

Correspondence.

The Editor is not responsible for the opinions expressed by correspondents.

REVISION OF ST. MARK'S GOSPEL.

sary owing to the immense crowds who sought admission. After a short choral service the Passion according to St. John was sung as an anthem, and occupied somewhat over an hour. The Recitations were sung by a tenor and a bass, accompanied by the organ, the choruses being rendered by the choir with full orchestral accompaniment. The congregation remained seated except when a "choral" was sung, when rising to their feet they united their voices with those of the choir, the effect being exceedingly beautiful. The following are examples of the chorals, several of which were interspersed throughout the piece. "O wondrous Love, whose depths no heart has sounded,
That brought Thee here by sin and grief surrounded,
We live, the pleasures of this world enjoying;
And Thou art dying."

and again:—

Within our inmost being,
Thy cross and Name alone,
'The light of all are seeing,'
'Prevailing influence own.'
O breathe this comfort o'er us,
When low in grief we lie,
That Thou, Lord Jesus for us,
Hast giv'n Thyself to die.

Some people venture to hope that these services will cause the oratorios to be generally used where they think they should be used, viz., in the services of the church; while others are doubtful as to the propriety of a service which seems to them to border a little on the theatrical. There was certainly little theatrical in the manner in which the Passion was rendered at St. Anne's, Soho, where I had the privilege of hearing it, the choir being vested in surplices, the singers always bowing reverently at the mention of the sacred name, and the congregation observing throughout a most devout and reverent demeanor. Seldom has the doleful story of the Passion of our blessed Lord been more reverently, more solemnly or more impressively presented than as I heard it sung to the music of John Sebastian Bach.

T.

London, England, Easter Monday.

FOREIGN MISSIONARY NOTES.

BABYLONIA.—The Patriarch of Babylonia and the Chaldean Bishops, who so bitterly opposed the dogma of infallibility, have given in their submission.

AUSTRALIA.—The new Bishop of Melbourne received a very flattering welcome in his Diocese. He was conducted to the city by a special train in the Governor's state carriage. At the station the Governor's carriage was waiting, which conducted the Bishop and Mrs. Moorehouse to the Government House to be the guests of Sir George and Lady Bowen. The Bishop was almost immediately installed and entered actively on his duties, presiding at a meeting on behalf of the Melanesian Mission, being his first official act.

GERMANY.—The official statistics of the killed and wounded in the late Franco-German war has been published at Berlin. Officers killed and wounded 3,919; Soldiers 60,978.

TURKEY.—Letters from the Provinces inform us that the Christians are being everywhere molested, especially in Armenia. The Patriarch, finding remonstrance useless, has resigned. The promised reforms are not being carried out. The country is in a miserable state morally, politically and financially, the paper money being 100 per cent. below par. The Christians in Bosnia assert that their taxes are being collected the second time for the present year, and murders and outrages in that part of the country are on the increase.

RUSSIA.—Russia is reported to have a million of men in arms.

INDIA.—A large number is still on the relief works. The reduced rate of wages is not sufficient to sustain life. Rain has fallen in some districts, improving the condition of the growing crops, and on the whole brightening the prospect for the future.

Mr. Editor,—Having seen in the newspapers, some time ago, the statement that those learned Biblical scholars who are now engaged in revising our English translation of the Scriptures, have decided to leave out, as uncanonical, the last chapter of St. Mark's Gospel from the 16th verse, I have been consequently anxious to know the reason of such a decision; but that reason becomes still more obscure when I learn from last week's DOMINION CHURCHMAN, in your editorial article on St. Mark, that "the concluding verses of his Gospel as we now have them" are quoted by Irenaeus. Now, Irenaeus, Bishop of Lyons, flourished in the second half of the second century, and was the pupil of Polycarp the pupil of the Apostle John. Irenaeus is invariably regarded as "an ardent and sincere Christian, and a discreet and amiable man, possessing considerable learning and influence." Can it then be possible that a learned Christian bishop, living almost within the Apostolic age, and trained by a teacher who was himself taught by St. John, should nevertheless be so ignorant of the genuine Gospel of St. Mark as to quote words which were merely spurious, and most unwarrantable and presumptuous additions to that Gospel? Much less can it be conceived as possible that an honest and eminently pious author like Irenaeus, whose great aim in his famous work *Against Heresies*, was to defend the truth of Holy Scripture, and in which work he quotes, I presume, the verses in question, could be at once so wicked as himself to add to the Gospel of St. Mark, and so silly as to lay himself open to the charge of corrupting the word of God—a charge which those against whose heresies he wrote would undoubtedly have brought against him. Not having the writings of Irenaeus to consult, you, Mr. Editor, or any of your correspondents acquainted with the subject, would confer a favour not only on me, but also on others of your readers, by informing us how much of the last chapter of St. Mark is quoted by this ancient author, and whether there is truth in the report that the revisionists have decided to leave out the portion referred to. If such report be true, please inform us, if possible, why we are no longer to read, except as Apocryphal, the Gospel for Ascension Day.

