

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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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.

May 1st—3rd SUNDAY AFTER EASTER
Morning—Numbers xxii.
Evening—Numbers xxiii. or xxiv. Colossians iii. to 18.

THURSDAY, APRIL 28, 1887.

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

To CORRESPONDENTS.—All matter for publication in any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

THE TERRORISM OF IRISH NATIONALISTS.—The aim of the Irish revolutionists is to make the whole statute book a dead letter. They have undertaken to repeal all the laws against crime, to make contracts between individuals null and void, and have defied the Imperial authorities to enforce any law affecting Ireland made by the Imperial Parliament. The vast majority of Irishmen are a peaceful and amiable people, gentle even to a fault, but there are some of the race, as in every race, whose savage instincts still are active. These men are controlled by agitators, who have brought certain parts of Ireland under a reign of terror. One class of deeds is of itself enough to condemn them to infamy. Cases have been proven in which the wives of quiet, law respecting farmers, who did not join the Land League, were boycotted even to the extent of refusing to allow any woman to go near them when confined! Our North-West savages would regard that as too brutal even for a wild Indian. But such deeds are not only done, but when exposed, are spoken of by the Land League people without censure. At this moment there are over 1,000 Irishmen in Ireland under police protection because of Nationalist threats—mark not landlords—but farmers and small traders. To protect these persons 770 policemen are employed! So severe is the pressure of the League that out of the cases of personal injury in counties, Mayo, Clare, Limerick, Kerry and Cork, one-third of Ireland, 422 victims of personal injury declined to swear an information because they stood in fear of their lives! At a recent date there were 886 persons under the terror and injury of boycotting, which was carried on so cruelly in some districts that the intention was avowed of killing the victims by starvation. The Royal Commission report shows that the local agents of this

criminal conspiracy are idle vagabonds and criminals. The Coercion Bill which is being discussed is meant to restore to all honest Irishmen their liberty of action, and to take from all murderers, women persecutors, all threateners of violence, and other scoundrels, their liberty of action in the direction of crime. A copy of the Coercion Bill is before us as we write, and all we say is that any man who fears its provisions or objects to their operation, is out of sympathy with law, order, and civilisation. Such persons would wipe out the Ten Commandments if they could, for the Decalogue is a Coercion Bill, and the Coercion Bill itself is simply an effort to put "Thou shalt not kill," and "Thou shalt not steal," either thy neighbours rents, or land, or liberty, into practical force. The Roman Church will find that in stirring up the savage propensities of those who are carrying on the Nationalist agitation in Ireland, and in seeking to grasp supreme authority over Ireland, it has made another of its colossal, historic, characteristic blunders. Yet, this system of terrorism, of crime, of inhuman cruelty, this effort of Rome to drive English rule out of Ireland, is approved of by two Wesleyan ministers! Dr. Burns, of Hamilton, and the editor of the *Christian Guardian* have publicly given adhesion to the cause of the blood-stained cause of the Land League, and in this struggle for liberty and for Imperial rule have thrown in their lot with the Papal conspirators against the freedom and the crown of Britain!

SIGNS OF UPWARD TENDENCY.—In a later page, quotations will be found from one of the leading daily papers of London, England, showing how closely dissent is drawing towards the Church in certain features which at one time were special forms of difference. The desire of educated dissenters for a liturgical service is no novelty, but individual congregations are few in which education rules. A Mr. Hunter, minister of a dissenting congregation at Glasgow, has published a form of service which has elicited the following notice from the *London Guardian*:

"The growing disposition of the communities described in the preface to this book as 'non-Episcopal Churches' to admit the element of liturgical prayer, without prejudice to that of 'free prayer,' is one of the phenomena which have been welcomed as indications of what Churchmen would call an upward tendency among their most thoughtful members. We cordially acknowledge its value in the direction of removal of old prejudices; it is much, for instance, that any descendants of the Puritans should admit the value of such responsive utterances as produced the feud between Knox and Cox at Frankfort, and were deemed by Cartwright a noisy waste of time. Mr. Hunter is, we believe, a Congregationalist minister, he says (and his words are well worth noting) that:

'Although on all sides the extreme to which the Puritan reaction against form was carried has long since been disowned, and the children are taking back some of the good elements in methods which their fathers abandoned, yet much remains to be done by our churches to refine, enrich, and make more truly congregational their order of public worship.'

