

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

May 24th—WHITESUNDAY.

Morning—Deut. xvi. to 18. Romans viii. to 18.
Evening—Isaiah xl. or Ezekiel xxxvi. 25. Galatians v. 16; or Acts xviii. 24 to xix. 31.

May 31st—TRINITY SUNDAY.

Morning—Isaiah vi. to 11. Revelation i. to 3.
Evening—Genesis xviii. or i. to ii. to 4. Ephesians iv. to 17; or Matthew iii.

THURSDAY, MAY 28, 1885.

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

THE CANADIANS IN EGYPT.—So much pain has been caused to the friends of those Canadians who served in Egypt as *voyageurs* by persistent attacks made by a certain section of the press upon their conduct and skill, that we deem it well to give the following evidence which honourably frees our fellow countrymen from the slanders to which they have been exposed. We may here remark that the attacks upon these brave men have come from those journals which are avowedly or practically agnostic. There seems to be a natural connection between disloyalty to the Crown and infidelity to God. The agnostic is always an enemy more or less open of established order in Church and State and Society. We note first the honours paid to the remains of Captain Kennedy, late of Winnipeg, at whose funeral the Prince of Wales and Duke of Cambridge were represented, and who each sent flowers to mark their esteem for this Canadian officer. Lord Wolseley also was represented by Colonel Alleyne, R.A., and Major Childers, R.E., his aide-de-camp. The Queen sent a letter to Colonel Alleyne, the officer commanding the *voyageurs*, in which Her Majesty says that she "is greatly pleased by the reports received of the energy and devotion shown by the Canadians in their arduous duties on the Nile." The *Toronto Mail* of the 21st, has an extract from a letter written to her relatives by a lady in England, saying that an officer of high rank who was in Egypt told her husband, also an officer of high rank, that the *voyageurs* had been invaluable and could not have been dispensed with. To crown and confirm these testimonies, General Wolseley has written to the Governor General saying, among many other complimentary things, that "*the Canadian*

voyageurs showed great skill, their services were of the greatest possible value, and their conduct throughout excellent." Now our readers are in a position to form an opinion as to the *Week* stating on the authority of a semi-infidel English paper, that our neighbours and fellow countrymen who served on the Nile expedition were "a non-descript crowd of loafers." The same malignant spirit has been shown and is being exhibited in a covert way in regard to our volunteers in the North-West, snarling criticisms of the officers, ungenerous depreciation of the service in general, exaggeration of defects and prominence given to any trifle calculated to cast a slur on any one engaged in suppressing the rebellion, all show that a certain section of our own press have a bad spirit of disloyalty, and these papers are those which are issuing Sunday editions and always ready to sneer at the church and its claims and its work, and to help all who seek her harm.

SUNDAY AND THE JUDGMENT OF STATESMEN.—The judgments we recorded last week were first from the working classes, next from the middle class, we now give the verdict of the highest rank of citizen, the statesman. Lord Beaconsfield voted twice against the opening of museums on Sunday. He said in 1879, "Of all divine institutions, the most divine is that which secures a rest day for man. It is the corner stone of civilization and essential even to the health of the people." Mr. Gladstone said to a deputation in 1869, "The religious observance of Sunday is a main prop in the religious character of the country. From a moral, social and physical point of view, the observance of Sunday is a duty of absolute consequence." Mr. W. H. Smith, M.P., a man of the greatest talent in business, said in 1877, "I attach enormous value to the day of rest, whether working men wished to go to church or not, was not the question, the question is whether they should have the day of rest preserved to them." To the definite and weighty testimonies let us add a word from the leading newspaper of the world, the *Times*, which on June 9th, 1877, said, "We should make a complete breach in the defences which now protect the Sunday as a day of rest by opening such places of public resort as museums and picture galleries, once throw these open on Sundays and it is hard to see what institutions, public or private, we could insist on closing." A paper in the *Churchman* for May by G. F. Chambers, F.R.A.S., is an able protest against any weakening of the defence of the sacred Rest day. We have every confidence in the sound judgment of the people of Canada crushing out hopelessly any effort to break down the least of the barriers between a Sunday of rest and a Sunday of secular excitement, pleasure and its inevitable outcome—a *Sunday of work*.

