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LESSONS for SUNDAYS and HOLY-DAYS.

MAY 16th.—3rd SUNDAY AFTER EASTER.
Morning—Numbers xxii. John v. to 24
Evening—Numbers xxiii. or xxiv. 1 Tim. v.

THURSDAY, MAY 18, 1886.

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

THE CARNALITY OF REPRESSION BY FORCE.—It has been said by a great living historian whose labours have conducted him over a period of our history which religious passion from more sides that one has stained with blood, that if you sincerely believe a religious creed you must punish its opponents, because a murderer of souls is a greater criminal than a murderer of bodies. This is a natural view of the case for a man to take who only endeavours from outside, and by an effort of the imagination, to realise how religious truth would look to a believer in it, but who not unnaturally overlooks the conditions by which in a believer's mind it is or ought to be always accompanied. To recognise the converting office of God the Holy Spirit is to feel at once that persecution is a crime, since it is an attempt to achieve by outward and mechanical violence results which, to be worth anything whatever before God, can only be the product of His converting grace. To silence is not necessarily to convince, and until conviction has been achieved silence is, religiously speaking, worthless. No—cruel mocking and scourgings, bonds and imprisonments, were appropriate methods in the hands of persecutors, but Christians—Christians who deserve the name—must still say with the Apostle, "The weapons of our warfare are not carnal."

This applies to all systems of compulsion, such as the Scott Act and others. We note that so utterly has this act failed to effect its object, that a number of municipal bodies all over the counties where it is enforced have petitioned for its repeal, on the ground that this act has largely increased all the evils of drinking.

THE BISHOP OF PETERBOROUGH ON FREEDOM IN RITUAL.—Dr. Magee recently said: "As to the

excesses of Ritualism, he (the Bishop of Peterborough,) had no love for them. But there was one thing he was not going to do in that diocese to please anybody. He was not going to set up his own ritual in the diocese as the rule for every body. He held that, being bound by his office to be the centre and unit of Christian work in the diocese, he was also bound to be, of all persons in the diocese, the most tolerant of everything that could be tolerant in the Church of England. He was bound to fully satisfy himself that there was nothing in any ritual he vouched for, or in any work he took part in, that was disloyal to the Church of England. But loyalty to the Church of England was one thing, and loyalty to one section or party in the Church was another thing, and he believed that within the broad and comprehensive limits of the Prayer Book of the Church of England there was room for a great many other persons besides Mr. 'Johannes.' If anyone supposed that because the ritual of these excellent women might in some respects differ from what he adopted or would advise, or require in every parish church in the diocese—in which all the parishioners had the right to go, and in which they had the right to require, within the very strictest letter of the law, that everything should be kept within those bounds—if they suppose that because of anything that he would not adopt his own ritual or house, that he was going to stay the work of these good women—if they supposed that when excellent women came to do excellent noble, and devoted work in the diocese he was going to quarrel with them, and stop that work because of the 'candle ends,' they were mistaken. He was not going to say anything so contemptible, or small, or unmanly as anything of the kind."

THE CHURCH AS A HOME FOR PENITENTS.—Continuing his remarks on sisterhood work, the Bishop of Peterborough said: "He was very much struck by a fact mentioned by Dr. Blunt—a very sad and terrible fact—that some of those who fell were harshly treated in their homes. It was a very sad fact, and yet it was a necessary fact. It was an inevitable fact. That stern repulsive aspect that society presented to vice came from the instinct of self-protection; from a latent consciousness that merely human society had no power, that it could not have courage to deal with full forgiveness and full reconciliation with vice. Society, merely human society, was not strong enough. It must protect itself, and in the instinct of self-protection merely human society repelled the lost and outcast. And was it not compelled to do so? The tenderest and most loving parent dared not give the same place in the home, and by the hearth, to the lost and outcast. It was a terrible but necessary aspect in human society. It presented an appearance of repulsion to vice, but there was a society that was divine, filled with divine might and self-sacrifice, and what the State could not do by its laws, what society dared not do by its forgiveness, the Church of the loving Saviour of men could do by the strength He put into it and the love with which He filled it. It was in the Church alone that their could be entire forgiveness for the penitent, because the Church of Christ alone was strong enough to fear the presence of sin. Therefore that work was especially the work of the Christian Church. He held, with another speaker, that it was a work that merely repressive law, merely moralised and civilised society, could not ever sufficiently do. The work of rescuing the fallen, winning the outcast, and of lifting the degraded, was specially and distinctively the work that the Church of Christ inherited from her Master, and a work above all other work in which she might expect and look for her Master's presence and her Master's blessing."

