

Mr. Purcell's "Life of Manning" has been avenged for the disapproval of the Pope. Mr. Gladstone declares that it is not only interesting, but fascinating and entrancing. There are several disclosures of a curious kind, among others a letter from Dr. Rigg, in which he assures the Cardinal that on the educational question he "is with your Eminence."

The work of restoring Salisbury Cathedral and spire is found to be a much more serious matter than was originally contemplated. At first it was anticipated that £5,000 would be sufficient to preserve the spire and tower from any possible danger. An amended estimate of £10,000 was next presented, and now it is averred that no less than £15,000 will be required.

A serious gas explosion took place in Doncaster parish church recently. Some workmen had put in a new meter, and when they left the church in the afternoon all seemed right, but when shortly before five the verger and the choir-boys entered the church, there was a strong smell of gas. On nearing the vestry, the verger was suddenly enveloped in flames, and directly afterwards there was a loud explosion. The new vestry was demolished, and several stained-glass windows were more or less damaged. The damage is estimated at nearly £2,000.

Mr. W. Hope Gill, of the China Inland Mission, in addressing a meeting, said that he and four others were the only workers up to 1889, set apart to pioneer and evangelize a district twice the size of the whole of Great Britain. Great interest was excited by Mr. Gill's account of the riots in Western China. He told how greatly the difficulties of their work had been increased since the ferment raised by the late war; picturing the intense pride of the Chinese literati, and the irritation aroused when the news of Japan's victories reached them.

The Bishop of Liverpool, at the annual meeting of the Liverpool Diocesan Finance Association last week, said that if he lived to hold his visitation in the autumn of this year, he intended to make a statement showing the amount of money given for Church purposes in the diocese, and people would be surprised to see that the money so given since he first came into the diocese fifteen years ago would total a good deal more than a million pounds. How quickly people with such hearts would finish the Cathedral in Toronto.

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 Epistle to the Hebrews.

SIR,—On February 6th a correspondent referred to the authorship of this Epistle, and took exception to Canon Gore's language questioning St. Paul's authorship. In Dr. Tholuck's Commentary, Vol. I., there is an interesting review of the various views held by scholars regarding the authorship of this Epistle, from which it appears that many, like Canon Gore, have doubted St. Paul's claim to being considered the author. Westcott, in his Commentary on the Hebrews, argues against the Pauline authorship. It would seem his friend and predecessor, Bishop Lightfoot, also doubted it, for in "Lightfoot on Philippians" (2nd ed'n, 1869), page 223 (note), we read: "The Epistle to the Hebrews, even if we may not ascribe it to the learned Alexandrian Apollos (Acts xviii. 24), at least bears obvious marks of Alexandrian culture." Tholuck, in his Commentary, inclines to the view that Apollos was the author, and this view is adopted by Dean Farrar in his short Commentary. Bernard, in his "Progress of Doctrine in the New Testament" (Bampton Lecture), p. 170, says: "The Epistle to the Hebrews, if not St. Paul's, is confessedly Pauline, and apparently, on account of its uncultivated authorship, has usually taken its place in succession to his acknowledged writings." Liddon's "Divinity of our Lord" (Bampton Lecture, 1866), says: "The Hebrews were written either by St. Paul himself or by St. Luke, under his direction." Wordsworth, in his Commentary, advocates the Pauline authorship, and others—many of them—have advocated the same view. For example the learned Professor Stewart, of Andover, 1833, maintained this view at great length, and in 1838, Rev. Charles Forster put forth a book of over 600 pages, the title page of which runs as follows: "The Apostolical authority of the Epistle to the Hebrews; the received title being vindicated against the cavils of objections, ancient and modern, from origin to Sir J. D. Michaelis", etc. These few memoranda show great doubt respecting St. Paul's authorship, although the Revised Version has retained his name as author. I trust they will be of interest to your correspondent, and that his letter may elicit some others on this most interesting question.

English Cathedrals.

SIR,—I am delighted to see you are giving us such admirable pictures of the splendid cathedrals of the dear old mother Church in the motherland. So far as you have gone, as I am familiar with most of them, I can say truthfully your views are excellent. As an old mother country Anglican, I beg to thank you very much, and hope your spirited enterprise will be amply rewarded by a largely increased circulation. I am sure you deserve it richly. You are offering a good opportunity for the young Churchmen in Canada to realize, to a great extent, not only how grand, but also how beautiful, are God's holy habitations in our glorious motherland. This week, February 20th, you have reproduced the west front of York Minster almost to perfection. For forty years an uncle of my wife's had the architectural charge of that magnificent structure. Permit me to add, you have been led into an error in the statement made in a short paragraph on page 123 as to Canterbury being the largest cathedral in England. I am not sure it is even third on the list. York is the largest. Winchester is the longest, being 554 feet, and York 550 feet; but York is two feet wider than Winchester, which considerably over-balances the four feet in length in the total area.

GEORGE WARD.

Toronto, February 22nd, 1896.

"Conversion."

