

should also be given to marry her aunt or her niece, and that legislators, who concede the former liberty cannot, on any ground of principle, withhold the latter; 3rdly. That *The Globe* has, in a leading article, boldly maintained that marriage with the wife of a deceased brother is not forbidden in Leviticus XVIII.; that the prohibition is limited to the lifetime of the brother. If this be so, there are many other marriages, which have ever been deemed most flagitious, which the word of God does not forbid; and nothing but the closest consanguinity will remain as a bar to marriage; 4th. That it has been maintained by a writer in *The Globe* that the relation of affinity ceasing on her death. In this case the words of Holy Scripture are represented as forbidding only adultery or polygamy in its grossest forms.

We have surely a most serious lesson to derive from the arguments which have been adopted in favour of the special relaxation of the marriage law which is so passionately demanded: we may learn how this relaxation logically involves many others; we may learn also how careless men become of the reverence which is due to Holy Scripture, when it stands opposed to their favourite theories; how willing they are to reduce its solemn words of prohibition to an absurdity, and to fix upon it a meaning, which if it were indeed its meaning, would justly expose it to the contempt of mankind.

In the article on "The Marriage Law," which appeared in our issue of December 23rd, some typographical errors have so seriously affected the sense that we think it necessary to correct them.

Column 1, line 17, after "daughter," place a comma, instead of a full stop, and read "the Hebrew term, &c."

Column 2, line 32, place the words, "we suppose that he means, 'They did not marry, but were given in marriage,'" in a parenthesis, after which place a comma, instead of a full stop, and read "it was unnecessary, &c."

Column 2, 20 lines from the bottom. Here great confusion arises through the misplacing of inverted commas. We give the paragraph again, putting the quotation from *The Globe* in italics.

"It is not a little startling to read the following statement in *The Globe*: 'He (Mr. Straith) declares that, 'nothing can be clearer than that the Bible forbids the marriage of a woman with her deceased husband's brother.' The fact is, that nothing can be clearer than that the Scripture forbids no such thing. The words of Leviticus are 'brother's wife,' not 'deceased brother's wife.'" So on precisely the same principles, &c.

Column 2, 3 lines from the bottom, for "denounced," read "renounced."

Column 3, line 34, after the words "The Globe," place a comma, instead of a full stop, and read "the prohibition, &c."

Column 3, line 14 from the bottom. For "others," read "other."

Column 3, line 11 from the bottom. For "recognized," read "recognized."

THE DEAN OF LICHFIELD ON THE PRAYER BOOK.

AN address was recently delivered in the Chapter House of his Cathedral by the Dean of Lichfield, which we believe would prove of great interest to our readers, so that we are glad to furnish them with as much of it as has already reached us.

Amongst those present were the Bishop of Lich-

field and the Hon. Mrs. MacLagan, Bishop Abraham, Mrs. Bickersteth, the Archdeacon of Stafford, and Mrs. Hes. Mr. C. Gresley, Rev. F. Thatcher, &c. The theological students were also there, and several others, the inhabitants of the close and the city. Two or three appropriate Collects having been first said by the Canon in residence, Bishop Abraham, the Dean began by tracing out the earliest intimations of a form of Christian worship to be found in the New Testament and in the early Fathers. He also explained at some length the meaning of the word "Liturgy," as distinguished from "Missal." Reserving for another occasion what he had to say upon "a Liturgy" in its strict meaning as "a form for the administration of the Holy Communion," the Dean pointed out that the four principal elements of Christian worship, derived directly from the Jewish worship, were: 1st. Psalmody; 2nd. Reading the Holy Scriptures; 3rd. Preaching, and 4th. Prayer. With regard to Psalmody, the Dean said that, like the Jews, the Christians from the first used the Psalms of David, adding to them, however, the *Gloria Patri*. At a very early period, however, they added hymns. There was some difficulty in determining precisely how much ground the Greek word for hymns covered. St. Augustine in his time had given the word a definition, which for many years was generally accepted. He said that it must include these three things: 1st. It must be praise; 2nd. It must be praise of God; and, 3rd., it must be sung. Hymnody received a great impulse in the East, in consequence of the spread of erroneous opinions in the Church. One Bardesanes (or Bardaisan), a native of Edessa, having embraced the tenets of Gnosticism and fatalism, recommended his views by expressing them in verse; and these hymns were set to music by his son Harmonius. They were thus eagerly learnt by the people, especially the young, who by means of them imbibed Gnostic error. These songs became, in fact, the popular ballads of the age, and did much to influence the religious thought of the East for more than a century. To counteract their influence, Ephren Syrus composed orthodox hymns, these young persons being candidates for conventual life. From that time metrical hymnody became a constant element in the worship of the Syrian Churches. In the same manner St. Chrysostom made a free use of the hymns for the purpose of silencing or outbidding the Arians. It was out of this that Greek hymnology was gradually developed. In the same manner hymnology in the West received a great impulse from the disputes between the Arians and the Catholics. St. Augustine mentions in his *Confessions*, (l. ix. c. 7), that St. Ambrose having refused to give up one of the Basilicas at Milan, to the Empress Justina for Arian worship, (A. D. 385), was ordered into exile. St. Ambrose, however, refused to obey; and the population, who were devoted to him, guarded his house, and watched over his Church day and night to protect him from being seized by the Imperial troops. These people, his devoted followers, Ambrose organized in a band of perpetual worshippers; and it is to these services organized by St. Ambrose, that we owe our metrical hymnody in the Western Church. St. Augustine mentions that his mother, Monica, took part in these religious exercises before he had himself been called by God's grace, although he could not help catching something of the enthusiasm with which those who followed the faith of St. Ambrose clung to him in his troubles. The Dean mentioned several hymns composed by him, which are now familiar to us by their bright dress; and, referring to the

