

St. Barnabas, Pimlico.—A special twelve days' mission has just been held in this church, and we hope sincerely with an abundance of blessings. Special efforts (a correspondent writes) were made in every possible way to bring lost ones home to Christ. Services were so arranged to suit everybody. Processions of the choir and clergy, too, paraded the streets of the parish every evening.

The Church Association has prepared a petition to Parliament on the appointment of bishops which will shortly be issued for signature throughout the country. A text of the memorial has been sent to Lord Salisbury, praying him to receive a deputation on the subject. The Premier replied that he was too busy, and Mr. Balfour when appealed to excused himself on the ground of non-responsibility.

The elevation of the Bishop of Derry to the Archbishopric of Armagh, has been received with the utmost satisfaction by the Church of which he is so distinguished a ruler; and we believe that not only the Church of England, but the members of the Anglican communion all the world over, will feel that the Irish bishops have well and wisely discharged the responsible and delicate duty which devolved upon them.

The vicar of France Lynch has just lately put into practice a custom which prevailed in days gone by. The other evening he organized a procession from the church through the village. Choir and vicar were robed, and the cross was carried at the head of the procession. As the procession moved the vicar read the Litany, the choir making the responses. Occasional halts were made, and the vicar gave short addresses.

An amusing story is told of the new Bishop of Newcastle. On his journey to the North the other day he lost his bag, and search was made for it by his friends who were travelling with him. It was fortunately discovered before the train left, and handed into the carriage by a brother clergyman. The bishop designate was lost in thought, but murmured his thanks, and extending his hand pressed a coin upon the astonished curate.

It was well known that the late Dr. Jackson, of Antigua, very liberally helped all Church work in his diocese, but it will perhaps be news to many to hear that he also contributed largely to the meagre stipends of his clergy. The present Bishop of Antigua, in a letter, especially mentions one group of the many good deeds of his predecessor:—"You cannot know to how many clergymen's stipends our bishop nobly contributed. I scarcely know how some parishes will get on without his help regularly given through me. To many places his death is almost, financially speaking, another disendowment."

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.

The Ritualistic Movement.

SIR,—I read with interest the excerpt from the New York Times on the ritualistic movement in that city. When our American cousins undertake to do anything, they do it with both feet and lick all creation. According to the clever young man who writes for the Times, the New York ritualistic rector not only copy Rome in the matter of vestments, but beat her hollow. Why, sir, the Bulgarian ex-arch., in all his gorgeousness at the conversion of Prince Boris, is not in it with your New York ritualist. He is minus the veil, and if he wore the burse it must have been concealed about his person, as there is no sign of it in the picture of the ceremony published in the February number of the Graphic. If the New York Times could only patent one of the ritualistic rector's and put him on exhibition, wearing the eucharistic vestments, the chasuble, stole, maniple, veil and burse, girdle, alb, cotta and amice, ritualism would get a black eye, the ecclesiastical world a surprise, and the paper a fortune. From henceforth the secret societies, whose high officials wear wonderful things behind closed doors, would be nowhere. Why any man should want to go over to Rome boldly or any other way, when he can wear a veil and a burse and swing incense in smoking thuribles and sprinkle holy water over his face in the Protestant Episcopal Church in New York, is "one of these things no fellow

can understand." Liberty is dear to the average American; but the ritualist priest had better be careful. If he goes over to Rome in order to get more ritual he may be disappointed. It is doubtful if he will be allowed to wear his veil and burse. This may explain why so many men, who went over in late years to the Church of Rome, have sneaked back to the Church which they left. One thing is very certain, either the New York ritualistic rector is a dandy or the writer of the article is a blankety-blank. The man who does not know the difference between the ornaments of the Church and those of the minister should not undertake to write up ritualism. It would be just as sensible to say that a Protestant minister wore a pulpit, or an organ, or a platform, as to say that a ritualist in New York or any other place wore a veil or burse. The day for apologizing for ritualism is past.

THOS. GEOGHEGAN.

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The Epistle to the Hebrews.

SIR,—Two letters on the above subject have appeared in recent numbers of your paper. It seems to me that the actual authorship of any book in the Bible is altogether immaterial unless it bears upon the interpretation of the Book itself: (e. g., the authorship of the Book of Job, or Ruth, or others where it matters not at all). But in the Epistle to the Hebrews the correct application of the text itself seems to depend very greatly on the date. There is a passage near the end (xii. 26-27) which is a kind of key note to the purpose for which the Epistle seems to be written. It was evidently written during a time of change, a time when the growth of the Church and the passing away of the temple services had become pronounced. The Epistle is written to Jewish Christians. Now from the Acts (xv. 1) and from the Epistle to the Galatians (ii. 12, and x. 1-2) we learn that certain of the converted Jews still held to the old order of things, as might be expected. Hence St. Paul's continual warning against falling back and against the Gentiles being also drawn into the same bondage. Well, when the temple was destroyed and the priesthood lost, and all the old ritual of the religion of Jehovah passed away, was it not to be expected that they (the Jewish Christians) still held lovingly to the customs that were delivered to Moses, and regretted them, even as many earnest Church people regret the loss of the three-decker pulpit, and high pews, and large ungainly surplices that were in vogue a few years ago. Is there any heresy in supposing that to comfort these good people and to show them that the faith was not bound up in outward things, that the Epistle was written? Does it not explain all the sacrifices and temple ritual as things that were and point to the one eternal thing that stood forever? Does it not say that God had spoken by the prophets, but now does speak by His Son? And does it not sum up the whole argument by saying that at Sinai God's voice shook the earth, but now (at the time of the growth of the Church) shakes the heavens, the very things of God—the law, the temple, the priesthood—all the changeable things—that the things which cannot be shaken—the truth—the revelation of Himself—the priesthood forever after the order of Melchisedec—may remain. All this is inexplicable without allowing a visible growth of the Church and a corresponding decay of Judaism. And this is what critics have ever felt to be the real difficulty about the Pauline authorship. Why should the Apostle of the Gentiles have written to the Jews at all?—and he a man who everywhere else is most unsparing in his denunciation of anything like a return to Judaism, while our author is most tender and kind and lovable to his erring brethren. He was one of themselves and knew their feelings on the subject. And again, is there anything in the whole life of St. Paul that would give any occasion for such an Epistle? For every Epistle in the New Testament, whether by St. Paul or any one else, was written not for the sake of writing, but because there was an occasion of writing. And the most likely occasion for the composing of the Epistle was undoubtedly the destruction of Jerusalem, which was a veritable shaking of all that the Jews held dearly, and believed to have come from heaven itself. That Apollos was the author has no tradition of the Church or authority of the fathers to support it. In a commentary that I have before me (that of Professor Davidson, of New College, Edinburgh) it is described as a "felicitous conjecture of Luther that Apollos might be the author." Your first correspondent places against Mr. Gore, the Church and Bengal and some one else. As to the Church—his assertion is a most unfair straining of a statement in the Prayer-Book. It was inserted by the English at a time when they were not in anyway engaged in the decision of the authorship of books of the Bible, and is not a decision of the Church at all, either of the English Church or the Church Catholic. No opinion of the undivided Church and no general council has decided upon the matter one way or the

