

riage. The balls struck Mrs. Symthe on the head and killed her on the spot. The most vindictive wretch will generally abstain from attacking his enemy in the presence of women; but these miserable things have carried brutality to its utmost bounds; and it appears that Mr. Snythe was all the time unconscious of having an enemy in the world. The occurrence has occasioned a general feeling of indignation and dismay.

A Presbyterian says:—"Historically there can be no question that the use of liturgies has been authorized by almost every Presbyterian church in the world except the American. And in these Churches there is no law against prescribed forms of prayer."

Nine cases representing a portion of the results of the reasearches just on the eve of being resumed by M. Hormuzd Rassam, who left England for Alexandretta and Babylon on the 6th ult., have just arrived in London. The tablets which they contain are for the most part small, and, either whole or in a fragmentary condition, are estimated to reach about 5,000 in number. The texts on the tablets are large beyond precedent as compared with the size of the vehicle on which they are inscribed. The new importation, as far as it has been investigated, consists chiefly of trade documents, and largely of contracts for the supply of corn and other agricultural products. They are dated in the reigns of Samas-sum-ukin and Kandalanu, the Chinladanus of the Greeks, who are contemporary with the latter half of the reign of Assurbanipal, or Sardanapalus, of Assyria, about B.C. 646. The tablets are from Aboo-habba, the site of the ancient Sippara, the Sepharviam of the Old Testament, which is mentioned by Sennacherib in his letter to Hezekiah as a city whose king had been unable to resist the Assyrians. Sippara, or Pantibiblon, as the Greeks called it, is mentioned by Berosus as having furnished five out of the ten Chaldean kings of the time before the Flood and as the place where Xisuthrus, or Noah, buried the records of the antediluvian world at the time of the Deluge, and from which his posterity afterwards recovered them. The Hebrew term Sepharvaim, which is the verbal equivalent of the "two Sipparas," is applied to twin cities, one of which is situated on each side of the river. The Sippara from which the tablets have just arrived in London have been procured in the Sippara Samas, Tsiparsha Shamas, or Sippara of the Sun-god, as being the place where pre-eminently the sun was a chief object of worship.

DEAN STANLEY.

WE have always felt that the habit of our Evangelical friends in constantly quoting Dean Stanley as a great authority in matters theological was nothing less than criminal. The following scathing analysis of the book in which the Dean sums up his convictions is perfectly fair, and sets him before the public in his true character as an anti-Christian teacher. Dr. A. A. Hodge, the professor of dogmatic Theology in Princeton Presbyterian University, reviewing Dean Stanley's "Christian Institutions" in the *Catholic Presbyterian*, says of that work:—

"These great topics are discussed with the characteristic clearness, and grace, and rich scholarship of the Dean, and in many portions his work is as instructive as interesting. And yet simple fidelity to the common Master and to the common faith of all the historical churches demands

the distinct utterance of our judgment, that from the entire mass, all the characteristic and distinguishing elements of the religion of Jesus Christ are quietly eliminated, and that the residuum barely comes up either in content or in spirit to the baldest historical Socinianism. There is no place found for the incarnation of a Divine person in human nature. The Catholic doctrine of vicarious suffering and expiation is explicitly denied. The transcendent holiness and punitive justice of God is ignored. The personality of the Holy Ghost is denied, and His work in regeneration and sanctification explained away under the most ordinary natural analogies. It is not the doctrine peculiar to his own national Church to which he was sworn; it is not the accidents of dogmatic speculation or definition, but the very essence of the religion of Christ, common to the faith and life of all Christians, that is here so consistently denied or ignored. In the exercise of that power which his practical talents, his acquisitions, and his unparalleled advantages of position gave him, *ex cathedra* of the central Church of all the Protestant world, he finished his life by deliberately substituting the essence of natural deism into the place, and disguising it under the sacred name and symbols of the historical religion of Jesus Christ. Claiming that the essence of Christianity is simple morality, he did this immoral thing. While professing to render a version of Christianity as purely spiritual, he spiritualized away its facts and its doctrines, so that not a fragment of the ancient substance remained."

IN MEMORIAM.

ON Sunday morning the 23rd of April, a very large number of people gathered at St. James's church, Tweed, to attend the funeral of Mrs. Elliott, relict of the late Joseph Elliott, Esq., whose death we chronicled only a few months since. After the decease of her husband, she was confined to her room with a painful and lingering illness, which she bore with great resignation to the Divine will, until Thursday last, the 20th ult., when this truly loving, Christian soul, was released from the body, in the sixty-second year of her age. Like her late worthy partner, she died beloved and regretted by all. The sermon was preached by the Rev. George Gardner, rector, from Rev. xiv. 18: "Blessed are the dead which die in the Lord."

