

words, the Church under consideration informs us in an authoritative document, that, in the compilation of its liturgy it has "made use of the best things to be found in all extant liturgies." and that consequently it has "produced a work which for beauty and completeness is acknowledged to be unsurpassed." Prior to glancing at these "best things," it is necessary to convey some idea of the claims of the community which has achieved so much. Some of these claims, as presented below, are extracted from a pamphlet entitled "The work of God in these days for preparing the church for the coming of Christ, as seen in the Catholic Apostolic Church." It will be well to explain that the assumption of the foregoing title is not intended to involve a claim on the part of this church to exclusive catholicity, but is designed in order to avoid any sectarian designation; the title is intended to express that the community so far represents the universal church as to constitute a city of refuge to which all who have discovered the "corruption of true doctrine, &c., which prevails more or less in all sections of the baptized," may repair. Such disquieted souls are invited to "exercise their faith and not their intellect," in regard to persons who style themselves apostles, and who are described as "men who are called of God, and are recognised as having the spiritual endowment to enable them to know the mind of the Lord, &c." The disquieted are assured that "in receiving truth from apostles they possess the advantage of receiving it from a living teacher and not from a dead book." "This (we are told) gives a vividness and reality to convictions which books can never impart." Happily for some of us, a book is within reach which, if dead, like Abel, yet speaketh, and which some three and thirty centuries ago anticipated the rising of persons unaccredited of God, and supplied his people with the means of testing their pretensions; these safeguards are found in Deut. 13, 1-3. and 18, 22. and 2 Cor. 12, 12. by means of the former of them, we are assured of the genuineness and authenticity of the books of the Old Testament, and the three combined accredit the New. Claims of so solemn a nature as those of "the Catholic Apostolic Church" necessarily throw us on our Divinely appointed tests wherewith to examine them. These claims are presented in connexion with what is designated "the work of God in these days"; of that work we read that its "especial feature is the restoration for the blessing of the whole body of the baptized, of the supernatural constitution that was given to the church at the beginning." With regard to its origin we learn that "early in the year 1830 some devout people in the west of Scotland became the subject of remarkable spiritual visitations, the Holy Ghost came upon them, and as in Pentecostal days, "they spake with tongues and prophesied": they spake in the power of the Spirit words not their own, but which were given to them by a power resting upon them, both in their own language, and in tongues which they did not understand, as was the case in Corinth (see i. Cor. ch. 14). These utterances were accompanied by some remarkable cases of healing from mortal sickness, which were plainly miraculous." Comparison is thus invited by the representatives of this Church, between the alleged Pentecostal outpouring of 1830, and that day which "fully came," fifty days after "Christ our Passover was sacrificed for us." We accept the comparison, and will proceed to indicate a few marks of contrast between the two visitations. (1) In regard to that Pentecost, which as the connected words "fully come," indicate, was the fulfilment of a type, annually foreshadowed from the days of the Israelites' entrance into Canaan, the presence of Parthians, Medes, Elamites, &c., on the occasion enables us to recognise the