

intended to have Service in the house. The Bishop rose and said, "will you kindly go to St. S—'s and preach, I will do your work here, and send word to Mr. J— to go to the cemetery. I will allow no such unrealities. Why it is as unreal as Romish burial rites." I went—the Bishop did my duty; and the poor mourners had the benefit of all our grand Service. Whoever they were, I know not, but not more sincere in their mourning were they than was he who pens these lines, when he learned that he should no more see in the flesh his true friend and kind patron. William Rollinson Whittingham, Bishop of Maryland.

SEVENTH AND LAST SERIES OF BIBLICAL HISTORICAL QUESTIONS.

301. Who waxed fat and kicked? and whom did he kick?
302. Who mentions "collops of fat" in his writings?
303. Where do we find "40 days and 40 nights" in the life of Christ, Moses, and Elijah?
304. Where do we find mention made of 7 stars, 7 pillars, 7 times sneezing, 7 years famine and 7 years plenty, and 7 golden candlesticks?
305. Mention the peculiar wind which blows over the Magnum Mare? and who speaks of it in whose voyage?
306. Give the name of a ship mentioned in Scripture which proves that mariners called their vessels by name then as now?
307. Define Anathema Maranatha?
308. Where is "Pentecost" twice mentioned in the Bible?
309. Mention two Ethiopian Queens? and what is said of them in Scripture?
310. Who saved the inhabitants of a whole city from having their right eyes put out?
311. Were beetles and grasshoppers clean eating among the Jews?
312. When two men fought and one of them cursed the Lord, what became of him?
313. Which is the largest ship ever built, and her tonnage and dimensions? the carpenter's name? and how long was he in building her?
314. What heathen story was borrowed from "Moses and the bulrushes"?
315. What one from Jephthah and his daughter?
316. The Mosaic narrative of the Deluge is confirmed by a coin struck at Apama in the days of Philip the Elder,—what were the characteristics of the coin?
317. There is a coin proving that the Island of Cyprus was governed by a proconsul State where in the Bible this governorship is found?
318. Name the two rivers which flowed through the city of Damascus? and tell what happened in this city to the Apostle of the Gentiles?
319. Name the celebrated Lapidary in the Bible?
320. Who said "Tarry at Jericho till your beards be grown"? and on what occasion?
321. In almost all Bibles mention is made of the "Occidental Star," who was she?
322. What Anglo-Scottish king is generally mentioned in the beginning of the Bible?
323. What was engraven on the High Priest's Mitre?
324. What Society has translated the Bible into 250 languages?
325. Mention the precious stones in the walls of the New Jerusalem?
326. Tell who was "mighty in the Scriptures"?
327. Mention three of the twelve Cæsars of Rome found in Scripture?
328. Where is the earliest and first recorded description of a battle?
329. What Apostle speaks of Balaam and his ass in the New Testament?
330. Who calls Lot "that righteous man"?
331. Who composed the 50th Psalm? and on what occasion?
332. Who composed the 18th Psalm? and on what occasion?
333. Who composed the 90th Psalm? and on what occasion?
334. What word concludes the last five Psalms, and how is it translated in the English tongue?
335. Besides meaning a whale what does Leviathan also mean?
336. Who tells us that the ostrich leaves her eggs in the earth?
337. Who built the Tower of Babel?
338. How many of Christ's miracles are related at length?
339. Mention the only two miracles of our Saviour's which bear marks of severity?
340. Which is the most remarkable of all the miracles in the Bible?
341. The most "cutting irony" is recorded where?
342. From what period was the golden age of the Hebrew literature? also the silver age? also the iron age, and the lead age?
343. Who invented the present division of the verses in the New Testament?
344. What great Primitive Father revised the Septuagint version?

