

and in that of the Old Testament fourteen years, in the completion of the work. In the case of the New Testament, many ancient and important M.S.S. of the original have come to light since the translation of 1611; and the scholarship of the present day, and brought to bear upon the last Revisions, is undeniably much fuller and more accurate than that which was applied to the Bible of King James I. The time employed upon King James' Version appears to have been only two years and three quarters. A priori therefore, it seems impossible that the result of the labours of the last Revisers should fail to be a substantial and important improvement upon the former Version.

Accordingly, we find that in the Revised Version faulty translations have been corrected, interpolations united, and, by greater attention being paid to the niceties of translation, as, for example, in giving effect to the use or omission of the definite Greek article, and in the proper rendering of the Greek artist, delicate shades of meaning are brought out, and the proper force of numerous passages made apparent, which in the old translation are either entirely lost or inadequately, or even erroneously, expressed. A comparison of the two Versions, especially of the New Testament, cannot fail to show that in the Revised Version many of the narratives are brought to view with a vividness and freshness, and many of the arguments presented with a force and clearness which the former Version failed to convey.

The very division into paragraphs, the indication of quotations, and the typographical distinguishing of poetry from prose, afford most useful aid to the proper apprehension of the thread of a narrative, or of an argument, and therefore to the intelligible reading and intelligent hearing of the Scriptures—a by no means unimportant consideration—I venture to suggest to both the readers and hearers of the lessons at morning and evening prayer.

The prefaces of the new Versions respectively furnish many other and interesting particulars from which information as to the respective merits of the Old and New Versions may be obtained by the candid and careful reader.

Now if, taken as a whole, the English Bible of 1880-'84 presents the Holy Scriptures with greater fidelity, accuracy and vividness, than does the English Bible of 1611, the English Bible of 1880-'84 surely ought not to be relegated to our library shelves, but may well be brought into public use, at all events, to the very moderate extent proposed by the resolution, namely, the authorizing, not ordering, its use in reading the lessons at morning and evening prayers.

I am not aware what reasons there may be why the convocations of Canterbury and York have not followed up, to their logical and legitimate conclusion, their votes of thanks to the Revising Committees, by taking some steps in the direction now proposed by the Synod of Toronto. We all know, however, that large bodies, and especially ecclesiastical, are naturally slow in their movements. Besides which the difficulties and delays inseparable from the necessary intervention of Parliament in England, might well deter a more enterprising and courageous body than Convocation from attempting a change of this kind. No such consideration impedes our progress, or need hinder the Church in our ecclesiastical province from taking this step. Canada has in more instances than one shown to the Mother Country the way to ameliorate legislation in matters both ecclesiastical and secular.

I venture to predict that the Canadian church will be considered to have achieved an honourable distinction if the daughter shall prove herself to have the faith and courage to turn to practical account, and bring into public

use, the holy work which the Mother Church was contented to originate:

S. G. WOOD.

Wenvoe Lodge, Toronto, 16th August, 1886.

SIR,—After very careful perusal of the reasons put forth by the Rev. Dr. Roe, in your issue of the 4th and 11th instant, in support of the proposal to appoint an additional Professor to the Faculty of Divinity, Bishop's College, Lennoxville, and although willing to acknowledge the able manner in which the Dean of that Faculty handles the subject, I am not in sympathy with his ideas, and will now endeavor, in as short a space as possible, to give reasons for my being in opposition to his scheme.

Bishop's College was first founded as a college for the training of students in Divinity in the year 1843; and in 1852 a royal charter was obtained, erecting the college into a university. The charter, along with other matter, states, "that a suitable building had been erected, and that it was endowed with privileges to confer degrees in the Faculties of Arts, Divinity, Law and Medicine." It will be seen from the foregoing that when the institution became a University it was intended that it should not be entirely a denominational college, and any attempt in the present time to make it such should be immediately repressed by both the Corporation and the Convocation.

In the Faculties of Arts and Divinity at Bishop's College, Lennoxville, there are at present two professors in each Faculty, but this should not be, as the number of students proceeding to the Divinity course from the Arts is comparatively small to the number that proceed to other professions, and there has always been a very fair number of students attending the arts course, as will be seen by referring to the college callendars.

