THE LORD ASCENDING. Whence those unusual bursts of joy, Whose sound through heaven rings? They wolcome Jesus to the sky, And crown him-King of kings.

Look up, ye saints, and, while ye gaze, Forget all earthly things : Unite to sing the Saviour's praise, And crown him -- King of kings.

We hope, ere long, beyond those clouds To tune celestial strings, And join with heaven's exulting crowds To grown him - King of kings.

## THE ASCENSION.

It stood not with thy purpose, O Saviour, to ascend immediately from the grave into heaven; thou meantest to take earth in thy way; not for a sudden passage, but for a leisurely conversation. On thy Easter-day, thou spakest of thine ascension but thou wouldst have forty days interposed. Hadsi thou merely respected thine own glory, thou hadst instantly changed thy grave for thy paradise, for so much the sooner hadst thou been possessed of thy Father's joy; we would not coatinue in a dangeon, when we might be in a palace : but thou, who for our sakes vouchsafedst to descend from heaven to earth, wouldst now, in the upshot, have a gracious regard to us in thy return.

Thy death had troubled the hearts of many disciples, who thought that condition too mean to be compatible with the glory of the Massiah; and thou ghts of dislidence were apt to seize on the holiest breasts. So long, therefore, wouldst thou hold footing on earth, till the world were fully convinced of infalable evidences of thy resurrection; of all which time thou only canst give an account. It was not for flish and blood to trace the ways of immortality; neither was our frail, corruptible, sinfal nature a meet companion for thy now-glorified humanity: the glorious angels of heaven were now thy fittest attendants. But yet, how oft did it please thee graciously to impart thyself this while unto men and not only to appear unto thy disciples, but to renew unto them the familiar forms of thy wonted conversation, in conferring, walking, eating with them! And now, when thou diewest mear to thy last parting, thou, who half many times showed thyself before to thy several disciples, thoughtest meet to assemble them all together, for a nativersal vale-

Who can be the rigorous in consuming the ignotances of well-meaning Christians, when he sees the demestic fullways of Christ, even after his resurrection, mist also the man end of his coming in the firsh 's Lord, will thee at this time restore again the kingdom unto Israel ? They saw their Alaster now out of the reach of all Joursh cover; they saw his power illumited and resessible; they saw him stay so long on earth, that they might imagine he meant to fix his above there; and what should be do there but reign ? and wherefore should they be now assembled, but for the choice and distribution of offices, and for the ordering of the affairs of that state, which was now to be vinilicated!! O weak u heavenly holy do in an earthly throne? How should a spiritual life be employed in secular cares? How poor a business is the temporal kingdom of Israel for the King of heaven!

And even yet, O blessed Saviour, I do not hear thee sharply control this erroneous conceit of thy mistaking followers: thy mild correction insists rather on the time, than the misconceited substance of that restauration. It was thy gracious purpose, that thy Spirit should by degrees rectify their judgments, and illuminate them with thy divine truths in the mean time, it was sufficient to raise up their hearts to an expectation of that Holy Chest, which should shortly lead them into all needful and requi-

And now, with a gracious promise of that Spirit of thine, with a careful charge renewed unto thy disciples for the promulgation of thy gospel, with a heavenly benediction of all thine acclaiming attendance, thou takest leave of the earth; ' when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.' O happy parting; fit for the Saviour of mankind; answerable to that divine conversation, to that succeeding glory! O blessed Jesu, let me so far imitate thee, as to depart hence with a biessing in my month: let my soul, who a it is stepping over the threshold of heaven, leave behind it a legacy of peace and happiness .- Bishop Hall's Meditations.

