

ever had occasion to revoke during our whole stay in Egypt, or ever since. The water in Alabama is good, but the water of the Nile is the finest in the world.—*Richardson's Travels.*

Belzoni also asserts, "there are few waters, if any, in Europe, that can be compared to the Nile. It has the freshness of spring, and the softness of river water; it is excellent to drink and serves all other purposes."

The Abbot Maierier further remarks that the Turks find it so exquisitely charming, that they frequently incite themselves to drink of it by eating salt.

The following are the alterations in the Liturgy, rendered necessary by the demise of His late Majesty, and the accession of Queen Victoria to the throne. It is also prescribed by the Ordinary, that, to prevent mistakes, the alterations be made with a pen in all books in the church:—"In all Prayers, Liturgies, and Collects for the King, instead of the word King the word Queen is to be used; instead of the word William, the word Victoria; instead of the words Our Sovereign Lord, the words Our Sovereign Lady, with such change of pronouns as will be obviously necessary.

In all Prayers, Liturgies, and Collects for the Royal Family, the words *Adelaide the Queen Dowager* are to be substituted for the words *our Gracious Queen Adelaide*."

The duties of the Episcopate of Madras, it appears, devolve upon the Bishop of Calcutta, until the vacancy can be supplied. From the Bishop of Calcutta, a Madras paper states, that accounts had been received, dated Lucknow, 24th January, 1837. We have ourselves lately been favoured with the perusal of a letter, dated Cawnpore, Jan. 27th, in which it is stated that his Lordship was then at that place, in good health, and was engaged in laying out that station, the foundation of a new church.—*Ibid.*

#### From the Episcopal Recorder.

##### ATHENS.

A Boston paper gives the following account of the improvements which have taken place at Athens within a few years past:—

"Athens, which a few years since presented only an immense mass of splendid ruins, with but few, very few handsome habitable buildings, has undergone a great change since it has been fixed upon as the seat of government. Within two years, the ruins have, in a great measure, disappeared, and their places are supplied with spacious streets, neatly paved, and lined on each side with large and convenient private dwelling houses and public buildings. Two hospitals, one of the military, have been erected, and thirteen churches, and it is now contemplated to build four churches of a very large size, and an immense pile of buildings for an university. The palace of the king of Greece is said to compare favorably with the most finished structures of ancient Greece. A beggar is now seldom seen in the streets. The population of Athens, which in 1833, was seven thousand, is now estimated at upwards of eighteen thousand."

We regret to learn from the English papers the death of another Bishop of the Church of England, the Rt. Rev. Edw. Grey, Bishop of Hereford, in the 56th year of his age. His death it is stated was very unexpected. He had only just returned from attending his parliamentary duties; and, although indisposed, his illness was not considered of any importance, and he had appointed the time and places for holding his visitation and confirmations for the present year. On Sunday morning, July 16th, he was seized with inflammation, and, notwithstanding the best medical advice, died at seven o'clock the following morning.

Bishop Grey was a brother of Lord Grey, under whose administration he was appointed to his episcopate in 1832. He was previously rector of the Church in Bishopsgate,

London, one of the most important in the metropolis.—*Ibid.*

##### RESTING PLACE.

"But the dove found no rest for the sole of her foot, and she returned unto the ark."—Genesis viii. 9.

In vain did the dove seek for a resting place on the earth, for it was covered with water. She tried but failed; and then returned into the safe ark, whose door was open to receive her. And where shall I find rest? Not in the world, for it is covered with troubled waters—not in myself, for "in me dwelleth no good thing." It must be in Christ. He is the true ark. He whispers to me in gentle voice of encouragement and mercy, "Come unto me, and I will give you rest." This is the only true rest for a Christian; this is "the rest which remaineth for the people of God;" a rest begun here on earth, but perfected in heaven, when those who "die in the Lord" shall for ever "rest from their labors."

O! that I may have grace given me to-day, to hear the Saviour's voice, lest to-morrow he swear in his wrath that I shall never enter into his rest!

