

Dominion Churchman.

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THURSDAY, SEPTEMBER 9, 1880.

TO SUBSCRIBERS WHO HAVE NOT PAID.

THOSE of our subscribers who see a blue line under the address label of their paper, will understand that it means *their subscription has not been paid*; and it also means that we would thank them to forward their subscriptions at once.

There was no issue of the DOMINION CHURCHMAN on the 26th ult., according to announcement made the previous week. The omission, as then stated, was in order to secure holiday for a week.

TURKEY is, after all, is to be taught that Europe, civilization, and humanity, are not every one of them nonentities. A naval demonstration, made by all the powers, is to take place on the 15th, and it appears possible that the Porte will be brought to terms. Should this turn out to be the case, the fact will form the one redeeming feature of the Gladstone administration.

The death of Lord Stratford de Redcliffe, at the advanced age of ninety-three, has occasioned some reminiscences of the past three or four decades in regard to the Ottoman Empire to be revived. The deceased nobleman was cousin to the great Canning, whose statesmanship has been likened to that of Pericles. He first made his acquaintance with Constantinople in 1808, and in 1841 began the longest and most important representation of England with the Porte. During the Crimean war, his will was the most powerful in Eastern Europe. His keenness of intellect, strength of purpose, and imperiousness of manner made an impression in the East which is still felt.

The famine in the eastern part of Asiatic Turkey continues unabated. Cases of cannibalism have occurred in the neighborhood of Van, where the famine is most severe. Wheat sells at £70 stg., a ton, and barley at £80.

The famous car of Juggernaut was not, as usual, dragged through the streets of Puri on July 9th. It is said that if it should not be drawn to the Goachidi Mandir on the 9th day of the car festival, twelve years must elapse before it is again used.

The Russian Government have set apart 78,000 roubles to repair the Bulgarian Churches that were damaged in the late war.

There is said to be at the present time comparatively less pauperism in Ireland than in England. During the last four years there has been a decrease in the deposits in the Old Trustee Savings Bank of £58,000, but a considerable increase in the Post Office Savings Banks. Investments in the Government and India stocks have also increased.

The Primitive Methodist Society in Ireland still adheres to the original principles of John Wesley, from which every other branch of his professed followers have widely departed, albeit they refuse to own to the fact, patent as it is to the rest of the world. The Bishop of Kilmore has just resigned his Presidency of this body, on account of his pressing engagements. At its recent Conference, at Clones, Canon Finlay took the chair. A resolution was passed, pledging the members to the Thirty-nine Articles, as understood by *Bishop Burnet and John Wesley*. The meeting closed with *Te Deum* and benediction.

Attempts are being made in several localities in Ireland to revive the Fenian organization. Secret drilling in military fashion is going on to a much larger extent than has been known for the last ten years. The difficulty in collecting rents is increasing in some parts, and "landlordism" is generally denounced.

Bishop Ryle has appointed fifteen Honorary Canons for his new cathedral. The number is to be increased to twenty-four. It is remarkable to observe the number of dignitaries several of the new Bishops seem to think essential to the dignity of their position!

On the 18th ult., a gathering of more than fifteen hundred children assembled on White Horse Hill, Berkshire, in connection with the Sunday School Centenary. The village of Ashbury is remarkable as being the place where the Rev. Thomas Stock began his ministerial labors in 1775.

It is well known that the appointment to the Vicarage of Bilston, which is worth £750 stg., is in the hands of the parishioners, and that on one or two occasions at the election of a clergyman, scenes have been witnessed there, as disgraceful as any that were ever witnessed at a parliamentary election. The parishioners have recently met to consider the propriety of selling the living to a private patron, and devoting half the purchase money to the repair of the church, and half to an improvement rate. A Wesleyan moved the resolution, and a Congregationalist minister supported it. Only twenty parishioners voted against the proposal. The people of Bilston seem to think that popular election is the worst of all modes of supplying the parish with a clergyman.

Considerable opposition has been manifested by the parishioners to the appointment of Bishop Ryan to the Vicarage of St. Peter's, Bournemouth. The patronage of the living is legally vested in Sir George Meyrick. The people have been accustomed to a higher ritual than they expect the new incumbent will continue. They have appealed to the Bishop of Winchester on the subject; who, in his reply, says:—"I cannot but hope that in the course of Church legislation, some consultation of the wishes of the people, and some appeal to the Bishop may become law. Yet we must remember that some evils adhere to every system in this imperfect world. Other systems of patronage have

their evils too. We have heard of Bishops, conscientious and religious men, who would never give a living but to men of their own school. Ecclesiastical corporations have not been blameless in dispensing their patronage; whilst all experience proves that, of all forms of patronage, popular election is the worst."

TO CORRESPONDENTS.—In consequence of the rapid accumulation of Diocesan intelligence and other matter, a number of important articles have to be held over till next week.

THE SIXTEENTH SUNDAY AFTER TRINITY.

HARD as the saying may be, adversity is spoken of as the blessing of the Gospel, in the same way that prosperity was the blessing of the Law. The Lord does not induce men to serve Him by offering them temporal success. He bids them count the cost before they build the tower. He would have them consider well the cup of suffering and the baptism of blood before they presume to drink the one or pass through the other. St. Paul has, undoubtedly, told us that all things were given for the Christian's good; but what good? Not his temporal, but his spiritual and eternal good. And the Christian cherishes the belief in a special Providence as an earnest of a blissful future. Although the service of the Christian may be disinterested so far as this life is concerned, yet it is certainly not so, as far as concerns the life to come. This is inevitable. God has identified our greatest happiness with our purest service and our most perfect love for Himself. Nor could He have been true to His nature had He done otherwise. But this is precisely what is done by those philosophers who, dismissing all ideas of Divine protection and future bliss tell us that virtue is its own reward. Even in this aspect of the case, there is some reward in the practice of virtue. But does the expectation of this degrade a virtuous life to the level of a mercenary occupation? And if not, is the belief in Providence and Heaven—and the last is only another word for the eternal possession of God—is this fatal to the lofty purity of Christian motives in serving and loving Him? If a wise tenderness in an earthly parent does not make a child selfish and presuming; they may be sure that to believe in God's loving care here, and in His promises hereafter, does not in the least impair the desire which is felt by pure and noble souls to serve Him for His own sake, because, being what He is, He is worthy of the best service that can be rendered to Him. It is not difficult to realize this faith in God's Providence in the sunshine of our days; when we have abundance, friends, and hopes. It is not difficult to bless God amid tokens of temporal prosperity, although even then, it is only too easy to forget Him. But faith in His providence is most precious when it is tested by adversity. To believe in it still when plans are falling, when friends are few, when health is broken, when poverty is hard at the door, when disappointment here and suffering there have done their work—this is our difficulty; this might be our triumph. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

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