## SELF-DECEIT.

There are instances of persons having so fixed and steady an eye upon their own interest, whatever they place it in, and the interest of those whom gard nothing else; their views are almost confined of ones's life; but of a voluntary and deliberate fall-or in any propriety of speech be said to be added with, ing away after clear conviction of the fact. they consider as themselves, as in a manner to reor in any propriety of speech be said to know, any thing but what we attend to. If, therefore, they attend only to one side, they really will not, cannot see or know what is to be alleged on the other. Though a man hath the best eyes in the world, he cannot see any way but that which he turns them. Thus these persons, without passing over the least, the most minute thing which can possibly be urged in favour of themselves, shall overlook entirely the plainest and most obvious things on the other side. And whilst they are under the power of this temper, -thought, and consideration upon the matter before them, has scarce any tendency to set them right; because they are engaged; and their deliberation concerning an action to be done, or reflection upon it afterwards, is not to see whether it be right, but to find out reasons to justify or palliate it, not to others; but to themselves. In some there is to be observed a general ignorance of themselves, and wrong way of thinking and judging in every thing relating to themselves; their fortune, reputation, every thing in which self can come in ; and this perhaps attended with the rightest judgment in all other matters. In others, this partiality is not so general, has not taken hold of the whole man, but is confined to some particular favourite passion, intercest, or pursuit; suppose ambition, covetousness, or any other. And these persons may probably judge and determine what is perfectly just and proper, plan with verses 0. 10. See, of this chapter, to the even in things in which they themselves are con-

cerned, if these things have no relation to their par- is speaking of professors in general, conditionally : | the saints in heaven, be taken with admiration of it, | evidence or authority whatever to procure their that amazing incongruity, and seeming inconsistency of character, from whence slight observers take it for granted, that the whole is hypocritical and false; not being able otherwise to reconcile the several parts: whereas, in truth, there is real honesty, so far as it goes. There is such a thing as men's being honest to such a degree, and in such respects, but no farther. And this, as it is true, so it is absolutely necessary to be taken notice of, and allowed them; such general and undistinguishing censure of their whole character, as designing and false, being one main thing which confirms them in their self-deceit. They know that the whole censure is not true, and so take it for granted that no part of it is.

But to go on with the explanation of the thing itself: Vice in general consists in having an unreasonable and too great regard to ourselves, in comparison of others. Robbery and murder is never from the love of injustice or cruelty, but to gratify some other passion, to gain some supposed advantage And it is false selfishness alone, whether cool or passionate, which makes man resolutely pursue that end, be it ever so much to the injury of another. But whereas, in common and ordinary wickedness, this unreasonableness, this partiality and selfishness, relates only, or chiefly, to the temper and passions in the characters we are now considering, it reaches to the understanding, and influences the very judgment. And, besides that general want of dis-trust and diffidence concerning our own character, there are, you see, two things, which may thus prejudice and darken the understanding itself : That over-fondness for ourselves, which we are all so liable to; and also being under the power of any particular passion or appetite; or engaged in any particular pursuit. And these, especially the last I the two, may be in so great a degree as to influence our judgment, even of other persons and their behaviour. Thus a man, whose temper is formed to ambition or covelousness, shall even approve of them sometimes in others.

This seems to be in a good measure the account of self-partiality and self-deceit, when traced up to its original. Whether it be, or be not, thought satisfactory, that there is such a thing is manifest; and that it is the occasion of great part of the unreasonable behaviour of min towards each other: that by means of it they palliate their vices and follies to theinselves; and that it prevents their applying to themselves those regrouls and instructions which they meet with either in Scripture or in moral and tellicious discourses, though exactly suitable to the state of their own misds and the course of their behaviour. There is one thing futther to be added here, that the temper we distinguish by hardness of heart with respect to others, joined with this selfpartiality, will carry a man almost any lengths of wickedness, in the way of oppression, hard usage of others, and even to plain injustice, without his baving, from what appears, any real sense at all of it.—From the tenth of Bishop Butler's 15 Sermons preached at the Rolls Chapel.

[Lest it be supposed that the Preacher, in giving the Self-Deceiver credit for a measure of "real thoughts of well-bestructed disciples! What should honesty?? makes an excuse for self-deceit, the

closing passage of the Sermon is added.]
If people will be wicked, they had better of the two be so from the common vicious passions without such refinements, than from this deep and calm source of delusion; which undermines the whole principle of good; darkens that light, that "candle of the Lord within," which is to direct our steps ; and corrupts conscience, which is the guide of life.

