

ence that the Greeks and Romans to whom St. Luke's and St. Mark's Gospels were given and who were without St. Matthew's Gospel years, discovered any such contradiction when they received St. Matthew's Gospel and compared it with their own.

The fact is that when Our Lord says "except for fornication" he is talking to Jews. St. Matthew's Gospel was written expressly for Jews. That He was not speaking of sin after marriage is evident for three reasons. First, the law of the Jews, to whom He was speaking, was that an adulteress was to be put to death, not that she was to be cast off, divorced, but that she should be put to death and her partner in sin should be put to death; also Second, the word which Our Lord used, *Porneia*, means the lexicons tell us, unchastity in act by an *unmarried* woman. If Our Lord had meant the sin of a *married* woman He would undoubtedly have used the proper word for that sin, instead of both times using *Porneia*. Thirdly, Our Lord was here evidently referring to a well-known case of Jewish law, viz.: that if a man found he had been deceived and had not married a virgin, he might put her away. He recognized and admitted that in the case of the Jews, fraud of this kind made the marriage voidable. By the law a bride falsely professing to be a virgin was to be stoned. This law was however softened into the practice of sending back to her parents the woman who had deceived; putting her away privately with a writing of divorcement after the Mosaic form. "It was just this case that St. Joseph supposed he had to deal with in his betrothed, St. Mary the Virgin; and it was this milder course that he had nearly resolved to take when the angel bade him do differently."

"It was fair that the man should thus divorce a woman he would never have married had he known of her sin, and he showed forbearance in not having her put to death. And when Christ added for the Jews, who could only thus understand Him, this one exception where divorce was allowable, His rule, that man may not sever what God has joined, remained wholly unaffected. God only binds those who consent to be bound. And this explains why on other occasions, and especially in speaking to His disciples on the future observance of the principle of indissolubility in His Church, Christ did not name this exception, which however is not really an exception after all, but it merely owns that for a fraud the seeming bond, but no real one, was dissolved." And so the teaching of the Prayer Book that death alone can dissolve the marriage bond still holds good.

There is a common impression that when Our Lord said fornication, He meant adultery. "To defend this it is said that the sin committed after marriage is more against the marriage tie than that committed before, and therefore is a worse sin; and if for the lesser a divorce might be granted, much more might it be for the greater. But this reasoning overlooks the fact that a fraud before marriage which if known would have prevented it has an effect which such a fraud afterwards cannot have; just as a loathsome disease before marriage would, if known, stop it, yet such contracted afterwards would not end the marriage." Other attempts are made to prove that *Porneia* here means "adultery," but they fail from the fact that in no other place in the New Testament can it be proved to bear that meaning; and even if it could it would still remain to be proved that it did bear it in these two passages in St. Matthew.

To be Continued.

THE LATE BISHOP WILLIAMS.

The funeral of the late Bishop of Quebec took place on Saturday the 23rd. ultimo. The large attendance, not alone of Bishops and Clergy of the Church, but also of citizens in general and of all classes, evidenced the love and respect in which he was held. The service was plain and simple by request of Mrs. Williams. The ordinary funeral trappings, such as plumes, etc., on the hearse were absent; the body of his Lordship being borne to its final resting place as became a Christian, under the Cross, which alone surmounted the hearse. Very many floral tributes were sent in by his many friends; some of the designs being very beautiful. There were present of the Episcopal Bench, the Lord Bishops of Toronto, Niagara and Nova Scotia; the Dean of Montreal being specially delegated to represent Lord Bishop of that Diocese. The Clergy of the Diocese, wearing cassocks, stoles and hoods, to the number of thirty-one, were present, together with many of the delegates to the Synod, and the Church Wardens of the various city churches. The State was represented by His Honor, the Lieutenant Governor of the Province, attended by his Aide de Camp, and the Honorables, the Premier of the Province, the Attorney-General, Minister of Public Works, Commissioner of Crown Lands, and Provincial Secretary. The Judiciary of the Province were represented by Hon. Judges Bossé and Blanchet of Her Majesty's Court of Queen's Bench; Casault, Caron, Andrews, Routhier and Larue of the Superior Court, and Judge Murray, Police Magistrate. The Bar was largely represented as also the Military Staff of the District: the Harbor Commission, the St. George's Society, Foreign Consuls, Morin College, Bishops College and School, the Alma-Mater Society and other bodies. The flags on Parliament House and on Post Office, City Hall and other public buildings, and a number of private residences, were at half mast; this mark of respect being notably shown by a number of French citizens. At the Cemetery the surpliced choir of St. Matthew's Church, thirty strong, preceded the cortege to the grave singing as a Processional hymn number 437 A. & M. "For all the saints who from their labors rest." The coffin was borne by the Revs. A. J. Balfour, J. Hepburn, H. E. Stuart, Thomas Blaylock, R. W. Colston and M. T. Forsyth, and was by themselves reverently lowered into its last resting place. The Clergy themselves cast in the earth upon the grave of their beloved Bishop, as the words "earth to earth, ashes to ashes, dust to dust" fell from the lips of Archdeacon Roe, who with the Very Rev. the Dean of Quebec officiated at the cemetery; the benediction being there pronounced by the Lord Bishop of Toronto. At the Cathedral itself the Very Rev. the Dean, Canons Richardson, Foster and Von Iffland and the Bishops of Nova Scotia and Niagara, took part in the service.

