

upon side by side with the hungry cravings of the beggar for the crumbs from the rich man's table. For, in the contrast of their states in the world to come, it is for so very worthless a thing as a drop of water on the tip of the finger that the rich man supplicates, while the formerly afflicted beggar enjoys the honoured place at the heavenly feast, and is reclining in the bosom of the Father of the faithful. The position of guests in an Eastern feast as they lay on the couches side by side is the figure conveyed by the words, "Abraham's bosom." We have the same word employed (John xiii. 23) of the position which the beloved disciple occupied at the paschal feast. "Now there was leaning on Jesus's bosom one of His disciples whom Jesus loved;" which is afterwards explained by "lying on Jesus's breast." In the adumbration of Paradise there, which is given us in this parable, Lazarus is represented as filling a like place of honour and affection to that which St. John held with our Lord at the Last Supper, while the rich man is in want of the most needful matters of refreshing. But as soon as ever the patriarch is made to give an answer to the pleadings of Dives we are taught at once that the material character, which has up to this point attached to the history, is but a figure to aid our comprehension. For the eating and drinking fall away from the story and are relegated to the life on earth. The good things and the evil things are now spoken of as things of the past, which were in their lifetime, while the state of Paradise is described as a state of comfort, and the lot of those banished from it as one of torment. "Now he is comforted, and thou art tormented." And, as if to mark the special spiritual nature of the comfort which Lazarus was now enjoying, the evangelist has made choice of a strong expression whereby to describe it. There are several words used in the New Testament to convey this idea, but that which St. Luke has here selected is that verb from which the name of the Holy Ghost, the *Paraclete*, the Comforter, is derived. Thus is he guided to teach us that He who at first quickened the soul into spiritual life will not leave it nor forsake it, but will sustain it through this world with constant nurture, and will minister bliss to the redeemed

spirit in the world to come. "Lord evermore give us this bread"

#### ANCIENT STATE OF ENGLAND.

Dr. Plaifene, in a sermon preached before the University of Cambridge about the year 1573, says before the preaching of the gospel of Christ, no church here existed, but the temple of an idol, no priesthood, but that of paganism, no God, but the Sun, the Moon, or some hideous images. In Scotland stood the temple of Mars; in Cornwall, the temple of Mercury; at Bangor, the temple of Minerva, at Malden, the temple of Victoria, at Bath, the temple of Apollo, at Leicester the temple of Janus, at York, where St. Peter now stands the temple of Bellona; in London, on the Site of St. Pauls Cathedral, the temple of Diana, at Westminster where the Abbey reared its venerable pile a temple of Apollo: who can read such a statement of facts well authenticated as they are considered what England now is without acknowledging the vast obligations under which we are laid to Divine revelation. What but the Bible has produced this mighty moral renovation.

Anecdote by Rev. Lachlan McKenzie of Lochcarron 1793.

"The breach of Sabbath day is here  
Cause of neglect and sorrow  
And worthy things should give way  
To be discussed to-morrow.  
The drover when the sermon's done  
Will ask the price of cows."

The Psalms were first versified and published in Gaelic about the year 1677, by the Rev. Mr. Kirk.

The garden of Gethsamane took its name from the Wine presses in it (as Mr. Maundrel informs us) is an even plat of ground not above fifty yards square lying between the foot of Mount Olivet and the Cedron. It is well planted with Olive Trees and those of so old a growth that they are believed to be the same that stood here in our Saviour's time, but this is hardly possible. At the upper corner of the garden is a flat naked ledge of a rock, supposed to be the place on which the Apostles Peter, James and John fell asleep during our Lord's agony: a few paces thence is a Grotto, in which he is said to have undergone that bitter pas-