

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS FOR SUNDAYS and HOLY-DAYS.

JUNE 29th—TRINITY SUNDAY.
Morning—Isaiah vi to 11. Revelat. on 1 to 9.
Evening—Genesis xviii; or 1. and ii. to 4. Ephesians iv. to 17; or Matthew iii.

THURSDAY, JUNE 17, 1886.

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

THE BIBLE SCRAP BOOK.—The Ontario education authorities have met with some very severe rebuffs on account of the issue, "By authority," of a book which has been compiled to take the place of the Scriptures in the Public schools, the reading of the Bible as a Bible, being objected to by some, but not when its contents are cut into scraps. Their position is much akin to the taste of the French, who dislike a joint of meat, preferring to have it served up as, what is vulgarly called "hash." The School Board of Toronto has indignantly refused to allow the biblical scrap book to be used and has ordered all the copies in the local schools to be returned. The Methodists in various circuits have condemned this book, those at Cannington have passed a long resolution against the disuse of the Bible in schools which closes with these words: "The book of all books, has God Himself for its author and eternal salvation for the subject-matter; we insist that the Bible, and the whole Bible, and nothing but the Bible, be our motto, and that it be the text book, and used in opening and closing exercises of the High and Public schools of Protestant Ontario."

THE PRESBYTERIAN REVIEW ON THE BIBLE SCRAP BOOK.—The severest cut of all against the "Expurgated School Bible" has been given by the Presbyterian Review in a clever and amusing article. The writer opens fire thus: "About the beginning of the century, a waggish Scotchman, on going into a store and being told that they sold everything thing, asked if they had copy of the Bible revised and corrected by the author. Notwithstanding its wickedness, this has been handed down as one of the funniest things a Scotchman had been known to say up to that time. But great

has been the advance civilization and so great have been the improvements made on both the wit and wickedness of past times that you can go into any bookstore in the Province of Ontario now and ask in sober earnest far funnier questions than the wittiest Irishman of fifty years ago was ever known to ask. Your questions may be: 'Have you any copies of the Word of God revised and corrected by the Education Department, so as to be fit to be read in the Public schools?' 'Have you anything in the shape of a Bible that will not offend the prejudices of a sceptic, an infidel, or anybody else?' 'Have you a copy of the sacred Scriptures so ingeniously altered and adjusted as to suit the views of both Protestants and Roman Catholics, and all other antagonistic classes?'

The writer proceeds to show that the mutilated Scriptures have been "cut" in such a way as to make the work acceptable to Roman Catholics. The charge is made with boldness that Archbishop Lynch had in fact "examined the work and pronounced it all right," that indeed, the omitted passages and general arrangements had been controlled in the interests of Romanism. The P. Review remarks: "What a remarkable advance has been made upon old ideas of the Bible since the Education Department took the moral and spiritual as well as mental training of our children under its care!" The Review closes its article with a slashing blow at the Education Department for thus daring to tamper with the unity and completeness of the Word of God, so contrary to "The old-fashioned notions which prevailed only a few years ago, before the schoolmaster went abroad beyond his wonted sphere, and in the form of an Education Department issued a patent Bible."

"Had this patent production been issued a century or two ago, our Bible-loving fathers would have imperatively demanded the recall of every copy of it, and gathering them all together, as an heap of blasphemy, would have solemnly consigned them to the flames. But we are not the rebellious race our fathers were."

One word to our neighbour—he has assailed the Education authorities, yet those authorities were placed in power by the Presbyterians of Ontario, when they knew that Archbishop Lynch would be their real master, and those authorities will be upheld by our neighbours despite their Bible Scrap book, and although our neighbours know that their support will continue the domination of Romanism in Ontario.

