

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.

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

FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

June 10th, 2nd SUNDAY AFTER TRINITY.
Morning—Judges iv. John xix. to 25.
Evening—Judges v.; or vi. 11. James ii.

THURSDAY, JUNE 7, 1888.

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

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the *DOMINION CHURCHMAN* is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

ENCOURAGING STATISTICS.—The official year book of the Church of England gives a vast amount of information in regard to the material affairs of the Church. We cull a few facts that are pleasant reading. The number of persons confirmed in England rose between 1877 and 1887 over 71 per cent. In Wales, in spite of the terrible outbreak of dissenting malice, the average of confirmations for ten years up to 1887 had been 6527, whereas in 1887 the number was 11,976. We cannot but think that this marvellous growth of the Church in Wales is the real cause of the almost heathenish rage with which she has been assailed by Welsh nonconformists: They feel that their day is well nigh over and that Wales is rapidly returning to the Church that brought it the Gospel. The ordinations of deacons in England rose from 667 in 1874 to 810 in 1887, an increase largely in excess of the increase of population and all the more remarkable because of the serious lowering of clerical incomes in county parishes owing to agricultural depression. The number of graduates ordained has also increased in the last seven years from 67 per cent to 60 per cent, a fact we much rejoice over as the lowering of the educational standing of our clergy would be a great calamity. We were glad to be told a few days ago that the percentage of graduates at Knox College is now very high and is going up. The Presbyterians de-

serve hearty commendation for earnest efforts in keeping high the ministerial standard. If we were wise we should drop party and partial training in order to secure the breadth and thoroughness that should characterize clerical education. In the year 1886 for building purposes and endowments the sum raised in the old land was over five million dollars. A large sum no doubt, but there are individual churchmen whose annual income is as much! For foreign missions the gifts were two and one-half million dollars, and for elementary education about five millions. This enormous sum is given in spite of Board Schools, as English churchmen believe that on the Church and not the State, especially not a State under control of Rome, devolves the duty of Educating her children. Out of a total raised in 15 years by "Hospital Sunday" in London of two and a quarter millions, the Church gave one and three quarter millions. The county towns show a like proportion. Of the enormous sums given by churchmen to the poor and to their local institutions, no account can be rendered, but those who know England by long residence can testify that the almsgiving of churchmen it must reach a figure equal to any given above, as a specimen of the work going on in England in parishes of the most unpromising character is seen in this fact, the Rev. A. Styleman Herring baptized last Easter 257 souls children and adults. During the last 16 years 1757 persons have been baptized by him in one of the poorest districts in London. Archdeacon Farrar does not think the wealthiest city in the world at all liberal to missions as it gives only five cents per head of its population! While then in comparison with past days the Church gifts are increasingly large, when we think of the prodigious, the inconceivable wealth of England, the standard of Christian giving is very low indeed. England could give a thousand times more to Christ without being sensibly poorer. We could name six men in England who could support all the foreign missions in the world and still have left enough to live in great magnificence and luxury. Indeed if the wealthy churchmen of the old land gave in anything like the proportion that those of moderate incomes, or even very poor, or as we all do in Canada, the difficulty would arise of using such vast funds as would flow into the Church's treasury. The same is quite true also of the rich men in Canada, wealth is not consecrated. Numbers of our people whose incomes range from \$1000 to \$2000 per annum give one tenth to God, but as incomes increase beyond these figures the percentage steadily lowers until it becomes a very small fraction. Still we believe there are gratifying signs of improvement in this matter, were a few of our rich men to be roused into doing their duty by taking a fair share of Church maintenance, their example would be contagious and the result most blessed to themselves to the Church and to society. So far as the old land is concerned there has been an entire revolution in the attitude of the wealthier classes to the Church. They certainly give very paltry sums compared to their incomes, but they have ceased to look on the Church as a source of family income, and many of our hardest worked and most self-denying clergy are the sons of wealthy and titled churchmen, devoting not themselves only but their private resources to the cause of Christ. Our friends in the U.S. often set us a good example. It is just announced that a Mr. Harold Brown has given \$100,000 towards the Domestic Missionary Episcopate. May this act provoke some of the wealthy citizens to a like good deed.

A CRYING REFORM NEEDED.—The Literary Churchman justly says that "another crying reform needed is some provision for disabled clergymen and clergymen past work. The Clergy Pension Society will no doubt prove a great help to those who can to some extent help themselves, and who sorely need assistance. There are men in Holy Orders who all their life through have had to struggle against ill-

health and narrow means, who have been compelled to work on when they were unfit for work; men who have overtaxed their strength and who need a long rest to recruit their powers, but have been unable to desist from work, as their whole subsistence depended upon the stipends they earned: then there are others who have had to support poor and aged parents or relations, and so have been unable to make any provision for their own old age, to say nothing of those who have made improvident marriages, or by some error or fault of their own have been struggling with difficulties all their life through. It would be a great advantage if the Church would make a modest provision for the cases that really deserve help, so that clergymen might resign the cures which they are compelled to retain to find themselves bread, but which they retain to the spiritual injury of the parishes with which they are connected." How painfully true this is of Canada!

WHICH SCHOOL INSTITUTED EARLY COMMUNIONS.—Mr. Baring Gould having asserted that "High Churchmen instituted Early Communion," he is corrected by Mr. Churton in the Church Fortnightly. It appears that in Mr. Noel's Chapel, St. Pauls, Bedford row, London, there were 1847 early communions at eight o'clock, a.m., at which three hundred were in attendance. Mr. McNeile of Liverpool, another very pronounced Low Churchman, had Communion at the same early hour. Indeed Mr. Churton says that "Early Communion" were instituted by Evangelicals before evening ones were contemplated.

ROME HAS NO RESPECT FOR TRUTH.—The Rev. Mr. Brinkman, a London clergyman, has issued a book in which he gives cases known to him of persons being directed to speak and set falsehoods by Roman Catholic priests. One young lady having grossly deceived her mother by direction of a R. C. Priest, asked him if it could be right to tell such falsehoods, the reply was:—"Oh, it is only a sin of convenience!" A case is given of a person known to him getting admission to a Church of England society to work as a proselytiser for Rome in order to disturb Church people and scandalise our clergy. Other instances are given of the most outrageous acts of deception being practised by agents of Rome. A sermon is quoted that has been approved by Archbishop McCabe, in which Peter's denial of Christ is called, "only a white lie!"

THE BISHOP OF PETERBOROUGH ON EDUCATION.—The Bishop of Peterborough, presiding at a conference on free education in that city, remarked that it was said the State compelled a man to have his children educated, and, therefore, the State should pay for it. The State compelled a man to feed and clothe his children: was, therefore, the State to do it for him? Of course when a man was unable to feed and clothe his children the State stepped in, as it did when he could not afford to pay for their education; but it was not political justice for a man to ask his neighbour to pay for what he could himself afford. He could not understand what undenominational education meant. He could not imagine a common denominator for the 180 religious factions in this country. The only undenominational education he had heard of was related in travels of Mungo Park in Africa, where in one place some words from the Koran were written on a slate, and then washed off, the children drinking the water. Rather than secular education should be established in this country, he would ten times sooner see the Church schools in the hands of the Wesleyans, the Congregationalists, or some other denominations. An article in this paper a few months ago used the same illustration as that adopted by this eloquent Bishop, and drew the same conclusion in regard to the sphere of the State. Perhaps some of our undenominational friends of an arithmetical turn will solve the "Common Denominator" problem.