

Dominion Churchman.

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THE NINTH SUNDAY AFTER TRINITY.

We hardly require a more remarkable illustration of the fulness and unity of teaching contained in the collect, epistle, and gospel of the communion office than those appointed for this Sunday. Their recurrence indeed for several years would be needed in order to open out in any satisfactory degree, the great variety of subject contained in them. In the collect, we have most distinctly laid down the utter helplessness of human nature, and its entire dependence upon divine aid; that, without the Lord, Him in whom we live, and move, and have our being, we can do absolutely nothing that is good. Can any thing more positively indicate the source of all our virtues and our absolute inability of ourselves, to fulfil any one of the high requirements of our existence, through the whole of our mortal and immortal being? We have also a distinct recognition of two out of the seven gifts of the spirit as detailed in Isaiah xi.2: "Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as be rightful." To think, will, or intend such things as be rightful can only come from the spirit of wisdom, just as the doing of them can only come from the spirit of ghostly strength, called in Isaiah the spirit of might. And again, the will of God is distinctly expressed as being identical with what is right. Whether what is right is so because it is God's will, or whether the will of God flows from what is right, is one of those recon-dite questions into which the collect cannot be expected to enter. It is enough to establish the principle that right and the will of God are so identical that they are different expressions for the same thing. And we shall find a great deal of theology taught in this way in the formularies of the church.

And what more expressive example of the need we have of the spirit of wisdom and the spirit of might than in the remarkable history of those who were under the cloud, and who passed through the sea, being baptized unto Moses in the cloud and in the sea; but with many of whom God was not well pleased? Their opposition to God's will and to the dictates of eternal rectitude, their failure to realize the especial gifts of the spirit needed to enable them both to think and to perform the highest duties of their existence, are given us in the Divine record "for our admonition upon whom the ends of the world are come." They are given to take presumption from man, and to teach him that being once in God's

favour will not secure an eternal inheritance in the heavens, unless he take heed to his ways, have recourse to the everlasting arms, and make use of the way of escape in the temptation, as God has made provision for that escape.

The Gospel for the day contains the parable of the rich man who had the unjust steward which wasted his goods; and when accused of it showed so remarkable an aptitude to meet the exigencies of his situation in the use of that worldly wisdom, which is brought forward here to serve both as a warning and as an example for the Christian. The unfaithfulness of the steward is pointed out as a shoal to be avoided, although the lord of the parable (not the Lord Jesus Christ) commended the unjust steward because he had acted prudently, (not wisely, as it is in our translation). In the verses immediately succeeding the parable, we must observe that *faithfulness* is the virtue most strongly insisted on, and is one of the principal lessons intended to be taught by the parable itself. There is also a contrast between the prudence of the children of this world and the wisdom of the children of light; showing how much more apt are they, in pursuing the attainment of what they consider their chief good, than are those who are the inheritors of the most blissful possessions in the heavenly kingdom. The command, "Make to yourselves friends of the mammon of unrighteousness," is, perhaps, an admonition to use all worldly possessions as considering ourselves the stewards of another; in doing which, alms-giving may well be viewed as an important branch, though by no means the only one. It must also be understood as implying the exercise of faithfulness in choosing God for our portion, instead of the unsubstantial things of life; and hence the salutary caution in the 18th verse, "Ye cannot serve God and Mammon."

A living writer remarks:—"The children of light are rebuked that they are not at half the pains to win heaven which the men of this world are to win earth,—that they are less provident in heavenly things than those are in earthly,—that the world is better served by its servants, than God is by his. This is the meaning, as it is rightly, though somewhat too vaguely given by many; for it is only perfectly seized when we see in the words, "in their generation," or as they ought to be translated,—"unto," or "towards their generation," an allusion which has been strangely often missed, to the debtors in the parable. They, the ready accomplices in the steward's fraud, showed themselves to be men of the same generation as he was,—they were all of one race, children of the ungodly world: and the Lord's declaration is, that the men of this world make their intercourse with one another more profitable,—obtain more from it,—manage it better for their interests, such as those are,

than do the children of light *their* intercourse with one another. For what opportunities, he would imply, are missed by these last, by those among them to whom a share of the earthly mammon is entrusted,—what opportunities of laying up treasure in heaven,—of making them friends for the time to come by showing love to the poor saints,—or generally of doing offices of kindness to the household of faith, to the men of the same generation as themselves,—whom yet they make not, as they might, receivers of benefits, from which they themselves should hereafter reap a hundred fold. And so, in the following verse, the Lord exhorts His disciples not to miss these opportunities; but by the example of him who bound to himself, by benefits, the men of his generation, so should they in like manner, by benefits, bind those who were, like themselves, children of light, and make friends of them;—"And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations."

A NEW DIOCESE.

A correspondence has been published, consisting of letters between the Bishops of Montreal and Ontario, in reference to the formation of a new diocese, to consist of portions of each of those two, and having its seat at Ottawa. Encouragement has been given to some further division of the existing dioceses, by the happy results that have followed the divisions which have taken place in what was once called Upper Canada. Within the last quarter of a century, the Diocese of Toronto has given birth to the Dioceses of Huron, Ontario, Niagara, and Algoma, each of which, with the exception of Algoma, has as many clergymen as the parent diocese then had; and the expansion of the Church is still going on. The erection of a new diocese, with Ottawa as its centre, is not now brought forward for the first time. The subject was discussed in the Synod of 1868, and a committee was appointed, with the late Ven. Archdeacon Patton as chairman. The question of endowment was discovered to form an insuperable difficulty. The death of Bishop Fulford also, and the difficulties that arose in connection with the appointment of a successor, no doubt, had a share in delaying the further consideration of the subject at that time. The appointment of a coadjutor bishop in the Diocese of Ontario was next thought of, but the Synod saw no sufficient grounds for proceeding to an election; and the Bishop of Ontario subsequently removed to Ottawa.

The Bishop of Montreal states in his letter of the 16th ult., addressed to the Bishop of Ontario, that he had personally objected to a former attempt to divide the Diocese of Montreal, because he did not approve of the manner in