

selves, and which was consecrated for their use by the late Bishop of London, on the 22nd of Dec., 1845.

It has already been observed that the original translation of the Liturgy of the Church of England into the French language was made by the Rev. Jean Durel, one of the first two associated ministers of this body, who was also chaplain to the King, and was afterwards raised to the deanery of Windsor. His version was examined and approved, as being a faithful and correct translation, by the chaplain of the then Bishop of London, and was appointed by the King to be used in all the parish churches and chapels of the Channel Islands, as also in the French church of the Savoy, and in all other conformist French churches in England and its dependencies. In 1719 the work of Durel was carefully revised, and considerably improved, by the celebrated Protestant minister, Dr. James Abbadie, who, having been episcopally ordained by the Bishop of Galloway at Paris, accompanied the Duke of Schomberg to England, and after the battle of the Boyne was patronized by King William, being appointed minister of the church of the Savoy, and afterwards advanced to the deanery of Killaloe. Abbadie's revision underwent a variety of alterations in subsequent editions, put forth either in, or for the use of, the Channel Islands. But in 1839 the Foreign Translation Committee undertook a new revision of this version, which was published in 1842; and in 1846 an edition was put forth yet more thoroughly revised, and adapted to the Society's French version of the Bible, with the able assistance of the Rev. J. Mudry, the present venerable and much-respected minister of this same "Church of the Savoy."

THE MOSAIC HISTORY OF CREATION.

The following passage is extracted from a paper by the Rev. Dr. McCaul, Professor of Hebrew in King's College, London, in the recently published volume in answer to the notorious "Essays and Reviews," entitled "Aids to Faith." The work itself is edited by Dr. Thomson, Bishop of Gloucester and Bristol, and is considered the ablest of the replies which have been pouring from the press since public attention was first drawn to the real character of the "Essays." It has already been reprinted in a cheap form on this side the Atlantic.

"How did God create the light before the sun?" asked Voltaire. "How did he make the day before the sun was made?" "Modern astronomy," says D. J. Strauss, "found it contrary to order, that the earth should not only have been created before the sun, but should also, besides day and night, have distinction of the elements and vegetation before the sun." Light, and the measurement of time, are represented as existing before the manifestation of the sun, and this idea, although repugnant to our modern knowledge, has not in former times appeared absurd," is the objection of 'Essays and Reviews;' and, as is evident, is not the result of modern science having been broached already by Celsus. As, however, recent writers give modern science the credit of