

Dominion Churchman.

THURSDAY, JULY 17, 1879.

AGENTS.

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

NEW SUBSCRIBERS.—Any person sending us *four* new subscribers with the cash, \$8.00, will receive a copy of the DOMINION CHURCHMAN for one year.

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THE WEEK.

THE Prince of Wales has started a subscription for the purpose of erecting a national memorial to the late Prince Imperial.

Some alarm has been occasioned by the reappearance of yellow fever in several of the Southern States. The cases that have occurred, however, in Tennessee and Mississippi appear to be sporadic ones and no new cases are reported. It is hoped that no fear of the fever spreading extensively need be entertained.

Impending failures in the iron trade are spoken of in some parts of England. One of the largest firms of iron masters in the North, whose position hitherto has been supposed to be above suspicion, is said to be embarrassed. Failures in other quarters are also expected.

Further particulars have been received of the Prince Imperial's death. It seems remarkable that although he held no commission as an officer, he was nevertheless allowed, at his own importunate request, but contrary to the judgement of the commander-in-chief, to take command of a scouting party, consisting of himself, Lieut. Carey, six colonial volunteers, and a Kaffir guide. The party left the camp, and advanced into the enemy's country for about six hours. They then dismounted in a place which was evidently a very dangerous one. They took no precautions, however, although they were in the country of a watchful, daring, and treacherous enemy, and although they saw everywhere signs of a recent visit of the Zulus. They made a fire, spent the time in eating, talking and smoking, till their Kaffir guide came in with alarming news. The horses then had to be collected and saddled, and before this could be done a volley of shot from forty or fifty rifles was poured into the party at a distance of about twenty yards when the Zulus rushed in among them. The horses were frightened, the Prince was unable to mount, he held on by his saddle and ran alongside, until he was thrown, trampled on, overtaken by the Zulus and assailed, with some others of the party. Lieut. Carey and the others galloped off for a couple of miles before they thought much about the Prince, and then appear to have arrived at the conclusion that it would be of no use to go back in search of him. The whole affair is a remarkable instance of rashness and imbecility. If the entire contest has been carried on in the same manner, it is not to be wondered at that thirty thousand troops—the flower of the British army—should be in the neighborhood of a man like Cetewayo and of a people like the Zulus without exciting any feeling among them but that of contempt.

The cholera has reappeared in some parts of Russia.

Prince Bismarck is accused of manipulating the stock exchange in order to cause an artificial buoyancy of securities. The charge has not been proved.

THE SIXTH SUNDAY AFTER TRINITY.

THE principle of the greater strictness of the New Law of the Gospel, or rather of the Old law with its new and more extended application, is now emphatically brought before us by the Church; and also the proportionate increase of the grace flowing to the Christian in the use of the Sacraments of Christ's appointment. The extent of Christ's law is so great that it reaches to the inmost purposes and imaginings of the soul. By the Great Head of the Church, the wilful conception of an act is accounted a sin as well as the act itself. But St. Paul teaches us that the Death and Resurrection of Christ are made effectual, by His appointment, in the use of the Sacrament of Baptism; making it, as our Church expresses it, the means of a death unto sin and a new birth unto righteousness: thus endowing Christians with a power to fulfil the requirements of His Law, which they would not otherwise possess. The power of Christ against sin becomes not only a power external to the soul, but an inward capacity, the practical use or disuse of which depends upon the inclination of those to whom the grace of God is thus given. The key to the passage in St. Paul's Epistle is contained in the first two verses of the chapter, when he appeals to men not to continue in sin, because "they have died to sin." This death to sin might be either a Sacramental death in Baptism by a Sacramental union with Christ's death; or a death of affection and desire, so that the person so dead has no stirring of an evil nature within him, as the limbs of a dead man stir not. That it does not mean the latter is evident from the persons against whom the Apostle is arguing, men who would continue in sin that grace might abound, and who surely could not, in that sense, be called dead to sin. It must then mean the former, and with this interpretation the whole chapter harmonises. The passage has a decided reference to the effects of Baptism, and not at all, as some have erroneously imagined, to the mode of it. And it is a strong proof that St. Paul took very decided ground on the subject of Sacramental Grace as an essential part of the Gospel of Christ crucified. Whether the ground he took might be called by the name of Sacramentarianism or by any other opprobrious epithets the enemies of the Gospel might choose to make use of, would be, to the Great Apostle of the Gentiles, a matter of no consequence whatever.

THE BISHOP OF MONTREAL'S ADDRESS TO HIS SYNOD.

THIS document, a copy of which we gave in our issue of the 3rd inst., had been looked for with much interest and with some anxiety; and now that the Bishop has struck the key note, in accordance with which, we presume, he purposes, with Divine help, to carry on his future operations in his diocese, his utterances may well be subjected to the criticism of the Church at large.

In the first place, we would remark that, regarding it as a primary charge or address, and comparing it with other addresses, it is, perhaps, as remarkable for what it does not contain as it is for what it does contain. It has, indeed, as a primary charge, one or two considerable and somewhat unusual deficiencies. One of these deficiencies is scarcely a pardonable one; and therefore we almost hesitate to mention it. It is this:—In looking very carefully over the address we fail to perceive the slightest trace of what is usually called *egotism* about it. His Lordship does indeed mention himself; but only *where, when, and as* the interest of his Diocese seemed to require it. In preparing his charge he appears to have pretty much forgotten himself, and to have thought chiefly of the welfare of the Church in the Diocese of Montreal!

There is one other deficiency we would mention; and it is perhaps quite as remarkable as the other—inasmuch as it ignores what is usually considered to be the high road to popularity, although it may sometimes, by mishap, fail to realize its object. We cannot find in any part of his Lordship's address that he has thought it essential to his Episcopal dignity to go one step out of his way in order to attack men or parties, merely to captivate an ignorant, noisy, and headstrong faction—if any such should exist in his Diocese; (and it must be a rather strange diocese if nothing of the kind exists there). Indeed he has not gone out of his way at all. He appears to be so deeply impressed with the wants both of clergy and laity in his Diocese, that they occupy his undivided attention.

We have not space to enter into all the noticeable features of the address. We must however mention one or two more, and for the remainder, our readers must reperuse the document; for it is very well worth it.

His Lordship begins his charge by relating in impressive and affectionate terms the work done by his predecessors in the Diocese; and the members of his Synod as well as the other churchmen of his diocese will fully appreciate the correctness of the estimate he has formed of their labours, and the very deserving testimony he has borne to the late Bishop Fulford.

The opinion the Bishop has formed and the determination he has expressed as to ordaining men with no prospect of a charge are deserving a more general consideration in this country. His opinion is in accordance with the practice of the mother country, and we know of no reason why that opinion and that practice should be disregarded.

His Lordship's thoughtful consideration for his clergy is another remarkable feature of his address, and is a subject upon which too little attention is bestowed. It may be true that sacrifice and self-denial are virtues preeminently belonging to the clergy, both for the sake of example (although the example will be of no use unless it be followed), and also for the success of their ministerial efforts; yet it may be laid down as a certain fact that no branch of the Church, and no congregation either, has the slightest reason to anticipate spiritual prosperity, if found unfair or neglectful to its clergy. "Our clergy," says his Lordship, "do not complain of poverty, their difficulty is a moral one, they cannot live free from debt. In a large number of cases their stipends are insufficient to secure them the necessaries of

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