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# Dominion Churchman.

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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.

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FRANKLIN B. BILL, Advertising Manager.

## LESSONS for SUNDAYS and HOLY-DAYS.

DECEMBER 19th—4th SUNDAY IN ADVENT.  
Morning—Isaiah xxx. to 37. Revelation iv.  
Evening—Isaiah xxxii. ; or xxxiii. 2 to 23. Revelation v.

THURSDAY, DEC. 16, 1886.

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

## TO CORRESPONDENTS.

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

MURDER AS A CIVIL RIGHT.—The *Week* in discussing the Irish question asks:

"Ought a man in a civilized state to be permitted not only to repudiate his own debts, but to murder, mutilate, torture, or ruin any other man whose conscience enjoins him to pay them? Is this one of a citizen's natural liberties? If it is, the Act which deprives him of it deserves to be called a Coercion Act. Recourse is had to these measures, not for the purpose of guarding the lives of British officials, one only of whom in the course of this history has fallen victim to the Irish knife, but to keep Irishmen from perpetrating acts of savagery against each other. If civil liberty is in any way abridged, it is simply and solely because it is so used as to lead to that which every moral being regards as crime, and which could not be left unchecked without dissolving civil society. Either necessary measures of repression must be adopted or Government must abdicate, for a government which fails to protect the lives and property of law abiding citizens is worse than no government at all; it only serves to restrain those who obey it from defending themselves against their assailants, as they might in a state of avowed anarchy, with the strong hand. If the Government, instead of merely tying the hands of the Loyalists behind their backs while it leaves those of the Nationalists free, were formally to withdraw and allow civil war to commence, it is by no means certain, in spite of the disparity of numbers, that the Loyalists would not hold their own."

All of which has a close application to Canada, for it is now proclaimed that if any man is not given his deed for land as quickly as he wishes he is perfectly justified in shooting his fellow citizens, and especially in murdering the representatives of law and order sent to enforce peace. That is the N. W. dispute in a nutshell, and the doctrine of murder being a civil right, is at this moment recognized as the basis of an alliance between Protestants and Papists. Yet with this iniquity raising its venomous head like a foul snake in our midst, an iniquity enough to bring a judgment from God on our country, we are told that the Church of God must not teach the people that murder is a crime when committed by a Frenchman and a Romanist, nor must the Church press, denounce and expose this elevation of murder into a civil right, lest some political personage who approves this heinous offence against civil society, should be injured in his political campaign! Poor Church of England, that any man can imagine her sunk so low as to stand paralysed with fear of any power on this earth, seems to indicate that there has been some grounds for believing her to be cowardly. Her spirit is however being aroused, and Rome will yet in Canada feel the strength of her oldest foe, the Catholic Church of England, who will drive the Papal emissaries from those advance posts, which Rome has secured by Protestant treachery in Ontario.

THE PAPACY DESCRIBED BY AN EX-ROMAN CATHOLIC.—Lord Robert Montagu, who abandoned the Church of Rome because of its aggressions on the school system of Ireland and other similar attacks on civil liberty, such as we in Canada are so quietly tolerating, in a recent speech declared that "the Roman Catholic was much more a political machine than a theological structure, and then he entered upon an historical retrospect, showing the origin and growth of the claim to and the exercise of the Papal supremacy, observing that, according to history, Jesuits were Catholics first and Englishmen after." He next pointed out that there was a steady growth of two principles shown by the annals of the Church of Rome, (1) the supreme jurisdiction of the Pope over the secular rulers, and (2) the quality of infallibility as inherent in all the Popes from the first, even including Peter, who was rebuked by Paul. So he continued, the constitution of the Jesuits is founded on two principles, (1) the absolute and supreme power of the Pope, temporal and spiritual, and (2) the communication of that power to the general of Jesuits who, as Pope Paul decreed, is to be looked upon as Jesus Christ. This blind obedience to the Pope, Lord Robert Montagu contended, had become much stronger since 1870, for every Roman Catholic was now compelled to accept it; and he further maintained that, this being the case, everyone must either ignore his Sovereign and the laws of his country and work to extend the Pope's authority, or else he must prefer loyalty and abjure the Pope. Popery invaded the temporal sphere, interfered with society and the family, was hurtful to the State, and involved disloyalty to the Queen. Therefore, he insisted, it was the duty of politicians in this age of enlightenment and toleration "to restrain Popery as the preaching of treason."

