

in the year. Relics are held in great estimation; the Virgin's zindie is preserved in two pieces, while John the Baptist has bequeathed a head to each of the rival Churches--his Greek one being found at the monastery of St Dionysius, while the Latin treasure the other in the Cathedral of Genoa. Of miracles, the most noted in the Eastern Church is the annual fire said to descend from Heaven in the Chapel of the Holy Sepulchre at Easter-tide. But even this the people in the East are now beginning to see as a trick.

Of the sects in the Roman empire, and the toleration extended to them by the Sultan, we shall now say a few words.

In 1453 the Greek Patriarch was the only civil head for Christians of whatever rite at Constantinople. But since then all who were not of the Greek rite have gradually withdrawn from his patriarchal jurisdiction. The Christian sects in the Ottoman empire are the following:—Greeks, Greek-Catholic, Armenian, Armenian-Evangelist (the most hopeful of them all), Nestorians, Nestorian-Catholic or Chaldean, Syrian, Syrian-Catholic, Latin, Croatian, Maronite, Copt, and Abyssinian. Of the first Churches recognised by the Porte there are the Greek and Armenian Churches. They have their agent at Constantinople. The Nestorians and Koords have as yet none. In like manner the Armenian and Syrian Churches in Syria have their civil affairs managed by the Armenian Patriarch. The Croatian Churches in Turkey in Europe are Roman Catholics inclusive of Bosnians, Albanians, and Bulgarians; and to all these, within the last twenty years, has the Porte granted recognised agents to conduct their civil affairs. Lord Cowley in 1847 obtained a vizierial letter from the Porte, confirming, facilitating, and securing the privileges of Protestants in their civil and ecclesiastical affairs, and placing them under the direct protection of the British embassy. The American missionaries, who are more numerous there than the British missionaries, thanked the present Lord Stratford for this substantial relief from persecution, and for this liberty of conscience. And so lately as 24th October, 1850, a firman in favour of Protestants was granted, which is to the following effect:—"Whereas the Christian subjects of my empire, who are Protestants, suffer under some difficulties and inconveniences, owing to their not having yet been placed under a separate and special jurisdiction, and to the natural inability of the Patriarch and chief of the sect which they have abandoned to administer their affairs, and whereas, conformably to the royal solicitude, it is against my royal pleasure that any of them should be exposed to trouble, it is my royal will that for the Protestants, now forming a separate communion, measures be taken for ensuring the proper administration of their affairs, and for enabling them to live in peace and security." When will the Pope of Rome, or the Czar, the Pope of the Greco-Russian Church, grant similar toleration to Protestants in their dominions? Accordingly after this an agent for the Protestants was appointed, chosen by themselves, and attached to the department of the Minister of Police. He keeps an account of births, deaths and marriages, grants passports, and transacts at the Porte or elsewhere, by memorials and otherwise, sealed with his seal, all the business connected with Protestants in the Turkish empire.

So much for Turkish toleration in matters ecclesiastical and pertaining to the conscience. In these respects it is greatly in advance of St. Petersburg and Rome.

In civil matters it is equally free. The tariff settled between Great Britain and Turkey, October 31, 1850, is of a most liberal kind to our commerce and navigation. It is to continue till 1855, March 13, and under it British merchants and British interests will secure favour which they would never enjoy, did the Czar command the Dardanelles and the Bosphorus.

Politically, commercially, ecclesiastically, therefore, it is the policy of Britain to aid the Turk; and, while his days are numbered in Europe, it is more imperatively the interest of Britain, looking to her Indian possessions, to see

that, on the removal of the Turk, Russia at least shall not permanently be tolerated to occupy the Sultan's throne. For a time he may do so; but, if Britain saw it to be her duty to pull down in the Peninsula and at Waterloo the French Emperor, much more will it be her duty, not only to herself, but to humanity and to God, to dispute every step of the Czar's approach, and to watch his every movement, till at length she becomes the centre of a world-wide alliance, eventually to overthrow the power of the North at the close of the struggle. "The bells of time are ringing changes fast; Grant, Lord, that each fresh peal may usher in An era of advancement,—that each change Prove an effectual, lasting, happy gain."

We have said there are hopeful symptoms in the Greek Church for the Christianity of the future. Let us now mention some of the religious tenets of the Evangelical Armenian Church in Turkey. The American missionaries are the best informed on the subject. A translation of the Armenian Confession of Faith appeared in the Armenian report of the American Board of Commissioners for Foreign Missions for 1846. Here is the Græco-Evangelical Armenian Confession of Faith; it is purely evangelical, and is, as we have said, a good symptom of hope in the Greek Church for the future:—

THE IMMACULATE CONCEPTION, AND ITS ANTECEDENTS.

The Rev. Dr. Cumming writes as follows to a morning contemporary:—

SEN—"Quem Deus vult perdere prius dementat." This is true of ecclesiastics as well as of ordinary men. "Mary," writes *The Univers*, "has been conceived Immaculate—it is the faith of the Church; whoever denies it is a heretic! Mary is a Christ commenced! Mary was conceived Immaculate in order to give a blood sufficiently pure to cleanse the world."

The Romish hierarchy seems bent on exhausting the resources of fanaticism, imposture and blasphemy. The dogma they have discovered is bad enough, but the language in which they proclaim the new discovery is really shocking.

