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Church Magazine.

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THE CHURCH MAGAZINE.

JANUARY, 1868.

TO OUR READERS.

IN the arrangement of the articles of this Magazine, the Editor has endeavoured to give place to subjects of as much interest as possible, containing a large amount of useful and religious knowledge, which, he hopes, will be favourably received by the members of the Church. Ever bearing in mind that the young are the Church's great nursery, he has determined to appropriate a certain amount of space in each number for their own special benefit; and he assures them that it will receive his best attention. In this number there is a story for them, written by one who loves children, and who will occasionally contribute to their department, whose articles will always be welcomed by the young. And the Editor fondly hopes that, as he caters not only for their secular improvement, but to add to their religious knowledge, they will endeavour to extend its circulation by procuring as many subscribers' names as possible, so that they will be enabled to get the Magazine even oftener than a monthly.

The Editor does not hold himself responsible for the opinions expressed by his correspondents and contributors. He has set out with the determination of standing on as broad and independent a basis as possible; and, therefore, though opinions may differ on any one particular point under consideration, yet that the Magazine is *only* the platform where these subjects can be discussed in a friendly and enlightened spirit. It was an ancient maxim, "As many men, so many minds," and the truth of this will everywhere hold good, for, amidst the diversity of opinions on certain points in the Liturgy of the Church of England, there should be a common *focus* or centre to which those opinions should flow, and that publication,

conducted on such liberal and unbiassed views, should certainly succeed, under Divine blessing. In the commencement of a magazine, as well as in everything else, the motto of the City of Edinburgh should always be uppermost in the projector's mind—"Nisi Dominus frustra." Paul may plant, Apollos may water, but God alone giveth the increase; and for this blessing may we earnestly pray, that the publication of this periodical may redound to His glory and the good of His Church.

In the Dominion of Canada, numbering nearly five hundred clergy and half-a-million of Church-people, there are numbers, both Clerical and Lay, who are able to contribute articles which would be appreciated by many readers. We earnestly request those who have time and inclination to do so.

The Proprietor trusts that brighter days are in store for this Magazine than for others which have gone before, and *perished for lack of support*; not because the writers of these magazines and papers were incompetent, but because the reading lay public of the Church had not awakened their responsibility to support an essential paper or magazine. Almost all Dissenting bodies have their own peculiar religious paper or papers, and surely the members of the Anglican Church CAN support one or two publications devoted to their own interests. If not, let those already in existence make their exit like their predecessors. But the Editor FEELS CONFIDENT that as "*Concordia is salus*" in the Confederation of the Provinces, so unity will draw the great body of the Church in the Dominion of Canada more closely together, and every periodical that endeavours to do so will meet with hearty support.

EDITOR'S REMARKS.

This, the first number of the New Magazine, is issued not without some misgiving of its ultimate success. If the editor be disappointed he will be agreeably so. Let each Churchman, to whom this number is sent, carefully examine the contents, and if he thinks the Magazine worth supporting, let him remit one dollar to pay present expenses of issue, and those of future ones. The editor is much encouraged by some kind letters from brother clergymen; one of whom well known, not only in his own Diocese of Huron, but throughout Canada, writes: "I will gladly give you my name and contribute from time to time, provided your Magazine comes out, giving a clear stage to High and Low Church contributions; but I would not care to write for one which could be spoken of as a *distinct* organ of either party."—Another from New York State, (lately in the Diocese of Ontario), writes: "I shall be glad to do what I can for your Magazine, and will write for it when I can, but am afraid I shall not be able to write for it as often as when in Canada."—A third clergyman from the Eastern Townships writes that "He shall be very happy to contribute to the Magazine from time to time."

And lastly, a clergyman well known in literary circles, writes: "Forgive me if I add that I am always sorry when I hear the announcement of any such undertaking in Canada, as I am persuaded it must fail from two causes, 1st, from the lack of literary ability to sustain it; and 2nd, *from the indifference of our people.*" Let the first cause be wiped out by the Clergy and Laity, who feel disposed to contribute to the pages of this Magazine, sending in their articles, and showing to the world that there is both ability and talent in the Church of England, in the Dominion of Canada.

The Hon. T. D. McGee lately, before the Literary Society of Montreal, read an admirable paper on the Mental Outfit of the new Dominion. His remarks should stir up educated men to support and encourage home talent and home productions, provided the article sent out will compare "*ceteris paribus*" with foreign ones. As regards the 2nd cause, *that remains with the Churchmen of Canada—and with them alone.*

The editor returns his sincere thanks to his brother clergy and to those laymen who have appeared in this first number of his

Magazine, or who have sent articles for future issues. Will not some of the ladies, (the **FIRST** in every good Church work) become contributors? We will gladly see them appearing in the Church Magazine, and hope during the month to receive original articles from *some* of the "Mothers of Israel."

THE CHURCH MISSIONARY SOCIETY.

The Synod of the Diocese of Montreal, being incorporated by Act of Parliament, and the Church Society of the Diocese being also incorporated, and many members of the one being members also of the other, after mature deliberation, on a report presented by a joint-committee at the session of January 1867, it was resolved that the Church Society should be merged into the Synod so soon as the necessary forms of law could be complied with. It is expected that this arrangement, soon to be completed, whilst it will not add to the labours of the Synod, will, we believe, greatly increase the efficiency, and promote a more general interest in the work of Missions in the Diocese.

The Rev. Canon Loosemore having resigned the office of Secretary of the Church Society, the Rev. Canon Balch, D.D., was unanimously elected. Recently, in company with the Rural Dean of Bedford, the Secretary visited the parishes and missionary stations of the Rural Deanery of Bedford. From a report published by the Rural Dean in 1866, we learn that 1245 persons attended the meetings of that year, and contributed \$134.90, being an average of 10½c. given by each man, woman and child present. From the report of 1867 it appears that 1006 persons were present, and \$190.75 contributed, being an average of 19½c. for each person present, nearly double the amount given the previous year.

This is but the beginning, we hope, of better things. Missions are the life of the Church, and the day cannot be far distant when the Church must awake to the full measure of her duty to her Lord and the world He died to save.

We insert the Encyclical, addressed by the Bishops of the Pan-Anglican Council of Lambeth, to give it a standing place in this Magazine, not only as a memento of the largest meeting of Anglican Prelates that was ever held, but for the sentiments which it contains.

"To the Faithful in Christ Jesus, the Priests and Deacons, and the Lay Members of the Church of Christ, in communion with the Anglican Branch of the Church Catholic.

"We, the undersigned Bishops, gathered under the good providence of God for prayer and conference at Lambeth, pray for you that ye may obtain grace, mercy, and peace from God our Father, and from the Lord Jesus Christ our Saviour.

"We give thanks to God, brethren beloved, for the faith in our Lord Jesus Christ, and the love towards the saints, which hath abounded among you, and for the knowledge of Christ, which through you hath been spread abroad among the most vigorous races of the earth. And with one mouth we make our supplications to God even the Father, that, by the power of the Holy Ghost, He would strengthen us with His might, to amend among us the things which are amiss, to supply the things which are lacking, and to reach forth unto higher measures of love and zeal in worshipping Him, and in making known His name; and we pray that in His good time He would give back unto His whole Church the blessed gift of Unity in Truth.

"And now we exhort you in love that ye keep whole and undefiled the faith once delivered to the saints, as ye have received it of the Lord Jesus. We entreat you to watch and pray, and to strive heartily with us against the frauds and subtleties wherewith the Faith hath been aforetime, and is now assailed.

"We beseech you to hold fast, as the sure Word of God, all the canonical Scriptures of the Old and New Testament, and that by diligent study of these oracles of God, praying in the Holy Ghost, ye seek to know more of the Lord Jesus Christ our Saviour, *very God and very man, ever to be adored and worshipped*, whom they reveal unto us, and of the will of God which they declare.

"Furthermore, we entreat you to guard yourselves and yours against the growing superstitions and additions with which in these latter days the truth of God hath been

overlaid; as otherwise, so especially by the pretension to universal sovereignty over God's heritage asserted for the See of Rome; and by the practical exaltation of the blessed Virgin Mary as mediator in the place of her Divine Son, and by the addressing of prayers to her as intercessor between God and man. Of such beware, we beseech you, knowing that the jealous God giveth not His honour to another.

"Build yourselves up, therefore, beloved, in your most Holy Faith; grow in grace and in the knowledge and love of Jesus Christ our Lord. Show forth before all men by your faith, self-denial, purity, and godly conversation, as well as by your labours for the people among whom God hath so widely spread you, and by the setting forth of His Gospel to the unbelievers and the heathen, that ye are indeed the servants of Him who died for us to reconcile His Father to us, and to be a sacrifice for the sins of the whole world.

"Brethren beloved, with one voice we warn you; the time is short; the Lord cometh; watch and be sober. Abide steadfast in the Communion of Saints wherein God hath granted you a place. Seek in faith for oneness with Christ, in the Blessed Sacrament of His Body and Blood. Hold fast the Creeds, and the pure worship and order, which of God's grace ye have inherited from the Primitive Church. Beware of causing divisions contrary to the doctrine ye have received. Pray and seek for unity among yourselves, and among all the faithful in Christ Jesus; and the good Lord make you perfect, and keep your bodies, souls, and spirits until the coming of the Lord Jesus Christ."

C. T. Cantuar, M. G. Armagh, R. C. Dublin, A. C. London, C. R. Winton, C. St. David's, J. Lichfield, S. Oxon, Thomas Vowler, St. Asaph, A. Llandaff, John Lincoln, W. K. Sarum, John T. Norwich, J. C. Bangor, H. Worcester, C. J. Gloucester and Bristol, E. H. Ely, William Chester, T. L. Rochester, Horace Sodor and Man, Samuel Moath, H. Kilmore, Charles Lime- rick, Ardfer, and Aghadoc.

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Wilson, Bishop of Glasgow and Galloway; Thomas B. Morrell, Coadjutor Bishop of Edinburgh.

F. Montreal, Metropolitan of Canada; G. A. New Zealand, Metropolitan of New Zealand; R. Capetown, Metropolitan of South Africa; Aubrey G. Jamaica, T. Barbadoes, J. Bombay, H. Nova Scotia, F. T. Labuan, H. Grahamstown, H. J. C. Christchurch, Matthew Perth, Benjamin Huron, W. W. Antigua, E. H. Sierra Leone, T. N. Honolulu, J. T. Ontario, J. W. Quebec, W. J. Gibraltar, H. L. Dunedin, Edw. Bishop Orange River Free State, A. N. Niagara, William George Tozer, Missionary Bishop; James B. Kelly, Coadjutor of Newfoundland; J. Angl. Hierosol.

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J. Chapman; Bishop; George Smith, late Bishop of Victoria (China); David Anderson, late Bishop of Rupert's Land; Edmund Hobhouse, by Bishop of New Zealand."

THE APOSTOLIC SUCCESSION.

There is no doubt that the Gospel was preached and the Church of Christ planted in England in the first century of the Christian era. Dr. Hook states in his *Church Dictionary* :—

When and by whom the Church was first introduced into Britain is not exactly ascertained, but Eusebius asserts that it was first established here by the Apostles and their

disciples. According to Archbishop Usher, there was a school of learning to provide the British Churches with proper teachers in the year 182. But when the Britons were conquered by the Anglo-Saxons, who were heathen, the Church was persecuted, and the professors of Christianity were either driven to the mountains of Wales, or reduced to a state of slavery. The latter circumstance prepared the way for the conversion of the conquerors, who, seeing the pious and regular deportment of their slaves, soon learned to respect their religion. We may gather this fact from a letter written by Gregory, the Bishop of Rome, in the sixth century, to two of the kings of France, in which he states that the English nation was desirous of becoming Christian, and in which he, at the same time, complains to those monarchs of the remissness of their clergy in not seeking the conversion of their neighbours. And hence it was that Gregory, with that piety and zeal for which he was pre-eminently distinguished, sent over Augustine and about forty missionaries to England to labour in the good work. The success of these missionaries, the way having thus been paved before them, was most satisfactory. They converted Ethelbert, who was not only King of Kent, but Bretwalda, or chief of the Saxon monarchs. His example was soon followed by the kings of Essex and East Anglia, and gradually by the other sovereigns of England.

The successful Augustine then went over to Arles, in France, where he was consecrated by the prelate of that See; and, returning, became the first Archbishop of Canterbury, the Patriarch and Metropolitan of the Church of England. His See was immediately endowed with large revenues by King Ethelbert, who likewise established, at the instance of the Archbishop, the dioceses of Rochester and London. Another portion of the Anglo-Saxons were converted by the Scottish bishops. And thus gradually the Anglo-Saxon kings created bishoprics equal in size to their kingdoms, and the example was followed by their nobles, who converted their estates into parishes, erecting fit places of worship, and endowing them with tithes.

It is supposed that the ancient British Church was composed of three Provinces—Llandaff or Caer-Leon, York, and London; that Dyfan was the first Bishop of Llandaff, who was consecrated by Elenthern, Bishop of Rome, in A.D. 173. The names of three eminent ancient Bishops have come down to us, viz., Edelfeld or Adelphius of Llandaff, Restitutus of London, Eborius of York, who were present at the celebrated Council of Arles, A.D. 314.

The Apostolic succession of the Church of England, in the first instance, is derived through the Church of France, Virgilius, Bishop of Arles and Metropolitan, having been requested by Pope Gregory the Great to consecrate St. Augustine as first Archbishop of Canterbury.

It is to be observed that the names of some of the early Bishops of Arles have

been lost to us, chiefly no doubt on account of the violence of primitive times. But the succession is proved to be genuine, from the circumstance that several Bishops of that See either presided at or attended various Councils both in France and elsewhere. Those, however, who have any doubts on this point will be satisfied when they know that the Apostolic Succession in the Church of England may be traced to the Apostles through the See of Rome, six Archbishops of Canterbury, besides several other Bishops, having been consecrated by the hands of Roman Pontiffs.

The great value of an Episcopal connection with Rome is, that the name of every successive Bishop of that city is known. This is owing to the fact that Rome was the capital of the world, the seat of government, and the first in art and civilization. The succession in the Church of England, though derived from the Apostles through the See of Arles, is assured to us in its completeness by its connection with the early Roman Church.

In conclusion, a word to those who have hitherto rejected the idea of an Apostolic Succession in the Episcopate. When looking over the long line of Bishops of the Church of England, the rejecter must be convinced that it is not only probable, but absolutely certain, that there has been a regular succession of Bishops from the very times of the holy Apostles themselves. Against one thing there is no gainsaying, viz., that no Protestant or Dissenting minister is able to show such a pedigree or credentials as the Bishops of the Catholic Church (of which the Anglican Church and Protestant Episcopal Church of the United States are large portions) are able to do, for they obtained them *direct* and in unbroken succession from Christ and His chosen Apostles, whilst those "not of this ministry" received theirs from the founders of their respective sects.

No sensible man can dispute this fact, for it is proved by the universal testimony of every age of the Christian era, not only by ecclesiastical documents, but also by the independent witness of profane history. In fine, so bound up is the Christian religion with the doctrine of the Apostolic Succession, that if the latter should be proved to be a mighty forgery, then we are reduced to this dilemma, that we are without a genuine history of the past, religious or political.

A SHORT DICTIONARY OF IMPORTANT CHURCH ITEMS FOR READY REFERENCE.