## THE DANGER OF APOSTACY. On HER. VI, 4, 5, 6.

apostacy.

make progress, they shall go backwards, and that going backwards tendeth to apostacy, and that voluntary and complete apostacy from known truth doth harden the heart from repentance and entials off. harden the heart from repentance, and cutteth off a man from mercy. 2. He accounteth our natural security so great that there is need of most fearful sermons, and wondered and believed his words to be threatenings to awake us out of it. 3. That the only way to be freed from apostacy is, to be aiming

at a progress. Next observe, I. That he doth not here speak of every sin against knowledge, albeit indeed these be fearful and dangerous, but of apostacy from religion and the doctrine of Christ. 2. Not of the apostacy of ignorants who never were informed in the matter of religion, but lightly came and lightly went away (albeit the shame done to Christ by them is great and grievous); but of such who, after illumination and feeling somewhat of the power of truth, do revolt. 3. He speaketh not here of apostacy of ining away after clear conviction of the truth. This is that sin against the Holy Ghost which he here is that sin against the Holy Ghost which he here speaketh of. 4. He doth not pre-suppose here that an elect child of GOD, and renewed, may fall into this sin; but that a professor, and some in the visible church, may fall away and die in this sin. Now 22, 23. Now this knowledge, convincing light, and a professor may be endued with many gifts and yet be a temporizer, and remain unrenewed inwardly and so may fall into this ill. And therefore every professor should be the more circumspect, because of the possibility of some men's apostacy; and the more diligent to attain to that faith which purifieth the heart and worketh by love, which faileth not. 5. In telling what is the danger of a professor's apostacy, the Apostle mindeth not to weaken any man's faith, or discourage him from progress making but by the contrary his intention is, that men strengthen themselves so much the more in the faith. And therefore such as have felt no more in their own estimation but these tastings, should be so far from discouragement and fainting that rather they must look to a necessity laid upon them to make progress in faith and the fruits thereof, and to draw men to GOD, who can preserve them from falling

away. But because some do trouble themselves, and other some do harden themselves in error, by this

ticular favourite passion or pursuit. Hence arises but in verses 9. 10, &c., he is speaking to the true that amazing incongruity, and seeming inconsis- believers amongst these Hebrews particularly. did, when upon such a speculation, he did wish to is extant in pure ancient biblical Hebrew. They nation and tasting of spiritual things; there, in those verses, is faith working by love, to the glory of Jesus and weal of his saints. 3. Here are men enrolled amongst Christians, so holden and esteemed both of themselves and others; there are sensible souls in the feeling of sin and fear of wrath and hope of and have fair gifts; and yet make apostacy from mercy, flying to Jesus as to a refuge, and casting the truth, when he getteth a fit temptation; or else, the anchor of their tossed souls within the veil where Jesus is, in heaven. 4. Here, men receiving glorious professors, and churchmen in all ages, from the Holy Ghost good things: there men receiving from him, beside these good things, better things also. 5. Here things glorious indeed, yet not always accompanying salvation, but in some going before saving grace; in others, possibly alone, without saving grace; but there are saving graces always joined with salvation. 6. Here in these verses the apostle is not confident, but such as have received these things here mentioned may fall away, except they go forward and study to make progress: but there in those verses the Apostle is persuaded that they shall not fall away, but be saved, and thereupon encourageth them to go forwards.

From this comparison it is clear, then, I. That there is a possibility of the Apostacy of professors and titular saints, but not of the apostacy of renewed souls and true Christians, tene saints. 2. There is a ground of fear from those words to such as are secare and puffed up with the conceit of their spiritual gifts, but not of those who in fear have fled to Christ. 3. That in this plan carnal confidence only is shaken in such who, as if they had done well enough, study not to make progress; but faith no ways weakened in such who will study to advance and make more and more progress: That here fruitless light and feelings do neither foster nor strengthen him for any fruitless feeling is called in question, but not faith and laborious love, bringing out fruits to Christ's glory, and the good of his saints.

Again, from this comparison it is evident, that the Holy Ghost is author both of these common spiritual gifts, and of these special saving graces also. Of these common gifts he is author, as dwelling amongst professors, and distributing good things unchurch. But he is author of all those saving graces, as dwelling in true professors, who are his own house; bringing with himself better things than

these fifts, and salvation unto them infallibly.
Thirdly, from this comparison it is clear, I. That there are some converts, external from the world to the church, who yet stick in their naturals, and are not, in the sense of sin, fled unto Christ for refuge, nor converted from nature to saving grace: to whom the Apostic will not deny room in the church, if they will study to make progress. And 2. That illumination, and tasting of spiritual things, may be given as well to such who are not renewed in their

