

married his deceased wife's sister: for as we understand the law, it is precisely the same as it was in England previous to the year 1835—that is to say, that such a marriage in Canada is not absolutely void, but that it is voidable during the lifetime of the parties, by process in an ecclesiastical court. And as we have no ecclesiastical courts here, we imagine that as far as the law of the land is concerned, legitimacy, rights of property, &c., proceed as in other cases.

Questions like those of convenience, or inconvenience, suitability or the contrary, although often introduced into this subject, are altogether foreign to a due consideration of it. The only question worth considering is whether Holy Scripture or the Church Catholic has given any decision about the matter or not. In regard to one class of these marriages we have seen, some difference of opinion exists; but with reference to the other class, also included in the Bill now before the House of Commons, there can be no possible difference of opinion among those who receive the Bible as the word of God. As we pointed out in a previous article on this subject, the eighteenth chapter of Leviticus is universally understood to refer to marriages that are forbidden: one of its most positive prohibitions is that contained in the 16th verse, marriage with a brother's wife; and from the way in which the prohibition is expressed, it is evident that the author of the enactment was thoroughly aware of the physiological reason of the prohibition; which is that the relation between a man and his brother's wife is one of consanguinity, and not of mere affinity. The relationship is precisely similar in point of fact to that with one's own sister. It is a physiological fact known to scientific men that a man and his wife become not morally, or figuratively only, but literally, one flesh. He does not become bone of her bone, flesh of her flesh; but she becomes bone of his bone, flesh of his flesh; and all her future progeny are, more or less, influenced by that which has originated the birth of her first-born. So that if a man is permitted to marry his brother's wife, no reason on earth can be advanced why he may not marry his own sister.

Now, can it be possible that this country is prepared to place itself on a level with the barbarous nations of Canaan whom the land is said to have spued out on account of these and similar abominations? Canada has dissociated itself from all religion, as far as possible; connection between Church and State has been destroyed; and almost every semblance of a recognition of religion by the State has been thrown to the winds. But are we prepared to break down all the framework of society and become as thoroughly demoralized and heathen as the ancient Canaanites, for the destruction of whom Almighty God employed the most extraordinary means ever known? We trust not. But in order to prevent it the most persevering exertions are urgently needed; and no time should be lost in endeavouring to influence the Legislature upon the subject.

The following is a Protest of the Metropolitan and the Bishops of Nova Scotia, Ontario, Quebec, Niagara, Montreal, and Toronto, against the proposed change in the Marriage Laws of the Dominion:

To the Honorable Members of the House of Commons of the Dominion of Canada, now assembled at Ottawa, the petition of the Metropolitan and other Bishops of the Ecclesiastical Province of the Dominion of Canada

HUMBLY SHewETH:

That your petitioners have heard with surprise and alarm that a Bill has been introduced into your Honorable House to legalize marriage with the sister of a deceased wife, and also to legalize the marriage of a woman with the brother of her deceased husband.

Your petitioners submit, that many serious evils would arise from thus tampering with the fundamental law of marriage, which has declared that the two become by marriage one flesh, and with the immemorial custom founded upon this law, that the prohibited degree of affinity and consanguinity should be identical.

Your petitioners further submit that there is no more fruitful source of corruption of morals in a State than laxity on the subject of marriage; and they have great reason to fear that if the proposed Bill should pass into an Act, other cases of unlawful union will speedily arise, which it will be difficult, if not impossible, to reject; and that general immorality will be promoted. For these and other grave reasons which your petitioners forbear to urge, your petitioners earnestly pray your Honorable House not to consent that the proposed Bill should become law, and your petitioners will ever pray, &c.

John Fredericton, Metropolitan of Canada; H. Nova Scotia, J.T. Ontario, J.W. Quebec, T.B. Niagara, W. B. Montreal, A. Toronto.

BOWING AT THE NAME OF JESUS.

