

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Aug. 26...FOURTEENTH SUNDAY AFTER TRINITY.

Morning—2 Kings ix. 1 Cor. vii. to 25.

Evening—2 Kings x. to 32; or 2 Kings xiii. Mark i. 21.

THURSDAY, AUGUST 23, 1888.

MISSION PROGRESS IN INDIA.—The latest statistics upon the subject of religions in India, says the *Times*, founded on the census of 1882, show that out of the grand total of the population of British India, which is given at 254,899,516, the various sects and castes of Hindoos made up no less than 187,907,450. The Mahomedans, who come next in order, numbered 50,121,598. The nature worshippers, or demonolators numbered 6,426,511; the Buddhists, 8,418,844; Christians, 1,862,684; Jains, a sect whose worship is mingled Buddhism and Hindooism, 1,221,896; the Sikhs, who are simple Theists, 858,426; and those who came under the heading of other creeds, or were altogether unspecified, 3,057,180. The Christians enumerated are exclusive of persons of European nationality. The number of Roman Catholic Christians was set down as 963,058, or a little over half of the whole. Indeed, a strict scrutiny is stated to have brought out the total of native Protestant Christians as only a little over half a million. But this number shows an increase of 86 per cent. in ten years, as in 1871 the total was only 818,868; thirty years ago the number of native Christians only 102,951. In 1861 this number had increased by 58 per cent., and again in 1871 by 61 per cent., so that there has been for some time back a rapid and unbroken progress.

THE FALSIFIED STATISTICS.—The Parliamentary return which we have already alluded to, giving what is demonstrably and now notoriously a falsified set of statistics as to the respective number of churches and chapels in England has been repudiated by the chief organ of the Wesleyan body in the old land, much to its honour. The following *pitiful resume* affords a fair specimen of the manner in which dissenting and even Church party agitators work up a case to injure the Church.

The number of churches is given as 14,578; the number of schismatical meeting-houses as 21,843. It is confessed that many of the latter are counted twice over, while others have ceased to exist altogether. Scarcely half of the 21,843 so-called "chapels" are permanent buildings, having stated congregations supporting their ministers. One is "a loft," another "a room in a house," another "a club-room" in an inn, another "a building" in the occupation of an individual, another "a cottage occupied by a labourer," another "a bakehouse;" while others are described as "Noah's Ark," "a railway-arch," "a traveller's lodging-house," "a malt-kiln," "a room over a stable;" to which we may add the Royal Amphitheatre, High Holborn, and the Agricultural Hall at Islington. These are the places of worship placed on a par with the churches for purposes of comparison. If mission-

churches and rooms were counted on the Church's side, her total would be at least 20,000. Here is a fair test in the matter. Every dissenting meeting house of the least pretensions is registered for marriages. Now of these there are only 8,986, as against the Church's 14,578. Let us take another test for comparison. In England and Wales alone there are 20,000 clergymen of the Church engaged in parochial work; whereas in the whole of Great Britain and Ireland the dissenting preachers number only 12,500. There is still one more fact which demands attention in connection with this subject. It is that 75 per cent. of the marriages solemnised in England take place in the churches.

It would be well for the clergy to use this information at mission meetings so as to put their flocks on guard against other attacks from the same unscrupulous enemies.

SOCIAL FELLOWSHIP.—The following letter in *Church Bells* from an English Vicar calls attention to a very valuable means of cultivating a social feeling in our congregations. Those who know the inside working of dissenting bodies know that the social element is their sheet anchor. Dissent could not exist in the cold social atmosphere of the Church of England, and there is no reason at all, beyond social prejudices and vanity why the parishes and congregations of the Church should not seek to cultivate the social spirit by occasional reunions such as the Vicar speaks of. "In a letter on Home Reunion; 'Mentor' rightly observes that one great attraction Dissent offers is that it provides for the yearnings after fellowship, and that this link is a missing link in our Church system. I have for many years invited all communicants belonging to the working classes to a tea-gathering in the school once a year, on the day on which the church was dedicated; and by this means I am enabled to sit down to tea with those I could not otherwise meet in this friendly way, and to address them as communicants and as members of the English Church. On other days, as Whit Monday and Easter Monday, we have had what are called *public teas*, where all pay 6d. willingly. If the dissenters find such gatherings a means of drawing their members more closely together, and keeping up the attendance at chapel, surely the Church will do well to adopt the same plan. Such gatherings afford us a valuable opportunity of speaking to parents about their children, the clubs, giving them some Church history, and many other objects, which we cannot bring forward in the church; and when they have ended the tea they are generally in such a good humour with themselves and all round that they will bear a little reproof sometimes *together*, which they would resent if spoken to them at their homes. In large parishes it is often the only way in which we can get an opportunity of addressing some who are tied at home with babies, but who will bring them readily to a tea-drinking. We should remember that these are often their *only social gatherings*, while we are invited to sit down with those oftentimes who are in the same social position as ourselves. By such means a kind, friendly feeling is awakened which prepares the way for the good seed we all desire to sow, and cements our people together more closely. I can testify to their value in a large and scattered parish."