ABBEYS, founded in the 3rd century. St. Anthony founded one in Upper Egypt, perhaps Abyssinia, A.D. 305. The first in France, in 360; in Ireland, 5th century; in Scotland, 6th century; in Britain, A.D. 560.

ABBOT, from *ab*, father, a rank adopted by the Jewish doctors and the heads of primitive monasteries.

ABJURATION.—The abjuration of particular doctrines of the Romish Church was enjoined by statute 25, Charles II., 1672. That of the Pope and Pretender first administered by statute 13, William III., 1701.

ABRAHAM, ERA OF, so called from the patriarch Abraham, anciently Abram. Used by Eusebius; it began October 1st, 2016 B.C. To reduce it to Christian time, "Subtract 2015 years and 2 months."

ADAM AND EVE, ERA OF.—Set down by Christian writers as being B.C. 4004. There have been as many as 140 opinions on the distance of time between the creation of the world and the birth of the Redeemer; some make it 3616 years and others as great as 6484 years.

ADVENT.—In the calendar it signifies properly, the approach of the Feast of the Nativity. It includes four Sundays, the first of which is always the nearest Sunday to St. Andrew's Day (30th Nov.), before or after. Advent was instituted by the Council of Tours in the sixth century.

AGES.—Historians and chronologers have commonly divided the time that elapsed between the creation of the world and the birth of Christ into six periods, called Ages. The first was to the deluge, and contained 1656 years; the second to the call of Abraham, 426 years; the third to Moses quitting Egypt, 430 years; the fourth to the foundation of Solomon's temple, 479 years; the fifth to the destruction of Jerusalem, 424 years; the sixth to the birth of Christ, 584 years.

ALL-SAINTS, instituted A.D. 625. All-Saints, or All-Hallows in the Protestant Church, is a day of general commemoration of all those saints and martyrs in honour of whom individually no particular day is assigned. "Our Reformers," says Nicholls in his Paraphrase on the Common Prayer, "having laid aside the celebration of a great many martyr's days, which had grown too

numerous and cumbersome to the Church, thought fit to retain this (All-Saints), wherein by a general commemoration our Church gives thanks to them all."

ANATHEMA.—This word had four meanings among the Jews. The anathema or curse was the devoting some person or thing to destruction. We have a remarkable instance of it in the city of Jericho.—See Joshua vi. 17.

ANCHORITES.—Paul, Anthony, and Hilarion were the first anchorites. It means hermit, recluse, or ascetic.

ANGELS.—Authors are divided as to the time of the creation of angels. Origen says, as his opinion, that they are from all eternity. The Jews had ten orders of angels.

ANNO DOMINI.—First adopted in A.D. 525. Charles III. of Germany was the first who used it as a king to his reign, A.D. 879.

ANNOINTING.—This religious rite is referred to a very early date in the Christian Church, by some to A.D. 550, when it was practised with consecrated oil, as extreme unction on dying persons and persons in extreme danger of death, and is done so at the present time in the Roman Catholic Church.

ANTHEMS OR HYMNS.—Hilary, Bishop of Poitiers, and St. Ambrose were the first who composed them about the middle of the 4th century. Introduced into the Reformed Church of England in Queen Elizabeth's reign, A.D. 1565.

ANTICHRIST.—Given by St. Paul to the "Man of Sin," afterwards given to the Pope. At the Council held at Gap in 1603, they (the Protestants) inserted in their Confession of Faith an article whereby the Pope was declared to be *antichrist*.

ANTI-TRINITARIANS.—Theodotus of Byzantium first advocated the simple humanity of Jesus at the close of the 2nd century.

APOCALYPSE, the revelation of St. John, written in the Isle of Patmos, A.D. 95. Some ascribe the authorship to John, the Presbyter of Ephesus. In the 4th century it was excluded from the sacred canon by the Council of Laodicea, but confirmed by that of Trent, held A.D. 1545. Rejected by Luther and others, and its authority questioned in all ages, from the time of Justin Martyr, who wrote his first apology for the Christians in A.D. 139.

APOCRYPHA.—In the preface of the Apocrypha, A.D. 1539, it is said, "These

books are neyther found in the Hebrue nor the Chaldee." The history of the Apocrypha ends B.C. 135. The books are not in the Jewish canon, but they were received by the Roman Catholic Church, and so adjudged by the Council of Trent held in A.D. 1545.

APOSTLES' CREED.—Supposed to have been composed a great while after the time of the apostles. Its repeating in public worship first ordained in the Greek Church at Antioch, then instituted by the Roman Catholic Church in the 11th century, whence it passed to the *Church of England* at the Reformation, 1534.

ARCHBISHOP.—Known in the East about 320. Athanasius conferred it on his successor. Before the Saxons came to England there were three Sees—London, York and Caerleon-upon-Usk; but soon after the arrival of St. Austin, he settled the Metropolitan See at Canterbury, A.D. 96. York continued archepiscopal, but London and Caerleon lost their dignity.

ARCHDEACONS.—There were sixty church officers of this rank in England, and thirty-four in Ireland. The name was given to the first or eldest deacon who attended the bishop without any power. Since the Council of Nice its function has become a dignity, and set above that of priest. Its institution dates A.D. 1075. The Archdeacons' Court is the lowest in ecclesiastical polity; an appeal lies from it to the Consistorial Court.

ARK OF NOAH.—It rested on Mount Ararat after the universal deluge, B.C. 2347. The ark was 300 cubits in length, 50 in breadth, and 30 high; but most interpreters make the cubit $1\frac{1}{2}$ foot, and not the geometrical one of 6. There were three floors—the first for beasts, the second for provisions, and the third for birds and Noah's family. Its shape was near a square, growing gradually narrower to the top. There was a door in the first floor, and a great window in the third.

ASCENSION DAY, called also Holy Thursday, the 40th day after the Resurrection of Christ, May 14th, A.D. 33. First commemorated, A.D. 68.

ASH-WEDNESDAY.—The primitive Christians did not commence their Lent until the Sunday now called the first in Lent. Gregory the Great introduced the sprinkling of ashes, hence the name *Discinerum*; or Ash-Wednesday. At the Reformation this practice was abolished, "as being a mere shadow or vain show."

ATHANASIAN CREED AND CONTROVERSY.—The great controversy regarding the divinity of Jesus Christ arose and extended between A.D. 350–351. Athanasius, a native of Alexandria, Egypt, encountered great persecution at the hand of the Arians for his religious devotedness, and was again and again exiled by them. The creed which goes by his name is supposed by most authorities to have been written in the year 340; but some writers affirm that it is the compilation of an African bishop in the 5th century.

AUGMENTATION OF POOR LIVING'S OFFICE.—This office was established 3 Anne, 1104. As many as 5597 poor clerical livings of under £10 and not exceeding £50 per annum. were found by the Commissioners capable of augmentation, by means of the bounty then established for the benefit of the poorer clergy.

AVE MARIA.—The salutation of the angel Gabriel to the Virgin—Luke i. 26, 27, and 28. It is a formula of devotion in the Roman Catholic Church, ordered by Pope John 22nd in the 14th century.

J. D. B.

(To be continued.)

SYCHEM.

—There is nothing in the Holy Land finer than the view of Sychem, from the surrounding heights. As the traveller descends towards it from the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers, half concealed by rich gardens and by stately trees collected into groves, all around the bold and beautiful valley in which it stands. The traveller, directing his steps towards its ancient sepulchres, as lasting as the rocks wherein they are hewn, contemplates the spot where the remains of Joseph, of Eleazar, and of Joshua, were deposited. Sychem was considered as the capital of Samaria, whose inhabitants consisted principally of deserters from the Jews, and formed a separate sect in religion, called Samaritans. They held *Jacob's Well* in high veneration: it is at a small distance from the town, on the road to Jerusalem. It was the place where our Saviour revealed his dignity to the woman of Samaria, and it has been visited by pilgrims and travellers in all ages. A church was formerly built over it.—*Clark's Travels.*

LINES WRITTEN BY THE SEA-SHORE

"And the sea gave up the dead which were in it."—Rev. xx. 13.

I stand upon the coast—before me wide
Is spread the mighty ocean in its pride;
Its foam-capp'd billows curl in splendour on,
Till shiver'd the opposing rocks upon.
The storm drives by, and heaven is overcast
With writhing vapours tortur'd by the blast.
Oh, for yon sea-gull's pinions! I would cleave
The murky atmosphere with those who weave
The tempest dire—with each aerial sprite
That finds in Nature's warfare its delight.
And now the heavings of thy bosom vast
Are by their swift successors far surpass
In majesty, Oceanus; they roar
Their hoarse defiance to the rugged shore.
How dazzling was that keen and forked tongue
Of flame which, quiv'ring, for a moment hung
'Twixt heaven and earth! And now the thunder's roar

Re-echoes far and wide—the torrents pour
From their dark chambers down, as on the day
When heaven's windows op'd—to wash a world away.

Now sighs the wind with mournful note—

Now wildly shrieks around—

And now, again, the thunder-stroke

Stills ev'ry feebler sound.

How many view with wild afright

The coming hours of darksome night,

Who may, ere break of ruddy morn,

From earthly light and life be torn.

Nymphs of the deep, Nereides, who dwell
In pearly caverns 'neath the billows' swell,
To whom are known the deep sea's mysteries,
For whom was stor'd the gold of sunken argosies,
Ye could "a tale unfold" of bony forms,
The ghastly relics of the bygone storms.
Group'd in disorder wild, methinks I see
Those trophies of fell Death, fantastically
Enwreath'd with garniture of sea-weed green,
The handiwork of Tethys, Ocean's queen.
Remains of frail mortality, ye rot—
The spirits that once grac'd you heed you not.
And yet a day will come when ye shall be
Restor'd, re-occupied—mortality,
Enrob'd in immortality, shall rise
To meet the God of Justice in the skies.
Oh! what a day of wonder, day of dread,
When thou, old Ocean, shall give up thy dead;
When all that thou hast cover'd—shame and
worth—

Shall be cast forth in one tremendous birth.

T. W. F.

HISTORY AND REVIEW OF THE CHURCH DURING THE CHRISTIAN PERIOD.

The first Christian societies or churches were formed, as far as circumstances would permit, on the model of the synagogue, were governed by deacons and sometimes deaconesses, who were charged with the distribution of alms; elders (presbyters or priests) exercised the right of censure over private individuals, but their functions originally connected with religious instruc-

tion, and bishops, (Episcopi; overseers) the associates in the labours, and the successors of the Apostles.

Persecution forced the different communities to unite each round the nearest centre, generally some populous and neighbouring town, such was the origin of a diocese. The same necessity compelled the bishops of the country towns to unite with the capital of the province, and thus a metropolis was formed. This institution confirmed a custom which datés from the end of the second century, that of synods or councils, provincial meetings held in spring and autumn.

First Persecution, A.D. 64.—St. Peter and St. Paul suffered in this persecution. Paul was beheaded, and Peter crucified with his head downward.

For nearly thirty years after the death of Nero, the Christians were allowed to live undisturbed—but the *Second Persecution* under Domitian, A.D. 95, nearly put an end to the whole of the Jewish race. Some descendants of Our Lord still lived, and they were brought before the tribunal at Jerusalem, but were dismissed as too humble to be feared by the Emperor at Rome. Tertullian relates that St. John was miraculously delivered, unhurt, from a cauldron of flaming oil, into which he had been cast by orders of the emperor. He was afterwards banished to the Isle of Patmos, where he wrote his book of the Revelations or Apocalypse.

SECOND CENTURY.

Churches were early founded in Rome, Corinth, Crete, Antioch, Asia Minor, Britain and Spain, and the number of converts increased daily.

Third Persecution A.D. 106.—The younger Pliny gives an interesting account of this persecution. His letter to Trajan, A.D. 107, shows that death was immediately inflicted upon every one who was convicted of belonging to the Christian religion. *To the lions with the Christians* was a popular cry among the enemies of Christianity.

Among the sufferers in this persecution, was Simeon, Bishop of Jerusalem. At the age of 120 years, he supported the cruel torment of the cross, with unflinching courage. Ignatius of Antioch, was questioned by Trajan himself, who condemned him to be exposed to the wild beasts of the Roman Amphitheatre, A.D. 110.

Fourth Persecution, A.D. 166.—It began at Smyrna. The defenders of the Gospel

now boldly appealed to the very government, as well as to the public, and many *apologies* were published in its vindication. The most ancient which has come down to us is that of Justin Martyr, a philosopher, converted at the age of 30 years, and afterwards beheaded in the fourth persecution. The other principal sufferers in this persecution were Polycarp, of Smyrna, who had been a disciple of St. John, and who was burnt alive at the age of 86; and Pothinus of Lyons, who on the verge of 90 years, died in prison from the ill-usage he had received from the populace. One of the most distinguished of the sufferers was Blanchira, a female slave, who after undergoing the cruellest tortures, was transfixed by a spear. From these and other judicial murders, the martyrdoms of Vienne have become a memorable epoch in the History of the Church.

THIRD CENTURY.

So early as the end of the second century or the beginning of the third, the Christian faith had gradually spread to the middle and higher ranks, when the *fifth persecution* broke out A.D. 202.

Fifth Persecution, A.D. 202.—This persecution was most severe in Alexandria: almost all the clergy in the city were either massacred or compelled to flee. Origen alone remained, and more than once during that terrible time, was he on the point of receiving the martyr's crown. The traces of this persecution are not very distinct in the Western world, being more confined to the Eastern.

Sixth Persecution, A.D. 235.—During the whole of the reign of the brutal Maximinus, the Christians suffered persecution; and every rank and sex were included in the dreadful list.

Seventh Persecution, A.D. 250.—In this persecution Carthage and Alexandria in particular, experienced the effects of this persecution. Origen escaped, and in the midst of cruel tortures prolonged during several days, glorified in the pains which proved his sincerity.

Eighth Persecution, A.D. 258.—Valerian's persecution was brief, but among the sufferers must be mentioned St. Lawrence, St. Stephen, and St. Cyprian of Carthage.

Ninth Persecution, A.D. 272.—Aurelian was arrested in his career, while in the act of signing an edict against the Christians, by the falling of a thunderbolt at his feet, but during the latter part of his reign many

severities were practised upon the Christians. St. Denis of France, was the chief martyr of this persecution.

Tenth Persecution, or the Era of Martyrs, A.D. 285.—A final and vigorous effort was made by Dioclesian to crush the very name of Christ; but when he abdicated the throne, and Galerius received the government, the Christians were persecuted with ten-fold fury in the Eastern Empire, as they were also in the Western, under Maximin, who was one of the most diabolical wretches who ever ascended a throne. He was consumed by an internal fire, A.D. 313, thus punished by God. At one time Maximin appointed a sacrifice at which all the army was to assist; and at the same time he commanded that every soldier should take the oath of allegiance, and swear to assist him in the extirpation of the Christians from Gaul. This command, a legion, consisting of 6,666 Christians, refused to obey. Maximin, enraged at their refusal, ordered that every tenth man of them should be killed. The remainder still continued to be firm in their refusal, and the order was repeated and obeyed. The soldiers still preserved their principles and their fortitude, and drew up a memorial, in which they assured the Emperor of their loyalty, and entreated him to withdraw a command, obedience to which would involve the violation of the higher command of God. They confessed themselves Christians, and still refused either to spill the blood of their fellows, or sacrifice to idols. Instead of being softened by this appeal, Maximin, stung to madness by their continued resistance, ordered the whole legion to be put to death, and his order was instantly obeyed.

