

# Dominion Churchman.

THURSDAY, JUNE 12, 1879.

### AGENTS.

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### THE WEEK.

THE famine in Cashmere still continues, and the mortality is said to be frightful.

The eruption of Mount Etna has nearly ceased, and the flow of lava has entirely stopped.

The continued increase of the French and Russian armies has caused the German Government to consider the advisability of increasing its army; and for this purpose it asks a perpetual grant from the Reichstag.

The Siberian boundary conference has decided that the Siberians have not proved their claim to any territory north of the eleventh parallel of latitude.

Bishop Hare, of Nebraska, strongly objects to the bill in Congress, providing for the appraisal and sale of the farms of the Santee Indians, and requiring the Secretary of the Interior at once to cause the Santee tribe to be removed. The Bishop denounces this movement as a shameful wrong.

Some riots have occurred in the Godavery district of the Madras Presidency. A considerable force has been engaged in quelling the disturbance.

The Princess Louise held her first drawing-room in Quebec on the 7th inst. The Chamber of the Legislative Council was the scene of the assembly. The number of presentations was exceedingly large. The princess wore a black satin robe with Court train, and his Excellency was in Windsor uniform.

On Sunday Her Royal Highness attended service at the English Cathedral.

Lord Campbell, a brother of His Excellency, arrived the same day at Quebec by steamer from Montreal, where he left his father, the Duke of Argyle, and his two sisters.

Bismarck is said to propose a scheme for joint European intervention between Bolivia, Peru and Chili. The United States appear to be left out in the cold. The German statesman has evidently not been imbued with the Monroe principle of "America for the Americans." It is, however, an undoubted fact that the war now raging in South America, with its attendant destruction of property and derangement of commerce, is greatly on the part of the countries engaged in it, as well as a great nuisance to all other countries having commercial interests in that part of the world.

The streets of Remouski, Que., have been invaded by the sea. A north-east wind began

blowing at 10 p.m., on the 6th, at the rate of thirty-five miles an hour, and at 5 next morning, at sixty miles. Several vessels were blown ashore, and damage was done to the extent of \$30,000. Several lives were lost, and torrents of hail fell.

A hail storm passed over the north-eastern and central portions of Ohio on the 7th. It was the severest ever known. Snow storms were also experienced in Massachusetts, Quebec, and other places.

In the Province of Ontario the Mowat administration has been sustained. Of eighty-six constituencies, the Administration was sustained in fifty-one and the Opposition carried twenty-seven. The Government will have a majority of about twenty-five. In sixteen of the Government constituencies the majorities were very small. The Opposition press remarks on the wastefulness of the Mowat administration, and intimates that if they had shown any aptitude for statesmanship, or any ability to grapple with the public questions of the day, the result would not be an unmixed evil. The Province, however, has decided the question, and its decision is, for the present, final.

Great damage has been done by disastrous floods in Italy. A vast quantity of standing crops and other property has been destroyed. Several thousand people have been made homeless. The pecuniary loss far exceeds that by the great floods of 1872.

In England, one thousand builders have struck in Bristol. In Sweden ten thousand men are idle from a strike in the timber trade.

Eighteen thousand one hundred and nine immigrants arrived in New York during May, against 12,213 in May last year. 92,801 immigrants arrived during the year ending May 31st, against 71,091 the previous year.

### THE FIRST SUNDAY AFTER TRINITY.

WE now come to a series of practical illustrations of the principles developed in the life of Christ, more especially as they are intended to be reproduced in the life of the Christian man. The teaching of the Church may now be considered as forming a system of dogmatic illustrations of the Christian religion: the prayers and selections from Holy Scripture all combine to present the memorial of primary truths before God in acts of worship, and before man as words of instruction. Or, these Sundays after Trinity may be regarded as furnishing a system exemplifying the practical life of Christianity, founded on the events previously commemorated, and guided especially by the example of our Blessed Lord. The Church brings before us the Gospel as it is intended to be exhibited in its perfection—in the living witnesses it produces to the principles which form the essence of the system. For if the Gospel of Christ did not seek to build us up in all the graces and virtues of the Christian life, its mere cancelling the punishment due to past offences would be of comparatively small value.

We have given us at the outset St. John's wonderful definition of love—the foundation of the charity on which St. Paul discourses so elo-

quently. He shows that God's own love for mankind is the source of all love towards Him, and that true love to Him will infalibly produce the shining grace of charity—which is love to man illustrated by acts of benevolence and originating in the love of God. The sin of being without Christian love is placed in the most awful light by the historical parable of the rich man and Lazarus, the utter incompatibility between such a condition and a life that will gain the award of eternal blessedness. This historical parable reveals the intermediate state; and the notion of conditional immortality in the sense of the modern annihilationalists finds no support in our Saviour's words. Although the last Judgment was very distant when He told the Jews the story of two who had perhaps been known to them, yet He put it beyond doubt that the souls which had departed from their body were as living and conscious as they had ever been, and that their condition was already that of those on whom a preliminary judgment had been passed; an award of happiness to the one, of torment to the other.

### THE FEARFULNESS OF UNBELIEF.

WHILE the Church is spending her best energies in trying to settle little bits of ritual—of no earthly consequence in themselves, one way or the other—she is comparatively unmindful of the greatest enemy she has to contend with, an enemy which is making increasing havoc among us.

Unbelief is without hope, without glory, as it is without reason. It has its own terrors, with nothing to calm them. It gives the soul no security against direct conceivable evils, whilst it takes away every moral ground or reason for believing in any ultimate triumph of truth and goodness. Such a hope illumines the darkest aspect of theism. "Clouds and darkness are round about God, but righteousness and judgment are the foundations of His throne." There is reason for everything. In the godless view there is a reason for nothing. Every destructive movement is conceivable, possible, and even probable—only give it time enough, as a class of scientists are so fond of saying. There may be deteriorations, if we may use such words, where there is no standard according to which they may be reckoned, no measures by which they may be determined. There may be a progress, seemingly such, yet only a progress in horror. There is no security, even, against the direct forms of evil that are feared or fancied as connected with the religious idea itself. This awful, unknown nature may have its fiend and its hell. As it has produced monsters in the past, so may it continue to produce monsters in the future. It may supersede man by the evolution of a new race, transcending in depravity, as it transcends in strength and demoniac sagacity, the one that for six thousand years—twenty thousand, say some—has made this world a Golgotha of crime and misery.

If we follow on the analogy, we cannot refuse to admit that there may be evolved a state of things which shall throw into the shade the enormities of all preceding periods. Take away the ideas for which we are indebted to religion and revelation; view man simply as a product of nature, with no other hopes than nature gives, and we are safe in saying that no one of the geological ages has surpassed in destructive enormity, in ir-

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