

with, let us
ord Jesus
the glory of
ulations."
the privilege
ed," as the
eaks; but
e as they
race is be-
vs. A deep
flict of the
"having
s and the
ell closing
g and him-
off, bound,
23, a very
nd valuable
ew of wis-
severity to
gainst the
ee that the
in the aus-
ndulgence.
ates "ap-
neaning is
the child-
e a clear,
he untrue,
Version :
ceived the
ected them
guize with
utury, and
ring their
iliar "Let
sness," is
from the
denomina-
ry is now
n Acts xx.
n Ephesus,
h. . . .
ie flock, in
bishops."
ed Version
ed by the
"If by the
more did
ace of the
ion many."
ion iii. 17,
ched one."
y Baptism
esentation
e ye igno-
to Christ
We were
otism into
iii.
y gains in
ng of the
s Christ ;"
cession to
he note at
of "some
means of
iterate the
one blast
is enough
ir graves,
dissenter
trust this
e Church,
her child-
nds in the
ur hearts
saiah viii.
f the Son.
Revision
3, "vaga-
," but the
"magical"
nce, con-
vill attach
change of
se impera-
Revisors
that use
ur powers
it is not

the *misuse* of anything that we are warned against, but the most *stinted* use that is urged; so that "abuse" in its common sense totally breaks up the strain of the argument, which requires the Revisors' marginal reading "using it to the full." In this point the Americans should have been heard. There are two poor excuses: first, the rhythm—which, however, should prevail against sense; secondly, that "abuse" is taken in its etymological meaning, as really equal to the Greek word here. But how are English readers to know the force of the Latin preposition *ab*? Besides, in St. Mark xii. 44, they have changed "abundance" into its equivalent "superfluity," where, etymologically, the former was quite correct. We conceive a great religious injury is done by this obscurity.

9. We in reality lose nothing by the change of reading in 1 Tim. iii. 16, "He who was manifested in the flesh" will ever be felt to be "God manifest in the flesh." But men's sense of the inveteracy of sin, and the consequent danger of endless punishment, must be deepened by the reading of our Lord's words adopted in St. Mark iii. 29, "is guilty of an eternal sin."

By careful attention to the very order of the words in the original, the Revisors have brought light and strength to many places. We would gladly, did space allow, indicate many other advantages which we owe them, for we think it a more gracious task to point out gains than to dwell on losses, of which we think there are some. We cannot consent to lose the word "charity" in 1 Cor. xiii. Every ear feels the immensity of the loss in sound; and what do we gain in sense? Nothing, save the confusion in the most utterly ignorant of *alms* and *love*; but surely those who are trusted to understand in the same epistle the etymology of *abuse*, and elsewhere "curious" and "superfluity," might be trusted to escape this confusion. Besides, it is a fixed word in the theology and devotion of the whole of Western Christendom, and it can no more be obliterated than the Sun. In Acts i. 3 "infallible proof" is rendered to "proof," though Aristotle distinctly supports the Authorized Version. But *infallibility* in religion is not in much favour anywhere now-a-days save at Rome, and the pattern there is not commendable. Why in 1 Cor. xv. 47 was there no effort made to amend "of the earth, earthy?" which is in English a poor tautology, but in Greek an expression of intensity. But we have exceeded bounds, and must close, hoping that we have given our readers sufficient specimens of what they may find in the Revision to induce them to examine for themselves, and to stimulate them to investigate afresh the manifold treasures of the Divine Oracles.

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

The Bishop closed his eastern townships visitation in the last week of May. Everywhere he met with gratifying indications of the Church's progress and peace. If anything in the form of an "aggrieved parishoner" appeared anywhere, the grievance was of such a trivial character as not to disturb the ecclesiastical atmosphere. Even the case of reported disregard of the rubrics, as reported in your correspondence for May 5th, turns out, we are glad to say, as ill-founded. Your correspondent, for the sake of the character of the diocese, regrets very much that he should have been led to give currency to what was but one of those reports that sometimes a parishoner, here and there, gives body to, by some misconception of things not clearly understood. The reported omission of the cross in baptism was, we find on enquiry, only in a case of what was ecclesiastically, private baptism. As to other supposed irregularities, they can be put in the same category with the above report.

