

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

The DOMINION CHURCHMAN is Two Dollars a Year. It is paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rate be departed from. Subscribers can easily see when their subscriptions fall due by looking at the address-label on their paper.

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.

Frank Wootten, Proprietor & Publisher. Address: P. O. Box 2610. Office, No. 11 York Chambers, Toronto St., Toronto.

FRANKLIN B. HILL, Advertising Manager.

A LIBERAL OFFER.

We will forward the DOMINION CHURCHMAN to all new subscribers sending us one dollar, from now until the end of December 1883. Two months free.

We ask the clergy, laity and friends to make every effort in their different parishes throughout the Dominion, to get every family to subscribe at once.

LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 3. FIRST SUNDAY IN ADVENT. Morning. Isaiah 1. 1 Peter 3. Evening. Isaiah 26, 30, and 37. John 13, 21.

THURSDAY, NOVEMBER 30, 1882.

THE occurrence of the phrase "bloody Rome" in Marston would cause students to ask why such an awful epithet was applied to the Church? The Romanist teacher would be thus placed in an awkward dilemma, from which his best way of escape would be, as usual, to speak of the spirit of past ages having developed occasional cruelties, but that Rome is no longer "bloody," but the benignest of powers. To those who hold this amiable opinion, we commend an extract from the pastoral just issued by the Bishop of Santander, in Spain, against those who favour civil and religious liberty. It is sanguinary enough to delight the spirit of a Bonner!—"May Almighty God curse these journalists with his perpetual malediction! Let them be cursed day and night, sleeping and waking, in eating, in drinking, and in playing, when they speak, and when they keep silence! May their eyes be blinded, their ears deaf, their tongue dumb! May famished wolves prey upon their corpses, and may their eternal company be that of the devil and his angels!"

Would not the murder of such a journalist be a natural sequence of such a curse? Perhaps Dr. Lynch will now favour us with his reason why Rome should not be dubbed with the epithet of Constantine? Let us have our own schools, and then we can teach history without either a Romanist or any other sectarian muzzle, which at present every teacher must wear.

We have no desire to wound gratuitously the feelings of any neighbours, but public opinion here has its influence, even in Europe. We therefore, ask the attention of all Romanists to the fact that the London Times states that a man has been imprisoned at Laibach, in Austria, for reading the Bible to friends in his own house; and that in Vienna the people meeting in the hall of the Wesleyan Methodists are forbidden to sing or pray in their meetings, and the reason assigned is that religious communities not recognized by law, that is, all bodies excepting Roman Catholics, Lutherans, Helvetic, and Moravian, are not allowed to have public worship. Wherever Rome has the power she is just as intolerant as ever, and our

duty is to have no entangling alliances with her in educational affairs. The Church is the witness against Rome, and her testimony must not be silenced.

The students of a certain College are inviting attendance upon their Mission services by handbills, on which appear certain texts styled, "A message from God to you." One of these is stated to be from "John iii. 3, 5, 7," and reads thus, "I say unto thee, except a man be born again (of the spirit), he cannot see the Kingdom of God." That is not God's message; it is a scandalous perversion of it. These young preachers should not handle the Word of God deceitfully.

The Roman Church in France is in terrible straits for lack of priests to fill parishes, and of students preparing for the pastorate. Reports from four seminaries state that the number of such students has fallen off from 610 in 1870 to 250 this year, and that 2568 parishes with 1,500,000 souls are without a pastor. Official statistics show that the usual stipend of a priest is less than \$200, although a few receive \$240 in large places. The persistent opposition of the State to all forms of religious influence, will aggravate this state of things, and the end will be a fearful social revolution ere long.

France has witnessed within the past few days an anarchic explosion (happily futile), which betrays the melancholy fact that the spirit of the Commune still lives. The Intransigent is simply a newly-bound edition of your "Barrel Mirabeau," or "Seagreen Robespierre." He is neither a man nor a devil, though confessing to both. Unhappy France! While possessing (according to Matthew Arnold) that lucidity which should be our yearning desire here in Canada, it cannot restore the morality which is its essential concomitant, while it remains without a basis for a single righteous principle. That Canada is drifting into the same condition is most clear; the spirit of lawlessness is abroad; a generation is growing up without Christian training, and we shall have to bring the Gospel into our educational work, or pay the penalty in the reign of vice and crime.