This last addition to her articles of faith is her worst. The Papacy has often canonised dirty, lazy and ascetic monks, not unfrequently drawing on Pandemonium for contributions to Paradise, but it was reserved for Pio Nono and our own "Metropolitan of Westminster," and others to deify a Christian woman on the 8th day of December, 1854.

The Council of Trent refused to pronounce a decision on the subject. According to the appendix of the Paris edition of 1823, there were numbers of preachers belonging to different orders, who asserted that what Pio Nono has determined as an article of faith was absolute heresy. Pope VII., A. D. 1661, forbade any one to call that heresy which Pio Nono has expressly and judicially declared to be so, one infallible thus contradicting another infallible. From that time to this it has been the growing effort of the Priests of the Church of Rome to nurse and propagate Mariolatry among their flocks, till they were ripe for a decision which crowns the Apostacy of Rome. To show that this last decree is simply the consolidation of the scattered opinions of one class of divines expressed during the last 300 years, and still more plainly during the last 30, it may be useful to select a few choice specimens from divines of that school.

John Gerson, the Chancellor of Paris, says, "Our Lord reserved the kingdom of justice for Himself, and that of mercy He yielded to Mary." Bernardine de Busto says, "Even if thou hast committed all possible sins, go with confidence to this most glorious lady." Peter Damian says, "God would not become man without the consent of Mary." Cardinal Hugo says, "Mary is the great peacemaker who attains the reconciliation of enemies with God, salvation for those who are lost, and pardon for sinners." St. Bernardine says, "In order to become mother of God, the blessed Virgin had to be raised to a sort of equal-

ity with the Divine Persons by an almost infinity of graces." St. Thomas of Villanova says, "There is something infinite in being the mother of Him who is infinite."

But the most remarkable step in this assemblage of antecedents to the decree of the Immaculate Conception was the republication of the notorious "Psalter" of St. Bonaventure. This eminent Cardinal was sainted, among other excellencies, for his "Mariolatry." His "Psalter" was long laid aside, and left quietly in the Vatican edition of his works, but in 1836 excerpts from it appeared in an Italian work called "Tributo Quotidiano," consisting of devotions to the Blessed Virgin, chiefly taken from Bonaventure's "Psalter." Since that year about 16 successive editions, now before the writer, have appeared in Belgium, France, and Italy. The last is dated Paris, 1852. In order that England might also be prepared for the decree of Pio Nono, one of the earliest acts of Cardinal Wiseman, after his accession to his see, was to authorise and approve an edition of "The Glories of Mary" by his beloved Saint Alphonso de Liguori, and "cordially recommend it to the faithful," in which the "Psalter" of Bonaventure is quoted in full at least 30 times, and thus archiepiscopally applauded. This is, perhaps, the last drop added to the cup, the crowning antecedent to the act of idolatry of which Pio Nono has been guilty. To judge of the amount and nature of worship thereby given to a creature, it is only necessary to select an extract or two, premising that every Psalm of David is withdrawn from God, to whom it was originally sung, and addressed to the Virgin Mary. The 95th Psalm in our Bible is thus given in St. Bonaventure's "Psalter" as approved by Dr. Wiseman:—"O, come, let us sing unto our Lady; let us heartily rejoice in the Virgin that brings us salvation," &c. The 51st Psalm is dealt with in the same way:—"After thy loving kindness, O Lady, have mercy upon me, and according to thy compassions cleanse me from all my sins, for I will confess all my sins to thee." In Psalm 110 we read, "The Lord said unto my Lady, 'Sit thou on my right hand till I make thine enemies my footstool.'"

After this perversion of Divine Scripture to facilitate the Pope's decree of Dec. 8, 1854, we find, in the edition of the "Psalter" of 1852, the *Te Deum* and the Litany both addressed to Mary: "We praise thee, O Mary; we acknowledge thee to be the Virgin. All the earth doth worship thee, the Spouse of the Eternal. To thee all creatures continually do cry 'Holy, Holy, Holy, Mary, Mother of God, Mother and Virgin'; the glorious company of the Apostles praise thee as Mother of their Creator," &c.

In the Litany we read, "Be merciful to us and spare us, O Lady: From the wrath and indignation of God deliver us, O Lady. In the ordeal of the day of judgment, and from the torments of the damned, deliver us, O Lady," &c.

It will be thus seen that the recent decree of Pio Nono is but the crowning act of a determinate course. It is a terrible maturity--bitter fruit--an apple of Sodom and Gomorrah.

This brief historic statement shows that the Apostacy of the Church of Rome, doubted by some, can no longer be denied. It may also induce such reflecting minds in her communion, but not imbued with her deadly errors, to come out and join the increasing bands in France, England and Ireland, whose separation indicates the decline and fall of Rome; and surely it must convince the disciples of recent seceders from the Protestant Church, that, if there be defects where they are—and no visible Church is perfect—there are brands and marks of Apostacy so deep, and now so indelible in the Romish Church, that nothing but ignorance or fanaticism can leave a Protestant Church, and enter her communion. No member of the Church of Rome can take offence at so authentic a statement. It is not Protestant mis-representation, but faithful extracts from documents of the very highest authority. If a Roman Catholic be ashamed of it, it is a matter of thankfulness. If any glory in it, he cannot find fault with a faithful reflection of