

rational waste of human life, the human cycle. Had we been gorillas, the earth would not have been so filled with blood—with crimes against nature exceeding in horror all actions that beasts could commit. We shall not be mistaken here, nor misunderstand the hypothesis of total and hopeless irreligion on which such statements of human facts and human possibilities are grounded.

We may take a step beyond this. Paradoxical as the language seems, nature may produce a false god. Give it time enough, and there may come out of the physical evolutions some dire consciousness, corresponding to that awful being whom the infidel imagination gives us in its deformed caricature of the Scriptural Deity—a power vast, malignant, irresistible, having in it the concentrated evil drawn from all the productive forces of the universe. Given a past eternity for nature's working, she may have long since produced such a being, having his seat of power somewhere in the infinite space, and extending to remotest distances his malignant rule. And so, too, in regard to another life, another state of being for man. Irreligion sometimes boasts that she has slain that chimera of superstition. Man may now eat and drink without that haunting fear of something after death. But neither for this does atheism give security. The human protoplasm may live on, carrying with it the human consciousness, the human identity. It is one of the forces of the universe, and may preserve its individuality in other conditions, or as correlated to other forces. Science can give no security against this, or against any evils its changed physical condition may involve. It may still be true that the conscious sensualist "lifts up his eyes being in torment"—the torment of an unknown physical perdition. Such is unbelief.

BIBLE REVISION.

THE desirableness of some revision of our present translation of the Bible is generally acknowledged; but the extent to which that revision should be carried is matter for legitimate differences of opinion. Most English speaking Christians would deprecate an entirely new version, for with all its faults, King James' translation is the best that has ever been made into any language. And, moreover, its expressions have so interwoven themselves into our literature and speech that it has had a wonderful influence in the preservation of the language, as nearly as possible in the form it had two or three centuries ago.

It would appear from all that we can learn upon the subject—for the proceedings are kept tolerably secret—that the Revision Committees in England and the United States propose a large amount of alteration, such as was not generally contemplated when the Committees began their labour. About five hundred emendations for the whole Bible were all that were originally supposed to be necessary; but now we are told that the committees propose four hundred changes in the Epistle to the Hebrews. No doubt this number could be very easily multiplied if each revisionist were permitted to adopt his own whim and adapt the translation to his doctrine. The new Bishop of Durham thinks he can find Presbyterianism in the epistle to the Phillipians, and doubtless thinks it ought to come out more prominently in the translation. Perhaps the most objectionable feature of the present attempt at revision is the number of different religions that are represented; one of the revisionists belonging to a body whose

"Improved version" translates Heb. 1:8, "God is thy throne for ever and ever"—thus making God the throne of a Being they suppose to be a creature! It surely would have been a much better arrangement if a select committee of learned churchmen would publish a revised translation, and invite criticisms upon it from all sources, previous to a final decision. Bishop Cleveland Coxe's recommendation some years ago was a very good one. He proposes "an amended margin, which, if approved after long and patient trial, should change places with the text, thus preserving identity." If this plan had been carried out, a select Revision Committee might meet periodically, and ultimately agree on something more satisfactory than the present arrangement can possibly bring to pass.

THE HAPPIEST SEASON OF LIFE.

AND which is that? The generally expressed opinion is that childhood is the pleasantest and the most joyous period of human existence on earth. But this is by no means universally the case. And perhaps the prevalence of the opinion arises very much from the fact that the older we get the more we value youth. The truth is that each period of life has its own peculiar pleasures; and we must also remember, its own peculiar duties. A venerable man of eighty years of age was once asked, "which is the happiest season of life?" He answered the question in this way:—When Spring comes, and, under the influence of the gentle warmth of the atmosphere, the buds commence to show themselves and to turn into flowers, I think to myself, Oh, what a beautiful season is Spring! Then, when Summer comes and covers the trees with thick foliage, where the birds are so happy in singing their pretty songs, I say to myself, Oh, Summer is a fine thing! Then when Autumn arrives, and I see the same trees laden with the finest and most tempting fruits, I cry out, Oh, how magnificent is Autumn! And, finally, when the rude and hard Winter makes its appearance, and there are neither leaves nor fruits on the trees, then, through their naked branches I look upward and perceive, better than I could ever do before, the splendid stars that glitter in the sky.

