

Dominion Churchman.

THURSDAY, MAY 22, 1879.

AGENTS.

A few more good, energetic and reliable agents wanted to canvass unoccupied territory. Apply immediately, with references. Terms very liberal.

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THE WEEK.

THE basis of the peace has been arrived at between Yakob Khan and England. The Ameer has agreed to such terms as will secure the main object of the British demands. The cholera in Peshawur threatens to stand in the way of a prompt withdrawal of the troops from Afghanistan. The chief points insisted on by the British are—command of the passes, with sufficient territory to constitute a scientific frontier, the appointment of a British resident at Cabul, and control of the foreign relations of Afghanistan.

The Tekke Turcomans completely defeated the Russian army at Merv, on the 15th, and also captured much booty.

The King of Burmah is said to have summoned fresh levies to his aid, and all foreigners have been forbidden the palace—steps which indicate a settled purpose of bringing on war.

The German Riechstag has accepted a great part of the Government proposals with regard to the tariff, especially those relating to the duties on brass, precious metals and flax.

A large proportion of the Durham colliers who had struck for wages have resumed work.

Russian Nihilists appear to be active as incendiaries. A Siberian town, Petropaulovsk, is being largely destroyed by fire.

In Dublin, Ontario, a fire has destroyed more than forty thousand dollars' worth of property, and left twelve families homeless.

The frontier of Zululand appears to be in a critical situation. British territory, from the Tugela to the River Pongolo, lies at the mercy of the Zulus. The Zulus have learned from experience not to place themselves in front of the deadly breech-loaders. They now avoid encampments and overrun the intervening defenceless territory, carrying away cattle and other property.

In the verdict on the Stratford explosion, the jury recommend that the manufactory of all explosives should be carried on under Government supervision, and that railway officials should take more care in the transmission of them. But these regulations would not meet the difficulty. Absorbents charged with nitro-glycerine will often leak a little, when an explosion is almost inevitable, even with the greatest care. The more violent of the explosives should be manufactured where they are wanted.

At a meeting of the Isthmus of Panama Canal Congress on the 19th inst. M. de Lesseps said

their labours were progressing rapidly. A report was read which stated that in order to insure the permanency of the canal, six million tons of shipping should pass through it annually. The erection of locks was condemned.

The news from Cashmere is anything but satisfactory. Famine and distress, corruption, incompetence, and disorganization of officials is producing a sad state of affairs. Bands of dacoits have been scouring the country and committing daring attacks on towns and villages. In a daring manifesto, they inform the Bombay government that unless extensive public works be started and employment provided they will kill the Governor of Bombay, hang the Judge of the Court of session at Poonah, carry murder and rapine throughout the country, and stir up another mutiny and massacre of Europeans.

THE SUNDAY AFTER ASCENSION DAY.

THIS being the only Lord's Day between the Ascension of Christ and the Descent of the Holy Ghost, it represents the period during which the Apostles were obeying the command of the Lord, when "He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father; and being within the octave of so important a festival as Ascension Day, it may properly be considered a continuation of it, commemorating especially the session of our Lord at the right hand of the Father.

That Christ sitteth at the right hand of God since His Ascension is not a doctrine which can only be found at the end of the Gospel according to St. Mark. The same truth, it is most important to remember, is to be found in Eph. i. 20, "Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places." Also Col. iii. 1, "Where Christ sitteth on the right hand of God." Heb. viii. 1, "We have such a High Priest Who is set on the right hand of the Throne of the Majesty in the Heavens." Several other passages also enunciate the same truth; so that the statement in a recent article in the Westminster Review, to the effect that, if the latter part of the Gospel of St. Mark could be got rid of, the doctrine would have no authority, is utterly false. The elevation of human nature in the person of Immanuel is a truth which is wrought into the very essence of the New Testament system. That human nature, it must be admitted, is necessarily so changed in its character and properties as to be not only spiritualized but glorified; the fact nevertheless remains the same; the spiritualized body and glorified body and spirit of the Redeemer, with properties and attributes widely different from those they had when on earth, are at the right hand of the Throne of the Majesty in the Heavens, from whence His Godhead and His humanity carry on communion with His Church on earth in the sacrament of His own appointment, and from whence also He sends His Holy Spirit the Comforter in every means of grace, for the edification and consolation of His people.

THE INTERCESSION OF CHRIST.

"SACRIFICE and offering thou wouldst not, but a body hast Thou prepared Me." This body Christ tenders unto God when He presents our offerings, and the efficacy of His inter-

cession rests upon the exhibition of his atonement. His death, therefore, which was the sacrificial part of His character, was incomplete, till His body was taken up into Heaven. In that body now glorified the Divine Essence dwells, for we are assured by an Apostle that in Christ dwelleth all the fulness of the Godhead bodily. The union between the Godhead and the Manhood is so complete, full, and perfect, by means of this body, that "as the reasonable soul and flesh is one man, so God and man is one Christ."

Jesus Christ is in Heaven. But He has not on that account, withdrawn Himself from the care of those to whom He brought the offer of salvation. He still feels for them with the utmost tenderness, and watches over them with a Father's eye. This is a mighty subject of contemplation. It is too vast for our conceptions. Neither does it become us to enquire too curiously into the nature of this intercession of God the Son with God the Father. The fact, however, is indisputably revealed. "We have a Great High Priest, That is passed into the Heavens. "He ever liveth to make intercession for us." "If any man sin, we have an Advocate with the Father, Jesus Christ, the Righteous." "There is one Mediator between God and men, the Man Christ Jesus." His intercession is for the ungodly, the careless, the unprofitable. He is "long suffering to usward, not willing that any should perish." But even those who have faithfully devoted themselves to God, and earnestly desire to serve Him as obedient children, still need that Christ should intercede for them. What is there in their imperfect service, what in their best and holiest duties that can satisfy Him, in Whose eyes the stars are not pure, and Who charges the angels with folly? He searches the heart; and how little willingness does He see in our obedience? He reads the thoughts; and how many wanderings, how much coldness does He perceive in our prayers? It is a comfort, the value of which will be best understood by him who has oftenest realized to his mind the day when He must appear at the tribunal of God, to know that the same Redeemer Who was "delivered for our offences, is risen again for our justification," and has engaged that none shall perish, who put their trust in Him, for He is able to save unto the uttermost.

THE SYMPATHIES OF CHRIST.

WE cannot be too deeply impressed with the fact that so great is the sympathy between Christ and His Church that it may be fitly compared to that existing between two lute strings,—no sooner is one struck than the other begins to vibrate: "In all their afflictions He was afflicted." When on earth Christ took to heart the afflictions of His Church; He was grieved for them and with them; and now the better to draw His people to Himself he is represented as having all the sympathy and kind fatherly affection they could themselves feel for men in misery. Christ did so sympathize with His brethren in all their afflictions and sufferings as if He Himself had felt the weight and pain of them all. "He was in all things made like unto his brethren," not only in nature but also in infirmities and sufferings, and in all manner of temptations, that thereby His sympathies might be excited for them who are suffering and tempted. And now that He has passed into the heavens we still "have

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