

a discoloured expression from which the forlorn Lucy shrank; and lifting her eyes to Gilbert, she implored for mercy in the most piteous terms.

(TO BE CONTINUED IN OUR NEXT.)

DIVINE ORIGIN OF THE BIBLE. A POWERFUL LECTURE.

HOW FAR THE PUBLIC SCHOOLS HAVE SUCCEEDED IN SECURING REVERENCE FOR THE SACRED VOLUME.

The Very Rev. Father Boylan, from Ireland, delivered the following eloquent lecture on the "Divinity of the Bible," and how far the public schools have succeeded in securing reverence for the sacred volume.

MR. FRIENDS: I am here this evening to speak to you of the Bible—that glorious book of divine revelation which commences with the birth of the world and ends with the apocalypse of eternity.

THE AUTHORITY OF MOSES. In writing these books Moses, beside divine inspiration, had in his favor the annals and traditions of his family in an unbroken succession from Adam, and in a country where tradition is often more accurate than our own recorded history.

THE WONDERFUL PROPAGATION OF THIS RELIGION over the whole world, through instruments, humanly speaking, so utterly inadequate to the work, and in the face of the most terrible opposition from the great, the powerful, and the learned of the world.

Having answered the scientific objections to the Mosaic Record, it is only left to take up the more malicious, though less powerful, arguments by which the infidels have endeavored to establish the kingdom of Satan on earth.

secured volume? They are loud, indeed, in their protestations of reverence, but the very translation from which they read is admitted by themselves to be so defective that they are now endeavoring to make a new one.

THE PUBLIC SCHOOLS

with all the reading of the Bible have got full swing in this country, and you have all seen bitter fruits in the semi-infidelity of the age.

OBSCURIONS OF GEOLOGY.

The geologist objects and says, "Your Mosaic account would tell us that the world is only six thousand years old, but if I burrow for miles beneath the surface of the earth I find the fossil remains of fishes, flowers, and quadrupeds, whose species have disappeared from the earth, and nearer the surface some whose dwarfed and diminished descendants still appear upon it."

MOSES, INSPIRED BY GOD, reveals the essential truth, and that is all. He says: "God created Heaven and earth, and all things, out of nothing."

DARWINISM.

But it was left to Darwin to cap the climax by proclaiming that our father Adam was a baboon, who, as such, walked upon four hands; but, not having occasion to climb much in search of food, he rested for a long time on his hinder hands, and these being no longer used as hands, ceased to be the hands of a monkey or quadrumanous animal, and became the feet of a man; so it happened in his way that we have but two hands, while our cousins, the monkeys, have four.

A CIVILIZED AND EDUCATED MAN.

proudly asserting, by intellect, conscience and religion, his right to the image of his Master.

ate cause; the world that surrounds us is a magnificent effect—where shall we find the cause? If he says the world created itself, I answer, how could it create itself before it had any being at all?

"WHO MADE THAT GLOBE?"

Inquired the visitor. "Why," answered the Father, "nobody made it. Last night it came into existence out of nothing, and I found it in my room this morning."

THE CHURCH.

In regard to the Divine commission of that Church appointed the pillar and ground of truth, and the sacred depository of revelation, to whom our Lord promised the infallible assistance of the Holy Ghost, the proofs, are so overwhelming from the Bible, from the miracles, and from the history of the world, that I need not pause for a moment to recount them.

EFFECTS OF ABOLISHING RELIGION.

But the most conclusive arguments of all, which the infidel rarely dares to reflect upon, far less to answer, are the terrible consequences which must ensue if his views could be adopted.

IMMUTABLE AND EVERLASTING GOD.

to be subjected to the genius and spirit of your favorite science, which, if you give it a suicidal rove, may destroy itself within twenty-four hours, and may be shown by another system, to be contradictory and absurd, or have you an orbit in which I must revolve, or a curve out of which I must not run?

for link follows link by necessary consequence; that religion passes out of the kin of reason when reason has taken in its whole horizon and that faith is then its most sublime continuation; that science should not inflame but humble us; and that He who has endowed His children with power to comprehend, and a disposition to admire His works, will, when the time comes, raise the veil, and then, freed from the laborious method of reasoning, we shall, if found worthy, be invited to gaze eternally on Him who combines all possible truths and all intrinsic attractions.