other. In the early Church three different traditions held sway—one that St. Barnabas wrote it (Tertullian and Cyprian of Carthage), another that St. Paul was not the author (Clement of Rome, Irenæus and Hippolytus), and a third that it was St. Paul's (Justin Martyr). Of all these, Clement of Rome was the earliest and was most likely to know, but he does not even hint at the Pauline authorship. It is, of course, one of those things which can, perhaps, never be absolutely known. We do not (thank God) pin our faith on the Pauline authorship or any other. What the Church has really decided is that the Epistle was inspired by God, and the internal evidence points very strongly to a period of time subsequent to the martyrdom of the great Apostle. One more point and I have done. The second Epistle to Timothy was written undoubtedly very near to the end of St. Paul's life, and Timothy was then (according to universal tradition) the Bishop of Ephesus. Hebrews xiii. 23 records, "Know ye that our brother Timothy is set at liberty." Will some of our positive friends of the Pauline authorship kindly tell us at what period before the founding of the Church of the Ephesians, St. Timothy was in prison? EDGAR W. PICKFORD.

Herald Angels' West Mono Mission.

Please Explain.

SIR,—Would the editor of the CANADIAN CHURCHMAN kindly explain why the Revised Version in Matthew xviii. 3, gives "ye turn" instead of the passive, "ye be turned." G.

From the Bishop of Athabasca.

SIR,—St. John's Mission, Wapuskaw, is at present the youngest mission in the diocese. It is established in the heart of the almost unknown tract of country lying between the Athabasca and Peace Rivers. No surveyor has ever penetrated its recesses, and the lakes, etc., that stud the Government maps are based on hearsay and are consequently erroneous. On February 3rd, I started with dog trains to visit the mission. It lies some 150 miles north and east of the Landing. We left the river about twelve miles below the Landing. After reaching the height of land above the river, the trail penetrates a rough muskeg country. It is very narrow, and barely admits the sleighs between the stems of the trees and fallen timber. These sleighs are made of two narrow strips of birch wood with cross pieces; the whole bound together with thongs of green hide called "shaganappi." From four to five dogs are hitched to each sleigh. They can pull a load of 350 to 400 pounds. Their endurance is very great, and on one meal of fish per day, they can travel twelve to thirteen hours a day and cover distances, where the travelling is fairly good, of about thirty miles. My sleigh was so arranged that I could ride when I wished to do so. As a rule I prefer depending on my own powers of locomotion, and having a pair of light snow-shoes I burdened the dogs as little as possible. Still, keeping up with a good train of dogs necessitates running nearly the whole day, so that I had to have recourse to my cariole at intervals. Our second day about dusk we reached some Indian houses, on what is named by the Indians, "Calling Lake." It is a fine sheet of water, some eight miles in breadth by fifteen in length. It is said to be deep and contains very good white fish. The Indians, who are very superstitious, believe that a spirit haunts the centre of the lake—that at times its voice can be heard calling. They have the tradition that no one has ever crossed the middle of the lake. After supper I addressed the Indians, who filled the house. Some were from Lac la Biche, south of the Athabasca, and were Romanists, but all listened with evident interest and attention. As far as personal comfort was concerned, I should have much preferred laying my blankets down on the pine-branch by the camp fire, but courtesy could not refuse the post of honour assigned me on the family bedstead, while the rest stretched themselves in their blankets on the floor. The heat, the close atmosphere and the fumes of tobacco did not tend to promote sleep. After a hard day's run through what has been a well wooded country, but which last summer was almost entirely burnt, we crossed, late in the afternoon, a small and what must in summer be a very pretty lake, "Rock Island Lake," some six by three miles area. The evening set in cold and windy, turning later on into snow. My guide, "Strong Paddle," selected a sheltered spot among thick pines. The snow was dug away with the snow-shoes, pine-branch laid down, and after supper, by a glorious fire, and prayers, I laid down to get a much better rest than on the previous night. Our guide had us up two hours before daylight. Our journey this fourth day took us across the height of land. Some very steep ravines had to be crossed. The brigade consisted of two loaded sleighs for the H.B. Co., one for the mission, and the one carrying my bedding, etc. Though the men were experienced hands, yet at times men, sleighs and dogs