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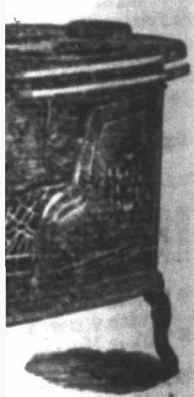
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LESSONS FOR SUNDAYS and HOLY-DAYS.

- June 11th—ST. BARNABAS, APOSTLE AND MARTYR.
Morning—Deut. xxxiii. to 12. Acts iv. 31.
Evening—Nahum i. Acts xiv. 8.
- June 14th—2nd SUNDAY AFTER TRINITY.
Morning—Judges iv. John xx. 19.
Evening—Judges v.; or vi. 11. James v.
- June 21st—3rd SUNDAY AFTER TRINITY.
Morning—1 Sam. ii. to 27. Acts iv. 33 to v. 17.
Evening—1 Sam. iii.; or iv. to 19. 9 Peter i.
- June 24th—NATIVITY OF ST. JOHN BAPTIST.
Morning—Malachi iii. to 7. Matthew iii.
Evening Malachi iv. Matthew xiv. to 13.
- June 26th—4th SUNDAY AFTER TRINITY.
Morning—1 Sam. xii. Acts viii. 26.
Evening—1 Sam. xiii.; or Ruth i. 1 John iii. to 16.

THURSDAY, JUNE 18, 1888.

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

CHRISTIANITY AS AN EDUCATIONAL FACTOR.—In a recent address Dr. Nelles, President of Victoria University, made some characteristically eloquent remarks on Christian teaching in our colleges. He said, "At the revival of learning," as some one had said, "Greece arose from the grave with the New Testament in her hands." This picture of Greece with the New Testament in her hands, may be taken, by an enlarged interpretation, as an appropriate symbol of a true university. Greece, that science, literature, philosophy and art; in all human culture on its secular side. The New Testament, that is, the Christian religion; human side. Both religion in its spiritual or divine round.

men together, are essential to a well type of education, as both are essential to individual and national welfare. Later on in the same address we read, "I have not agreed and I do not now agree, with those who think the higher education of this country should be purely secular. I plead for a national University, but such a University for Christian people should somehow employ both in its lecture rooms, and in the personal character of its professors, the highest and most effective of all spiritual forces known among men—the power of Christian faith; otherwise, with all her cold intellect, she will stand, like Niobe hardened into stone, and holding, not indeed the

New Testament, but an empty urn within her withered hands." It is a profound and eminently Christian saying of Dean Stanley's, that all high order of thought seeks to unite the secular learning and the sacred, while all thought of a low order seeks to separate them. Never was it more necessary than in our day to bear this great truth in mind and to apply it in our national system of education. The Federation of Colleges affords an opportunity for the Churches to join hands, in giving a more positive Christian character to our higher education. Should we let the opportunity pass?

Our readers may remember that for being present at Trinity College and urging churchmen to be united, Dr. Nelles was grossly abused by a certain newspaper. Churchmen will have no difficulty in saying which position they regard as most Christian like, union with a secular University or taking a determined stand like Dr. Nelles and the Provost of Trinity for Christianity being regarded "an essential factor in a well rounded type of education."

DANGERS OF PROHIBITION.—A painful illustration of the danger of legislating in advance of public judgment in regard to the sale of liquor, has been furnished at Manchester, England. The public houses there were closed by recent licensing laws, at 11 p.m., work days, and 10 p.m. Sundays. Even this most reasonable provision so raised the spirit of rebellion that over 100 clubs were formed, many of them with members as young as thirteen years and including even women, at which clubs drink was supplied at all hours under the assumed protection of the law—a point yet to be decided. This we know is typical of what is going on in our Canadian towns and villages where prohibition is in force. Illicit, private drinking is very largely indulged in, private parlours are turned into whiskey saloons, and thousands of men, who never before drank whiskey as a beverage, are now acquiring the habit of daily indulgence. When the present excitement passes over and men are sufficiently sober minded to look at facts—the most ardent friends of prohibition will agitate for some legislation more effective as a check to drinking than the Scott Act.

