

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.

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LESSONS for SUNDAYS and HOLY DAYS.

April 21st.—EASTER DAY.
Morning.—Exod. 12 to v. 29. Rev. 1. 10 to 19.
Evening.—Exod. 12, 29 or 14. John 20, 11 to 19, or Rev. 5.

THURSDAY, APR. 18, 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.

EVICIONS BY MR. GLADSTONE.—That in some evictions in Ireland much injustice and cruelty have been done is, we believe, certainly true. But the wholesale eviction of tenants who have been incited by the Land League to refuse payment of rent, has been a stern necessity in the interests of civilization. Mr. Gladstone has worked hard to make believe that all Irish evictions have been deeds of evil. He has had the teaching of his own speeches brought home to him in such a way as to have excited general comment in the press of Great Britain. The *Cork Constitution* has compared Mr. Gladstone's rents with those of Lord Clanricarde, who was selected because of his repute as the typical over-reaching landlord. The result is this; Mr. Gladstone imposes an average rental of \$10 per acre and Lord Clanricarde \$2.40 per acre, the land being much about the same for advantages in working. Yet Mr. Gladstone has evicted some tenants for not paying a rental far above what the same land would be charged for by those Irish landlords he has so denounced!

Mr. Russell, M.P., who has given this question much personal attention gives as a specimen of what is called "rack renting," the case of a tenant

who "for a capital house and thirteen acres of land, the house wholly built by the landlord," pays \$12! Yet such rentals as these are refused payment by orders of the Land League!

RELIGION WITHOUT MYSTERY A FALSEHOOD.—Dr. Liddon in the course of a recent sermon remarked: We know now that all heathen systems, instead of being wholly false, are, in very different proportions, conglomerations of falsehood and truth, and so differ, on the one hand, from the Christian religion, which is wholly true, and from pure atheism, which is wholly false, and, when Moses was guided to attach to the worship of the true God the Egyptian symbol of the sacred chest or ark, he was obeying one of the most common forms of inspiration—the inspiration of selection. The first demand of the soul is that a religion shall be true, and the second that it shall provide some demonstrably effective means of communication with Him Who is the object of religion—the infinite and eternal God. But besides these primary demands there are others of a subordinate kind to which I now refer. The idea of God kindles in soul the sense of beauty, and beauty that meets the eye suggests the immaterial beauty of the invisible King. No religion can afford, in the long run, to neglect this instinct in the soul of man. There is no revealed connection between religious truth or real spirituality on the one hand, and slovenliness or deformity on the other. Often, again, the eternity of God kindles in the soul a reverence for antiquity as the best spirit of approach that we on earth can make to God's eternal years; and so all powerful religions have sought, sooner or later, the sanction of antiquity. Christianity did so in its earlier days by linking itself on to the scriptures of Judaism. Its founder proclaimed, "I am not come to destroy the law and the prophets, but to fulfil them." And once more the Divine Being—awful, remote, inexpressible—suggests to man that any religion that really reflects His mind must have attached to it mystery. A religion that should be plain and intelligible from beginning to end, presenting no difficulty, suggesting no unanswerable questions to a finite understanding like ours, however respectable as a work of manufacture of human origin, would carry on its front a proclamation and certificate of falsehood, if it should dare to lay claim to divine authority, or to undertake to provide satisfaction for the soul of man.

CHRISTIANITY INVOLVES A CHURCH.—The Rev. Canon Holland in one of his sermons shows that the need of some other and more authoritative presentment of Christian truth than a mere book, "All genuine faith in Jesus Christ holds within it the secret, the germ of the Church; its inner construction anticipates a Church; its type, its form, its character, prepare it for insertion into a society, a body, a system, an order. Deprived of this, it must miss something of its perfect development; it cannot be attaining to all its proper fruit. Something is lost; something lies dormant and unused. There are gifts in it which are not exercised, and possibilities which remain unfulfilled. Strong and robust as this faith is, which we watch on all sides of us, we must think that it could not fail to become riper, richer, fairer, if it had behind it and around it the presence and might, so steady and so sure, of a continuous and unbroken body of disciplined forces and gathered resources, stored and garnered out of the accumulated experiences of a hundred Christian generations, exercised and put to profit under the weighty tradition and by the delicate discretion of an articulated and organized system, directed and filled by the ministerial Spirit of God, Who takes of Christ and distributes to each the gift, severally as He will," &c.

HOMEWARD BOUND.—The Bishop of Llandaff, speaking at a luncheon referred to the large number of persons confirmed by him, and especially

mentioned that on the previous Thursday, at Monmouth, he had confirmed a Baptist minister, who informed him that he was going to Birmingham Theological College to train for holy orders. It is also stated that two other Nonconformist preachers are preparing to come over to the Church, if they have not actually taken the step. One is a graduate of London University and belonged to the Independents, while the other is a well-known minister of the Calvinistic Methodist body, and a young man of great promise.

THE ROCK ON THE JESUIT QUESTION.—The principal organ of the English Evangelicals speaks thus of the Jesuit question:

Unfortunately, in the Province of Quebec the descendants of the old French settlers preponderate, and the proportion of Roman Catholics to Protestants is that of 1,170,718 to 178,819. Popular representation here is as sure to be Romanist as in Ireland it would be Romanist if Ulster were tossed into the general pot of Home Rule. In Quebec Protestant tradesmen are boycotted, and Protestant representation is nil. The very judges on the bench are said to refer to Romanist ecclesiastics for guidance, and that in a motion recently introduced into the House of Assembly "Our Sovereign Pontiff" was named in juxtaposition with "Her Majesty the Queen." Such is the situation. It should also be mentioned that the "Jesuit estates" have never passed into private ownership but have been utilised for public educational purposes, six-sevenths of the proceeds being annually allotted to Roman Catholics. There is also this further fact to be remembered. Neither the French Government, nor the English Government on its succession, ever acknowledged the ownership by the Jesuits of this property. They therefore never had legal right to it. This being the position of affairs, there can be no possible doubt that the Governor General ought in the Queen's name to veto the Bill.

FACTS WORTH NOTING.—1. It is a deliberate and impudent falsehood to allege that any support whatever can be found in the early Fathers in support of Papal Infallibility. If you will look at Janus, *The Pope and the Council*, or at the speech which the Roman Catholic Archbishop Kenrick of St. Louis prepared for delivery in the Vatican Council, you will find the facts as to the alleged Petrine texts in the Gospels. The earliest use of any one of them in support of Papal Supremacy was made in the year 586 by Pope Pelagius II., in a letter to the Bishops of Istria, and they in their reply rejected his gloss as untenable and false. The Council which forbade appeals to Rome was one held at Carthage in 418. The Council of Nice was summoned by the Emperor Constantine alone, and a document, purporting to ask the consent and confirmation of the summons by the Pope, is a late forgery.

2. The Jesuit writers who lay down that servants who think themselves insufficiently paid may supplement their wages by small thefts, are Valerius Reginald, *Praxis Fort Penitentialis*, Lyons, 1620, and Cologne, 1622, and Stephen Fagundez on the Decalogue. Also Tamburin on the Decalogue, Lyons, 1659, and Busembaum and Lacroix, *Moral Theology*. All these books can be seen either in the British Museum, or in Siop College library.

3. The statement St. Peter was Bishop of Rome, is directly in the teeth of the facts. St. Irenæus, who is the earliest writer to discuss the matter, informs us that St. Peter and St. Paul jointly appointed Linus as first Bishop of Rome, which proves that St. Peter was never Bishop there himself.

The above are from the *Church Times*.

PASSION.—He only is utterly wretched who is the slave of his own possessions, or those of others.