

Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

Oct. 23...NINETEENTH SUNDAY AFTER TRINITY:—
Morning...Ezekiel 14. 2 Thessalonians 3.
Evening...Ezekiel 18; or 24 15. St. Luke 17 to 20.
28...St. SIMON and St. JUDE, Apostles and Martyrs:—
Morning...Isaiah 28, v 9 to 17. 1 Timothy 5.
Athanasian Creed to be used.
Evening...Jeremiah 3, 12 to 19. St. Luke 19 v 28.
30...TWENTIETH SUNDAY AFTER TRINITY:—
Morning...Ezekiel 34. 2 Timothy 1.
Evening...Ezekiel 37; St. Luke 20 27 to 21 5.
or Daniel 1.

THURSDAY, OCTOBER 20, 1881.

A SPECIAL series of services, fully choral have been held in Trinity College chapel, London.

The Free and Open Church Society intends holding its twenty-fifth anniversary during the Congress week, under the presidency of the Mayor of Newcastle.

The explorer, Mr. H. M. Stanley, was recently so ill on the River Congo that he had his party summoned and bade them farewell. He has since recovered, and reports himself "strong and hearty."

In his recent address on the extension of Lay co-operation in Church work, the Archbishop of Canterbury remarks:—"Alike in our crowded towns and in straggling country parishes, the clergy feel that many centres of worship and instruction might with advantage be formed, subsidiary to the parish church, if only accredited agents could be placed at their disposal, to whom they could with satisfaction confide a portion of their pastoral work. There is nothing in the order and discipline of the Church of England to prevent duly qualified laymen from assisting the parochial clergy, by reading and expounding Holy Scripture, and leading the prayers and praises of the congregation, in the schoolrooms and other appropriate places, where those persons may be gathered together who, through whatever unfortunate circumstances, are at present unable or unwilling to share in the worship and instruction of their parish church."

It is granted that such work has for many years desired now is that these efforts shall be extended, organized, and formally incorporated with our regular Church system, and shall receive everywhere the express authority of the heads of our Church."

The Convocation of Canterbury has been prorogued till the 14th of November.

A denial has been published of the truth of the report that the "Persecution Company" intend to prosecute the Rev. R. R. Bristow.

The famous cedar forest of Lebanon has dwindled down to a mere thicket, numbering about four hundred trees. To save it from complete destruction and preserve it at least to its present extent, Rustem Pasha, the Governor-General of the Lebanon, has issued a special ordinance, containing a number of stringent regulations.

A ukase has been issued by the Emperor of Russia, introducing new, "extraordinary measures of safety." The lesser state of siege is introduced in ten of the principal provinces, including St. Petersburg and Moscow, in five other districts and seven different towns and prefectures. The ukase is a confirmation of the autocratic principle which is specially referred to at the end of the document, and practical application of the "dictatorial regime."

The destruction caused by the recent earthquake at Abruzzi was so great that the disaster, it is said, can only be compared to that at Cassamicciola. More than a thousand houses have been pronounced uninhabitable, and the remainder are more or less fissured. The churches left standing are in a tottering condition, and the religious services have to be celebrated in the open air. The Archpriest of Orsogna writes that the ruin is indescribable. It almost exceeds anything recorded in the annals of history; even the cylopian walls are in many places fissured. Four-fifths of the population, which numbers 7,000, are without shelter.

On the 21st ultimo the Queen ordered a week's mourning for the late President—the first time, it is said, that such an honour has been shown to any one not of royal birth. In reference to the funeral, the *Guardian* says:—"So grand a funeral ceremonial the world has never before witnessed. In the dismal splendors of funereal decoration it may perhaps have been equalled or surpassed by other obsequies of the rich, or noble, or famous, but in the wonderful way in which it has evoked the universal sympathy of the world, it stands without a parallel."

The Land League in Ireland has held a great convention; but there has been no improvement in the condition of the country. From hundreds of platforms the tenants are told that the men who attempt to carry out the law are robbers and murderers, whom they are entitled to resist, and they are only too ready to act on the suggestion. The executive of the League are holding a series of meetings throughout the country, in order to remind the branches of their obedience to the central body, as well as to keep the country in a state of agitation.

Parnell has been arrested, as also Dillon, Sexton, O'Kelly, and lesser lights of the Land League. The Government's crusade against the League is

thought to be only begun. The *Sheffield Telegraph* says:—"From being partners in politics Parnell and the Premier have become opponents, and the English rival has locked up the Irish one." Serious rioting has, of course, occurred accompanied with bloodshed. The League has decided against the payment of any rent whatever.

The Rev. J. J. Trebeck, rector of Southwell, has just contributed £100 towards the Notts Bishopric, and it is said that contributions to the amount of £1,000 or more will shortly be obtained, representing contributions from the county, obtained through the exertions of Archdeacon Maltby

The most disastrous storm known for many years in Great Britain occurred on Friday the 14th instant. Hundreds of lives were lost. In London the parks were strewn with timber; steamboat traffic was suspended, and more than four hundred houses were blown down. The damage to property all over the country is enormous. Between North Berwick and Berwick-on-Tweed alone, about seventy lives were lost.

NINETEENTH SUNDAY AFTER TRINITY.

THE first of Christian blessings is forgiveness of sin, for if that be not realized all the other gifts and graces of the Christian system are nullified. And as a consequence of this forgiveness a new life has to be lived: the old man which is corrupt has to be put off; and the new man has to be put on—the new man which after God is created in righteousness and true holiness. There must be a consistency, an agreement between the new life which has been imparted and the actual life of the Christian—an agreement of every part of the conduct with the character assumed and the profession made. What symmetry is to the bodily frame, that consistency is to the moral character. Without this consistency there can be no uniformity in the human character; all would be unnatural, disjointed, harsh, injurious, unlovely; one great moral chaos; a sea of things mischievous, monstrous, and offensive. Judges violating the laws they are sworn to defend; soldiers running away in battle; men distinguished by wisdom and prudence giving themselves up to ridiculous follies—these are inconsistencies, palpable and monstrous incongruities. And can it be thought less inconsistent in a disciple of Christ and a child of God, to be eagerly grasping after the vanities of earth, at the same time that his heart, his home, his treasure are professedly in heaven? In the Christian character there is a consistency which is imperative, beautiful, and helpful. The distinction between their present and their former state is one so great that it is set forth in Holy Scripture under images and illustrations of the most striking nature. Christians are said to be turned from darkness to light; they have passed from death unto life; they have gone forth out of the pit, they have come up from the dungeon; they are created anew, and born again; and, they who were dead in sins, are quickened together, and are risen with Christ. Every aspect of the Christian's character, shows the importance and the necessity of a conduct and a life corresponding with the "new man" which has been put on.

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