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Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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FRANKLIN B. BILL, Advertising Manager.

LESSONS FOR SUNDAYS and HOLY-DAYS.

FEBRUARY 13th—SEXAGESIMA.
Morning—Genesis iii. Matthew xxiv. 29
Evening—Genesis vi. ; or viii. Acts xxvii. 18

THURSDAY, FEB. 10, 1887.

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

CULTURE STANDS BELOW CONDUCT.—The Rev. Dr. Weldon, Head Master of Harrow, in a recent address, said several good things in telling phrases worthy of record in this land of secular education by State authority.

"People sometimes said nowadays that there was not sufficient reverence for the upper classes and the cultured classes. But people got as much respect in the world as they deserved. Indeed, there were some who got a great deal too much. Of this, at least, he was assured, that the people who cried out about the decay of reverence and respect was not the most worthy of either one feeling or the other. The world needed to learn over again to love knowledge for its own sake. Love of knowledge was in danger of being crushed out of the world by examinations, which were always pitting one man against another. Examinations were valuable as tests of proficiency, but the man who worked only for place in an examination was not working from the highest possible motive. He often told his Harrow boys that the best reading for them were the biographies of ancient and honoured men of learning, upon whom the dawn of knowledge seemed to come as a sweet surprise. People cared more for learning when it was harder to come by it. He hoped they would not think it impertinent on his part, as a humble minister of Christ, to assure them that not knowledge but virtue was the one thing needful. Reverencing knowledge in all its forms as he did, he could not tell them how intensely he felt that culture stood below conduct. The events of the last few months had shown with abundant painfulness that it was possible to be possessed of high mental culture and not be secure against the basest of sins. It was important that possessing knowledge they should use it well. The opportunity was great. Those who had read the new *Locksley Hall*, and compared it, he knew not with what feelings, to the old, at east must have felt that the opportunity of doing

good was as great now as ever it was. He thought it was perhaps greater. He had a strong conviction that sooner or later virtue would triumph over vice, as knowledge would triumph over ignorance, and that, in the words of Tennyson:—
Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the suns."

THE ROCK INDIGNANT WITH DISSENT.—Our vigorous contemporary *The Rock*, which very ably, judiciously, and temperately represents the Evangelical aspects of the Church life of England, calls attention to the splendid statement which we give in regard to Church voluntary offerings. In doing so *The Rock* most opportunely remarks:

"Yet the Liberation Society is doing all in its power to injure a Church which can show such results as these, and many of our Nonconformist brethren, allowing themselves to be misled, support that Society in its fierce attacks, its calumniations, its destructive efforts."

We cannot afford to forget that the *Globe* and other organs of Romanism or Dissent are active workers with the Liberation Society so far as that Society seeks to damage the Church of England. The State Church in Quebec, which is a standing menace to the civil and religious liberties of Canada, which commits the grossest outrages upon Protestant liberty continually by its imposts, its tyrannous school laws, &c., is upheld by the *Globe* and the *Christian Guardian*, and other political and politico-religious papers who are shocked at there being a State Church in England. So do political interests blunt the conscience of even religious organists! *The Rock* calls attention to "a second statement which furnishes the means of comparing the respective amounts contributed by the different denominations to the Metropolitan Hospital Sunday Fund of last year. Of the total amount—£35,505—the Church of England is credited with £28,205, or very nearly four times the amount contributed by all the other denominations combined. The largest single contribution is from Canon Fleming's congregation at St. Michael's, Chester Square, and comes within ten shillings of the sum raised by the whole Baptist denomination—a sum which is only exceeded by two other bodies, the Congregationalists and the Wesleyans!"