The eloquent Bishop, in conclusion, said what applies equally well to the Sisterhood in Toronto: "He had seen excellent and devoted women engaged in the work. He had seen their work, and,

from what he knew of them he had seen it with feelings of admiration and thankfulness; and he was happy to tender them his public support. He felt most deeply that the work they were engaged in was a work filled with the very spirit and heart of Christ, pre-eminently a work of His disciples and His Church."

THE BAPTIST ORGAN GIVES ITS CAUSE AWAY.—The Baptist organ makes a very hopeful admission. It says that if the Divine Commission to the Apostles is to be taken in what we think is its plain, obvious and natural sense, "the case for infant Baptism might be established, and Baptists would find themselves shut up to a conclusion, scarcely consistent with their denominational beliefs." The whole thing turns upon this question. Do the words "Go ye therefore and make disciples of all nations, baptising them" mean "by baptising;" or do they mean "Make them disciples and then baptise them?" To our mind, sense and grammar leaves no doubt about it. To make a person a disciple or scholar, means simply to enter him on the school roll. What he was to be taught in the school of Christ was "to observe all things whatsoever He had commanded" the Apostles. How little preliminary teaching was given at first, may be gathered from the history of the first Pentecost, when three thousand were baptized in a single day. So, too, in the case of St. Paul. Ananias appears not to have taught his illustrious convert anything, but to have begun by laying his hands on the penitent and then baptising him. The case for infant baptism is determined by St. John iii. 5—"Except a person be born of water and the Spirit he cannot enter the Kingdom of God." It would be idle to say that the Greek "tis" excludes children, or to say that infants are unfit for the Kingdom of Him Who said that none should enter except as little children.

WHAT PERSECUTION, OR PARTY ZEAL CAN DO.—The party zealots who keep the Church in a constant broil forget one fact of vital importance, that is, the passion of all noble minds for freedom, to such, all repression from without is utterly repulsive. The party agitator assumes, delightful thought, that all men are cowards who will submit to his coercion, by abuse, slander, etc. Let all these worthies learn what persecution can and what it cannot do. It can put down a given form of opinion or belief if the persecutor can and is prepared to exterminate. In this way Christianity was crushed out of Northern Africa in the fifth and out of Japan in the seventeenth century; in this way the Inquisition stamped out Protestantism in Spain; in this way Roman Catholicism was stamped out for a while by Calvinism in Geneva, by Lutheranism in Sweden. What is wanted is sufficient force, a clear conceived purpose, and a ruthless determination. If persecution does not exterminate it only fans the flame which it vain would quench. The English Reformation owes much less to the preaching of the reformation than to the fires of Smithfield. The Church of the first century is really more indebted to the persecuting emperors than to the emperors who were philosophically or contemptuously tolerant. The Church of Jerusalem was for the moment dispersed by the death of St. Stephen and by the persecution which followed. It was dispersed only, that it might reassemble with larger hopes and with grander experiences, that it might expand from an unknown community in a provincial city to be the world-embracing home of souls. And this fact alone is sufficient to show the criminal folly of persecution in all who name the name of Christ.

ALL SCIENCE ONE.—Physical and spiritual science seems to the world to be distinct. One sign of God, as we shall some day see Him, will show that they are indissolubly and eternally the same.—Kingsley.