

The Church Guardian,

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THE FREDERICTON B. H. M.

It is well known throughout the Diocese of Fredericton that there has been a great amount of friction in the working of the rules of the B. H. M. during the past year. It was seen on all sides that it would be impossible to enforce the present rules. These rules, while apparently in favour of the missionaries, resulted last year to their injury, in keeping many of them out of their stipends for months over the quarter, and causing a great deal of ill-feeling against the Society in the various missions. So much was this felt that the Board prepared a carefully-drawn set of amendments, relaxing in many points the present rigid rules. The Deanery of Woodstock had also prepared a set of amendments of a more radical nature. Unfortunately, after a long debate, it was found impracticable to bring forward either of these. Matters came to a dead lock, and the result was that the present rules remain for another year. A combination of the good features of both would have given a more reasonable and workable set of rules than we now have. The Rector of Richmond spoke out ably and decidedly in behalf of the country missions, and deserves the thanks of the country clergy for saying what all of them felt. Some of the statements were rather unpalatable, but they were nevertheless true.

Hitherto there has been no agreement beforehand between the country clergy as to the men they would support on the nomination for the Board. It is only fair that they should be represented there; and anyone can see that a few city clergymen and laymen, however desirous they may be of doing what is right, have not that knowledge and experience of the life, wants and position of country districts that is possessed by those who live directly in the country and have been for years dealing with country laity and accustomed to country ways. The state of things in the missions is so very different from anything experienced in the city that there should be men on the Board from various parts of the country—from agricultural and fishing sections—who can speak from what they know. We would retain the city members and enlarge the Board, so as to admit of missionaries or country laymen sitting there. There is a motion for amendment of the Constitution to come up next year, which, we think, will be satisfactory to the country parishes. It provides for the Board as it stands, with the addition of one representative nominated by each Deanery, and certified under the hand of the Secretary as having been duly elected at a regular meeting. In this way the country parishes in every part of the Diocese would be represented, and it would be their wisdom to select men who would guard their interests and who would attend the meetings.

TEACHING DISTINCTIVE PRINCIPLES.

THE N. S. Baptist Association endorse the following strong statement as to the necessity of teaching Baptist doctrine. We have lately had occasion to refer several times to the efforts made by this body to impress on their people the necessity of propagating their distinctive principles. From their standpoint, admitting (which we do not) the premises in the first paragraph, their reasons are

sound, and their duty plain. But we wish to call attention to the fact that our Church principles we believe to be "Bible truth," and hence it is not bigotry, but a duty to uphold and propagate these principles, and to shew others a "more excellent way." Loyalty to Christ demands it. If Baptists can so strongly advocate "unswerving fidelity to Baptist principles and practices," shall members of the Primitive and Apostolic Church of England, the Mother Church of the Anglo Saxon race, half apologize, as is often the case for their belief, and shrink from the expression of Bible doctrine as it has been held from the beginning. Don't apologize for the Church. Study to get an intelligent idea of her doctrine and usages; read them in the light of the Bible and history, and stand up for your Church as you would for your mother:—

"Your Committee on Denominational Literature beg to report that in their opinion the doctrines which are held by us as a denomination are not only of sufficient importance to demand our separate existence as a Christian body, but are really necessary to the work of the world's evangelization. Hence it follows that both our love and loyalty to Jesus, and our efficiency as workers in winning the world to Him, demand an unswerving fidelity to Baptist principles and practices, and the circulation of a literature teaching Baptist doctrine. Our duty to hold and propagate our views is clearly co-extensive with our duty to hold them. If we would have this and coming generations rightly trained and grounded in the faith, we must supply them with a literature saturated with truth. And your committee earnestly hope that in the future great care will be exercised in supplying our Sabbath Schools with books uncontaminated by sentiments hostile to the truth."

KING'S COLLEGE AND THE SYNOD OF FREDERICTON.

A very strong feeling was manifested in the Synod in favour of making King's College, Windsor, the theological school of the Diocese. It was unfortunate that the motion could only be brought forward at the close of the Synod. The Bishop was not in the Chair, and while it was stated that he had expressed his intention of not opposing the resolution and approved of it being brought forward, it was thought best, as he was absent and had not notified the governing body of the proposed Divinity School of any change in his feelings, the matter had better be postponed. The mover and most of the speakers in favour of King's College had previously voted for the proposed Divinity School at Fredericton. But a strong reaction has come, and there is no doubt the best and wisest course will be adopted—that of a union of the Maritime Dioceses in favour of King's College as the Theological School. It is only a question of a few years, when we shall see these two large Dioceses sub-divided into several smaller ones. It will be a great point if a strong Divinity School can be built up at Windsor. In the meantime, as was sensibly remarked, the contrast is not between the two Colleges considered as secular institutions, but between a purely secular institution and a College where there is a chapel, with daily prayers, distinct Church teaching and religious and Church surroundings. Churchmen who believe in their Church ought not to hesitate between the two.

