

[Oct. 7, 1886.

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 uncollected for, while unpaid, is "prima facie" evidence of intentional fraud.

The **DOMINION CHURCHMAN**: 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 Weetor, 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.

OCTOBER 10th—16th SUNDAY AFTER TRINITY.
Morning—9 Chronicles xxxvi. Philippians iv.
Evening—Nehemiah i. & ii. to 9; or Luke ix 28 to 51.

THURSDAY, OCTOBER 7, 1886.

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

A NOTE ON EPISCOPACY.—The great stumbling-block which with held French Protestant writers from admitting the genuineness of the Epistles of St. Ignatius, was the definiteness with which in these letters the Episcopal order was distinguished from that of Presbyters. Whether the language of Ignatius really counteracted the sacerdotal theories of more modern theologians was a question to be debated on its merits; but, instead of making any attempts to determine this, they chose rather to deny the epistles as spurious. The letters pointed to an organization which they supposed to be far in advance of the Ignatian age; the only course open to them, as they thought was to reject the whole Ignatian literature. "Apparently it did not occur to them," Dr. Lightfoot quietly remarks, "to ask whether Ussher's discovery did not require them to reconsider their fundamental position as regards Episcopacy."—*Edinburgh Review for July, 1886.*—Ext. on Bishop Lightfoot's *Apostolic Fathers*.

THE DECAY OF NONCONFORMITY.—The striking tendency of Nonconformity to turn its back on the old Puritan traditions, is nowhere more distinctly evident than in the new buildings it is raising for its worship. In reporting the opening of the new Congregational chapel at West Croydon, the *Nonconformist* observes:—

The beauty of the whole is found to be made up of the separate beauty of a multitude of parts, each perfect in itself; of a wondrous western window where the light of heaven daily rekindles the fires of an artist's inspiration; of bells that sweetly peal, and tower-clock that chimes, and organ of two thousand sounding pipes, of marble pulpit, that Dr. Parker did well to describe as dreamed rather than built; of sculptured wheat and vine and holly, of glorious apsed and tiled chancel floor, of pillared

aisles and soaring nave. Here Dissent no longer protests and struggles against a Puritan coldness which, in spite of itself, still dominates it; but shows that by sheer force of æsthetic growth, it has calmly burst its narrower shell, and become as reverent to real beauty as it has ever been to holiness. The old fear that religion cannot coexist with material loveliness is gone. The barn has disappeared, while the religion and principles of the barn still survive.

From the *Methodist Recorder* we learn that a twelve page foolscap pamphlet has been issued by the Rev. J. E. Clapham, assistant secretary of the Wesleyan Conference, entitled *The London Wesleyan Methodist Mission*. It presents, says the *Recorder*, an appalling picture of religious destitution and indifference. A population in inner London of 4,019,361: provision in Wesleyan chapels for 96,410; a large proportion of this accommodation not used especially in the central districts where the population is densest; "probable not half a score chapels that are well filled in all inner London, many not half full, some not a quarter, and some not a sixth." There are a few of the facts and figures flaming out upon us from this document.

At the conference of the United Methodist Free Churches just held in Sheffield, the Rev. E. Boaden presented the statistics relating to chapel building, etc. They were as follows:—Chapels built during the year 12, at a cost of 10,804l., towards which 4,814l. had been raised; chapels enlarged during the year 69, at a cost of 7,405l., towards which 4,019l. had been raised; schools built or enlarged 17, at a cost of 8,138l., towards which 4,062l. had been raised. Two minister's houses had been erected, towards which nothing had been raised. The entire amount spent upon erections was 26,528l., towards which 12,395l. had been raised. Mr. Boaden said he gave these returns with a sad heart. It was the first time in the history of the denomination when less than half the entire cost of erections had been raised, and the entire amount raised for all purposes mentioned on the schedule was nearly 10,000l. less than last year. He thought a stone or brick never ought to be laid till at least half the amount of the cost had been raised. The Rev. A. Jones said they would have to face this question. He believed if they did not it would imperil the very existence of the denomination. Debts accumulated on the chapels to a fearful extent. It came just to this, that a large number of their churches were simply money-raising institutions, instead of being, what they ought to be, soul saving institutions. This must in some way be remedied. The home districts showed a decrease of 826 members. There was a decrease of forty-four local preachers, and of 270 Sunday-schools; an increase of five chapels, twenty-two preaching-rooms, and 1,490 Sunday scholars.

The *Methodist Times* states that for the next three or four years there will be an alarmingly limited supply of trained men for the Wesleyan ministry:

Apart altogether from the request of circuits for additional ministers, the ordinary vacancies in the home work caused by deaths, superannuations, and resignations have been, on an average, thirty-seven a year. Then about twenty per cent. of the accepted candidates fail through ill-health, unfitness for the work, and other causes, to pass through the long ordeal of college life and circuit probation, and are never ordained. When we turn to the missionary candidates the state of things is frightful. The demand has been of late so urgent and so greatly in excess of the supply, that not one third year's mission-student is now in the institution, nor has been for some years past! Our four colleges will accommodate between them 240 men, so that if each student had a three years' course (which is of the very greatest importance), the colleges can supply only eighty men annually for both home and foreign service.

