

"so"; but they have retained "then," under the same conditions as those under which it has been discarded, in chap. i. 25, xiii. 30, xviii. 3. "A man" is retained as the rendering of the indefinite pronoun "tis" in chap. iii. 3, 5; where it is sometimes supposed by persons of little education to countenance Adult, as opposed to Infant Baptism. The retention of it here is the more unaccountable, when we observe that in the following passages in the Gospels "a man" and "any man" as the rendering of "tis" have been changed to "one" and "any one" (Matt. xi. 27; Mark viii. 4, xi. 3; Luke xix. 31; John ix. 32, x. 28).

Before leaving St. John's Gospel I would just call your attention to two remarkable readings which are given in the margin: "the only begotten God," chap. i. 18; and "he that cometh from heaven beareth witness of what he hath seen and heard," chap. iii. 31.

I pass now to the First Epistle to Timothy, the alterations in which, as has been said, are about two hundred and eighty-five, twenty-eight of them being for textual reasons. The most important of these "his" "he who" for "theos" "God" in chap. iii. 16, has already been noticed. None of the others have any bearing on the doctrines of the New Testament. I give a few as specimens. "The Father" for "our Father," chap. i. 2. "A dispensation of God (oikonomian theou), for 'godly edifying' (oikodomian theou) chap. i. 4. "We strive" (agonizometha), for "we suffer reproach" (oneidizometha) chap. iv. 10. "The life which is life indeed" (tes ontos zoes), for "eternal life" (tes aionion zoes), chap. vii. 19. And the omission of "from such withdraw thyself," chap. vi. 5.

Of the two hundred and fifty-seven changes of translation which I have marked, I will mention a few. By attention to the rules of the Greek article, which were but little understood when the Authorized Version was made, we have, "the (A. V. A.) good warfare," chap. i. 18. "She shall be saved through the child-bearing," chap. ii. 15, the margin having "her child-bearing," and the Authorized Version "in child-bearing." The passage, as altered, refers to the Incarnation. Attention to the rules of the article has given us a great improvement in chap. vi. 10; "the love of money is a root of all kinds of evil," not *the* root from which all evil springs, but a root from which all evils may and do arise. Two verses later are two other changes, "Fight the good fight of the faith," the fight which the faith, the profession of the Christian soldier involves upon him; and "didst confess the good confession," the profession of faith and devotion to the service of God which each one must make at his baptism. In the next verse is a similar change, "who before Pontius Pilate witnessed the good confession," the reference being to the witness, to His Person and Truth borne by our Saviour, and recorded in the 18th chapter of St. John. The following seem to me to be great improvements. "The Gospel of the glory of the blessed God," "the Gospel which is the glad tidings of the glory of God," chap. i. 11; "Godliness is a way of gain," for "gain is godliness," chap. vi. 5; and "the uncertainty of riches," for "uncertain riches," chap. vi. 17. But "my own child in faith," for "mine own son in the faith," chap. i. 2; (with which compare 2 Timothy, i. 4; "my true child after a common faith") does not commend itself, so far as the omission of the article is concerned. True, there is no article in the original. But it is a rule, acknowledged by the Revisers elsewhere, that the article may be omitted in Greek after a preposition, where it must be supplied in English. And surely "my own child in the faith" is more suggestive of the relations between the Apostle and his disciple than "my own child in faith." There are many changes also for etymological reasons, the Revisers having endeavoured to find the most exact equivalent for the original word, and always render by it.

Time will not permit me to examine any more passages. I have already extended my paper far beyond the limits which I proposed to myself when I began. But I could not, if I would do more than skim the surface of my subject, say less than I have done. I am conscious that I have, after all, dealt very feebly with a vast subject. But to the best of my ability I have endeavoured, by the passages which I have examined, and the analyses lying before me, to give some idea of the nature and extent of the alterations which have been made in our dear and time-honoured version. Many alterations will not seem to many of us as improvements; in regard to others the Revisers seem to have interpreted with great freedom their rule "to introduce as few alterations as possible, consistently with faithfulness;" but notwithstanding this, the more I study the Revised Version, the more I am convinced that on the whole it represents more faithfully the original Scriptures than does the Authorized Version. The charge is sometimes made that in many places it weakens and emasculates statements of doctrine. But we may spare ourselves the investigation of such charges, unless there be an attempt to shew that its renderings are weaker than the original. It is said, too, that the old system has suffered considerably. Well I do not feel myself able to deal with such an objection. I do not see how changes could be made to the extent that they have been without its suffering in some degree. But, on the other hand, is it not just possible that some passages are less musical, *not to themselves*, but to *our ears*, and that they will sound differently to another generation.