EDUCATIONAL FACTS.—The usual Parliamentary Return, showing the expenditure from the grant for public education in Elementary Schools in England and Wales, has been issued for the year ended 31st of August, 1884. From this it appears that the total grants last year amounted to £3,110,912—an increase upon the previous year of £264,885—distributed according to denomination, as follows:—On schools connected with the Church of England, £1,418,242; British, undenominational, and other schools, £237,112; Wesleyan Schools, £123,807; Roman Catholic, £150,894; Board Schools, £957,919; Parochial Union Schools, £120; administration, £205,016; organization of districts, &c., £140; grants to School Boards under Act 33 & 34 Vic., £3,160. The average number of scholars in attendance at schools connected with the National Society, or Church of England, was 816,967 boys and 750,856 girls, who earned £1,808,527 in grants; Wesleyan Schools, 71,857 boys and 57,227 girls, earning £109,464; Roman Catholic, 88,984 boys and 88,907 girls, earning £187,702; British, undenominational, and other schools, 187,809 boys and 115,224 girls, earning £212,401; and School Board Schools, 598,795 boys and 517,087 girls, earning £958,009.

EARL NELSON ON STATE CONTROL OF THE ENGLISH CHURCH.—The *Church Quarterly* for April has an article on Dissenting Trust Deeds, Creeds and State control, to which we hope to make more extended reference. Earl Nelson, whose zeal on behalf of Home Re-union is so well known, thus speaks of the article in the *Quarterly*.

A careful consideration of this article wonderfully magnifies the privileges and responsibilities of the old Church of this land. It shows that the zeal and vitality of Protestant Dissent are purchased at the expense of drifting away from its old standpoints, which not only places Dissent in a false position in relation to their endowments under trust-deeds, but is in itself a dangerous operation to societies which, having drifted from their original standpoints, have no safe anchoring ground to keep them from losing the faith altogether. And as these are bound by the stereotyped dead hand of the man-made trust-deeds, so with the Romans the man-made Curia binds the hands of their popes, who, with all their vaunted infallibility, cannot escape from a system which was raised up to maintain the very temporal power and usurpation which has been the main origin of all the old corruptions from which the Church in this country has been so mercifully set free.

A greater knowledge of Church history has clearly brought home to everybody the great truth that the Church in this land is much older than the reign of Henry VIII. The continuity of the Church has been clearly established. The Reformation has been proved to have been a gradual process, as indeed was also the usurpation of the Papacy, from the evils of which it was the work of the Reformation to deliver us. Hence it comes about that we of the Church of England are free from the shackles which man has created for either the Roman or the Protestant Dissenters, for our title-deeds are the faith once delivered to the saints and handed down from the beginning by the Catholic Church of Christ. I say not this in a boasting spirit, but to magnify our responsibilities and to show what vantage ground for other Christians in this nation and in the world at large to rally around we hold if we only wisely act up to them. It is natural that those who have not our freedom should try to show that we are as much bound as themselves; hence the old accusation, true if the continuity of the Church could not be historically proved, that our endowments, like those of the Dissenter, have in them a dead hand, and that the hand of mediæval corruption.

But I have a bone to pick with the religious Dissenter who is so vehement in his attack upon the Mother Church of England, under the specious veil of a desire to do her good, and to increase her efficiency at the risk, nay, almost certainty, of loss to the body to which he may happen to belong. Under this garb he poses as non-political, and in the cause of religion would justify disestablishment, though he has yet to show that he is as free as we are to bring the influences of Christianity to bear on this nation; and in the cause of religion he would also advocate disendowment, which, unless he asked for concurrent endowment, which he does not, is a barefaced demand, made from a would-be Christian standpoint, to take for secular purposes the endowments which have specially been set apart for God's honour and glory.

Very reliable authority places the number of evangelical preachers in the United States, at 76,760, the congregations at 126,109, and the communicants at 10,561,648. Of various miscellaneous sects the preachers number 38,791, the congregations 10,763, and the adherents 7,169,655. The Roman Catholics report 6,905 priests, 7,663 congregations, and 6,800,000 souls, including their entire population. They are very far from possessing the land, though they love to have people think so. These statistics are for 1884.