

1886.

# 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. BILL, Advertising Manager.

### LESSONS for SUNDAYS and HOLY-DAYS.

JUNE 3rd—ASCENSION DAY.  
Morning—Daniel vii 9 to 16. Luke xxiv. 44.  
Evening—2 Kingsii, to 16. Hebrews iv.

THURSDAY, JUNE 3, 1886.

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

**THE BLESSINGS SHOWERED ON LOYALTY.**—The marvellous success of certain missions in England cannot be disputed. Let our readers compare the work say of a thoroughly Church mission like that of St. Alphege, London, with the efforts made to conduct such a mission on what are called undenominational lines. In one case we have a permanent, growing work, in the other a scattering, unproductive series of excitements. At the St. Alphege mission there are three clergymen, three laymen, and ten sisters among a population of 8,000, mainly poor, whose case, the Bishop of Rochester says, "is very exceptional." About 4,000 adults and children have been baptized, 1,000 persons have been confirmed, the communicants roll numbers 700, and 1,000 people attend Bible classes. There are ten services every Sunday, three every week day, clubs of all kinds, lodging houses for girls and women, a creche for children, a children's kitchen, mothers' meetings and mission room meetings, and guilds of all kinds, in all there are thirty-nine branches of work.

The vicar, the Rev. A. B. Goulden, in a recent speech said: "The workers at St. Alphege's knew that the Sacraments are the extension of the Incarnation, and that Christ does really stand in their midst; and he had no hesitation in stating that, if there is to be any reality in the work, it must be based on the full Catholic faith. That was what is taught at St. Alphege's—full Sacramental and full Evangelical teaching. He said these two, for he believed that if you separated the one from the other, you had a very lame duck indeed. But wherever the faith was taught in its oneness and fulness, as it was at St. Alphege's, there the same results would follow. During the

past year the number of communions made was 12,550; 120 persons were confirmed; the numbers belonging to the Bible class (adults) were 1,523; the number of children receiving Christian instruction in Sunday schools, etc., was 1,572; the members of guilds amounted to 1,800; the Band of Hope was 500 strong; the clubs had 853 members; and if they were not so cramped for want of room these figures would be considerably larger; the children's kitchen, where 500 children had been fed every week during the past winter; and in the mothers' meeting there were 170 women.

"He begged them to understand that a parish with a magnificent church, and perhaps established and fully organized for centuries past, was a very different thing from a mission like St. Alphege's, which began from nothing. This was a poor and simple mission; it had not a room which it could call its own. There was not a place which belonged to the mission. Every single room had to be rented. Why, it was their grand assembly room; but the rooms were most wretched, and the staircases so rickety that every time you go up or down them you are in danger of tumbling down. That was the condition of the mission, a condition which ought not to be compared with a parish possessing a grand church and full parochial machinery. All his people were converts to the Church of England. He did not find a single Church of England person in the place when he first began the mission. The spot on which the permanent church now stood was the site of the 'Manger Mission,' which, as was well known, was a little stable wherein he began his work. The animals stood in their stalls while he stood in the middle; they kicked and he spoke; and the effluvia was intolerable. That room in which they were then assembled was a public-house and skittle-alley."

Such are the results of, such the blessings showered up on loyalty to the teaching and life of the Church.