SIR,—I have just received your issue of 6th ult., containing an essay or article on "Conversion," by Mr. W. Hewitt of Manitou, Manitoba, which I have read with great pleasure. He is undoubtedly a man of sound reasoning, and must be a man of common sense. The Bible is not a mystery, but is common sense. Our Saviour always compared the things of this life with the spiritual life. I must concur in all that Mr. Hewitt has written on the subject referred to—"Conversion." Surely it would be a preposterous thing to accuse God of being unjust. Were He to send an innocent child that, through the negligence of its parents, had died unbaptized, to the realms of darkness and remorse (a place commonly termed Hell), God would certainly be an unjust Judge and an unmerciful Father—two attributes which are wholly foreign to His nature. I fear we too often lose sight of the fact that the Judge of all men is very Man as well as very God. We, too, forget the mission of Christ on earth. What saith St. Paul concerning the heathen? "They shall be judged by a law of their own." If men of any race be so judged, why should we imagine for a moment that an innocent child should be condemned to everlasting misery. The clergy who lay such stress on baptism cannot understand what conversion means, neither can they believe in their Catechism, which gives us the definition of baptism: "An outward and visible sign of an inward and spiritual grace." I cannot find in the Bible a single line touching on the conversion of St. John (or Timothy, who knew the Scriptures from his youth). St. Paul was converted from the error of his ways, as he needed to be turned round. The meaning of the word "conversion" is simply putting your face where your back had been—turning right about and looking God straight in the face. An unconverted man is travelling with his back towards God, so when converted he must turn clean round and retrace his steps. I have over and over again heard clergymen state from the pulpit that an unbaptized infant could not possibly enter heaven. If baptism be what the majority of Churchmen believe it to be or mean, then why the absolute necessity of adult conversion, as Mr. Hewitt properly remarks? I would go further and say that if infant baptism were indispensable, surely our Saviour would have been baptized whilst a child, and not wait till He was of mature years. I once asked a young curate, not many miles from here, why it was our Saviour did not impress upon us the absolute necessity of infant baptism by being Himself baptized in earlier life? He replied: "Our Saviour was a Jew till He was 30 years of age." I am glad to find that the works of our learned Churchman (Canon, now Dean, Farrar) are being read by all sections of the Protestant Churches of the world—I mean Canon Farrar's "Eternal Hope." If in our theological colleges that book were only more carefully read and taken as a text book, then the coming ministers of the Church would be in a position to teach others—what most of the present-age students are totally ignorant of. It is an admitted fact that Dean Farrar is one of the ablest—if not the ablest—Greek scholars of this century. Why then do not the Churches of Canada and England read his works more, and thereby become men of common sense and broad reasoners? The Church having set forth certain dogmas, it must not change even though convinced of its error. In conclusion, I would again refer to St. John's advice to the children of his Church, who were undoubtedly converted, when he admonished them not to sin, and also comforted them by stating: "If any man sin we have an Advocate with the Father, Jesus Christ the Righteous"—Christ, who came into the world not to save us in our sins, but from our sins, He being the propitiation for our sins—not baptism. Of course we all know that when St. John addressed his hearers as "Little children," he meant fathers, mothers—men and women of every age. This is plain to all. We only are converted when we turn from the error of our ways. In the day of conversion we are sinners saved through faith, by an act of God's mercy—in the Day of Judgment are considered as members of the mystical body of Christ. We are indebted for both to that glorious act of Divine Love proclaimed by St. Paul: "God was in Christ, reconciling the world to Himself." I fear we often conform inbred sin with sins of transgression, and thereby fall into the error that baptism means conversion. Christ's death would have been unavailing if children had to suffer everlasting death because their parents sinned. God says that the children will not suffer for the sins of the parents.

J. CREAGH.

Vancouver, B.C.

Communion Wine, "Communion-time," and Communicant Defined.

SIR,—In your "Diocesan Synod Report" (Feb. 18), you state that a speaker argued for a working definition of the term *communicant*; the answer was supplied by the rubric: "And note, that every parishioner shall communicate, at the least, three times in the year, of which Easter to be one." Again, Church law seems to speak also by rubric, on the second point: "The table at the communion-time shall stand in the body of the church, or in the chancel, where morning and evening prayer are appointed to be said"; custom rather than conscience being in favour of the one and against the other—both uses being primitive. Bishop Lightfoot was of the opinion that "there should be no restriction on evening communion, where it was found to be necessary or helpful." When doctors differ, who shall decide? In reply to "Enquirer"—it is obvious that in her wisdom, the Church refrained from defining the quality of wine to be used for sacramental purposes. The Church being world-wide, and the exigencies of her membership being inconceivably great and diverse, the question was only, and as I think, unfortunately legislated over at the last Lambeth Conference, when the fiat went forth that fermented wine must be used. As a matter of fact, the law will not be carried out universally—and it would never have been framed, had it not been for the unwisdom of Temperance Reformers. Thank God for the rubric, after the Office for the Communion of the Sick, wherein the sick member, who is prevented from receiving, is assured that if only he have true repentance, steadfast faith, earnest remembrance with hearty thanksgiving, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the sacrament with his mouth.

L. S. T.

Huron Mission Debt.

SIR,—It is always easier to find fault than to offer a remedy, but the present condition of the mission fund of this diocese is such that all suggestions ought to be carefully looked into. The deficit at present is \$14,693.87, truly a large sum, considering the giving power of our people. We do not think it right or expedient to keep lowering the stipends of our hard-working parsons, for they do not get any too much, but we do think the mission parishes ought to "come to themselves" and not expect to draw the same allowance from the fund year after year without making extra efforts to reduce such grants. We are told in some parishes they begin the year by counting on the same amount from the mission fund as they have drawn for the last year, and perhaps for years, and say the balance of the amount required to run our church is all we have to raise, and thus escape true Christian giving, by giving as sparingly as they can. This is not the case in all mission parishes, but it behooves us to awake and come forward and support our Church. It was well said in Provincial Synod last year at Montreal, that the Church in the rural districts was not increasing, in fact, barely holding its own, and I believe one cause of this is because our people do not give more liberally. It is a truism that that which we support most has our greatest interest. To think that over 62 per cent. of