345. Who made the first printed Bible?
346. How many separate seasons are indicated in the Bible?
347. What occasion gave rise to the "Song of Solomon"?
348. Name the four major Prophets?
349. What Book of the Apocrypha have the Jews always rejected?
350. What does St. Jerome call it?
351. What do you mean by the origin of Macabees?
352. Name the celebrated schoolmaster and the more celebrated scholar mentioned in the Acts?
353. Name the orator in St. Paul's life?
354. Where was St. Paul born? and state the three methods of gaining or being made a Roman citizen?
355. When St. Paul lay in the Maritime Prison at Rome why did he send for his cloak?
356. The Epistle of Laodicea mentioned by St. Paul, but not in the Canon of the New Testament, is supposed to be what Epistle there? and why?
357. Name two places in Old and New Testaments where the word "vagabond" is found?
358. What did Demetrius, the silversmith, make?
359. Tell Joshua's father's name? and what is the New Testament name of Joshua?
360. Who wrote "The wisdom of Solomon"?
361. Mention the Prophetic Books written before the Babylonish captivity in chronological order?
362. Mention those written during it? and in order?
363. Mention those written after it? and in order?
364. What difference is there between "Daniel in the lions' den" and "Daniel in the den of lions"? and what does the Bible always call it?
365. Mention the three feasts when all the males of the Jews had to appear before the Lord?
366. When were circumcision and all the observances of the Jewish ritual made capital offences?
367. What was the 1st city captured by the Israelites after entering Canaan? and what miracle was there displayed?
368. Mention four great occasions when the Shekinah was visible?
369. Which was the first English Bible divided into chapters and verses? and why so called?
370. Prove from the very first of Biblical History the truth of "Trinity in Unity and Unity in Trinity"?
371. What two ordinances were instituted during the period of man's innocency? and of what is each a type?
372. When was Adam's religion a pure Theism?
373. Who was the first man that became intoxicated?
374. Where does St. Paul say "that if a man have long hair it is a shame unto him, but if a woman have long hair it is a glory unto her"?
375. Who says and where "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain?"

As this is the last series of questions, and Mr. Borthwick wishes soon to announce the Prize-takers, candidates will please send their papers in at once.

RELIGION FOR EVERY DAY.

By REV. CANON BARRY.

LECTURES TO MEN.

WHAT IS RELIGION?

LECTURE I.—PART III.

Then there is, on the other hand, the great world without, full of things and persons, so acting upon and influencing us, that our course of life is just like the passage of a ferry; it is the result partly of the direction in which we steer, and the force with which we row, and partly of the current, which carries us down whether we will or not. For some it seems as if that current were but a gentle ripple, hardly stirring them from their straight course; for others, as if it were a torrent sweeping them all but irresistibly away. But it exists for all. No one of us is exactly the same as he would be if he had been born in a tropical or an arctic climate—to the cold bleak struggle with life of the Eskimo, or the bright luxurious indolence of a Pacific islander. No one is what he would have been, had he been born in France, and not in England, or born twenty years earlier or later than the time of his actual birth. There is a world of things which we call physical, to which we are bound by this our material body, to which we are drawn by

our appetites, and on which our senses work. It acts constantly, though insensible, even upon our soul. What we call "circumstances"—poverty or riches, dirt or cleanliness, beauty or ugliness of life—all effect a man's character. There are times and places in which these circumstances are such, that a man seems, we say, to have no chance, there are others in which it seems, although it only seems, as if he could hardly fail of a right development. Then there is a world of persons which is much nearer and dearer to us. As soon as we are born we are born into a family; father and mother, brothers and sister act upon us for good or for evil. Then we enter upon our education; that is, we undergo the direct action of other minds, wills, influences, upon our own. We grow up, and we find ourselves members of a nation; each is placed under laws, gifted with privileges, burdened with duties, by the action of his fellow-men. He can at most ask to have a little part in this influence—to add his feeble accents to the great voice of a people. Yet, as if all this were not enough, we are always making new ties for ourselves by harmony of spirit. We take up friendship, and the friend becomes often more than a brother, so that for the young such friendship may alter the whole life. We leave father and mother at the call of what we call especially "love;" and so cleave to a wife that this self-chosen bond is stronger and goes deeper than all natural ties. We form ourselves associations, unions, congregations, in which that voluntary tie extends far more widely, even although by its extension it becomes looser. And this world of persons, through its various ties acts upon us far more powerfully than the world of things. We admire a man who is superior to circumstances, cares not for pleasures, comforts, and the like. The voice of self-discipline always warns us to sit loose to these things, and at times to put aside even their lawful indulgence. But we do not admire a man, we call him inhuman—that is not a true man—if he neglects the ties which bind him to his fellows. The man who cares nothing for pain and death is a hero; the man who (according to the old story) said, when his son's death was announced, "Well, I knew that he was mortal," was far below a brute. With the ascetic, who underwent hunger and cold and nakedness and self-inflicted pain to chasten the flesh we sympathize; the ascetic, who learns to forsake father and mother, wife and children, not in love for God, but in fear of his own soul, we almost despise.

