

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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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.

Frank Weotten, Proprietor, & Publisher, Address: P. O. Box 2640. Office, No. 11 Imperial Buildings, 30 Adelaide St. E. west of Post Office, Toronto.

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LESSONS for SUNDAYS and HOLY DAYS.

April 26th.—FIRST SUNDAY AFTER EASTER.
Morning.—Num. 16 to v. 33. 1 Cor. 15 to v. 29.
Evening.—Num. 16, 36; or 17 to v. 12. John 20, 24 to 30.

THURSDAY, APR. 25, 1889.

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

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the **DOMINION CHURCHMAN** is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

All matter for publication of any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

RELIGION IN THE WRONG PLACE.—One of the most able of our clergy, a professor in a Canadian University, some years ago got into a controversy with a Jesuit Father. It was Greek against Greek, as it were, but the champion of the English Church proved the stronger. Beaten back at every assault the Jesuit got excited and speaking of the divine authority of the claims of Rome to be the ruler of all Churches, he exclaimed "It is so, it must be so, I feel it in my very bones!" The English Church champion with his characteristic coolness replied "Possibly so, what is in your bones or what is not in your bones is nothing to me, what you have to do is to get into my head what you say is in your bones, and so far you have entirely failed!" The Jesuit Father retired beaten from the field carrying away with him his so-called "faith" in his bones. We can but charitably hope he did not fancy that to be religious conviction which was merely the twinge of rheumatism. Happily, in this case, our friend did not belong to the "Church of the Reformation" party, had he done so the wily Jesuit would have knocked him over the ropes in the first round, as we have seen done.

JOSEPH COOK ON JESUIT AGGRESSION.—We confess to a feeling of no little disappointment at Mr. Cook's address on "Jesuit aggression in America." That this order is working over-board and under-board, by fair means and by foul, to either overthrow the public school system of the States or bend it into a Romish agency, is beyond question. The very same tactics are being used in the U.S. as in Ontario by the Jesuits, the plan pursued here and there is plainly part of a well prepared scheme covering the whole continent. Mr. Cook gave instances of certain South American States, Roman Catholic, that had practically severed connection with the Pope. We could have supplemented the list, but unfortunately these bursts of independence do not last. The Jesuit is set to work, and the yoke is again put on the neck. Mr. Cook declared that civil war would be provoked in the U.S. unless the Jesuits were checked. He made a strong appeal to us to stand alongside the people of America in resisting this dangerous aggression. Mr. C's picture of the corruption of public life in the States was terrible, and by lifting up his voice for Imperial Federation, gave Canadians a warning to avoid closer contact with a land so demoralized.

ORIGIN OF THE BIBLE SOCIETY.—From an article in the *English Churchman* we cull the following anecdote. "At the close of the 18th century the missionary spirit burst into existence reacting upon the home Churches calling for a Bible for universal use. The want was felt, nobody knew exactly how to supply it. Who would apply the spark to the train? It came about in an unexpected way. Great rivers spring from tiny fountains. The story reads like a myth of the Middle Ages, like the lying legend of Lourdes in South France, it centres round a peasant girl, who had been in the habit of walking two miles every Saturday to prepare her Sunday school lesson from the only Bible in the neighbourhood. With the savings of six years in A. D. 1800 she walked twenty-five miles to purchase a Bible of Mr. Charles, of Bala, who received an annual small consignment from a local Bible association. She burst into tears and buried her face in her hands when she heard that every copy was sold. The minister was greatly moved at the sight and gave her a copy, which copy is now in the Bible House in London, and respected as its very foundation stone. In 1802 Mr. Charles went to London to try and found a Welsh Bible Society, but the matter had got beyond his power, and in 1804 was founded a Bible Society to supply the world.