See also Micah ii. 10.; Isaiah xxxii. 17, 18.; Isaiah xxviii. 12.; Hebrews iv. 3.; Revelation xxi. 4.—*Penny Sunday Reader.*

##### THE BIBLE IN THE REIGN OF HENRY VIII.

"The art of reading," says lord Kaimes, "made a very slow progress: to encourage that art in England the capital punishment for murder was remitted if the criminal could but read; which in law language is called *benefit of clergy*. One would imagine that the art must have made a very rapid progress when so greatly favored; but there is a signal proof to the contrary—for so small an edition of the Bible as six hundred copies, translated into English in the reign of Henry VIII., was not wholly sold off in three years."—*Sketches.*

When Cranmer had obtained king Henry's permission, he divided the New Testament into nine parts, chose nine of the best Greek scholars he could find, and committed the translation of one of those parts to each. When they were all translated and returned to him, he sent one of those parts to one of the most learned of his brethren, the bishops, to be corrected and returned to him with their observations. When the day came, every man sent to Lambeth his part corrected; only Stokesley's portion was wanting. My lord of Canterbury wrote to the bishop a letter for his part, requiring him to deliver it unto the messenger, his secretary. He received the archbishop's letter at Fulham, unto which he made this answer:—"I marvel what my lord of Canterbury meaneth, that thus abuseth the people in giving them liberty to read the Scriptures, which doth nothing else but infect them with heresy. I have bestowed never an hour upon my portion, nor ever will, and therefore my lord shall have his book again, for I will never be guilty of bringing the simple folk into error." My lord of Canterbury's servant took the book, and brought the same to Lambeth unto my lord, declaring my lord of London's answer. When the archbishop perceived that Stokesley had done nothing therein, "I marvel," saith he, "that my lord of London is so forward, that he will not do as other men do." Mr. Thomas Lawney, chaplain to the old duke of Norfolk, standing by, and hearing the archbishop speak of Stokesley's untowardness,

said, "I can tell your grace, why my lord of London will not bestow any labor or pains this way: your grace knoweth well that his portion is a piece of the New Testament; but he being persuaded that Christ had not bequeathed him any thing in his testament, thought it mere madness to bestow any labor or pains where no gain was to be gotten; and besides this, it is in the Acts of the Apostles, which were simple poor fellows, and therefore my lord of London disdained to have to do with any of them."—*Johnson's History of English Translations.*

The king by proclamation, A. D. 1537, commanded one of these Bibles, at the equal expense of the incumbent and the parishoners, to be deposited in every parish church, to be read by all who pleased; and as some towns and parishes did not obey this first proclamation, it was enforced in a second, with severe penalties. At last, Cromwell procured permission, A. D. 1539, to all the subjects, to purchase copies of this English Bible, for the use of themselves and their families. By such slow steps, the people of England obtained the inestimable privilege of perusing the word of God in their own language, which had been long denied them.—*Henry's History of England.*

Coverdale's Bible, in folio, was published in 1535. "This," says Newcome, "is the first English Bible allowed by the royal authority, and the first translation of the whole Bible printed in our language. It was objected to by the bishops, as faulty; but, as they admitted that it contained no heresies, the king said, 'Then in God's name let it go abroad among the people.' An order was soon afterwards issued out that every church should be furnished with one of these Bibles."

"It was wonderful," says Strype, "to see with what joy this book of God was received, not only among the learned sort, and those that were noted for lovers of the Reformation, but generally all England over, among all the vulgar and common people; and with what greediness God's word was read, and what resort to places where the reading of it was. Every body that could, bought the book, and busily read it, or got others to read it to them, if they could not themselves; and divers more elderly people learned to read on purpose; and even little boys flocked among the rest to hear a portion of the holy Scriptures read. One William Maldon mentions, that when the king had allowed the Bible to be set forth to be read in the churches, immediately several poor men in the town of Chelmsford, in Essex, where his father lived and he was born, bought the New Testament, and on Sunday sat reading it in the lower end of the church. Many would flock about them to hear their readings; and he among the rest, being then but fifteen years old, came every Sunday to hear the glad and sweet tidings of the Gospel. But his father observing it once, angrily fetched him away, and would have him say the Latin Mass with him, which grieved him much. And as he returned at other times to hear the Scriptures read, his father still would fetch him away. This put him upon the thought of learning to read, that he might read the New Testament himself, which, when he had by diligence effected, he and his father's apprentice bought a New Testament, joining their stocks together; and, to conceal it, laid it under the bed of straw, and read it at convenient time."