

than we have hitherto done. We must enlist the sympathy of all the members of our dear old Church, of all Christians. Having begun this work, we must not turn back, but earnestly do our best, and leave the result with God. There can, I think, no longer be any doubt, that God is calling the women in this, as well as in other countries, with a great and special call to work in His vineyard, and when He calls shall we not obey? We are apt to think that what we can do is so very little, that perhaps it is not worth doing, but we are wrong. If we can give but little, let us give it cheerfully, and what we do let us do it with our might, with all our strength and power. The dread of failure, and the fear of making ourselves ridiculous by our zeal, and so bringing contempt upon our work and ourselves are mighty weapons in the hands of our foe. But the knowledge that we are working for God, and are under his care, will render them powerless. Christian women and maidens, servants of the most High God, it is to you that I appeal for more help for missionaries and Missions. I trust in our Father, and know that the appeal will meet with His blessing and will not be made in vain. Let each of us then do something more for God, and induce others to do the same. Get them to adopt some regular method of giving to God, be it ever so small a portion of their substance. Of all the many plans for reaching every individual member of the Church in each parish, that adopted by the Rev. K. O. Tambs, of River-du-Loup is, I think, the most thorough. I make an extract from his letter to the Bishop of Quebec, so that you may quite understand his system. He says, "I am going to draw up a complete list of all the names connected with the congregation, men, women and children. This list I shall divide up among collectors, and these collectors I shall expect to get opposite every name a subscription towards Domestic Missions." No one is to be exempt, not even infants, they are members of Christ as soon as they are baptized and an offering, however small, should be made for them. I think the success which the different branches of the Woman's Auxiliary achieved last spring, gives every reason for hope, that a more organization and system of soliciting contributions would result in a much larger offer from each parish. So little is known about Church work and needs by a great proportion of the people that the diffusing information on those subjects is one of the most important duties to which the members of the Woman's Auxiliary are pledged, and in which the new magazine, "Our Mission News" will prove a most valuable aid. There can be no doubt this will vastly increase the general interest in Missionary work and be the means of inducing thousands, who now contribute nothing, to put, if it be but two mites, into God's Treasury every year. And may God bless the labourers and the labour with an abundant and everlasting reward.

NOTICE.—The Rev. H. E. Plees has kindly consented to act as Local Agent for the CHURCH GUARDIAN for Kingston and neighborhood. We trust that present subscribers will aid in securing others through him.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

An Ontario Subscriber writes: "I have been taking it [THE GUARDIAN] for the last three years and like it well: it is a good paper and should be taken by every Churchman.

A New Brunswick Clergyman writes: "I highly approve of it (THE GUARDIAN).

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

To the Editor of THE CHURCH GUARDIAN:

SIR,—I will devote one letter to alterations made by the Revisers in the Greek Text. Let the reader weigh these facts:—"Out of 7,957 verses of the New Testament," says Dr. Cox in the *Expositor*, "not 800 remain unaltered;" that is, more than 7,000 alterations have been introduced in the Greek original. According to my own count, the alterations amount to 5,606. Of course, a large proportion of these alterations are of small importance, but a great number are of great importance. For example, sixteen verses wholly disappear; and besides these, one hundred and twenty-two sentences or parts of sentences are omitted.

Do we realize how grave a matter this is? Expulsion from the text is much more serious than a new translation, however bad. And the seriousness is deepened when one remembers that it is God's Word written which is being dealt with. Is it quite certain that no word, no sentence, no whole verse written by inspiration of God, has been expunged? The answer is, that it is impossible one can be certain of this on the Revisers' own showing. I have already quoted them as saying, in their Preface to the Revised New Testament, that "Textual criticism as applied to the Greek New Testament forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics." They state that "different schools of criticism were represented among them," and leading members of the conservative school have told the world how they were again and again "outvoted by a tyrant majority." The greatest authority in the world on the conservative side, Dr. Scrivener, holds that many passages cast out are integral portions of the inspired Word of God; and he is strongly supported in this view by the next greatest authority, Dean Burgon. How could any believer in the inspiration of Scripture who knew these facts vote for authorizing the Revised Version?

