

Dominion Churchman.

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THURSDAY, SEPTEMBER 2, 1880.

IN consequence of the action of the Bishops on the Burials Bill, a society has been instituted for removing the Bishops from the House of Lords. The Rev. W. J. E. Bennett, Vicar of Frome Selwood, has been appointed Chairman of the Provisional Committee. It is intended to hold a meeting of the friends of the movement during the Church Congress at Leicester.

Lord Elbury states that in consequence of the great political excitement consequent upon the elections, he has not brought forward his Bill to eliminate confession from the Church's teaching and practice. He hopes to furnish facilities for some lively discussions on the subject at some future time.

The Archbishop of Canterbury and family entertained six hundred poor inhabitants of St. Mary's, Lambeth, on the 1st of August. A short service was also given in the parish church, conducted by the Rev. Randall T. Davidson. The Archbishop's three daughters gave some songs at the conclusion of the entertainment.

A meeting under the presidency of the Bishop of Meath, was held in St. James' Hall, London, on the 31st of July in support of the Spanish and Portuguese Church Aid Society and the Mexican Episcopal Church Aid Fund.

At the annual meeting of the Poor Clergy Relief Corporation, the Report stated that the numbers of appeals for help had been unusually numerous, and that, owing to agricultural depression, many of the clergy had been reduced to trying privations. In many cases where rectories are endowed with glebes, the change in the value of land has produced a sudden and almost ruinous loss. The number of cases relieved was 427. The amount granted, £6,627.

Bishop Kestell-Cornish has written a farewell letter on Church work in Madagascar. He states that he has succeeded, within £400 stg., of raising the £5,000 he revisited England to ask for. The sum is intended to build a church in the capital city of the country. He feels certain that the balance would be raised if he could remain a little longer in England. But he feels that his presence is required in Madagascar. He says that in almost every native congregation, there is some one who can play the harmonium; and he states that the Malagasy takes great pride in having things done decently and in order. He proposed sailing from Dartmouth with a small party for Madagascar on the 6th of August.

In the debate in the House of Lords, previous to the rejection of the "Compensation for Disturbance (Ireland) Bill," Lord Cairns alluded to the story of a hearer of a charity sermon, who was so much moved by the tale of woe that he put his

hand into his neighbor's pocket, and pulling out a purse, gave it to the collector. He said the Government were ready and willing to supply all the commiseration, but they expected the landlords to furnish the funds. He asked whether the Government were really serious in allowing evictions to accumulate till 1882, and then suddenly to let the flood loose on the country. He described the Bill as likely to raise the passions of the people as to the acquisition of land to an extent that could never be gratified, to check the introduction of capital into the country, and to store up and accumulate to a not far distant future, evils greater and far more serious than that with which it professes to deal.

The Earl of Beaconsfield in the same debate, made some admirable remarks, far more just indeed than anything we remember him to have uttered when in opposition. He said:—"There is too great a tendency to believe that it is impossible to resist the progress of a new idea. There is a fashionable phrase now that everything is inevitable, and that every event is the production of a commanding cause of nature which human will cannot resist. The despotism of public opinion is in everybody's mouth. But I should like to know, when we are called upon to bow to this public opinion, who will define public opinion. Any human conclusion that is arrived at with adequate knowledge and sufficient thought is entitled to respect, and the public opinion of a great nation under such circumstances is irresistible, and ought to be so. But what we call public opinion is generally public sentiment. We who live in this busy age, and in this busy country, know very well how few there are who can obtain even the knowledge necessary for the comprehension of great political subjects, and how much fewer there are, who, having obtained the knowledge, can supply thought which would mature it into opinion. No; it is public sentiment, not public opinion, and frequently it is public passion."

THE FIFTEENTH SUNDAY AFTER TRINITY.

GOD'S providential care for man, so frequently insisted on by the inspired writers, and so abundantly illustrated in the historical notices given us by the Patriarchs and the Prophets of the elder Church is repeatedly brought before us in our Prayer Book. There never was a time when it became more necessary than now to dwell on this important feature of the Divine Government. The doctrine of God's particular providence for individual man is more than ever denied, even among those who are professedly Christians. It seems to be supposed that a belief in God's protecting providence is dishonorable to God Himself. It is imagined that so great a Being, the Maker, the Controller of all the worlds of an immensely extended space, would hardly concern Himself with the trivial wants and interests of a worm that is crawling on the surface of one of His smallest planets. And it is asked, whether it is not man's conceit which represents the Ruler of the universe as intent on providing man with food and clothing. It is urged that science has vastly enlarged our conceptions of God, and that while such prayers as are contained in the Psalms would be quite suitable

for men with the limited knowledge of past ages, they are lamentably out of date when viewed in the light of modern discoveries. But it would not be easy to show that science has really presented us with a higher idea of God than that which revelation gives us. Science has indeed wonderfully enlarged our ideas in some departments, although not in the most important ones, of God's activity. "The Lord is a great God and a great King above all gods. In His hand are all the secret places of the earth, and the strength of the hills is His also." But it is not a characteristic of greatness to rule the army of Heaven and control the movements of the universe, while there is an inability or an unwillingness to give attention to the details of His government. If indeed that were the case, the Divine mind would fall far short of our conceptions of the higher forms of created intellects. The highest human intellects are not those which are entirely absorbed in mastering great principles, any more than are those which are absorbed entirely in making a list of small details. The really great mind combines the two powers and processes; and its greatness is in proportion to the degree in which it can effect the combination. The really great ruler of men is not only a student in the generalities of good government; he interests himself also in the details of the personal wants of each class of the people he rules. We rejoice, therefore, in the knowledge that the greatness of God requires us to believe that while He is the high and lofty One that inhabiteth eternity, He also looks with complacency upon the contrite spirit, that a sparrow falls not to the ground without His notice, and that the hairs of our head are all numbered.

MEETING OF THE PROVINCIAL SYNOD.

AS the meeting of the Provincial Synod is just at hand, the present is a very suitable time for suggesting that, as it cannot be held without incurring a considerable amount of expense by each individual, and as the salaries paid to most of the clergy in this country have scarcely had this item included, it becomes a consideration which their congregations should take as to whether they ought not to do something with this special object in view. One or two of the Synods, Huron for instance, pay the travelling expenses of the clergy who are expected to attend; while others, Toronto among the number, have done nothing at all. The fare to Montreal and back is twenty dollars—much too large a sum for most of our clergy to be called upon to pay for an object which is of general interest and importance. We would therefore remind the congregations, that what their Diocesan Synods have not done, should be done by them. No time should be lost in carrying out the suggestion we now offer, as the Synod will meet in a very few days.

THANKSGIVING.

"WERE there not ten cleansed? But where are the nine?" The thankless disposition of the nine is more than ever imitated in the present day. The difference, however, appears to be this: In the case of the nine lepers, the absence of any actual expression of gratitude probably arose from mere thoughtlessness; while, in the present, a great deal of it is intention-

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