A FALSE STATEMENT

It is a pity for the sake of those helping to circulate it that there is not more truth in the statement going the rounds of the press attributing to Bishop Medley the remark that "dissenting churches should not be dignified by the title of denominations." Bishop Medley said nothing of the kind, for such a remark would be sheer nonsense and unworthy any respectably educated Churchman, let alone such a man as the Bishop of Fredericton. The Bishop made no reference of any kind to the dissenting bodies, much less the remark which is charged against him.

ST. CATHERINE'S HALL, AUGUSTA, MAINE.

The thirteenth year of this school for the higher education of girls will open September 15th, with Madame Mondan as Principal, and a very accomplished corps of teachers. Extensive improvements are now making upon the buildings, and no pains will be spared to ensure the comfort as well as the best intellectual and religious training of the pupils. Circulars giving full particulars may be had by application to Rev. S. Upjohn, Augusta, Me., or the Right Rev. Bishop Neely, Portland, as may be seen by advertisement in our columns.

SOMETHING OF THE LITERARY HISTORY OF THE ENGLISH BIBLE.

No. III.

Compiled by the Curate of Yarmouth.

"Upon the setting of that bright occidental star, Queen Elizabeth, of most happy memory," in consequence of which event "some thick and palpable clouds of darkness" so overshadowed England ecclesiastically that sundry worthy individuals were in doubt, it appears, "how they were to walk;" but "the most high and mighty Prince James," appeared like "the sun in his strength," and instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding cause of comfort," which, being interpreted means that Queen Elizabeth was succeeded by King James the Sixth of Scotland and First of England. The state of the public peace being tranquil both at home and abroad, mens minds were turned principally to questions relating to the maintenance of religion. The Roman Catholics hoped for much from James because he was the son of the ill-fated Mary, a rigid Romanist; the Puritan party in England, who had imbibed much of the spirit of Geneva, hoped for much from one who had been brought up among Presbyterians; while Anglicans could not be entirely free from doubts as to the result of his coming to the Crown. The Dean of Canterbury, Dr. Neville, was commissioned at once upon the King's accession, and while he was still in Scotland, to congratulate him in the name of the Church of England. The King then promised to uphold the Church as established by his predecessor. His progress from Scotland to England was a continued scene of extravagant display and amusement. He hunted and made knights; he made more knights and hunted again. Meanwhile the Puritan party did not waste their time. A petition was presented to the King, called the *millenary* Petition, from the supposed number of ministers whose names were attached to it, though Dr. Horne says there were not more than 750. In this it was set forth that there were great faults existing in the established Church, and the petitioners desired that these might be reformed. While at Wilton, on a hunting expedition, James issued a proclamation, summoning a conference, where these "things pretended to be amiss in the Church" might be discussed. The time fixed was January 14, 16 and 18, 1604, and the appointed place was Hampton Court Palace, built by Wolsey, and therefore already with a history, and destined to have a greater in the reigns of James and Charles I. The history of that conference is beyond us here; we are concerned for the moment only with one of the suggestions of the second day made by Dr. Reynolds, the leader of the Puritan party. He was certainly a man of great learning, and he now objected to certain renderings in the versions of the Bible then in use, and proposed that there should be a revision. The King favored the idea; and very shortly afterwards His Majesty summoned the principal divines of the nation to assist in carrying on the work. In July of the same year he wrote to the Archbishop of Canterbury, informing his Grace that he had appointed 54 learned men to prepare the new version, which it was especially insisted on should be issued without note or comment. The main object of this royal letter was to enjoin upon the Archbishop that whenever a living of £20 per annum was vacant the King should be informed of it, that he might use his influence to have one of these translators nominated to it as a reward for their labors. So far as history tells us, this completed James' labours in the matter of the translation with which his name has ever since been so intimately associated. The generous hearted King was willing that these scholars should be rewarded, but he took very good care to shift all the expense from himself upon others. The Universities were by him commanded to lodge, free of charge, all scholars who were capable of rendering any assistance in the work; only in the case of the poor colleges the Bishop of London was to have the privilege of paying the account. So much for the King's part in this. We will have occasion to speak of the matter of expense again when we come to the question of the printing monopoly. Though the King is said to have appointed 54 scholars to undertake the task, only 47 were actually employed. Different explanations are given to account for this discrepancy. Bishop Gray says that 7 either died, or from diffidence declined the task; while Todd (p. 11) quotes an explanation of Lewis' connected with the 15th instruction given to the revisers. These were men of distinguished scholarship, vast and varied learning, and of fervent piety. Todd, in his little work, gives an account of them, which you can read for yourselves if you will, but which is too long to be given here. Judicious rules were laid down for the performance of their task. As little alteration as possible was to be made in the Bishops' Bible, and wherever this did not agree with the original, reference was to be made to former translations. No notes were to be added beyond what the literal explanation of the Hebrew and Greek words adopted into the text might require, and a few marginal references, and only a few were to be allowed. The translators divided themselves into six companies, 2 meeting at Westminster, 2 at Cambridge, and 2 at Oxford. Certain portions of the Bible (and the Apocrypha) were given to each company. When each individual translated all that