THE NEW BISHOP OF ALGOMA.

AS will be seen from our diocesan intelligence, the Rev. Dr. Sullivan, rector of St. George's church, Montreal, has been unanimously elected to the office of Missionary Bishop of Algoma, vacant by the lamented death of the late much esteemed Bishop Fauquier. We need scarcely say that we congratulate the ecclesiastical Province, and especially the diocese of Algoma, on this accession to the episcopal bench; which we must regard as a valuable one, especially as all sections, schools, and "parties" united in his election. He has usually connected himself with the so-called Evangelical section of the Church, but has always been respected and esteemed by all Churchmen, on account of the moderation and true charity which have always characterized his utterances. Being apparently of a robust constitution, he will be, physically, very suitable for a rugged missionary diocese. His energy and force of character will no doubt be found of great service in the Algoma district; while his fervid eloquence will carry great weight in pleading the cause of Algoma—which we fear will still be required of any Bishop that may be appointed to that diocese. As far as we can now see it appears extremely fortunate that the

Lower House refused to concur in the request of the Upper House to delay the appointment of a Bishop for twelve or eighteen months longer, on account of the uncertainty of support—although such uncertainty ought not to exist; and we trust the new Bishop will prove a worthy successor of the late Bishop Fauquier.

Dr. Sullivan is a native of Ireland, and a graduate of Trinity College, Dublin. He came to Canada as assistant minister at St. George's church, Montreal; Dean Bond, the present Bishop, being rector. He afterwards removed to Chicago, as rector of Trinity Church. When Dean Bond became Bishop, Dr. Sullivan was invited to become the rector of St. George's. He responded to the invitation, although at a considerable sacrifice of income, as he will probably do now in accepting the Bishopric of Algoma. When the diocese of Toronto was last vacant, Dr. Sullivan received strong support for the Bishopric, although he was then too little known to obtain the countenance he would otherwise have received. He was lately invited to accept the incumbency of a church in New York where he would receive about twice as large a salary as that he has had in Montreal; but he has, we understand, declined the invitation.

We are heartily glad that the choice of the Synod has fallen upon a gentleman whom we have every reason to believe will be most energetic in missionary work. We wish him every success in the exercise of the laborious duties of his new office, and fervently pray that the Divine blessing may ever attend his ministrations.

CATHOLIC CATECHISM.

No. XX.

RUBRICS IN THE OFFICE FOR THE ADMINISTRATION OF THE LORD'S SUPPER OR HOLY COMMUNION, INTERPRETED BY COMMON SENSE.

Four Rubrics preceding the Order.

1. Is the substitution by the Reformers, for the law of the Roman obedience which made Confession a compulsory pre-requisite to the reception of the Sacrament.

2 and 3 are directions for the right use of ecclesiastical discipline, as relating to a parish priest and his flock. (Compare Article XXXIII.)

4 (a) *The Table*—not to speak here of the propriety of the term *altar*, always used by early writers, used by the Reformers, and to-day in common use by most of the sects,—it is to be noted, that even in the Prayer Book it is never spoken of as a "Communion Table," the table being invariably viewed as *The Table of the Lord*, and not of the communicants. (b) *The mode of spreading the fair white linen cloth*—i. e., the cloth is to be upon the table, and it was not contemplated that the cloth should be a cover enveloping the Lord's Table, after the manner of spreading a dining table for an ordinary meal. The latter plan is an innovation of very recent times, when the covering of the Lord's Table was left to pew-openers and sextons. The object of the linen cloth was not in the eyes of the Reformers (see Bishops Cosins, Andrews, &c., &c.) to convey the idea of a common meal, but to symbolize (all true Ritualism having a common sense meaning) the "linen clothes" in which the Body of our Lord was wound before It was laid in the sepulchre, and which was found there, laid in exact order, after the Resurrection. (c) *A fair linen cloth does not mean only a clean common cloth, but pulcher, beautiful*; as when the Bible speaks of "fair colours" (Isaiah liv. 11) of "one who is fairer than the children of men" (Psalm xlv. 8), "fair jewels" (Ezekiel xvi. 17). The Reformers insist that it shall be "linen" as were the clothes wound about the Saviour's body, and as are represented the habit of His glorified Body in the Transfiguration (St. Mark ix. 8), and the clothing of the Redeemed in the Book of The

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