

Dominion Churchman.

THURSDAY, AUGUST 22, 1878.

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THE WEEK.

WITH all the satisfaction we have felt and expressed in reference to the Berlin Treaty as being so much more favorable to the Christians of Turkey than we had ever dared hope for, there is just one little arrangement belonging to the treaty that we must confess we do not quite understand, and which certainly appears to be unfortunate. It is objected that the Turkish empire is dismembered: so it is. Nor do we regret the fact, provided that no considerable portion of it is permanently handed over to a despotic power. We do not complain that a large slice of territory has not been given to Greece. She has already more than she can take care of; and can never hope to rise to the dignity that once upon a time—long, long ago—attached itself to the land of Pericles. The race that produced the names which adorn the history of ancient Greece has most likely been extinct for many an age, and the world will probably never see its like again. Nor can we imagine the least objection, of a reasonable character, that can be raised to the English occupation of Cyprus, although this arrangement has no direct connection with the treaty. The Cyprians are apparently much pleased with the change. But the attempt at an Austrian occupation of Bosnia and Herzegovina, which has to be sought by force of arms, and which may give Austria a great deal of trouble to secure, is what appears to be scarcely in harmony with the other provisions of the Treaty. Some obscure and very old-fashioned idea about the "balance of power" is probably the reason that would be assigned for so very tyrannical as well as distasteful a provision. The said "balance of power" however, has been very considerably disturbed by Prussia and Italy; and the temporary occupation (if indeed it can be accomplished) of a couple of mountainous Turkish provinces by Austria, will have very little influence in restoring the "balance."

The Austrians throw a great deal of blame upon the Turkish Government for the difficulty they meet with in endeavoring to occupy Bosnia and Herzegovina. A despatch from Vienna says the reverses which have befallen a few detachments of the Austrian army in Bosnia and Herzegovina, and especially the forced retreat to Doboj of General Szapary's

division, has produced a considerably depressing effect among the people, and their apprehensions are echoed in the newspapers; but a much calmer view is taken of the situation in competent military circles, where such checks are recognized as necessary incidents of even the most successful warfare. Hafiz Pasha's confession that thirty battalions of regular Turkish troops fought in the ranks of the insurgents has created a sensation in Vienna and greatly embittered the minds of the people against the Porte. It is understood that all opposition on the part of Bosnia, from the insurrection of Hadji Lago down to the most recent conflicts, have been contrived at Stamboul, and hypocritically imputed to the Bosnians. It is said in Vienna that whatever may transpire regarding the Austro-Turkish convention it is certain the underhand dealings of the Porte have brought about a change in the relations of the Austrian Government with Turkey which a short time ago would have been deemed impossible.

It is also stated that three Austrian Serb regiments, when near Velika Sewornik, having refused to advance, were decimated. As they still remained mutinous further executions took place, and the remainder were sent prisoners to Austria. The Christians in Bosnia are fleeing to arms in consequence of the heavy fines imposed on them by the Austrians.

A Vienna despatch says that in consequence of the intrigues of the Porte in Bosnia and Herzegovina Austria is endeavoring to protect her interests by negotiating an understanding with Servia and Montenegro; and that the negotiations between Austria and Turkey are on the verge of failure, and a rupture is imminent. The last propositions of the Porte have been rejected. At least four more divisions of the Austrian army will go immediately to Bosnia.

After the misgivings which had been extensively felt upon the subject, it is very satisfactory to learn that neither by the Primate of all England nor by the Metropolitan of South Africa was Dr. Colenso invited to attend the recent Lambeth Conference. On the other hand Bishop Macrorie, as Bishop of Maritzburg, was invited by his Metropolitan, and was accepted by the Archbishops and the rest of the hundred Bishops assembled, as the duly canonical Bishop of the Colony. He consequently attended, spoke, and voted at the Conference. The question may therefore now, surely, be considered to be finally as well as satisfactorily disposed of.

The encyclical which, anything to the contrary notwithstanding, may be said to have been issued by the Bishops assembled at Lambeth, and which we published last week, appears from the English press to have been received very favorably by Churchmen. The "Conference" is evidently moving in an onward direction and has no disposition to discontinue its gatherings. One Committee

suggests that future Conferences may be invested with larger liberty in the selection of subjects; and that a committee representing the various churches of the Anglican Communion should be empowered to draw up a scheme of subjects to be discussed; so that the Dean of Westminster's heathenish suggestion in 1867 that the Conference could only be a "convivial meeting" is effectually disposed of. Another subject of congratulation in connection with the Conference is the filial attachment which is shown throughout the Anglican communion by every member of the family, including the United States of America, towards the Spiritual Mother. Language appears to fail in the effort to express the love and veneration felt by the sister Church in the United States towards the Church in England. The scheme of the Lambeth Fathers for determining disputed points of doctrine is regarded as a simple one. It provides that each province shall be the final judge of all the cases that arise in it; and that there shall be an appeal from every diocese not yet included in a province, to the Archbishop of Canterbury. Prayer books, other than the Book of Common Prayer, for the use of converted heathens are to be submitted to a Board of English, Scotch and Irish Bishops, and also to a Board of United States Bishops. The Conference held up the Book of Common Prayer to admiration, for its antiquity, catholicity, and apostolicity. It expresses sympathy with the Old Catholics, and with the Reformed Church of Mexico; and it submits the question of Moravian Orders to a committee. It likewise affirms the principle that "no alteration from long-established ritual should be made contrary to the admonition of the Bishop of the diocese;" at the same time it considers that "such large elasticity in the forms of worship is desirable as will give wider scope to all legitimate expressions of devotional feeling." On the subject of confession, the Conference leaves the matter just as the Prayer Book has done—that is, to be used with advantage under certain circumstances; but not to be enjoined or required as necessary to salvation, or that the habitual practice of it should be a necessary condition of attaining the highest spiritual life.

It appears from extensive investigation that belief in the Divinity of Christ has almost entirely disappeared among the Protestants of Germany, Switzerland, Holland, Denmark and France, which contain in the aggregate about five-eighths of the non-Roman Communions (not including the English) in the world. It is very well known among us that a very large proportion of American Sectaries are in the same position; and that a large number of comparatively orthodox people have abandoned their former faith for the delusions of spiritualism.

Perhaps among the apparently minor subjects which the Lambeth Conference has

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