was allotted to his division, then the whole of that company met and revised the work of the individual members, and adopted and agreed upon one reading. The work of one company thus finished was sent to all the other companies in turn; so that the whole revision passed under the examination of all the scholars employed. But so great and painstaking was the care of these good men that after all this three copies of the whole Bible were sent to London, and a committee of twelve, two from each company, again reviewed the whole work, when it was at last ready for publication.

The Hampton Court Conference was held in 1604; the actual work of revision began shortly after, and this version of the Bible was published in 1611. Beside the dedication to the King, already referred to, there was in the first edition, and in some others since, an introduction or address to the reader, quaintly written, but full of useful information and pious sentiment. I hope I am not guilty of presumption when I say it is a pity that the dedication to King James could not change places with the address to the reader.

This latest revision of the Scriptures, and at present in universal use in English speaking countries, is usually known as the "Authorized Version," a title which is apt to convey a false impression. The version was not issued under the sanction of royal proclamation, or by order of Council, or by Act of Parliament, or by vote of Convocation. The Conference of Hampton Court was called by the King in response to petition. The translators seem to have been nominated by him, and on the title page of our Bibles we can still read that the work was done "by His Majesty's special command;" but beyond this I know of nothing to make this the "authorized version," unless it be the visitation articles of Laud while Bishop of St. David's (1622), and of London (1628), but these at the best would have only diocesan effect. The Scotch Canons, which, however, would have no authority in England, say "The Bible shall be of the translation of King James."

We were speaking but a moment ago of the question of expense. The translators were lodged at the Universities free of charge to themselves; but it would appear that they received no direct remuneration for their labor. The twelve revisers, however, who met finally in London, went, it is said, "daily to Stationers' Hall, and in three-quarters of a year fulfilled their task, all which time they received duly thirty shillings each of them by the week from the company of stationers, though before they had nothing." Still, the expenses would be very considerable, and to meet them in some measure, Mr. Barker, of London, gave £3,500, "by reason whereof the translated copy did, of right, belong to him and his assignees."

(To be continued.)

NOTES FOR CONFIRMATION CLASSES.

By G. W. Hodgson, M. A.

XII.

Class Immediately Before the Day of Confirmation.

The course of instruction has been completed. I have at this time merely to give you a few final directions about the service and about the day itself. The introductory service will be the Litany; after that, hymn 348 (A. and M.) will be sung. I will read that hymn to you now, and I want you to read and think over it afterwards for yourselves. It very beautifully expresses the feeling with which you will, I hope, come to Confirmation. Listen to it now—

"Behold us, Lord, before Thee met," etc.

Then, while you are still standing up, the short address at the beginning of the service will be read. After that the Bishop will come down and address you. He will probably tell you that you may sit down while he speaks to you. Try and pay careful attention to what your Bishop will then say to you. His words will be full of instruction, full of warning, and full of encouragement; and he speaks to you in the Name of Christ. Towards the close of his address the Bishop will tell you to stand up that he may put the question to you. He will then ask you, "Do ye here in the presence of God," etc. Give your answer clearly and distinctly; don't each one wait for the other, but each one for him or herself audibly answer, "I do." Then will follow the few short verses and responses. At the "Let up pray," you will kneel down, and there will then be said, for and with you, the prayer for the seven gifts of the Spirit, which I hope you have in the last few weeks often used for yourselves. When the prayer is ended the congregation will rise from their knees, but you will continue kneeling. There will then be sung hymn 157—

"Come, Holy Ghost, our souls inspire,"

as a special Invocation of the Blessed Spirit. You will then come forward, as I sign to you, two at a time—first the boys, then the girls—to the chancel gates, where you will kneel and be Confirmed. When each two are Confirmed they will go back and kneel in their places; when all are Confirmed the service is concluded, and then the Bishop will publicly from the pulpit again speak to you and to the whole congregation. After the congregation are dismissed, remain in your seats until I am ready to go with you to the sacristy, when I will dismiss you with a short prayer. Now, a few hints about the time before and after the service.