heart, as unto sound converts. For 1. The natural man may be convinced that the church is a blessed society, and join himself unto it : 2. yea, change his outward conversation, and east off his pollutions which are in the world through lust, and take himself to be ruled outwardly by Christ's discipline, and call him Lord, Lord: 3. and be so blameless before men that he may look with his lamp like a wise virgin waiting for the wedding, and yet be a graceless fool inwardly : 4. yea, he may be illuminated, not only by learning the literal knowledge of the Gospel, as men do their philosophy; but also be illuminated supernaturally, with insight in many profound things in the scripture. For supernatural gifts may be in a natural and unrenewed man, so as he may say to Christ : I have prophesied in thy name, and yet be unrenewed in Christ's estimotion. 5. He may taste of the Heavenly gift, That is, draw on themselves the guiltiness his enepartly by historical believing the truth of the Gospel, mies who crucified him did lie under, by apostacy, L. Minding to stir them up to make progress in knowledge, the Apostle setteth before them the justifying faith, because it is a good degree to good degree to-Then I. He presupposeth, except they study to make progress, they shall go backwards, and that going backwards tendeth to apostacy, and that vowards it; and contemplation of this truth bringeth a And the more eminent the truth be, no wonder the delectation be the greater. For many heard Christ's for He knew what was in them. 6. He may be made partaker of the Holy Ghost, and have his share of church gifts, distributed by the Holy Ghost, so as he can, from the light which the Hely Ghost giveth him, answer other men's doubts, comfort the feeble minded, and edify others in their faith by his speeches; yea, have the gift of expressing his brain-light, both in conference to man, and in formal prayer to GOD, if he be a private man only; and if he be in public office, may have the gifts of formal tures. It is taken from a recent publication by the preaching and praying in public: yea, in those days of the Apostle, might have had the extraordina-mentary pages to the seventh and eighth edition of ry gifts of tongnes, prophesying, and miracles' working. Therefore saith Christ, many will say to me in that day, Lord, Lord, have we not prophesied gifts of utterance &c., are from the Holy Chost; or at press, I learned from a popish French journal, that else, how could such apostates as here are described, sin against the Holy Ghost ? 7. He may taste of the good word of GOD: that is, find sweetness in Obliged to work in the dark, I felt it a duty to vinthe doctrine of the Gospel, and be convinced of the dicate our canon of Scripture. I procured Bellar-goodness and mercy of GOD toward sinners, shining mine's great work of "Disputations," from which therein : yea, and by beholding the possibility of his own salvation, upon this condition, if he will sell ments: the result is contained in the Supplement all, and buy the pearl, he may taste of God's mer-chandise, in the blocking for them; beside all the false joys, and delusions, which he may get by pre- I have now obtained, through the kindness of a suming of the certainty of his own salvation; and friend, the loan of my antagonist's two volumes: ruptions; the care of this world, and the deceitful-ness of riches, choking the fruits of the word heard,

or they who receive the seed amongst thorns;

wherefore in time of persecution for the word, he

may by and by be offended, and quit the truth, albe-

man impenitent, and unrenewed in his heart, may be a glorious professor, for his outward behaviour, adversary, underminers of the Church of Christ; except they, under all their show, did lodge, in their heart, the love of money and worldly riches, more than the love of heaven? the love of the praise of kill the body, more than of GOD, who can cast both soul and body into hell? And therefore, no wonder, if for satisfaction of their avance, ambition, lusts, and earthly affection, they become ready to sell Christ and his truth, and his Church, and their country and all, when they find their merchant, and the beloved price offered unto them.

4. Observe here; how glorious soever their illnminations, and gifts, and tastings seem, yet there is no further here granted, but tastings to such rotten ptofessors. That which they get, is either only in the brain, by knowledge; or, if there be any feelings, they are but floating motions, flowing from temporary grounds, which proceed not from ony spiritual life in the man, nor from a root in himself; that is, not from the Spirit dwelling in him. Such spiritual obedience; but vanish without changing the heart. It is true, all that the godly get in com-parison of what he shall get, is but tastings; yet in comparison of those fruitless tastings of the ausound professors, that which he getteth is true cating and drinking, a real feeding; holding his soul in life, and enabling him to work the work of GOD; to mortify his lusts, and serve GOD in his Spirit.

