

Dominion Churchman.

THURSDAY, JULY 24, 1879.

AGENTS.

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THE WEEK.

THERE was a report circulated on Saturday that an attempt would be made to wreck the royal train between Windsor and Portsmouth. Great precautions were therefore taken. Pilot engines preceded the train, and every bridge, cutting, and thicket on the way was searched.

Large tracts of land are at this moment flooded in Yorkshire and Derbyshire, from the incessant rains there. A fall of snow has recently occurred in the South-east of France. Great alarm prevails at the prospect of a bad harvest in France.

The Queen has appointed Col. Gzowski, of the Canadian rifle team, one of her aides-de-camp, on the recommendation of His Royal Highness, the Duke of Cambridge.

At a meeting of Bonapartists at the residence of M. Rouher to determine the policy to be pursued in consequence of the death of the Prince Imperial, a resolution was passed, after considerable discussion, declaring Prince Jerome Napoleon to be the head of the Bonaparte family. Neither Rouher nor Cassagnac was present. M. Barot and Prince Joachim Murat, followed by most of those present, waited upon Prince Napoleon with the resolution.

The prospectus of the Panama Canal Company is expected to appear in August. There will be eight hundred thousand shares, and the entire capital will amount to six hundred million francs.

An open rebellion has taken place in the Rumpa district of the Madras Presidency. The cause of it arose from a tax levied on palm trees. The climate of the district is such that of four companies of Sepoys who had been employed there for four months, only four men remain effective.

Sir Garnet Wolseley arrived at Port Durnford on the 2nd inst. The British army has reached Ulundi, after a few skirmishes, in which small bodies of Zulus were killed. A white man who has been with King Cetewayo says he has twenty thousand men. There is also a large Zulu force close to Port Durnford.

The yellow fever is spreading in and around Memphis. Business is entirely suspended, and the flight of citizens is increasing rapidly. Fifteen new cases were reported on the morning of the 21st. Twenty-one additional cases were reported in the afternoon. New Orleans is said to be free from yellow fever; although several cases of malarial fever have occurred. There were only eighty-three deaths there last week from all diseases. There is no yellow fever in Mexico.

THE SEVENTH SUNDAY AFTER TRINITY.

THE bondage of sin and the service of Christ form as great a contrast with each other as any two subjects within the range of human knowledge. When the flock of four thousand who were fed with the loaves and fishes obeyed Christ's command to sit down, the obedience they rendered was free, and voluntary and hearty—presenting a perfect contrast to the submission yielded by the man who is laden with divers lusts and sins, and carried captive by the Devil at his will. St. Paul in the Epistle, shows also how great is the contrast between the results of the one and the results of the other. While death is the wages of sin, the gift of God after the service rendered to Him in the way of His appointment is eternal life. It is true that the Christian lives under a system of restrictions arising from the obligations under what he is placed. But these obligations and restrictions prescribe for him just what his own heaven-sent nature would wish him to do. They are doubtless irritating to the old nature he has sloughed off. The "old Adam," as St. Paul calls it, which is "corrupt according to the deceitful lusts." But they are entirely acceptable to the new man in him "which after God is created in righteousness and true holiness." And therefore, whatever a Christian may be outwardly, he is inwardly an emancipated man. In obeying Christ's law, he acts as he wishes to act; he acts according to that which he recognizes as the highest law of his life. He obeys the law of his God; but he has no inclination to disobey it. Obedience is not to him a yoke, a bondage; but disobedience would be to him a torture. His inclinations are in accordance with his highest duty, and that which frees him is itself a law. "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." The Christian is the servant of God, but he would not for all the world can give, be anything else. This service is his perfect freedom.

THE JERUSALEM BISHOPRIC.

WE are told that the Jerusalem Bishopric, vacant by the death of Bishop Gobat, has been accepted by the Rev. Joseph Barclay, Rector of Stapleford, Herts. As Dr. Barclay is a well-known Eastern scholar, and was besides for ten years Chaplain of Christ Church, Jerusalem, and Examining Chaplain to the late Bishop, he, at all events, brings experience to bear upon his office. The duties of the Bishop are to exercise episcopal superintendence not only over Palestine, but also over the non-European provinces of Turkey, including Egypt. He is also the representative of the Church of England as well before the Mohammedan world, as before the prelates of certain Christian communities that claim, each one of them, to be the Catholic Church in that region. It is clear, therefore, that any Bishop sent there from England has a very delicate rôle to fill, one which, if he is possessed of tact and discreet zeal, may do much to further the Catholic cause in the birthplace and cradle not only of Christianity, but of religion itself. For example, at Aintab, an Armenian Archbishop, with a following of more than a thousand souls, has set on foot a reformation, and without formally joining the Church of England, a step which he at present avoids as likely to stir up prejudice against his movement, has sketched out

a reform of his own Church, in which he was guided and advised by the late Bishop Gobat. It is a hopeful sign that, even under such guidance, and within seven years, this Archbishop has won over so many to his side, and this in the county where every obstacle to reform is placed in his way, owing to the ignorance, superstition, cowardice, and slothfulness of the Oriental mind. So encouraging in the eyes of some is the prospect that, according to the belief of Canon Tristram of Durham, himself a scholar and Eastern scholar and traveller of such experience and reputation that Lord Beaconsfield offered him the Bishopric just filled up by the appointment of Dr. Barclay. The "internal revival and reform of the Syrian and Armenian Churches is by no means so visionary as some hold; and a judicious Bishop may do much to foster and guide aright the inquiring spirits in those venerable communities." Canon Tristram adds:—"It is true that at the age of four score, Bishop Gobat handed over his educational establishments to societies; but there is none the less scope for episcopal energies in superintending and stimulating educational and missionary work, not only in Palestine, but in the Lebanon, Damascus, Smyrna, and Egypt, where a zealous prelate will be welcomed, and have much influence outside our own Church."

But, however hopeful may be the future of the Church in Jerusalem, not even the most sanguine upholder of the Jerusalem Bishopric scheme can urge that it has been a success up to the present time. It is well-nigh forty years since Dr. Alexander, the first Bishop, was consecrated, his successor, Dr. Gobat, having held the see for thirty-three years. The fusion of the German and English Christians living on the spot—the chief intention of the Prussian Government when it contributed its moiety towards the endowment—has certainly not taken place, inasmuch as the non-Roman Catholic Germans and Prussians at Jerusalem simply ignored the Anglican Bishop, and preferred in religious matters to serve under their own societies and to conduct their own services. Most of the English-speaking Christians who were not members of the Church of England still continue outside the fold, and missionize or perform their religious duties—when they perform any at all—according to the will and order of the various sects that sent them out. To such an extent has the Anglican Mission been a failure that the British visitors to Jerusalem go to every service rather than those provided by the Church of England and whatever Nonconformist sects minister there. They come home with the bare knowledge of the fact that there is an English Bishop in the place, or, if they have attended Christ Church, tell, what we fear is only too true, that the congregation consists of the Bishop's household and a few hangers-on, the purity of whose motives in attending is looked on as somewhat more than questionable.

Much of this want of progress was unquestionably due to the late Bishop, whose advanced years were opposed to the idea of hard work, even if he had been either in doctrine or practice the right man for the place. Unfortunately neither he nor his predecessor were men of the stamp likely to do good to the cause of the reunion of the various Oriental religious communions. Whether Dr. Barclay will answer the purpose any better or not remains to be proved. His antecedents are certainly against him, as, indeed, are the influences

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