that he is here alluding to a celebrated letter which appeared in the *Morning Advertiser* of January 4th, 1856. This letter describes in graphic, but most bitterly sarcastic terms, the treatment usually meted out to a stranger who dares to seek a place as an attendant at service in one of the London churches, from which he is all but expelled by the beadle, or as we say sexton. This most clever writer thus concludes, "Disappointed and dissatisfied he comes away, and perhaps during a long life never enters a church again, but resorts to a modest dissenting chapel where he is treated as a man and a Christian." The times have changed. The work done by the church in the last twenty years in England in bringing back the poor and the artisans has been marvellous. The society we give some space to this week, the Church of England Workingmen's Association, has helped much to roll away the stone of reproach on this head from the church. But much remains to be done. There is the old objection to being disturbed. The cry goes up "A little more sleep." The noise of the active worker who seeks to rouse the Church slumberers is offensive. In Toronto the organ of a school which incessantly pleads for a full recognition of all the sects, as on equality with the Church, the organ which champions a layman in his crusade against parochial order, actually denounced in most malignant and utterly mendacious terms, the gifted and honoured representative of the Church Working Men's Association! This society has secured 9,000 members, all of them communicants, all workers for Christ, all evangelists, many of them toiling in the darkest recesses of vice, in the very heart of the Devil's domain, yet because they are not stamped with the seal of their party, this organ pours out upon such a noble band of missionary evangelists, a flood of contempt and scorn and untruthful libels. What a comment upon the glory of party! What a burlesque of Christianity! What a grave scandal to the Church, and what a stumbling block to those whom we are seeking to draw back into the fold of the Master Shepherd! And what a specimen of Christian, Church manners for a workingman of such gifts and character, coming here specially commended by the Archbishop of Canterbury, to be met with insults and contumely based upon mendacity. We know that the best Evangelicals in Canada are justly indignant at being supposed to be represented by such a policy.

EXTRAORDINARY RELATIONSHIP.—We have no desire to criticise in unsympathetic spirit the visit of the Wesleyan deputation to the Synod at Toronto. When parent and child have been alienated it is a happy occasion which brings them together in friendliness. Other members of the family may watch the demeanour of the child to its father and mother, with strong feelings of indignation at the manifest lack of due filial respect still shown by their rebellious offspring, and they may very justly feel a bitter pang at the absence of any sign of penitence for the past misdoing. But there is now peace and union to some extent, at any rate no outward signs of a quarrel, so the sad hearted and deeply wronged parents wisely bear with the

hard hearted child in their gladness at the cessation of open and angry rupture. Churchmen feel justly that while it is well for her Wesleyan offspring and the church to have ceased openly quarrelling, still there is not that honorable obedience and reverence paid to the Mother Church which she has the right to expect from a child which has split the family unity. Our Wesleyan brethren, however, are drawing nearer to their Mother. Some day they will find that their natural relation is that of a child of the Church, and not as is so oddly said, "a sister Church." The Wesleyan body came directly out of the Church, was fed for years by the Church, and in the good providence of God will one day be again absorbed into the household of faith in visible unity as its members now individually are in spirit and by baptism. The phrase "Sister Church" does not properly apply to any one of the Churches usually so designated. The divine origin of the Catholic and Apostolic Church places her apart from all organizations which owe their existence to human framers and founders. This is not a question of feeling, or opinion, or of history, or pride—it is a bare, plain matter of fact.

CO-EDUCATION OF THE SEXES.—The organ of the students and graduates of University College says in reference to the co-education of the sexes, "Every observer knows, and every physiologist will tell you that the constitutional difference of the sexes render it certain that in a continued competition with man, woman as woman must eventually suffer. Of knowledge, true practical or theoretical knowledge, woman is as capable as man. But it is in the long years of a neck and neck struggle that the objection lies, and this objection some seem determined shall stand embodied in the curriculum of Toronto University. To those who are bent upon this we would suggest that they might with benefit consult the university examiners in the matter." Varsity is evidently not to be rushed off his feet by the crowd who regard the whole difficulty of co-education settled, because of the success of two or three lady students. Every professor and every physician, and too many sad parents and sorrowing men know, that the strain of College competition frequently breaks down the constitution of young men, most especially those who do not protect their health by vigorous athletic sports or exercise. How young ladies who are running a race in study with young men are to protect their health in this needful way, has not been explained. A brief spell of lawn tennis in summer may help the more favoured few. But it is as certain as physical laws can make it that the competition of girls with young men "in the long years of a neck and neck struggle," which Varsity alludes to, will wreck the greater number of such female constitutions as are put to this dangerous and most unnatural strain. While we cannot but feel a degree of pride in the achievements of the ladies who took the honours at University College, we are satisfied that even they have paid a heavy physical penalty for their success. That many of their weaker sisters will suffer terribly by being drawn into that "competition with man in which woman must eventually suffer," is as certain as the process of any other law of nature.

"We cannot, of course, judge of the trials of others; nor ought we to measure our own trials by them, or them by our own. Each one has his own trials appointed for him by God; and the Cross given to each is that Cross which alone is exactly adopted to his particular needs of discipline; exactly proportioned to the strength and endurance bestowed upon him; exactly calculated to effect its proper purpose. When we read of the trials of Saints and martyrs we should consider, not what we should have done under those trials and in that situation, but what we are doing under our own."

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