

ROMISH SAINTS.

The Rev. W. Cains writes to the *Rock*:—"In a little book, *The Two Babylons, or, the Papal Worship proved to be the Worship of Nimrod and his wife*; by the Rev. A. Hislop, of East Free Church, Arbroath, the author has some curious remarks on some Romish saints. He mentions particularly the so-called saints worshiped on October the 9th, which is called in the Romish calendar, 'the festival of St. Dionysius, and of his companions, St. Eleuther, and St. Rustic.' Mr. Hislop expresses his belief that these saints never had an existence, but that they originated from the name of the Pagan festival in honour of the heathen God Dionysius or Bacchus. He says 'that rustic festival was briefly called by the name of Dionysia; or, expressing its object more fully, the name became "Festum Dionysi Eleutheri rusticum." i.e., the rustic festival of Dionysius Eleutherus.' Then he says, 'The Papacy has actually split Dionysus Eleutherus into two, and has made two several saints out of the one Pagan divinity, and more than that, has made the innocent epithet "Rusticum" a third saint.' But stranger still, on October the 7th, the Romanists worship St. Bacchus the Martyr. Mr. Hislop believes that this is Bacchus, the God of drunkenness and debauchery, and he thinks 'this is evident from the time of his festival, for October the 7th follows soon after the end of the vintage.' Can any of your readers tell me what account the Romanists themselves give of St. Bacchus the Martyr, as to who he was, and where, and when, and by whom he was put to death and made a martyr?"

GIVING OUT THE HYMN.

BY JOHN S. HART, LL.D.

There should be some care in making the announcement of the hymn. It should be done in a clear, deliberate manner, and loud enough for every one to hear. The superintendent generally will unconsciously announce the hymn in this way when he really expects and requires all the scholars at once to find the place, and waits till they do find it.

In making the announcement, he should be careful also to make no mistake in the number of the hymn. I once had an experience of this kind. A superintendent, who was a man of decided abilities, but who was negligent of these little matters, intended to give out the 379th hymn. He announced the number and commenced at once the reading. Whether through not seeing clearly, or more likely in consequence of having his mind just at that moment mainly upon the hymn and not upon its number, he called it the 375th. I watched the effect. One person in front of me, finding there was some mistake, and happening to catch the first line, turned over to the index, and so was able, before the hymn was more than half through, to find it. Another not far off, finding that it was not the 375th, turned to the 365th, then to the 385th, then to the 395th, and then began to look round the room only to see others in a like bewilderment. Another person behind me, after trying the 356th and the 385, concluded his ear had misled him as to the first figure, and so he industriously hunted up the 275th, and then the 475th, and so on. There was not one in ten anywhere in sight that succeeded in finding the place. All sat perplexed, waiting for the superintendent to get through, hoping to catch either the first line or the number when they should be announced a second time. By a little extra carelessness, the superintendent, after finishing the reading, announced the hymn to be not the 379th but the 397th. But as he luckily read the first line over again, the majority of the audience succeeded at length in the object of their search. I repeat, then, my remark: Let the superintendent in announcing his hymn be careful to make no mistake as to the number. Be careful also to call out each several figure of the number distinctly. You can tell infallibly, if you will only look at the children, whether you have been rightly heard or not.—From "*The Sunday-School idea*," J. C. Garrigues & Co., Philadelphia, Publishers.

THE GREEK AND ENGLISH CHURCHES.—The Rev. C. W. Sandford, M.A., chaplain to the Archbishop of Canterbury, has forwarded for publication copies of correspondence between his Grace and the Synod of the Greek Church. The Synod

