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strengthening the hands of a struggling band of Episcopalians, surrounded by three or four different denominations of Presbyterians &c., he wound up his services to them, by going into the Free Kirk and joining publicly in the "Exercises"—thus saying by acts—what he would not dare to say in words "there's no difference." Oh! that English churchmen would be loyal, and not trucklers to outsiders, who only laugh in their sleeves. Yours, Quiz.

CHURCH MUSIC.

DEAR SIR.—I agree with part of Erle's letter in your issue of Oct. 10th. The beautiful hymns of "Hymns A. & M.," used almost entirely in this Diocese of Ontario, and, I believe, very generally throughout the Ecclesiastical Province, are certainly far too often set and sung to most inappropriate tunes, waltz-like, operatic, songy, and so entirely unchurchly. There is a large amount of ignorance, and a great want of devotional feeling displayed by the so frequent substitution of so-called adaptations from operas, songs, &c., and the crude musical attempts of local talent, for the beautiful churchly tunes—real music—which are set to each hymn, and written by the grand old church composers of bygone days, or by such real musicians of modern times as the Rev. Dr. Dykes, Dr. Stainer, the Monks, &c. To set aside the first named gentleman's writings, especially for anything better (?) breathing as they do such a purity and fervour of religious devotion and worship in every chord and every note, seems to me almost sacrilegious, and is quite shocking.

But I do not agree with Erle when he says that "Music in church must either be to amuse the congregation or to lead them in a service of praise." Of course he speaks ironically as regards the amusement. But he appears to lose sight of the Anthem, which the congregation are not expected to, and cannot, join in. It is, as Wheatly tells us, intended as a break in the service, and as a rest to the minds of fervent worshippers, and also it is a dedication to God, from whom all talents come, of the musical talent improved and cultivated, the offering up to Him by the congregation of the very best it has. Thus we make a distinction between the "outburst of joyful adoration" of choir and congregation together, and the more refined and cultivated strains of the choir alone as expressed in the Anthem. All cannot join in singing that. But all should join in the offering of it up to God. And so, it being a solemn act of worship, like the offering of our substance in the Communion Office, all should stand through it, unless it be the aged and infirm, for whom the Anthem might be a rest both to mind and body. Faithfully yours,

WILLIAM ROBERTS.

The Parsonage, Amherst Island.

THE BULGARIAN CHURCH.

The following account of the Bulgarian Church is given in an interesting work by Mr. Jasper More, entitled *Under the Balkans*. Mr. More's information is derived from observations made during a visit to Bulgaria:

"The Church of Bulgaria is identical with the Greek in doctrine, and generally in Ritual. Having formerly rejected the Church of Rome, and thus transferred the sympathy of the Roman Catholics to the Moslems, the Bulgarian ecclesiastics have not harmonized for the last quarter of a century with the Greeks, and, after a controversy extending over twenty years, have in a remarkable manner shown their independence by successfully throwing off their allegiance to the Greek Patriarch. Between three and four years ago, with the sanction of the late Sultan, the Bulgarian Church established its own Exarch as spiritual head at Constantinople. The prelate who filled this trying post was amongst those who were unable through indisposition to attend the council of notables summoned at Midhat to reject the minimum demands of the ambassadors at the Conference. At that time the Bishop of Sophia, a learned and active prelate, was the guest of the Exarch, and was summoned by Midhat to be reproved for the too great alacrity he was reported to have shown in bringing before the Governor of Sophia the complaints and grievances of the

Christians. The Exarch has since been banished to a fortress because he declined to sign a statement to the effect that the Christians were opposed to their deliverance from the Turks by the Russians. Bishops of the Bulgarian Church are chosen from the class of archimandrites, a superior order of the unmarried clergy. Priests are recommended by the community, and their nomination confirmed by the Bishops. In sympathy with the educational movement in Bulgaria, priests have now to pass an examination, which formerly was not considered necessary. The service of the Church is performed in the old Slavic, called the Church language, the same as that used in Serbia and Russia, and up to fifteen years ago in Wallachia. At that date Latin was introduced in order to sever the tie which united the Wallachian with the Slavonic populations. Services are given early in the morning, on week days as well as Sundays, and last from one to two hours, without a sermon. The time of service is sometimes changed from considerations arising out of proximity to Mussulmans. The churches are unduly ornamented, the walls being covered with frescoes of Biblical incidents and pictures of saints. The introduction of such paintings is particularly calculated to excite the hostility of the Turks, to whom all painting of the human form is forbidden by the Koran. The Church service being conducted in a language unintelligible to the population, an unnecessary amount of superstitious formalism is the result. The burning of wax lights on all occasions and during all services apparently gives an amount of religious satisfaction to the most devout minds, to which the performance of the service in the vernacular would appear to be a more scriptural and rational substitute; whilst the practice, on the part of the women, of saluting the pictures of saints during Divine Service, might also appear to be capable of being judiciously abandoned. Both bishops and priests seem very much alive to the necessity of Church reform, and very anxious for the Church of England to help them in the work of reformation, when the proper opportunity occurs. Their Church has for four hundred years, without external sympathy, made a stand for the religion of Christ, amidst unknown persecutions.

ASSYRIAN REMAINS.

WHAT MR. RALSAM DISCOVERED AT KALAKH.