THE Puritanical objection to bowing at the name of our Saviour is no new one; it was brought forward on one occasion in the English House of Commons, when the Puritans had a temporary command of the House, and they actually passed a resolution that no man should presume to bow at the name of Jesus—one Christian man however, present on the occasion, did not fail to protest against the infamous decree, and his words are worth reproducing—it was Sir Edward Dering: "Hear me," said he, "with patience, and refute me with reason. Your command is that all corporal bowing at the name Jesus be henceforth forbidden. . . . And must I hereafter do no exterior reverence—none at all—to God my Saviour, at the mention of His saving name Jesus? Why, Sir, not to do it, to omit it, and to leave it undone, it is questionable, it is controversial; it is at least a moot point in divinity. But to deny it! to forbid it to be done!—take heed, Sir! God will never own you if you forbid His honour. Truly, Sir, it horrors one to think of this. For my part I do humbly ask pardon of this House, and thereupon I take leave and liberty to give you my resolute resolution. I may, I must, I will do bodily reverence unto my Saviour: and that upon occasion taken at mention of His saving name Jesus. And if I should do it also as oft as the name of God, or Jehovah, or Christ is named in our solemn devotions, I do not know any argument in divinity to control me.

"Mr. Speaker, I shall never be frightened from this with that fond shallow argument, 'Oh, you make an idol of a name!' I beseech you, Sir, to paint me a voice; make a sound visible if you can. When you have taught my ears to see, and mine eyes to hear, I may then perhaps understand this subtle argument.

"In the meantime reduce this dainty species of new idolatry within its proper head, the second commandment, if you can; and if I find it there, I will fly from it *ultra Sauromatas*, any whither with you.

"Was it ever heard before that any men, of any religion, in any age, did ever cut short or abridge any worship, upon any occasion, to their God? Take heed, Sir, and let us all take heed whither we are going! If Christ is Jesus, if Jesus is God, all reverence, exterior as well as interior, is too little for Him. I hope, Sir, we are not going up the back stairs to Socinianism!

"In a word, certainly, Sir, I shall never obey your order, as long as I have a head to lift up to Heaven, so long as I have an eye to lift up to Hea-

ven. For these are corporal bowings, and my Saviour shall have them at His name JESUS."

IN MEMORIAM.

THERE are those, whose lives, like rain, fall gently on the earth, and are not seen save in the fructifying power they give to others; lives, that silently take their place in many hearts, which hardly know the largeness of their presence, till death with prophet hand draws back the veil, and reveals the greatness of the space they filled. Such a life was John Wynford Alington's, who has just entered into his rest. He was born in 1839, at Candlesby, in Lincolnshire, of which place his father is Rector; and he died at Utrecht, in the Transvaal, on the 10th of October last.

In the year 1854, he went to Uppingham, where he will long be held in honor. He came at what may be called the very birth-hour of the school; and as captain of the school, and captain of the eleven in those early years, foremost in everything that was manly and true, he may fitly be regarded as the foundation stone of the boy life within the school. He left Uppingham in 1857 for Magdalen College, Oxford, having been elected to an open Scholarship, and he took an Exhibition also from the school. At the University, he obtained a first-class in Moderations, and in 1862 was ordained by the Bishop of Gloucester and Bristol to a curacy in the suburbs of Gloucester, where he remained to the end of 1869. His work there was so effectual—in the words of his vicar, "simple, consistent, disinterested, unselfish, modest, laborious"—that on leaving his post, it was unanimously resolved by the people and their pastor that a new school built in the district should bear his name, and be called Alington School.

He went from thence to North Woolwich, to undertake the Uppingham School Mission, under Dr. Boyd, the present Principal of Hertford College, Oxford. He remained there eight years. None but those who knew North Woolwich can understand what an eight years' ministry as curate there means; and none but those who knew Wynford Alington can picture the quiet, devoted, unfailing work which this retiring but resolute man continued to do during these long years of labor. To see the place, and learn what a life he must have led, who was so deeply mourned even there, when the news came that they should see him no more.

In 1878, he went out as Commissary and Vicar-General in Zululand of the Metropolitan of South Africa. And he was indefatigable with the colonists, and, when the war broke out, with the soldiers. Then, just at the moment that he had fixed for entering Zululand, even when ready to start in hope, God called him. So he passed, without having done the deeds which those, who knew him, trusted he would do; so he passed, with no visible greatness that men wonder at on record; but he had lived the great life of purest Christian heroism. And the great life he lived is a quickening power buried in many hearts to grow into life again. And those, who reap the harvest, will perchance little know whence the seed came. Even so grows the Kingdom of God.

The Bishop of Capetown, in writing to the Bishop of Carlisle, to give this sad news, says:—

"This is a most sharp trial of our faith. He seemed the very man for the post. If we had not faith in God's will that no portion of the world should be left unevangelized, all that has happened lately might well make us tremble for our work in Zululand. The dislike for English blood and

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