

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

June 5th—TRINITY SUNDAY.
Morning.—Deut. Isaiah vi. to 11. Rev. i. to 9.
Evening.—Gen. xviii.; or i. and ii. to 4. Eph. iv. to 17;
or Matthew iii.

THURSDAY, JUNE 2, 1887.

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 VISIT OF CANON WILBERFORCE.—The eloquent Canon, who inherits his father's gift of speech without his wisdom, delivered a lecture on temperance, at the Toronto Pavilion on the 19th May. The audience was small, not enough to pay expenses. He also addressed a second audience on his favorite topic on the following Sunday after noon, in which he dwelt with much earnestness on the necessity of spiritual reform as the only sure basis of moral. Canon Wilberforce having been in conflict with his Bishop for a breach of discipline, by preaching in a dissenting chapel, naturally was invited to Wycliffe College, "a fellow feeling makes us wondrous kind." He there delivered an address, which is reported to us, as a full approval of the anti-Church of England notions that are taught there. Especially did the Canon dwell upon the Plymouth Brethren notion, as to the ministry being free, and ordination little else than an unmeaning piece of ritualism. He taught the students the idea that one Church is as good as another, which if they accept they will enter their ministerial life with a falsehood on their lips. On the 21st, the Canon preached at St. James, and enunciated very so-called "advanced" views on Church unity. He declared that dogmas could be no foundation for Christian union, thus teaching that belief in the doctrines of the Church is not necessary to acceptance as members. It is clear that this immoral theory is held by those who agree with Canon Wilberforce.

In these days when States and families are miserably disturbed by the revolt against lawful authority, which is the curse of this age, as its sympathisers will one day learn by bitter experience, it is indeed sad to hear a man gifted like Canon Wilberforce, lifting his voice for the encouragement of those, whose only reason for existence is strife, and whose contempt for the order and

discipline of the very Church of which they are members, seems to constitute their chief ground for asking sympathy and help. Those in love with the lawlessness of the times are many, disorder is popular, hence the appeal made to support any institution that displays a rebellious spirit, meets with all the support it craves. The very fact that the *Globe*, which hates and insults and malignantly falsifies the record of the Church, is overjoyed at Canon Wilberforce's utterances, is enough to demonstrate their mischievous tendency!

WHAT PROTESTANTS ARE TAXED FOR.—It is said of a certain class of men, that a surgical operation would be needed to get a joke into their heads. It is so also with ideas. We have in Ontario a class of anti-Romanists, who seem to imagine that the whole duty of a Protestant is to preach against the Mass. The idea that the Roman Church is a danger to civil liberty, that it uses politicians to secure advantages, contrary to the rights and liberties of Protestants, seems difficult to get into their heads. Possibly they can grasp the meaning of the following:

During the visit of Mr. O'Brien, the companion of the Phœnix Park murderers, and the associate of the New York dynamiters, that guilty man was welcomed at a Roman Catholic school and blessings invoked upon his mission. That mission he avowed to be to hoot the Queen's representative out of Canada; an act of treason and of blood in intent. Now our Presbyterian friends and the supporters of the Ross Bible party, can see in this incident what the taxes of Protestants in Ontario are paid for. These schools that bless Mr. O'Brien's murderous mission, are very largely supported by Protestant taxes! Our political friends are thus committed to the support of institutions, wherein a large section of young Canada is being indoctrinated with treason, and taught to show contempt for the Queen and constitution. We hope this class of our citizens will get this fact into their heads that they are taxed to breed rebels, taxed to teach the young to sympathise with the foulest of criminals, taxed to support schools that teach the young to regard women mutilators, midnight assassins, cattle houghers, dynamiters, and other criminals with honour, and to bless a mission that was intended to incite a civil war. Verily the conscience of some political Protestants must be as dead as that of their Papist allies! The only papers that have gone into a paroxysm of rage at the unsympathetic treatment accorded to Mr. O'Brien, are the *Montreal Post*, avowedly the Fenian official organ, the *Globe*, edited by a Roman Catholic, and controlled by Roman Catholic interests, and "tell it not in Gath," the *Canada Presbyterian*. The latter paper positively rants against the Bishops of Toronto and Algoma for daring to protest against Mr. O'Brien, and furiously denounces Toronto for showing that mendacious and blood-thirsty firebrand such scant courtesy. When the *Presbyterian* took the side of the Ross Bible against the Divine Scriptures, when it defended the taxing of Protestants for Romanist schools, when it approved of the Papist catechism being used in our Public Schools, kept up by public subsidies, we thought a nominally Protestant newspaper had sunk far out of sight of principle. But for a Presbyterian organ to take sides with an open rebel, a companion of murderers, a colleague of dynamiters, and instigator of women mutilators! What next, and next?

