

Dec. 2, 1886.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

DECEMBER 5th—2nd SUNDAY IN ADVENT.
Morning—Isaiah v. 2 Peter ii.
Evening—Isaiah xi. to 11; or xxiv. John xiv.

THURSDAY, DEC. 2, 1886.

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

THE CONTEMPT OF ROME FOR FAMILY LIFE.—Another of the mean tricks played by the priests of Rome to secure converts has come to light in London. A priest named Moore found access to a married lady and persuaded her all unknown to her husband to visit him clandestinely at his private rooms. He so overcame her as to induce her to be baptised a Romanist. The fact became known to her husband and the priest then had the insufferable audacity to write to the wretched victim of Rome to say that an act of scandalous deceit on the part of the wife ought not to interfere with their happiness? The wretch seems never to have dreamt that a woman is disgraced by visiting a man clandestinely in his private rooms, nor dishonored by grossly deceiving her husband! It is to spread such morals, such notions of family life that Protestants have been compelled by the Ontario Government to give support to separate schools!

This case was laid before Archbishop Manning who deliberately in a letter to the husband of their seduced convert, declares that there is a higher law than that which makes deceit and female dishonor scandalous. The plain truth is that morality has no place in the Romish system, and we who are compelled to submit to separate school imposts are fleeced in order to engraft in young Romanists such ideas as to conduct and as to civil life as are revolting to our purer ideas and noble conceptions of civic and family life. Innumerable cases are on record of husbands and sons of outraged wives and mothers, who have taken the law into their own hands and avenged terribly and fatally the wronged one's shame. Some day a Romish priest who seduces a wife into his rooms, who baptises her all unknown to her husband, who teaches her to deceive her husband, will find that no jury would convict such husband were he to take the law into his hands. An example once made of such serpents as blast family

life would teach the Church of Rome a grievously needed lesson as to the sanctity.

DR. RYERSON ON SEPARATE SCHOOLS.—It is pleasant that there are a few Presbyterian ministers and people who have not bowed the knee to the modern Baal—the Pope—because such genuflections are part of the policy of their political party. At a lecture in Toronto, the Rev. A. Wilson, of that city, rang out a manly note of warning against the aggressions of Rome on Protestant liberties. The Rev. John Laing, with his well-known ability, has entered the lists and struck a succession of telling blows on the Papal conspiracy party. Mr. Wilson said in his address:

"To show the nature and design of these schools, which both Roman Catholics and Protestants, by this special legislation, are compelled to support, he quoted the following from a report on the state of Public Schools in Upper Canada to the Governor-General, in 1858, by the Rev. Dr. Ryerson, Chief Superintendent of Education:

"The separated schools are established and conducted for exclusively Roman Catholic denominational purposes. The avowed object of these schools is to train up children under exclusively Roman Catholic influences, and to employ a great part of the school time in teaching and practising the ritual elements and ceremonies of the Roman Catholic Church, and also of inculcating at times that Protestants are at war with God and His Church, and are subjected to the Divine curses in both worlds. I can easily adduce proof, if occasion requires, that those teachings form a part of the catechetical instruction of the separate schools; and it is with the express view of providing for those instructions and ceremonies that the separation of Roman Catholic children from other children, and the establishment of separate schools are advocated. Now, whatever may be the right and liberty of teaching in a free State, or whatever the liberality of the State may grant in aid of schools established for the purpose of imparting such instructions, that a free State or a free municipality should be compelled to support such schools is a thing unknown in the history of constitutional Government, and monstrous in its very conception. What a feeling of indignation would arise in the mind of every Protestant in Upper Canada, of whatever religious persuasion, were it authoritatively proposed to compel the municipalities to levy and collect rates to support schools for the Episcopal, or Presbyterian, or Methodist Churches, though in the Catechisms of not one of them is there a word in regard to either the Roman Catholic Church or Romanists?"

"Such are the schools which, it is said, have been made more efficient by recent legislation, and which it was the design of the Ontario Government to make more efficient by such legislation."

If all Presbyterians would be as true to their principles as the above named, and as courageous and honest as the conductors of the Presbyterian Review, which has proclaimed a crusade against Romanist aggression in Ontario, then Rome would retire into her shell. But "my party" with many is utterly supreme over "my principles and my conscience."

ORGANIZED LAY HELP.—The Bishop of New-castle in his last address says:—

"Now, without anticipating what may be said hereafter as to the proper share of laymen in the government of the Church, I will point out the absolute necessity of more organized lay help in the Church if she is ever to reach her highest ideal. Our laymen, when they are able, are generally ready to give, and glad to distribute, and there is much actual work being done by laymen now; quiet unobtrusive work, which tends greatly to the well-being of the Church at large. But there is yet a great dearth of real systematic lay workers, when

we regard the work to be done. Where are the masses of the people on Sundays? Not in church; as certainly not in chapel. Now there is a very wide field for evangelistic work, and in this field work for laymen. Sunday schools, Bible classes, mission services of various kinds, these are but a part of the work that can be done by laymen, and that without in any way trenching upon the work committed to an ordained ministry. This is work that must be done, if the Church is to fulfil her trust. Every centre of population ought not only to supply its own needs better, but to send out to the surrounding country men willing to help a clergyman often overworked on a Sunday. What increased power and life might be brought into Sunday schools and mission services by such means? Working men who could and would speak to their fellows, telling them of the message which has made their own hearts glad, these banded in a common work would be a great power for good. I doubt not that we shall hear more of this in the evening, when the subject of the Church of England Working Men's Society is brought forward. But if these and other agencies are to be employed more perfectly and fully than at the present, we must be careful to see that those who go to evangelise are themselves taught first. We dare not risk teaching of false or mistaken doctrine or practice with what would certainly seem to be the sanction of authority. Every mission held, every confirmation list, every Bible class, ought to furnish one or more, who could be instructed and then sent out; and, where possible, they should go out two and two. Again, such workers should be gathered up into corporate unity in a diocese. The more effectual is the unity of the body, the greater will be the strength and influence of each member of the body. I trust that our new Diocesan Society will be found, as it develops and spreads, to be a means whereby the laymen and the women now working in the diocese may be brought more into touch with one another, and more volunteers may be enlisted for laborious service in the vineyard.

A RADICAL ON THE TITHES QUESTION.—Although we are not troubled with the tithe dispute in Canada, we cannot but know how the Church of England is being slandered by an ignorant press who speak of tithes as an injustice. The following is from the Political Register, p. 666, written by the celebrated radical, William Cobbett:

"The clergy are not paid by the people any more than the landlords are. The tithes are as much their property as the rent is the property of the landlord. The tithe of the former can no more be destroyed than the tithe of the latter; and why the clergyman should receive as pay what the landlord demands as his own we cannot perceive. A man who should attempt to defraud his landlord of his rent would be deemed, and justly deemed, a cheat; yet we see no loss of character attached to him who is in the constant habit of defrauding his rector or vicar. The distinction, together with all the plunder that has been committed, and is daily and hourly committed upon the Church, is solely to be attributed to the false, the dangerous and degrading notion, that the tithes are given by way of payment to the priest for services rendered, for so much work done, for the person whom they are raised. Nothing can be more erroneous. The tithes do not belong to the husbandman; they never can be called his; and therefore, he never can give them in payment. The great trouble is that so many editors are grossly ignorant of history.

THE PRAYERS OF MY MOTHER.—When the saintly Herbert lay a-dying, a brother priest came to visit him; the dying man asked him to pray with them; who asked, "What prayers." "O sir," he replied, "the prayers of my mother, the Church of England; and no prayers are like them."