

many other details in the work of a conscientious parish priest during the quarter of a century of his labours among his people in Ipswich. His unceasing devotions to his parish brought on a serious illness in 1874 which compelled his retirement to the little village of Swiland, near Ipswich.

EDUCATION AMONG THE ARMENIANS.

IN the land where Noah's Ark rested after the flood, a country made up chiefly of highlands and their corresponding valleys, the plains of which rise to the height of 7,000 feet above the level of the sea (Mt. Ararat being 17,260 feet high), there dwells a singular race of people—using a language equally peculiar and remarkable, which is allied to the most ancient branch of the Aryan family. The people belong to the Indo-European race, and live in villages which are built exactly in the same manner as when Xenophon and his ten thousand Greeks retreated through that country. From the elevation of the land, the climate is intensely cold—quite as extreme indeed as in Algoma, Winnipeg, or any other habitable portion of the North-west—before the close of the autumnal equinox the ground being covered with snow and the rivers completely frozen up. Many of the houses were under ground, the mouth resembling that of a well, but spacious below; an entrance was dug for the cattle, but the inhabitants descended by ladders, as in the Aleutian Islands. In these houses were sheep, goats, cows and fowls. The religion of the ancient Armenians appears to have been made up of elements derived partly from the doctrine of Zoroaster, partly from Eastern Nature worship, with some rites of Scythian or Akkadian origin. It has now been satisfactorily shown that Armenia was the first nation which embraced Christianity as the religion of the king, the nobles, and the people; and the remark of Gibbon that "the renowned Tiridates, the hero of the East, may dispute with Constantine, the honour of being the first sovereign who embraced the Christian religion," is placed beyond all question. About A.D. 276, the King Tiridates, of the race of the Arsacidae, was converted by St. Gregory, surnamed the Illuminator, of the same race, but descended from a collateral branch of that family, which had long occupied the throne of Persia. When Armenia fell into the hands of the Persians about 536, the Armenians rejected the Council of Chalcedon. The Bible was translated into their language; and this translation forms one of the six principal versions to which scholars attribute a critical value.

The attention of English Churchmen has recently been called to the state of the Christians in Armenia. At the end of October, 1881, the Bishop of Gibraltar addressed the Churchmen in England upon the subject, and urged that in efforts to promote education among the Armenians by Englishmen, great care should be taken not to interfere with their modes of worship or with the peculiar aspects of the Christian faith they have embraced, with any idea of detaching them from their national faith. They cling to the independence of their old historical Church, which has proved the great bond by which scattered far and wide as they have been for centuries, (for the modern Armenians are the great traders of the East) amid alien races and creeds they have preserved their separate national individuality. The Bishop therefore urges that Englishmen should generously aim at fostering independent and spontaneous growth among the Armenians, by providing them with the means of

obtaining education; and that this will prove the kindest, most brotherly, and the surest way of promoting needful reforms within their ancient Church. The Bishop's letter was reproduced in Armenian newspapers, it excited a great deal of attention among the Armenians, and elicited a most grateful response from the Armenian Patriarch. To this the Bishop of Gibraltar has replied that it will be a great satisfaction to him if he can in any way lend a helping hand towards the promotion of this or any other work for the good of the venerable Armenian Church and its suffering flock. We hope to be able to return to this subject on a future occasion.

BOOK NOTICES.

THE WORDS ON THE CROSS. Seven Sermonettes. By the Rev. CHARLES M. PARKMAN, B.D. Paper, 85 cents; cloth, 60 cents. New York: Thomas Whittaker.

SWISS LETTERS AND ALPINE POEMS. By the late FRANCES RIDLEY HAVERGAL. Price 75 cents. New York: Anson D. F. Randolph and Company.

This volume is a collection of letters written to her home circle from Switzerland, which is exceedingly interesting.

THE BIBLIOGRAPHER; a Journal of Book-lore. No. 2. January, 1882. London: ELIOTT STOCK. New York: J. W. Bouton.

This monthly shilling journal fully bears out the promise of the first number, and is replete with papers highly interesting to those whose line of study lies in the history of books and their makers. The most useful and practical paper in the January copy is that of the Rev. Nicholas Pocock on "The Bishops' Bible," the first of a series. The get-up of the work is after the antique.

THE COLUMBIAN OXFORD DOUBLE TESTAMENT. New York: Published by the Bible Revision Association, 1882.

This valuable and handp volume contains (1) The old and new versions arranged in parallel columns; (2) the marginal readings of the old version and the notes of the new version; (3) the notes of the American Committee; (4) the chronology of the New Testament, as universally adopted by all Biblical scholars; (5) a full index to the subject of every chapter on the page with the two versions; (6) the history of the revision, and of the principles and rules governing the Committee in their work; and (7) the history of the three great MSS., the Vatican, Alexandrian, and Sinaitic. The price of the book is \$1.50 retail.