Yours, &c.,

M.

April 23rd, 1877.

"NEARER, MY GOD, TO THEE."

DEAR MR. EDITOR,—Passing along the streets of Toronto, last Friday, a funeral was wending its solemn way, a band of music preceded it, playing, as I have heard, under similar circumstances, the well-known and popular tune to the equally well-known and popular hymn, "Nearer, my God, to Thee, nearer to Thee."

The same train of thought was suggested to my mind, which the hymn has often suggested before, for, while I am well aware that it is not of much use to fly in the face of popular feeling, I cannot say that I admire the hymn. I have been long, professedly, a Disciple of Christ, and, however dull in learning from Him, and remiss in practising what I learn, I trust that I have, at least, while humbly sitting at the feet of Jesus received His teaching that no man can come to the Father, but through Him; and in all my aspirations for nearness to God, whether in present communion or in future glory, I feel the need of a constant recognition of Him, who is the Way, the Truth and the Life; and this I always miss from the above hymn. The mere natural, sentimental religiousness that talks or sings of nearness to God, without the sacrifice of the Saviour, may be poetic but it is not Christian. Would to God that we would all remember that our worship is Christian worship. Such a hymn would do for a Socinian congregation, and I have often wished that some one would supply the missing link. I am no poet: this I need not say: I do not aspire to be one; but my thoughts led me, during a short

ride home in the cars, to pencil the following, which I send to you, not with the slightest hope of its adoption, nor even wish for it, for I want something much better, but merely to suggest enquiry as to the character of the hymn itself, and, if any one of poetic talent sympathize with me, to elicit suitable addenda. I follow the arrangement of the lines in the S. P. C. K. Hymn Book:

Though sin has set me far, far from my God,
Yet Mercy brings me near, through Christ my Lord,
Through Him alone I'm brought
Near, O my God, to Thee, yes; near to Thee.

LUCAS.

"WOOD'S BIBLE ANIMALS."

DEAR SIR,—Mr. Wood's works on Natural History are well known to me, and I feel that everything that comes from his pen is sure to be interesting. I am very glad that you have added to the volume Dr. McCosh's treatise on "Evolution," which is one of the most satisfactory answers to the scientific scepticism of the day.

A., Montreal.

[Most Rev. A. Oxenden, D.D., Lord Bishop and Metropolitan, 1869.]

DEAR SIR,—Wood's "Bible Animals" will be found a most valuable companion to the student of the Bible, elucidating important portions of the text, and confirming by strong collateral testimony the honesty and genuineness of its statements. I trust it will receive all the circulation it so well deserves.

A. N., Toronto.

[Right Rev. A. N. Bethune, D.D., D.C.L., Lord Bishop Diocese of Toronto, 1867.]

SIR,—Wood's "Bible Animals" will be a convenient stepping stone to the revised version of the Scriptures now in progress. Whenever that very important work shall be completed and put in general circulation, it will be found that, for one thing, the nomenclature of animals will therein be considerably changed, so as to be in harmony with the existing condition of Zoological knowledge. When Wycliffe lived, and Tyndal, and even the more pretentious era of James I., it was impossible but that several terms, descriptive of birds, beasts, fishes, reptiles, insects, and other animate objects should be used which modern research has discovered to be quite wrong. In the revised version, with which the next generation will be familiar, nothing probably will be seen of Cockatrices, Dragons, Coneys, Unicorns, Satyrs, Leviathans, Behemoths, and in some places the household words, Dog, Fox, Hornet, Eagle, will be explained by terms more accurate and truthful. The grounds for all such changes will be found in Mr. Wood's book, and its pages will be consulted with advantage by the educators of the popular mind of every class; and besides the instructive letter-press of the work, its numerous illustrations will repay a careful study. They are not mere copies of the objects represented, but beast, bird, reptile, fish, insect, is drawn with an expression, a grace, a feeling very remarkable. The hand of an observant, sympathetic artist is everywhere visible, as well as that of a skilful one; see especially "The Oxen bearing the Yoke," "The Lion and his Den," "Sheep and their Shepherd and Fold," "The Hind and her Young," "Elephants in a Forest," "Crocodile attacking a Horse." Notice the plumage of the Peacock, page 427; of the Hoopoe, page 398; of the Owl, page 376; of the Lemmergeier, page 354. The difficult figuring of birds in the air, on the wing, is boldly attempted and successfully done. See, for example, the Eagle, page 354; the Osprey, page 356; the typography, paper, binding, tooling, and gilding of the volume, leave nothing to be desired.

HENRY SCADDING, D.D.,

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DEAR SIR,—I am glad to be able to say that I have in my library five volumes of the Rev. J. G. Wood's works on natural history (among them that on "Bible Animals"), and that I am very familiar with them. I have found his work on "Bible Animals" exceedingly useful in my duties, affording much valuable instruction for all who wish to teach intelligently the word of God. The