Clerical changes.—The Rev. Mr. Forneret has resigned the rectory of Dunham, having accepted the position of assistant minister to the Rev. Mr. Booth, of St. Catharines, Ont. The congregation of Dunham have given a unanimous call, through the bishop, to the Rev. John Ker, of Glen Sutton. Mr. Ker had, however, about the same time been appointed to the

mission of Huntingdon, which he had accepted. It may be, however, that he will prefer to take Dunham, even though, pecuniarily, it ranks second.

The gentleman who, in Ontario, left the Reformed Episcopal denomination, and his congregation with him, is now doing lay-reader's work in the parish of Philipsburgh. He will soon receive Deacon's Orders from Bishop Bond.

Your correspondent was also incorrect in one of his former communications, when he said that Bishop Bond wore the Lennoxville hood, neither was he present at the convocation. It is the hood of McGill college that he wears. The statement was based, however, on the report in the city papers.

Some of the students of the Theological college are doing lay-reader's work in places otherwise unprovided for, during their summer vacation.

The deanery of Bedford meets this year, in the parish of Cowansville, on the 7th of June.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending 4th June, 1881.

ALGOMA FUND. *Day of Intercession Collection.*—Holy Trinity, Toronto, Sunday School \$10.00; Etobicoke, Christ Church \$1.10; St. George's \$2.75; Minden \$1.60; Gores Landing and Harwood \$1.25; St. Philip's, Unionville \$1.50; Midland \$1.05; Newcastle \$8.80; Graton \$3.00; Credit, St. Peter's \$2.70; Dixie \$2.05; Port Credit \$4 cents; St. Paul's, Toronto \$2.15; Grace Church, Markham \$2.75; Holy Trinity, Toronto \$21.42; St. Stephen's, Toronto \$5.27; St. George's, Haliburton 80 cents; Cartwright \$3.15; Batteau \$1.11; Stayner \$2.00; Creemore \$2.00; St. John's, Mono Mills \$1.30; St. John's, Mono \$1.78; St. Paul's 52 cts.

DIVINITY STUDENTS' FUND. *April Collection.*—Credit \$1.00, Dixie \$1.14, Port Credit 90 cents; Dunroon 87 cents; Singhampton 30 cents; St. John's, Mono Mills 71 cents; St. John's, Mono 40 cents; St. Paul's, Mono 38 cents.

WIDOWS' AND ORPHANS' FUND. *October Collection.*—Singhampton \$1.79, Nottawa 67 cents.

MISSION FUND.—Miss Harper's class, St. John's Sunday School, Port Hope, in aid of the Apsley Mission \$5.00. *Parochial Collections.*—Stouffville \$7.75.

AROS.—Mr. Thomas Hunter, churchwarden, begs to acknowledge with most grateful thanks the under-mentioned subscriptions towards erecting a church for the mission of St. Thomas, Bexley. April list \$35.00. Per the Rev. C. Darling, Holy Trinity, Toronto, Mr. Newman \$5.00, Mr. Ince \$5.00, Mrs. Blain \$5.00, seven a.m. offertory \$2.00, poor fund \$2.00. The Rev. Canon Tremayne, Lambton Mills, \$2.00. Per Mrs. Thomas Winter from friends in England: Miss Harman \$24.25; Mr. Harman \$19.40; Mrs. Mackeson \$4.85. June 4th, 1881.

NIAGARA.

From Our Own Correspondent.

The Rev. Wm. Crompton, travelling clergyman of Algoma, will occupy the pulpit of St. Mark's Church, on Sunday, June 12th.

HURON.

From Our Own Correspondent.

WOODSTOCK.—Sunday after Ascension Day the Right Rev. the Bishop of Huron held Confirmation service in St. Paul's Church, Woodstock, when fourteen candidates were admitted to the full communion of the Church by the apostolic rite of the laying on of hands. Of the candidates thirteen were females. The bishop, as is his wont, preached an appropriate and very impressive sermon. There was an unusually large congregation.

