

The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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ECCLESIASTICAL NOTES.

THE OLD TESTAMENT REVISION.—Introductory to the presentation of the work of the Old Testament Revisers at the recent joint meeting of the houses of the Convocation of Canterbury, the Archbishop said:

We have come down here to your house upon what must remain a most striking and great occasion in the annals of the English Church. The Bible has been taken and always reckoned to be the foundation of faith, order, and life in the English Church, and what one of the oldest translators of the Bible calls, "the pure and native significance of the word" has been always held to be of the greatest importance in our church. And again the immense value of the Bible to us has been practically worked out under the singular, the unique fact, that the English translation has been—not as almost every other translation has been—the work of a man, but it has been the work of a church; a translation of long growth. Again, it has not been introduced into the uses of the church as a translation by any enactment; it has not been imposed upon our house by order even of the supreme power either in church or in state. (Hear, hear.) Like the growth of the translation itself, its use has been also a growth—it is the work of the church, and it has the acceptance of the church. To-day we are not to receive that translation, brought into the utmost perfection which our scholars can bring it "in the pure and native significance of the word."—(Hear, hear.) And these Houses of Convocation will feel that to-day in accepting the completed translation they are receiving back to themselves their very greatest work, the greatest thing that God has given them, to do as a piece of practical service to his church. (Hear, hear.) I am going now to ask our revered Bishop of Winchester to present it, and after him I shall also ask to address you, the Bishop of Bath and Wells, the Dean of Canterbury, and Archdeacon Harrison. It is strange, but it is true, that since May 6, 1870, when the committee were first formed, and proceeded to co-opt other members, these are the only four now surviving who are members of Convocation.

The Bishop of Winchester then outlined the history of the revision and gave illustrations of some principles that had governed the work. Among other things he said:

It was doubtless known that they had invited the English speaking Americans to appoint a company of revisers to assist the home committee. They did so, and both the Old and the New Testament committees had derived very much pleasure from the intercourse with them, and had listened to, and often acted upon their suggestions. In some cases there was a little difference of style and thought between them, but great things were due to the Americans for their assistance. (Hear, hear.) What the judgment of the Church might be it was impossible to foresee; but he commended it to their careful consideration and indulgence; but especially did he commend it to Almighty God as the offer which humble unworthy sinners made to Him of His blessed word. (Cheers.)

Archdeacon Harrison after speaking of the changes in the company since it commenced its work, stated that the revision as completed in the eighty-five sessions, ended on June 20, 1884, and it occupied 792 days. The greater part of the sessions were for ten days each, and each day the

company generally sat for six hours. As the preface stated, the labor therefore had been great; but it had been given ungrudgingly, and it was with a deep feeling of thankfulness to Almighty God and the earnest hope that their endeavors might, with his blessing, tend to a clever knowledge of the Old Testament scriptures that the revisers brought their labors to a close. (Hear, hear.)

Before the Bishops withdrew from the joint meeting, at the Archbishop's request the whole assembly arose and repeated together "the great English collect about the Bible." The resolution adopted by the lower house was:

"That this house presents its hearty thanks to the learned revisers of the Authorized Version of the Old Testament for the unwearied labors and singular diligence which they have expended during many years in completing the weighty task entrusted by Convocation to them; they desire to express their gratitude to Almighty God for permitting so important a work to be executed at this time; and they pray that it may be blessed by Him to the increase of the knowledge of His holy word by His people."

THE LATE DOWAGER QUEEN EMMA.—The festival of St. Mark was turned into mourning in Honolulu, for on that day the Anglican Church in Hawaii received a heavy blow. Queen Emma, the first and foremost supporter of our Mission, was snatched away by the ruthless hand of death. About two o'clock in the afternoon her spirit fled.