AN ODIOUS FORM OF TYRANNY.—It is seldom we have the pleasure of wholly agreeing with our lively contemporary "*The World*," but in a recent article it expresses views so sound, so wholesome, and so timely, that we heartily give them our support. "*The World*" points out that the supporters of the Scott Act, emboldened by success, have inaugurated a systematic persecution of those who disagree with this Act, and that gagging is now practised in certain religious bodies so as to keep both those ministers and laymen silent by force, whose voices, if free, would condemn this Act. The "*World*" is right. We know cases wherein Methodist ministers have been threatened with severe punishment by Scott Act agitators, solely because they have refused to co-operate in forcing this Act upon the people. Tradesmen who have voted against the Act, have been boycotted by certain congregations, and every petty device resorted to, to ruin their business. The Scott Act supporters have commenced, and are actively working a system of terrorism in many towns and villages. Liberty of speech is visited with social penalties unless it is used as the Scott Act people wish. The press too, is sought to be overawed into submission, and in some cases, the editorial jaws have been stilled by a gag in the form of threats. The people of Canada must see to it that this odious tyranny is crushed out or it will breed mischief worse than any that the Scott Act or any other legislation can correct.

FRIENDLY ADVICE TO FRIENDS OF THE SCOTT ACT.—Those who are taking an active part in securing the adoption of the Scott Act, would do well to abstain from all forms of coercion or abuse of opponents. There are thousands of persons who are quite as anxious to do away with the evils of the

drink traffic as those who support the Scott Act. To speak of all who object to this Act as opposed to temperance, is to speak untruthfully. The opponents of the Scott Act consider that the Act promotes a more vicious kind of drinking, and creates more dangerous habits of drinking, than it suppresses or curbs. The evidence for this is certainly very strong. Our Scott Act friends, therefore, would do well to consider the case calmly and recognise the fact, that their scheme is opposed by many because it fails utterly to accomplish its purpose. They would do well to consider this also, that while men will for a time submit to tyranny, such as the friends of the Scott Act are now practising, yet that a reaction will surely come, for the love of liberty is one of those ineradicable passions, which once roused, will sweep away all obstructions and lead to excesses in the direction in which restraint has been tyrannously applied. We have a strong conviction, that as yet no earnest effort has ever yet been made to suppress the evils of excessive drinking. Legislation as it exists, is a mere trifling with this crime, for crime it is. If half the zeal now thrown into the effort to prevent sober people from keeping sober, although taking beer or wine as a beverage, were devoted to the task of securing such laws as would suppress drunkenness, society would be soon rid of this curse, and the scandals and dangers now associated with the Scott Act would be removed.

THE IDEA OF EVOLUTION IN GENESIS.—The new reading given by the Old Testament revisers to Genesis xi. 3, brings out a phase of meaning wholly hidden by the authorised version. The literal rendering of the Hebrew is "which God had created to make," conveying the idea of a creation as it were of original matter, endowed by the Creator with powers to make other forms of matter, in other words, with powers to evolve other forms, as out of the seed is evolved the plant. The revisers give the words "created to make" in the margin. It is pointed out by the *Literary Churchman* that this view is sustained by Rabbinical Commentators and is not without the support of St Augustine.

TWO SERIOUS DIFFICULTIES REMOVED.—Two objections constantly raised against the moral teaching of the Bible have been happily removed by changes in the revised version. In Exodus xi. 2, we read in the authorised version "Let every man borrow of his neighbour, and every woman of her neighbour jewels of silver and jewels of gold." The revised version relieves the Israelites from the common imputation of dishonesty, by making them to have "asked" gifts, not loans. Again it has always seemed inexplicable why God should be said to have hardened Pharaoh's heart as in Exod. vii. 18. The revision clears up this mystery by giving the passage "Pharaoh's heart was hardened." Truly a very valuable change and in accordance with the whole story of the refusal of the tyrant to take warning either from the words of Moses, or the marvels as works done to set forth the power of the God of Israel.

THE VALUE OF MISSIONS AS PEACE AGENTS.—Reports from persons located in the country disturbed by the rebellion, affirm that the Indians who are under the influence of Church of England Missionaries have shown no sign of a desire to revolt. It is not fair to make charges against others until the evidence pro and con is secured and heard, but this fact is established that the rebellion would not have occurred had our mission work been as thoroughly sustained as it ought to have been.

The number of clergymen of the Church of England in London is 1,961, as against 788 dissenting ministers and 846 Roman Catholic priests. Of the marriages 83.4 per cent. were in the Church, the remainder being scattered among dissenters, Roman Catholics, Jews and civil or register.