DR. FRASER'S ERRORS.—THE BISHOP OF SALFORD REFUTES THEM.

At the opening on Thursday in last week of St. Peter's church, Salford—of which we gave a brief account in our last issue—His Lordship, the Bishop of Salford, preached.

He said it was not unfitting that at the opening of a church dedicated to St. Peter he should speak of the prerogatives divinely given to him of primacy of jurisdiction and supremacy over the Church, but that which would not have been in itself unfitting had been laid upon him as a duty, for upon many occasions of late one, to the weight of whose personal character was added the authority of a high ecclesiastical position, had repeatedly assailed the doctrine taught by Jesus Christ.

THE BISHOP OF SALFORD ON THE PRETENSIONS OF THE ENGLISH CHURCH.

On Sunday, his Lordship, the Bishop of Salford, preached in St. John's Cathedral, Salford, from the text, "Thou art Peter," &c., continued his reply to the Bishop of Manchester on the doctrine of the supremacy of the Pope.

Peter. Did this Canon become the law of the Church? Let them consider whether the Fathers themselves thought so. In their letter to Leo they professed the most profound submission to his supremacy—as children, they said, addressing a Father—and they acknowledged that the power was in his hands.—They had already declared in reference to the Pope's letter of definition on the doctrine of the Incarnation, that "Peter speaks by Leo," and now they wrote to his Holiness:—

"Thou hast preserved the Chair of Faith by command of the Lord, being constituted interpreter to the head of the blessed Peter. Wherefore, using you as a not by private interpretation. Thou to whom (the Council) thou indeed has presided, as the head over the members. Thou to whom the custody of the vineyard was committed by the Saviour."

"We have to inform you that there are other things which we have obtained for the establishment of order and the maintenance of ecclesiastical discipline, under the persuasion that our proceedings would have your approval and confirmation, as soon as you are made aware of them. We confirm, then, the canon of the 100 fathers of Constantinople, which ordained that the bishop of that city should have privilege and honor after your most holy apostolic chair, in the conviction that you dispense your favors without any invidious feeling towards your brethren, so you will extend your usual care to the Church of Constantinople, and enlighten it with your apostolic ray. Design, then, most holy and blessed Father to allow our decision? Your legates were averse to this measure, but we acted in concurrence with the wishes of the Emperor, the Synod, and the imperial city. Honor, then, we beg you, our judgment with our head in agreeing upon what is right, so may the head confirm the becoming act of the children; so may our pious princes be blessed who have ratified as a law whatever may be the judgment of your Holiness."

This was itself enough to show that the Fathers who met at Chalcedon recognised the Papal Supremacy even as it was recognised now. The Patriarch Anastolius himself wrote a letter to the Pope, which was most humble and submissive, praying that he should allow the Bishop of Constantinople to have the honor of the first place after the most Holy Roman See, and this application was backed by the Emperor and the Empress. The Pope, though his dominion in Italy was threatened by the incursions of savage hordes, refused the request. He wrote to the patriarch admonishing him to keep inviolable the statutes of the Council of Nicea, and not to seek his own elevation by the lessening of another. In a letter to the Empress he declared what was contrary in the decision of the Council of Chalcedon to the canons of the Nicea to be null and void.

Anastolius wrote in reply acknowledging the Pope's decision, and pleading that the fault of ambition had not been his, but that of the clergy of Constantinople. He also, the historian, wrote that the 28th Canon, therefore, was not even entered in many copies of the proceedings of Chalcedon, and this not merely in Latin, but in Greek and Arabian collections. Thus, the Council of Chalcedon was a splendid testimony to the Supremacy of Rome. It submitted without protest to the message of the legates. "We have orders from the blessed Bishop of Rome, who is the head of all the Churches, that Dioscorus, Patriarch of Alexandria, should not sit in the Council, for he presumed to exercise the office of a judge (i.e., of supreme judge of Ephesus) which does not belong to him, and to hold a Council without the authority of the Holy See, a thing which is never lawful, and cannot be made law." His Lordship then quoted other instances in which the claims of the Roman See to the supremacy were stated by the Popes and acknowledged by the Church, and concluded by quoting the words of St. Peter Chrysologus, who wrote to Eutychus in charity, seeking to bring him back to the faith, "Blessed Peter, who in his own See lives and rules, grants to those who seek the truth and the faith."

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