Since the premature death of the great Assyrian archaeologist and scholar, the Rev. George Smith, his work has been continued by Mr. Rassam, under the authority of the Trustees of the British Museum. The London *Times* of the 24th ult., contains an account of his discoveries at Kalakh, 2,700 years ago a flourishing city, and in its vicinity. His first find was a temple one hundred and fifty feet long by ninety broad, which was buried in rubbish. At the western extremity of this building was placed the altar, which was approached by three steps, two additional ones being placed on either side. The altar and steps were about eighteen feet wide and about four feet high. Behind this was a large square space, where probably stood the image of the chief or king in whose honor the fane was erected. On each side of the altar were placed rows of seats extending right and left for some distance, and which were probably for the accommodation of the priests. In the centre aisle, which extended eastward there were placed on each side pairs of stone seats resting against the pillars which had been used to support the roof. In this temple Mr. Rassam discovered a number of very beautifully painted tiles, which had formed the bosses used to decorate the roof of the building. They were composed of fine clay, the surface of which had been enameled, and on them were painted various geometrical patterns. The finest of these examples were in the shape of a Maltese cross, the four points of which were occupied by a honey-suckle decoration, such as was usually employed by the Assyrian artists in the decoration of the royal robes. Intermediate there is a conventional form of the tulip or lotus bud. In the various specimens obtained the external border varies. From the centre a pendant terminated in a ball is hung, and round its base is the inscription reading "The Palace of Assur-nazir-pal, the

wealth of Bit Kitmuri, which is situated in Kalakh." Each of these pendants is pierced with a hole, evidently intended for the insertion of a ring from which to hang a lamp. These tiles have been richly gilt in portions, and in some a pale green groundwork has been used. These decorations, together with the finely-polished cedar of the roof of the temple, must have had a very rich effect. From the inscriptions here found bearing dedications to Istar, the Queen of Kitmuri, it is evident this was, as the name indicates, the temple of the Assyrian Aphrodite, in her character as the Goddess of Love and Pleasure. It was therefore, in this temple that the sacred mysteries of the worship of Istar and her attendant maids, Samkhat and Harimat, of Pleasure and Passion, were celebrated. In this temple were performed the mournings and lamentations for the yearly dying Tammuz, the "Son of Life," whom Istar annually went to recover from the House of Death, the palace of the land of no return. It was these festivals which were performed in this temple of Pleasure that spread themselves into Phœnicia and Cyprus, and on into Greece. Considering the ancient connection of the worship of Aphrodite with the Isle of Cyprus, it may not have been a chance connection which led Assurbanipal (B.C. 684) to place in this temple a cylinder recording the receipt of tribute from the Kings of Cyprus. A large fragment of this cylinder was found by Mr. Rassam, and fortunately contains the list of Cypriot Kings in a perfect condition.

Under a mound at Balawat, about nine miles from the scene of his above described labors, Mr. Rassam disinterred a temple, under the altar of which he found a large stone chest or box, open on one side, in which were deposited side by side three stone tablets, in size twelve inches long by eight inches broad. The face of the chest was about three feet by two feet, and in the centre was an opening to admit the tablets, and when so placed a lid covered the opening to protect them from injury. The face of the chest bore a long inscription of fifty lines, which was found to be repeated in duplicate on each of the tablets in the case. The discovery of these inscriptions was most fortunate, for from them we learn the name of the ancient city of which Balawat marks the site.

The inscription commences with the name, titles, and genealogy of the Assyrian Monarch Assur-nazir-pal (B. C. 885, 860). This monarch was the builder of the principal palaces and temples in the city of Kalakh. The inscription then gives a brief summary of the boundaries of the empire as enlarged and conquered by this great monarch—from the Zagros range on the shores of Lake Van as far as the slopes of Lebanon and the shores of the Great Sea. A great portion of Syria and Northern Mesopotamia and the southern land of Kar Dunias, or Babylonia, "all to the borders of Assyria he had restored and caused to submit to his yoke."

The *Times* adds: "Mr. Rassam also carried on excavations in the mound of Koyunjik, the site of Nineveh. Here, in the palaces of Sennacherib and Assurbanipal, he discovered more than 1,400 portions of cuneiform inscriptions. In excavating in a corner of one of the walls of the Royal Library of Assurbanipal, he discovered buried in a recess a fine Decayon terra cotta cylinder covered with more than 12,000 lines of writing recording the events of twenty years of the reign of Assurbanipal, King of Assyria. This cylinder is dated in the eponym archon year of Shamas-danin-ani, B.C. 640. It is in perfect preservation, and records all the wars against Egypt which this king engaged in for the supremacy of Western Asia. This monument will greatly increase our knowledge of the zenith period of Assyrian history. Fragments of cylinder inscriptions of Sennacherib and Esarhaddon were found, and a number of small tablets which are the diplomatic dispatches of the Foreign Office of Nineveh. Students of comparative mythology will find new material in the fresh instalment of portions of the famous Isdubar legends, in the lists of gods, and the prayers and hymns which formed the liturgies of the Assyrian temples. Private contracts, deeds, and sales of land, lists of offerings, and payment of taxes will be interesting to all who may wish to gain an insight into the everyday life of these mighty rulers of Western Asia."