5. Observe, That here he doth not challenge those who have felt these tastings for unsound, nor threaten them, if they hold on, and make progress. Then 1. The having of illumination and spiritual gifts, tastings of heavenly things, is not to be lightly esteemed of; but accounted as steps and degrees unto a further progress: wherefore as it is possible some fall away, so is it a piece of advancement, to encourage men to go on, that they fall not away: 2, There is no danger in having this illumination, or these light tastings; but all the hazard is, to rest upon them, and not to tend towards perfection; or to fall away after receiving so much encouragement.
3. And therefore we must not rest on illumination, or common gills, how glorious soever; nor testings and feelings how sweet soever; but seek into a more near communion with Christ, and still more to mortify our lusts, and still to abound in the fruits of love to Christ and his church.

Verse 6. The apostle saith not, It is impossible they should be saved; but that they shall be renewed by repentance.

Then apostates' salvation is not impossible, but because their repentance is impossible; and where repentance is, there is no impossibility of salvation, but a certainty of salvation rather. For he that giveth the repentance, he declareth his purpose, to give remission also.

2. He giveth a reason why they cannot get repentance; because they maliciously renounce Christ, and crucify Him afresh unto themselves. allowing their crucifying of him.

Then I. An apostate from Christ's Christ as open shame as he can; and saith in effect of Christ, that his doctrine is false, and not to be maintained. 2. An apostate alloweth Judas and the Jews, for crucifying of Christ: and accounteth Christ no more worthy than so to be dealt withal. 3. Renouncing of Christ, maketh repentance impossible. For he is a prince, to give repentance unto Israel. And therefore he who will not quit Christ, nor his true doctrine, is not debarred from having repentance, nor from salvation .- David Dickson, A. M., Short explanation of the Epistle of Paul to the Hebrews, reprinted from the edition of 1641.—Communicated by a Friend.

## THE APOCRYPHA.

The extract subjoined contains the reason why the Church of England rejects the apocryphal books from the canon of the divinely-inspired scripmentary pages to the seventh and eighth edition of 'An introduction to the critical Study and Knowledge of the Holy Scriptures,' London, Longmans' and is inserted in this work at the suggestion of its learned and laborious author. " In former editions," writes Mr. Horne to the editors, " I gave a brief outline of the evidence on which we reject the apocryphal books as uninspired : my plan admitted no more. When my ninth edition was far advanced two octavo volumes had been launched against me by one of the professors of the propaganda of Rome.
Obliged to work in the dark, I felt it a duty to vinall modern popish polemics draw most of their argutary pages, &c., in which I have, I hope, refuted all he could say in behalf of the apocryphal books. yet in the mean time, as a fool, will not lay down and I find, at least I hope, that I have taken the the price; will not renounce his earthly and beastly right mode of treating the subject—by exhibiting, affections; will not deny himself and his own coragainst the canonicity of the apocryphal books. If life be spared so that I can see another edition through the press, I hope to refute what my an-tagonist has said on each apoery phal book in particular; however, I have done what I could; may

did, when upon such a speculation, he did wish to die the death of the rightcous, and to have his last were all written subsequently to the cessation of end as his; and yet love the wages of iniquity so the prophetic spirit; and not one of the writers or well, as he forsook not his covetousness, for all his wish of heaven. In a word, it is possible that a claim to inspiration. Moreover, the appertyphal books contain many things which are either fabulous or contradictory to the canonical Scriptures in facts, doctrines, and moral practice, as well as contradictory to authentic profane history. " Secondly, the apocryphal books possess no external evidence, to procure their admission into the

apostates, persecutors, betrayers of the truth to the sacred canon; for they were not received into that canon by the ancient Jewish church, and were not sanctioned by Jesus Christ, or by his divinely-inspired apostles. No subsequent Jewish writers than the love of heaven? the love of the praise of have recognised the apocryphal books as forming men, rather than GOD'S approbation? the last of part of their Canon of the Old Testament. Further, their flashly ease and pleasure, more than the pleasure of GOD? the fleshly fear of those that can Scripture in any catalogue of the sacred books recognised by any Council of the ancient Christian Church, whose decrees were received as binding upon the universal Church ; neither are they to be found in any catalogues of the canonical books of Scripture published by the fathers or ecclesiastical writers of the first four centuries. Moreover, we have the consentient testimony of numerous writers in regular succession, from the fifth to the lifteenth century, all of whom depose against the canonicity of the apocryphal books, besides the voluntary admissions or confessions of learned advocates of the modern church of Rome, who lived before and after the so-called council of Trent; and, though some of them, 'in many other matters of religion, were violently carried away with the abuses and streams of time,' yet 'in this particular, which we have examined and followed through all the ages of the church, the current ran clear and smooth among them."