My task is done. The length to which my paper has run is due, in some measure, to the vastness of my subject; or, perhaps I should say to the indefiniteness of it. If it be decided to continue the study of the Revised Version at our meetings, and I know no more interesting and profitable subject of study, I would suggest that some one aspect of the work, or some one book, or portion of a book be taken each time. I now submit my paper to your criticism, my only desire being that our discussion will tend to clearer views of the spirit, as well as of the letter of God's most Holy Word.

#### FURTHER REMARKS ON THE POSITION AND NEEDS OF THE DIOCESE OF FREDERICTON.

In the further consideration of the subject of Missions in the Diocese of Fredericton, it is well to notice the very great advantages being afforded to it. For the most part, in the early settlement of the country there was a very strong Church element, especially in the more important places. Excepting, perhaps, in the case of Connecticut, no Diocese in New England or Canada could compare favorably with our own in the point alluded to. Through the influence of Churchmen in the Legislature grants of land were made for glebes or Church purposes, which, in many instances, are now of great value. It would be startling to reckon up the enormous sum of money paid by the S. P. G. from the first appointment of missionaries in New Brunswick to the present day, apart from the amount given for scholarships, and the grant made by the S. P. C. K. for Church buildings. To this must be added the generous endowment of the Bishopric, mostly by funds raised in England. Under these circumstances, ought there to be so many portions of the Diocese now uncared for; ought any of our present Missions to be in danger?

Then there is another clergy want, which, perhaps, might have been more easily supplied in past years than now. We speak of Church schools of religious education. In this respect, the Church in this Diocese is far behind many of the various denominations, and far behind every one of the Dioceses in the United States. The first object in the establishment of a new Diocese or Missionary jurisdiction in the United States is the making provision for Church schools. By this means, more perhaps than any other, this communion has made such increasing strides. Painful instances are daily afforded us of the terrible want of sound, religious education for our boys. For girls it is even more requisite. They, who are to be the mothers of the future generations of Churchmen, need careful dogmatic teaching as to the position and principles of the Church of England to be imparted to their children in coming years. Till something of this kind is effectually done, the Church will go on "dragging its slow length along" without any pointed improvement.

With all these immense advantages we have spoken of, with the value of the endowments in many of our Parishes, with the means in the possession of Churchmen, this Diocese should be in a position to say, to-day, to our kind benefactors in England, with our warmest thanks for continued favours,—keep now your funds for the benefit of the more destitute portions of the world. With what we already have, and with our well adjusted machinery in our Church Society, we will undertake our own missionary work; in this we will all unite, and we will also provide, in some way, for the Church training, for the religious education of our boys and girls.

Why are not these matters pressed upon the considerations of the representatives of the Church at our annual meetings? The Church Society, by its constitution, has its Anniversary Meetings. But there is no Society in Christendom that is so debarred from this privilege as ours. We have a public meeting to advance the claims of Foreign Missions, and we have a special session. But take the case as it was last July, and it has been the same for many years past, neither at the various public meetings, nor in the sermon at the Anniversary Service, was the subject before us attended to. A stranger present at these meetings would have had little idea of our Diocesan wants. The officers of the Society should be held responsible in this matter, and they should look to it, that in future, when the representatives of the Church are present from all parts of the Province, when it is a question of life or death for many of our Missions, the opportunity is given for stirring up the hearts of God's people, and it should be so arranged that the funds of the Society reap the benefit from such appeals.—Com.

#### 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.

#### DECEASED WIFE'S SISTER BILL.

(To the Editors of the Church Guardian.)