Mes-ages of condolence and sympathy were received from, His Excellency the Governor General of Canada and Lady Stanley; from the most Revd the Metropolitan of Canada and all the Bishops of the Ecclesiastical Province; from the most Revd the Metropolitan of Ruperts Land; from the most Rev. the Presiding Bishop of the sister church in the United States, and

from many others. The sympathy of the clergy of the diocese was expressed in the following resolution, unanimously adopted at a meeting convened by the Venerable Archdeacon Roe, immediately before the funeral of the late Bishop:

Moved by the Very Reverend the Dean of Quebec, seconded by Canon Von Iffland, and

Resolved.—That the following be adopted as a resolution of the clergy here assembled; and that a copy of the resolution be sent to the Rev. Lennox Williams and that the resolution be also communicated to the press:

"The clergy of the Diocese of Quebec assembled for the burial of their revered and beloved Bishop, cannot separate without giving some expression to their sense of the loss which the Church has sustained, nor without conveying to Mrs. Williams and the Rev. Lennox Williams the assurance of the heartfelt sympathy of the clergy with them in their great sorrow, and of their prayers that they may be supported and in time comforted under it.

The sudden and unlooked for removal of our beloved Bishop from among us in the full vigour of his great mental powers, and in the fullest exercise of his moral and spiritual influence, is to all human appearance a serious blow to the Diocese and to the whole Church.

The influence of the Bishop for good was many-sided. In his wisdom, soundness of judgment and never-swerving fairness everyone had absolute confidence. In love and kindness and goodness he was the father of all in his Diocese, and may be truly said to have carried the keys to all their hearts at his girdle.

But by his clergy will his loss be most deeply and lastingly felt. The completeness of his sympathy with them in all their labours and trials evoked an equally complete trust and affection on their part, and their sense of that sympathy was to them a comfort and support beyond expression. The fruits of his life work are seen all around. From the six years of his educational work at Lennoxville, a great band of ardent young minds received impressions of goodness and truth and honour never to be effaced.

The happy results of his twenty-nine years of labour as a Bishop in the Church of God are too large to be more than alluded to here. They are seen in the quietness and peace and brotherly love which characterize his Diocese, and in the healthy development and progress of the Church in all directions.

The Clergy venture to hope that their placing on record here these proofs of God's blessing on the life-work of their revered Bishop will be a comfort to those dear to him, now so sorely bereaved, as well as a satisfaction to the whole Diocese under the present distress."

The graduates and alumni of Bishops College adopted at an unusually large meeting held on the 23rd April the following resolution:

Proposed by the Rev. A. J. Balfour, M. A., and the Hon. J. S. Hall, Q. C., seconded by E. J. Hale, Esq., and H. A. Abbott, Esq., Q. C., *Resolved*.—That we, graduates and alumni of Bishop's College, Lennoxville, and old boys of Bishop's College School, do hereby place on record our deep sense of the irreparable loss which has befallen us and our dear Alma Mater in the death of the revered and beloved Bishop of Quebec, the Right Reverend James William Williams, D. D.

The Bishop's name has become so closely associated with the University and School of Bishop's College, not only by his six years Rectorship of the latter in its earlier days, but by the constant identification of himself with the interests of both, that it can never cease to be honoured by every true son of our Alma Mater.

One so eminently gifted, intellectually and spiritually, as Bishop Williams was, possessed not only of remarkable administrative ability,