AMERICAN CHURCH REVIEW.—The January number of this quarterly, which has been in existence for thirty-eight years, comes to us as a portly volume of three hundred pages. In scholarship, in terseness, in expression, and in power it has immensely improved and occupies now a first rank among the very best periodicals of the age. As an exponent of the deepest American Church thought; no one who wishes to know what currents are giving shape to the age ought to be without it.

The present number opens with a thoughtful and very suggestive article by Bishop Littlejohn on the essential importance of Christian dogma. The writer reviews with scathing effect a new departure in the religion of the age, which has taken definite shape in the States, and beginning to be widely promulgated here, which felicitates itself on its freedom from the trammels of any scheme of divinity, which is ethical, sentimental, humanitarian, but certainly does not take heed unto the

doctrine. It will pay anyone to purchase the volume for this article alone. The second article on the enlargement and enrichment of the Prayer Book, is from the scholarly pen of the Rev. Morgan Dix. Most of the suggestions made will commend themselves to the common-sense of ordinary readers, and by all who have even a moderate acquaintance with liturgiology they will be received without dispute. Even where the reader disagrees he will find that the suggestions are worthy of grave consideration. "The Law of Progress in History," by Professor Coppee, is the production of a devout and philosophical mind, and deals in a masterly way with some of the leading phases of materialistic scepticism that are current at the present time. The article on the "Reformation in Sweden," by the Rev. Prof. Butler, will be found full of thrilling interest and instruction. "The Christian Religion," by Everett Wheeler, Esq., is a review and refutation of Ingersoll's main assumption, which will well repay perusal. "Religious Education in England," by the Rev. L. Coleman, is a sister companion to the able article in the October number of the "London Church Quarterly" on the educational system of America. We venture to think that no intelligent reader of the two articles can have any doubt as to what should be the aim and effort of every Christian in the struggle between religious and secular education. The next article on "The Laws by which the American Church is governed," is chiefly of interest to Churchmen in the United States. A startling article on Temperance, from the standpoint of the Church of England Temperance Society, by the Rev. J. T. Huntingdon, is followed by a learned article on "The Revision of the Old Testament," by Professor Gardiner. The literary notices, which are lengthy and valuable guides to the study of current American literature, occupy fifty-six pages of the "Review," and bring to a close what we doubt not will be found to be a most interesting and instructive volume.

CATHOLIC CATECHISM.

No. XVI.

Q. What are the benefits which we receive in the Holy Communion?

"The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine." (Church Catechism); i. e., It is a sacrament, and therefore comprehends an outward and visible sign and an inward and spiritual grace.

Q. But neither our Lord, nor any of His Apostles called it a Sacrament?

No: they call it a memorial (*anamnesis*), another reason why we should carefully regard the memorial nature of it. But since Christ appointed the outward and visible sign or part—bread and wine—and called them by the name of His Body and His Blood, and said "Whoso eateth my Flesh and drinketh my Blood hath eternal life." He attached to the outward part the great spiritual grace which is conferred by His promise upon those who "eat His Flesh and drink His Blood." So the Church has given it the name of the Sacrament of the Lord's Supper.

Q. What is the difference between the Sacrament and the Memorial?

The memorial or commemoration we ourselves make to God: in the Sacrament we receive from God.

Q. How is this shown?

1. In the words "Take, eat, this is my Body . . . Drink ye all of it, for this is my Blood . . ." The Lord sets forth the Sacrament. (2) In the words "This do in remembrance of Me," and "As oft as ye eat this bread and drink this cup ye shew forth the Lord's death till He come," is set forth the memorial.

NOTE. "What God hath joined together, let not man put asunder."

Q. What connection is there between the outward part and the inward part of the Sacrament?

We see the outward part, which is a visible

sign. The senses, and to assure us

Q. Are blessed?

Assuredly

Blessed Lord

Q. What Presence?"

As common term, born ward part of Blood of Christ in the Lord if present it sent.

Q. But is present?"

"The Lord brake it, at Body which brance of n per, saying blood which

Q. How present?"

We cannot believe it and an Apostle said; and Body and heavenly a of the Kingdom of heaven they are present the Holy Communion end.

works were and in deep of grace and

Q. Is the present?"

Undoubt sacrament

To sum part—bread Body and if either the ward and there would

Q. But sense in the

This can Blood of Christ eaten. We Holy Communion never

It is indeed His Holy cant.

Q. What

Only of "Now faith the evidence It is the of their communion enables us to the Corinthian "they die 29). "I not by se

MEM.— No. XII Ambrose

We believe the advantage would be established