

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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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.

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## LESSONS for SUNDAYS and HOLY DAYS.

April 7th.—FIFTH SUNDAY IN LENT.  
Morning.—Exod. 3. Luke 9, 26.  
Evening.—Ex. 5 or 6 to v. 14. 2 Cor. 11 to v. 30.

THURSDAY, APR. 4, 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.

WHAT DOES IT MEAN?—From the great anti-Jesuit Bill meeting the ultra-protestants in the Church were conspicuously absent. Mr. S. H. Blake, the Principal of Wycliffe, Mr. A. H. Campbell and others were looked for in vain, and with surprise. If some poor parson excites these agitators by worshipping God after the manner of his fathers, but in a way not approved by these persons, they are full of activity in taking measures to suppress such devotions, and to harass those attached to them. But when a great crisis comes, when the whole country is roused by Jesuit aggressions, when our own Province is made to support Papal Schools out of the Public Treasury, then these fiery protestants are dumb! Is it possible that such modern Lutherans can be "squared" as the World says, by their political associates? It is too bad, however, to make a poor parson here and there bear the whole brunt of their protestant fire!

PERSONAL AMBITION.—As Lent is the season of the Christian year peculiarly set apart for self-examination, and the exposure of some of the secret sins of the heart, it may be well to consider

a temptation that is more or less common to all Christian workers. The Second Lesson for last Sunday morning showed how the temptation of personal ambition assaulted the disciples of our Lord. "And being in the house, He asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves who should be the greatest." Thus, this insidious form of sin had crept into the very citadel at the formation of the Christian Church, and there it has remained ever since. There can be no question as to the sincerity of the little band of earnest men who followed our Lord (if we except Judas, who evidently had other motives for throwing in his lot with the Saviour), for they had little but persecutions and martyrdom to gain by becoming Christians. It is, indeed, among the earnest and the best that this temptation is the strongest. It is the high-bred horses that are so keen to enter into competition with each other when their riders get them into the open fields. The spirit of emulation is not so apparent among the lower races of animals as it is among the higher. And it is just the same with human beings. The lower types of men do not exhibit the spirit of competition in the same degree as those that are more advanced. Personal ambition seems to be one of the peculiar snares of public-spirited men, and it is a characteristic that has its use as well as its danger. He is a poor creature who is without ambition. By nature the majority of the human race are indolent, and the lower a man's nature the more easily is he satisfied, so long as, like the animals around, he has enough to eat and to drink. Ambition is the motive which makes men dissatisfied with the mere humdrum of existence, and makes them put forth efforts to rise to the level, or above the level, of their fellow-creatures.

The above warning is from the *Rock*. What a crush there would be amongst the religious edifices were the evil of the personal ambition destroyed!

TRADE RINGS AND MONOPOLIES.—Nothing can be more selfish or more injurious to commerce than the formation of Syndicates, or Rings, or other associations for buying up classes of goods, and creating a temporary monopoly in them. These confederations are mostly gambling speculations, which may profit the promoters, if after the first rise they manage to get out of the concern, but the public is fleeced and many persons are ruined. By running up the price of a commodity fictitiously money is swept into one or two pockets, the balance of trade is dislocated, and no benefit accrues to the community. Fortunately bankruptcy dogs such greedy operators, as is the case with the wealthy French bank, the Comptoir d'Escompte, the third in the Empire, and it happens to them as the First Lord of the Treasury in the House of Commons predicts of the Cheshire Salt Ring, they ultimately bring prices down. The Comptoir d'Escompte had been rushing up the price of copper to 60s. a ton, and as a consequence the copper trade will be seriously impeded for some time to come, and many miners will be thrown out of employment, whilst multitudes of poor Frenchmen will have said goodbye to the savings of years.

A PROTEST AGAINST CRUEL EVICTIONS.—Several actions in our law courts of late have disclosed nefarious impositions upon the poor, such as recall the iniquities of the old sponging houses, and might excite the pen of a second Dickens. Whether legal or no, it ought not to be possible for a man under a distress warrant to carry off goods to a distance for sale, nor for a man to levy upon furniture, "including a piano and several bedsteads, &c." to let his own son value them for 6s., and then buy them himself at that valuation. The law has effectively interposed in Bills of Sale, and there are now beneficent provisions as to the arti-

cles in a poor man's home which cannot be distrained upon. But further legislative interference is wanted, and it would be genuine philanthropy if a society were formed under trustworthy auspices to give poor persons reliable legal advice for a small fee—say of a shilling—when their property is impounded. They might then bring their accounts to the office of such a society, and be informed whether there had been extortion or no.

PASTORAL LETTER FROM THE BISHOP OF LINCOLN.—The Bishop of Lincoln has issued the following Pastoral Letter:—

My Dear People,—I am unwilling to let the opportunity of the coming season of Lent pass by without giving you a few words of counsel. I need not write many words personally; in the present trouble I would rather remain silent, and only ask for your prayers. But life is uncertain, and we know not what opportunities we may have.

1. *Our present trouble.*—Our Heavenly Father knows how weak we are, and how easily we excuse ourselves from the discipline to which the Church year by year invites us; therefore He gives us from time to time, as tokens of His love, special opportunities of suffering through what seem to be the mere circumstances of our lives. So it is just now in our own diocese. God has allowed trouble to come to us. I say "come to us," because, thank God, it has come from without rather than from among ourselves; but still it is upon us.

2. *What ought we to do?*—1. Let us ask ourselves, Whence does trouble come? The answer is easy. Trouble is the fruit of sin. In Paradise, before the Fall, there was no trouble because there was no sin. In the Paradise above there will be no trouble, because we shall again be free from sin. But now, in the Militant Church, during our time of probation we can, and, alas! we do all sin, and hence trouble comes. 2. Again we may ask ourselves, What has sin done? and the answer is not difficult. (a) Sin has blinded our eyes so that we do not see as God would have us see. (b) Sin has entangled our hearts so that we are not free to love as God would have us love. (c) Sin has weakened our wills so that we cannot do the things that we would.

3. *Here, then, is our Lenten work.*—1. We must find time for some special instruction to open the eyes of our understanding, to increase our knowledge of God and holy things by reading the Bible or some good book, or by attending sermons, or lectures, or classes, or by asking God's minister, who is appointed especially to teach us through the ministry of the Word, to tell us what we want to know. 2. We must find some special time for self-examination, confession, and prayer, to disentangle our hearts from all that would keep them in any degree from God. We must find out where our treasure really is, because there our hearts will be also. We must ask God to set our hearts at liberty, to deliver us from the danger of clinging to any thing or person or opinion which is contrary to His will. 3. We must find some special way of self-denial by fasting in some way, either by checking ourselves in what we eat or drink, or in some other way we must try to break our self-will, so that we may be habitually more obedient to God's will. What that will is we know. To love God. To love one another as He loves us. So, by God's grace, shall our Lenten discipline cleanse us from our sins, and bring us nearer to God and to one another.—I am, my dear people, your friend and Bishop, E. LINCOLN.

The love of the world takes away from men a desire after and relish for heavenly things. None of the bidden guests were kept away by any occupation in itself sinful, while yet all became sinful because allowed to interfere with higher objects, because the first place, instead of a place merely subordinate, is given to them.—*Archbishop Trench.*