

bishop has requested him to undertake. Letters, etc., addressed for the present to Port Arthur, will be forwarded. Rev. Mr. Webster, late of the diocese of Grahamstown, South Africa, takes temporary charge of the vacant parish.

Mr. T. J. Hay, till lately lay reader to the mission of Bowling Green, Farmington and Bowes, in the diocese of Niagara, has been appointed by the Bishop of Algoma catechist to the mission of Magnetawan, Midlothian and Dunchurch.

MAGNETAWAN.—Services were resumed in this mission, Oct. 29th, when evening service was held at the church of St. George the Martyr. On the following Sunday, service was held at 10.30 a.m. for the benefit of those coming from a distance, and, though the congregation was not large, they responded well, and a fact worthy of mention is that a family started at daylight and drove eight miles to church in a lumber wagon over very bad roads, arriving an hour before the service, and others came by boat, after an hour's rowing. As one does usually find such cases as these, they seem worth recording, especially as country people with churches handy are only too ready to find excuses to absent themselves. The catechist and his family have been very kindly received and welcomed by the people.

RUPERT'S LAND.

ROUNTHWAITE.—On Sunday, Nov. 19th, His Grace, the Lord Archbishop of Rupert's Land, held a confirmation at Wawanesa in the morning and St. John's, Rounthwaite, in the afternoon. The Rev. H. Dransfield, incumbent, presented twenty candidates for confirmation, including married men and women. Two excellent addresses were delivered by His Grace, full of sound and definite teaching. St. John's Church was nicely decorated, and the service, led by Miss Baragar, was bright and well rendered. Though a number of men were standing all through the service, yet a great many were turned away who wished to be present. The offertory for the Church Debt Extinction Fund was about \$60. Henry Merideth, Esq., has given a new carpet for the chancel. The chancel walls have been painted. Mr. J. F. Rounthwaite, of Simcoe, has sent \$20 for the Church Debt Extinction Fund, and several books for the parish library. Unknown friends have sent six Prayer Books, a Bible Prayer Book and altar services, alms bags, one dozen "History of the Church of England, in Outline," copies of the CANADIAN CHURCHMAN and *Living Church* for distribution. We are very thankful for above, and still we need a new altar frontal, a small bell, more Prayer Books, and books for the parish library, and papers for distribution. The times are very hard in this parish, and yet the people are working most cheerfully. The Thanksgiving Day service was well attended, even with the thermometer showing 20° below zero. All who were present enjoyed and will no doubt profit by the excellent sermon preached by the Rev. Macadam Harding, Vicar of Brandon. Mr. Alfred Birch is the treasurer of St. John's church, Rounthwaite, to whom all contributions to our Church Debt Extinction Fund should be sent.

BRANDON.—St. Matthew's.—On Sunday, November 19th, the Venerable Archdeacon Fortin preached at both Matins and Evensong. The Vicar, the Rev. M. M. Harding, was also assisted by the Rev. E. Archibald and the Rev. G. F. Hooper. On Wednesday, 22nd, the Rev. G. F. Hooper, of Springfield, preached, and on Thanksgiving Day the service was well attended. Matins were said by the Rev. G. Hooper, and the sermon was preached by the Rev. Herbert Dransfield, Vicar of Rounthwaite. A large number of communicants stayed for the celebration of the Holy Eucharist; the Vicar, the Rev. Mr. Harding, was celebrant, assisted by the Revs. Hooper and Dransfield.

Correspondence.

All letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Polychurchism.

SIR.—Will "a Layman of Montreal" be good enough to give his authority for the statement in his letter on Canon Hammond's paper, that "the Church of England acknowledges baptism, when

administered in the name of the Trinity, even by Non-conformists?" I have long wished for some authoritative information on this point.

R. D.

A Query for the General Synod.

SIR.—After hearing the Bishop's letter, a young Churchwoman asked, "What does this consolidation mean? Will it put down the High Churchmen?" She came from one of our largest cities! A large number, if not the majority, of our fellow Churchpeople are just as ignorant. Is such ignorance bliss?

G.

Higher Criticism.

SIR.—Without wishing to join in the discussion going on between Revs. Symonds and Logan, I would like to point out that the Authorized Version has translated the passage in Haggai ii. 7, from the Hebrew, where the word in dispute is *chem'dath*. This word occurs I think in Dan. xi. 37, which the Septuagint has translated by *epithumia*. Would not the verb *do* imply "coming in" person, and not "a being brought."

W. G.

A Suggestion.

SIR.—Would it not be possible to ordain lay readers as permanent deacons? It would be most Scriptural to do so. Practically we have only two orders of the ministry and *lay readers supersede the divinely ordained ministers*. This is surely not right. Many parishes in Canada are in charge of laymen. Why could not these be ordained as deacons even if they did not go on to the priesthood? It could not be argued that these are on probation, because no Bishop would give a mission to a man whom he had not already found to be responsible. If a man is fitted for a lay reader, he is fitted for a deacon, and the Church would, in ordaining such men, be moving in accordance with Holy Writ, which would be much more pleasant and profitable than the present irregular method.

B.

Ottawa Bishopric.