The necessity of defending the Christian religion against its numerous enemies, and the desire of making proselytes among the enlightened spirits of the times, induced the doctors of the church to study the religion they were so eager to propagate, the idolatry which they were sworn to destroy, and the pagan philosophy whose errors must either be exposed or rendered subservient to the doctrines of the Gospel. Hence arose Ecclesiastical Literature.

Justin Martyr published an apology in Greek, and Tertullian in Latin, in defence of the new religion (Christian).

St. Ireneus led the Church back from the doctrines of literary and occult meanings, contending that the interpretation of

Scripture should always be conformable to tradition.

With the death of Constantine the Great began the two principal innovations which still divide the Catholic (Universal) Church, by the one *the doctrine was contaminated*, and by the other the government of the Independent Episcopal Churches was destroyed.

Every church now was a complete society in itself, governed in all its branches by one Episcopal head, who was liable to be deposed if he violated the faith; even the patriarchs of the three royal cities of Antioch, Rome and Alexandria, with those of Constantinople and Jerusalem, scarcely forming an exception to the general rule.

Large districts or ecclesiastical provinces, such as Persia, Armenia and Abyssinia, had also their patriarch or Catholic.

Again, there were in the Roman Empire, a few provinces united with a metropolitan, who took the name of archbishop, as Canterbury, in England; Vienne in Gaul; Seville, in Spain; and Milan, in Italy.

As to the bishops or overseers (Episcopi), their establishment dates from the first age of Christianity; elected by the people and clergy of their diocese, the spiritual authority was equal to that of the metropolitan and patriarchs.

Below the bishops were the elders (presbyters or priests), charged by them with the exercise of a spiritual authority over those members of their diocese, whom they themselves could not reach.

Below them again were the deacons or servants, destined to perform the humbler functions of the ministry.

The equality of this spiritual republic was nevertheless modified by its disciples; for the deacons and priests were inferior to the bishop, and both to the provincial council in which the metropolitan presided.

The errors of Arius convulsed the Church during three centuries; rejecting the plain declaration of the Bible, and the evidence of antiquity, he taught that Jesus Christ was essentially distinct from the Father, and only the first and noblest of created beings. These tenets led to the summoning of general councils, viz.: Nice, A.D. 325; Constantinople, A.D. 381; Ephesus, A.D. 431, and Chalcedon, A.D. 451. By the Councils, the opinions of the primitive Christians were confined on the subjects of the person of Christ, of the Holy Trinity, the Incarnation, and the Atonement. But the savage raids of barbarianism, paved the

way for the introduction of both Popery and Mohammedanism.

GENERAL TABLE OF COUNCILS.

Council.	When.	Where.	By whom Summoned.	President.	Why.	Results.
First.	A.D. 325.	Nice.	Constantine the Great.	Osius.	To settle the Arian question.	Nicene Creed, recognition of the substantiality of Christ with God.
Second.	A.D. 381.	Constantinople.	Theodosius the Great.	Patriarchs of Constantinople by turns.	To settle the Arian question.	The recognition of the Holy Ghost as equal to God.
Third.	A.D. 431.	Ephesus.	Theodosius the Younger.	St. Cyril of Alexandria.	To settle the Nestorian question.	That the divine and human nature of Christ were reunited in one person.
Fourth.	A.D. 451.	Chalcedon.	Emperor Marcian.		To settle the Eutychian question.	That the divine and human nature of Christ remained nevertheless distinct.

The name of Fathers of the Church has been given to those authors who, from the first age of Christianity, devoted their talents to the defence of the faith. The East and West also produced men of genius, who, uniting extensive learning to piety and courage, added new glory to the literature of Rome and Greece, while they imagined themselves performing the simple duties of Christians and Ministers of the divine word.

THE GREEK FATHERS.

1. Athanasius. 2. Eusebius. 3. Basil. 4. Gregory of Nyssa. 5. Gregory of Nazianzum. 6. St. Chrysostom of Antioch. 7. Synesius of Ptolemais. 8. Cyril of Jerusalem. 9. Cyril of Alexandria. 10. John of Damascus.

THE LATIN FATHERS.

1. Arnobius. 2. Lactantius. 3. Hilary of Poitiers. 4. Ambrose. 5. Jerome. 6. Augustin of Hippo. 7. Dionysius the Little. 8. Boethius. 9. Cassiodorus. 10. Pope Gregory. 11. Bishop Fortunatus of Poitiers.

WORKS OF THE GREEK AND LATIN FATHERS.

Eusebius wrote the *Preparation and Evangelical Demonstration*.

Gregory of Nyssa, called Pater Patrum, from his philosophy and his energy against heretics and schismatics.

John of Damascus, by his application of the peripatetic forms of demonstration to the Christian doctrines, became the founder of the Scholastic philosophy.

Lactantius, called the Christian Cicero, wrote the *Divine Institution*.

Hilary wrote his twelve books on the *Trinity*, when in Phrygian exile.

St. Ambrose taught the chants, of whose use the Latin Church had been till then ignorant; but the majestic hymn *Te Deum*, which bears his name, was composed by a monk of the 6th century.

Jerome, translated the Scriptures whilst in retreat at Bethlehem. The church adopted his version known as the *vulgate*, and his *Commentaries* are an authority among divines.

Augustin, Bishop of Hippo, was successively bishop or professor at Carthage, Rome and Milan. He was rescued from his errors by St. Ambrose, well known as the author of *City of God*. He defended, (A.D. 411,) the doctrines of Original Sin and Divine Grace against Pelagius.

HERESIES.

The great heresies in the early Christian Church may be traced to three sources: 1. Pagan Philosophy; 2. Opinions as to the nature of Christ; 3. Doctrines in regard to the Human Will and Original Sin.

PHILOSOPHY, &C.

Gnostics.—These rejected the law of Moses with some parts of the New Testament, and regarded Christ as an intermediate being between God and men, an emanation from the pleroma or fullness of the Godhead, sent into the world to deliver the human being from the empire of the genii, and to withdraw souls from the malignant influence of matter, some abstained from marriage, and by fasting and maceration endeavoured to free the soul from the fleshly prison to which it was confined, others of the Gnostics indulged in every kind of vice, as they attached no idea of good or evil to any of the different modifications of matter.

The *Manichees* derive their name and

creed from the Persian Mani, whose belief was a mixture of Christianity and Sabaism, founded on the oriental tradition of two principles of good and evil. He rejected the Old Testament, and published a gospel of his own, meant by him to complete the imperfect revelation of Jesus. He identified the God of the Old Testament with the Evil Spirit, rejected all religious ceremonies, and taught the doctrine of the *Metempsychosis*, with the triple division of human souls.

Carpocrates founded a sect which bears his name. He taught the pre-existence of the soul, and that everything was a matter of indifference, except faith and charity. By this he appears to inculcate the contempt of all laws, and that, as our passions were given us by God, we should satisfy them at all risks. He added to the licentious doctrine the principle, that excess in debauchery is a more certain, speedy, and at the same time a more agreeable method of destroying the burdensome body, than the practice of self-mortification.

Nicolus, deacon of Jerusalem, chief of the Nicolaitains, formed a sect which by an unlimited extension of the community of goods, degraded men to brutes, and sapped the foundations of society.

Montanus, a physician, desirous of perfecting the moral precepts of Christ, proscribed all pleasures, dress, the arts, and philosophy. Rigorous fasts were enjoined, marriage was tolerated as a necessary evil, but second nuptials were considered an inexcusable sin; and all religion was resolved into an inward emotion. The eloquent Tertullian was one of his followers. His followers were styled Montanists.

OPINIONS AS TO THE NATURE OF CHRIST.

The Macedonians, Sabellians and Monarchists, preceded Arius, who denied the proper divinity of the Saviour. First taught at Alexandria, and condemned by the Council at Nice, A.D. 325.

The Nestorians imagined a useless and dangerous distinction between the human and divine nature of Christ. Condemned by Council of Ephesus, A.D. 431.

The Eutychians, called also Jacobites, fell into an opposite error, and were censured by the Council of Chalcedon, A.D. 451.

DOCTRINES IN REGARD TO THE HUMAN WILL AND ORIGINAL SIN.

Two monks Pelagius, a Briton, and the Irish Celestius, wholly rejected the doctrines

of sin and of the influence of divine grace, and asserted the entire freedom of the will. St. Augustin was the great champion of orthodoxy against these opinions.

The *Donatists* and *Iconoclasts* belonged to a different class. They did not object to the Nicene Creed, their errors were not doctrinal; they were rather schismatics or rebels. The first sect arose out of the disputes concerning the succession to the bishopric of Carthage. The opinions of Donatists were condemned by the Council of Carthage, A.D. 411.

The *Iconoclasts* were so called from their destroying images and other acts of idolatry.

SIXTH CENTURY.

Among the chief conquests of evangelical truth, during this period, is the conversion of the Franks and Saxons.

The Benedictines were founded by St. Benedict. They were industrious and charitable men. In A.D. 595, Pope Gregory accorded to them the apostolic sanction, permitting them to possess an oratory, and have a priest as confessor taken from among themselves. The Nicene Council of 787, conferred on its bishops the right of admitting monks into the inferior orders of the clergy.

SEVENTH CENTURY.

The true doctrines of Christianity were fast becoming obscured in the East, from the ambition of the patriarchs, and the subtle spirit of the people.

Before the time of Sabinianus, the Popes were styled bishops, A.D. 604.

EIGHTH CENTURY.

The union between the Greek and Latin Churches was threatened at the close of the seventh century, by the controversy respecting the worship of images, which ended in the revolt of Italy, the temporal power of the Pope, and the restoration of the Empire of the West.

The Second General Council held at Constantinople, A.D. 381, had caused to be inserted in the Nicene Creed, the doctrine that the Holy Ghost proceedeth from the Father; to which in A.D. 653, the Eighth Council of Toledo added "and the Son," (*filioque*) a clause not long after adopted into the Galican Church and ritual. Pope Adrian I., alarmed at this innovation, submitted it for the examination of the Synod of Aix-la-Chapelle, A.D. 809, by whom the addition was recognised, and

although rejected by the Greek Church, received in a short time the Papal approbation.

NINTH CENTURY.

In this century monastic institutions were in high esteem, and men of all ranks deserted their proper sphere of duty, to take shelter in the gloom and leisure of the cloister. The study of the Holy Scriptures almost ceased in the Greek and Latin Churches, while the veneration paid to the fictitious relics of departed saints, and the multiplication of canonized individuals, proved the ignorance and depravity of the priesthood.

Saint Worship.—One of the greatest corruptions grew out of the reverence paid to the memory of departed saints. "He whose heart" says Southey, "is not excited upon the spot which a martyr has sanctified by his sufferings, or at the grave of one who has largely benefitted mankind, must be more inferior to the multitude in his moral, than he can possibly be raised above them in his intellectual nature."

In this century the dangerous doctrine was first established by Adrian II., "that the pope can release from the obligation of an oath."

TENTH CENTURY.

The tenth century is generally characterized as one of the darkest of the dark ages; and in the history of the Church, there is little to relieve the gloom that overhangs the secular annals of this period. The pontiffs now were men of debauched lives, &c., and the See of Rome was disposed of by the most profligate women.

PENANCE.

St. Augustin gave some countenance to the Manichean ideas of *two principles*, good and evil existing in each individual, and constantly at war as in the struggle between the flesh and the spirits. This doctrine exhibited at once the weakness and strength of human nature, at one time degrading it below the brutes, at another elevating it almost above humanity.

ELEVENTH CENTURY.

The Roman bishops had long been desirous of extending the Christian religion into the countries occupied by Mohammedan. But the first Crusade preached by Peter the Hermit, did much to accomplish the object. The papal power and corruption had now nearly attained their height. Benedict IX.

was so disorderly that even the Italians themselves degraded him from the office of pope, A.D. 1038, and again A.D. 1044.

Transubstantiation arose in this century. It was first proposed in A.D. 831, by Radbert, Abbot of Corbey, but was not declared a doctrine of the Church till A.D. 1215.

TWELFTH CENTURY.

During this century two powerful popes reigned, Innocent III., and Adrian IV. or Nicholas Breakspere, who was the only Englishman who ever was pope. He compelled the Emperor Barbarossa to hold his stirrup, and granted to Henry II. the lands of Ireland. Innocent III. established the horrid Inquisition, and also ordained that the doctrine of transubstantiation should be embraced by the church. He also enjoined auricular confession.

Another pope Alexander III., is said to have trodden on the neck of the Emperor as he knelt and kissed his foot, A.D. 1177.

During this century, the second and third Crusades also took place, and the society of assassins first came into existence.

THIRTEENTH CENTURY.

This century is remarkable for the rise of the mendicant orders. The Franciscans, and the Dominicans, the Carmelites, and the Austin friars. The Inquisition was also established this century, and the fourth, fifth, sixth, seventh and eighth Crusades were undertaken in this century. The last Crusade was conducted by Louis of France, who died before the walls of Algiers, and the army which he commanded was nearly destroyed by the plague.

FOURTEENTH CENTURY.

This century is remarkable for the great schism, when two popes at the same time held sway in the Catholic Church, the one being at Rome, and the other at Avignon, in France. This *Babylonish Captivity* lasted seventy-two years. It is also remarkable (A.D. 1360,) that Wickliffe began to expose the corruption of the clergy, which paved the way for the Reformation in England. Twenty years afterwards, he made known to the people the records of divine truth, by the first English translation of the Bible. It was now, that more than ever, he raised his voice against transubstantiation, and above all he boldly declared that the Sacred Scriptures alone are the sole foundation of our belief. His followers were called Lollards.

It was during this century that the sects of Flagellants and the Bianchi appeared.

FIFTEENTH CENTURY.

Councils of Constance and Basle, A.D. 1414 and 1431.

The chief resolutions of the assembly of Basle, were those of the fourth and fifth sessions, one declaring the supremacy of general councils, as having received by divine right and authority, to which every rank, even the papal, must submit in matters of faith, and in the reformation of the church. The other declares liable to punishment every person, not excepting the pope himself, that shall refuse to obey any council lawfully assembled. The decrees, the boast of the moderate papists, are not of direct practical importance; but they served to check the usurpations of the see of Rome, by the acknowledgment of a superior authority. The same assembly further enacted that another general council should be held in five years; a second at the end of seven more; and at intervals of every ten years afterwards. Their proposition on the faith to be kept with heretics was fallacious. The synod further took away the cup from the laity, ordering that the Lord's Supper should be received by them only in one kind *i.e.* the bread.

THE HUSSITES.

Were severally victorious in different engagements with the Moravians, and destroyed in one year 550 monasteries. Huss was burned at the stake about 5th July, 1415, and in 1416, Jerome of Prague, his disciple, underwent a similar fate.

COUNCIL OF FLORENCE, 1439.

This Council was held under Pope Eugenius IV., whither it had been transferred from Ferrara, for the purpose of exterminating the Greek schism. The Emperor John Palaeologus, after a brief discussion, acceded to the Roman confession of faith, recognizing especially the doctrines that the Holy Ghost proceedeth from the Father and the Son; and that the Bishop of Rome was the head of the Universal Church.

SIXTEENTH CENTURY.

