

Scripture Interpretation.

SIR,—I fully concur with Dr. Gammack in his remark on Scripture Interpretation, and consider the Parable of the Good Samaritan a good illustration of the amount of useful and thoughtful study that may be given to a very small portion of Scripture, and prove far from "dry." The views taken by the learned Dr. are not quite those I have always heard applied to the phraseology, and if you will kindly give space I would like to say in answer to question (1), There can be no doubt of the phrase "passed by on the other side" being English, but whence, how, or when it came into the English translation? I can only surmise that at the time of such translation the phrase suited the interpretation placed upon the action of both the Priest and Levite by the translators, rather than upon the literal Greek, and that "passed by on the other side" was a sentence carrying the fullest meaning in English of the carelessness and wish to avoid trouble on the part of the Priest and Levite. Cross over and "pass by" on the other side has been and is at the present time one of the commonest means of passing any one or anything that may lie in the path or on the side upon which one is travelling, but which they wish to avoid. (2) "Set him on his own beast." One must be versed in argument to attempt to give anything more conclusive than the two views placed before us by the Rev. Dr., but the ambiguity of the Greek, original in itself, seems reason enough to justify the common opinion that it was the Samaritan's beast, and that the Samaritan walked alongside. It is not easy to imagine the man's mule or ass "grazing at no great distance," even if it were not taken by the thieves, which would be the view to which I should incline, and, for a stranger to attempt to catch a loose beast under the conditions described in Dr. Gammack's letter does not commend itself as the quickest and easiest thing to do, to say nothing of the risk the Samaritan was incurring either of his own beast getting away or from the thieves which infested the neighbourhood. The fact that "they stripped him of his raiment," seems to prohibit any thought that they left him his ass or mule.

H. HAMMON.

Oswego, N.Y.

Loyalty to our Canadian Church.

SIR,—In the columns of your paper bearing the date of Sept. 20th, and under the heading of "The Church in the United States," I notice the following: "The list of preferments is given to enable Canadian clergy to see what parishes are vacant or changing rectors. Those who are desirous of working in the States should look up the last place the preferred clergyman was in, and write to the senior warden of such church," &c. It seems to me a great pity that in any way our clergy should be enticed from their own country across the borders in order to fill vacancies there. It is unlikely that many of our older clergy who are enjoying the privilege of the Commutation Fund and such like would be induced to leave their present home and country, but generally it means the taking away of some of our young men, who have been brought up and nourished by our Canadian Church, assisted by her Divinity Students' Fund, and received a very good training from one of our Church universities, and to whom our Church naturally looks, humanly speaking, for her future welfare. I am aware that the American branch of the Church offers more remuneration, but do not the advantages end there? I think that we, the younger clergy of Canada, should look upon it as a duty and privilege to stand by the Church which has done so much for us and helped us obtain holy orders when otherwise it would have been quite impossible for us to have got along without her aid. There is the appearance at least of ingratitude on the part of a young man who soon after he has been ordained flits over to the other side, where I am sorry to know a number have already gone. Surely the Church of the U.S. is capable of raising sufficient men within her own borders without having to look to the much smaller and weaker Church of Canada. The latter part of this report seems to be specially designed to draw away our men and solicit their applications for vacancies across the borders. Is this loyalty to our Canadian Church?

J. H. ROSS.

Guelph, Ont.

"Religious Instruction."

SIR,—Mr. Slemmont's suggestion about having the Sunday School leaflet in book form, reminds me of the late Rural Dean Holland's 4-volume series of Sunday Teaching, which was also interleaved with blank pages for teachers' use. And I cannot help suggesting here, in connection with "A Churchman"—who proposes a universal hymn-book—the desirableness of a universal S.S. scheme of teaching, in which daily portions bearing on the next lesson might form part. Surely, if the hymn-book has

sprung into use, through the united Christian genius of the present and the past, the time is ripe to glean a S.S. scheme from every source that might be helpful to the cause. Mr. Slemmont seems to take a somewhat shady view of his subject. A story is told of a venerable and eloquent preacher to whom a young disciple applied for instruction—"let us go then and preach to the people." And as they went through the town, engaged in congenial conversation and with becoming deportment—in answer to the young man's enquiry when he was going to preach—the old man replied: "Our appearance and influence were the sermon to the people." It has been said that example and precept are the two chief agents of instruction; family life should furnish ample scope for the moral and religious instruction of the juveniles; and sometimes the experience of the Psalmist still applies even to the young—"I have more understanding than all my teachers, for their testimonies are my meditation; I understand more than the ancients, because I keep their precepts." It has been well said, "a bad plan well carried out, is better than a good plan badly carried out." Let us improve all the amendments for religious instruction endorsed by the Church of England in the Canon of the Convocation of Canterbury and York, and adopted by our Provincial Synod, and by taking a broad view of Church life, I am of opinion that the "only one hour a week" complained of for religious instruction will be soundly challenged; rather, let every communicant remember his individual responsibility in this particular and important concern, of which he is so often reminded by the voice of the sanctuary: "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven."

September 14, 1894.

L.S.T.

Algoma's Future Bishop.

