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of news from the Bishop of Pretoria (Dr. Bousfield) and his party. Letters have now been received under date November 23, stating that he was then preparing to ascend the Drachenberg, the range of mountains dividing Natal from the Transvaal, and it is hoped that before this he and his party have reached Pretoria. The "track" journey of 400 miles from the coast was a very trying one, an excess of drought depriving the oxen of food *en route*, and the outbreak of war occasioning such difficulties of transport, that for two months the whole party had to live in tents. Of the oxen, half had died from lack of food and disease on the road. The health of the party was good. Since leaving Maritzburg they had been quite cut off from civilisation. "Three months' dust," says the Bishop, "sun, dirt, cold, drought, barrenness, thunder and lightning, hail like eggs, and yet only half-way."

## Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication.

We are not responsible for opinions expressed by correspondents.

### INTERCESSION ON BEHALF OF MISSIONS—ROGATION DAYS.

SIR,—Churchmen will hail with satisfaction any steps on the part of the Church which may be taken towards a return to the due and proper observance of Rogation Days. A discussion has taken place at the late convocation of the Province of Canterbury, on the change of the day of Intercession on behalf of Missions from St. Andrew's Day to one of the Rogation days. In that discussion the Bishops of Exeter, Ely, Lincoln, Bath and Wells, and Oxford, drew attention to a lost, but now, we trust, to be restored, object of the Day of Intercessions: viz., special prayer for the blessing of Almighty God upon the crops, in process of growth.

Would it not be a means, under God's blessing, of uniting, the prayers and avoiding the differences of churchmen upon the all-important topic of Missions, that the corporate Church should observe upon one of her own appointed Rogation Days, prayer, for the material as well as the spiritual harvest. Perchance an annual union in prayer, would tend, more than argument, caucuses, or sermonizing, to dissipate the alienations which have of late been so sadly prevalent among Christians, professing one Lord of the harvest, in regard to the sole and only work of Christ's Church on earth, Missions, at our doors and abroad among the nations.

In this country, where the hands of our Bishops are less tied by the State than in the Motherland, I am sure the clergy, would faithfully follow any suggestions, and use any special form of service, of the House of Bishops, or of their own Diocesans.

Yours truly,

W.

### WHO IS HE?

SIR.—From the March number of the *Province*, a Church paper published at Galesburg, Ill., which has just come to hand, I clip the following extract. In behalf of the good name of the Church of Canada, let us know, if possible, who the delinquent is, and let us hope that the Bishop of whichever diocese he has been connected with, may take the necessary steps to remove the disgrace attached to us as a Church, by the publication of such an item of news.

"A 'clerical tramp' has been in Chicago. He came from Hartford last, but he is known in nearly every large city. He assumes the full uniform—cassock, vest, and all; and, when he gets the opportunity, officiates in chancels. He belongs to one of the Canadian dioceses. His stock in trade is his inebriety. He is entirely unworthy of confidence. We learn from the Bishop of Illinois that he has forbidden him to officiate in that diocese." Begging your insertion of the foregoing,

I remain,

Waterdown, March, 4th, 1879.

J. F.

### CHRISTIAN SCIENCE.

SIR.—Allow me to bring to the notice of your numerous readers a most valuable work: "The Elements of Christian Science," by Wm. Adams, D.D., Professor of Systematic Theology in the

American Church; A Briton by Birth and education. It may be had of Rowsell & Hutchison, Toronto, for \$2.75. More than eighteen centuries ago, the Apostles, Peter and Paul photographed, as it were, the present generation. Is not rebellion to the Parent, to the State, and to the Church, the rule now-a-days? Is not selfishness instead of love and duty the bond of union in the family? Do not our legislators servilely bow to the wishes of the majority instead of being guided by the eternal principles of justice and equity? And how little faith or holiness is there, *can there be*, in a sect-rent Christianity? Among the various causes which have brought about this state of affairs, none have been so prolific of evil as some of the Moral Philosophies taught in our halls of learning. The evils that Locke's Sensual Philosophy and Paley's Selfish Philosophy have entailed on thousands, especially on some of our clerical guides, are so monstrous that *faith is well-nigh a word without a meaning*. Some uphold Locke and Paley as shining lights in Christian morals; but they are the wreckers' lights that lure to destruction. That "school of thought," that imbibes its philosophy from the impure fountains of Locke and Paley, and such like, cannot be aught else than unlovely, unloving, and unspiritual.

"All I shall say of Dr. Adams' Christian Science, is this: It is what it claims to be—the Christian Ethics of the Ancient Church—*verbum sat*. It deservedly ranks with the imperishable ethical works of Butler, meets the wants of the age better than any other, and merits its appellation—the book of the nineteenth century. A. SLEMMONT

### OUR CHURCH PAPER.

DEAR SIR.—I am glad you have published the letters as to the duties of Churchmen towards the Church paper. Speaking from my own experience, I say that we can all help the cause of the Church through your paper if we will only make the effort, and I consider it is our duty to do so.

