

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

Sept. 20th 16th SUNDAY AFTER TRINITY.
Morning—3 Chron. xxvii. 2 C. r. xl. 30 to xli. 14.
Evening—Nehemiah i. & ii. to 9, or viii. Mark xv. to 49.

THURSDAY, SEPT. 17, 1886.

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

DECLINE OF METHODISM IN ENGLAND—The following is printed by the *Methodist Recorder* as the exact number of members reported at the various conferences of the year:—

Wesleyans	418,968	increase	2,797
Primitives	192,389	"	1,281
Methodist Free Churches	76,885	"	544
New Connexion	29,827	decrease	60
Bible Christians	26,859	increase	814
Wesleyans (Ireland)	24,971	"	105
Total Members	762,594	Inc.	5,041

Taking the growth of the population at so low a rate as 1 per cent., it will be seen that Methodism has fallen considerably in arrear.

These figures mean very much more than they show on the surface. The rate of increase of population in the ranks from which Methodism is recruited is considerably over one per cent. So that instead of an increase of 5,041, there ought to have been, at least, an increase of over 10,000, to have kept pace with the expansion of population. Now this is the point we desire to emphasize. Our friends who are screaming with the painfullest vehemence against the pronouncedly Church teaching of the younger English clergy, have asserted that this teaching and the practices associated therewith, such as choral services, frequent Communion, insistence upon distinctively Church teaching in the pulpit, have alienated the English people from the Church. The organ of the extreme "low" party has over and over again denied that there has been any revival in the Church at home. We ask with some bluntness, "How do you account for the serious decline of Methodism?" We say the hearts of the people are being drawn

back to the Church, ten thousands evidences are at hand to prove this, pray what is your theory? We want to see the same decline in Methodism and all other "isms" in Canada. We say let the Church in Canada everywhere emulate the Mother Church in zeal, in fidelity, in devotion to her sacred commission. Let her teach as faithfully the deposit of faith she has received, let her avoid frittering away her strength in worldly compromises with the sects. [Let her do her duty to herself, which cannot be done wasting time over the affairs of other religious societies under the specious pretext of "undenominationalism." Above all let the whole force of the Church, clerical and lay be spent in Church work—that is in such work as the Master has set His Church to accomplish and very soon the miserable cries of party would be hushed into silence or drowned in the rush like the sound of many waters in the onward tread of our legions carrying the banner of the Church to victory.

BISHOP BARRY ON MYSTERY.—The following is condensed from an address delivered at Sydney, N. S. W., by Dr. Barry before an audience of business men. At the outset the Bishop proposed the question, Which is right, the patriarch's wisdom, which by the sense of mystery is strengthened in faith and deepened in its awe of God, or the modern wisdom which from a discovery of the existence of mystery suspends belief altogether? He showed how in every direction, from the most ordinary experiences and observation of human life, we must face the existence of mystery. Is it a help or a hindrance to faith? One thing is certain. No question is comparable in importance to the question whether there is a God. To acquiesce in uncertainty whether God is or is not is absolutely monstrous. Even a greater folly than atheism is the contented uncertainty in which some would bid us rest on this point. Mystery in the modern sense is a thing which exists, but which we cannot put into relation with other things. How true is the old say, "Omnia abeunt in mysteria." In the realm of matter there is the mystery of force; in that of animal and vegetable life there is the mystery of life, and in our own human nature there is the mystery of personality. All end in mystery; yet are the less real? Do they not afford the basis for our most important arguments and actions? All our knowledge in the sciences that relate to these different spheres is incomplete and partial, yet it is so true to us that we base on it the most important practical issues. Apply this to the search after God. The question is not whether He dwells in mystery or not, but whether, seeing that He is, we may or may not have a real, practical knowledge of God. This knowledge may be based on the understanding by the conclusion that there must be a great First Cause; and here there can be only two alternatives, either a true and living God, or pantheism; either a personal or an impersonal cause. Or, again, the sense of righteousness, recognised by conscience, pointed to a Ruler over all; but righteousness determined that there must be personality. Then there is that knowledge of God which we allege to be imparted by revelation. The revelation of God in Christ is essentially a moral revelation; a revelation of God's perfect goodness and perfect love. This led to notice the meaning of the word mystery in the New Testament as "a secret of God's nature which has been revealed." The conclusion come to was that while it should beget reverence and awe, mystery does not destroy faith. It is a help rather than a hindrance.