From a report that has been presented on village Methodism in Great Britain, it appears that during the last twenty-five years the Wesleyans have retired from 560 villages.

Mr. Fuller, of Wolverhampton, a Baptist, has calculated the amount raised by his denomination yearly for all purposes at 610,000l. The Rev. Andrew Mearns, in his little book *England for Christ*, estimates the amount raised yearly by Congregationalists "for the support of their own ordinances and for religious and philanthropic purposes of a local and general character (excluding the preaching stations)" at 1,095,198l. In a leader on "The Hardships of Wesleyan Circuit Ministers," the *Methodist Times* remarks:—

The rank and file of our ministers in this country are just now feeling a great strain. In these days of commercial and agricultural depression, not one of our great funds exhibits any buoyancy. It is only by some vigorous twists of the screw that the necessary income is secured. Then many of our large chapels in the great cities are badly attended, and many of our small village chapels are in the same plight. In these circumstances of difficulty and discouragement, we are in great danger of laying the blame on the wrong shoulders, and of overlooking the true remedy. The main cause of their hardships is the rigid three years' system. That is where the shoe really pinches. No one can read the thoughtful and convincing pamphlet on *The Migrations of a Wesleyan Minister*, just published by the Rev. Thomas Cross, without feeling what injury to the work of God is often wrought by the ruthless three years' limit.

There is nothing that our people need so much at this moment as morale, a robust confidence in the future of Methodism. The revived life of the Church of England, and the prodigious activity of the Salvation Army, have awakened in the hearts of multitudes of our young people a half-formed, scarcely admitted suspicion that Methodism is played out, is incapable of adaptation to the necessities of a stirring democratic age. There has been such an extravagant worship of the "old lines," and such a tenacious attachment to deep ruts, that the younger generation is beginning to be tempted to look elsewhere for the opportunities of novel and daring service which young blood craves.

The above items are taken from the *London Guardian*. The first paragraph shows us that nonconformity is conforming more and more to the principles of the Church. The statements touching the utter failure of Methodism to do its special work are deeply interesting, they attest that this work was not given them to do by the Lord of the harvest. The failure of the Wesleyans to secure trained men for their ministry simply fulfils a prophecy of one of their old preachers that learning and Methodism would never pull together. When the Church at home is bounding with energy and new life it is very significant to hear from a Wesleyan minister that the young people consider that "Methodism is played out!"

—The path to heaven is just at the same angle with this path as ever it was, and the same tolls are levied upon those who would tread the path, and the same conditions enforced. They may be superior in point of civilisation to earlier wayfarers; there may be all difference between the first and the nineteenth centuries that there is between the leafless tree of winter and the fruit-laden tree of autumn, but, notwithstanding this difference, life comes to all the ages from the same source, as the tree derives life by the same roots all the year round.

—A man's happiness and success in life will depend not so much upon what he has or upon what position he occupies, as upon what he is, and the heart he carries into his position.

arrh
of a neglected "cold
h causes an inflam-
us membrane of the
ed, this inflammation
which, when chronic,
ive. It is impossible
ealthy, and, at the
with Catarrh. When
is disease may be
red
r's Sarsaparilla. "I
rom chronic Catarrh,
ery poor, and I felt
the remedies I took
f, until I commenced
parilla, of which I
bottles. The Catarrh
nd I am growing
ain; my appetite has
alth is fully restored.
k, 909 Albany street,
fass.
h Catarrh, and all its
veral years, I tried
sicians, but received
commenced taking
A few bottles of
me of this trouble-
I completely restored
ngth.—Jesse Boggs,
armarie, N. C.
ngthen and invigorate
pfully and surely than
e, use Ayer's Sar-
a.
d most reliable of all
other remedy is so
hronic Catarrh.
Price \$1; six bottles, \$6.
e Cheapest. Better
Moses' combina-
it to the test.
arry or Re-Furnish
elsewhere, pay a visit to
OSE'S'
ling Emporium,
ge Street,
world-renowned
ION STOVE.
uces always on hand.
01 Yonge St., Toronto.
RNISHING COMPY.
LONDON
CANADA,
AND
Glasgow
SCOTLAND,
Manufacturers
OF
SCHOOL,
CHURCH
And Office
Furniture.
es furnished for Pews,
rch Furniture.
Catalogue and prices.
RNISHING COMPY,
St., London, Ont.
pecialty.
PAPER COMPANY,
E. E. ONT.
OF Nos. 2 AND 3—
oned Printing Papers
Papers a Specialty.
119 Bay St., Toronto.
ALLES, AGENT.
URCHMAN is printed on
paper.