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# 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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FRANKLIN BAKER, Advertising Manager.

## LESSONS FOR SUNDAYS AND HOLY DAYS.

Dec. 9th.—SECOND SUNDAY IN ADVENT.  
Morning.—Isaiah v. 1 John II. 15.  
Evening.—I-siah xl. to li; or xxiv. John xvii.

THURSDAY, DEC. 6, 1888.

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.

ADVENT THOUGHTS.—Meditate of Christ's coming to judgment. Surely thou wilt not easily sleep while this trumpet, that shall call all mankind to judgment, shall sound in thy ear. The reason why men sleep so soundly in security is, because they either do not believe this, or, at least, do not think it seriously, so as to expect it. The servant that looks for his master will be loth to be found in bed when he comes; no, he sits up to open the door for him when he knocks. Christ hath told us He will come, but not when, that we might never put off our clothes, or put out the candle; "Watch, therefore, for ye know not what hour the Lord doth come."

THE SECOND COMING OF CHRIST.—The second coming of Christ is constantly represented in the New Testament as near, and the view is natural and true. Never does the meeting with a beloved friend come so close to us as when we have just parted from him. Love makes the tears of farewells sparkle into welcomes; and if we could only retain the same impression of Christ's loss, His return would be as nigh, it is moreover in the New Testament, the great event which towers above every other. The heaven that gives back Christ gives back all we have loved and lost, solves all

doubts, and end all sorrows. His coming looks in upon the whole life of His Church, as a lofty mountain peak looks in upon every little valley and sequestered home around its base, and belongs to them all alike. Every generation lies under the shadow of it, for whatever is transcendently great is constantly near, and in moments of high conviction it absorbs petty interests and annihilates intervals.

ASCETIC MISSIONARIES.—One who writes as an Indian Churchman, but not a missionary, combats the growing feeling in certain quarters that mission work should be done by ascetics, celibate clergy. He states that the Hindoos pay no respect to men who follow an ascetic life, as they have amongst them fanatics of this class whose self mortification outdoes anything possible to a Christian missionary. He declares that this class of clergy are confounded by the natives with the lowest caste, with "fakirs" and vagrants, and loafers. He gave too a case in which such a teacher was hooted out of a village as an imposter, and another in which an ascetic missionary died a violent death, as the natives accused him of being a miser, and of only living as he did in order to save his salary! This writer affirms that even English mechanics in India do no menial work, but have native servants. Hence in such a land asceticism is not only not respected, but is actually despised as a sign of either vagrancy or meanness.

"To be or not to be" an ascetic is a pure matter of expediency. No merit can attach to the ascetic life as such. It is a means, not an end. Consequently we are quite justified in asking the somewhat vulgar question, "Does it pay?" From this low ground I have viewed the subject without for one moment denying that far higher ground might be taken. For instance, it might be urged with a certain degree of force that non-Christian systems attribute special merit to ascetic devotion as a means of earning salvation. But we want to overthrow this notion and show its utter falsehood. Even on the supposition that Europeans could compete favourably with Oriental devotees, which we cannot admit, how could they give prominence, while so doing, to the true doctrine, viz., that asceticism is only "for the present distress."

While this is all true it appears that the C.M.S. is trying an experiment which is intended to meet the peculiar conditions of Indian life, and the Church Army has several agents at work who are labouring on a mere subsistence allowance. Doubtless their uniform will protect these devoted men from being insulted as mere "fakirs" or vagrants.

CANON TAYLOR ON MISSIONS.—Canon Taylor at the Church Congress made a slashing attack on the missionary work of the Church. He charged that the societies were spending too freely on salaries at home and that their agents were not equal to the tasks of mission work amongst heathens. That there is much truth in the first charge is demonstrated by the very fact that there are several organizations for doing the same work, involving great waste in management. The Church is bleeding terribly through the wounds made by partyism. The Rock comments as follows on these criticisms.

Canon Taylor does not appear to know that all the leading men of the Church Missionary Society attach great importance to the work of training natives for the purpose of evangelising India. It was out of the question to think that white men could ever accomplish that work. We have sent out some few hundred men with the distinct object of cultivating a missionary spirit among the natives, in the hope of eventually raising up some native reformers of real ability to take the lead in a native crusade. The work at first must be slow, but having regard to the small scale on which it has been carried on, we consider that the more than half a million natives who have embraced Christianity in India form no mean tribute of success. Probably

It the next Indian census, 1891, it will be found that there are little short of a million Protestant Christians. But this is nothing compared with what we look for when one or two eminent men of God from among the natives take up the work with earnestness, and adapt Christianity to Eastern ideas, throwing off all our Western notions. The natives will then, it may be hoped, flock in by thousands. One native convert, a Brahmin, has already baptised over five hundred of his countrymen.

A SENIOR WRANGLER TAKEN TO TASK.—In his attack on the mission societies, Canon Taylor seeks to prove that the rate of progress made is very far below the ratio of births, so that heathenism is, by this argument, increasing hopelessly. The Rock thus replies to the figures argument.

"Canon Isaac Taylor's mathematical brain has been a snare to him, for it has led him to calculate too much on averages. Immortal souls cannot be weighed in the balance with gold and silver. Even were our missions complete failures, it would still be our duty to obey our Master and to proclaim the Gospel to every creature, though each soul cost ten times as much as it now does. It seems almost presumption on our part to remind a Cambridge Wrangler that there is such a thing as geometrical progression, in which numbers go on multiplying very rapidly. It may be costly work to obtain the first million native converts in any country, but if among that number there are a few thoroughly imbued with the missionary spirit, and able to impart to others their enthusiasm, and if each believer goes forth to gather in others, who in their turn will be the means of bringing in many more, it will not be so long before the whole nation is evangelised."

CHRISTIAN UNITY NOT POSSIBLE WITH THE SECTS.—The Bishop of Toronto in the sermon quoted from in our two last issues, says "With the most scrupulous and reverent care, by due and formal consecrations, the Reformers maintained the unbroken continuity of the church and the Ancient Episcopal succession. They maintained also the ancient creeds and worship of the church, and the due administration of the sacraments of Christ, while boldly discarding Romish errors. But many excellent and well intentioned people pursued a very different course. They despised and abandoned the historic Episcopate and the creeds and worship of the church. What we regard as divinely appointed bonds of Christian unity were hastily cast aside. We now, after three centuries' experience, know the result. Puritan Protestantism, earnest and noble as it was in many respects, has been divided and sub-divided indefinitely, and while all deplore its disintegration, no remedy has been found. I am most thankful that the Lambeth conference has uttered no word of uncharitable condemnation or anathema against any one of the 170 existing Protestant sects. We are not their judges. To their own Master they stand or fall. But we think that they have utterly failed to maintain unity; we think that they have demonstrated that God's methods are wiser than men's: that a really strong and united and orthodox Protestantism, apart from the divinely appointed church and ministry and ordinances of the gospel, is an absolute impossibility."

OBEDIENCE A SAFEGUARD.—It is wrong to become wholly absorbed, even in Christian work, if we do not have a fixed principle of obedience to God as the ruling impulse of our lives. Any thing less than this will fail to insure the divine protection and guidance. Without this we will be ever liable to choose our own way, not the Lord's. And we all know how fatal this will be—how the end will then certainly be ruin. Just here the divine grace of obedience is a most blessed gift. Amid the surging elements of life with which we must all contend, our frail barks will safely override the storm and enter the open harbor, provided the spirit of obedience controls the helm.