

Oct. 30, 1879.

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Dominion Churchman.

THURSDAY, OCTOBER 30th, 1879.

WHAT WE WILL DO!

To all our subscribers who are not in arrears, on the expiration of their paid up subscription, we will supply the **DOMINION CHURCHMAN**, for one dollar per year, provided the one dollar be paid strictly in advance.

To all our subscribers who are in arrears, we will supply the **DOMINION CHURCHMAN** for one dollar per year, strictly in advance, provided the arrears at the heretofore rate be paid up in full, to the 31st December, 1879.

To all new subscribers from this date, we will supply the **DOMINION CHURCHMAN**, at one dollar per year, if paid strictly in advance.

If not paid strictly in advance, the price will be two dollars a year; and, in no instance, will this rule be departed from.

THE WEEK.

THE Chinese met, on the last day of August, twelve thousand Tartars near Cashgar. Two indecisive engagements were fought, and many Chinese were killed. The Russians are said to have supplied stores to the invaders. Chinese troops from several parts have been despatched against them.

A new line of steamers specially adapted to the cattle trade will commence running between Montreal and London, next spring.

It is said that M. De Lesseps purposes to cut through the Isthmus of Corinth.

Sir Francis Hincks has been requested to allow himself to be nominated to the mayoralty of Montreal.

An unusually large quantity of wheat has been sown this Autumn in the United States. The appearance of the young grain is very promising, except in a few places where the Hessian fly has appeared.

Cholera has been rife in Yokohama, but is rapidly disappearing. A hundred and fifty thousand cases have appeared since the outbreak in April. The subsidence is attributed to the extraordinary sanitary measures adopted. Nordenskjöld and party left Yokohama, October 11th, on their return to Sweden, intending to call at several Asiatic ports.

Twenty-eight thousand nailmakers in South Staffordshire have resolved to strike. These "strikes" are a hundred times more damaging to the prosperity of Great Britain than all the floods they have experienced.

The Hippenscombe estate, in Wiltshire, 880 acres, with substantial buildings, has been purchased at £8 sterling per acre.

Oranges packed in sawdust are now safely transmitted to England from Australia.

A large concourse of visitors from Naples assembled at Pompeii on the 25th ult., to cele-

brate the eighteenth centenary of the famous destruction of the Roman city by the great eruption of Vesuvius in A.D., 79. Further important discoveries were made at the same time.

The beautiful old church of St. Nicholas, at Nikosia, in Cyprus, which is said to have been built by the crusaders at the end of the twelfth century, but which has been desecrated since the storming of the city by the Turks in 1570, is about to be restored for Divine worship, according to the English Church service. The project of restoration originated with the Bishop of Gibraltar, who says: "It is a remarkable fact that at the beginning of the fourteenth century there was at Nikosia, a church which went by the name of 'St. Nicholas of the English,' and is so styled in old records."

Special services were held on the 5th ult., in St. Giles' Cathedral, Edinburgh, on the occasion of the opening of the building, which has recently been restored by Dr. W. Chambers

OUR PAPER.

WE are glad to state that several of the Clergy and laity have done nobly in fulfilling, and more than fulfilling the promise they made to endeavor to obtain additional subscribers to the **DOMINION CHURCHMAN** in their respective parishes and neighborhoods. There still remain a large number of our friends who have not as yet sent us a account of the success they have met with. We trust they are actively engaged in doing all that lies in their power to promote the same end. We beg they will bear in mind that the present is in several respects the most favorable opportunity for energetic action to be taken in the matter. The season is propitious; and the time when the reduction in the price of the paper is made is the most suitable for special efforts—while that reduction places it within the reach of all Churchmen.

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

THE faith that is a shield to quench all the fiery darts of the wicked one is precisely that simple and complete faith which the Centurion manifested, whose son was sick at Capernaum.

And what is faith? It is "the substance of things hoped for, the evidence of things not seen." It is the faculty which reaches to things beyond the senses, yet which apprehends them as certain—as certain at least as the things we see. And the faith of the Centurion was of a very different character from that which satisfies the modern preachers of faith as a distinctive watch-word. The Centurion's faith was evidently prepared to become commensurate with the utterances of Christ, whatever those utterances might involve. He had fixed no limitation in his mind, beyond which his faith would refuse to go. A faith so simple, so pure, and so complete was not only a phenomenon of the rarest, but it is now almost as uncommon in the Christian community as it was in the land of Israel in the days of the Saviour. And yet there is not wanting abundance of pretension to faith; it is indeed almost clamored for by some who nevertheless refuse to believe the plainest statements made by the Saviour Himself and repeated afterwards by His chosen Apostles. And this is the reason why the Church is not making the advance she should make against the attacks of infidelity—just because that which is so loudly contended for on behalf of "faith" is only

another form, and a very gross form, of unbelief. The Centurion believed the word which Jesus had spoken, wonderful and surpassing human apprehension as that word was, he thoroughly believed it, and he believed it in its entirety; and the result was the highest and the best he could have desired. The term "Faith" as used by St. Paul most frequently means not only faith in Christ, but also, the faith of Christ—the Christian faith, the entire system of Christianity. Any one who reads the Epistle to the Romans, "without note or comment," carefully and consecutively through all his great argument, cannot but be impressed with the truth that in most cases, where he uses the term "faith," he means to denote by it, the entire compass of the dogmatic truth of Christianity—Christianity with its great High Priest and its all-atoning sacrifice, with its ministerial orders and functions, and with its sacraments as its pre-eminent means of grace. Whereas the modern idea of faith is too much restricted to the one limited meaning, which confines it to a mere belief in Christ as the dispenser of certain benefits to the subject of it.

LOCAL CHURCH ENDOWMENTS.

AT the Missionary Conference held in New York on the 14th and following days of the present month, an important address was delivered by the Rev. Mytton Maury on the subject of the best means of reaching the masses. In a country so thoroughly steeped in republicanism as the United States, where every member of the community is supposed to belong to the masses, and to nothing more, such a subject introduced under such circumstances suggests a number of curious thoughts. Even in that country, with its heaven-inspired constitution of universal liberty and equality, we are told that "the vast proportion of our population is inhibited from finding themselves at home within the portals of our church buildings." The speaker further stated that, "As far as we can, we hear virtually, without any provocation, laid under interdict the great bulk of the population of every large city, I suppose I may say at least, in Anglo-Saxon Christendom." And he added, "I do not refer to the very poor, but to people who can pay something, and would cheerfully pay something, and scorn, with a self respect which is to be profoundly honored, to intrude upon the privileges of others."

The evil to which Mr. Maury alluded has reference to the seating of the congregation in church. And he regards one element of success to be attained in having free churches. In the church which he specially pointed to as having many regulations which have proved satisfactory, that of St. Augustine's, he stated as each man or woman enters the church, there are ushers to show them to the highest unoccupied seats. No place is reserved for any one, there are no privileged worshippers to whom precedence is given. On entering, every one is presented with a printed slip, upon which is printed all that portion of the service which is to be repeated by the people, so that there would be no difficulty in finding places. Everything follows in its proper order. The confession, and Psalter, even the hymns. Directions are also given as to kneeling, standing, and responding. And if any one desires to share in a truly congregational service, and to have his heart thrilled with the thought that all present are uniting in heart and voice in the adoration of Almighty God, Dr. Maury requests him to visit the Church of St. Augustine's. He further adds, "that if we would have services adapted to the