

Dominion Churchman.

THURSDAY, JANUARY 9, 1879.

AGENTS.

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THE WEEK.

THE famous General Espartero died on the 9th inst. It will be remembered that some years ago he was Regent of Spain, and that for a long time he played an important part in the affairs of his country. He was born in 1792, at Granatula, and was the youngest of the nine children of a cartwright. On the French invasion of Spain under Napoleon, he enrolled himself as a member of the "Sacred Battalion." In 1815 he was appointed to the regular army. In 1833, on the death of Ferdinand, he took an active part in the struggles for the ascendancy of Isabella. In 1841, he became Regent. Three years later, he was forced to take refuge in a British man-of-war. In 1854 he returned to Spain, and from that time he was more or less connected with the principal events of Spanish history, until the last public act of his life which was to give his adhesion to the cause of King Alfonso.

There is no question that the commercial difficulties of Great Britain are very largely due to the "strikes" so frequently and so pertinaciously kept up among all or most kinds of mechanics and laborers. The Midland Railway strike, just at present, seems to attract most attention. On the great Northern Railway the men are expected to resist a reduction which may take place on the 25th. The Yorkshire and Derbyshire colliers are expected to be sensible enough to consent to an arbitration.

The liabilities of the Cornish bank are not so much as was anticipated. They are £658,000 stg. This fact has tended to allay considerable uneasiness in Cornwall.

Telegraphic communication in all parts of France has been delayed by snow during the past week.

In Bucharest (Danubian Principalities) great snow storms and hurricanes have been experienced. Houses have been unroofed, and the Christmas festivities were interrupted.

A family consisting of a mother and six children have recently been suffocated in Charlotte-town, apparently from the fumes of a coke fire in a close room.

The plague is reported to have assumed a virulent character in Russia. It is fast spreading, and has assumed alarming proportions.

Inundations in France are expected soon to be again very extensive.

The Earl of Beaconsfield has had a severe and dangerous attack of gout, but is now said to be convalescent.

Information from Calcutta states that General Roberts finding the hostile tribes collected in considerable numbers attacked them with three small columns, and was completely victorious. Forty troops of the Punjab Cavalry charged a mass of the enemy, killing about three hundred of them out of about six thousand. The victory is expected to have a great moral effect. Shere Ali still persists in going to St. Petersburg. Since General Roberts' victory, the Viceroy states that owing to rumors of threatened attacks by Mongols, the General intends to return to Kurum, so as to effect the concentration of his scattered troops. Afzeah Khan is reported to have disbanded his army and left Caudahar. General Stewart is near that place and anticipates no opposition.

A heavy snow storm visited Southern Ohio on the 9th inst, extending into Kentucky as far as Richmond. At Maysville they had the heaviest snow storm they had known for some years. Farmers anticipate loss of stock.

The *Journal of St. Petersburg* of the 11th says that the Ameer of Afghanistan entered Russian territory not in consequence of the success of the British, but in order to invoke the mediation of Russia. The Ameer, it says, will receive sympathetic hospitality; but the idea of mediation is an illusion, upon the clearing up of which will depend the continuation of his journey. Yakoob Khan is believed to be disposed to make friendly arrangements.

Later intelligence certified that General Stewart has occupied Candahar; and in the opinion of military men in England the occupation is the most important advantage that the British have gained in the Afghanistan affair.

The Pope's Encyclical just issued is chiefly directed against socialism, democracy and atheism, with their modifications under the names of communism and nihilism, which are now openly arrayed against the Church, against all monarchy as well as against the matrimonial tie and all social rights and privileges. He attributes all these evils to the Reformation, which opened the floodgates of unbelief, till godless governments arose and led men to act as though they believed their existence would terminate with this present life. He says:—"The equality desiderated by a section is contrary to Scripture. There are distinctions between the angels in heaven, *a fortiori* there must be distinctions between men upon earth. When tyranny prevails then the Church shields the oppressed. When the tyrant is too strong she enjoins resignation. The Pope justifies Christian marriage and the subservience of the woman to the man, of the child to the parent, and of the servant to the master. Such interdependence rightly observed in the State as in the family would operate on earth as it does in heaven. The poverty of which Socialism is impatient is corrected by the Church, which, besides her own charities, enjoins alms-giving on the rich, to whom she thus reconciles the poor. Such is the solution of the evils for which Socialism seeks a revolutionary remedy. Let therefore all principalities and powers accept the Church as the safeguard of earthly and the security of heavenly things."

The Encyclical is regarded by some as an appeal to organize against all modern institutions; and has disappointed many of those who expected the present Pope to be more liberal than his predecessors.

The Ontario Legislature assembled in Toronto on Thursday last. The House of Commons will meet on the 13th of February.

THE SECOND SUNDAY AFTER THE EPIPHANY.

WE have now a fuller Epiphany of the glory of Jesus in the commemoration of the beginning miracles which He did in Cana of Galilee, so that His disciples began to believe something of His wonderful character and His extraordinary claims. The change of water into wine revealed the Lord as possessing the power of a Creator; and showed that He Himself was the august Being Who had once taken of the dust of the earth and raised it in the scale of existence, so that by His breathing into it, it became a living man. The miracle of Cana was pre-eminently an occasion when the glory radiating from Christ's Divine and Eternal Person, shrouded under a veil of flesh, poured forth its rays throughout the acts and words of Jesus of Nazareth. The glory is evidently Christ's Divine glory. It is the beauty and effulgence of His Divine attributes translated into forms which bring them within the reach of human sense; and when St. John says that our Lord manifested this, he implies that although it had been almost entirely hidden for a long series of years, yet that, like the sun, behind the clouds on a dark day, it had all along been lying below the surface, and indeed giving forth light, the source of which the men who enjoyed it did not recognize. The miracle of Cana was in the Apostles' eyes of the nature of a discovery: it was the rolling away of a cloud from the face of the sun: it was the manifestation of Christ's eternal power and Godhead.

From some indications in the Gospel narrative, and from the history of the Church in after ages, we may gather that the glory of spiritual truth was another form of the glory manifested by the Lord. Most assuredly Christ's first miracle was something more than a wonderful fact indicating the presence of superhuman power. As all the deeper exponents of Holy Scripture have perceived, it was a true unveiling of laws whereby the King of the new spiritual empire would govern His subjects. In Christ's kingdom, nature is ever being silently changed into something higher and better than when Christ found it. And we see not merely the secret transforming power of Christ in His Kingdom, but the law of continuous improvement which marks His work. The words of the president of the feast to the bridegroom, like Caiaphas's judgment, that it was expedient that one man should die for the people, were an unconscious utterance of the highest spiritual truth. "Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse." That is the way of the world: that is the history of the life of animal pleasure, when man's horizon does not look beyond the grave. A time comes when the keenest enjoyments of the past must pall upon the taste—when the finest faculties must sensibly give out, and everything will indicate ap-

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