While this is notorious to all students of history and of modern life, and as demonstrable as the existence of the sun, there are some who seem to imagine that the duty of Churchmen and Church papers is to watch the Papal tide rising higher and higher without any sign of alarm, lest some political party in alliance with the Papal authorities should be damaged.

In France the politicians in power have established Atheism in all public schools, yet according to some the Church of God must quietly, meekly, silently suffer the name of God to be forbidden use in any school book, lest in boldly denouncing such iniquity a political party may be injured! It

seems to be forgotten that the duty of the Church of God is to rebuke wickedness in high places, and to further righteousness and equity among all people. It would be an awful day for humanity were the Church to regard the political arena and politicians as outside her sphere of action and influence!

THE BIBLE SCRAP BOOK CONTROVERSY.—A long correspondence appears in the *Mail* on the Bible scrap book published by the Ontario Government to be a substitute for the Bible. The facts are numerous and assertions more so, but two things are beyond dispute. First, it is proved and admitted that before this scrap book was sanctioned for use in Protestant schools, it was formally submitted to Archbishop Lynch for his approval, thus admitting his right to control the teaching in our Public Protestant Schools! 2nd. It is proved and admitted that references in the book to the places in Scripture, where the scraps could be found, were struck out, being likely to lead to the use of a Bible as a Bible. It is strongly suspected that this was Archbishop Lynch's work. It is demonstrable, nay self-evident, that the Minister of Education and his chief in the Government thus sought to recognise Archbishop Lynch's power over Protestant schools in order to secure the sympathy and active support of that active political Bishop. It is also self-evident to any well instructed Churchman, that to substitute a book of elegant extracts from the Bible for the Bible itself, is a gross outrage upon the Word of God, a gross outrage upon the right of parents to have their children taught directly from the Bible, and taught how to use it in its entirety, and also is a gross outrage upon the religious convictions of all who hold the Bible to be a sacred unit, a divinely inspired book. But we are asked not to whisper a word against these outrages, we must not, we are told, object to a Papist Archbishop controlling Protestant School teaching, because to do so is to enter upon politics! A few words is a complete reply; it is this:—*When politics come into offensive conflict with the Church then the Church comes necessarily into conflict offensive and defensive, with politics and politicians!* It is midsummer madness to cry "Peace, Peace, where there is no peace." There is a time for all things, and now is the time for Churchmen to stand on the alert, to have their swords ready, so as effectually to say to Rome, "Thus far shalt thou go and no further!"

AN EVANGELICAL ON SURPLICED CHOIRS.—A surpliced choir having been recently introduced at St. Peter's, Tiverton, the Rev. Prebendary Wilkinson, of Plymouth, preaching at the harvest festival, defended the change, saying that the day had gone by when either surplices in the pulpit or in the choir were connected to any extent with any party in the Church. It was so some years ago, and many who now have surpliced choirs hesitated then because they were unwilling to take a step which would indicate any action identified with any party. But they might rest assured that change in the chancel of the church, and the change in the service as regarded the appearance of the choir, did not in the smallest extent indicate any change of doctrine, of principle, or of practice connected with the past; nor was it inconsistent, he believed, with what he regarded as the Protestant worship of the Church of England. The patrons of the living had given their full sanction to the change; and he was authorized to state that their godly-living Bishop had also expressed his approval of the work which had been carried out and the change which had been effected. They were in accordance with the feelings of a large number of parishioners and of worshippers in the church, and he trusted—he was persuaded—that the congregation as a body would join with the clergy and have a oneness of feeling in worship and in the services.