

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the post-office, whether directed in his name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the post-office, or removing and leaving them uncalled for, while unpaid, is "prima facie" evidence of intentional fraud.

The DOMINION CHURCHMAN's Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rate be departed from. Subscribers at a distance can easily see when their subscriptions fall due by looking at the address label on their paper. The Paper is sent until ordered to be stopped. (See above decisions.)

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.

Frank Wooten, Proprietor, & Publisher,
Address: P. O. Box 2640.

Office, No. 11 Imperial Buildings, 30 Adelaide St. E
west of Post Office, Toronto.

FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

- b. 15th.—QUINQUAGESIMA.
Morning—Genesis ix. to 20. Matt xxv. 31.
Evening—Genesis xii.; or xiii. Acts xxviii. 17.
- Feb. 22nd.—1st SUNDAY IN LENT.
Morning—Genesis xix. 12 to 30. Matthew xxviii.
Evening—Gen. xxii. to 29; or xxiii. Romans vi.
- St. MATTHIAS, APOSTLE AND MARY.
Morning—1 Samuel ii. 27 to 36. Mark i. 21.
Evening—Isaiah xxii. 15. Romans viii. to 18.

THURSDAY, JAN. 29, 1885.

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

QUEEN'S COLLEGE AND CONFEDERATION.—A report on the College Federation proposal has been issued by the Board of Trustees of Queen's College, Kingston. The report is very ably drawn and peculiarly interesting, as it presents certain facts in regard to the Universities in Scotland, which are as little known as they are highly significant in this discussion. The committee hold that the interests of the public and the cause of higher education in the Province of Ontario will be immensely better served by the existence of two or more well-equipped universities than by having only one. It is not an advantage to have all the educated men of the country cast in the same mould. Several centres of education result in distinctive features of teaching. As Scotland has been a great gainer by the different contributions of thought given to her sons by her four universities, so also would Canada by having more than one. The four universities of Scotland were established when Scotland had less than half the population which Ontario now numbers. These seats of learning, Glasgow, Edinburgh, St. Andrew's, and Aberdeen, have long been famous. They are situated at points averaging some forty miles apart. They are all in part State supported. When the Government recently proposed to reduce the number by obliterating the smallest, St. Andrew's, an indignant protest arose from one end of the country to the other, and to-day a fifth is being established to meet the intellectual wants of a population only one half larger than

Ontario. Scotland is justly celebrated for her system of higher education and her universities, and the success which they have achieved is the strongest testimony we can have that Ontario should have more than one. At the present moment the universities of Scotland are attended by over six thousand students, while Ontario, with two-thirds of the population, has under fifteen hundred. The proportion of the Scotch universities would give to Ontario four thousand students. To have such a number of students congregated at one university seat would, for many reasons, be undesirable. Similar remarks will apply to Germany, perhaps the most economical and best educated country in the world. The nearest approach to centralization has been in England; but even there the rivalry of Oxford and Cambridge has had a beneficial influence, and it is now admitted that the benefit would have been greater had there been more than two centres of thought. More recently England has added the universities of Durham, London, and Victoria, and to-day colleges richly endowed are springing up in every section of England and Wales.

PROTEST AGAINST MONOPOLY OF PUBLIC FUNDS.—The Trustees of Queen's University proceed very firmly to "express their satisfaction that the wisdom of enlisting in university work private and denominational liberality, as well as public endowment and grants, is recognized in the memorandum. This policy, the committee submit, cannot possibly be limited to one locality. When there has grown up, in a great measure through sacrifices made by the people of Eastern Ontario, a university like Queen's the policy must be applied to this section of the country, unless the resources of the province are to be brought into unfair competition with the proved necessities of a section of the province. Otherwise, the State would be seeking to crush local effort, and local effort for the public benefit of the most generous and persistent kind. In the opinion of the committee, then, a recognition by the Government of Queen's University and of the necessities of eastern Ontario is required in a just and comprehensive measure of higher education. As to the form that this recognition should assume, the committee do not at this stage express an opinion. They do not doubt that the Government will recognize the justice of what they have advanced, and in that case a way of combining public and private liberality in university work can be found in Kingston as well as in Toronto." The policy so far adopted by the Government of Ontario of giving one College a monopoly of help from the public funds is here condemned as we have condemned it, on the ground of injustice. The cry that University College is "undenominational," and therefore is entitled to help from the public funds is rank clap trap, it is a dishonest cry, an illogical cry, it deceives no one except those who have deliberately shut their eyes to the claims of justice. If the Government of Ontario would say plainly, "We refuse to allow any College to share in the fund, devoted to the furtherance of higher education if that College recognises any form of Christianity," then we should understand such a plea, and such a plea is now at the bottom of the present difficulty. We who refuse to separate religion from education regard the taxation of our property for secular education as robbery, as spoliation, as a distinct violation of our civil rights. We trust some action will be taken to compel the Government either to give us a *pro rata* share of the education fund of the Province or to keep its hands out of our pockets for upholding a system we abhor. We demand only what is just, but we do demand justice and we condemn the granting of a monopoly to any one College. Let the funds of the public be expended in helping higher education, as such, and not only and solely when it is undenominational! Trinity, Victoria and Queens must stand firm against monopoly.

