

reply of the
to a protest
against the
Pastor's Cath-

October 25,
op of London
ks your very
g the "Service
dral, which,
umption that
fore the Re-
Willfred Ogle,
o daylight at
ruction; it is
the cathedral
hop Tenison.
Gibbons, and
was said the
jacent to the
ntinck, M. P.,
of the council
t Department,
the loan of it
Kensington.

n, has adopted
in the year
which all the
e incumbents
representative
churchwarden.
eting of clergy
being occupied
l although in
still somewhat
and laity alike
meeting their

al Theological
y and probably
denominations;
nd not a few
a year. The
e pastor of a
ibutions of a
econciliation"
the Presbyte-
a dozen each,
regationalists,
rians each one.
atholic Church
from confirm-
ome extremists

Swansea, Mr.
of Leicester,
the Church of
f—not in con-
and that in his
gress than all
ether. Such a
to Mr. Simon's
d of Welshmen,
reaching down
for years past

ne most Rev.
t Whitehaven,
d was educated
een's College,
sively scholar,
the degree of
n in 1842 and
experience of
Cuddesdon, he
ppointed select
was chosen to
58, the subject
t." In 1855 he
Skene. In the
rown living at
aring as Bishop
d less than a
rk, this rapid
precedent. He
ociety Bishop
r years he was
f commanding
ulent, he look-
ld school. He
position. Dr.
was the promo-
Act and the
page. He was
es, chiefly of a
of the Bampton

lectures. He projected the "Speaker's Commentary," to which he contributed the "Introduction to the Gospels." The value of the See is £10,000 and residence.

LAHORE.—At a missionary meeting held at Simla on July 29th, the Bishop of Lahore described a visit to some villages in the Sialkot and Gurdaspur districts. Many converts had recently been gathered in, and all over the district congregations of seventy or eighty met in the simplest of little churches for worship. These churches had not cost more than a rupee per sitting, if he might use the term, for, with the exception of the Bishop, for whom, in consideration of his infirmities, a chair had been provided, sittings there were none—the people all sat on the ground. The simple service was conducted and joined in with great fervour, and his heart was much touched by a beautiful custom they had of repeating "Jai Prabhu Yesu" (Victory to the Lord Christ), as they rose at the conclusion of their service. Who are these people? They are very poor and humble, and had no great sacrifices to make. They might be looked on as degraded by some, nevertheless they were a very fine race physically—the same that had given us our Mahzabi forces, our Pioneers and Guides' Corps.

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.

Dr. Gammack's Scripture Studies.

SIR,—I fully reciprocate the good will of Professor Symonds, and can only wish that we were able to report a little more progress. There is none in re-asserting what I had given reason for laying aside. The "rapid transition" scheme seems to be a *Deus ex Machina*, and not adapted to the present stage. The figurative must be based upon the material or visible: disjoint the second, and you lose the point of the first. Can we imagine our Lord's pointing to "the lilies of the field" at the season when they were all underground? It would not be more unsuitable than this "rapid transition" view, and who gave the authority for assuming that He was speaking at the time of sowing? My impression is that it was at the time of passing from summer to autumn, and in so supposing I force nothing, I destroy no contrast, as Professor Symonds will see if he lays aside his English and looks at his Greek. Christ goes naturally and easily from the natural into the spiritual conception, and all the sowing, of course, is past. The text gives no future notion beyond what is put into it, and our translators had no right to insert the futuristic *then*, which is only misleading. All the tenses are presentials. *Tetrameenos* or *tetrameon* is peculiar to St. John and the LXX, though not unknown to classical authors. It is possible that it is here the Greek form of some Aramaic concept, but I do not know if a Rabbinical quotation would be of much assistance, and the whole would open up a new and far wider question. In Thucydides, we find passages that are curiously illustrative of those in question, and yet we either want his limiting conditions, or are left in doubt. If, then, the usual explanation of the passage in the Gospel be defective and all but demonstrably wrong, can anyone offer a more probable conjecture than I do? It is perhaps a difficulty that the Greek article is wanting to the *tetrameenos*, but does not the present translation provide gratuitously a still more decided difficulty?

JAMES GAMMACK, LL.D.

East Toronto, Dec. 19th, 1890.

Diocesan Mission Work.