of the Church of Greece, wishing to give some token of brotherly love towards the English Church, determined by encyclical letters to direct the sacred clergy under it to show as far as possible brotherly kindness in all things to the Christians of the English confession, and if any such Christian should die at a place where no priest of their own Church should happen to be present, to render them fitting burial, and the prayers of the Greek Church for their souls. In his reply the Archbishop writes:—"If the desire for unity, which your prayer embodies, is ever to be fulfilled, Christians must first be brought in life and spirit into closer conformity to the life and spirit of Him, who is the one centre of unity, the one invisible Head and King, the Lord in heaven. As God has made the children of His universal family to differ infinitely in tone of mind, in cast of thought, in general character, no less than in outward circumstances, it is unreasonable to expect that we should all take exactly the same view of questions of outward ceremony, or government, or even of doctrine, when such questions are not expressly and unmistakably declared in the Holy Scriptures. An illustration of this we find in those words of your address, if indeed we interpret them correctly, in which your Holiness speaks of prayers for the souls of the departed. Such prayers our Church does not sanction. But differences upon matters like these, however great may be their importance, ought not to bar the way against the recognition of Christian fellowship. We cannot conclude this letter without thanking you for that practical proof of good will and affection which your address contains. We hope that you will agree with us in considering that one of the most important tasks that God has laid upon His Church in modern times is, that it should show how Christians can be loyal to the true orthodox faith of the Apostolic age, and at the same time keep pace with the expanding thought and stirring life of an era of freedom, enlightenment, and progress, like that in which by God's will our lot is cast."

—On the 1st. January a new court will be established for "matrimonial causes" in Ireland, under somewhat similar provisions to the divorce court in England. By the Irish Church Act the union of the churches of England and Ireland will be dissolved on the 1st. January next, when all ecclesiastical and matrimonial matters will cease and on that day the judge of the Probate Court is to be the judge of the new court for "matrimonial causes." The officers of the Probate Court are to be paid additional salaries for acting in the new court. The jurisdiction of the Archbishop of Armagh, as "master of faculties" is transferred to the Lord Chancellor, and the officers of the abolished court are to be compensated. The mode of procedure will be similar to the law in England. Questions may be submitted to juries. An appeal is given to the Appeal Court in Chancery, and thence to the House of Lords. This Act will introduce some new features in the social system in Ireland.

—In the course of a sermon recently preached by the bishop of Winchester, his lordship said:—"The steps to be taken in consequence of the passing of the new Act cannot fail to give a considerable impulse to the work of elementary education. In the course of its discussion, nothing has been more obvious, nothing has given us greater cause for hope and joy, than that it is the earnest conviction of the people of this country that religious teaching ought not to be separated from our present schools; and we may take it for granted that in the great majority of the parishes it will be decided, beyond a doubt, that the teaching of religion shall be one of the main elements of our course of instruction."

—PRAYER FOR THE CHURCH IN CHINA.—The church of Christ in China is peculiarly situated. Besides missionaries and others, there are between six and seven thousand native converts connected with Protestant missions, who will be more or less involved in any catastrophe that may befall their foreign brethren. What, then, is to be done? That which cannot be averted by any human arm can be averted by the arm of the Almighty, and to Christians belong the privilege of wielding that power "that moves the hand that moves the world." Heaven, it has been said, is nearer to us than China, and the communications more instantaneous than

those of the telegraph wire. Let us test this power of prayer. Missionaries have been taunted with relying on gunboats for their defence; let us repel the taunt by acting as Ezra did: "I was ashamed," said he, "to require of the King a band of soldiers and horsemen to help us against the enemy in the way; because he had spoken to the King saying; the hand of our God is upon all them for good that seek Him; but His power and His wrath are against all them that forsake Him." Numerous instances from the Bible narrative of such deliverances will occur to all, and modern examples in the history of missions could be cited; in particular, the deliverance of Abbeokuta in Africa a few years ago, from the King of Dahomey, in answer to the special prayers of the church at home. All, therefore, who believe in God as the hearer of prayer, are earnestly entreated to besiege the throne of grace now, ere another telegram of horrors reaches us from China, that He will be unto the church of Christ there "a wall of fire round about, and the glory in the midst of her," that He will be "for a sanctuary," that He will restrain the wrath of the enemy, and that if times of trial are at hand, precious lives may be spared, and the church come out as gold from the furnace.

Died.

In Kingston, on Saturday, the 5th of November, 1870, Isabella, the beloved wife of William Shannon, Assistant Postmaster, aged 36 years. She lived in faith, She died in hope, She sleeps in Jesus.

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