**SOCIAL DISTURBANCES.**—Bishop Potter, of New York, has addressed a letter to his clergy on the labour troubles, which is worth the general attention of both clergy and laity. Dr. Potter writes: "The growth of wealth among us has issued not in binding men together, but in driving them apart. The rich are further from the poor, the employer from his workmen, capital from labor, than ever before. Too many know less and less how the poor live, and give little time or none at all to efforts to know. The wage of the labourer may be, doubtless in most cases it is, larger than it was thirty years ago; but his wants have grown more rapidly than his wages, and his opportunities for gratifying them are not more numerous, but less. He knows more about decent living, but his home is not often more decent, and daily grows more costly. His mental horizon has been widened, but fit food for it is no more accessible. Instincts and aspirations have been awakened in him which are certainly as honorable in him as in those more favorably situated, but wealth does little either to direct or to satisfy them. The manners of the poor, it is said, are more insolent and ungracious than of old to the rich, and this discourages efforts to know and serve them. I do not see why poverty should cringe to wealth, which is as often as otherwise an accidental distinction, and quite as often a condition unadorned by any especial moral or intellectual excellence. But we may be sure that the manners of the poor, if they be insolent, are learned from those of people whose opportunities should at least have taught them that no arrogance is more insufferable or unwarrantable than that of mere wealth. And if we are reaping to day the fruits of these hatreds between more and less favored classes, we may well own that the fault is not all on one side, and that it is time that we awaken to the need of sacrifices which alone can banish them."

**THE DUTY OF THE CLERGY TO SPEAK OUT ON SOCIAL QUESTIONS.**—Dr. Potter takes the same view on the labor commodity question as "Layman" set forth a few weeks ago, and he urges the clergy to preach the message of God to employers.

"When capitalists and employers of labor have forever dismissed the fallacy, which may be true enough in the domain of political economy, but is essentially false in the domain of religion, that labor and the laborer are alike a commodity, to be bought and sold, employed and dismissed, paid or underpaid as the market shall decree; when the interest of workman and master shall have been owned by both as one, and the share of the labouring man shall be something more than a mere wage; when the principles of a joint interest in what is produced of all the brains and hands that go to produce, it is wisely and generously recognized; when the well-being of our fellow men, their homes and food, their pleasures and their higher moral and spiritual necessities, shall be seen to be matters concerning which we may dare to say, 'Am I my brother's keeper?' then, but not till then, may we hope to heal those grave social divisions concerning which there need to be among us all, as with Israel of old, 'great searching of heart.'

"I beg you, revered gentlemen, to set these things before your people with great plainness of speech. In New York centres the capital that controls the traffic and largely the manufacturers of this new world. In your congregations are many of those who control that capital. In all our parishes are people who employ labor or reap the benefits of it. To these it is time to say that no Christian man can innocently be indifferent to the interests of the workingmen and women; that wealth brings with it a definite responsibility first to know how best to use it to serve others as well as ourselves, and then resolutely to set about doing it; that luxury has its decent limits, and that we in this land are in danger in many directions of overstepping these limits; that class churches and class distinctions of kindred kinds have nearly destroyed in the hearts of many of the poor all faith in the genuineness of a religion whose founder declared, 'All ye are brethren,' but whose disciples more often seem by their acts to say, 'Stand thou there.' 'Trouble me not,' when their brethren remind them not merely of their manifold needs but of their just rights."

—Look at the battle of Waterloo, look at the trenches of Sebastopol, look at the charge of Balaclava, and see how the commonest men can recognize the invincible claim and sovereignty of duty even at the cost of life! The world is not wholly bad. Amid its sin, amid its want, amid its misery, there move everywhere the white-winged messengers of mercy.—Canon Farrar.

—A modern hymn, as a rule, is full of man, full of his wants, of his aspirations, anticipations, his hopes, his fears. Full of his religious self perhaps, but still full of self. But an ancient hymn, as a rule, is full of God, full of His wonderful attributes, and of His Son and His acts, His sufferings, His triumphs, His majesty. Certain ancient Christianity did justice to the need and moods of the soul, just as in the Psalms they found the soul's separate needs of hope, fear, penitence, and exultation so abundantly provided for.—Canon Liddon.

—However much you may regard secret prayer, you cannot keep your religion in the closet. If your closet does not benefit the world it does not benefit you. An everyday religion, one that lives the duties of our common walk, one that makes a honest man, one that accomplishes an intellectual and moral growth in the subject, one that works in all weather, and improves all opportunities, will best and most heartily promote the growth of a church and the power of the gospel.—Bushnell.