

Dominion Churchman.

THURSDAY, DECEMBER 12, 1878.

AGENTS.

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THE WEEK.

THE Imperial Parliament opened Dec. 6th. In the course of the speech from the Throne, the following paragraph occurs: "The hostility towards my Indian Government manifested by the Ameer of Afghanistan, and the manner in which he repulsed my friendly mission, left me no alternative but to make peremptory demand for redress. This demand having been disregarded, I have directed an expedition to be sent into his territory, and have taken the earliest opportunity of calling you together and making to you the communication required by law. I have directed that the papers on the subject shall be laid before you. I receive from all foreign Powers assurance of their friendly feelings, and I have every reason to believe that the arrangements for the pacification of Europe made by the Treaty of Berlin will be successfully carried."

A reply has been received to the British ultimatum sent to Afghanistan. The Ameer explains that his refusal to receive the mission was not intended to be hostile, but arose from a fear of the loss of his independence, an apprehension which was confirmed by an allusion in the ultimatum to protection being given to the Khyberes, who had been engaged in escorting the mission. The Ameer declares that no enmity exists between Afghanistan and the British Government. He desires to resume the former friendly relations, and finally states that he will not resist the visit of a small temporary mission. It is said that as the Ameer's letter expresses no willingness to comply with the Viceroy's specific demands, operations will proceed, if possible, more actively in consequence of the Ameer's irresolution, so as to acquire as much as possible before he submits. Another letter has been received from the Ameer, which is said to be more defiant in tone.

Another great bank failure has occurred. The West of England and South Wales District Bank, which had forty-two branches, announces its liabilities at seventeen million dollars, and its assets at the same amount. But as the assets consist of local bills not negotiable in London, the Bank of England has refused to advance upon them. The shareholders number two thousand, and their liability is unlimited.

Great anxiety is expressed by China to obtain a re-possession of Kashgar, and Russia appears to be equally determined to thwart the enterprise. It is a fact significant of the remoteness of the region to which Imperial policy can penetrate, that Sir Thomas Wade, well known on a number of Chinese questions, is to proceed to Lahore in order to confer with Lord Lytton on the attitude of the rival powers, with respect to the destiny of the city in dispute.

The *Athenaeum* announces the death, at the early age of thirty-five of Mr. W. R. Cooper, founder of the Society of Biblical Archaeology. Mr. Cooper began life with the intention of entering the Church, and laboured zealously for a considerable time among the missionary circles of London. His acquaintance with the late Mr. Joseph Bonomi, curator of Sir John Soane's Museum, led, however, to his taking an interest in Egyptian archaeology and mythology, and he published the results of his researches in the form of a treatise upon serpent mythology. About the same time he also assisted Mr. Bonomi in the preparation of certain portions of the catalogue of the literary contents of the Soane Museum. Mr. Cooper was also the author of an Archaic Dictionary, in which he explains very clearly the results of his researches into Oriental history.

Considerable discussion is going on in the Mother country in reference to the Rev. Orby Shipley's secession. He has addressed a letter to the *Times*, stating that the report of his having joined the Church of Rome which he contradicted two years and a half ago, is now true. He says that he has been exercising his private judgment all along, and now in exercising it for the last time, he has sought admission into the Roman Church. It therefore appears that he has been laboring under a series of mistakes from the very first. On the great questions which have agitated his mind, instead of accepting the crude and unauthorized decisions of his "private judgment" he, as a member of the Anglican Communion, should have listened to the voice of Holy Scripture as interpreted by the Primitive Church. Mr. Shipley has never held any preference in the Church. The *Times* having assumed that he represents the Ritualists, the assumption is strongly repudiated by several correspondents in its columns. One of them, B., shows that Mr. Shipley's position was peculiar. In September 1870, he wrote to the *Church Review* touching the Vatican decree of that year on Papal Infallibility, "Upon it I keep, and ask to be allowed to keep my mind in suspense." On the other hand the ritualists, one and all, reject the dogma, having no doubt on this point.