EVANGELICAL TRUTHS.—True faith in the Lord Jesus Christ has a prevailing and habitual influence upon the hearts and lives of those who possess it. They are vain men, and deceivers of themselves, who pretend to faith in Him, whilst their lives and conversions shew them to be enslaved to the love of the world and dominion of sin. The Apostle James, to inspire us with a just abhorrence of this

false profession, make use of two comparisons, which are exceedingly striking. He compares it to the faith of devils, and to a dead carcass, which is not only unprofitable, but loathsome and offensive. May God open the eyes of those who are concerned in it to perceive and tremble at the justness and horror of the resemblance!—(Rev. John Newton).

UNIVERSITY Y. M. C. A.—A building is being erected on ground given, we believe, without warrant, by the Toronto University Senate. We say without warrant, because the Y. M. C. A., is a very strictly denominational institution, and the property given them was not given, as we have been told, on behalf of the donors themselves, for any sect or sects, but for the public. But however that may be, we desire to call attention to the words used by the committee of the Y. M. C. A. in their appeal. They say, "Undoubtedly the main moral and religious influence about the College is exercised by our association, but that influence has been inadequately felt. It needs no argument to show that in the Provincial University, where upwards of 400 young men from different parts of Canada assemble, any successful association which has for its object the fostering of a manly, Christian spirit, will in the near future, prove beneficial to the nation at large."

We give the committee this advertisement gratis. We cannot be censured surely for drawing attention to this appeal? And from this appeal, we find that it is frankly admitted that Toronto University in itself exercises no religious or moral influence on the students, but that whatever moral and religious influences are at work, are exercised by a sectarian association having no official status in or official connection of any degree or kind with the University. This appeal frankly says that a sectarian association apart from the College as an institution is required for the purpose of "fostering a manly, Christian spirit" in the students. That is precisely all we ever said and for which we have been censured in anything but either a manly or a Christian spirit. But fancy what sort of a household that is which is so arranged that the work of "exercising moral and religious influence," has to be carried on in an outside building. Fancy the state of that home wherein "the fostering of a manly and Christian spirit" is not allowed as an integral part of the home life but has to be carried on by outside agents in another building.

CHURCH AND DISSENT IN THE WORK OF CHARITY.—We alluded last week to the scandalous attempt made by the Congregationalists of London, England, to deprive University College Hospital of its due share in the Sunday Hospital fund, because the nursing therein is done by Sisters of the Church of England. The secretary of this hospital has written to explain that "every patient is allowed to have the ministrations of any minister of religion he or she may prefer." The Chairman also writes to say that "nothing has ever occurred approaching to proselytism on the part of the Sisters." So that the sole ground of objection to this noble hospital on the part of Congregationalists is that the nurses are members of the Church of England. It is suggestive to note that this Hospital fund the dissenters wish to use as an anti-Church weapon is raised as follows: Church of England gifts \$125,000, Congregationalist gifts \$10,000, the balance, \$28,000, is made up by Wesleyans, Jews, and others. Let us repeat that out of \$163,000 given to London hospitals, the sum of \$125,000 came from the Church of England. By their fruits ye shall know them. Besides these money gifts, the Church devotes some of its noblest daughters to the work of nursing. One hears much in a general way, of the sacerdotal pride of the clergy, but we never heard of a worse case of ministerial tyranny and presumption than the attempt of the dissenting ministers of London, to control absolutely a fund to which their congregations only contribute one sixteenth part. High minded men may well be ashamed of the name "Dissenter."