The Reformation was caused by the gross abuse of indulgences. In 1517, a sale of indulgences was proclaimed as the most effective means of replenishing the exhausted treasury of Leo. Luther was threatened with the terrors of the Inquisition, but he submitted ninety-five proposi-

tions to be discussed before the University of Wittenberg, in which he was professor of divinity. Erasmus who ridiculed the monastic orders, was a material friend to Luther. A diet was held at Spires, when in 1529, the Lutherans protested against the decree that would have crushed the new opinions. The diet of Augsburg, in 1530, elicited a confession of faith. The Helvetic Reformation commenced by Zwingle in 1518, and was completed by Calvin.

COUNCIL OF TRENT.

Paul III. convoked the long wished for assembly, which met at Trent in 1545, and did not close till 1563, in the pontificate of Pius IV. Among the articles decreed by this council to be implicitly believed, are: the celibacy of the clergy; the equal authority of scripture and tradition including the apocryphal and canonical books; confession and absolution; communion in one kind only; the continuance of miracles; the worship of images and relics; the intercession of saints; the adoration and immaculate conception of the Virgin Mary; purgatory, or the intermediate state of punishment between death and judgment, from which the souls of men can be delivered by the prayers, alms or penance of the faithful; and transubstantiation, or a belief that the consecrated wafer (or host,) is absolutely changed in the Lord's Supper, into the real and substantial body and blood of Christ.

The Jesuits, originated through Ignatius Loyola, a Biscayan gentleman, who originated the society in 1534, and it was sanctioned by Rome in 1540.

SEVENTEENTH CENTURY.

The Jansenists.—This sect which sprung up in the Romish Church about the middle of this century, owed its origin to Jansenius, a bishop of Ypres, who died in 1638, leaving behind him a work entitled *Augustinus*, in which he treated of the opinions of St. Augustine concerning pre-destination and grace. Arnauld Pascal and others, from their retreat at Port Royal, near Paris, continued to maintain the orthodoxy of the author of *Augustinus*, although condemned by the pope. Much controversy arose from these difficulties.

An immense number of different sects arose among the Reformers, of which the principal was the Quakers, who appeared in A.D. 1650, and who owed their origin to George Fox, a shoemaker. Barclay was their great apologist, and William Penn, is however the real founder of the society.

EIGHTEENTH CENTURY.

The impiety which characterized this century, first challenged public attention, under the regency of the Duke of Orleans, whose palace became the resort of the free-thinking wits of the day. In 1751, De Prades, a priest, maintained at the Sorbonne, a thesis, which was regarded as the first public effort of the sceptical philosophy of the day. In the same year were issued two volumes of the Dictionnaire Encyclopedique, an immense compilation, which according to the prospectus, was to be a complete storehouse of human knowledge, instead of which it was a magazine of irreligion.

The suppression of the society of the Jesuits, is the first link in the great chain of misfortunes that befell the Roman Catholic Church during this century. Clement XIV., long hesitated to suppress such a body, 20,000 in number, devoted to his interests; but at last in 1773, was obliged to grant the act for their suppression.

THE METHODISTS.

This sect which derives its name from the regularity and strict method of its followers, was founded by John Wesley, in Oxford. It rapidly increased in numbers, but its existence was shaken in 1741, by the difference arising from the Armenianism of its author, and the Calvinism of Whitefield. About ten years after, the opposition between the Methodist preachers and the Anglican clergy, led to a separation from the establishment, though in 1788, the society was still eager to proclaim its unity with the church in doctrine, and its reluctant difference on matters of discipline.

NINETEENTH CENTURY.

A great schism happened during this century, in 1844, in the Scottish Kirk, arising from the opinion that the Queen was the head of the church and the usages of patronage. Hundreds of clergymen left their church and houses to support the Free Church; and their places supplied by others who still adhered to the old Kirk. In this schism as well as that of the Methodists' separation from the Church of England, we may see the hand of Providence, the visible hand of the Almighty, raising up both societies as new barriers against infidelity, and which in both cases has greatly contributed to excite the exertions of the regular clergy.

In Belgium the bishops and clergy of the

Romish Church, protested against their celibacy, and no one can see how far the schism thus begun, will be carried.

In all parts of the world has the pure Gospel, the Word of the living God been preached. Multitudes have believed, and are being daily added to the church; still thousands are yet to be converted, until the knowledge of the Lord shall at last cover the earth, as the waters do the mighty sea.

J. D. B.

EVE'S SORROW.

I.

Abel, the darling of my heart, thou'rt now a heap of death.
And he that should have sheltered thee has robbed thee of thy breath;
The earth from which thy father grew, has swallowed up thy blood,
Thy flocks are bleating in distress, they miss thy guardianhood;
But nought can tell thy mother's grief, the sting of bitter woe—
A mother's grief, a mother's joy, none but herself can know.

II.

Oh! Cain, first-born of woman, first of sorrow and of care,
Oh! Cain, whose infant lips first learned to lisp a mother's prayer,
Oh! Cain, on whom a mother's love expended its first pride,
As with new joy I felt thy face, close nestled to my side,
I little thought thou e'er should'st be accursed of God and man,
And misery a thousand fold! with me this work began!

III.

Ah! little thought I in the time, when in my babe's sweet eyes,
I half forgot the bliss that I had lost in Paradise;
Ah! little thought I as I heard my babe's first lisping words,
Far sweeter to a mother's ear than song of Eden's birds,
That those mild eyes would glare in wrath, that those sweet lips would move
In passion, and that crime so foul would be the meed of love.

IV.

Oh! Adam, partner in my bliss and partner in my fall,
Sole earthly solace left me now, husband and son and all,
Where now are the bright hopes we built when the first sorrow came,
That our dear children's innocence should hide their parent's shame?
Oh! Adam, oh! my children, my hopes, where are you now?
Abel! thou liest lifeless! Cain! a curse is on thy brow!

v.
 Oh! God, I cry in anguish, in mercy hear my prayer,
 Thou knowest if this awful blow is more than I can bear,
 Here, on this cursed, blood-stained earth, in penitence I kneel,
 Oh! God, Thou knowest all my heart, Thou knowest all I feel,
 Remember now the promise given that by the woman's seed,
 Mankind from man's worst enemy should evermore be freed.

vi.
 I know Thy ways are far from ours as earth from heaven above,
 And when Thou chastenest I know Thou chastenest in love;
 Oh! God, forgive my murmurings, and heal my wounded heart,
 Long suffering and slow to wrath and merciful Thou art.
 Oh! Abel, darling of my heart, thou'rt dead to us on earth,
 But angel choirs triumphant sing a glorious heavenly birth.

REV. JOHN READE.

CEDARS OF LEBANON.—The oldest and best-known cedars of Lebanon form a grove about 210 yards square, on the west side of mount Lebanon, 7,000 feet above the sea. On the north, east, and south it is surrounded by loftier heights; towards the west, one looks out over a mass of rugged mountains upon the "great and wide sea," the Mediterranean. The scenery is most impressive and majestic. From early December to the middle of April, the whole upper region is covered with snow; and from some spots among the summits, it never disappears. The trees in this grove are about 400 in number, and vary from one to six feet in diameter. Rev. Mr. Calhoun measured one, which was forty feet in circumference, at two feet above the ground. A little higher, it sends forth five immense branches, each from three to five feet in diameter, which shoot up almost perpendicularly—thus in reality constituting five trees of great size. This tree, judging from the number of concentric rings, each of which denotes a year's growth, would appear to be nearly 4,000 years old. The largest and oldest, twelve in number, present to the eye little of beauty or symmetry. The storms of ages upon ages have sadly broken and disfigured their once wide-spread branches, and bowed their lofty heads. Their majesty in ruins is now their greatest charm.

SHORT HISTORY OF THE BOOK OF COMMON PRAYER.

THE use of set forms of prayer may be traced up to the earliest establishment of Christian churches. In the Apostolic age the dispensers of heavenly truth spoke as the Spirit gave them utterance. So long as He vouchsafed His inspiration, there could be no difference of doctrine, and very little of sentiment, among the worshippers of Christ. They were led by the same path to the same sanctuary; were made conscious that the light which filled their souls was also to be a bond of brotherly union; and that, however various might be the modes in which the divine Sanctifier wrought, his presence was always an all sufficient security against error. But when with the diffusion of the gospel, congregations began to be composed of persons of various characters, and the teachers of religion were no longer inspired apostles, it was found expedient to establish certain regulations to meet the new necessities of the Church. Thus the days and hours of public worship were determined,—the different orders of ministers had their duties distinctly defined,—prayer, exhortation, and the reading of the Scriptures, were attended to in fixed succession, and the sacraments were administered with particular observances and at stated periods. The immediate successors of the apostles introduced forms of prayer into the churches over which they presided, and the most ancient existing liturgies are supposed to have been founded on these primitive forms of Christian worship. In thus establishing a regular service, the heads of the Church only followed the practice which had prevailed among the Jews. The prayers and rites of the synagogue, as well as those of the temple, were fixed and canonical, and the first disciples of our Lord, well trained to the observance of whatever was supposed to inculcate righteousness, would readily bind themselves to any forms of rules likely to assist their purpose. The Lord's Prayer, the administration of the sacrament of baptism, and the communion, were natural steps to the fuller regulation of the general service. It was evident, that, as the Lord had himself taught His disciples to use a certain form of prayer when addressing the Almighty, there could be nothing contradictory to spiritual worship, or the inculcation of spiritual feeling, in the use of prayers composed in scriptural language, and founded on scriptural doctrine. So fully, it seems,

was this admitted in the primitive times, that the bishops of the different cities and provinces where the gospel was established composed forms of prayer for their respective flocks, as a part of the duty pertaining to their office. Numerous passages exist in the writings of the early fathers illustrative of this point; and the acts of the Council of Laodicea, held in the early part of the fourth century, prove in the plainest manner that liturgies were then in general use. In the sixth century it began to be seen that much inconvenience and some danger resulted from the liberty given to bishops of composing a separate liturgy for each diocese, and laws were therefore soon after passed which prohibited the introduction of new forms without the sanction of a synod, and the different liturgies then in use were gradually brought, as near as could be, under one common head. But with the increase of superstition new prayers and rites were deemed necessary, and it became an important employment for the rulers of the church to put in order as far as was possible, the multifarious particulars which were now crowded upon the attention of Christian worshippers. Pope Gregory, surnamed the Great, laboured sedulously at this task, and his canon of the Mass, loaded as it was with numberless novel inventions, at length became the chief rule for administering the sublimest of Christian mysteries throughout the Western churches. The same increase in the authority of the Roman See which led to the permanent establishment of its liturgy, gave rise also to the law which imposed on the various provinces to which its vast jurisdiction extended, the injurious necessity of performing all their religious rites in the Latin language. This, together with the evil influence of senseless ceremonies and the corruption of doctrine itself, quickly diminished the salutary effects of the public dispensings of religion. Truth could no longer be heard speaking in the simple and severe language of holiness—faith, the evidence of things not seen, sickened at the gorgeous appeals to the senses and the imagination—and the spiritual mind, deprived of its proper nourishment, was everywhere sinking under intolerable burdens.

This was the state of things when the combined power of God's spirit and providence brought about the Reformation. England, though not the first to enjoy, was not late in receiving, the blessings of returning

light. Many men of the most devout minds were raised up for her assistance at this important period. By their labours the Scriptures were again opened to the people, the doctrines of the gospel were published clearly and forcibly, and the staff which superstition had given being removed, simple and ingenuous minded men were glad to find truth an all-sufficient support.

As soon as those changes had been effected which pertained immediately to the inculcation of pure doctrine, the English reformers turned their thoughts to the general revival of the Liturgy. The Mass Book was the great depository of unsound notions—the guide to the most superstitious practices which had been obtruded into Christian worship. On this, therefore, the reformers employed their earliest attention, and such alterations were made as suited the improving intelligence of the people, and the enlightened opinions now entertained respecting the true nature and purport of the Lord's Supper.

At the head of the committee appointed to perform the duty of revising the ordinances of the church was Cranmer, the Archbishop of Canterbury. With him were associated most of the bishops, and the eminent divines, Doctors Cox, May, Taylor, Heins, Robertson, and Redmayn. The temperate and judicious zeal with which they had executed the former part of their task, was employed in the completion of the grand design of compiling a Liturgy, in the English language, adapted to the wants of the people, and the proper purposes of a church service. At the close of the year 1548, the result of their labours received the approbation of Parliament, and "The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, after the use of the Church of England," which they had drawn up, was established by law.

The improvements made by this book of offices in the public worship were many and important; but the caution of its compilers induced them to leave some things untouched, which subsequent considerations led them to abolish or greatly modify. The forms of morning and evening prayer stood as they now do, and, with the exception of their beginning with the Lord's Prayer, and not containing any confession or absolution, were the same as at present. In the communion service the chief difference consisted in the ten commandments not

being inserted, and in some particulars respecting the bread which was to be unleavened and round, without any print upon it, and to be put into the mouth of the communicant by the priest. Baptism was administered with somewhat more ceremony than according to the form at present established. The sign of the cross being made on the child's forehead and breast, as the commencement of the ceremony, the devil was adjured to depart from him, and never again enter his soul: the priest then taking him by the right hand, dipped him in the font three times, once on the right side, once on the left, and once on the breast, unless weakness rendered immersion dangerous, in which case sprinkling on the face sufficed. A pure white mantle was then put upon the newly baptized infant, and his head being anointed, the ceremony was concluded with a prayer that he might receive the spiritual anointing of the Holy Ghost.

The Catechism was the same as it present stands in the Prayer Book, with the exception of the definitions of the sacraments, which were added at a later period. Candidates for confirmation were examined by this catechism, and on formally assenting to the truths it sets forth, were admitted by the sign of the cross and anointing with oil, to take upon themselves the vows of baptism. In the office for the visitation of the sick and the burial of the dead, the old ceremonies were in part retained. The anointing with oil was used with the prayers for the afflicted person, and in the burial service supplications were offered up for the peace of the departed soul.

As the reformers had been prevented by both wisdom and prudence from making any changes not obviously necessary to the inculcation of truth, so, as their views expanded, they became anxious, from the same principle, to improve the design they had thus wisely begun. In the month of April, 1552, therefore, they presented to Parliament a revised, or "Second Book," in which neither praying for the dead, nor the use of extreme unction, was allowed to remain as a part of Christian devotion. The sign of the cross was also now less insisted upon:—the sacramental wine was not, as had hitherto been the case, to be mixed with water—and to the order for morning and evening prayer were prefixed the sentences and exhortations which at present form so impressive a commencement to the service of the church.

During the reign of Queen Mary, the Latin liturgies of the Papists were again forced into general use, but, on the accession of Elizabeth, once more gave way to the rational and purely scriptural system of the reformers. The "Second Book," after having been carefully revised, was adopted by Parliament in the year 1559, and in this new edition proper first lessons were appointed for Sundays—some modifications were made to the communion service, to soften, if possible, the rancour of the Catholics:—the expression in the liturgy, which spoke of deliverance "from the Bishop of Rome, and all his detestable enormities," was omitted:—prayers for the Queen, and for the clergy and people, were added, and instruction was given that the ordinary might appoint that part of the church which was most convenient for the performance of the service, instead of confining the minister,* as heretofore, to the chancel.