SIR,—I was greatly pleased with the articles on "Diocesan Mission Work in Canada," in your issue of Dec. 4th, while commenting upon the appeal of the Mission Board to the Synod of Toronto, for well they seem to set forth the great needs of the Church in our day in Canada; for lack of this missionary spirit in the past, thousands have been lost to us in the new settlements and small villages and towns. If the Church had had such an organized system of missionary work as the Methodists and other bodies have from the earliest days adopted in Canada, what would have been our position to-day had we been equally zealous in holding together the scattered members of the Church, instead of allowing them to wander off to other folds? Only those who have been the early settlers of the country can know what the longing is for the ministrations of the Church of their Fathers, but denied to them, for in the past the Church has not realized her responsibilities. It is not, however, too late to change our

whole system, if the plan proposed by the Toronto Board of Missions is adopted—"To appoint a travelling missionary in every Rural Deanery." This may not be accomplished for some time, but let us at least have one such in each diocese, whose whole time shall be devoted to visiting outlying and neglected parts, attending to the spiritual wants of our people, organizing congregations, and helping to supply vacant services; there is ample scope for such a man in every diocese. Your valuable articles bring to my mind the following circumstances under which congregation was organized by a travelling missionary such as is recommended by your board, and is worth noting in connection with your remarks, as showing what could have been done had we had such a system of working as now proposed. In about the year 1836, a settlement was formed in one of the new townships of the old Niagara District, composed largely of members of the Church of England, many of whom would no doubt, as in similar cases, have drifted away to the Methodists (for as usual with them, they were early in this field), but for the timely visit of a Rev. Mr. O'Neil, who hearing of this settlement, paid us a visit, I think in 1839, and gave us a service, the first of the Church of England ever held in this township; before leaving he urged us to at once secure or put up a suitable building for Sunday services, and the heads of families should take this duty. It did not take long to have a nice little log church, with regular Sunday services, which held our people together, and before three years resulted in the erection of a frame church costing \$3,000, with the purchase of a glebe of fifty acres, and the building of a parsonage; thus we held the fort, and this church stands to this day as a record of early missionary work. This, I am confident, can also be done in many of our new settlements, if only directed in the same way by a travelling missionary. We have no lack of laymen who would gladly help to hold our members together, until better times come, as in this case. The employing the heads of families for this work is better than leaving it to one individual to perform, as it gives mutual confidence and enlists more in the work. I trust the Toronto Synod may adopt the proposal of its Mission Board, and that Huron and other dioceses may do likewise.

CHURCHMAN.

Approval and Suggestion.

SIR,—In forwarding my subscription to the CANADIAN CHURCHMAN, I beg to express my satisfaction with the many improvements made in it during the past year. They seem to me to have been continually progressive, and particularly in the way of Church teaching, upon which a good deal of industry and learning have been brought to bear. For all this, if I may venture to speak in behalf of the clergy generally, there is much to be thankful for; nevertheless, permit me to say there is something wanting in the many of the learned articles of your contributors. Though they contain exceedingly valuable facts, they require to be clothed with the warmth of living sentiment which appeals to the hearts of the people. We want short articles in a popular style on Church doctrine to meet the requirements of our rural population.

A COUNTRY PARSON.

Trinity University.

SIR,—I have read with much anxiety your article and the correspondence on non-residents. Am I to understand that Trinity will not allow young men to be educated there unless they reside in the College? If this is so, I think it a great mistake, as it certainly will drive many young Churchmen to get their education at the Toronto University. I deeply regret the action of the authorities, as I have been looking forward to giving my son an education at Trinity, but cannot afford to pay for his residence there. I would certainly prefer him a resident, so as to be under the training and influence of so scholarly and Christian a gentleman as Provost Body.

CITIZEN.

Dr. Gammack's Study on St. John iv.

SIR,—I beg to supplement in some particulars Professor Symonds's objection to Rev. Dr. Gammack's conjectural interpretation of St. John iv. 35, according to which *tetrameenos* is considered a technical word, applied to a particular season. Some positive evidence of this will have to be adduced before it can be entitled to any serious regard. I see from Tromm's Concordance that the word occurs twice in the Septuagint, Judges xix. 2, and xx. 47, in some editions: it is not in the Vatican, which alone I possess, and which has the resolved form "four months." Then there seems just as little reason for supposing this word to have such technical use, as *hexameenos*, *heptameenos*, and *trimeenos*, which are all found in the Septuagint.