AN OLDEN TIME CEREMONY.—A quaint civic custom was observed in the parish of *St. Botolph, Aldgate, London*, on St. Thomas's Day. "Threescore poor" attended and received each a noble—six shillings and eightpence—under the will of Mr. Robert Dow. The vicar, the Rev. R. H. Hadden, having remarked that the exhortation he was about to make had been uninterruptedly delivered in the parish church on December 21st for 280 years, proceeded as follows:—

Good people, mark what I say to you. The giver of this charity, with the advice of the churchwardens and other good men of the parish, has thought you most worthy of the same, when a great many others have need of it. You are therefore to give God thanks, and to behave yourselves in this manner: that is to say, you shall upon the Sundays come to church to Morning and Evening Prayer, and upon other holidays appointed for prayer (without you have just left), and there you shall, with all reverence and devotion, give yourselves to hear the holy prayers and Commandments of God, with others, the Divine Scriptures read unto you; and likewise to the Holy Word of God, when it is preached there. You shall live in all charitable and Christian sort with your neighbours, and be peace and love makers to your power, considering with yourselves that you be aged, and

therefore most meet for you to give good example; and be ready, prepared to go hence when God shall call you. If you observe and follow this good counsel, you shall have all this pension so long as you live and have need of it; but, if you be found in any default, this charity, and any other charity in this parish, shall be taken from you forever, and shall be bestowed on more worthy persons; therefore see that you forget not this good lesson. Now kneel you all down, and with all humility and reverence lift up your hearts and hands to God, and with loud voice say devoutly after me "Our Father." Now say you all, "God reward all good benefactors, and this the Worshipful Company of Merchant Taylors." Rise you all up in God's name, and go you quietly three and three together, and God bless you all, and increase the number of good and charitable men.

THE BIBLE IN BRITAIN.—By the singular good fortune of the inhabitants of the British Islands, in all the early efforts of Christians they had a conspicuous part. They received the Gospel early, one of the early Christian martyrs, St. Alban, died at Verulam in Hertfordshire, and their missionaries to the heathen were early in the field—Columba, Columbanus, Aidan, and Boniface. They were foremost in the Crusades, foremost in Bible translation, and in the Reformation. Cadman, who lived in the seventh century, wrote a metrical version, but Anglo-Saxon interlinear versions of the Latin Bible are found. The Venerable Bede, on the day of his death (A. D. 785) gave a finishing touch to the translation of St. John's Gospel. King Alfred the Great took part in the translation of the Bible, and prefixed some chapters of Exodus to his Ode of Law in A. D. 890. An Anglo-Saxon Glossary of the Gospels, dated A. D. 900 is in the British Museum. In the 10th Century, another Anglo-Saxon version was made from the Vulgate, and the MS. is in the Bodleian Library. Prior to the Norman Conquest the Bible had appeared in the following languages, Hebrew, Aramaic, Samaritan, Greek, Syriac, Latin, Koptic, Ethiopic, Gothic, Armenian, Georgian, Slavonic, Arabic, Persian, Anglo-Saxon.

THE ENEMY SOWING TEARS.—Why, asks the restless, ignorant, unbelieving man, is there Evil in the world, if God is All-powerful, and All-wise, and All-Good? Why could we not have been made fit for Eternal Happiness, without any of the trials, and temptations, and humiliations, and sufferings, to which we are now subject daily? In such questionings and repinings, we do not wisely. God must know how to order his own world better than any of His creatures can do. He must know, better than Saints and Angels, what means will best promote the ends He has in view for the Holiness of us all, as a condition of our sharing His Power, Glory, and Beatitude. If you investigate your own thoughts in this matter, you will perhaps find that it is not Holiness, but Happiness that you are thinking of, when you are taking exception to the course of God's Providence, or are rebelling against His Fatherly Discipline. *The will of God is our Sanctification*, or Holiness, therefore Holiness is only to be found in conformity to His Will. Then Happiness follows as a certain consequence and meetness for the inheritance of the Saints in Light.

Those who play shy of Scripture language in stating Christian doctrine, and prefer other words for the ideas conveyed, virtually assume to be wiser than the God who inspired the language. There are no better words than those of the Bible for the expression of Bible ideas. Let them be interpreted, but never superseded and made obsolete by any substitutes for them.

Not to enjoy life, but to employ life, ought to be our aim and inspiration.—*Macduff*.