But even this is not the worst. There are the marginal notes of the Revisers; and in these they have thrown so much doubt upon many other much more important passages that they might almost as well have expunged them at once. Of these the most weighty is the last twelve verses of St. Mark. This passage they have actually marked off from the rest of the chapter by a space. And this notwithstanding that Dr. Scrivener "without hesitation" maintains its authenticity. Upon the story of the woman taken in adultery they have cast still greater discredit. But what will wound the Christian heart more deeply than even these great mutilations is that they have marked as doubtful the whole account in St. Luke of the Strengthening Angels and the Lord's Agony and Bloody Sweat, and also His most sacred dying words: "Father, forgive them, for they know not what they do." One of their marginal notes, as gratuitous as it is mischievous, deserves special reprobation—that on Romans ix. 5, where they have gone out of their way to obtrude upon simple-minded English Bible-readers a miserable expedient of punctuation by which "some modern interpreters" get rid of a notable testimony of the Godhead of our Lord.

Now, upon all this I will make two remarks. First, that it is the New Testament which has been read all the world over for 1,500 years—read confessedly ever since a pretended revision (for which there is not a particle of testimony) made in the fourth century—which our Revisers have cut and carved up in this wholesale way.

And secondly, that it is at least uncertain

whether there is any good ground for the alterations. They are condemned, a large proportion of them (and the whole principle upon which they are made), by two out of the four greatest textual critics in England. They are condemned by an authority inferior to those great critics only in their own special department, superior to them in general questions of Biblical learning—Canon Coke, the learned and able editor of the *Speakers' Commentary*. They are condemned by the *London Guardian*, which stands at the very head of English periodicals in all questions of literary criticisms. And, what is perhaps most significant, Dr. Sanday, the learned Professor of Exegesis in the University of Oxford, and one of the highest authorities in questions of this class, after publishing a vigorous and able defence of the Revised Text when it was first attacked, four years ago, has felt compelled, after more mature study, to come forward and candidly confess that now "he dare not speak too positively." This defection must be felt as a heavy blow to the Revised Text. Surely it is evident that English Christians cannot be prepared to accept it in place of the New Testament handed down to them from the beginning.

HENRY ROE.

Bishop's College, 18th Oct., 1886.

MISSIONS TO LUMBERMEN.

To the Editor of the CHURCH GUARDIAN:

SIR,—Permit me through your ever welcome paper to remind our many friends and Church workers generally of the fact that the Church's work in the lumbering districts is still going on, and that this winter's *chantier* work, to be successful, must have their kind co-operation. The Rev. H. Plaisted has regularly visited the principal depots during the summer, and is now anxiously at work striving to run up a little house and chapel at River Desert, in order that he may the better minister to the men at the point of distribution, and communicate with them after they have left for the woods. The frequency of accidents and of sickness from the exposure and hardship to which the men are subjected makes it a matter of primary importance that the Missionary should have frequent if not regular communication with each *chantier*, and Mr. Plaisted requires all the practical sympathy that Churchmen can give him, as the disadvantages of his isolated condition are aggravated by the evident hostility of the Romanizers on the one hand, and of the Dissenters on the other. To maintain his position he requires funds to enable him to hasten on the erection of the proposed modest buildings. Let it be remembered that he is a hundred miles from the nearest town and railroad; that his only residence is a huge unfinished frame house, at present a tenement house, where he has a few freezingly cold rooms, and that, from various reasons, fuel is ruinously dear, and he is a good mile away from the lumbering offices and stopping places, where he should be always accessible. A small fund for printing ought to be at his disposal also, or perhaps a small printing press would be more convenient. For our regular winter work, which will occupy our time for the next three or four months, we require a good supply of books, magazines, illustrated papers and tracts containing sound Catholic teaching. May I suggest here that for men whose only time for reading is after the day's work is done, or on Sunday, the literature furnished should be interesting. Stale newspapers rarely come under the head of interesting matter. Illuminated texts or prints are always acceptable. Could any of our friends procure for us copies—a good many of them—of such works as Randal's "Why I am a Churchman," Little's "Reasons for being a Churchman," "A Presbyterian in Search of the Church," or Kip's "Double Witness of the Church." Arguments often arise amongst the men in the *chantiers*, and in any case, while