The book, as thus set forth, gave satisfaction to all parties, and the Roman Catholics, who might have had even the Pope's permission to join in its use, would the Queen have acknowledged his supremacy, continued for ten years to attend public worship according to the forms it prescribed. But in the reign of James the First, the disputes fomented by the Puritans rendered another revision of the Liturgy advisable; and though the conferences held at Hampton Court for the settlement of the controversy failed to produce their immediate purpose, they had the effect of calling attention generally to the subject, and the King, on his own authority, but with the approval of the ruling members of the Church, made some important additions to the prayers. Among these were the thanksgivings for several occasions, the collect for the royal family, and a petition to the same purport in the litany. The definitions of the sacraments were now also added, and it was ordered that henceforth none but ordained ministers should be allowed, as was formerly the case, to administer baptism. In the reign of Charles the First some slight alterations were also made by royal authority; but on the accession of his successor, it was deemed advisable to appoint a commission consisting of twelve Episcopalians, with nine assistants, on the one side, and an equal number of Presbyterians on the other, to examine the character and contents of the Book of Com-

mon Prayer. The commissioners held their meetings in the Savoy, and were on neither side deficient in zeal or ability; but their conferences produced no effect, and the work of revision was at length intrusted to the Convocation. By the advice and authority of this assembly, the prayer "for all sorts and conditions of men," the general thanksgiving, and the prayer for the High Court of Parliament, were added—the collect for the third Sunday in Advent was set aside for a new one—a collect, epistle, and gospel, were appointed for the sixth Sunday after Epiphany—the services for King Charles's martyrdom, and for the Restoration, were inserted—the portions of Scripture for the Gospels and Epistles were selected from the new translation of the Bible, the Psalms alone being left according to the earlier version by Cranmer,—lastly, two Psalms were added to the burial service and a form of prayer was added to be used at sea. These were the chief improvements made in the new edition, which having been approved of by both Houses of Convocation, and subscribed to by the bishops and clergy, was, in May, 1662, formally established by Parliament.

Such were the means by which the Liturgy of our national Church acquired that fullness and excellency which has secured it the praises of liberal men of all parties, and through which it has been rendered so free from any serious errors or injurious omissions. Both in its arrangement and in its language it breathes the fervent but sedate spirit of Christian faith,—no necessity is forgotten, no duty unmentioned, no grace unrecognized, in its petitions:—The nearer the worshipper approaches God with heartfelt gratitude and love, the better adapted does he find its language to his feelings:—the deeper the sorrow of the penitent, the more readily does he adopt its humble, earnest confessions;—the more trust, the more hope prevails, the more gladly are the voices of a Christian people raised to express their sentiments in its mingled supplications and thanksgivings. And while the believer thus finds that through every stage of his probation he may declare his wants and open his heart before God in the language of the Liturgy, so does he also see that in all the relations of social life, and the sympathies of charity, it furnishes him with the noblest expressions that can be employed when he seeks God in behalf of his fellow creatures. While it teaches him to pray that kings may

be wise and holy, that magistrates may love truth and justice, and that public councils may be so ordered that peace and happiness may follow their decisions, it leads him to implore a blessing for the widow and the orphan—to pray that the sick and the afflicted may be comforted—that the traveller may be speeded and prosper on his course—that the helpless infant may have the arm of Heaven around it as it lies upon its mother's breast—and that the poor and desolate captive may be visited by mercy in his prison.

Thus excellent—thus universal in its applications—is this admirable Liturgy. Happy is he who has grace to pray in spirit as it teaches him—happy is the country where the doctrines on which it is founded have possession of the hearts and minds of the people.—(*Compiled for the Church Magazine.*)

ABYSSINIA.—There was, certainly, an orthodox Christian Church in Abyssinia as early as the 6th century. In the 7th century the Christians of this country (to which a British army are now about to move, to endeavour to liberate the English prisoners, held by the king in rigid bondage for the last two or three years), fell into the heresy of the Monophysites in which they still remain, and they also agree with the Greek Church, in denying the procession of the Holy Ghost from the Son (*Jilique*). In the 5th century, and again in the 17th, attempts were made to reduce the Abyssinian Christians to obedience to the Roman See, but the attempt, in both instances, utterly failed. The number of Christians said to be in Abyssinia is more than three millions.

FORM OF PRAYER FOR MEMBERS OF A CHURCH CHOIR.—We find in a foreign magazine the following form of prayer, said to be used by the choir of a parish church in England. If the spirit it expresses could possess all persons who take part in songs of praise to Almighty God in churches, Sunday schools, and other religious assemblies, the change in the character of these services would be marvellous and delightful.

"Give us grace, O Lord, to behave ourselves in thy courts with great reverence and humility, both of body and mind; that coming to thy sanctuary with clean hands and pure hearts, we may offer unto thee the fruit of our lips, giving thanks to thy name, through Jesus Christ our Lord. Amen."

A COLLATION

Of the several Communion Services from The Prayer-Book of Edward VI. The Scotch Prayer-Book of the present day and that of the year 1637; The present English Prayer-Book; and The Prayer-Book of the American Church, A.D. 1789.

First Rubric—in King Edward VI.'s Prayer-Book—requires those who would be partakers “to signify their intention to the curate over night or in the morning before Matins.” In the old Scotch Book of 1637, it is “to the Presbyter or curate,” whilst the present Prayer-Book used in Scotland has no Rubric to this effect. In the English Prayer-Book it says, “to the curate some time the day before,” whilst the American Prayer-Book has this Rubric omitted, and the first pertaining is to those who come unworthily, whom “the Minister shall advise that he presume not to come to the Lord's Table,” &c. In the present English Book some difference is observed between the second Rubric and that one in the American. Two clauses are added in the English one, requiring the curate rejecting any to report the same to the Ordinary, and the other requiring the Ordinary “to proceed against the offender” according to the Canon. By the English Rubric the Minister must give “an account to the Ordinary within fourteen days after, at the farthest,” whereas in the American, “he shall be obliged to give an account of the same to the Ordinary as soon as conveniently may be.”

The next Rubric in King Edward VI.'s Prayer-Book appoints the vestments of the Priests and Deacons, and that the officiating Priest *a celebrant* is “to stand humbly before the middes of the altar.” In the Scotch Prayer-Book of 1637, the Rubric orders “the Holy Table at the Communion time to have upon it a fair white linen cloth, with other decent furniture meet for the high mysteries there to be celebrated; and that it stand at the uppermost part of the chancel or church—the Presbyter to stand on the north side.” In the present Prayer-Book there is no Rubric to this effect, whilst a little difference is perceived between the English and American Rubrics. The present English Rubric orders the Table at Communion time to have a fair linen cloth upon it, to stand in the body of the Church or in the chancel, where

Morning and Evening Prayers are said, and that “the Priest, standing at the north side of the Table, shall say the Lord's Prayer, with the collect following, the people kneeling.” In the American Book, the Rubric thus reads, after enjoining the fair white linen cloth in the words of the English Book, “and the Minister, standing at the right side of the Table, or where Morning and Evening Prayers are appointed to be said, shall say the Lord's Prayer, and the collect following, the people kneeling; but the Lord's Prayer may be omitted if Morning Prayer hath been said immediately before.” In the Collect, which follows the Lord's Prayer in all these different Books, no word is altered—it continues intact the same in these five Prayer-Books,—and the only difference consists in the American Rubric relative to the omission of the Pater Noster before it, if the Communion Service immediately follows Morning Prayer.

In King Edward VI.'s Prayer-Book, next follows the Psalm appointed for the *introit*, and immediately afterward *Lord have mercy, &c., Christ have mercy, &c., Lord have mercy, &c.*; then comes the second Rubric, which says, “then the Priest, standing at God's Borde, shall begin ‘Glory to God on high,’ which anthem the Clerk's proceed with to the end;” and then comes the versicles, “The Lord be with you and with thy spirit,” “Let us pray,” followed by the Collect for the day and one of the two Collects for the King. In the old Scotch Prayer-Book, the second Rubric directs “the Presbyter, turning to the people, to rehearse distinctly the Ten Commandments, the people kneeling and asking God's mercy for the transgression of every duty therein,” either according to the letter or to the mystical importance of the said Commandments. Then follows the Ten Commandments, the Collect for the day and one of the two for the King.

Some difference is seen in the present Scotch Prayer-Book from the old one. At the end of the Collect “Almighty God, unto whom all hearts, &c.” stands this Rubric—“The Ten Commandments, or the Summary of the Law,” in these words: “Jesus said, Thou shalt love the Lord thy God, &c.”, which is followed as the others by the Collect for the day and one of those for the King. The American Prayer-Book follows the present Scotch one by having this at the end of the Ten Commandments,

"Then the Minister may say, 'Hear also what our Lord Jesus Christ saith,' 'Thou shalt love, &c.," with the second Collect of those six in the English Prayer-Book, which may be said immediately before the Blessing. In the American Book, too, there is this difference between it and the English: In the Rubric preceding the Ten Commandments, the American uses the word "Minister" for the English "Priest"; the words "all" and "thereof" of the English Rubric are left out in the American; and whilst the English has "And grace to keep the same for the time to come," the American has "And grace to keep the law for the time to come." In both, then follows after the Commandments the Collect for the day, the English, however, having, immediately after the Commandments, two Collects for the King or Queen, one of which is said *before the Collect* of the day. In all the Prayer-Books the Epistle comes next. In King Edward VI.'s, the Rubric next orders that, the Epistle ended, the Priest, or one appointed to read the Gospel, shall say, "The Holy Gospel, written in the chapter &c.," clergy and people answer "Glory be to Thee, O Lord." In the old Scotch Prayer-Book, "The Presbyter says 'The Holy Gospel, &c.," and adds, "The people, all standing up, shall say 'Glory be to Thee, O Lord.'" In the present Scotch one, it is the same as the old, except the words "all standing up" are left out. In the English, after the Epistoler has said "Here endeth the Epistle," the Rubric states "then shall he read the Gospel, the people all standing up, saying, 'The Holy Gospel, &c.'" The American Rubric is precisely the same with the English, except the words "be read" are "he read"; but immediately follows a short Rubric in the American which is not in the English, "Here the people shall say, 'Glory be to Thee, O Lord.'" There is no Rubric in King Edward VI.'s Prayer Book to this effect, but in the old Scotch Book of 1637 is this Rubric—"At the end of the Gospel the Presbyter shall say, 'So endeth the Holy Gospel,' and the people shall answer, 'Thanks be to Thee, O Lord.'" In the present it is "Thanks be to Thee, O Lord, for this Thy glorious Gospel."

J. D. B.

(To be continued.)

A FEW BIBLICAL FIGURES OF SPEECH.

By the Editor.

ALLEGORY.—This is a species of writing in which one thing is expressed and another is understood. The analogy is intended to be so obvious that the reader cannot miss the application; but he is left to draw the *proper conclusion* for his own use.

The following is a fine example of an allegory, taken from the 80th psalm; wherein the people of Israel are represented under the image of a vine; "Thou hast brought a vine out of Egypt: Thou hast cast out the heathen and planted it. Thou preparedst room before it: and didst cause it to take deep root, and it filled the land. The hills were covered with the shadows of it, and the boughs thereof were like the goodly cedars. She sent out her boughs into the sea, and her branches into the river."

ANAGRAM.—Changing the letters of some word or words to form others.

This is a very extraordinary anagram in reference to our Saviour. In the 18th chapter of St. John, verse 38, Pilate is said to have put this question to Christ: "What is truth?" to which he received no answer.—These words in Latin, '*Quid est veritas?*' form the admirable anagram, '*Est vir qui adest?*' which is, perhaps, the most appropriate reply that could have been made.

CLIMAX, called also "gradation," or "amplification by steps" is the gradual ascent of a subject from a less to a higher interest. Beautiful instances of climax are found in

St. Matthew, chap.	10th,	verse	40th.
Romans,	"	5th	" 3rd.
"	"	10th	" 14th.
1st Corinthians,	"	11th	" 3rd.
"	"	3rd	" 21st.

IRONY is the intentional use of words in a sense contrary to that which the writer or speaker intends to convey; as the prophet Elijah, when he challenged the priests of Baal, "mocked them and said, Cry aloud, for he is a god; either he is talking, or he is pursuing, or is on a journey, or peradventure he sleepeth, and must be awaked."

Examples of elegant irony, of poignant satire, and of the aptest allusions, can be quoted from the Bible. In the second book of the Chronicles, there occurs a curious circumstance in the narrative of the life of

a Jewish prince, which looks as though the historian meant to sneer at the regular practitioners and quacks of Palestine. He says "that Asa, in the thirty-ninth year of his reign, was diseased in his feet, which disease—clearly the gout—was exceedingly great, yet, in his disease, he sought not to the Lord, but to physicians. The historian seems to delight in drawing the consequence, and I can almost see the smile predominating over the gravity of his character. For in the very next verse he adds that "Asa slept with his fathers and died, in the one and fortieth year of his age!"

PERSONIFICATION is the giving to an inanimate being the figure or the sentiments and language of a rational being.

EXAMPLE.

Go to your Natural Religion: lay before her Mahomet, and his disciples, arrayed in armour and blood, riding in triumph over the spoils of thousands who fell by his victorious sword. Shew her the cities he set in flames, the countries he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirement; shew her the prophet's chamber; his concubines and his wives; and let her hear him allege revelation and a divine commission, to justify his adultery and lust. When she is tired with this prospect, then shew her the blessed Jesus, humble and meek, doing good to all the sons of men. Let her see Him in His most retired privacies; let her follow Him to the mount, and hear His devotions and supplications to God.—Carry her to His table, to view His poor fare and hear His heavenly discourse. Let her attend Him to the tribunal, and consider the patience with which He endured the scoffs and reproaches of His enemies. Lead her to His cross: let her view Him in the agony of death, and hear His last prayer for His persecutors—**FATHER, FORGIVETHEM, FOR THEY KNOW NOT WHAT THEY DO!**" When Natural Religion has thus viewed both, ask her which is the prophet of God?—But her answer we have already had, when she saw part of this scene through the eyes of the centurion who attended at the cross.—By him she spake, and said, **TRULY THIS MAN WAS THE SON OF GOD.**"—*Bishop Sherlock.*

CHURCH ITEMS.

FOR THE MONTH.