This question is being earnestly discussed the world over. At Melbourne the Australians are alarmed at the outbreak of disorder and vice in the young, and a large meeting has been held to protest against leaving the Bible to be read only before school hours.

In Switzerland a strong protest, signed by 150,000, has been issued against depriving the schools of positive religious instruction. In the U. S. there is rising up a like conviction that the divorce of religion from education, means the fostering of vice and crime. A prominent U. S. church paper states that there are now a million criminals in the country.

Surely we have wits enough and spirit enough in Canada to take warning. The Bishop of Liechfield lately in speaking upon this topic said, "They must be aware that there was a tendency in the minds of Churchmen at large to let things drift on, and they must all have felt a very great difficulty in arousing Churchmen to an appreciation of the danger of the position in which the Church stood; and, therefore, it was necessary, by public meetings, by sermons, or by other agencies, to arouse Church people to a true understanding of the circumstances of the case, and to a more earnest effort to do their duty."

The Earl of Carnarvon presided recently at a meeting for the Deanery of Newbury in the Town Hall, Newbury, in aid of the Society for the Propagation of the Gospel in Foreign Parts. The eloquent Earl made repeated allusions to the Church in Canada, where "they saw the Churchman started into life of the highest power. Churches which were now flourishing had been built, schools planted, endowments created, church funds established, sees organized, and the whole Church in

fact, had been created there in all its essential parts and details, not merely in large towns, but also in those countries which a few years ago might have been strictly called wildernesses." He concluded an appeal for help towards the Society's work, with these noble words:—"What the Empire was to England the Colonial Church was rapidly becoming to the Church of England. Even politically the Church of England abroad was doing a great service. When other things failed, a community of faith would still be the strongest bond that would hold Englishmen and English women together in all parts of the world, and when that great tree which we and our fathers had planted, religiously, socially, and politically, had grown up so that it overshadowed us at home, we might feel that our position doubtless was not so great as it once was, but still while we can it is our duty to foster it by every means in our power, and especially out of the abundant wealth which it had pleased God to give us."

The Orangeville Gazette sensibly observes that "churches are not merely intended for those who are able to obtain reserved pews, but for all who desire to hear the preaching of the Gospel. A cultivated respect and regard for the feelings of strangers is one of the first rules of etiquette, and it seems strange that a rule which is so beneficial in social life should ever be found wanting within any Christian Church in a civilized country." Both town and country churches need waking up in this respect. The wardens and sidesmen should always be on hand to attend to strangers, provide them with books, etc. A little courtesy goes a long way.

At last Mr. Green is out of prison, having, says Lord Penzance, purged himself of contempt in the eye of the court. On Saturday night, the 4th inst., at eight o'clock, an official from the Archbishop of York's court arrived at Lancaster bearing the order for Mr. Green's discharge. The fact was at once communicated to the rev. gentleman, and he intimated his intention of leaving the jail. The prison doors were thrown open, and Mr. Green proceeded to Morecambe, four miles distant, where Mrs. Green has been residing for some time.

The Bishop of Manchester having appointed the Rev. W. R. Pym, B.A., curate in charge until Mr. Green's successor is nominated, he entered upon his duties on the 12th. We cannot but express regret and pain at the reception accorded to him, seeing that he had given no offence, nor was in any way responsible for Mr. Green's incarceration. In accordance with Mr. Green's custom, an early celebration was arranged for at the usual hour—namely, at 7.30; but owing, as it is stated, to the congregation not having received a formal notification of the celebration, there were no communicants. On presenting himself at the early service, the churchwardens handed him the following protest, signed by the wardens and sidesmen, school superintendents and secretary, church committee, the school master and mistresses, organist, choir, bell ringers, etc., in all 326 signatures. Many of the congregation who had since expressed their desire to attach their signatures, had not been able to do so:—"We, the undersigned members of the congregation of St. John's Church, Miles Platting, beg leave to inform you that in attending the services of this church as conducted by you, we are not to be understood to do so from any other motive than our belief in the necessity of doing our duty to God by assembling in His house on the Lord's Day. Though the resignation of Mr. Green has smoothed away any difficulties which we should have had about allowing you to intrude upon his rights as curate of St. John's Church and parish, we cannot forget that you were willing to have intruded yourself in any case; and therefore we most distinctly state that your presence here is most distasteful to us, and we are quite unable to welcome you in to hold out to you the right hand of fellowship.—Yours, etc."