

lives in every thought. Man is condemned as a positive rebel against his Maker's will. Corruption in heart, desire, life, are not glossed over as venial accidents of mortality. A terrible malady is met by a superhuman cure. God is proclaimed as Love. A glorious fact asserts it. He sends his Son to save by bearing sin, and decking sinners in a righteousness divine. The Spirit occupies a lofty throne, as actual Author of a new creation, as sovereign dispenser of all grace, as joining souls to Christ, to God forever. Faith has its intelligible place as the connecting link of this indissoluble bond. Works occupy conspicuous ground as visible proof that hearts are made the home of God newborn to holiness, and meeting for abodes in light. The world is presented as the tangible mirror in which God's will is seen; the rule by which the godly walk. All this is mighty majesty. All this is real. All this is worthy of God the author.

Not to see these giant forms of truth is fearful darkness; to strive to divest them of substantial life is Satan's wildest aim. But such is the present effort. It nullifies amazing verities. It raises a dwindled edifice with unsubstantial stones. It shows a Saviour with no salvation in his hands.

Here is a firmament with a rayless, freezing sun.—The truth of truths is doubted into nothing.—*Archdeacon Lane.*

#### TO-MORROW.

Whoever saw "to-morrow?" They to whom the midnight cry brought no alarm, because the lamp was burning—they who could meet suddenness with readiness—they who, when the Bridegroom gave time for no more than instant following, found that time enough, and went in with him to the marriage feast; who, at the cry, "Go ye forth to meet him!" had nothing to do but to "go forth;" whose lamps burnt clear when their companions' had gone out; who lacked no oil when there was no longer time to go and buy; who were "entering in" when others were hastening in terror to begin their first works; were shut in with the King by the same door which, but that they were ready, would have shut them out; who were singing salvation's song when the foolish were crying without, "Lord, Lord, open unto us," and receiving their sad answer, "Depart, I never know you,"—they who needed no "to-morrow," having rightly used to-day, and could, therefore, with joy, and not with grief, prove "to-morrow" and eternity to be the same.

Whoever received mercy "to-morrow?" None. Not to find mercy to-day is to lose it forever.

Where is God's invitation to be found for "to-morrow?" Nowhere. God is too just to be mocked, too pitiful to mock.

Whoever was put off by God to "to-morrow?" No one. When God says, "Now," he means, "now."

Whoever died on "to-morrow?" No one. Salvation, life, death, heaven, hell—all are gathered up in "to-day." To those whose last hour is come, "to-morrow" will be as though a thousand years had rolled away since they heard "Come in," or "Depart."

We always read with considerable interest the Annual Report of the Foreign Translation Committee of the Society for Promoting Christian Knowledge. It generally records some most important work which is going on, quietly, and it may be slowly, but surely. The report which has just appeared in the *Ecclesiastical Gazette* is no exception. After announcing some minor publications, the committee proceed to state that "the new edition of the Greek Septuagint is proceeding in a most satisfactory manner;" also, "the new Arabic version of the Old Testament." Then they call attention to the fact that during the past year there has been an unusual demand for "granas of Spanish Bibles and New Testaments for distribution in Spain, in Spanish America, and among sailors frequenting our ports in Spanish merchant ships."—"that a somewhat larger amount of religious liberty having been of late by law conceded to the people, Spain seems now to be awakening, so to speak, out of the sleep of ages." They add that our translations being from the Hebrew and Greek originals are preferred to those of the Latin Vulgate; and that, in particular, a desire has arisen for the justly-celebrated translation of the Bible, published in 1602, by Cipriano de Valera. Accordingly, the committee have determined to undertake the work upon the plan they adopted so successfully, as they have reason to believe, with their new edition of Diodati's Bible: the Spanish version of Cipriano Valera, requiring for the Spaniard of the present day, just the same kind of revision which has rendered the translation of Diodati suitable to the comprehension and taste of the modern