THE BISHOPS ON RITUALISM.—The Bishop of Ripon lately delivered his visitation charge, being the fourth which he has made. The charge took nearly two hours to deliver. It dwelt at considerable length upon ritualism. Dr. Bickersteth said that while a certain amount of ritual was necessary, the practices recently introduced or revived were contrary to the usage of the Church for 300 years, and had been condemned by Convocation and also by the Royal Commission. It remained to be seen how far this report from a commission, so constituted as to afford the most abundant opportunity to the Ritualists for a full expression of their views, would have any weight with those of whom it was no breach of charity to say they had manifested hitherto very little disposition to defer to advice and counsel from those in authority. It was transparent to everybody that the real importance of the Ritualistic movement was not to be measured by what only met the eye. The colour and shape of a vestment might be in itself utterly insignificant; but if the vestment be made the symbol of a particular set of doctrines and opinions, then it was no longer a trivial matter. It was this which rendered the whole question one of such serious moment. There could no longer be any doubt that the revived Ritualism of the present day was meant to be the exponent of certain doctrines which its advocates were eager to restore to the Church of England. The doctrines especially involved were those of the Real Presence and the sacrificial office of the clergy. Neither of these, his lordship contended, could be found in the articles or formularies of the Church. He held that the Church was destroying the great opportunities of usefulness which she possessed, by appeals to the senses. He would not restrict the liberty of thought allowed by the Church to the clergy or the laity, but the foundation of all liberty is law; and as in the State liberty unrestrained by law ends in tyranny, so in the Church, if freedom of thought is to be kept from degenerating into doubt and unbelief, it must be surrounded by law. While they rejoiced that the Church of England was comprehensive, never let it be forgotten that there were limits within which only could the liberty which the Church allowed be safely indulged.—Those limits were fairly defined by the Arti-

cles, the Liturgy, and its formularies; but although the definitions were as comprehensive as the maintenance of fundamental truth would permit, they would not tolerate a surrender of the truth which was recovered at the Reformation, and the importation into our national Zion of the errors and corruptions of Papacy. The bishop concluded this portion of his remarks by condemning those who desire reunion with the Roman and Greek Churches.—The Bishop of Peterborough, also, lately held his primary visitation. The charge occupied about two hours and a half in the delivery. In commencing the right rev. prelate strongly condemned the Ritualistic movement, and said he believed the great body of the 20,000 clergymen were still devoted to the real doctrines of the Church. He also impressively besought his clergy to hold fast the faith once delivered to the saints, and to preach that gospel which could alone convert and save the world.—The Bishop of Lincoln was lately engaged in his fifth triennial visitation. After touching on the subject of Church detail of special interest in the diocese, the bishop dealt with the question of practice and doctrine of the Ritualists in a manner condemnatory, urging his clergy, through evil and good report, to hold fast, preach and live by the Scriptural simplicity of the Church's doctrine as restored to the Bible and primitive model at the Reformation, not being lured from that safe ground either by an antiquarian veneration for the past or by visions of union with unreformed Christendom.

THE LATE PAN-ANGLICAN SYNOD.—The address of the Archbishop of Canterbury at the opening of the Synod has been published. He stated that it was at the request of the bishops of Canada, strengthened by the representations of the bishops of the United States, that the conference was called. The Archbishop said that he might have shrunk from the risk of so great an undertaking, but he did not think he should have been justified in doing so.—The result had more than justified his expectations. The Archbishop went on to say that it was never intended to assume the functions of a general Synod, and enact new canons, but it was purposed merely to discuss matters of general interest, of which the Archbishop specified ten, beginning with the promotion of the reunion of Christendom. On this point the Archbishop spoke at some length, urging that the desire for reunion

was but the echo of the petition which the Saviour of the world offered on behalf of His Church when he prayed the Father that those who should believe in Him might all be one in the Father and the Son. The Archbishop referred to the position of the Colonial Churches, which had been rendered uncertain by recent decisions, and had caused a good deal of anxiety in the minds of many. He added that legislation on this subject had been postponed until the view taken by the Conference had been declared. Various subjects were to be referred to committees. The Archbishop asked that everyone present at the Conference would exhibit toleration and charity in the event of opinions being expressed opposed to his own, and said: "Though it be not our purpose to enter upon theological discussions, yet our very presence here is a witness to our resolution to maintain the faith, which we hold in common as our priceless heritage, set forth in our Liturgy and other formularies; and thus our united celebration of offices common to our respective Churches in each quarter of the globe, is a claim, in the face of the world, for the independence of separate Churches, as well as a protest against the assumption by any bishop of the Church Catholic of dominion over his fellows in the episcopate." The thirteen resolutions passed have all been published. They refer to matters of importance. The fourth and fifth seem to imply a general revival of Synods; the sixth declares the present state of the Church in Natal to be a scandal; the seventh is very cautiously worded, and states that if it be decided that a new bishop should be appointed, he shall be elected and consecrated after a certain fashion, but no decision is made as to whether he should be appointed.

We believe that there is no intention to alter the Ornaments Rubric in the Book of Common Prayer; but to propose an Act of Parliament giving the Bishop authority, not at his discretion, but ministerially, to forbid the wearing of vestments where a certain number of agrieved parishioners object, without touching the question of their legality or otherwise.

BISHOP FULFORD IN ENGLAND.

At a meeting in aid of the Society for the propagation of the Gospel in foreign parts, held at Bath, on the 14th ult., his Lordship the Metropolitan of Montreal made the following speech in moving the first resolution. We reproduce it because it is interesting from the re-

ferences it contains to the working of the Church abroad, and particularly in Canada.

Ten of the best years of my life were spent in the immediate neighbourhood of the city of Bath, and though it is now upwards of a quarter of a century ago, I cannot feel I am altogether a stranger here, having in this room many old friends still around me. (Hear, hear.) You have entered so fully, Mr. Archdeacon, into the general principles on which this great meeting and all the members of our Church are called upon to assist in the great work of spreading the Gospel, that I should be wrong to attempt to occupy your time with dwelling upon that part of the subject. It will be more my duty, and more agreeable to my feelings, to say something of the working of this Society, as I have seen it myself in my own diocese and the dioceses around me—(hear hear)—to show what it has done for the Church of England at home, and how the Church of England without the aid of this Society could never have occupied the place which she does in the world at the present time—that she would have been, as far as we can tell, still a mere insular Church within the boundaries of the four seas. Whereas now, I say, mainly through the instrumentality of this Society, she has spread abroad her cords, she has raised up her children in every quarter of the world, who own her as their mother, and who have shown how truly they reverence and value, her, by coming here at the invitation of the Archbishop of Canterbury, to meet together, in what we may term the cradle of the race, at Lambeth, and to join together in counsel for the general welfare. (Hear, hear.) With respect to the working of the Society in my own diocese, and, indeed, in all British North America, the Church there has grown under God by this Society. When I went there myself some seventeen years ago, there were forty-nine clergy in my diocese and one licensed catechist, and of these all but seven were supported by funds sent out by this Society, either mainly or in part, and it has done the same for the other dioceses in their early years. Though I am now going to enter into some little particulars, yet I consider that in coming to hear anything we may have to say, you are not merely to expect to find that your attention is to be arrested by any exciting descriptions, by any hairbreadth dangers that we may have encountered, but also that you ought to desire to learn and know what God is doing for your Church through the instrumentality of this Society, and because He is so doing it you should give it your aid. This Society, I say, under God, has created the Church in British North America, having begun at first in the United States, when they were the British possessions (and which has been cordially and handsomely acknowledged by all the American bishops who have been over here), and having begun there, afterwards transferred the work to the British provinces now existing as such, and has raised up this Church, which is now a substantial flourishing branch of the Church of Christ. (Hear, hear.) But the object of this Society is not to relieve the colonies from the burden of maintaining their own churches. We do not ask the Churchmen

of England to maintain us when we can and ought to maintain ourselves. And to show that this is true, I will just mention the growth of the Church in my own diocese in the last 17 years. When I went out, as I told you, there were 49 clergymen, all but 7 of whom were paid from England either the whole or the greater part of their incomes. Now there are 75 clergymen and 5 catechists licensed, of whom 28 or 29 only receive anything from England, and in that time also, the allowance made by the Society for the Propagation of the Gospel to the diocese has diminished about one-third, so that with the reduced income we are paying nearly double the number of Clergy we had originally when I went out there; and of those who now receive aid from the Society many of them are old clergymen, some of whom have been pensioners who have worked for the last 50 years and are considered to have earned a pension for their lives. The growth of the Church there has not been in another way less remarkable. I receive every year returns of the amounts raised for all purposes within my diocese. We receive now from England for the use of the officiating clergymen something over £2,000 from the Society for the Propagation of the Gospel. Ten years ago we raised from our resources of every kind about £8,000 a year; we are now raising £20,000 annually and carrying on the work of the Church without any endowments. We have no other support but what is raised by the voluntary exertions of the people. In my own cathedral, which we have just completed and paid for, which was consecrated last June, and which will hold from 1,300 to 1,400 worshippers, the annual sum that passes through the churchwardens' hands from the offertory and the pew rents is £3,000 a year. (Hear, hear.) That is a congregation which is not a rich one. Take away three or four leading merchants, and it is such a mixed congregation as you may find in any country town in England; but I want to know where you are to find a congregation in England that would do anything like that for the support of their church. (Hear, hear.) You have no business to count what is paid in tithes and church rates; that is a legal impost levied upon property, and is always accounted for when anyone buys an estate or other property. (Hear.) What are the voluntary offerings of Churchmen in England for the spread of the Gospel, which according to my resolution it is "the undying nature of the Lord's command should be preached to every creature?" And how preached? Not merely by those who are sent out from England, but by every individual Christian, who is bound to assist in preaching the Gospel; and the only way in which the majority of the people can do this is by assisting in sending forth their labourers. Soon after I went to Montreal I sent a missionary up to the northern district, which had been exceedingly neglected, and here I may say that the great difficulty of all our work, as the Bishop of New Zealand and others have said, is the enormous area we have to cover. It is very easy if you can get a thousand people together in a room or in a small parish; you can bring your influence to bear upon them, but when you scatter these people over an area of 40 or 50 miles, how

are you to gather them for any regular worship, or get at them in any way? That is the difficulty in my diocese, which is a small one—just about the size of England and Wales—(a laugh)—but my neighbour, the Bishop of Quebec, has one three times as big. I sent a missionary, as I said, up to the north of the diocese, and on his arrival he could find no other residence for himself and his wife than miserable apartments in a small tavern. There was no comfort no cleanliness in such a place, and there I had to go when I made my first visit to him. The position of the Church was as low as it could be, and he was separated almost entirely from his brethren, having no sympathy, no one to speak to. That good man had undertaken his work in dependence upon the promised presence of the great Shepherd of Israel, and there amidst hardship and privation he persevered from day to day in his labour of love, which it pleased God to bless. A numerous congregation was gathered together in a church situated in the centre of the mission; stations were opened in outlying districts, five Sunday Schools were established, the people were diligently visited; upwards of 500 persons have been presented to me by him for confirmation at different times; he shut up every public-house in his mission, and the whole face of the country became changed. (Applause.) That good man died last spring, but before he died he had seen, in what was originally his district, five churches built, as well as two parsonage-houses and some school-houses; and there are now two regular, settled missionaries, to whose support the congregations are largely contributing. (Hear, hear.) That never could have taken place if he had not been supported originally by this Society. They assisted him to go up there where the whole was a desert blank spiritually, and as the work grew under God he was enabled to bring the people forward, so that they are now willing to do their part for the support of the Gospel. And that is no extraordinary case. I must read one or two little passages about a young man who died last July in the diocese of Quebec. But bad as my diocese may be, the difficulties in it are nothing to be compared with those of the Bishop of Quebec or the Bishop of Rupert's Land. I have a letter from the latter prelate imploring me to mention his case, and he winds up his communication by saying—"I find I am powerless—practically powerless—in England in getting any assistance. It weighs a good deal on my mind." And well it may, with his extensive and laborious diocese. But coming to the diocese of Quebec, let me just point out to you the case of Labrador. The young man was sent down to the coast of Labrador, 600 miles from the town and city of Quebec, and he writes to show the nature of his mission. On the 29th of April—"Snowing and blowing. When will our eyes be gladdened with the sight of grass or hill? Our eyes are tired with snow and ice, which have covered the ground since November." On the 11th of June he wrote—"Longing for a south-west wind, as there are vessels to the westward, and I expect news from the civilized world. We have had no news from our fellow-creatures for nearly eight months. On the 21st of

December he writes—"I had two services with good and attentive congregations. After prayers went to bed, having had a most pleasant and, I hope, a profitable day. The more I see of the people the more I like them, and I am content with my lot. Truly may I say, 'The lines are fallen unto me in pleasant places, yea I have a goodly heritage.' And he has: he has gone to give his account to that Master whom he served on the barren coast of Labrador, content with his lot. A man of greater simplicity and earnestness of character never lived, I believe, and he was a missionary of this Society for the Propagation of the Gospel, who paid him his salary when he was labouring amongst these poor fishermen. These are but single cases, and they might be multiplied to any extent. A cry is going forth that "the harvest truly is plenteous, but the labourers are few." And while you, the citizens of Bath, are here luxuriating, if I may so say, in the abundance of your spiritual ministrations, shall not you be anxious that some little echo at least may go forth of the glad tidings which it is the undying command of our Lord shall be published to every creature, and that in the great day of account it may be said that you too have done your part in publishing the Gospel? (Cheers.) The resolution proposed by the Bishop was:—That this meeting acknowledges the undying nature of the Lord's command, 'Preach the Gospel to every creature,' and that a living branch of His Church must unceasingly put forth faithful efforts for the propagation of His life-giving word.

CHARLES DICKENS.

BY REV. JAMES CARMICHAEL.

The visit of this well known novelist to America, and we trust Canada, will no doubt prove a source of the deepest pleasure to his countless admirers, who have treasured his name for many years back as the embodiment of all that is eloquent, genial, warm-hearted, and true.

It is now many years since Mr. Dickens first demanded public attention and honestly earned public applause, and since that, his pen has given to the world work after work, each one if not outvieing the other, at least making the public more anxious for a fresh evidence of his power and ability as the most perfect delineator of everyday life that the literary world can at present boast of.

Perhaps no novelist, certainly no living one, has ever created such a number of life-like and permanent characters as Mr. Dickens. Who could ever forget dear old Tom Pinch, little Paul Dombey, Mr. Pickwick, Micawber the magnificent, Pecksniff, afflicted Mrs. Todgers, and above all, Mrs. Gamp, her shadowy attendant Mrs. Harris, and her "pardner," Betsey Prigg? We read

of these long ago when boys, but how often since have we met with these characters in real life it would be hard to say. Indeed, some of Mr. Dickens' characters are constantly crossing our track. We have travelled several times with Mr. Hannibal Chollop, asked Elijah Pogram to pass us the salt at a railway dinner table; hated the sight of Mrs. Gamp about our premises, and avoided Uriah Heep when we saw him turning the corner. We often saw Paul Dombey putting up his worn little face and asking fearfully inquisitive questions. We are sure we know the little woman that gave rise to Dot; and as to Tilly Slowboy, we have seen so many duplicates of her that we can hardly call the character portrayed by Mr. Dickens original in any sense of the word.

But it is not alone by his vivid delineation of ordinary characters that Mr. Dickens has immortalized his name. The great secret of his success is the kind, loving, and gentle spirit which has left its stamp on almost every page he has written. Hard indeed it would be to say how many sick and weary hearts he has preached to for good; how many homesick wanderers he has cheered in distant lands; how many minds he has moulded; how many sceptics as to any good in human nature he has shaken in their doubts and converted to the truer and more godly faith. Whilst other pens fully as able as his have pictured our nature and our race as one drear waste, Affection but a name and Truth a fancy, he, the true delineator, has lured us on to truth, by proving it a reality, and made us thankful to our Creator that so much good exists around us, if we have only the desire to see and improve the sacred gift. In writing this, Tom Pinch, Poor Joe moving on to another world, Nelly's old grandfather sitting over her grave, and Ham, Pegotty and a host of other shadows cross the page, as silent witnesses to the worth that after all is in our nature, seared and blotted though it be, and to the genius of the man that has opened our eyes to the happy truth.