If the University of Bishop's College wishes to cope with other universities in Canada, I may say in America, it must not descend into merely a denominational institution by sacrificing everything to the Faculty of Divinity; but it must enlarge its curriculum of study and by appointing more professors in the Arts course, thereby teaching the higher branches of applied science, it will command a larger number of students and be able to compete on equal terms with other institutions. It must be admitted, with justice to the college, that the curriculum in the Arts course is of a very high standard, especially in classics and mathematics, and the college has been fortunate in having secured the services of men who have distinguished themselves in the great universities of Oxford and Cambridge; if able men are appointed to either of the branches above mentioned it is quite certain that the attendance at Bishop's College will be greatly enhanced.

The Faculties of Law, situated in Shorbrooke, P. Q., and that of medicine, in Montreal, are doing noble work, and the reports of both Faculties show that they can compete with the same Faculties in other universities. This letter has no reference to them, but only to the Faculties of Arts and Divinity, at Bishop's College, Lennoxville.

By the wills of two ladies of Quebec, legacies to the amount of nearly \$30,000 have been left to the college, with the conditions that the revenues accruing from the investment of the monies shall be applied, first: To the payment of the salary of a professor of classics, or mathematics, such professor to be called the "Davidson Professor of Classics or Mathematics;" and secondly: For the purpose of founding scholarships in Divinity to be called "Davidson Scholarships: the amount for each to be apportioned in such a manner as the corporation may deem fit. From the above it will be seen that the executive body of the college are confined to the manner in which the revenue of the money is to be applied, and if they decide to give the salary to either the professor of

classics or mathematics, the salary now paid him from the funds of the college would be available, and what better use could it be put to, than by providing an able professor in applied science, rather than appoint an additional professor to the Faculty of Divinity of which there is at present no need, the number of students in the Divinity course proper, not warranting such an appointment.

The new intended professor in Divinity is for the purpose of instructing, as I understand it, those who have gone through both their Arts (three years) and their Divinity two years) courses in Pastoral Theology: now how many young men will be found whose purses will allow them to do this. I fear that the professor of pastoral theology will have very little to do, and that the office will eventually resolve itself into a mere sinecure.

In conclusion, I would earnestly recommend the members of both Corporation and Convocation of the noble institution of Bishop's College, Lennoxville, to consider well before appointing an additional professor to the Divinity Faculty, and to show by appointing an able and distinguished scholar in applied science to the Arts Faculty, that they wish to elevate their curriculum of study, and refute the popular idea, that Bishop's College is merely a "Divinity School."

Yours truly,

ALMA MATER.

SIR,—In answer to R.D., I would like to say that an eminent Archdeacon of the Church of England, a Rural Dean too, when asked what rank a Rural Dean held in England, said they were simply "lance, (not lower) corporals." I am obliged to R. D. for referring me to Dansey's *Horæ Decanice Rurales*, and may add that being a Rural Dean myself I do not despise the office, but it is highly esteemed by many.

Yours truly,

ALPH.

August 12th, 1886.

SIR,—“A Lover of Order and Decency” certainly can expect none but a *negative* answer to his question as to reading *two* second lessons—one for the Sunday and one for Holy Day, occurring on the same date. Who ever heard of such a thing before? But Morning Prayer can be said, and is said most frequently without the Litany—(except on Sundays, Wednesdays and Fridays), and without what is called the Ante Communion office—(though I know no such office), on Wednesdays and Fridays also. As to Sundays (and Holy Days) why divide the ‘order for the administration of the Lord's Supper or Holy Communion,’ into ante, actual and post? Where is the authority? And why should the *whole* not be used every day where possible? If the “Lover, &c.” will look at the 12th Canon of the Provincial Synod (page 162, Proceedings 1883) he will see that “the order for Morning Prayer, the Litany and the order for the administration of the Lord's Supper or Holy Communion may be used as separate services; and (page 168) that in the shortened order of Evening Prayer no provision is made for the Prayer for all conditions of men and the General Thanksgiving, (though I for one always do use them). But this shortened service is not authorized for Sundays, or Christmas Day, Circumcision, Epiphany, Ash Wednesday, Good Friday, or Ascension Day.

Will “A Lover, &c.” in return inform me, what authority there is for a *running commentary* on the Lessons? or why after the Lesson in the Burial office the officiating Clergyman should say, “Here endeth the reading of Holy Scripture,” and give the Apostolic Benediction before the coffin is raised to be carried to the grave? Or why the Apostolic Benediction should be altered by saying “the Communion and Fellowship of, &c.” or why no surplice should be worn at the grave?

Yours sincerely,

ANOTHER LOVER.