Since her first attack of illness which took place at Waikiki, Her Majesty has kept herself very retired. Her second attack left her very weak, and it was only with great difficulty she could get about at all. Still she was regular in her attendance at the services of the Cathedral in the Hawaiian language, and she received the Holy Communion on Easter Day. Her Majesty also regularly attended the Sewing Society on Friday afternoon. She took great interest in the building of the new Cathedral and often expressed herself anxious to worship within it. We remember now her joyous laugh a few months ago, when we stood at her side as Mr. Lishman lowered the keystone into its place in the chancel arch. Queen Emma was devotedly attached to and entered fully into the spirit of the Church which her husband Kamehameha IV was instrumental in bringing to these shores, and she evinced her devotion by her liberal donations, as well as by her personal help and influence.

We are carried back many years, when we call to mind, the patience which she bestowed upon us when we first began our ministry among her people; how regular was her attendance at the Bible classes and other meetings, in order to interpret into her own language our thoughts expressed in English, the pleasant way in which she would correct our mistakes when we attempted Hawaiian; the pleasure with which she would enter into any little treat or amusement for the people; the cheering words she would utter when we were cast down by adverse circumstances, and we can remember, only too vividly now, the loneliness we felt when Her Majesty left Honolulu to visit one or other of her estates, which she did now and then for a change.

Simple and unpretentious in her manner, she was easily approached, and rather enjoyed meeting strangers, upon whom she never failed to make and to leave a good impression. Her own people—and she was surrounded by very many—simply

worshipped her, and she seemed to prefer their society to that of foreigners. The grief of her retainers at her death was overwhelming. They seemed for the most part to be perfectly dazed, and unable to comprehend the fact, that their *Makua* was taken from them.

We too are stricken, and shall cherish her memory while life endures.—*Anglican Church Chronicle.*

"THE ROCK."—The *Rock* newspaper has changed hands, and is, we believe, to be the organ of the moderate Evangelicals. It has been acquired by the "Church Evangelical Newspaper Company," formed for the purpose, and having a capital of 6,000*l.* in 5*l.* shares. Each director is to hold ten shares, and receive a salary of 100*l.* a year. The first number, under the new management, appeared on Friday, and in assuming "a new departure" for the paper says:—

"The changes now made in the *Rock* are of two kinds. First, the style and appearance of the paper are changed. But this is not all. The proprietary has changed, the editor has changed, and the staff of writers has changed. It is necessary to say in what direction. Be it known then, that the present proprietary of the *Rock* includes a number of Evangelical Churchmen, well-known for their earnest spiritual zeal, and for the large-hearted moderation of their opinions. The editorship has been entrusted to a Cambridge graduate experienced in literary work, and the services of a staff of able writers of established reputation have been placed at his disposal. So far as the general tone and attitude of the journal is concerned we shall advocate in the future, as we always have advocated, the Evangelical doctrines and practices of the Church of England. There are many questions of vast importance now under discussion amongst men of every shade of religious opinion. We shall endeavor to deal fairly and in a Christian spirit with all such questions."

FUNERAL REFORM.—A conference of both Houses of York Convocation was held recently at the Minster, under the auspices of the Church of England Funeral Reform Association, the Bishop of Sodor and Man presiding, His Lordship said that the upper classes were taking the lead in funeral reform, and he believed that their example would influence the poorer classes in the same direction. He urged the desirability of friends assembling at the church or the graveyard, instead of at the house of mourning, in order to prevent unnecessary expense. The conference, by resolution, unanimously urged the necessity of Christianizing, simplifying, and cheapening funeral and mourning ceremonials.

A massive marble cross has been erected over the grave of the late Bishop of Ripon. Around the kerbstone is the following inscription:—"Sacred to the memory of Robert Bickersteth, D.D., Bishop of Ripon, born August 24th, 1816. Consecrated January 18th, 1857. Entered into rest on Easter Tuesday, April 15th, 1884." At the base of the cross on the side which faces the grave is the text, "Be thou faithful unto death, and I will give thee a crown of life;" while on the other side there are the words, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."