ARCHDEACON NORRIS ON WYCLIF.—In the course of a recent sermon on Wyclif at St. Thomas's, Bristol, from Rev. xxii. 8, 9, Archdeacon Norris said, "Let me sum up Wyclif's own work under three heads:—(1), There was the protest against the corruptions of the Papal system; and this from one who, from the brilliancy of his intellectual gifts and the purity of his life could make his voice vibrate through Christendom; (2), there was the proclamation of the sovereignty of God's tribunal, and of the direct access offered to every man, woman and child to that tribunal; and (3), there was the publication of the Scriptures in the people's own language. These surely have been abiding benefits. And of the labours of Wyclif we are still reaping the fruits. But on the other hand it may be said, and said truly, that Wyclif failed to accomplish what he proposed, and that the corrupt dominion recovered from his assault, and reasserted its power over the conscience and again, that Wyclif's English Bible failed to have the circulation he had hoped for. Both statements are true, and both admit of an explanation which leaves Wyclif's claim upon our gratitude still standing. First, his emancipation of the conscience rested on a scholastic theory of dominion which, however true, was not understood by the less learned. When the reformers of the sixteenth century drew from St. Paul's Epistles a simpler foundation for it, and made it rest on St. Paul's doctrine of justification by grace, the national conscience laid hold of it at once, and it became the inheritance of our people. But let us ever remember that Wyclif's great end was right, though his means may have been faulty, and that he was the first to proclaim once more the great truth—which in those dark ages the Church was well-nigh losing—that every Christian has direct access to the Throne of Grace. And then, secondly, for the comparative failure of his efforts to disseminate the English Bible, the explanation is yet more obvious it was simply for the want of the printing-press. But here again it was his glory to desire it. And his was heard and granted though not in his lifetime. And now, if I have at all succeeded in making plain why we should thank God for Wyclif's labours, let me add this, that we may also thank God for His good Providence delayed the reorganization of His Church in this land, and entrusted it to men—I will not say wiser or nobler than Wyclif, but of greater enlightenment. Thanks to the revival of learning a hundred years after Wyclif's death, and the marvellous aid of the printing-press, our divines of the sixteenth century were enabled to interpret God's Word with a truer insight into its meaning than the schoolman Wyclif. And, therefore, while we thank God for Wyclif's protest and Wyclif's aspirations, we may thank God yet more for Richard Hooker, who saw what Wyclif failed to see the true conception of Christ's Church, and with a master-hand drew for us once more those Apostolic lines on which Christ's holy Church was reorganized in this land of England.

CHARITY embraces the wide circle of all possible kindness. Every good act is charity; your smiling in your brother's face is charity, an exhortation of your fellow-man to virtuous deed is equal to alms-giving; your putting a wanderer in the right road is charity; your assisting the blind is charity; your moving stones and thorns from the road is charity; your giving water to the thirsty is charity. A man's true wealth is the good he does in this world to his fellow-men. When he dies people will say, "What property has he left behind him?" But the angels will ask, "What good deeds has he sent before him?"

"The Lord is thy keeper," but not thy gaoler. His keeping is not confinement, it is protection. When you commit your ways to Him, He does not abridge your liberty; He only defends you against the evil.