hymn "Jam lucis orto sidere," ("Now that daylight fills the sky,") he said he could imagine the imprisoned Christians, as the daylight began to break through the windows of their sanctuary windows, singing this beautiful hymn, the deep rich-toned voice of Monica being distinctly heard, and Augustine perhaps outside listening to the voice he loved so well, and which had so often been lifted up in prayers in his behalf—prayers which were soon to be graciously answered. Turning to the next recognized element of Christian worship, namely: the reading of God's Word—the Dean said that the practice in the Jewish Church of reading portions of Holy Scripture, dated from the period after the captivity, when synagogues were established all over Judæa as places of prayer and instruction. At first the Pentateuch only was read. But when this was prohibited by Antiochus Epiphanes for political reasons (B. C. 168,) the Prophets were substituted for it. At a later period, however, the reading of the Pentateuch was resumed, while that of the Prophets also was continued. The Primitive Christian Church adopted the practice of the synagogue, and added to the Law and the Prophets the writings of the New Testament. At first it would seem, from Justin Martyr, (A. D. 140) that there was no fixed order of reading the Holy Scriptures. St. Chrysostom, in one of his Homilies, reproving the congregation for their carelessness and inattention, says, "Tell me what Prophet was read to-day and what Apostle?" He also tells us elsewhere that the Book of Genesis was read as we read it now in Lent. Between Easter and Pentecost, the Acts of the Apostles were read; and St. Ambrose, (A. D. 374) mentions incidentally that the Books of Job and Jonah were read in the Holy Week. It was also, the Dean said, a custom of great antiquity preserved in our Church, to read the prophecies of Isaiah, the evangelical Prophet, in the season of Advent. Coming next to preaching, the Dean said, that in the early Church sermons were, as a rule, carefully prepared beforehand, and generally written, though sometimes delivered extempore. It is said of Origen that he never presumed to preach extempore until he was sixty years old, and then his unwritten sermons were taken down and reported by shorthand writers, so that the art of shorthand writing, which has now reached such perfection, has been known for 1,600 at least. We find in St. Chrysostom's sermons frequent allusions to passing things, which his ready eloquence turned to good account. For example, on one occasion he made the inattention of the people, while the candles were being lighted, the principal subject of his sermon. The length of sermons varied considerably. Sometimes they exceeded an hour. There are, however, sermons and homilies extant which would not exceed ten or twelve minutes in the delivery. The Dean then spoke of the mode of introducing the sermon. He said that the rubric in our own Communion Office, simply says that the sermon is to follow the Nicene Creed, and there is no further direction. What, he asked, was the custom of the Primitive Church? St. Ambrose has left us a very touching prayer, which he is said to have used habitually before prayer. In this prayer he asks for "a humble wisdom which may build up, and a most gentle and wise eloquence, which knows not how to be puffed up." The later fathers constantly commenced their sermons with a prayer. St. Augustine, before beginning a sermon upon Psalm 139, says, "May the Lord assist your prayers that I may say those things which it behooves me to utter and you to hear." The Dean then referred to the Bidding Prayer. He said that its design was