

Dominion Churchman.

The DOMINION CHURCHMAN is Two Dollars 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 can easily see when their subscription falls due by looking at the address label on their paper. Address, Frank Wootten, Editor and Proprietor, P. O. Box 449. Office, 11 York Chambers Toronto St., Toronto.

THURSDAY, OCTOBER 21, 1880.

THE Rural Deanery of Greenwich, held by the late Canon Miller, has been offered by the Bishop to the Hon. and Rev. Augustus Legge, M. A. It is said the appointment will be very satisfactory to such of the clergy as recognize the interference of Rural Deans.

The funeral of the Rev. C. F. Lowder, late Incumbent of St. Peter's, London Docks, who died of inflammation in Austria, on the 9th, took place on the 17th ult., at Chislehurst. The Rev. C. H. Cleaver preached an eloquent sermon on the occasion. The funeral was attended by a large number of clergy and laity. The testimonies to the worth of the departed servant of Christ are manifold. The Archbishop of Canterbury has spoken in the very highest and warmest terms of regard, and has written to the clergy of St. Peter's, expressing such feelings on receiving the news of his death. Bishop Cloughton has also written, characterizing him as "one of those servants of God, whose life simply told its own tale; an epistle of Christ, known and read." The presentation to the living is in the hands of trustees.

The news from Afghanistan is somewhat quieting, although not entirely satisfactory. Abdul Rahman is strengthening his position at Cabul; but is believed not to be, at present, equal to taking charge at Candahar, which is expected to be held for some months by some ten thousand British troops. It appears to be undecided what is to be done with the entire tract of country, or, at least, with the city and its fortifications. It is said to be tolerably certain that the Kuram Valley is to be abandoned. The reasons for holding it were not so strong as for retaining the entire command of the Khyber Pass.

The succession of landslips which caused the death of forty Europeans and a number of natives at Naini Tal, has been a terrible blow to the pleasant sanitarium amongst the spurs of the Western Himalayas. There had been reason for some time to dread some catastrophe of the kind, but at last it came as a surprise. The Victoria Hotel, and the Assembly Rooms, which which were supposed to be safe, were swept into the adjoining lake. One of those who lost their lives on the occasion was the Rev. Alexander Robinson, one of the senior chaplains of the India establishment. He graduated at Trinity College, Dublin, in 1856.

The world has just been edified with the proceedings of a "Pan-Presbyterian Council" at Philadelphia, and now we are threatened with an "Ecumenical Wesleyan Council!" The object of the latter is probably to demonstrate to mathematicians how it happens that the influence of "the connection" increases in the exact ratio that their numbers decrease. The proportion claimed is that which is generally understood by the term "universe." Surely mimicry and absurdity "can no further go."

Serious disturbances have taken place at Canton. The European community has been threatened and is in a state of alarm. The Roman Catholic Mission has been attacked. The military were called out, some rioters were killed, and others wounded.

Some fighting has been going on in South Africa with the Basutos, twelve hundred of whom attacked Mohales Hock on the 20th, and on the following day another body of five thousand attacked Mafeteng, but the Basutos were ultimately beaten off. At Mafeteng, the Basutos, seven thousand strong, repeatedly charged the Cape Mounted Rifles' camp at Courthouse, held by a magistrate and volunteers, but were repulsed at all points.

The news from Ireland continues to be of a painful character. The Rector of Tullylish, the Rev. R. R. Kane, on the 25th, defended, at a meeting held in County Down, his declaration that a game of lead is a game at which two can play. He said that Dillon, and Parnell, and every other radical under Heaven might shut their mouths about law; and that some day it might be necessary to start from Gilford and march through Tullalish, and Dromore, and Hillsborough, and Lisbon to Belfast, increasing as they go, and then 200,000 strong, each man with a rifle in his hand, they would advance on Dublin, and show the world that if the game is to be a game of lead, then the Protestants of Ireland are ready to take their part in that game.