He recommends that 'in prayer' all should 'kneel, if possible.' He adopts from the Prayer Book the General Confession, the Prayer for All Conditions of Men, the General Thanksgiving, thirteen Collects, the *Gloria Patri*, the *Kyrie*, some suffrages from the Litany, and several versicles and responses (even including 'Because there is none other,' &c.) and some words from the Office of Matrimony. Of the newly compiled matter a considerable part is rich in devotion, pathos, and tenderness. In this last respect we may notice the addition of the words 'and motherless' to 'fatherless children,' and the repeated reference to 'the dear and holy dead.' One suffrage illustrates very touchingly some well known lines in the 'Ancient Mariner':

'For all dumb creatures; that men may be merciful to the beasts, and be touched with a feeling of their infirmities; we beseech Thee to hear us, O God.'

Only occasionally do we encounter modernisms which seem really incongruous, as a reference in prayer to 'our religious views, our politics, our tactics,' or the introduction into an address to the newly married of the polite phrase, 'You will permit me to remind you.' The ring is not only retained, but is called 'the ancient and accepted symbol of conjugal love,' and, still more remarkably, we are told that 'men do not err in saying that marriage should be regarded as a sacrament.'

A service form for dissenters exists in M.S. in Canada compiled by a lay member, but it has never been used.

THE MINISTER AND THE MINISTERS.—The ministers who waited upon the Minister of Education, if we may believe the *Roman Catholic* daily, the *Globe*, got a severe drubbing. It appears that the Rev. Mr. Inglis was an onlooker, the Presbyterian editor who was said by his brethren to "tell lies for bread and butter." They now accuse him of doing so by stating in the *Globe* what is absolutely false. Mr. Inglis wrote in the *Romanist* organ that the ministers "looked foolish as they had made themselves ridiculous." This has roused the ire of the deputation, and they have replied to Mr. Ross and the *Globe* in scathing terms. Even the *Telegram*, that Gallic of the press, says: "Unbiased reports of the conference do not make it clear that Mr. Ross walked off with the laurels. He failed to convince the questioners that his amendments were in the interests of the Common school system. But the present distance between the party and another election enables the organ to safely turn the batteries of its clumsy ridicule on ministers whose error is their caring more for the Gospel than for Gritism."

The Rev. P. McLeod has published a letter we should like to republish, it is so pointed and conclusive a reply to the Minister of Education in regard to the school law. Mr. McLeod gave great offence by saying "The Liberal Government of Ontario had entered into partnership with the Church of Rome in the pious task of robbing our fellow citizens of their rights." This charge he proves. He also shows that when Mr. Ross was pleading for the Ross Bible because it was to be read in the hearing of 50,000 Roman Catholic pupils in public schools, he knew that not one Roman Catholic child was ever likely to hear that book read, because he himself had ordered all such children to leave the school prior to such reading! Mr. Ross first denied that any of our schools in Ontario were wholly French and Papist, he, however, was driven into a corner and compelled to admit that twenty-one such alien schools were open in Ontario and supported largely by Protestant taxes! Twenty-one public schools in Ontario where the English language is tabooed as foreign, and where any Protestant's child who attends is compelled to undergo daily instruction in the rankest Popery!

If God should refuse to interrupt the course of men, they would scarcely know the strength of their resistance to Him. It is not when the cable lies coiled upon the deck that you know how strong or how weak it is; it is when it is put to the test, when it is made to sing like the chord of a harp, in times when the ship is imperilled, and the waves are beating fiercely against it, and it is only when men are brought to the test that they can tell what their real nature is, or how strong their instincts and passions are. A house built on sand is, in fair weather, just as good as if built on a rock. A cobweb is as good as the mightiest chain cable when there is no strain on it. It is trial that proves one thing weak and another strong.

—If we take care to keep a good conscience, we may leave it to God to take care of our good name.