Italian. The committee mention that this edition of Diodati is much sought for in Italy where only Martini's translation, from the Vulgate is allowed to be sold, and which, even now, cannot be had in less compass than "three volumes of the largest 8vo. form, at a cost which, comparatively, only a few Italians can afford to pay." The Sardinian soldiers and officers in the Crimea were most eager to obtain Diodati from the Society's agent, and six hundred and seventy-four copies of the Bible, and one thousand New Testaments were circulated among them.—*English Churchman.*

A CHURCH IN BOSTON.—It is but a little more than a hundred years ago, that the Rev. John Cheekley, a clergyman of the church, republished in Boston a discourse of Leslie's concerning Episcopacy. For this heinous offence against the reigning Puritanism of that day, he was indicted at Boston in 1730, and found guilty of a "false and scandalous libel" against "the ministers of the gospel by law established in the province." He was sentenced to a fine of £60, and bound over in recognizances for six months. That showed the light in which the church was regarded then.

On the 17th instant, in this year of grace 1856, the good city of Boston did her utmost to honor the memory of the most illustrious man yet born on her classic soil. For years, no such scene of general and well concerted splendor has been known in all New England, as that which marked the inauguration of the colossal bronze statue of Franklin. Unnumbered thousands marched in the procession, crowded the streets, and thronged around the statue during the delivery of the admirable and eloquent oration by the Honourable Robert C. Winthrop. This orator—the admired of all admirers on that day—is a *Churchman*. And the benediction, at the close of the services, was given by the Bishop of Massachusetts. Something of a change since 1730!

This little retrospect gives us very good hopes for the church during the next hundred years.—*Church Journal.*

#### Obituary.

(From the *St. John, N. F. Telegraph*, Oct. 15.)

A painful duty devolves upon us this week, in announcing the decease of the Rev. JACON GEORGE MOUNTAIN, who but a few months ago was appointed Incumbent of the Cathedral Church in this town, in succession to the late lamented Archdeacon BRIDOK. Though but a short time here he had, by his winning manners, endeared himself to all with whom he had any intercourse; he was untiring in his attentions to the poor and the sick of his large cure, and truly seemed to count the riches of this world but dross, if he might win souls to Christ.

The following account taken from the *Times* of Saturday last, is evidently written by one who knew him well, and valued him accordingly.

"It is again our melancholy office to record the removal by an early and unlooked for death, of the chief Minister of our Parish and Cathedral Church; so lately appointed, with the good-will and approval of all parties concerned, to succeed in these duties the Ven. Archdeacon BRIDOK. The Rev. Mr. MOUNTAIN, expired, after a short illness on the morning of Friday, the 10th inst., at 9 o'clock. His complaint was the same as that which proved fatal to his lamented predecessor, typhus or low fever, brought on by the same faithful, anxious, devoted labors for and among the flock, particularly the sick and poor, committed to his charge. He is supposed to have contracted the fever in frequent visits to a house, where three of one family were labouring under it; to whose wants, temporal and spiritual, he ministered with unremitting kindness and assiduity; but other exertions and anxieties had helped to reduce him to a state of weakness, incapable of resisting the disease. He was himself taken down, (like the Archdeacon and his friend the Rev. Mr. Phelps) on a Sunday (the 21st ult.) after attending and officiating at two services in the Cathedral. Until the next Sunday the complaint appeared to progress very favourably, and there was every appearance of speedy recovery; but on the following day a change to great weakness ensued, which gave occasion to the first alarm. From that time the fever ran its course rapidly, attended with the usual prostration of strength and other severe sufferings—too severe for his enfeebled frame. Every method of relief, which the skill of the physician, or the kindness of friends could suggest, was tried without avail.

