

# Dominion Churchman.

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THURSDAY, JULY 15, 1880.

THE Bishop of Oxford is unwell, and has been ordered rest.

The tenth year of Bishop Moberly's Episcopate is to be celebrated by presenting to him his portrait, to be placed amongst those of his predecessors in the palace at Salisbury, as an heirloom of the see.

Mr. John Martin has written a letter to the Bishop of London, stating that it is not his intention to proceed any further in the case of the Rev. Mr. Mackonochie. He never intended to be a party to enforcing submission by imprisonment. The Dean of Arches has rebuked Mr. Martin for not proceeding further, but the resolution he has formed is approved by the Bishop of London and other dignitaries of the Church.

The Second Conference at Berlin met on the 16th, under the Presidency of Prince Hohenlohe, "without any of the glitter and stir" connected with the previous one. It appears to be carried on with unanimity and firmness, and a speedy solution of the matters relating to the Hellenic and Montenegrin frontiers is looked for. The Porte has sent no delegates, apparently regarding the Conference as not going further than mediation.

Hopes for the regeneration of Turkey are not as yet very sanguine. The way the Turks intend to conduct their reforms may be judged from the beginning they have made in Macedonia. The Christians have been admitted to the police, or gendarmerie, but the Christian policemen are only allowed to enforce the collection of taxes, which renders them unpopular; while the task of keeping order is confined to the Moslem Zaptiehs.

Disturbances are announced at Diarbeker, arising from famine. About three thousand starving people have pillaged the government grain depot and other stores. The military restored order, twenty people having been killed.

The rising against the Russians in Central Asia is rapidly spreading. A continued concentration of Russian war vessels takes place in Chinese waters.

A statue of the poet Poushchine has been unveiled. At a dinner, Mr. Kathoff, editor of the *Moscow Gazette*, twice proposed the toast,—"To unity and concord among all who are devoted to Russian literature. May old strifes be forgiven and forgotten." Not a single glass was raised in response.

Afghan affairs are not likely to be settled soon. Abdur Rahman, the eldest lineal descendant of Dost Muhammed Khan is anxiously expected at Cabul. There is a growing distrust as to the Sirdar accept-

ing the conditions of the Amereership offered to him, and it appears to be uncertain whether or not he will be accompanied by an army intended to overawe the English general, and take advantage of any opportunity that may present itself of disputing his authority.

Many parts of Ireland are in a most disturbed state. Any attempt to enforce the laws regarding tenancies is met with determined opposition. In some parts the peasantry are being regularly drilled, and secret meetings are frequently held.

The Duke of Edinburgh has expressed to the Relief Committee his great regret that he will be unable to return to the coast of Ireland to superintend the distribution of stores, as he will shortly be called upon to go to sea with the coastguard squadron on its annual cruise. Distress still prevails in the County Kerry. It is likely to continue till the potato crop can be used.

The retirement of Lord Lansdowne from the Ministry is because Mr. Gladstone wishes to suspend the landlord's power in Ireland to evict during the existence of the famine and for some time afterwards. Other defections are expected.

## THE EIGHTH SUNDAY AFTER TRINITY.

CONFIDENCE in God is justified on the ground that He is a Being of certain powers of a particular character, whose never failing Providence ordereth all things both in Heaven and earth. Such confidence would be altogether irrational if He were conceived of as a destiny, as a force, as a soul of the universe only—if He were not regarded as a Being distinct from the universe—its Ruler, its Sustainer, as well as its Creator, acting upon it in the perfection of His freedom, and without any limit to His power except such limits as His own moral nature may impose. But more than this is implied in the Church's teaching to-day. God is regarded as a Father, and our sonship is especially brought before us. For the confidence in God, of which we have spoken, would also be misplaced while even regarding Him as the personal, the free, the omnipotent Creator; if, nevertheless, at the same time, He were supposed to act without reference to those eternal laws of righteousness and truth, the echoes of which we find within ourselves, and which are in themselves not fruits of an arbitrary enactment, but essential parts of His eternal nature. God is, therefore, as we have said, revealed to us as a Father; and this revelation assures us both of His Power and His Love. It is the combination of these two facts, God's Almightyness and God's Love, which taken together form what we term His Providence, which is His Power guided by His Love, making provision for the good of His creatures generally, but particularly of man, and among men, in a yet more eminent degree of His faithful servants. Belief in the Providence of God is of the very essence of the Christian life. It sends us humbly to God in prayer. The very breath of the Christian life, the spiritual movement, which shows that the Christian lives, is prayer; and prayer is impossible where there is no belief in a Providence. Prayer to a destiny, to a soul of the world, to a hierarchy of laws, to an unintelligent force, to an impotent

intelligence, or to a capricious omnipotence—such prayer is impossible. Prayer is the expression of love and trust in a Personal Being Who is at once all-powerful and all-good. If we deny either His freedom or His benevolence, the result is the same: prayer is useless. And when men cease to pray, they cease in any spiritual sense to live. Of the One Being Who on His own account is alone worth knowing and living for, they can know nothing. Belief in a Providence is the soil in which the Christian faith naturally takes its root. Of such belief the truths of the Christian Creed are the highest expression. The one proof of God's Love for man in the whole course of human history is the incarnation, the birth, the life, the death, the example, the resurrection, the ascension into heaven, the perpetual intercession of Jesus Christ our Lord. "God so loved the world that He gave His only begotten Son." And therefore to us, Christians, Providence is no mere abstract attribute; Providence is a living Person. Jesus Christ Himself, God and man, is the Providence of the Christian Church. He is and ever will be the Providence of the Christian. "Lo I am with you always, even unto the end of the world." "Ye shall eat and drink of my table in my Kingdom, and sit upon thrones."

## THE PROPAGATION SOCIETY AND THE CHURCH.

THE Society for the Propagation of the Gospel in Foreign Parts is that which especially commends itself as the Missionary Society of the Church. It is not a private institution got up by private individuals for the chief purpose of circulating in different parts of the world their particular "views" on Theology, subject to no Church control. It is distinctively and thoroughly a Church Institution, working under the control of the Church, and requiring every one of its clergy without exception to be subject to the jurisdiction of the Bishop in whose Diocese he may happen to be laboring. It is a Society of which all Churchmen should be as proud as they have reason to be of the Christian Knowledge Society, which is the oldest Bible Society in the world.

The Society for the Propagation of the Gospel in Foreign Parts held its one hundred and seventy-ninth anniversary on the 17th ult. in St. James' Hall, London. The Archbishop of Canterbury was in the chair, and was supported by the Bishops of Winchester, Llandaff, Edinburgh, Tasmania, Mauritius, Antigua, and Rangoon.

It appears that when the Society was formed in 1701, there were not twenty clergymen belonging to the Church of England in foreign parts. But now, in the regions where the Society labors and has labored, including, of course, the United States, there are 185 Bishops, more than 5,000 clergy, and upwards of two million members of the Communion. The amount entrusted to the Society's Treasury in 1879 was £131,174 stg. The number of missionaries engaged is 598—152 in Asia, 124 in Africa, 65 in Australasia and the Pacific, 256 in America, and two in Europe. There are also about 1,400 catechists and lay teachers, mostly natives, in heathen countries and 200 students in colleges abroad. It was shown that especially in India a beneficial influence might be exerted upon the native population, if those who go out there now were