

# Dominion Churchman.

THURSDAY, JULY 31, 1879.

## AGENTS.

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## THE WEEK.

THE second reading of the Irish University Bill passed the House of Commons by a majority of 232.

The Russian frigate *Svetlana* has been disabled by striking on a rock near Biorko, on the coast of Finland.

At a meeting held in London, on the 24th inst., Mr. John Bright said that if it was really necessary to expend more than half the Indian revenue on the army, it would be better for Great Britain to confess its failure, and admit that the government of a great empire in Asia, by rulers sent from England, is impossible and ought never to have existed. The speech, as might be expected, has created a great sensation, and caused much indignant comment.

It is stated that Lieut. Carey has been ordered to return to England under arrest. It is also supposed that he has been dismissed the service by the authorities at the Cape, and that the decision awaits the confirmation of the Home Office. He is said to have sailed from Cape Town with his own sentence on board. It is thought strange that Col. Harrison should have presided over the court-martial appointed to try Lieutenant Carey, as the Prince Imperial was directly under the orders of the Colonel, who alone sent him beyond the River Iteletzi.

The dismissal of Letellier, Lieutenant-Governor of Quebec, has been officially announced. The Hon. Dr. Robitaille has been appointed to succeed him. The reason assigned for the dismissal is that after the vote of the House of Commons of the last Session, and that of the Senate during the preceding Session, relative to Letellier's conduct as Lieutenant-Governor, his usefulness as such has ceased.

In Melbourne, Australia, Mr. Berry, the Chief Secretary and Treasurer of Victoria, has introduced a Bill into the Colonial Assembly modifying the constitution of the Legislative Council and providing for a resort to a plebiscite in the event of further deadlocks between the two branches of the Legislature.

An epidemic resembling cholera has appeared in Japan.

The official report sent by General Sheridan of the engagement between Gen. Miles' command and the Sioux, says the hostile Indians were pursued twelve miles, when the advanced troops were surrounded. Several hostile Indians were killed, and a large amount of property abandoned. A scout-

ing party sent along the bank of Milk River reports the main camp of Sitting Bull, 1300 lodges, is on Little Rocky Creek, having moved from Frenchman's Creek.

Positive instructions have been sent by the War Department to prevent General Miles from bringing on an Indian war and telling him that the only object in sending him into the field was to protect the navigation of the Missouri River.

It is understood that England and France have agreed upon a course of action towards Egypt. A commission of enquiry will be re-established. Rivers Wilson will be its president in lieu of M. De Lesseps. Baring and Debligneries will be controllers. There will be no European ministers, but the commission will hold a legislative position.

The Rumpa rebellion in India is believed to be becoming serious. The rebels fired on the police in a steam launch. Reinforcements have been sent.

The Minister of the Interior (Russia) reports 3,501 fires during the month of June, causing damage to the extent of twelve million roubles. Five hundred and eight were incendiary. A theatre in the Kremlin in Moscow has been destroyed by the Nihilists.

Great disasters have arisen in Pennsylvania from the heavy rains on the 26th. Bridges were washed away, tracks submerged, houses destroyed and mines flooded to a large extent.

The yellow fever is rather on the increase than otherwise. Additional cases are reported in New York, Vicksburg, Memphis, Louisville, St. Louis.

Sir. J. A. Macdonald sailed from Quebec for England on the 26th. His departure is spoken of as "a ventable triumph."

## THE EIGHTH SUNDAY AFTER TRINITY.

THERE are three ways in which the relation of Sonship is spoken of in the Holy Scripture—by natural generation, by adoption, and by imitation. In the epistle for the morning's Communion office, St. Paul speaks of the Sonship of Christians as manifested by imitation resulting from their adoption. In the Epistle to the Galatians, the same apostle connects their Sonship with the sacrament of Baptism. "For ye are all the children of God through faith in Christ Jesus; for as many of you as have been baptised into Christ have put on Christ." Evidently regarding the reception of Baptism as the expression of faith. But inasmuch as a son may turn out a good child or a bad one, so in eighth chapter of the epistle to the Romans, he considers the Sonship of Christians in its highest sense—as exhibited by their holy character, in being led by the Spirit of God, borne witness to by that Spirit and in bringing forth the fruits thereof. For this Sonship by imitation, which consists in the conformity of a man's actions to the example or will of another, is fully and emphatically set forth to us in the eighth chapter of the Gospel according to St. John, where Christ proves the Jews not to have been the sons of Abraham because they did not his works; but to have been of their father the devil, because by doing the works of the devil

they had shown themselves to be his sons. This is more fully expressed in 1 St. John 3:10. "In this are the children of God manifest, and the children of the devil." What this is he tells in preceding verses;—"he that committeth sin is of the devil;" and "he that is born of God sinneth not" which negative term of *not sinning* is in other verses positively expressed by *working righteousness* and particularly by acts of charity, *in loving our brother*; which is a comprehensive term implying all the duties of the second table, as *loving God* takes in all the duties of the first. He therefore, in the full sense of the term as applied to Christians, is the Son of God, who does the works of God.

## THOSE WHO DO NOT LIKE THE CLERGYMAN.

AMONG all the excuses for neglecting public worship, that of not liking the clergyman, the churchwarden, or somebody else connected with the church, is perhaps the most pitiful. It may be that the clergyman does not think very highly of himself; but whether this is the case or not, how the absenting oneself from church can mend the matter does not appear. If you would like to see your pastor more able, more energetic, more whole souled, stand by him. Make him feel the stimulus of a warm friendship. There is a proverb on this subject which would be very correct if read in this way: "Like people like priest." We are at a loss to understand how absence from the church can improve it. Absenteeism is not a curative. It creates many evils, but we know of none that it cures. Least of all does it appear how staying away from church because a man does not like the clergyman will help his own spiritual state. There never was a time when excuses were not common. Men do not like God, or the Church of God, or the worship of God; and as this is, if possible, to be kept secret even from themselves, they look around in all directions for excuses—they object to one thing or another, the clergyman, the preaching, or the tone in which the service is said. Or perhaps they have formed the opinion that some of the members of the church are hypocrites; and they forget the fact that, if this is the way in which they show their dislike to that class of men, they are very likely to go where hypocrites will go hereafter. The fact is, all such excuses are vain; the use of them is trifling with God, trifling with religion, and trifling with all the solemn realities of eternity; and the best advice to those who adopt them is to be found in the words of the Saviour: "Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

## THE "OLD BELIEVERS" IN RUSSIA.

IT would seem as if it were flashing upon the mind of the Czar that other classes of the community have rights besides those whom he designs to distinguish as orthodox. Whether driven on thereto by the light of his better nature, or persuaded by the assassin's bullet that liberty of conscience is not a boon to be vouchsafed or withheld at his own will, but the inalienable belonging to every man, we find that for the future the religion of the "Old Believers" is to be tolerated in Russia. Its members are to be allowed to build places of worship, to join guilds in the cities

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