

Dominion Churchman.

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THURSDAY, NOVEMBER 4, 1880.

THE largest ironclad in the world, the "Italia," was launched at Castellamare, near Naples, on the 29th, with complete success, and pretty nearly in working order.

Garibaldi and his son Menotti have resigned their seats in the Chamber of Deputies. The old general will always be Republican at heart. He has left Caprera, and has been warmly received at Genoa.

The *Christian Apologist* says that, from an Ultramontane point of view, Ireland is not a Roman Catholic country; because the English rule in Ireland originates in an unrescinded Papal Bull, and rebels against that rule have been excommunicated by Rome, which has also denounced Fenianism and all secret societies, such as are rife in Ireland. Consequently the bulk of the Irish are disobedient to Rome, and thus are non-Catholic from a Vatican stand-point. The *Church Times* suggests that, "it might have been added that the Roman Catholic clergy, seemingly very powerful in Ireland, are only so at the price of obeying their flocks in all temporal questions, the sole condition on which they are allowed to have a voice in ecclesiastical matters—a form of Erastianism much more galling and degrading than any thing suffered by the Anglican clergy, as our 'vert friends will please to note."

The Sultan promised, a little while ago, to give up Dulcigno to the Montenegrins, apparently because the Powers threatened to seize Smyrna. When this silly child's play with Turkey is to be changed for straight-forward dealing, as with a nation of barbarians, seems more uncertain than ever. It was thought that if Mr. Gladstone's government was likely to do any good at all, it would be in assuming a determined attitude towards Turkey. But it would be difficult for a Beaconsfield administration to adopt a more shilly-shally policy than their successors have sanctioned.

The death is announced of a hard-working clergyman, Canon Barlow, Vicar of Kempsford-with-Thelford, and Proctor for the clergy of Gloucester and Bristol. He was a Churchman of the type of Dean Hook and others of that stamp, who have formed some of the brightest ornaments of the Church in the present century. Forty years ago, efforts were made to increase Church work in the city of Gloucester, and Bishop Monk, having to look around for a missionary for the purpose, fixed upon Mr. Barlow, who was already known as a hard-working curate. At first there was no church in his new and populous parish; but day by day he visited the sick, the poor, and the vicious. He established a school, which was both secular and religious. In 1847 his church of St. Mark's was consecrated. His congregation was composed almost exclusively of the poor. There was no organ,

no choir; and Mr. Barlow had to stand at his desk, tuning-fork in hand, guiding the voices of the school children behind him. During the cholera visitation in 1849, the benevolent labors of Mr. Barlow were unwearied. He established daily service, had a weekly celebration, preached in a surplice, organized the first surpliced choir at a parish church in the city, and regularly offered the prayer for the Church Militant. For each and all of these he was denounced as a Romanist. A large congregation of devoted churchmen, however, regularly attended his ministry, and, not very long ago, the church had to be enlarged. His best memorial is felt to be in the hearts of those who long loved him as a man, and venerated him as a true minister of the Gospel.

Storms and floods are again reported in various parts of England. A considerable amount of damage has been done to shipping by the gales which have swept the Irish Sea and the eastern coast. In Leicestershire and Warwickshire much land has been inundated; and at Ecclesfield, near Sheffield, nothing prevents a twelve feet depth of water from rushing into the valley but a gradually wasting roadway. In that case a large portion of the Manchester & Sheffield line of railway would be destroyed.

The Bishop of Manchester and Earl Derby recently attended a meeting, called by the Mayor of Manchester, for the purpose of considering the state of the law with regard to the imprisonment of juvenile offenders. Lord Derby thought it was perfectly clear that boys ought not to be sent to jail; for this inflicts a life-long stigma, which is too hard for childish offences. He did not agree with those who look upon flogging as a universal remedy, though he thought there were cases where it would be of service. He believed what was most wanted was power to order two or three months detention in a school where the work was hard, where there was little or no play, and where the life was rough and unattractive. He thought there should be no prison, in any case, for boys under fourteen; and the extended power of moderate corporal punishment up to that age; and provision of distinct and separate places of detention for young offenders, so that they should not escape altogether merely because it was undesirable to send them to jail.

The Sultan may well be proud of his ability to checkmate all the rest of Europe. The fact appears to be that Dulcigno is not yet given up to Montenegro, and if the same tender policy is to be pursued with Turkey as that which has characterized negotiations with her ever since the destruction of Ibrahim Pasha's fleet in 1827, the probability is that Turkey will hold Dulcigno fifty years hence. We are informed that negotiations are to be begun upon another basis! The entire population of European Turkey is said to be dissatisfied with the government. The deposition of the Sultan is spoken of; and it is proposed to put in his place a member of the royal race now in Mecca.

The speech of the King of Greece at the recent opening of the Chambers is regarded as equivalent to a declaration of war against Turkey.

Of the three Irish peers murdered during the present century, none of them have been absentees.

Archdeacon Bowen has resigned the Archdeaconry of Raphoe, after three years and a half service, and has been succeeded by the Rev. Michael Cox, Incumbent of Glenties.

Mr. Parnell's scheme of land reform has been declared by him to be that "landlordism must go." He says the proprietary right of the tenant is that which he has earned by reclaiming the land and making it productive; while the proprietary right of the landlord has been obtained by force, fraud, conquest. Under such circumstances, he says, there can be no system of partnership between landlord and tenant. One of them must go. He regards fixity of tenure and fair rents not sufficient; and says that the Prussians enjoyed fixity of tenure at valued rents, but that system was found so intolerable that State was compelled to put an end to the rights of the landlords.

It is understood that the government has made all necessary preparations for the immediate prosecution of thirteen leading members of the Irish Land League.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

THE doctrine of absolution, the simplicity and the value of the Gospel, and the grandest height of holiness attainable in the Christian life—these are the subjects the Church brings before us now. The faith of the woman who had the issue, and that of the ruler were not only of the simplest, but they were of the strongest and most indubitable character. The woman had so much sincere faith in the efficiency of the Redeemer's ministrations that she felt that if she could touch but the hem of His garment, her restoration to perfect soundness was completely assured. The ruler paid to the Saviour adoration as to the Supreme Being, an adoration which Christ never forbade. His faith, too, was so strong that, although his daughter was now dead, yet, with the hand of Christ laid upon her, he was fully assured of her instant recovery. Such faith as was manifested in these instances was not merely belief in the truth of a fact, it was the "faith of affiance." It was a faith not merely theoretical, but practical—a faith which leads its possessor to make use of all the means and instrumentalities that may be useful or necessary in attaining the object. The woman came to Christ and touched the hem of His garment: the ruler also came to Christ, performed an act of adoration, and supplicated the Saviour to lay His hand upon His daughter. And so it must be with ourselves. If we desire, heartily desire, the absolution from sin—aluded in the Collect, or if we desire these facts of holiness, detailed so impressively in the Epistle, our faith must be a faith of trust and reliance, not on the faith itself, but on the merits of the Crucified, and it must be exercised, also, in the use of means so useful and so necessary for the attainment of the deserved success, and especially in the Sacraments of Christ's own glorious appointment; otherwise we have no right to expect either the pardon

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