"CLERICAL SORE THROAT."

THE mention of this disease sometimes creates a smile and the remark that "we never hear of the Apostles suffering from relaxed throats," implying that the present race of clergy are only "carpet knights," of a softer and more delicate constitution than the missionaries of "the old time before them," who nursed themselves up less than they. But this "decided hit," like many others, is founded on the "baseless fabric," of an assumption. For what know we good or bad about the throats of the first preachers of the Gospel? Sacred history had something else to do than to hand down the particular bodily disorders of the men of God whose labors it records. Yet, Scripture does incidentally mention the sickness of Epaphroditus, and of Trophimus, and of the "often infirmities" of Timothy, all fellow-workers in the ministry with the Apostle Paul, who himself is said to have been troubled with some "thorn in the flesh;" and who will certify that there were no throat complaints among the maladies of these and other saintly invalids of their generation? For it must be allowed that there are many other causes for the production of the "clerical sore throat" than pampered delicacy which can't stand exposure. Unless a special Providence be exerted in their

favour, throat diseases in due proportion must appear among the priests as well as among the people, "for that they also are compassed with infirmity." Some are by nature strongly predisposed to such affections. A common cause of the malady is a low state of the constitution in general, sometimes induced by poor diet on the part of those who have "little to earn and many to keep." Another thing from which the "clerical sore throat" arises, is the action of the uvula which, becoming elongated, irritates and then ulcerates the sides of the throat. Young clergymen often bring on the complaint by straining their voice under the influence of nervous anxiety to be faithful. The country Parson sometimes suffers in this important organ from the necessity of driving from station to station in cold, damp or night air, while his throat is inflamed or irritated from the exercise of much speaking. If the church has been hot, and he has a companion with him to whom he talks by the way he more speedily pays the penalty. Another cause of the complaint under notice, is the unnatural position in which some clergymen address their congregations, having their heads bent down instead of erect. The old-fashioned high Reading-desks and Pulpits from which the clergyman had to look down upon his congregation at an angle of forty-five degrees, were destructive of the vocal organs: so those who read their sermons with their eyes much upon their manuscripts are more subject to hoarseness and throat affections than extempore preachers. But it were almost an endless task to enumerate all the causes of the different kinds of sore throats called by the common name of "clerical." Enough has been said to shew that the real causes are usually far away from those imaginary ones which provoke a smile and a disparaging remark we have quoted, at the mention of this disease. Irish curates are not as a rule effeminate. On the contrary they are among the most robust of their class anywhere; yet the subject of this article has been suggested by inquiries appearing in the *Irish Church Advocate* for remedies for this complaint, and replies from several clergymen giving their advice as late "fellow-sufferers." For the benefit of any of the Canadian clergy who may be similarly affected we shall proceed in our next week's issue to copy the prescriptions furnished by correspondents in the above named journal, and recommended as entirely successful in the respective instances.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

GRANVILLE FERRY.—A "Guild of the Good Shepherd," has been established here for young people between 12 and 21 years of age. On Ascension Day the members presented Mr. Greatorex the reader, with an address and a bible and photograph album.

NEW LONDON P. E. I.—It is said that Rev. T. B. Reagh, Curate of Milton, is likely to take charge of this parish.

HALIFAX.—Trinity Church.—At a meeting of the members of Trinity Church, a committee was appointed to wait on St. Paul's Vestry, to devise ways and means to keep the church open, and retain the services of the Rev. W. J. Ancient. It was also agreed, should an arrangement be come to with St. Paul's to adopt a system of weekly offerings, instead of the quarterly subscriptions now in use.