

May 28, 1889.

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The DOMINION CHURCHMAN is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule 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 Weston, Proprietor, & Publisher,
Address: P. O. Box 3640.
Office, No. 11 Imperial Buildings, 30 Adelaide St. E.
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FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

May 28th.—FIFTH SUNDAY AFTER EASTER.
Morning.—Deut. 6 John 9, 39 to 10, 22.
Evening.—Deut. 9; or 10. Heb. 1.

THURSDAY, MAY 28, 1889.

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

ADVICE TO ADVERTISERS.—The Toronto Saturday Night in an article entitled "Advertising as a Fine Art" says, that the DOMINION CHURCHMAN is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

All matter for publication of any number of DOMINION CHURCHMAN should be in the office not later than Thursday for the following week's issue.

THE ROCK ON WYCLIFFE.—"Wycliffe was eminently a learned man. He was skilled beyond his contemporaries in the lore of the schoolmen. He had closely studied both canon law and English law. Oxford was proud of her illustrious son, and the men of his University flocked to his lectures. Most of God's great leaders have been learned and studious men, from Paul to Luther. Cranmer's books in the British Museum, scored over with comments in his own handwriting, and his commonplace books crowded with extracts, attest his learning. Savonarola was a great teacher of philosophy. Every one of the illustrious Reformers in England or on the Continent was a giant in knowledge. Even Latimer, blunt and homely as he is generally represented was a splendid scholar. These facts deserve observation because there are two misleading tendencies in our day. One is a tendency on the part of earnest, enthusiastic men to underrate education and learning: the other is a tendency on the part of mediævalists and of advanced Churchmen to depreciate the ability and theological arguments of the Reformers. They were giants in their day, and, above all, they were men thoroughly acquainted with their Bibles. Towering high above them all, as a giant even amongst

giants, is that energetic and devoted parson of Luttrethworth."

All of which suggests the enquiry how far Wycliffe would approve of the underrating of education and learning, the and wide spread lowering of the standard of clerical scholarship now going on in the Church in Canada?

PRACTICAL SOLUTION OF THE UNITY PROBLEM.—In a contemporary we read, "As a sample of the sort of work the Church has to do, I read recently of a priest of my acquaintance in the diocese of Pittsburgh, who found a number of people in a small town near his cure who belonged to different denominations, but could not unite upon any one Church or sect. He proposed that they should unite in the Church he represented, on the ground of a common worship, and on the basis of unity set forth in the recent Declaration of the House of Bishops and the Lambeth Conference. They agreed to this. He thereupon diligently preached and catechised among them, and has just presented a class of twenty-nine for Confirmation, three of the candidates being local preachers among the Methodists.

HUMILITY, so far from being inconsistent with the highest courage, is very closely and intimately connected with it; indeed, it is not possible to attain to the noblest form of courage except through, and by means of, humility.

THE BISHOP OF WAKEFIELD ON THE LAITY.—Such being the nature and purpose of the Synod, I think, my reverend brethren, you will agree with me that the first thing we, as bearing our Master's special commission, should desire to do is to express to our brethren of the laity our earnest wish and purpose to labour not only for them, but with them, in all practical measures for the welfare of our common Church. I hope the day has passed by when the clergy could be spoken of as the Church. The laity are as much members of the church as we are. They are equally baptised into the one Body of Christ. We can do nothing to increase the efficiency of the Church without them. We need their counsel, their practical experience, sometimes their moderating or restraining judgment. If the relation of the laity to Church Councils in very early times is somewhat obscure, there can be no doubt in the present day that in a vast number of important questions the clergy would be powerless without the aid of the laity, whose increased intelligence and learning give them a rightful claim to an influential place in those councils of their Church in which we are able to avail ourselves of their acquaintance.

AN INVALID OBJECTION.—Complaint having been made that certain English Bishops were too aged, a writer in the standard says of the Bishop of Bath and Wells, who is over 80: "A year ago I saw this 'octogenarian' Bishop run up a ladder it made me giddy to look at, and thence ascend the octagonal turret of the ruined Hall at Wells, the summit attained, he addressed a few words to the people below, in the clear, ringing voice of a man of thirty. Then, again, we are told of the 'chronic invalid' Bishop of Truro. St Paul 'was a chronic invalid,' who probably, before setting out on his missionary journeys, would gladly have exchanged physical conditions with this hard-working Bishop, whose delicate health is the result of entire, self-sacrificing devotion to his duty." Another writer protests that the Bishop of Chichester who is 86 "is without gainsaying head and shoulders above his clergy in shrewd statesmanship, wise appreciation of the needs of the times, and practical sense. His grasp of every situation is of the firmest, and no one can rise to the difficult occasion with more alacrity than he can. The real physical work which he undertakes and accomplishes is something marvellous. Not a Bishop in the land performs even

the most minute duties of his office with more conspicuous ability, or more assiduous industry."

We once saw the late Archdeacon Moore, then quite aged, walk along the parapet of B— church. He called on the wardens to follow him—but they respectfully declined, one of them remarking, "I aint a cat," at which the Archdeacon laughed heartily.

The late Bishop of Lichfield when over 70, received deputations at 8 a.m., and once showed us a pile of letters received that morning and already answered before 9 o'clock!

INFIDELITY.—It is quite natural, says the Bishop of Wakefield, that among a quick, eager, intelligent people various forms of belief and of non-belief should be found. So long as these are held conscientiously by those who are honestly seeking for light and truth, we must be very patient and tender with them. The only thing we cannot be patient and tender with is either an arrogant unbelief which is used as a cover for evil living, or a scurrilous unbelief which blasphemously mocks at what others hold most sacred. But for the doubts and difficulties which cause pain and perplexity to so many we can feel only a longing desire to find help and comfort. I am not sure that help and comfort are generally to be looked for in argument and discussion. I believe more often doubts and difficulties disappear in the presentation of the true beauty and strength of Christianity. Very, very often the doubter has looked upon Christianity through some strangely distorting medium, and has really never seen it in its true splendour of love and freedom. In the two books which have been much read of late, "Robert Elsemere" and "John Ward, Preacher," the sceptical mind is opposed to, and contrasted with, a narrow unloving system, which is, especially in the latter book, nothing but a travesty of Christianity. And, among the uneducated, conceptions of Christianity very frequently prevail which are repulsive to every high-minded, thoughtful man. But there is no argument so powerful as that of the life of a simple, consistent loving christian. We are told by our opponents that religion blinds and narrows and enslaves the soul. Well, we are content that the tree should be judged by his fruits. Only the fruits must be picked from the right tree.

JESUS, in his intercessory prayer, referred to his twelve disciples, and declared that he had kept them, and that not one of them was lost, with the single exception of "the son of perdition." (John xvii. 12.) Judas was the exception, and his conduct and his fate alike fulfilled the Scripture. There was a Judas in that little group of twelve; and in him we have an example of human depravity and a lost soul.

We find in a little book published in 1828 the following words: "If I could ascertain the opinion of an apostle, who listened to the instructions which fell from the lips of Jesus while on earth or received his instructions from him after his ascension to glory, that opinion in regard to the spiritual and eternal world I would prefer to all the speculations of all the schools." Exactly so. We say amen a thousand times to this utterance.

A GODLY woman sorely afflicted by the loss of a much-loved child, and barded with disease, in a letter to a dear friend, said: "My daily prayer is that God will choose everything for me and leave me to choose nothing for myself." Than this, in the sense evidently intended, there can be no wiser prayer. God does choose for his children, and in doing so he makes no mistakes. All things under his directing choice are sure to turn out for their best good.

METHOD is the very hinge of business, and there is no method without punctuality.