SIRS,—I send you a cutting from the Montreal Star, in which it is defiantly announced that the Bill for legalizing marriage with a wife's sister will be introduced again into the Dominion Parliament

during the coming session. An association to "amend the marriage law" has been formed, and the names are given of a committee, evidently selected for the purpose of influencing public opinion as widely as possible, who are to use every effort possible to secure the passing of the Bill. Let me ask you for a little space to answer two questions: What is the duty, at this crisis, of the friends of the existing law? and, Is it hopeless to make any stand against the proposed legislation? I answer, whether hopeless or not it is equally our duty to do our best to prevent a great wrong such as this being done. We have to answer to God, not for success or failure, which are in His hands, but for doing our duty. He can save by many or by few; and even if we be few, it may please Him to save our country by our hands. David, when a stripling, slew the boasting Philistine, because he was true to his God. To gain a battle is not always victory, nor to lose one defeat. The very story of a gallant stand made unto death by a few in one age has often stirred up weak souls for generations to fight many a noble battle. It will be to our eternal disgrace if we to whom God has entrusted the interests of His Kingdom in this land strike not a single blow when one of its most important battlements is assailed; whereas, a brave, earnest battle, even if lost, will open the eyes and strengthen the hearts of thousands of our own people setting against the temptation to have anything to do with this uncleanness. That the blood of the martyrs is the seed of the Church is true for every age, and means for us that to stand fast and fight manfully for the eternal principles of Christ's Kingdom amid apparent defeat is the true way to make those principles triumphant. But I do not think our cause at all helpless, for the following reasons:

If the proposed alteration in the law is effected it will be owing to the efforts of an interested few, not because the great body of the people feel the existing law any hardship. This has been proved over and over again in England, and it is reasonable to believe that it is the same here. The great mass of the people, I suppose, know little or nothing upon the subject. They will be found ready to acknowledge of every law it should remain undisturbed until it is proved to be bad, much more one like this, which has been the law of England ever since it was a nation. To influence these is not hopeless. We must, however, make up our accounts for a certain amount of bias on the wrong side, as the interested few have been active against the law for many years, using the press largely, while those on the right side in this country have not used it at all, so that all that the great body of the people have read has been written by the agitators for change. That this has been so, by the way, is owing to a shameful neglect of duty on the part of the right-minded, for which we shall assuredly have to give an account. Next, there are a large number of quite thoughtful persons, especially a great many good women, whose feelings are against the change—they do not like it—but this feeling is not grounded in any deeply-rooted principle, and, having no strong sense of immediate and personal interest in maintaining the law, their very quietness and modesty keeps them from making themselves heard. These have only to be aroused to a sense of duty. But surely there are many in the Dominion, however comparatively few, who do feel deeply the magnitude of the interests which are at stake. True, all of these do not support the law for the same reasons. Some of them deprecate change on the ground that the Law of God would be violated; others, who, perhaps, may not have deeply studied that aspect, see very clearly the grave social evils, the social revolution which the proposed change would introduce. There is no reason why these two classes should not cordially work together; and I am satisfied that if all who are friends of the existing law, on whatever ground, would unite their forces and make a vigorous stand, the case is by no means hopeless. But we must bestir ourselves at once, and we must imitate, we must surpass the assailants of the law in their devotion to their bad cause. They are in earnest, energetic, organized; they have got up their case thoroughly, and know how to argue it out plausibly. They are always ready with a short, cleverly-written book to put into an inquirer's hand. Not one Churchman in ten thousand can give you a reasonable account of why these unions are wrong, or know where to lay their hands on a book that can.

You are right in appealing to our Bishops to come forward and head a practical movement. Our Venerable Metropolitan, the Bishop of Nova Scotia and the Bishop of Ontario have done good service with their pens. But more than this is needed. The law-breakers are moving (not Heaven, but) certainly every source of influence on earth. Their assault is an organized one. Surely we are most deeply to blame that we have not organized long since. It is by organization, by the "Marriage Law Defence Association," that the persistent attempts to change the law in England have been defeated. Not an hour is to be lost in organizing defence. Then, too, the press ought to be used to the utmost. Here also we are forestalled. The law-breakers have the command of the Canadian press. How is this done? That there is a lavish expenditure of money is well known, but I am unwilling to ascribe venality to our Canadian press. But may it not be that the influence of the press, hitherto so baneful on this question, is gained in this way? Men of influence ought to go to the managers and get leading articles, written from outside, as well as letters inserted. One of the ablest, if not the first,

newspaper men in Canada, acknowledged frankly to me some time since that during the entire newspaper discussion of the Deceased Wife's Sister Bill, which took place in Canada two years ago, one side only had been heard. Let our leading men, who understand the question, and can write, begin to do so all the country over in every newspaper. Let us make ourselves heard. Let the Provincial Synod Committee, appointed to oppose the Bill, organize action in this as well as other respects.