I do not know if the suggestion can be carried out, but I should like to see you publish some of the favourable opinions which I know you have received, and which, coming as they do from different and widely separated places, would show how highly the paper is esteemed. This would encourage your friends, and enable them to quote such opinions when they recommend the DOMINION CHURCHMAN.

I may tell you that I was glad to see the course you adopted during the late Episcopal Election, showing that the paper is not the organ of a party, but of the whole Church in the Dominion.

Yours,

A CHURCHMAN.

### THE OSHAWA CHURCH CASE.

SIR.—The *Mail* of the 8th inst. has an editorial on the judgement of Vice-Chancellor Proudfoot on the above case, from which I will take two extracts. They are as follows: "And, now that it is laid down by the highest authority, that the churchwardens and lay delegates, the elected representatives of the people, have not merely a consultative but an *authoritative voice* in the selection of their minister, even though the extent of that power is not precisely defined we submit to the various congregations," etc. \* \* \* "The judgement just delivered will be a most valuable guide to the new Bishop," etc.

The judgement of the Vice-Chancellor certainly does not precisely define the functions of the Bishop on the one hand or of the churchwardens and lay delegates on the other; and it being the opinion of the Vice-Chancellor that there had been *no consultation* within the meaning of the canon, it was unnecessary to define those respective functions. It is equally certain that it is not laid down in that judgment that the churchwardens and lay delegates have more than a consultative, that is an authoritative, voice in the selection of their minister, and I take leave to add that the learned judge understands too well the force of words used in the English language to give such a strained interpretation to the canon. I notice this gloss put by the *Mail* upon a passage in the judgement, because if it is generally accepted by the people as giving the true meaning of the judgement, it may lead to very mischievous consequences. Churchwardens and delegates may say, "We have an authoritative voice in

the selection of our minister, that can mean nothing else than that we have authority to select our minister; and that it is for the Bishop to appoint the person that we select." This would be an absurd piece of attempted usurpation, when we look at the Canon which commits to the Bishop the power and duty of appointing the minister; requiring only a previous "consultation" on his part with the churchwardens and delegates. That consultation, I admit, should be a real consultation in spirit, and not in name, only a conferring together, an interchange of views and reasons; and after that comes an appointment: and by whom? the Canon says by the Bishop. It is in him that the authority is lodged; where then is the authoritative voice that the editor of the *Mail* talks of? I repeat that this gloss of the *Mail* is of mischievous tendency, calculated to produce conflict between churchwardens and delegates on the one hand, and the Bishop on the other; for if the former should insist with "authoritative voice" upon having a man whom the Bishop may not consider the proper person to appoint, it would be the duty of the Bishop not weakly to yield, but to appoint the person whom he, in his judgment and conscience, believed to be the proper person to appoint.

I write this not for the Bishop, who knows his duty and will do it, but for the laity, who might be led by this gloss of the *Mail* into a false position that might lead to deplorable consequences.

I make no comment upon the second passage I have quoted from the *Mail* beyond this, that our new Bishop is too acute a man not to distinguish between that part of the judgment of the Vice Chancellor which deals with the facts of the case and decides that what passed did not amount to a consultation within the meaning of the Canon, and those parts of the judgment which are outside of that question. The latter are entitled to all the respect that is due to the opinion of a very learned, conscientious judge, but they are not *authoritative*.

LEX.

### THE HOLY EUCHARIST DURING LENT.

SIR.—Is there any authority upon which a clergyman is justified in ceasing the celebrations of the Holy Communion during lent? W.

## Family Reading.

RAYMOND.

CHAPTER XXXIV.

These words, spoken by Raymond in a deep, stern tone, which was the more impressive from the pent-up bitterness of which it was suggestive, filled Estelle with unspeakable dismay. She had never before realized what an absolute power in his life—and that of the most deadly kind—had been the vindictive hatred of his enemy, which now, at this momentous hour, seemed to have risen up, like a giant in his might, and threatened to overpower his better nature altogether.

She felt, by the instinct of her own spiritual consciousness, that the conviction which had so strangely impressed him with certainty that this night was to be the crisis of his fate, was not only emphatically true, but that she was herself involved in it.

By an act of sacrifice, whose long-enduring agony had been almost more than she could bear, she had impelled him, whom she would have shielded from all harm with her life, into a path of danger and death, in the hope that he might meet therein the Conqueror of the grave, and follow Him through it to eternal peace; and now, what if some terrible test was to be put before them both, which would crown their mutual sacrifice with victory, or fling it back, unfinished and useless, to mock their weakness? What if an overwhelming temptation were to lure Raymond to a deed of violence, which would for ever drive him away from the pure and holy Prince of Peace, to wander in the darkness of an unavailing remorse? What if she were set by his side to save him in this hour from himself at some tremendous cost?

So surely as he had seemed to hear a divine