SIR,—After reading the letter of Mr. Charles Jenkins, I am tempted to offer a contribution to the discussion now going on concerning the Diocese of Algoma. Very truly has he said, "Algoma evidently requires a different policy from that under which it has been administered"; very evidently, I say, and the same might be said of more than one Canadian diocese. It might be said, it appears to me, of the whole Canadian Church. A great deal has been written of the want of progress of the Church throughout the whole country, and a great many reasons have been given. To my mind the real reason is this: The want of Bishops who will assert, as the chief pastors of Christ's flock, the prerogatives which inherently belong to their office, and of priests so full of knowledge and confidence in God and His Church, that in spite of everything they would plainly declare the Catholic faith. It is to the clergy we look for guidance and knowledge, and no one else. Synods, to which Bishops too easily hand over their responsibility, are a dead failure. The Church has been in a state almost of stagnation ever since they came into existence. Now as to the Diocese of Algoma. My opinion is that it ought never to have been created. Algoma might have been worked just as well without a Bishop of its own. What great labour would it have been for the Bishops of the neighbouring dioceses to have taken the confirmations and to have met the occasional demands for distinctly episcopal service? Money collecting, preaching, etc., could have been just as well done by any one else. An Archdeacon, for instance, who, I suppose, really would have been an archpriest, one resident in Algoma, and with reasonable extra allowance, would have filled all the requirements. But we have the Diocese of Algoma, and of course we must keep it now. No one will dispute that. It will need a Bishop, and what sort of a man ought to be chosen? I humbly suggest, to begin with, he ought to have experience of backwoods Church work. What is the good of sending a man there who has no pastoral knowledge of the people, their manner of thinking and living, and their spiritual needs? I make bold to say that there are men who, as all men ought to have done before settling down in more developed regions of the country, have spent some years in this pioneer labour of love. It is a great pity that in the Church of England the honest self-sacrificing toil and successful work—I mean not in pleasing men but upholding Church doctrine and practice—is not taken more cognizance of and reported to proper authorities, and the men rewarded according to their deserts. There are such men. Next, we want a man without impedimenta. It seems a great loss that money, and a large sum of money, given for distinctly missionary purposes, is to be largely spent in supporting an establishment with wife and children, not only in Algoma, but perhaps in the city of Toronto. Algoma cannot afford this sort of Bishop. Four thousand dollars a year would do much to support a clerical staff for the diocese. A Bishop with little else to think of, and nothing depending on him but his diocese, might have a home for himself and clergy in some central spot. In that home the work of edu-

cation and spiritual discipline might constantly be going on, with the assistance of a thoroughly experienced priest. From that centre of religious activity and influence the whole affairs of the diocese might be administered, and to it tired and discouraged priests might return for a time for rest and spiritual and mental invigoration and refreshment. We talk of mission houses—why should we not have one with a Bishop at the head of it? In this way a Bishop's four thousand dollars would be a benefit to the diocese throughout its length and breadth, and not simply so much money to be used in supporting a Bishop's family. Lastly, any Bishop must believe in the Church and her faith, no matter what people think or say or how they may approve or disapprove. A Bishop must have a policy, and that policy must be built upon absolute belief in the Church's system and faith, knowing that in the end the faith will take care of itself, and God will protect and prosper those who teach it. The Bishop must make the spiritual needs of all his great concern—the money will come. There can be no doubt about that. He must in very truth act up to the obligations taken at his consecration. "Take heed unto thyself and to the doctrine, and be diligent in doing them; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful that you be not too remiss; so minister discipline that you forget not mercy, that when the Chief Shepherd shall appear you may receive the never fading crown of glory." A spiritual father to the young and the old, the saint and the sinner, the sick and those in prison, who spends his life in works of mercy, not in begging money, will get all the support he needs. There are hundreds of kind-hearted and religious business men in this country who would applaud and generously assist such a Bishop. Of course the clergy of Algoma should be consulted. I would say the laity too, but they take so little pains to understand their Church, its doctrine and worship, that I feel little real help is to be got from that quarter.

CANADIAN.

Bishop of Algoma's Address.

To the Clergy of the Missionary Diocese of Algoma:

REVEREND AND DEAR BRETHREN,—In compliance with medical advice, I purpose (D.V.) spending the coming winter in Mentone, and hope to sail for England on the 29th inst. Before taking my departure I desire to offer a few suggestions for your careful consideration.

During my absence the Rural Dean of Muskoka, whom I have appointed Commissary (in conformity with the provisions of Clause 5 of Canon XL), will administer the diocese in my behalf, and, as before, will give it the benefit of his ripe experience. I trust, however, that, in view of his long and serious prostration, from which he has not yet by any means fully recovered, the clergy will be very considerate in their expectations, and will not impose on him any necessity for railway or other journeys for objects which can be easily arranged by correspondence.

The blank forms for parish and mission reports will be issued as usual, and I have to request (1) that they be filled carefully, even to the minutest particular required, the totals being given at the foot of each column; and (2) that when filled they be returned with the utmost promptitude to your respective Rural Deans—where there is no Dean, to the Commissary—not later than Easter week. Carelessness in both these directions has caused trouble and inconvenience in not a few instances in the past.

The customary appeal in behalf of foreign missions will be issued by the House of Bishops at Epiphany, and I trust that the clergy will make it a conscientious duty, 1st to inform themselves intelligently on the subject, and, 2ndly, when reading the appeal to their several congregations (as they are bound to do by the law of the Provincial Synod, which their ordination vows pledge them to obey) to give them some information as to the progress of the Church's work among the heathen. Obedience to Christ's command—gratitude for our own blessings, all of them secured to us, in God's Providence, through the agency of foreign missions—the marvellous triumphs of the Gospel over Paganism—the pitiable fact that 800 millions of the human family have never yet heard the name of Him who died for them, all these considerations bind us by obligations the most solemn to send "the light of the knowledge of the glory of God in the face of Jesus Christ" to those "that dwell in the land of the shadow of death."

The Triennial Council will be held (D.V.) at a somewhat earlier date than usual next year, owing to the necessity for the discussion of certain grave problems prior to the assembling of the synods in the older dioceses of this ecclesiastical Province. Among these, the question of the future of Algoma and probable alteration of its boundaries, occupies