Objection has been made to Mr. Dickens that he treats religious subjects with a flippancy unworthy of his position and the influence he wields. We never heard the objection that we did not make up our minds that the objector had read next to nothing of Mr. Dickens' works. Certainly if we wanted a little religious reading we would never think of turning to Mr. Dickens for it, no more than if we needed a little witty

reading we would turn to the Rev. J. C. Ryle. Mr. Dickens never professed to write religiously, or Mr. Ryle lightly; but at the same time, we would be very sorry to say that Mr. Dickens' works are of an irreligious nature. We do not call his just censure of cant irreligious, no more than we would cry down his exposure of the abuses of Chancery or of the red tapeism of government officials. In all these cases, whether it be Mr. Stiggins, Barnacle, jr., or poor Miss Flite, we see merely a just description of the sad abuses that surround us in religious as well as in secular life. Outside of this, everywhere that Mr. Dickens has been brought in contact with religion, he has taught it with a reverential hand. Sit down and read Paul Dombey's death, Joe's death, Nelly's death, and repeat the slander if you dare. It was no irreverent hand that penned these simple words, after Ruth Pinch bid Tom "good night," and closed the door on her dear brother:—

"And in her prayers—good times to be remembered with such fervor, Tom,—his name was uppermost."

It was no sceptical or irreverent mind that thought out the sound practical Christianity contained in these words,—

"No, said Tom, stoutly. Remembering all my means of happiness, I hardly dare to call this lurking something a sorrow; but what ever name it may justly bear, I thank Heaven that it renders me more sensible of affection's attachment, and softens me in fifty ways. "Not less happy—not less happy. Ruth."

But it is not by little extracts such as these that Mr. Dickens should be judged. Let us judge of the tendency of his works, let us remember how we read them as boys and never suffered for the reading. How, in many ways they influenced us for good, and then let us think of the ungodly, unholy trash, that passes current in the present day, and as we set such fashionable works as "Lady Audley's Secret," "The Ladies' Mile," "Land at Last," "Guy Deverell," side by side with the simple Christian "Cricket on the Hearth," let us thank God for our boyish novels, and the high-toned morality that raised the lump in our throat as we read its pleading. That novels will be read it is folly to deny. Let us then cherish and respect the novelists who instruct the people instead of defiling them. Let us love the man who exalts the love of the husband to the wife, the child to the father, who pictures crime as its own avenger, and virtue as the channel of its own

blessings. Well for the world at large, well for the spread of morality, virtue, to say nothing of common decency, if the reading public were blessed with many such teachers as Mr. Dickens. In an age when it is fashionable to degrade womankind—to put language on a lady's lip fit only for the fallen—to make the breach of the seventh commandment a light offence—to speak of the unfaithfulness of the wife to the husband, the husband to the wife, as a thing to be expected; in an age when Miss Braddon and her host of imitators sow broadcast in one year, more incentives to sin than we would like to calculate; in such an age it is well to read the works of one who writes of sin as sin, who never yet brought a flush to the cheek of the most fastidious, and who has left for the study of future generations the true ideal of womanhood, the picturing her as God intended her to be pictured, as the faithful wife, the loving sister, the patient uncomplaining bearer of affliction, the shadow of good always falling on the bedside of the dying, and on the 10,000 times 10,000 homes, blessed by her presence and preserved by her care. God bless thee, Dot! there are many faithful wives like thee, left to the world still.— Shame on the slanderer! or pity for the ignorant, who can see no godly feeling in the brain of him who bore thee, or no holy tendency in the genial pen that brought thee forth to life.

It is thus Mr. Dickens should be judged, as the truest delineator of character alive, as the owner of the gentlest, kindest pen that novelist ever held, and as the purest minded writer that England this moment can boast of. He comes out now a much older man than when last he visited America, but his readers have aged with him, and have not loved him the less for lapse of time. Perhaps his trip may lay the foundation of some future work, but if his pen never wrote again—if for the rest of his life he laid down the magic wand he has used so judiciously and well, amply contented might he be with the reputation of the past, and the grateful love that will follow him to his grave.

"SLEEP."

"Sleep, gentle sleep! Nature's soft Nurse," (as Shakespeare says), is one of the most benign blessings bestowed upon man. "That a body, fatigued with labour and worn out by the various avocations of

the day, should, at a certain period, resign itself to an irresistible and insensible passiveness and inaction, is justly to be accounted one of those grand and great secrets of Nature which we are every day familiar with, as to the effect, and yet are entirely (I may say) ignorant of, as to the true cause. It is one of those mysteries of Nature which, as yet, no man, no philosophers have been able to account for. What is more strange than this? that a body, when asleep, loses all its voluntary powers, and yet preserves all its animal functions—that it should, at another regular period, of its own accord, throw off this inattention and inactivity, and again recover its wonted spirit and vigour, entirely refreshed and restored in all its former faculties—that this mere suspension of attention, and incapacity of motion should so regularly take place, and produce such amazing and extraordinary effects. What is more strange than this? that a body will lie down, overcome with fatigue, and irresistibly lose all its activity; and yet, during the time that this body is "steeping its senses in forgetfulness," all the internal parts of it are performing their various functions: the heart still beats, the blood still flowing through the veins, and all those minute and unknown wonders of digestion still carried on with all their wonted vigour." I say, what is more wonderful, more strange or amazing than this? All this shows the working of a Higher Hand. How refreshing it is to have a comfortable sleep after the labours and fatigues of the day? When the mind is worn out with study, it seeks the repose of sleep, and, astonishing to believe, rises again in the morning, refreshed and full of new vigour: when the body is languishing with fatigue, sleep refreshes it, and again rouses it to all those manly vigours which fatigue had deprived it of before. 'Tis wonderful how softly and silently sleep steals over us. We may be thinking on our homes, if far from them, in a foreign land, or of our parents, if parted from them, then sleep comes over us with an irresistible force, and we silently sink into forgetfulness—the eyes gradually close, till sleep shuts them altogether, and we lie like an inanimate being without life. But there is a still more curious circumstance about sleep which must be touched upon, and that is—*Dreaming*. However wonderful sleep may be, it is attended by something as much more surprising and

unaccountable as the powers of the soul surpass those of the body, and that is, the wonderful phenomenon, Dreaming. Milton thus beautifully describes it:—

Know that in the soul
Are many lesser faculties that serve
Reason as chief; among these Fancy next,
Her office holds, of all external things
Which the five watchful senses represent.
She forms imagination, airy shapes,
Which Reason joining or disjoining frames
All what we affirm, or what deny, and call
Our knowledge or opinion, then retires
Into her private cell when nature rests.
Oft in her absence mimic fancy wakes,
To imitate her; but, misjoining shapes,
Wild work produces oft, and most in dreams
Ill matching words and deeds long past or late.

“This faculty, the soul, more or less exerts in all, and it is yet a difficult thing to discover whence the true impulse arises, how it is circumscribed, or what brings it to an end; for, in real active life, our ideas are regular, our actions are (at any rate, should be) determined by some certain views, and we complete them by just and consonant measures. But, on the other hand, in dreams, the imagination reigns quite absolute, and both the will and the judgment are entirely subservient to its command. It can begin and finish adventures—can assemble and compare ideas—can immediately and instantaneously shift the scene, and bring on the catastrophe at her own pleasure, either without asking leave of the will or understanding. It can even proceed much further, and present those images and correct those circumstances which were never in the power of the waking mind even to conceive. It hurries over actions with incredible speed, or hangs a load on the wing of time, and lengthens out duration to what term she pleases: it creates discontented thoughts, vain hopes, vain aims, and inordinate desires, and yet, was this alone, without the aid of the senses or the help of the memory, it can engage us in scenes of the deepest reach and of the highest importance; it brings people vividly before the imagination, implants thoughts of the deepest reach within our imagination, and makes us begin with an elaborate story, and carries us gradually on to the finale.” When you are dreaming on the bloody battle-field, your soul is wrought up to a state of courage, and perhaps it was never so courageous before. You see the battle-field, the ground strewn with the dying and the dead—you mingle with the crowd of soldiers, and when the din of

battle is at its height, you enjoy the visionary prospect with a sort of pleasing horror; you see the deep squares of infantry, the charges of the undaunted horsemen—you hear the neighing of the fiery coursers—you hear the rattling of the thundering cannon, the commands of the chieftain, the groans of the dying and those that are wounded, and the curses of those that are forced to flee;—all is quite familiar to your soul. Then, on the other hand, when dreaming upon the dangers of the sea, you think your ship is wrecked at sea—your vivid imagination portrays the unfathomable ocean roused by the tremendous hurricane, and the poor ship dancing on the waves; you see the huge billows coming headlong on the vessel; you see the lightning flashing round the ship; you see the ship on fire, the flames rapidly gaining to the masts; you hear the roar of the ocean, the distant sounding thunder, the firing of the guns as the fire is gaining upon them, and the cries of men and women, and the shrieks of the women as they see no help to escape; you see the boats lowered, and the brave crew and passengers escape to the open sea in small-boats; and, last of all, you hear a tremendous report, caused by the fire igniting to the powder magazine or some explosive cargo, and you see the magnificent ship blown in a thousand pieces into the air. With the fright and agony you awake, and, behold, all is a dream. Again, what agony one has when dreaming of being drowned. We will take Shakespeare's word for it in the following stanzas spoken by Clarence:—

Lord, Lord! methought what pain it was to
drown—

What dreadful noise of waters in my ears—
What sights of ugly deaths within my eyes.

Often did I strive

To yield the ghost, but still the envious flood
Kept in my soul, and would not let it forth
To find the empty, vast and wand'ring air,
But smother'd it within my panting bulk,
Which almost burst to belch it in the sea.

Then he goes on to tell his adventures after death, when Warwick cries to the furies to seize him. We will give it in the author's own words—

Seize on him, Furies, take him to your torments!
With that, methought, a legion of foul fiends
Environ'd me, and howled in my ears
Such hideous cries, that with the very noise
I trembling woke, and for a season after
Could not believe but that I was in Hell,
Such terrible impression made my dream!

Such are some of the horrors which

dreams portray to our imagination. Look again, when one is dreaming of murder, his very soul is shrinking (one would suppose) from the deed. The hands are involuntarily clenched together, as if the fatal knife were within them; you see the victim vividly before you—the knife is raised to strike the final blow; you see him weltering in his blood, his warm limpid blood streaming from his wound; and you hear the cry of agony when the dagger enters the fatal part. Your soul is wrought up to a state of agony with the thought, and, covered with perspiration, you awake. Not only do you dream upon one object in a night, but, like the scenes in a theatre, they are shifted, one after the other, quick as thought. Some have dreamed through the actions of three days in a successive series in the compass of a few hours; others, again, have made a tour over the whole world, or executed some unnatural feat. Again, when we are awake, the action of recollecting, inventing, arranging, and committing our ideas to writing is a work of incredible pain and labour; whereas, people have dreamed of reading books on a variety of subjects, clearly, consistently and elegantly written, which they never saw waking. Whereby, it appears the imagination composes the work, attends the thread of the whole imagination, judges of its excellency, and remembers its contents, all at the same instant of time, an incontestable proof, in my opinion, that it is of a much more noble and comprehensible nature than we generally suppose it to be. In a word, dreaming is one of those mysteries of nature which our finite faculties can neither fathom nor comprehend. It is one of those mysterious projects of the Most High to show forth His glory and omnipotent power and mercy in the forming of the human nature.

In conclusion, I will bring before the readers another part of Shakespeare's admirable works, and in his description of Queen Mab finish:—

—“ Gallops night by night
Through lovers' brains, and then they dream of
love;
O'er lawyers' fingers, who straight dream on
fees;

Sometimes she gallops o'er a lawyer's nose,
And then dreams he of smelling out a suit;
And sometimes comes she with a tythe-pig's tail,
Tickling the parson as he lies asleep—
Then dreams he of another benefice;
Sometimes she driveth o'er a soldier's neck,
And then he dreams of cutting foreign throats,
Of breaches, ambuscadoes, Spanish blades,
Of healths five fathom deep, and then, anon,

Drums in his ears, at which he starts and wakes,
And, being thus frighted, swears a prayer or two,
And sleeps again—”

THICKBROW.

A VISION OF WHAT LITERATURE, SCIENCE AND ART CAN REVEAL TO US.

Come, then, my readers, for a few moments, in imagination at least, into the enchanted valley of knowledge, a valley which is approached by many portals. On one I fancy I see

Public Schools,

and within the portals, far in the valley, there rise mighty pyramids of towers. They are the chronicles of past ages, widening ever as they reach the base of our own times; and far within yon pyramid of books lies enshrined the type of our common humanity. Go, my young friends, and strive to interpret the hieroglyphics on the huge sarcophagus, and, if read aright, it will tell you that

God alone is wise.

Now let us turn this way and behold yon mighty classic edifice, with its gigantic columns pointing to the skies like the giants of old scaling the gates of Heaven. There dwell the philosophers of the ancients, cold, still, and beautiful, like marble statues, and high above is written this inscription—

Know thyself.

And beside that Grecian temple we see a cloistered hall, a Christian edifice, with men in sable gowns and caps passing to and fro through spacious quadrangles and stately avenues, book in hand. These are the modern seats of learning, these the students of divinity, of law, of physic, the heads of our Universities, and this is their motto—

*Our University is the handmaid of
religion.*

Now let us look at yon fantastic shrine, with domes, and sparkling fountains, and alcoves alive with melody; that is the sacred shrine of poetry, sculpture, painting and music, and inscribed thereon we read,

A thing of beauty is a joy for ever.

Again, behold yon mighty citadel, girt around with lofty towers and needle-shaped obelisks, which touch the stars. There dwell the sciences. There, within yon walls, are mighty engines working day and night, gigantic looms, weaving fair and costly fabrics; there are sages gazing into

heaven's vault, or diving into earth's abyss, walking the rounds of animated nature or vegetable life by sea or land, or prying into the secrets of the rain-drop. We read this motto on the portal—

Knowledge is power.

And lastly, there the most beauteous fane, with fretted roof, and carved windows dimly stained, and cathedral aisles of solemn shade, through which the organ's voice and sweet chaunt of singers are stealing with angelic sweetness, and telling more of heaven than earth. There dwells religion, and calls all earth to worship Him who made and rules the universe.

Come, now, my friends, to the enchanted valley of knowledge. Leave the garnished pomp of earthly joys, and tread the enchanted vale.

Methinks I hear a gentle warning voice crying aloud, "Come to the enchanted vale; choose each a shrine wherein to do thy reverence, but whate'er ye worship, worship God; haste ye, for the wings of time are fleeting, and soon, very soon, your hour-glass will run out." But it is now time to come down from the clouds. Our McGill University is one of the portals of the enchanted valley, and to its care we must commit this portal of knowledge. It has been said by One who cannot err, "Wisdom and knowledge shall be the stability of his times and the strength of salvation." Knowledge is pleasure, and, like other pleasures, this pleasure has no bounds or limits on this earth, and can never be fully attained or overpassed, but, like the horizon, the further we advance the more widely it spreads out before us; and I conclude by expressing my strong conviction that the human mind will become more various, piercing, and more comprehending, more capable of understanding and expressing the solemn and the sportive, the terrible and the beautiful, the profound and the tender, in proportion as it shall be illumined by the true knowledge of God. Genius, intellect, imagination, taste, and sensibility must all be baptized into religion, or they will never know and never make known their real glory and power.

W. H. L.

BOOK AND PAMPHLET NOTICES.