BISHOP BARRY ON THE BIBLE.—We ask a careful study of the words of Bishop Moorhouse on the next page, touching one of the causes of modern infidelity. One of the arguments used by those who prefer the Ross Bible to God's Bible, is that certain portions are not sufficiently elevated in moral purity for the men of this generation. They fondly imagine that there has come over human nature such a revolution, that the evil tendencies it displayed in early times have been eradicated. How

far this theory is correct, we need not discuss in view of the experience of every human being. As every generation needs to be taught its alphabet of secular knowledge, so does it need also elementary moral and spiritual teaching. "The primary lessons of religion" says Dr. Moorhouse, are most important, and of perpetual and abiding value. Yet these very lessons were eliminated from the Word of God, were omitted from the Ross Bible, lest forsooth the plain teachings and warnings of the Spirit of God, should offend the refined sensibilities of this age!

Dr. Barry touches another point. That it needs emphasizing, we can see by the strange statement by a Toronto physician, in a public letter a few days ago, wherein he denies that the Bible came from the Church, it was he says a direct gift from God! This grossly superstitious notion has produced an untold amount of scepticism and atheism. Dr. Barry says: "If we would use the Bible as God gave it to us, and not as a book that fell down complete from heaven on some day or hour named, but as the true Word of God, and as an organic whole, in which the central life is one though the members are many—by grasping the true idea of what the Bible is in these complimentary truths, not only will the Bible be seen to stand firmer than ever against the blasts of adverse criticism, because it will be founded upon the true Rock of Ages, but, what is of infinitely more importance, the Bible will become to us, not, perhaps, a more sacred, but a far more living book, and become more and more our guide through all the changes and vicissitudes of this life."

THE IMPRISONMENT OF MR. BELL COX.—The *London Guardian*, has the following comments on this most unhappy case:

"The imprisonment of Mr. Bell Cox opens up a dismal prospect for the Jubilee year. It is the more to be regretted because it is impossible to suggest any way of releasing him which has much chance of being adopted. The Bishop of Liverpool expressed astonishment that 'no one has brought forward a short Bill to substitute suspension'—by which we imagine he means deprivation—for incarceration." That is a very natural feeling in a Bishop who "strongly objects" to exercising a right with which the law has deliberately armed him. But unkind as it may seem we had very much rather see Mr. Bell Cox in gaol than deprived of his living. His present punishment, grotesquely inappropriate as it is, does not prejudice that eventual arrival at a ritual settlement which it must be the desire of every High Churchman to see hastened. His deprivation would mean the triumph in his particular case of a small section of opinion which seeks to make its own bald and unhistorical interpretation of the rubrics the measure of an impossible conformity. It is by no such expedient as this that ritual peace can be restored. There are ways in which the Bishop of Liverpool might even now undo much of the mischief brought about by his honest but unfortunate refusal to use the discretion vested in him by statute, but to ask Parliament to make deprivation follow more quickly on Lord Penzance's sentences is not one of them." The *Church Review* shrewdly remarks that in prison Mr. Cox has shelter and food, whereas "deprivation" would leave him without either!

THE RITUALISTIC REPORTER IN AMERICA.—A leading secular paper published in Chicago informs its readers in an article published last January, that, on occasion of the recent consecration of the new church at Joliet, "upon the altar were seated the venerable Bishop McLaren and twenty-five or more deans and rectors from the diocese of Chicago." This is out-Heroding Herod; and, in comparison with it, the suspension of thurifers from the ceiling dwindles into insignificance. It is not strange that papers calling themselves news-papers should not have more regard for their reputation than gravely to publish such arrant nonsense?