Dr. Littledale says:—Into Mr. Shipley's explanation of his motives for secession there is no need that I should enter further than remark that, in reproducing what I know to be a favorite ultramontane argument on the true functions of authority, he has made the painful admission that faith and morals—that is, doctrinal and ethical truth—are quite unimportant in comparison with the duty of abdicating conscience, as now taught by the Romish Church, and, further, that he quite fails to understand that he has merely moved private judgment one step backward; but that it is the sole tribunal by which he tests the fact whether any doctrine or person is clothed with the authority to which he must bow.

Canon Carter, of Clewer, doubts whether Mr. Shipley has gained by placing himself in a position which involves the abnegation of all judgment:—That, unless we surrender our individuality, there must needs be some exercise of judgment on the ground of our faith, is evident. For I suppose all acknowledge the truth of St. Paul's *dictum* that the Bereans were "The more noble," because

they "searched the scriptures daily, whether these things were so." but it were a grievous mistake to suppose that the High Church school in England rests its faith on what is ordinarily understood by "private judgment." Its very *rationale*, its *raison d'être*, is its historical continuity; its whole groundwork and its clue through the troubled conflicts of every passing age is its appeal to history; its power against Rome, its resistance specially to Rome's modern decisions, is what, indeed, Rome counts heresy, but what we count the witness of the Eternal Spirit of God, the testimony of ages, the "*quod semper, quod ubique, quod ab omnibus.*" To us the wonder is that any one who takes this, the only true view of High Church teaching, as his guide, can ever possibly surrender his soul's destinies to an authority which ignores this solid basis of truth.

The Princess Louise received a despatch on Monday, announcing that her sister, the Princess Alice, of Hesse, was dangerously ill with diphtheria. A short time ago the Princess Alice lost a child by the same disease.

In the British Parliament on Monday, the Government policy in reference to Afghanistan was much discussed. Lord Cranbrook said the government assumed full responsibility for Lord Lytton, that there was not room in Afghanistan for England and Russia, and that England must be paramount there. Lord Lawrence, formerly Governor General of India, thought nothing should be exacted of the Afghans, and they should be assured of aid against foreign invasion. Lord Derby was of opinion that the war was not unconnected with projects for the rectification of the frontier. Lord Caernarvon said the war was not reconcilable with any principle of justice.

Information has been received in St. Petersburg that the family of the Ameer of Afghanistan has taken refuge in Russian Turkestan. It is also stated on the authority of Sir Stafford Northcote, that Count Schouvaloff has informed the British Government that the Russian Envoy at Afghanistan has returned to Russia.

It is difficult to say what will next be stigmatized with an opprobrious epithet. A curious instance has just occurred in England. Some weeks ago, at a harvest festival in the parish church of Maryport, (the Vicar of which is a strong Evangelical) some fruit (destined ultimately for the poor) was placed upon the Holy table. Mr. Haslam, the Curate, took grievous offence at this. He gave out that he should bear his testimony against it in the pulpit. The Vicar in vain tried to appease him, and prevented him from accomplishing his purpose by himself preaching. On the first opportunity, however, Mr. Haslam publicly denounced his Incumbent. The result was that the Incumbent appealed to the Bishop, who tried to bring Mr. Haslam to reason, but found it impossible. The Archbishop of York, was equally unsuccessful; and the Bishop, therefore, had no alternative but to withdraw the licence. Mr. Haslam imagines that he has a mission to suppress Ritualism, and some time ago refused to officiate any longer in a church where gaslights were used during evening service, believing them to be a device of the enemy to secure the introduction of Popery!

THE THIRD SUNDAY IN ADVENT.

IN the days of His sojourning on earth, it required much faith at times to discern Messiah's presence. There was no outward show to manifest or indicate the Infinite Glory that was dwelling in the lowly-born and lowly-living Son of Man, Who went in and out among his people Israel. If, indeed, this was He that was to come, where was the fulfilment of all the well-known

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