"The Antiquities and Legends of Durham" is the title of an interesting pamphlet received from the author, Stanley C. Bagg, Esq. It was read before the Numismatic

and Antiquarian Society of Montreal. That this Society is in existence is known to only a few, but that *such* a Society is calculated to do a great amount of good in the way of bringing to light ancient literature, &c., there can be no doubt of. Archaeologic science is most important to the right understanding of Holy Scripture topography, and no study can be more interesting than that which aids in the developing of ancient places, coins and measures mentioned in the Bible. The description of Durham Cathedral, and the sketch of its founder, St. Cuthbert, are graphic and so worth reading that we cannot refrain from giving the extract:—

"Cuthbert began life as a shepherd, in the valley of the Tweed, not far from Melrose, where a religious house had recently been established under the auspices of St. Aiden. As Cuthbert was one day playing at ball with his companions, there stood among them a fair young child, and he said to Cuthbert, "Good brother, leave these vain plays; set not thy heart upon them; mind thy book; has not God chosen thee out to be great in His Church?" But Cuthbert heeded him not, and the fair child wrung his hands and wept, and threw himself down on the ground in great heaviness, and when Cuthbert ran to comfort him, he said, "Nay, my brother, it is for thee I weep, that preferrest thy vain sports to the teaching of the servants of God," and then he vanished suddenly, and Cuthbert knew that it was an angel that had spoken to him, and from that time forth his piety and love of learning recommended him to the good Prior of Melrose, who instructed him carefully in the Holy Scriptures.

"About this time Oswald, the pious King of Northumberland, had embraced Christianity, and in order to convert his people, had invited St. Aiden to plant the cross in his kingdom. Aiden made choice of the Island of Lindisfarne for his Monastery, and wrought wonders of peace and refinement amongst the turbulent nobles of the north, and acquired a high fame as a saint. On a certain night as Cuthbert watched his flocks by the river side, he beheld a glorious vision of angels, who were bearing the soul of his preceptor, Aiden, into heavenly bliss, whereupon he forsook his shepherd's life, and entering the monastery of Melrose, he became after a few years a great and eloquent preacher, converting the people around; when he exhorted them, such a brightness appeared in his angelic face, that no man could conceal from him the most hidden secrets of his heart.

"Removing from Melrose to Lindisfarne, he dug a well, and sowed barley, and supported himself by the labour of his hands. After some years Cuthbert was made Bishop of Lindisfarne, and in this office, he was venerated and loved by all men. At the end of two years he returned to his hermitage, where he shortly after died, and was buried in Lindisfarne Abbey; and ten years after, his body, upon examination, was found in a state of perfect preservation. After removing some of his robes and substituting others, they enshrined him in a wooden

coffin, and thenceforth Cuthbert became the sainted prelate of the see.

"In 875 the Danes landed in Northumberland and compelled the monks to flee from Lindisfarne, carrying with them the body of Saint Cuthbert and their other reliques. The Bishop of Lindisfarne, with his clergy and their treasure, wandered from place to place, and among others to Chester-le-Street and Ripon. Four months after their arrival at the latter place the Danish war ceased, and they intended to bring the remains of the Saint again to Chester-le-Street, but crossing on the east side of Durham to Wardenlaw, they could not remove his body further. This strange incident produced much astonishment, and the monks fasted and prayed for three days to know by revelation what to do. At length it was revealed to one of them that the body should be carried to Dunholm. They were again in great distress, not knowing where Dunholm lay; but as they proceeded a woman wanting her cow called aloud to her companion to know if she had seen it? she answered it was in Dunholm. This was a happy sound to the distressed monks; they followed the woman, and when she found her cow, they laid down their precious burthen. A temporary covering and support for the ark of St. Cuthbert was made of branches of trees, upon the place where the church of Saint Mary-le-bow stands. The adjunct le bow is derived from the boughs of which the building was made. They now laid the foundation of an abbey; in three years the work was nearly finished, and the body of St. Cuthbert was enshrined within the walls. This fabric, after standing ninety-eight years, was pulled down, and the present magnificent pile was erected, into which the body of St. Cuthbert was removed from the temporary shrine on the cloister green, to the right of the high altar, in 1106.

"The Cathedral (Abbey Church) is the principal boast of Durham; the prevailing character of its architecture is distinguished by round headed arches, massive columns and weighty finishings, and is best understood by the term Anglo-Norman. The northern side preserves its Norman character nearly entire. The grotesque head and ring of metal upon the north door are ornaments of the Norman period. On the north-western tower is a sculptured representation of the legend of the Durham cow. There is an old cow, looking as quaint and ancient as need be, and, after the manner of old painters, the two women, in the very presence of the cow itself, are putting and answering the question where the cow was to be found.

"Beneath the western tower was the sanctuary, where murderers, rogues and vagabonds met with protection. The culprit upon knocking at the ring affixed to the north door was admitted without delay, and, after confessing his crime, a bell in the galilee tower ringing all the while to give notice to the town that some one had taken refuge, there was put upon him a black gown with a yellow cross upon his left shoulder, as the badge of St. Cuthbert. When thirty-seven days had elapsed, if no pardon could be obtained, the malefactor, after certain ceremonies before the shrine, was sent out of the kingdom.

"In the pavement of the middle aisle of the nave, beyond the font, there is a cross of blue

marble that marked the boundary beyond which females were not permitted to advance in the direction of the shrine of St. Cuthbert. The monastic buildings were equally sacred.

"The Galilee was built for the use of women. As soon as it was finished, the shrine of the venerable Bede was removed in it. Bede was born at Yarrow, in Northumberland, A.D. 673. He was an eminent ecclesiastic and writer. His most valuable work is the Ecclesiastical History of the Saxons. When he died his scholars desired to place a rhyming inscription on his altar tomb. The monk wrote, '*Hæc sunt in fossa, Bedæ ossa,*' placing *ossa* at the latter end of the verse for the rhyme, but not being able to think of a proper epithet that would stand before it, in his perplexity he fell asleep, but when he awakened, he found his verse filled up by an angel, standing in fair letters upon the tomb, thus, *HAC SVNT IN FOSSA, BEDÆ VENERABILIS OSSA.*"

We have also received a pamphlet of 72 pages entitled "Ritualism: its Legality and Expediency," "by a priest of the English Church," now labouring in this diocese. It is a well written examination of the recent work of Bishop Hopkins; but we must reserve a more lengthened opinion of it to another issue, advising all who would see both sides of the question to purchase a copy, price 1s. 6d., to be had at Dawson's book store.

NOTES ON THE BIBLE.

FOR THE YOUNG.

By the Editor.

The word BIBLE is derived from BIBLOS, a Greek word signifying "a book."

TESTAMENT comes from *testamentum* "a covenant." The Old and New Testaments are by no means opposed to each other, but have one common object, viz., Salvation through a *promised* Saviour in the Old Testament, Salvation through a *given* Saviour in the New.

SCRIPTURES, derived from *scriptum*, "a writing." All ancient works were written. There are 39 books in the Old Testament, and 27 in the New. The books of the Old Testament are subdivided into four great classes, viz.:

1. Books of the Law.
2. Historical Books.
3. Poetical Books.
4. Prophetical Books.

The first five books of the Bible are called "the Books of Moses," or the Pentateuch, from *pentè* and *teuchos*, two Greek words meaning "five books." One great proof of their authenticity are the words of Christ,

"They have Moses and the prophets, let them hear them."

GENESIS comes from *genesis*, "a birth," for it describes the production or generation of all things. It gives the history of the first 2369 years of the world.

EXODUS comes from *exodos*, "out and way," because it tells of the leaving of the Jews from the land of Egypt. It comprises a period of 145 years.

LEVITICUS, from *Levi* and *oikos*, because it tells particularly about the house of Levi, or the priests of Israel. It comprises the short period of only one month.

NUMBERS. The name imports its character. It comprises a period of 38 years.

DEUTERONOMY, from *deuteros* and *nomos*, "a second or repetition law," so called because Moses recapitulated the law previous to his death, it being rendered necessary from a new generation having sprung up since the Jews left Egypt. It comprises two months.

The Historical Books are twelve, viz., Joshua, Judges, Ruth, 1st and 2nd Samuel, 1st and 2nd Kings, 1st and 2nd Chronicles, Ezra, Nehemiah, and Esther. The Holy Writings, or Poetical Books, are five, viz., Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. They are sometimes called the Doctrinal Books.

The Psalms (derived from *psalmo* or *psalmus*, "a hymn") are 150 in number, and are divided into five books; the first four end with Amen, and the fifth with Hallelujah or Praise ye the Lord,

1st Book ends with the 42nd Psalm.	
2nd " " " 73rd "	
3rd " " " 90th "	
4th " " " 107th "	
5th " " " 150th "	

According to their subjects the Psalms have been classed into six divisions, viz.:

- 1st. Historical.
- 2nd. Instructive.
- 3rd. Praise.
- 4th. Prayer and Penitential.
- 5th. Prophetical.
- 6th. Thanksgiving.

Ecclesiastes is also called The Preacher. The Song of Solomon is also called the Canticles, which word is derived from *canto*, "I sing." It is a song composed by Solomon on account of his marriage with the daughter of Pharaoh.

The Prophetical Books are divided into three great classes:—

- 1st. Those written before the captivity.
- 2nd. " during "
- 3rd. " after "

They may also be divided into two great classes, viz. :—

- 1st. The Greater Prophets.
- 2nd. The Minor Prophets.

The Greater Prophets are Isaiah, Jeremiah, Ezekiel, and Daniel. The Minor Prophets are Hosea, Amos, Joel, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

All the books of the Old Testament were translated by seventy-two elders, B.C. 286, into the Greek language, and hence called the "Septuagint or Alexandrine Version."

The Apocryphal Books are 14 in number, and are so called from *apokrupto*, "to hide," because having been read not openly but in secret, or because their authenticity is not established.

The New Testament is divided into four great classes:—

- 1st. The Evangelists or Gospels.
- 2nd. The Acts of the Apostles.
- 3rd. The Epistles.
- 4th. The Revelation.

Matthew is also called Levi. He was a tax-gatherer or publican.

Mark's Gospel is sometimes called Peter's Gospel, from Mark's writing it from the public and private discourses of that disciple.

St. Luke was a physician, and companion of St. Paul.

St. John, was called the Divine from the character of his writings.

The Acts of the Apostles is a history of the progress of Christianity for about 30 years.

The Epistles of St. Paul are fourteen in number. There are seven Catholic or General Epistles, so called on account of being addressed to believers in general, viz.:

- Epistle of St. James.
- 1st and 2nd Peter.
- 1st, 2nd and 3rd John.
- Epistle of Jude.

The Revelation of St. John is also called the Apocalypse, derived from the Greek word *apokalupsis*, "a revelation" (of prophecies).

Only eight persons wrote the New Testament, viz., Matthew, Mark, Luke, John, Peter, Paul, James, and Jude.

A BEAR STORY FOR THE BOYS.

In the township of Brome is a cluster of hills which is spoken of as the Brome Mountain. The different peaks of this are heavily wooded, and two of them (Pine Mountain and Spruce Mountain) take their names from the kinds of timber that grow upon them. A charming little lake, about a mile and a quarter long, is embosomed by these hills, and into it a number of trout streams, which wind along through the pleasant valleys of the region, empty themselves. Until a very recent period, bears and wolves were to be met with in this part of the country, and many of the inhabitants can tell of encounters with these creatures. The following narrative was related to the writer by Mr. Jonathan Hastings, an intelligent and well-to-do farmer, residing on the southern slope of one of the hills:—

Mr. Hastings was out early in the morning of a day in the beginning of September 1840. He had a dog with him of the name of "Watch," a cross between a mastiff and a greyhound. The dog left him, and in a few minutes uttered a peculiar cry of alarm. Mr. Hastings at first thought that it had found a skunk, an animal which the dog greatly disliked. But he soon heard the same cry farther away, and then still farther, which led him to think that the dog was in pursuit of a more formidable animal than the skunk, and that now and again the creature, whatever it might be, was momentarily brought to bay. From the cries he judged the game and its pursuers to be taking a circular course that would bring them to a beaver pond, a third of a mile distant. He had no weapon with him, but he walked across towards the pond. On reaching its edge, he found that the dog had "treed" a bear. The bear was standing erect, about twenty-five feet from the ground, upon one of the lower limbs of a squat branching hemlock. The dog was barking underneath. As soon as the bear caught sight of Mr. Hastings it dropped from the branch to the ground, alighting on its hind feet. It then endeavoured to make its way up the steep hill north of the pond, the dog closely pursuing it, and biting its heels. Then, to keep the dog in check, it took an oblique course, still aiming at the top of the hill. But the dog persevered in its attack, and at length turned the bear southward again. Mr. Hastings kept them in

sight. Every little while the bear would attempt to climb a tree, but the dog, cheered by the presence of its master, followed it so closely that for some time it could not effect its purpose. At length when they had passed the place where the dog first found the bear, the latter succeeded in climbing a tree. Meanwhile Mr. Hastings had shouted to his brother Simeon, and sent him to Mr. Abel McCoy, who lived on the other side of the mountain, to ask him to bring his gun. McCoy readily accepted the invitation. When he reached the spot, the bear had ascended to the very top of the tree—it was a tall hemlock. McCoy fired, and brought down the animal at the first shot.

On another occasion Watch (the dog mentioned in the preceding account) was heard by Mr. Hastings's father to utter the same kind of cry. It at length went out of hearing, and was gone from home all night. Some time after, a man of the name of Ira Benham, when out in the woods (probably a mile away from Hastings's farm), found a tree that, for some distance up the stem—as high apparently as a dog could leap—was scratched and torn, being completely girdled. It was concluded that this was the work of Watch, who had "treed" another bear, but who was compelled to abandon it, no one coming to his assistance. T. W. F.

ABRACADABRA.—*Abacadabra* is the name of a Syrian idol. This word when pronounced and repeated in a certain form and a certain number of times, was supposed to have the power of curing fevers and preventing many diseases. It was figured on amulets and worn suspended around the neck.

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SQUARING WORDS.

LOVE	CHAIR
OBEY	HADDO
VETO	ADIEU
EYOT	IDEAS
	ROUSE

SQUARING THE CIRCLE.

CIRCLE	DOMINO
ICARUS	ONEDAY
RAREST	MERITS
CREATE	IDIDIT
LUSTRE	NATIVE
ESTEEM	OYSTER

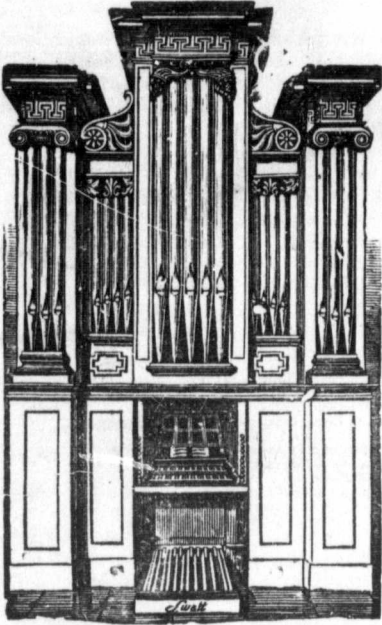
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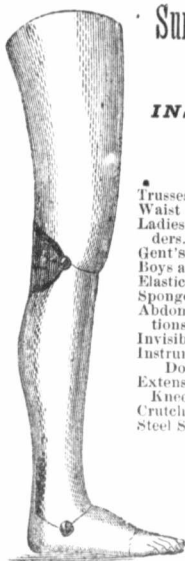
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