THE STEAMBOAT DISASTER.—On Sunday, after the sad calamity on the river, special references to the mournful event were made in all our churches. In St. Paul's the services were especially impressive. At morning service Rev. A. Brown preached, taking as his text that most impressive of the judgments on the land of Egypt: "And there was a great cry in the land of Egypt; for there was not a house where there was not one dead," Ex. xii. 30. At evensong Rev.

Canon Innes preached from the well-known text, "All things work together for good to those who love God." Both sermons made an impression to be long and well remembered.

LONDON.—Never was that unequalled service of the Book of Common Prayer, the Order for the Burial of the Dead, so fully appreciated in our city as on Tuesday, the anniversary of the nativity of our Queen. We have united in that service under many sad circumstances, in the fever-smitten city of a Southern clime,—on the deck of an English ship when the body of the departed was committed to the deep,—by the open grave of the beloved one, when the father and the husband had to be borne away from the resting place of her who slept in peace; but this sad day the mourning was that of a city for hundreds of her people wallowed up in death in a few moments. Returning on board the steamboat, from an excursion down the Thames, the boat tipped over, and the deck fell with a deadly crash on those who sat beneath. In a moment hundreds of human beings were struggling for life in the river, or lying lifeless beneath its waters. Two hundred, men, women, and children, were drowned, or killed by the falling deck and the fragments of the wreck. To whom the blame for this sad catastrophe is mainly to be attributed, it is not ours to say, but there must have been gross mismanagement. The mourning is universal, almost all who perished having many friends and relatives in the city.

Some of the dead were buried on the day following the catastrophe, but the greater number of burials was on Thursday. In the church of the cemetery, Woodlands, Rev. Canon Innes, of St. Paul's, read the Burial Service at the graves, committing the bodies to the earth. "earth to earth, in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ." From early morning till after the night had fallen, the mourners heard the voice of the Church spoken in the full assurance of faith, the only solace in the house of mourning. Over forty-six members of his congregation he read the Burial Service that day. Meanwhile the Rev. A. Brown, assistant clergyman of St. Paul's, was performing like service at Mount Pleasant cemetery, where, also, not a few members of the Church were interred. Our other churches lost many members. The Memorial church (Rev. J. B. Richardson) had fifteen members drowned. Christ church lost ten, and St. James' some. On Friday, there were four more burials in Woodlands, one of which was Mr. Meredith, a resident of the city for nearly half a century. The funerals of all the victims were very large, but Mr. Meredith's is said to have been one of the largest ever seen in the city. The former part of the service was read by Rev. Canon Innes in Mr. Meredith's residence, the latter part at the tomb at Woodlands.

All congregations and Sunday schools are mourning the loss of members. In one little Sunday school, St. George's, a band of youthful disciples had been confirmed a few days before the disaster, and of the band, one, a lad of great promise, was among the drowned.

At the late Confirmation in St. Paul's, one was confirmed in the prime of life. He was awaiting the opportunity to unite with the congregation in part taking the Holy Communion. On Thursday he slept in his coffin, with two little sons in coffins on either side, while Rev. A. Brown spoke in the words of the Church, from the Burial Service, "not to be sorry as men without hope, for them that die in our Lord Jesus Christ." "Blessed are the dead which die in the Lord." At that trying hour the strength of faith was with sorrowing friends in that house of mourning.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

INCIPIENT MARIOLATRY.

SIR,—May I be permitted to add a few thoughts in reply to Mr. Fletcher. It is indeed a difficult task to hold the balance of truth in a question so violently treated as that involved in this correspondence, namely, the relations of Mary the mother of our Lord to mankind.

A noted divine has declared that the sin of Mariolatry is the "special crux," which stands in the way of any union with the Church of Rome, and the minds of all true Protestants revolt against it as a deadly error. Yet is there not a middle course, which is a truer, one between this sin of idolatry and the absolute disrespect and contempt with which Protestants have in the past regarded the mother of our Lord? In answering this, I would wish none to set himself