"Lastly, the apocryphal books are rejected by the oriental or Greek church from the canon of divinely-inspired Scripture; so that, as bishop Burnet has well observed we have the concurring sense of the whole Church of God in this matter.' Nor were these books received into the canon of Scripture until the eighth day of April, 1516; when hve Cardinals, eight Archbishops, and forty one Bishops; of the Roman obedience (who were almost wholly Italians) arrogating to themselves the appellation of the accumenical council of Trent, at their fourth session, presumed to place the uninspired apocry-phal books in the same rank with the inspired writings, and denounced an anathema against every one who should not receive them and every part or them as sacred and canonical." - Church of England Magazine, August 1846.

MISSIONARY SETTLEMENT ON THE IS-

LAND OF ACHILL, IRELAND.
Achill is a large Island off the coast of Mayo. Along with that portion of the mainland which is considered as part of the Parish, it contains a popu-lation of more than 6,000 souls.

Previous to the establishment of the Mission in 1833, there were no Protestants in the Island with the exception of a few Coast-guards. There was no resident Minister; no stated Public worship; no Preaching of the Gospel. In a word, in this neglected district, no means whatever were in operation for the conversion of Romanists, or the instruction of the few Protestants sojourning in it.

The plan of the Mission was formed in 1831, and the approval of the late lamented Archbishop of Tham having been sought and obtained, it com-menced its operations in 1833. In the midst of many difficulties arising out of the virulent hostility of the Romish Priests and other causes, the Mission, by God's blessing, daily acquired strength—The land around the Mission houses was gradually reclaimed, and rendered productive—The Services of the Charles of England were regularly performed. the Church of England were regularly performed, and the Sacraments administered in English and irish.—The congregation was enlarged by persons who came over from the ranks of Popery from among the natives of Achill, or the adjoining Coasts or Islands. The room which had sufficed for the congregation being too small for the growing numbers, a small Church was built, then a gallery was erected in it; and last year another addition, which was much required, has been made to it. The

" Bp. Cosin, " Scholastical History of the Canon, p. 203,"

† Bp, Burnet on the Thirty-nine Articles, pp. 111, 112, sixth edition.

112, sixth edition.

† The names of these persons, together with the places or Sees whence they derived their Episcopal titles, are given by Lablé and Cossait, Concil. tom. 14—Col. 4.6, 745.

§ "As they had neither council. For father nor school-man, per other writer that are ready. The them in for

man, nor other writer that ever space like them in for-mer ages, so that at this very time they had none but of the French scarce two; of the Spanish, not many. (Sleidan says five): "all the rest we find to be Italians (and no such great number of them neither); among whom divers were the Pope's pensioners, and sent thither. to out-balance other men's voices; some of these titular, (a), and some of them unlearned. And was it ever heard (a), and some of them unlearned. And was it ever heard of in the world before, that forty bishops of Italy, as its sisted perhaps with half a score of others, should make a general council for all christendom? Wherein, as there was not any one greatly remarkable for learning that voted this canonical authority to those books, which the consent of the oriental and accidental observables. that voted this canonical authority to those books, which by the consent of the oriental and occidental churches were ever held to be uncertain and appropriate, some of them were lawyers, perhaps learned in that profession, but of little understanding in religion. And though other some were divines, yet many of them were of lessions and appropriate the greater number were other some were divines, yet many of them were of less, than ordinary sufficience; but the greater number were courtiers, and bishops of such small places (or dignities only titular); that, supposing every one to represent the clergy and people from whom he came, it could not be said, that one of a thousand in christendem was represented in this pretended council." (Cosin's scholastical blist of the Canon on 215, 217.) cal Hist. of the Canon pp. 215; 217.)

cal Hist, of the canon pp. 215; 217.) (2012 the interpretation of the list of bishops present at the fourth session of the Tridentine assembly; we find Melipotamolisis, a titular bishop of Melipotamus, in Crete, which was an a mar oisage of the christian church.

"All protestant Churches are fully justified in rejecting the apocryphal books from the canon of the first bishop of Melipotamus, nominated by popes was appointed in 1344. The Quien oriens christianus. Court of a sector in the free in