Then, Dr. Gammack objects against the received

interpretation its double sense of a word in the same verse. As I have mislaid the paper, I cannot give his exact words. But this is certainly found in many places of Scripture, of which I give the following instances. St. John ii. 19-21, where *temple* denotes Herod's structure and Christ's body; St. Matt. x. 39 and xvi. 25, where *life* or *soul* denotes body and spiritual life, to which may be added viii. 22, "Let the dead bury their dead"; Ps. xviii. 26, "With the froward thou wilt show thyself froward," where *froward* must mean one thing as applied to God and another as used of wicked men; Jer. xxxiv. 17, to "proclaim liberty to one's neighbour," and God's proclaiming "liberty to the sword," are very different senses of liberty; Isa. lviii. 10 has the same double sense in "drawing out thy soul to the hungry and satisfying the afflicted soul," according to Professor Cheyne, "minister thy substance to the hungry, and satisfy the afflicted soul," and Revised Margin. Upon this Professor Cheyne observes: "This verse shows how unsafe is the common argument that such and such a Hebrew word must have a particular meaning, because it has this meaning somewhere else in the same section. Here is 'soul' used in two senses close together." In Job vi. 18, 19, our A. V. translates the same Hebrew word "paths" and "troops." In fact this is a literary use found in all writers, and that our Lord should in the same sentence employ "harvest" to represent the fruit of the earth and the spiritual in-gathering can be no matter of surprise. For my own part I think the common meaning leaves nothing to be desired. Nevertheless I think we are all indebted to Dr. Gammack for the stimulus which his "Studies" are calculated to give, and that the CANADIAN CHURCHMAN is to be congratulated upon having such a correspondent.

JOHN CARRY.

Port Perry, 19th Dec., 1890.

[The above and other letters were received some time previous to Dr. Carry's death.]

Missionary Work.

To the Secretaries of the Parochial Branches W.A. Diocese of Toronto.

DEAR MADAM,—It is a fact that the great want of funds to carry on the missionary work of the Church is every day becoming more apparent, and the needs more pressing. Our Society, as an auxiliary to the Board of Missions, must, therefore, exert every effort to supplement what is now being contributed to the mission cause. At the last meeting of the Diocesan Board, a resolution was passed recommending to the branches the plan called "An extra cent a day," whereby, in a systematic way, much money could be contributed to help on the great cause of missions. The plan was suggested at a missionary meeting in Newton Centre, Mass., U.S.A., in November last, the idea being that the money thus given be saved by self-denial in car fares, candy, gloves, neckties, table delicacies, etc., etc. At that meeting forty persons pledged themselves to join the band, of both sexes, of all ages, and the number has since increased to 114, which will give for the year the sum of \$416.20—all extra. Since then, by means of circular letters, the plan has spread, until there are now about 35 other bands.

The method of work is very simple, namely, in every branch those who are willing shall give their names to the branch treasurer, who will keep a list of the subscribers, and give each special one envelopes, which will be returned to her, containing 30, or 31 cents, at the end of the month. She will send the amount received through these envelopes monthly to Miss Dewar, 112 St. George street, Toronto, who will forward the sum total received monthly to the diocesan treasurer, in whose books it will be entered as the "Extra-cent-a-day" Fund.

If this simple method were adopted by every one of the 1,500 members of the W.A. in this diocese, the total contributed in the year would be \$5,475—all extra, and from small self-denials surely a four-fold reward. The subscribers need not, of course, be limited to the members of the W.A., or, indeed, to women. On the contrary, let us all endeavour to secure, as far as practicable, the active co-operation of every Christian. "My life was given for thee, what hast thou done for me?"

EMILY CUMMINGS,
Diocesan Secretary.

Tempora Mutantur.

SIR,—A very able commentator on the Archbishop of Canterbury's judgment in the Bishop of Lincoln's case, says: "The wonder is that anybody should consider it worth while to attach any importance to it (i.e. the ablutions)." The same might, indeed, be said of the eastward position; but some occult significance has been attached to it, and the Archbishop has consequently discussed it with abundant learning. His decision is that the eastward position of the celebrant during the Communion Service is legal, but must not prevent the bulk of