

Dominion Churchman.

THURSDAY, AUGUST 15, 1878.

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THE WEEK.

THE *Times* correspondent, in endeavoring to show the necessity of reading the Treaty of Berlin concurrent with the Anglo-Turkish agreement, says it is only in the light of the latter document which brings England to the side of Turkey that there can be any reasonable hope of carrying out the provisions of the greater instrument. "Turkey is prostrate, having shown herself incapable of resisting Russia and those who were allied with her, and she is well known to be more than ever incapable of standing up against future aggression. On the other hand, the whole Treaty of Berlin starts from the supposition that she will be able and willing to make exertions to maintain herself within the limits now assigned her. It makes no provision in either direction for averting the danger of another aggression, nor for assisting her in the work she has to do. The Treaty of Paris, by guaranteeing Turkish integrity and independence, made provision for both, and frail as they proved in the end, they still formed a shield for twenty years. But now all is otherwise. There is, indeed, Article 63 of the Treaty, which upholds all the provisions of the Treaty of 1856 and of the Protocol of 1871, and hence likewise the collective guarantee; but after what has passed, what can the value of such indirect reference be without some provision or efficient pledge against further aggression? Without a friendly hand to assist Turkey to rise again from the ground and help to build up the new edifice devised by the Congress, the whole structure seems to be built on sand. The Anglo-Turkish Convention, however, redeems the work of the Congress; and if ever popular instinct was right, it was that which prepared a grand ovation for the English Plenipotentiaries." Turkey, however, has been degenerating for the last three hundred years, and we fail to see the slightest indication of even the possibility of improvement.

If the Dean of Westminster refused the use of the Abbey to the Lambeth Conference in 1867, he is glad to throw it open to workingmen's clubs—a large party of the members of which visited the Abbey a few days ago, and in the absence of the Dean were conducted through the building by the Rev. S. Flood-Jones, who was accompanied by his daugh-

ters. The Dean had provided tea for the visitors, and he himself arrived in time to be present. In replying to a vote of thanks the Dean spoke of the pleasure it afforded him to assist the workingmen of London in becoming more intimate with the archaeological and historical lessons that are to be gleaned from visits to the Abbey. He then led the party to the Jerusalem Chamber, and explained the many interesting associations connected with it.

We are glad to notice what we believe to be a most important development of the work of the Incorporated Church Building Society in England, in the provision of a special fund for the erection of mission buildings, the object of which is to provide opportunities of worship for the ever-increasing masses of population in large towns, and in the distant hamlets of rural districts. A glance at any of the large towns will show the necessity for doing something to supplement the existing resources in the way of church accommodation, and such a fund as that which has just been established provides a ready way of meeting what is admitted to be a great need. The population of the metropolis is increasing at the rate of 50,000 souls a year, and we find the same, or even, in some instances, a greater proportion of increase in the huge manufacturing cities of the north, and it is obvious that the spiritual destitution in these places must increase rather than diminish. It is the object of the Mission Buildings' Fund of this old established society to provide buildings of a character suitable for the purpose, where the people can be assembled for religious worship and religious teaching. Thus in the streets and lanes of the cities, and by the highways and hedges of the rural districts of our Fatherland simple buildings are being planted, in order that the surrounding poor may be brought under the influence of the Church. Weekly applications for aid are pouring in.

In reference to the appointment of the Marquis of Lorne to succeed the Earl of Dufferin, the *Guardian* remarks: "The Marquis of Lorne has undertaken no easy task in accepting the post of Governor-General of the Canadian Dominion. If he can face existing difficulties with as great courage and prudence as his predecessor, it is almost too much to hope that two Governors-General in succession will have the same unusual gift of fluent and genial persuasiveness. But, in one important respect, the Marquis will have a great advantage over Lord Dufferin. His wife is a Princess of the Blood, to whom all loyal hearts in Canada will at once be open; although the interest she takes in politics will be variously viewed by different parties.

Those of our neighbors who have not yet got over their antipathy to "color" will perhaps learn something from their visit to England. On Thursday afternoon, the 25th ult.,

for the first time in the history of Westminster Abbey, a sermon was delivered there by a colored divine—the native Bishop of Haiti. Taking for his text St. Matt. xx. 23, "Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with; but to sit on My right hand, and on My left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father," the Bishop spoke in singularly pure and well-pronounced English of the meaning of these words with regard to modern missionary enterprise, his remarks being listened to with the utmost attention by the congregation.

News received from insurgent sources is to the effect that the opponents to the Austrian occupation, consisting of Bosnians, Turkish troops, Arnouts and Albanians, number over 100,000. The men are well armed. All strategic points on the road to Serajevo are occupied and entrenched, and both insurgents and Austrians are being reinforced daily. Twelve thousand insurgents are concentrated near the difficult pass of Vanduk to oppose the further advance of Gen. Philipovich. Preparation for a desperate resistance to the Grand Duke of Wurtemberg is also being made at Djuljezro.

It is positively stated that the Porte on Saturday telegraphed decisive instructions to Serajevo that an agreement had been made with Austria upon a basis for a convention, that therefore the Austrians enter the Turkish Provinces as friends, and that any offer of resistance to them will be to no purpose.

It will be remembered by our readers that Lord Penzance suspended from his clerical functions for three years, the Rev. Mr. Mackonochie, Incumbent of St. Albans, Holborn, for contempt of court in refusing to obey the decree prohibiting ritualistic practices. That clergyman appealed to the High Court of Justice. The appeal was heard last week and decision rendered, on the 8th, in favor of the appellant by Lord Chief Justice Sir Alexander Cockburn, Justice Mellor concurring, and Justice Lush dissenting. The *Times* says a much more important issue than the enforcement of Lord Penzance's decree is indirectly involved. A majority of the Court of Queen's Bench have repudiated the principles of "law" established by the judgment of the Judicial Committee of the Privy Council and have substantially ignored the legal authority of that high appellate tribunal. The revocation of the sentence passed upon Mr. Mackonochie implies that Lord Penzance was mistaken as to the powers of his office and that the Judicial Committee of the Privy Council shared in the responsibility for his mistake. This decision reverses the judgment of the Privy Council in a manner so bold that the Lord Chief Justice felt bound to justify it by contending that it was the judicial duty of the Court of Queen's Bench, in the exercise of its power of prohibition, to review its acts, and, if it seemed right, to reverse them.

15, 1878.]

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