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TORONTO, THURSDAY, JULY 10th, 1890.

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Offices 32 and 34 Adelaide St. East.

## Lessons for Sundays and Holy Days.

July 13.—6 SUNDAY AFTER TRINITY.

Morning.—2 Sam. 1. Acts 17. 16.

Evening.—2 Sam. 12 to v. 24; or 18. Matt. 6 to v. 19.

THE ST. PAUL'S REREDOS.—“As to the St. Paul's reredos case,” says *The Rock*, “our wishes go most strongly one way, and our fears another way. We wish most devoutly that the Bishop's veto could be upset, but we fear Bishop Temple is within his legal rights. With his customary contempt for all opinions save his own, he waved aside the notion that this reredos could promote idolatry. Now, when he is confronted with proofs that it has fostered idolatry, he thrusts these aside with an impatient dictum that the cause has already been decided. The *rule nisi* for a *mandamus* has been put down for argument before the Queen's Bench, and possibly it may be referred to the House of Lord's concurrently with the previous appeal. We confess, however, that we are not sanguine of success before the House of Lords. That House introduced the veto clause into the Public Worship Bill, and seems to have done so very effectively. In this instance that wonderful personage, the government draughtsman, has managed his wording so as to be inclusive enough. None the less is it a violation of the first principles of equity and religious liberty for a suitor to be defrauded of his rights at the caprice of an Episcopal Gallio or a Ritualistic Bishop.” There is a good deal of sense in these remarks; yet they miss the real point of all these questions, and that is the power of public opinion in settling them. We may make what laws and what rules of procedure we please. We may try to conserve or to subvert by Act of Parliament; but we can do neither if public opinion and sentiment are going another way. Whatever may be truth of the survival of the fittest, at least the surviving does survive; and it will be well for *The Rock* and its friends to contend for eternal principles and not so much for their material expression or absence of expression.

THE LICENSING BILL.—To the ordinary intelligence hardly anything can seem more absurd than the conduct of the Prohibitionists in reference

to the Licensing Bill of the English Government. The *Spectator* points out with perfect justice that those who wished to stop the traffic in the alcohol might have made some sacrifice in order to secure an end so desirable. But worse than their conduct is that of many moderate drinkers who, after or while supporting the brewing and distilling interests, positively propose to rob them in return for the service they have rendered them. But there are other wheels, it appears, within these wheels. One of the agents of the Church of England Temperance Society declares that the great meeting held in London against the Licensing Bill was nothing more nor less than a Radical demonstration, and he affirms, after mixing fully with the crowd, that it was essentially a political move, and that anyone who, like himself, ventured to differ from the speakers, received anything but fair treatment. This seems to be a tolerably just estimate of the general character of the motley crowd who thronged Hyde Park; and the intemperate conduct of not a few of the demonstrators supported the theory that the Gladstonians had resolved to turn the opportunity to account for a diversion against Her Majesty's ministers.

THE REVISED VERSION.—Father Hall did a bold thing when he moved, at the recent Massachusetts convention, that the reading of the Revised Version of the Bible in churches should be made optional. It is rather sad our people should be compelled to hear only a version which contains a good many acknowledged errors, and errors which are constantly being corrected in the pulpit, to the great perplexity of the ordinary hearer, and that a version which is not even alleged to contain serious mistakes, and which was prepared by the most learned body of men ever assembled in the history of the world, should be withheld from them. Nonconformists are better off. In many of their churches and chapels the Revised Version is regularly used; and even where the Authorized Version is read, the reader frequently draws the attention of the congregation to the variations in the Revised Version.

RELIGIOUS CENSUS.—The Archdeacon of Canterbury was certainly quite right and prudent in not insisting upon the adoption of Lord Camperdown's motion for a religious census in England. It may be difficult to defend the opposition to such a census. It is quite certain that the manner adopted in 1851, we think, of counting congregations, was most illusory, not only because of the different habits of different religious bodies, but because of the actual deceptions practised. On the other hand, the contention of the Nonconformists, that many would, in a census paper, class themselves as Churchmen without being so, tells as much the one way as the other. So long as this can be said with truth, the Church of England has the ball at her feet.

KING'S COLLEGE, WINDSOR.—We wish to offer our warmest congratulations to the oldest Church of England University in the Dominion of Canada, on the celebration of its first centenary. Nova Scotia is the oldest of Colonial Sees and was founded in 1787. It comprises two distinct provinces, Nova Scotia (including the island of Cape Breton) and Prince Edward Island. We learn from *The Year Book of the Church of England* that King's College was founded by George III. in 1802; but this

date may refer to the opening of the College. This old Church University has had to contend with the same kind of difficulties which have beset the other institutions of the same kind, Bishop's College, Lennoxville, and Trinity College, Toronto; although the last has had the advantage of drawing from a large and comparatively wealthy Church population. On the other hand, Nova Scotia does not seem to have been torn by the ecclesiastical warfare which has inflicted so much injury upon Toronto. The present Bishop, Dr. Courtney, who is so well known and much respected among ourselves, seems to be peculiarly happy in keeping together the various constituents of his diocese; and there seems to be good hope that King's College is taking a new start. A large number of matriculants have already entered for next year; and benefactions of varying amounts have been made for the strengthening of the College. The proceedings in connexion with the Centenary Commemoration began on Monday, June 23. The meeting at Windsor on Wednesday was addressed by Bishop Walker of North Dacotah, by the Bishop coadjutor of Fredericton, by the President and others. A largely attended and enthusiastic meeting was held at Halifax on Friday, when addresses were delivered by the Bishop of Iowa, the Bishop of Kentucky, and Professor Clark of Toronto. The Bishop of Nova Scotia presided at all the meetings with his wonted ability and geniality. King's College, Windsor, is, we imagine, the only College on this continent which preserves this name. Such was originally the title of Columbia College, New York, and also of the University of Toronto. We hope that we may be able, next week, to present somewhat full reports of the proceedings of the Centenary, and of the holding of the synod of Nova Scotia at Halifax.

ENGLISH AND AMERICAN COPYRIGHTS.—The failure of the American Copyright Bill to pass in the House of Representatives has given rise to some expressions of regret on the part of Churchmen in the States. One of the leading Church papers, commenting on the failure of the Bill, remarks that the proposition that the products of the brain are property which it is lawful to steal is abhorrent to all honest men; and the refusal of Congress to prohibit robbery of that kind is mortifying to all honest citizens who have ever thought of the subject. It will be encouraging to literary men in England to find that there are some Americans who do not hesitate to speak in plain language to their countrymen about the way in which they steal the fruits of the labours of English authors. It seems to be supposed that the advantage of the existing state of things is so greatly on the side of the Americans; but this is a somewhat short sighted view of the subject. It is quite true that American readers thus obtain a cheaper supply of books; but they do this to the great depression of their own native literature. It is hard enough for makers of books to live even under the most favourable conditions; but what chance have American authors of getting a fair price for their books when standard English works can be bought for a few cents? A cheap edition of an English novel, for example, is often published in the old country for about a dollar and a half, after the book has had a great run at a much higher price. It is seldom indeed that a higher price than a dollar and a half is paid for an