Then, what about the pulpit? Has it been used? Brave and eloquent words were spoken in the Provincial Synod by speakers from various sections of the country. It was easy enough to speak out there. The rapturous applause of a sympathizing audience was the speaker's immediate reward. But was that all? Now that the time for action has come, if those eloquent speakers do nothing, bring in influence to bear,—if they do not now come to the front in open active work, what conclusion can be drawn respecting that debate, but a most painful one?

The case is urgent. Our opportunity is now, or never. If we do nothing, we are traitors to the great interests entrusted to us. How shall we answer for our laches in the Day of Judgment?

HENRY ROE.

Bishop's College, Lennoxville, 15th Dec., 1881.

#### HOW MANY SACRAMENTS ARE THERE?

(To the Editors of the Church Guardian.)

SIRS,—In "Questions for Sunday Schools," published in your last issue, (Nos. 150 and 151), the teaching therein contained surely is not Church of England doctrine.

Question 151 says—"Why are Holy Baptism and Holy Communion the chief sacraments? Surely they are the only ones."

Question 150 says—"Besides the Sacraments of the Font and Altar, name five other ordinances, commonly called Sacraments."

Answer—Article 25th, "commonly called Sacraments," at the time the "Articles of Religion" were compiled (1562) surely not now, except by the Church of Rome.

The Church of England Catechism plainly says in answer to "How many Sacraments?" &c., "Two only. And in answer to what is a Sacrament? An outward and visible sign of an inward and Spiritual grace given unto us, ordained by Christ Himself, &c."

Please correct me, if I am in error, as regards the Rev. gentleman's meaning, and oblige  
A PUPIL OF THE "CHURCH GUARDIAN."

#### KING'S COLLEGE ENDOWMENT.

(To the Editors of the Church Guardian.)

SIRS,—Not infrequently we hear persons speaking on the subject of the King's College Endowment remark—"What a disgraceful thing it is for wealthy persons throughout these Provinces, who profess to have the interests of the Church and College at heart, to give so little towards either." Of course it is disgraceful; and every one who reads this paper can think of persons in Halifax alone, who are treated with external deference and internal contempt for this very reason. But how often it happens that those who condemn others are themselves in a position that is no better! And this, not from any unwillingness to give, not from any indifference on the subject of Church schemes, but because they can give so little that they think it is not worth giving at all. This is a great mistake. The same law is laid down for rich and poor. Those who can give only a dollar are as much responsible as those who can give a thousand dollars. And I think I am not wrong in saying that it is the sympathy and co-operation of the not wealthy many more than of the wealthy few, that we are most in need of at Windsor.

To counteract (if only to a small degree) the inactivity of people who can give a little, and do not do it, and to help the College as much as lies in their power, a number of persons have formed what they have called the *Endowment Aid Association*, by which they agree to assist in the Endowment work by *monthly contributions*. The plan of working is simply this.—Any one wishing to become a member of the Association sends his or her name to the Secretary, and the amount subscribed at such time in the month as may be most convenient. Contributions may be of the smallest sums, according to the wishes and means of a member; and all amounts are kept most strictly private by the Secretary. At the end of each month the combined contributions are forwarded to Archdeacon Gilpin in Halifax, with the names of the givers, but not with the amounts given by each. The Association is by no means limited to those who have studied at Windsor, and there ought to be many who have enough public spirit to join in helping our institution that has been of such assistance to others. Nor is it confined to men. I am sure there are numbers of women who must have the interests of King's College as much at heart as the warmest sons of Alma Mater; and there is no reason why they should be idle when there is so much to be done.

I shall be very glad if this letter calls forth even one response, and if anyone has good intentions, I trust they will not remain unfulfilled.

Believe me,

Yours truly,

W. B. KING.

The Vicarage, Truro, N. S.