

Dominion Churchman.

THURSDAY, APRIL 17, 1879.

AGENTS.

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THE WEEK.

AN attempt was made on the 14th to assassinate the Czar, five shots from a revolver having been fired at him, but without effect. The would be assassin was seized and disarmed.

The Sultan has taken no resolution respecting the Khedive, nor is he expected to do so until he has heard the explanations brought by the Khedive's special envoy. The Porte is prepared to sanction the provisional regime in Egypt until an understanding is arrived at with the European Powers as to changing the order of succession, and increasing the preponderance of Ottoman power in Egypt. If England and France should demand the deposition of the Khedive the Porte would consent on condition it be allowed to revoke the firman granting direct succession in the family of the Khedive. Constantinople despatches deny that the Sultan has offered to depose the Khedive.

A terrible cyclone struck the town of Colinsville, Mo., on the 14th, demolishing ten buildings, ruining thirty others, and damaging more or less some seventy-five residences and business houses. Only one person was killed, a little girl, and two or three others badly injured.

The tribes interested in the Khyber Pass are represented as becoming uneasy, at the conduct of the British in acting as though they intended to keep the pass.

The Chilian forces have occupied Cobija and Calama, on the River Loa, about sixty miles south of Caracoles.

Russia has sent a circular to the Powers, urging the hastening of the work of the various boundary commissions, above all the one at work on the line of the Balkans. Innocent, the Metropolitan of Moscow, and formerly Missionary Bishop of Alaska, is dead.

It is expected that the King of Burmah intends to declare war against Great Britain. His Majesty has, however, lost all his influence and his ministers are again supreme.

The Queen is expected to visit the King and Queen of Italy, at Mouza.

In Durham, Eng., riots have taken place in connection with the strikes among the colliers. Ten thousand of the strikers vote "No surrender."

The destitution along the coast of Labrador has been very great this winter. Many would have died but for the assistance sent down by the Government, and unless similar aid reaches them

soon this spring, many cases of starvation may be expected.

Col. Pearson believed he could hold out till the 4th of April. The Zulus were concentrated in large masses north of the Tugela River, hidden in immense numbers in the dense jungle. The general impression among those best acquainted with the subject is that every English soldier should be at once recalled, and the whole conduct of the war left to the Australian and Cape volunteers. The British soldier knows nothing, and will seldom learn anything about bush fighting.

THE FIRST SUNDAY AFTER EASTER.

THE service of to-day, carrying us onward from the glorious fact of the Resurrection of the Lord to the result of that event in the justification of the Christian, has a particular reference, especially in the Epistle, to a custom in early times, when there was more earnestness in the Church than in these degenerate days. The custom was for those who had been baptized the previous year to keep their anniversary of their baptism on this day. The Epistle unquestionably bears on the custom and sets forth the new Birth as the beginning of an abiding power of overcoming the world, through its connection with the risen Saviour, the source of our regeneration. An ancient writer suggests the reflection that if we celebrate the anniversary of the day when we were born to eternal death through original sin, how much rather ought we to keep in memory the day when we were born into eternal life?

The Resurrection of Christ was essential not only to prove the truth of His teaching and claims, and to exhibit the glory of Messiah, it was necessary for our justification, and therefore the statement made by the Apostle that Christ "died for our sins and rose again for our justification." And on this subject which has been so much discussed, and on which so many different opinions have been formed, an eminent writer remarks that what the English reformers meant by their dogma of justification by faith was something different from the expressions made use of by Luther. They meant that we can never deserve anything at the hands of God by our own works, that therefore we must owe our salvation only to the free mercy of God, Who, for the sake of His Son Jesus Christ, pardons and accepts all infants who are baptized in His name, as well as all persons who sin after baptism, when by His grace they are brought to repentance and conversion: that justification is especially assigned to faith, not because of any peculiar excellence in faith itself, but rather because faith sends us from itself to Christ, and because by it we apprehend Christ, and rest upon him only for acceptance with God: that therefore though we ascribe justification to faith only, it is not meant that justifying faith either is or can be without its fruits, but that it is ever pregnant and adored with love and hope, and holiness; or in other words, that our first justification is connected with our baptism, which, as far as recipients are concerned, is an expression of our faith; and that when we say we are justified by faith, we mean, as St. Paul evidently did in his Epistle to the Romans, and in that to the Galatians, not only a faith in Christ, but the faith of Christ. Dr. Isaac Barrow, in his first five of his sermons on the Creed, discussed the

nature of faith and justification with his usual exhaustiveness and moderation. He shows that justification is a forensic term, that is, that the Christian is accounted and declared just before God by an imputation of righteousness through the merits of another, as the result of God's mere mercy, apart from our deserts. He yet considers baptism and faith to be the conditions of justification, and he understood that faith should include its effects. He regards faith as a hearty reception of the Gospel, first showing itself by an open avowal in baptism, to which time, therefore, the act of justification especially pertains. And yet every dispensation of pardon granted upon repentance may be also termed justification. Hence he considers every person to be justified freely for Christ's sake at his baptism, continues justified while he is in a state of lively faith, and returns to a state of justification, if he should have fallen from it, by repentance. Mr. Newman, while still in the Church of England, published a valuable treatise on justification, purporting to steer a middle course between Rome and Luther. He takes the forensic sense of the term justification, and asserts that it is conferred in baptism, is maintained by faith, and consists in the indwelling of the Spirit of God, and the being made members of the Body of Christ.

THE ADDRESS OF THE BISHOP OF ALBANY.

THE admirable address of Bishop Doane to the convention of his Diocese, delivered a short time ago, deserves more than a passing notice—as well as for the interest excited by the expression of a master mind among the Bishops of the United States in reference to the Church in England, as for the valuable principles and suggestions it contains. After some exceedingly graphic remarks on local events which have taken place in his Diocese during the past year, some of which are most interesting, the Bishop proceeds to the main subject of his address—the Lambeth Conference. "But," says he, "before I pass to speak of the Conference and its work, I want to tell you something about the life of the English Church to-day, whose most striking and characteristic feature I should say, is religious activity. The very grounds and reasons for well-founded anxiety which wear upon those, on whom rests the responsibility of ruling, are tokens of this activity. The unbelief in England is not the vulgar galvanizing of French skeletons which can only grin, in ghastly sneers, at all that humanity counts holy. It is the earnest, anxious overcurious speculation of a philosophy, whose very irreligion asserts the power and the reality of the religion which it questions. And the only other conspicuous movement which excites attention or alarm in the Church, the ritualistic movement, lawless as it is, and in some instances breaking out altogether beyond the extremest strain of Catholic comprehensiveness, still numbers among its ranks, men, in terrible and tremendous earnest, grappling with suffering, sin and poverty, with an impressive impetuosity which can only be born of a very real and a very living faith. They have grown, both these sets of thinkers and teachers, to very large and very threatening proportions. There is good ground for uneasy and unceasing watchfulness. The Bishops, whom every body blames, are wide awake to the dangers. And no one can read the masterly philosophy of the