THE REVOLT AGAINST PURITANIC STRICTNESS.—The tighter a cord is stretched the nearer it comes to the snapping point. That a string may hang too loose is true, but history tells us that no string hangs so loose as the one that was drawn too tight and so gave away. Colonel Denison shrewdly predicted the other day that the attempt by the Mayor of Toronto to enforce Puritanic rules on the people, "would bring a reaction like that under Charles the second." But fanatics do not read history and would not understand the allusion! In Scotland the Sabbath laws have been so severely enforced that a reaction has set in. In Dumfries the Free Presbytery of Lockerbie discussed "the prevailing loose morality, especially in regard to Sabbath observance." It was stated that rabbit hunting, and pleasure excursions were largely indulged in on "Sabbath Day." Comparatively few in Gretna went to Church, said one speaker, another complained that the young men and women walked into country on the Sabbath, the trade in milk on Sabbath Day was bitterly denounced, and so few it was said came twice to divine service on the Sabbath, that "the second service was an enormous waste of labour." Irregular marriages were also complained of, indeed it was said that "Scotland is in a most appalling condition in relation to religion and morals." If this is so, it is indeed lamentable, but on the proposed day of humiliation it would be a profitable exercise to enquire

how far the extreme Puritanism of the land was responsible for the reaction which seems akin to that which took place on the break up of the Cromwellian tyranny in England. We in Canada need to take heed. The Scott Act is breeding the same imperious temper in many of the popular leaders, personal liberty is now little regarded, factions are asserting greater authority than ever any despot was allowed, men put into office by popular votes are proving that a demagogue is capable of being a social tyrant of the meanest type. Our feet in Canada are set in a large room, but our spirits are being so dwarfed that we allow ourselves to be driven into party corners and penned up like hogs.

THE CHURCH'S MESSAGE.—As to the message of the Church to rich men there can be no doubt. It is only a coincidence that at the very moment when events are occurring among us which show the two classes into which the community is divided, the rich and the poor, as arrayed against one another with equal menace and animosity on either side, the Church should be leading us through the incidents of her Pentecostal history when "the multitude of them believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own, but they had all things in common?" Let it be granted without reserve that such words describe an era of enthusiasm which, with its consequent community of possessions, could not last any more than it would have been for the greatest good of the greatest number that is should last. Still, the fact remains that Christianity brought in to the world a new law of brotherhood, and both by precept and example taught men that they whose was stewardship of exceptional gifts, whether of rank, wealth, learning or cleverness, were not to treat them as their own, but as a trust for the whole community. "Bear ye one another's burdens and fulfil the law of Christ." "Ye that are strong ought to bear the infirmities of the weak;" "Charge them that are rich in this world that they be ready to give, glad to distribute;" these words and others like them did not mean the mere giving of doles and indiscriminate distribution of alms. It is not by gifts such as these that the wounds in the body politic are to be healed, and the parted tendrils of a dis-severed humanity bound together, and it is an open question whether municipal and institutional charity has not irritated as much as it has soothed or healed them. What the laborer wants from his employer is a fair and fraternal dealing, not almsgiving, and a recognition of his manhood rather than a condescension to inferiority.

DISSENTING TYRANNY.—The wretched humiliation to which dissenting congregations subject their pastors are well known. They assume at times a really humorous form as the following will show:

"As an illustration of the trivial causes which sometimes bring about a severance of the pastoral relation the *Presbyterian Banner* tells of a pastor who had to resign his charge because the Sunday school superintendent objected to his using a plum colored silk handkerchief in the pulpit, and the *Herald and Presbyterian* mentions another good man to whom objection was made because of his unbecoming mustache and the practice of rolling up his trousers in wet weather.—*Hartford Religious Herald*

Rev. Mr. Scott, pastor of the First Congregational Church of Evanville, Ill., has been asked to resign. The specific offences charged against him appear to be cigar smoking in public and riding a bicycle.

The contemptible pettiness of such charges seems to be their charm to a certain class of officials, who would soon reduce our clergy to slavery if they had the power which dissent gives to certain of its lay officers.