

Sept. 18, 1879.

Dominion Churchman.

THURSDAY, SEPTEMBER 18, 1879.

AGENTS.

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THE WEEK.

The manufacturing classes of Great Britain are still in a very unsettled state with regard to wages. The North Lancashire Cotton Operatives' Association has issued an energetic appeal to the masters against the contemplated reduction of wages, urging that it would be useless for the improvement of trade, which would be better attained by the adoption of a universal system of short time. They argue that reductions will eventually decrease the purchasing power of the country, ruin home trade, and reduce the operatives to pauperism or serfdom. Twenty mills are now practically closed at Ashton because of the strike, which is also assuming serious proportions at Moseley.

Continental newspapers, especially those of Paris, publish alarming rumours regarding the relations between Germany and Russia.

The India Office announces that a force of 65,000 troops, divided into three brigades, is now advancing on Cabul from the Shutargardan Pass, and 6,600 more are told off to protect the road from Peshawur to Gundamuk.

A body of mutinous Afghans have gone to Zumat, a district of Ghuznee, hoping to incite the tribes there to attack the British flank in Shutargardan Pass.

The Ameer having addressed a letter to the Indian Government after the outbreak at Cabul, testifying to his friendship for the British, General Roberts has been instructed to call upon the Ameer to prove his sincerity by sending a deputation of confidential representatives invested with full powers to communicate with Roberts.

A despatch from Ali Kheyl gives an account of the massacre at Cabul. Four thousand men attacked the Embassy. The mutineers brought up artillery against it. Major Cavagnari was stabbed in several places, and all the bodies of the dead were mutilated. The Afghan loss exceeded 800. The Ameer had other troops who remained faithful, but he made no efforts to interfere owing to intimidation by the priests. A telegram from Lahore reports that the Ameer begged the lives of members of the Embassy.

The pursuit of Cetewayo continues hotly. He has split up his party and taken to the bush. His pursuers have been within three miles of the King, and have actually seen members of his following. General Wolseley informed the northern chiefs that any chief harbouring Cetewayo will be punished. A native prisoner has promised to show the King's hiding place in the bush where he is supposed to be secreted. It is now being surrounded by 800 men.

Gen. Williams, the hero of Kars, is spending a few weeks in Sussex, N. B., where many of his relations reside. He will visit St. John, where he will be the guest of Dr. Bayard, and thence go to Ottawa, returning to England for the winter. The general, though aging somewhat, looks remarkably well.

A Despatch from Paris to the Times announces the destruction by fire of the Zoological Institute of the Kiel, Denmark University.

The population of Kashgar and the provinces is openly hostile to the Chinese Government, and the people are suffering severely for want of food. The population generally is in a state of great disturbance.

The number of cotton operatives striking at Ashton is estimated at ten or eleven thousand. The streets are crowded by the unemployed who are nevertheless quiet.

The Chinese population of New York is rapidly increasing. During the last two years many escaping from Californian disturbances have come eastward. There are now in the city of New York more than three hundred Chinese laundries, fifty groceries, twenty tobacco stores, ten drug stores, six restaurants, and about a hundred Chinese in domestic service.

On the 15th there was only one case of yellow fever at Memphis, Tenn.; but it is feared the small number arose from negligence in the report. The list is expected to be a larger one. Aid has been requested from New York.

Another disturbance has taken place at Lurgan, in Ireland. A partizan affray took place on Saturday night, in the course of which a Roman Catholic was stabbed. The conflict lasted for some hours, the police had to be called out and a number of arrests were made.

THE FIFTEENTH SUNDAY AFTER TRINITY.

TRUE Christian forethought is that which is intimately connected with God's Providence. The husbandman toils and watches, and when the season comes round he gathers into the granary; but the grand result of the whole, in a very large degree, depends upon the providential care of our Heavenly Father. And furthermore, God's bounty, which feeds the birds of the air, and clothes the lilies of the field by other means than their own labor, is exactly the same bounty which feeds and clothes us by means of our own labor. And, more than all, it behoves us to bear in mind, that sowing, and reaping, and gathering into barns is not the principal work a Christian man has to attend to. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." Forethought in regard to the things of this life, should be a forethought which is consistent with trust in God, and with seeking first the things of His Kingdom.

The Gospel selected for to-day, is a part of the Sermon on the Mount, which differs considerably from the main portion of it. The rest of the sermon is chiefly moral—concerned, that is to say, with questions only of men's duty and char-

acter—whereas this part of it is doctrinal, for it reveals a truth of the Divine Nature. This revelation is, however, made with a strictly moral purpose. The Lord is insisting upon the duty of leaving cares about food and clothing trustfully and unreservedly in the loving hands of God. He hints that his followers might as well be Gentiles at once, as spend their energies upon such cares as these. But how is this tranquil self-abandonment, this implicit confidence to be justified. From the belief that God is a Being, having particular powers, and those of a particular character. Confidence in God, and dependence upon his providing care would be altogether unreasonable if He were regarded as a destiny, a force, a soul of the universe,—if he were not believed to be a Person distinct from the universe, its Ruler, its Sustainer, as well as its Creator, acting upon it in the perfection of His freedom, and without any kind of limit to His power, except such limits as His own moral nature may impose. And further, confidence in God would be misplaced if it were believed that while He is the personal, the free, the omnipotent Creator; yet if He were supposed to act as we should say capriciously—without reference to those eternal laws of righteousness and truth, the echoes of which we find within ourselves, and which are essential parts of His own eternal nature, and not fruits of any arbitrary enactment. The Lord therefore reveals God as the Father—a revelation which assures us at once of His power and His love. It is therefore the combination of these two features of His character, God's almightiness and God's love, which taken together, warrant our belief in what we term His Providence. And this Providence must be understood to mean His power under the guidance of his love—making provision for the good of His creatures generally, but particularly of man; and among men in a yet more eminent degree of His servants.

THE TENDENCY TO UNITARIANISM.

THE almost universal tendency towards Unitarianism, that is Socinianism pretty nearly, which is observable in all communions of a Calvinistic origin, and in the main in the Lutheran and Zwinglian bodies also, is not only indisputable as to fact, but is so contrary to what many people would seem to expect, that great surprise has often been expressed in reference to it. But the reason of this almost universal truth is not very difficult to find out. The fundamental doctrine of these systems is the relation of every soul in religious matters to God only; that in matters of religion there are only two individuals concerned—God and himself: no one else having a right to come between them in any way. In this "view" of the case we observe two real Divine truths—the personal responsibility of each human being, and the foremost place occupied by the individual conscience. But the Calvinistic and other collateral systems fearfully exaggerate these truths; and their systems, if they can be strictly called systems, are especially aimed against the tenet of a priesthood with special powers, such as all the old historical churches, including the Church of England, maintain. And then logically, this scheme cannot stop short with the human priest. As he was appointed, and has been endowed with the functions and the authority given him by Jesus Christ himself, the system we speak of goes on to deny, first the

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