VOLUNTARY OFFERINGS FOR CHURCH EXTENSION.—The honorable editor and secretary to Committee directing the Church of England Year Book, has issued a statement of the amounts received for Church extension in 1885, of which the following is a summary:

Church Building and Restoration.....	£1,399,817
Endowment of Benefices.....	166,888
Parsonage Houses.....	178,284
Burial Grounds.....	42,211
Total.....	£1,787,150

This sum, equal to \$8,670,000, is nearly \$2,000,000 larger than the sum contributed in 1884. This does not show much alarm at the proposed robbery of the Church by dissent! Possibly it is the largeness of these gifts which has so excited the cupidity of the enemies of the Church of late years, as their design is to grasp at every possession of the Church and convert all Church building into open public property. The largest contributions were made in the diocese of London \$700,000, the next, Manchester, \$660,000; poor Liverpool with its fabulous wealth, drops down to \$350,000; York even less, only \$305,000; the new diocese, Southwell, gave \$280,000. The record is a noble one. Let us repeat figures so eloquent. The Church at home in the year 1885, spent \$8,670,000 in building or restoring churches, endowing benefices, erecting parsonages and buying burial grounds. That is the result of fidelity to principles, based upon instruction in those principles. Faith in the Church produced these good works, and

wherever that faith is cultivated the good works will follow.

WINES OF THE BIBLE.—The *Church Times* says, "We are glad to see that the S. P. O. K. has published Mr. Bodington's admirable lecture on the *Wines of the Bible*, in which pretty nearly all is said that can be temperately said on the temperance question. It is well known that teetotal exegetes allow themselves the freedom of explaining the same Greek or Hebrew word as implying an alcoholic or a non-alcoholic beverage, just as it suits their purpose, and that they justify this practice by a few text, in the poetic Books in which wine is spoken of as being in the cluster, or the like. But there are other passages to which this method would clearly not be allowable. For instance, "Cast thy bread upon the waters, for thou shalt find it after many days" (Eccles. xi. 1), where the allusion is to sowing some sorts of grain in trenches filled with water, as is done with rice to this day. But the text would not justify anyone in maintaining that when bread is spoken of without qualification it means corn. Again, there is Ps. cv. 16, "Moreover He called for a famine upon the land: He broke the whole staff of bread;" which plainly refers to a failure of grain, not a destruction of loaves. Or, once more—"Every moving thing that liveth shall be meat for you" (Gen. viii. 3); yet it is plain that a living thing could not be food, for the next verse says that "flesh with the life thereof, which is the blood thereof, shall ye not eat." If, then, Moses called a living sheep, for instance, 'meat' because food might be prepared from it, although a living sheep could not possibly be itself food, no argument can be drawn from expressions referring to wine in the grape for asserting that grape juice, without fermentation, could possibly be regarded as wine. It was only wine potentially, not wine in fact.

"We are extremely glad to see that some total abstainers are not fanatics. Mr. Howard Livesey, the son of one of the greatest lights of teetotalism, printed in the *Times* of Saturday, a long letter, protesting against the 'futile policy of prohibition'; which he has the penetration to see—though we are sorry to say that many members of the O. E. T. S. have not—is doing immense injury to the cause of sobriety. We believe that the *Church of England Temperance Chronicle* is the chief object to the success of the dual basis; for it is not likely that temperate men will ever care for a partnership with total abstainers on the principle of 'Tu pulas, ego vapulo tan.um.'"

LORD SELBORNE ON THE CHURCH.—Lord Selborne is known the world over as a great lawyer and a great scholar. The quotation from him is beyond cavil, it closes the question. The *Church Times* says: "Leaving more distant times and coming down to the Middle Ages, the evidence of the independent existence of the Church of England is ample and complete. Of course, this is a free country, and if a man likes he can say that the moon is a green cheese. In the same way, he may assert, if he pleases, that before the Reformation there was no Church of England, but only an English branch of the Church of Rome, but saying so will not alter the facts; and what the facts are may be gathered from the statutes and other State papers of the realm. Here are a few lines from Lord Selborne, which bear to rags the *Case for Disestablishment*:

"It was the Church, not of Rome, but of England, (*Ecclesia Anglicana*) of which the rights and liberties were declared to be inviolable by King John's Great Charter, confirmed by Henry the Third. It was 'the holy Church of England' (*Sainte Eglise d'Angleterre*) which in the preamble to the Statute of Provisors of 28 Edward III. (A. D. 1350) was described as 'founded on the estate of prelacy within the realm of England.' The Papal encroachments which that statute was passed to restrain were described as tending to the 'annulment of the estate of the holy Church of England.'"