In reference to Church matters in Ireland, the *Waterford Mirror*, quoted in the *Guardian*, says:—"Every year older the Church Act becomes, there is an increase of vitality and energy recorded in the annals of our Church. The number of churches that have been built, restored, or renewed in Ireland, during the past ten years, is an omen of successes and prosperity in the years that are coming on. Our people are gradually recognizing that the temporalities of the Church are to be supplied by its members, and they are learning to contribute their quota to the common exchequer. It is also pleasant to notice how universal the practice has become of having a Board of Education for each Diocese."

We are glad to be able to chronicle the fact that, on the 25th, Lord Arthur Hill, M. P., laid the foundation stone of a new parish church at Bangor (Diocese of Down, Connor, and Dromore), of which the Rev. Edward Maguire is Incumbent. The estimated cost of the building is £10,000 stg. Mr. R. E. Ward, D.L., of Bangor Castle, kindly granted the site. The ceremony took place in the presence of the Bishop of the Diocese and a large number of clergy. Mr. Thomas Brassey, M.P., and Mr. Ewart, M.P., were also present.

A considerable amount of consternation has been experienced at the discovery of a plot to destroy the Czar's yacht, the *Livadia*, at Glasgow. Information was received from St. Petersburg and Geneva that the Nihilists had decreed the destruction of the yacht. It was afterwards discovered that three persons had set out from London to Glasgow with some nitro-glycerine clocks, which

they intended to have conveyed on board the *Livadia*. Precautions were then taken, but the mysterious persons with the explosives could not be found.

The Bishop of Liverpool, after preaching to a crowded congregation of working men at St. Martin's-in-the-Fields, Liverpool, on the 26th, was hooted by an Irish mob of he drove home, and missiles were thrown at his carriage. The Bishop will hold his next ordination on Sunday, December 19th.

Mr. Gladstone has sent a cheque for £25 stg. to the Rev. Canon Mason, of Truro, in aid of the Cathedral Building Fund, "as a very small token of good will to the Cathedral."

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

IF the benevolence required of us is to be regarded as a feature peculiar to the Gospel of the Son of God, much more is the forgiveness of injuries a peculiarity of the same Gospel, and both of these remarkable requirements arise out of the fact which the Church brings before us to-day—that we belong to one household, the household of faith. We are not only, all of us the offspring of one God, and brethren in a common humanity, but the members of the family compose a family having one Head, even Christ; and we are so intimately united to each other, through the Head, that one member cannot suffer without the other members suffering with it; nor can one member rejoice without communicating some of his blessedness to the rest. And even to those who are without, inasmuch as the same redeeming grace which has rescued us has also been extended, more or less, to every son of Adam—the benevolence and the mercy of our common Father have been given, in one way or another, to every one of them. It becomes us to be imitators of the lofty example of our Lord Jesus Christ in the forgiveness of injuries, and in the extension of the benefits of which we are partakers, to all who can come within the reach of our influence. Both this universal benevolence and the forgiveness of injuries were, as a rule, unknown among the Jews, especially in the time of our Lord's sojourn on earth. Where He introduced into His prayer, "Forgive us our trespasses as we forgive them that trespass against us," adding, "For if we forgive men their trespasses, your Heavenly Father will also forgive you;" when he uttered the parable of the man who went from Jerusalem to Jericho and fell among thieves; when, in the Gospel of this morning's Communion Office, in answer to Peter's question, "How oft shall my brother sin against me and I forgive him? till seven times?" Jesus saith unto him, "I say not unto thee, until seven times; but until seventy times seven;" and further, when Christ spake the parable of the Unmerciful Servant, who seized his fellow servant by the throat with the demand, "Pay me that thou owest," He was enunciating principles so totally new to them that His language was well nigh unintelligible in their ears. Their idea of the "neighbor" excluded the Gentile and the Samaritan. This was a settled decision among them; and how far it extended among themselves was a doubtful question. According to the Talmud, Daniel was punished by God because he had given good advice to Nebuchadnezzar, a Gentile. It was forbidden in the oral law to give good advice to a heathen or to a wicked slave. They forbade to cure idolaters, even for pay, unless the Israelite was afraid of them; nor did they allow anything lost by a Gentile to be restored to him by an

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