SIR.—A newspaper report of a meeting recently held in Ottawa in connection with the deanery of Carleton makes the announcement, with the Rural Dean as its authority, that the "country parts in the deanery would contribute nearly two thousand dollars to the Bishopric Endowment." Surely this is an error, or if not it is an absurdity. If the Ottawa clergy have the success of this movement at heart, they will treat all parts of the country alike, and not endeavour to protect one at the expense of another. Mr. Hanington has been appointed to canvass the whole of the Archdeaconry. Has he canvassed Carleton deanery? If he has not then it is certainly premature to say what the people there will give. It certainly will injure the canvass in other parts if it is known that the wealthy county of Carleton is not to be canvassed, or that a paltry two thousand dollars is to be accepted from a section of country containing ten or twelve most excellent parishes (outside the city), the aggregate contribution of which to the Endowment should not fall short of ten thousand dollars. Perhaps Mr. Hanington will kindly inform us if he has yet canvassed Carleton county, and if not, if it is his intention to do so!

A DELEGATE.

What are Clergymen for?

SIR.—What are clergymen for? What on earth do people think they are for? We are told that the cry throughout the land is for young clergymen. What do they want young clergymen for? In other professions, to be young, or even to look young, is a drawback. Who chooses a doctor because he is young and has had no experience worth mentioning? Who prefers to trust to a young lawyer for advice on grave and weighty questions? Who, when far-reaching plans have to be made and acted upon, involving peace or war, life or death, votes for a statesman to have charge of those plans because he is young? And is it not the case in the clerical profession, too, that greater skill and experience demand a greater age? Then what can we infer but this?—that the people are not seeking the healing of their souls; that they wish for no advice in the difficult affairs of their spiritual life; that they are reckless of the success of the plan of their salvation, which needs such care in its working out and is so far-reaching in its issues. Then what, I ask, are they seeking? What hidden charm is there in youth to thus out-weigh such vastly larger stores of ghostly lore and skill? That charm must lie in one or other of these—the things of Christ or the things of the world. Now the things of Christ have to do

with salvation of souls, which we saw they are not seeking, so that we have it forced upon us that this popular demand for young clergymen betokens not only a light esteem of the solemn message of salvation, but also a state of worldly-mindedness to which they seek to make the ministers of God the panders. Whether the clergy are feeding or checking this wide-spread disease in the souls of their flocks, is a question for each one of them to answer for himself; but this much is certain, that those who do foster it at all are showing, to say the least of it, a gross shortsightedness: for they are helping to bring early penury upon themselves and their brethren by causing them to be shelved just at the ripest and most valuable stage of their clerical life. It might also be said, that after making his rounds for the strengthening and healing of souls, and giving the due proportion of time to prayer, meditation and study, the true pastor has not the leisure, even if he had the inclination, to perform, as the parish merry-maker, a function which would devolve with much better grace upon some eligible young layman.

OBSERVER.

The Church of England in Canada.

SIR.—To day I received a most interesting and important contribution to the annals of our Church in this great Dominion:—"The Church of England in Canada 1759 to 1793," by the Rev. H. C. Stuart, rector of Three Rivers. Very little was hitherto known of that period of Canadian Church history, and the author has evidently made a most exhaustive research in all quarters, as shown by the authorities quoted. The biographical sketches of that pioneer clergy and the various difficulties encountered by the Church in those days, as well as the competition for the Bishopric of Quebec, are extremely interesting. These facts and many others were unearthed by the Archives department at Ottawa and are now brought before the public in this work. The relation of the visitation of the Right Rev. Charles Inglis, Bishop of Nova Scotia, to Canada, in June, 1789, is very important, showing that the establishing of the diocese of Quebec was thereby hastened; and among other benefits accruing from his visit to that portion of his diocese, the Churchmen of Montreal obtained a place of worship for themselves. A recent work, published by the S. P. C. K., called the "History of the Church in Eastern Canada and Newfoundland," virtually asserts on pages 28 and 39 that Bishop Inglis never visited Canada. This evinces a great lack of research both on the part of the author, and also the venerable reviewer of Chapter iii. on the diocese of Quebec. It is a pity such eminent writers and reviewers were not more careful in their work, for these histories are frequently referred to, and no doubt led the right rev. preacher astray in his sermon at the centenary of the diocese of Quebec on 1st June last. History is made up of details and events, to some people seemingly unimportant, but the rector of Three Rivers is to be congratulated on the thoroughness of his monograph, and I hope will continue his investigation into the history of the Canadian Church.

L. H. 95.

Higher Criticism.

SIR.—I regret very much that Mr. Symonds has abandoned me so soon and without giving any reason for so doing. I deprecate controversy as much as he can, but I had hoped that our discussion could have been carried on in a friendly way, and Mr. Symonds at first seemed willing to impart information. The subject is a burning one and likely to occupy much attention in the future. In answer to Mr. Symonds' invitation to your readers to accept *tu eklekta ton panton ethnon* as "the desirable things," etc., I would say that the difficulty has been created in this case, as in many others, by a literal translation of a translation of the Hebrew Bible, which is here only a paraphrase, and not a very close one at that, of the original Hebrew, and has been taken as a strong objection to the Revised Version itself, as displaying too much pedantry; and besides, neither the Septuagint nor the Revised Version are of any authority in the Church. This is the way that our Authorized Version speaks of itself: "The Holy Bible, containing the Old and New Testament: translated out of the original tongues: (that is, the O. T. out of the Hebrew and the N. T. out of the Greek, in which they were originally written) and with the former translations diligently compared and revised." We here see that the Septuagint was not a factor in the translation of the Bible into our Authorized Version. It was "compared with the former translations," but not with the Septuagint. To the Jews "were committed the oracles of God"—the Hebrew Bible, and with them there was always light, but until the Septuagint Version was made, the Gentiles had nothing to guide them but the light of nature. It became a "lantern to them that sat in darkness." If even the Septuagint was the authorized Bible in any

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SIR.—SC CANADIAN lieved hist continent P. Tocque this matte the openr Episcopal by the Mo ing failed through Bishop P subject.

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