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OTHERS, New York

Dominion Churchman.

THURSDAY, JUNE 19, 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.

Subscribers paying in advance can receive the Dominion Churchman and Scribner's Monthly for \$5.00; or the Churchman and St. Nicholas Monthly for \$4.00. The publishers' price of Scribner's is \$4.00 and St. Nicholas is \$3.00.

THE WEEK.

N the 15th the waters of the Po were still rising. In the Merlando district 13,000 hectares have been submerged, and 500,000 quintals of grain, 600,000 quintals of forage, and 5,000 cattle destroyed. Inundations on the Adda are also threatened. There have been destructive hail storms in north Italy.

In New York, on the 14th, petroleum fell to the lowest prices ever known since the discovery of oil, the market declining to 63½ cents per barrel for crude.

Lord Chelmsford telegraphed on May 26th that the Second division would advance 12 miles on May 28 to Blood River. The commissariat say they have sufficient supplies and transportation to enable the force to advance on or before June 1st. A large Zulu force watches the column which is advancing. The route of the invasion had not then been decided on.

Affairs in Russia are not proceeding with much satisfaction. The murders, conflagrations, and condemnations of the last few weeks have aggravated the excitement. In all the more important towns hosts of people are told off for police duty. The great object now is to avert arson, which is threatened everywhere. Letters are regularly opened, telegrams are frequently suppressed, and foreign books on many subjects are either prohibited or else so effectually defaced by the censorship as to render them useless. Passports to foreign countries are only exceptionally granted and even more rarely prolonged. Russia at this moment is almost as completely shut off from Europe as in the days of Nicholas.

M. de Lesseps on Saturday announced that the first issue of shares of the Panama Inter-Oceanic Canal Company of 2,000,000 francs was wholly subscribed at Paris on Friday.

The cholera has attacked the British Khyber Pass force who are now retiring. Yakoob Khan is cordially enforcing the new treaty.

The famine in Cashmere still continues and becomes more distressing every day. It appears to have been caused by the cruel action of the Maharajah of Cashmere. He prevented his subjects from saving their grain at the proper time, and then seized all he could lay his hands on. Some of the towns and villages have been depopulated.

The discretion of which the Bishop of Oxford was deprived by the Lord Chief Justice and the Justices Field and Manisty, in the Queen's Bench Division, has been restored to him by Lords

Justices Bramwell, Baggallay, and Thesiger, in the Court of Appeal. The Lords Justices relied on the judicial interpretation of the disputed clause in the Church Discipline Act, given in the Purchas Case and elsewhere, as showing that in this particular instance the words "it shall be lawful" did not as was often the case in a statute, impose a necessity to act on the person so authorized.

THE SECOND SUNDAY AFTER TRINITY

CTIVE love is still the main subject of the A Church's teaching. And as nothing indicates the Christian as a follower, or imitator of God, so much as this most important virtue, so nothing tends so much to glorify God as the exercise of it. It may indeed be regarded as a popular virtue. Justice is everywhere demanded, and demanded by law; but the exercise of love, the practice of charity, is not demanded. It is not enforced by any human law—to bestow when we have no prospect of return; to relieve the helpless, to rescue the oppressed, to supply the needy, and to do so when no particular motive seems to enforce it—these things are generally considered as constituting the highest branches of moral virtue. It will be found, too, that the most distinguished instruments of glorifying God have been the most benevolent and kind. The very dispensation of charity is a source of pleasure and has much to incite us to it. And if we are the servants of Christ we shall soon see that, by relieving distress, both spiritual and temporal, we are capable of doing much more good, and of bringing much more glory to Him, than in any other way. We consequently see how appropriate is the motive used by the Saviour-"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

And the man who exercises this active love is improving his own character; he is advancing in excellence and moral virtue. While he is doing good to others, he is increasing his own best qualities; he is rising more and more above the contagion of that disease which eats like a canker in those who care not for God's glory. He is making himself infinitely superior to those who live only for themselves. His soul rises above what is mean and low and sordid; and it mingles with the most pure, the most sanctified, the most holy part of God's creation. There is no school in which to learn the practice of all that is good and great, with such facility, as in the exercises of benevolence. Those who are the most truly benevolent are making the swiftest advances in that "holiness, without which no man shall see the Lord," and he who is laboring from a proper motive to do good to those around him; who is sacrificing his time, his talents, his property, to promote the benefit of his fellow creatures, is rising nearer to an imitation of God than any others. The Christian religion is a system which teaches an imitation of Him, Who, throughout His whole life, "went about doing good." God and His eternal Son delight in benevolent goodness, in active charity, and we are called upon to resemble them, as far as the finite can resemble the infinite. The man who gives, then, is more blessed than he who receives; he is preparing for that glory yet to be revealed; he is laying up for himself a portion in another world, in that state where every vessel shall be filled with the glories of immortality for ever.

THE LATE TORONTO SYNOD.

W E have given a summary of the proceedings of the Synod of Toronto in another part of this issue. Very few of its proceedings call for any particular notice—much fewer in fact than usual. One or two remarks, however, naturally suggest themselves.

It is unfortunate as well as extraordinary, and indeed wonderfully singular that the term "habitual worshipper " should be so difficult to define. As one of our correspondents remarked two or three weeks ago, a little common sense (divested of legal technicality and hair-splitting) would make the matter remarkably clear. An "habitual worshipper" must be exactly the opposite to an habitual non-worshipper; and as the document certifying to the fact has to be signed annually by the chairman of the meeting electing the representatives, the signature can only have reference to the year last past. Now, if during the year previous to the signature being affixed, the signer has never once been within the doors of the Church, nothing can be plainer than the fact that the signer has been guilty of a falsehood. And this has been by no means an uncommon occurmence; for through the operation of certain wonderfully active members of an organization in Toronto, men who seldom or never attend the Church at all or are not communicants, have been stirred up and excited to congregate together, in order to thwart the wishes of the real members of the Church; and in many instances they have entirely changed the character of the election. An "habitual worshipper" must-if the epithet has any meaning at all—refer to a man who attends the Church, presumably for purposes of worship, oftener than he stays away; otherwise he would be an habitual non-worshipper. There can be no question, however, that the man who is seldom seen at Church is nor an habitual worshiper there. The case of a judge who is out on circuit has nothing to do with the matter. Whether the case would be decided against his right to vote or not, such decision would not affect the case of a man who is on the spot and does not attend his Church.

But the matter is one of serious consequence to the Church, and especially to the lay members thereof. The question is not one between the clergy and laity, but one between the laity within the Church, and the laity outside the Church. If we were to allow, for the sake of argument, that the entire control of the Church in both spiritual and temporal matters should be placed exclusively in the hands of the laity, that control should be exercised by those whom it most concerns—those who belong to the Church and who attend its services, and not by those who do not belong to it and who do not attend its services. What right has the man-say the "aggrieved parishioner"-who rarely joins in the Church's worship, to dictate to the man who regularly joins in it, who shall be his clergyman, what doctrine shall be preached, what services shall be performed, or whether they shall be sung, said, or read? And yet those who come forward, pretending to be champions of the rights of the laity, wanted, at the late Toronto Synod, to make this a question of dissonance between the clergy and the laity! Verily, demagogueism is not confined to politics.

The late Mission Fund is another subject which calls for a remark or two. In the first place we do not know any missions in the Diocese that are