So then we have these two experiences of the world within and the world without. But then we go on to feel that these are insufficient for two reasons. The first is that neither of these worlds can satisfy; and the second is, that we do not know how to harmonize them with one another.

I cannot imagine how any man who knows himself can be contented with himself. His will, sacred as it is, is so pitifully weak; he knows how it is bribed by pleasure, how it shrinks from pain, till he cries, "Lead me not into temptation." His reason, wonderful as it is, is yet so liable to error, and in any case so limited, that its little bark, even if rightly directed, strikes on every side on the steep black precipices of mystery. His conscience, more divine still, is yet so often misguided, that although it is always wrong to act without it, the world's history is full of crimes done for conscience' sake. The Saul who persecutes, and the Stephen who dies, may both be conscientious, but they cannot both be right. It seems really impossible, unless a man's ideal of life be very low, that he can be satisfied with this little world within; and even if he were, what can we say to the shadow of death which always hangs over it, and which he is powerless either to dissipate or to pierce? "What is man?" after all, we ask; and he, who like Hamlet, is living in a world of his own, is sure to ask whether it is

better "to be or not to be;" and perhaps to answer, with the Hebrew author of Ecclesiastes, and the greatest of Greek tragedians in his darkest mood, that it is far best not to have been born, and that the next best thing is to die as soon as may be.

(To be Continued).

Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church will not be admitted.

(To the Editors of the Church Guardian.)

SIRS,—Would you kindly allow me, by the aid of your paper, to draw attention to a matter interesting to the whole Church.

Some few years ago a blow was struck against God's Holy Word by a bold newspaper notice in a Halifax paper, and from that time to this no public notice has been taken of it. The article was on Lamentations iv. 5, and the offer was one of a sum of money to any person who would explain the same, and appointing certain well known gentlemen of the Province to act as a jury to try the arguments.

Many, no doubt, read that notice, and were astonished it received no attention; some may even have concluded from this silence that the attack was one which could not be met. The matter, however, was taken up, and an answer handed in, but most unfortunately the papers were sent to the person making the offer, and he became judge and jury in his own cause, saying the answer was not satisfactory, refusing to refer the matter to the jury appointed by himself.

This is a subject interesting and important to all Christians, and therefore is one which ought not to be allowed to pass away in silence.

Would the able divine who sent in the answer now kindly lay the same before the Christian public? and will you allow him the aid of your CHURCH GUARDIAN in thus defending the truth?

Yours,

W. E. G.

We shall be glad to hear more upon this subject.—Ed.

(To the Editors of the Church Guardian.)

SIRS,—I write with reference to letter of "An Enquirer" in your paper of Oct. 30th. I, like him, have been puzzled at the common practice of retiring from the church in the middle of the most solemn office of our religion. I searched the Prayer Book and found not only no authority for it, but evidence against it in the Rubrics of the Office, e.g., the Rubric before the General Confession, which is to be made "in the name of all those who are minded to receive the Holy Communion, by one of the ministers; both he, and all the people, kneeling," etc. Here is clearly a distinction between "those minded to receive," and "all the people." To retire before the blessing is plainly opposed to the Canons 18 and 90. In the former the people are charged to give "quiet attendance to hear, mark, and understand that which is read or ministered," etc.; and again, "neither shall they disturb the service or sermon by walking, or talking, or any other way; nor depart out of church during the time of divine service or sermon," &c. The latter Canon (90) charges the Church Wardens and Sidersmen to see that parishioners "continue the whole time of divine service" in the church.

I have searched everywhere and cannot find the slightest authority for the present irreverent custom but much against it. Should any of your readers desire to hear more of the results of my search for the truth in this matter, I shall be glad to comply with their wish. The italics in quotations are mine.

ANOTHER ENQUIRER.