SIGNS OF CHURCH DECADENCE.—With every desire to assist those who seem so anxious to make out that the Church is losing ground, we present the following four facts all stated in one issue of a leading English paper. These signs of *decadence* are, however, read in another way by some persons, ourselves included. 1. Messrs. Knolwes and Pearson of Wigan, have given \$50,000 for a new Church. 2. The Mayor of Bristol recently laid the foundation stone of the first of six new Churches to be erected in that city for which \$150,000 are in hand and another \$90,000 promised. 3. "A Friend," a layman, has given \$5000

towards a new Church at Walthamstow. 4. The Incorporated Society for enlarging and building Churches, at its last meeting gave grants towards 15 new Churches and Mission rooms. Every paper we glance over contains similar items, the fact being that as party interests are losing their force the Church is making progress not by steps but by "bounds," to use a phrase of Mr. Gladstone's. So is it also in this Canada of ours and so will it be more and more, for party zeal is a running sore depleting the body of strength and wasting its vitality for nought.

IDEAL FAMILY RELATIONSHIPS.—The Bishop of Exeter draws this beautiful picture of the purity and sacredness of family relationships: "The principle on which the marriage law depended began with the consecration of the family; the purpose was to defend and guard the household, to consecrate the circle within which there should be the strongest, the deepest affection, but not the very slightest touch or breath of passion, within which they should live as the angels in heaven. It was to be a circle within which they should neither marry nor be given in marriage. This was what had consecrated all these restraints, and thus it followed that when one of this consecrated circle married he brought his wife under the same consecration. She was to come there and find in her husband's father and mother, brothers and sisters, a new father and mother, new brothers and sisters, and so with with the wife."

THE VICTORIA INSTITUTE.—At the last annual meeting of this most valuable Society the Honorary Secretary, Captain F. Petrie, F.R.S.L., read the report, by which it appeared that the Institute, founded to investigate all questions of Philosophy and Science, and more especially any alleged to militate against the truth of Revelation,—had now risen to 1,020 members, of whom about one-third were Foreign, Colonial, and American, and new applications to join were constantly coming in. An increasing number of leading men of Science had joined its ranks, and men of Science, whether in its ranks or not, co-operated in its work. During the session a careful analysis had been undertaken by Professors Stokes, F.R.S., Sir J.R. Bennett, Vice-Pres. R.S., Professor Beale, F.R.S., and others, of the various theories of Evolution, and it was reported that, as yet, no scientific evidence had been met with giving countenance to the theory that man had been evolved from a lower order in animals; and Professor Virchow had declared that there was a complete absence of any fossil type of a lower stage in the development of man; and that any positive advance in the province of prehistoric anthropology has actually removed us further from proofs of such connection,—namely with the rest of the Animal Kingdom. In this, Professor Barrande, the great palaeontologist, had concurred, declaring that in none of his investigations had he found any one fossil species developed into another. In fact, it would seem that no scientific man had yet discovered a link between man and the ape, between fish and frog, or between the vertebrate and the invertebrate animals; further, there was no evidence of any one species, fossil or other, losing its peculiar characteristics to acquire new ones belonging to other species; for instance, however similar the dog to the wolf, there was no connecting link, and among extinct species the same was the case; there was no gradual passage from one to another. Moreover, the first animals that existed on the earth were by no means to be considered as inferior or degraded. Among other investigations, one into the truth of the argument from Design in Nature had been carried on, and had hitherto tended to fully confirm that doctrine.

Having had the honour to be elected Member of the Victoria Institute we shall have much pleasure in giving information as to its operations. [Ed. D. C.]

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