"The Rev. JACON GEORGE MOUNTAIN, M.A., was educated at Merton College, in the University of Oxford, and took the same high class and degree as the late Archdeacon. He was ordained in England, and,

from his large and influential connections, together with his known ability and attainments might have certainly expected preferment in his native country, and among his own kindred and friends. He had resolved, however, to devote himself to the service of the Church in the Colonies, wherever his labours might be most needed, and, with God's blessing of most use. For this reason, and with this view only, he offered himself, in the year 1846, for any, the hardest, post which might be assigned him in Newfoundland. He was at that time unacquainted, except by name, with the colony, or the Bishop; and he sought an interview with the Bishop (on the occasion of his Lordship's visit to England in 1846) for the purpose of volunteering his services, which were gladly and thankfully accepted. He was sent by the Bishop, in the year 1847, to be the first resident Missionary at Harbor Briton, and invested with the title and office of Rural Dean of Fortune Bay. His Deanery extended along the whole S. W. shore, from Lunenburg to Cape Ray. He occupied himself with fervent zeal to building up the Church in that remote and long neglected district; and was instrumental, in God's hand, in producing a decided and most gratifying change in the lives and habits of the people. By his urbanity and liberality he endeared himself to all the Clergy of his Deanery; by whom, as well as by all their flocks, his labours of love will long be remembered with admiration and gratitude. In the year 1854 he undertook, at the Bishop's request, the office of Principal of the Theological Institution, in which he was eminently qualified by his extensive reading and attainments, both in the Classics and Divinity, and not less by his earnest desire to excite others to follow his bright example of devotion to the cause of Christ and his Church. To this office he joined the cures of the Out-harbors of St. John's, where he found scope for those visits to the sick and poor in their houses in which he took a chief delight, and which he afforded the best opportunities of reaching both the ear and the heart. At two settlements in his mission he provided School-masters at his own charge; and at Fouch Cove had nearly completed a new aisle to the Church, to afford accommodation to the increased and increasing members of his congregation. He did not by any means confine his services in those settlements to the Sundays or other Holy days, but delighted to gather his flock together on any occasional visit, and go up with two or three to the House of the Lord, assuring himself and them that his and their Saviour was in the midst of them.

"Upon the death of the Archdeacon, (after the vacant situation had been offered to another and refused,) he, at the Bishop's desire, readily consented to undertake the duty in the parish and cathedral, out of a pure and simple wish to serve and assist his Bishop, and to be more useful in his sacred office and calling. It is certain he relinquished a situation in many respects much more congenial to his tastes and feelings, and quitted a residence among the most respectable and agreeable in the neighborhood, for a confined cottage in the centre of the town; and thus placing himself, in more senses than one, in the lowest room, he received his blessed Master's summons 'to go up higher.'

"Mr. Mountain was the grandson of a former, and nephew of the present Lord Bishop of Quebec, and his father, still living, is a benefited and highly respectable clergyman in England. He has a brother and cousin also in the ministry of the church. If from among these he was youngest and earliest called to his rest and reward, it were not good reason to hope and believe that 'in a short time he fulfilled a long time' and that as he 'finished his course and kept the faith,' there is laid up for him also a 'Crown of Righteousness.'

The funeral of the late Rev. Mr. Mountain took place on Monday last at one o'clock. It was not proposed to make a public demonstration, but the parishioners, anxious to exhibit their respect and sympathy, assembled in large numbers, and walked in procession from the cathedral to the cemetery. His Excellency the Governor was present with his private Secretary. The children of the Sunday School led the procession, and were followed by the boys of the Church of England Academy, with their Master, the Rev. G. P. Harris—the Students of the Theological Institution,—the physicians and clergy.

The pall-bearers on either side the bier were J. B. Wood, Esq., Bryan Robinson, Esq., Hon. T. Row, W. H. Marc, Esq., J. Tunbridge, Esq., C. F. Bennett Esq.

The widow of the deceased, and the Lord Bishop, walked together as chief mourners, and were followed by the Churchwardens and a very large train of the parishioners and friends.

We have been informed that a deputation waited yesterday on the Lord Bishop, to express the wish of the Parishioners to place in the Cathedral, or the Cemetery, a memorial to their much lamented Minister,—in such manner and of such a character as would be most appropriate and most acceptable to his Lordship, and Mrs. Mountain, for whom general and deep sympathy is manifested.