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THE MURCH MAGAZINE

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THE CHURCH MAGAZINE.

MARCH, 1868.

SYNOPSIS OF DEAN CHRISTIE'S SERMON AT THE CON- SECRATION OF ST. CONGAN'S CHURCH, TURIFF, SCOTLAND.

The Dean chose his text from 1st Kings ix. 3, "I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually." After having pointed out the deep affectionate manner in which the Almighty deigned to regard the house which Solomon had built, and who had said of it, ' *This shall be my rest for ever; here will I dwell, for I have a delight therein,*' he said.

"It could not be supposed that He delighted in it because it was gorgeous and magnificent, nor because it was dedicated to Him with such costly sacrifices; but, because He acknowledged and took possession of it as *His own*, seeing that Solomon and the people relinquished for ever *their own right* in the things which they had given to Him, and made them henceforth to be *His property* and *His alone* perpetually. For that which has once been appropriated to Almighty God by the religious ceremony of consecration, He claims as *His own* for ever; and it can never afterwards be alienated, or applied to any secular purpose without the guilt of sacrilege."

The Dean then went on to show that the consecration, or solemn dedication, of a separate place for religious worship had been sanctioned in all ages, and under all religions, whether Pagan, Jewish, or Christian; and this for the sake of man, in order that he might duly reverence his Maker in the sacred building, and the same holy emotions which the sacredness of the place raised in his mind might recur to him again and again, as often as he served his God there. He pointed out that our Blessed Lord Himself sanctioned by His presence the Feast of the Dedication of the temple, and twice purged the holy place from the worldly merchandise that was carried on in it; that Ignatius, Tertullian and St. Cyprian, among the primitive

Christians, amply showed that the Lord's House, the Church, was a place specially dedicated to the service of the Almighty; and therefore it was that the Episcopal Church in Scotland, following the universal practice of the Church Catholic, makes her Bishops, by a solemn act of consecration, give over her churches to the Almighty and dedicate them for ever to the worship of the Triune God. In thus consecrating their churches, and dedicating them for ever to the service of God, they were not alone following the example of Moses, of David, and of Solomon; nor were they alone following a Jewish example in making their churches as beautiful and as appropriate as possible for the worship of God, they were also carrying out an innate principle implanted by the Almighty God in the mind of man. For to consecrate to God the best of His creatures, with an inscription of praise to the bountiful Giver was only the result of the religious principle given to all mankind, embodied in the Old and New Testaments, and confirmed by the universal practice of the church of God. And so long as man is capable of being acted upon by outward impressions, either for good or for evil, so long will what is *external* be valuable to him provided it does not take the place of what is internal. And so it is that external objects, when properly used, are conducive to inward and spiritual religion; "Why (he asked) was it that we had such deep delight in looking upon the bright blue firmament, the golden sunset, the wide ocean, the flowing river, the dark woods standing broad and clear from out the soft grey sky? Why do we love the sweet gloom of twilight, but because deep thoughts and memories rise to our minds in that soft hour of calm? Did God make all His works for nought? or are they intended to minister only to the sensual enjoyment of man, and not rather to turn his mind to the melody of his Maker's praise? The right use of God's creatures is conducive to the right worship of Him who made them, especially when they are used in His service. And what better use can we make of them than to employ them in beautifying His House of Prayer? Whatever some people may say, the common feeling of mankind settles the question. Every one knows the different emotions arising in his mind when he enters a plain Church, destitute of ornament, and one where some pains have been taken to render it fit for the solemn worship of God. In the one he feels as if he were not in God's House. It so savours of the earth, and everything about it is so earthly. In the other he feels as if every part of it resembled the heavenly building of God, and that it was a place where he could be trained for heaven. Doubtless our very best attempts at church building will fall far short of what we desire; but this should be our aim in all our buildings for the worship of God."

"Does any one say, 'God looks at the heart? Cannot the Almighty be worshipped in a plain building, seeing that the Most High dwelleth not in temples made with hands? To this it has been rightly and often answered: Undoubtedly He may. The Apostles worshipped in an upper room, because they were poor, and had no other place of worship: St. Paul knelt down

on the sea shore and prayed. Nay, we limit not the Most High to the walls of a church; we say that He may be worshipped without a church under the open canopy of heaven, in the wild woods, on desert sands, on the melting snow, if it so please us; there is no place where God will not hear faithful, humble worshippers. God can be worshipped in a plain house. If we cannot provide a better; but we may be well assured that God is not more spiritually worshipped, when the meanness of Christians refuses to offer Him the best of what they have; though the very best is unworthy of His Glorious Majesty. For when the Most High directed man to build Him an house, He gave directions to build it in so costly a manner, that the most gorgeous of our edifices is but perfect simplicity in comparison. . . . Can we believe, therefore, that the Church in all ages has so far mistaken the mind of Christ that she has been wrong in decorating the sanctuary with all that art *has* the most refined, with all that wealth *has* the most precious? Christians ought to be ashamed if their own houses exceed in decoration the House of God. And not so much for themselves, as for the sake of their poorer brethren, should they make the place of their solemn assembly stately and magnificent. The poor man has little in his own squalid home to minister to his natural sense of beauty; and therefore his richer brethren do well to prepare a home for him, which he may also call, as it really is, *his own*, where rich and poor meet together in the presence of God and His holy angels, and where its outward beauty will symbolize to him the necessity of his having the inner beauty of grace and holiness, and lead his mind to the anticipation of the inner splendours of heaven itself."

"The Christians in this country, who have long ago gone to their rest, understood their duty well in this respect: and *we* are only trying to imitate *them*. *They* endeavoured to make the houses of God resemble as far as they could their heavenly home, in order that Christians when entering there might think of the mansions of bliss, and outwardly and inwardly worship God in the beauty of holiness. As far as their power and skill permitted, they made their churches resemble the heavenly building of God; and so should we build our churches, making each part remind us for what purpose we *meet there*, namely: to have souls prepared for heaven. *They* had the entrance from the west, the emblem of the seat of darkness, and they looked to the east, the emblem of light, the place where the Day-Spring from on high arose to visit us. From the porch the font was seen, where we are entered again into favour and covenant with God, being washed in the laver of regeneration, born anew of water and of the Holy Ghost, and thus made members of Christ, children of God, and heirs of eternal glory. Then there was the nave, with its congregation of worshippers, representing a ship tossed upon the waves of this troublesome world, an emblem of the church militant here upon earth, having its strait passage up to the chancel, signifying the strait and narrow way that leadeth unto eternal life. For in the chancel was the choir imitating the heavenly choir,

and in its inmost part or sanctuary, the altar, where the blessed Eucharist was celebrated—that unbloody sacrifice commemorative of the grand sacrifice upon the cross, in participating of which the faithful spiritually, eat the flesh of Christ and drink His blood, that they may be one with Him, and so have pardon of their past sins, fresh supplies of the Holy Spirit, and receive a principle of immortal life to their bodies as well as their souls. Thus the inner sanctuary points to the Holy Jesus who died for us, and *all* is an emblem of that glorious heaven, where we desire to dwell eternally, and to which the spire points up, its bell chiming forth the solemn tones which call the faithful to come and worship, and fall down and kneel before the Lord their Maker.”

“ We, Christians of the present time, are now trying again, and rightly, to have the Presence Chambers of the Lord of Hosts as beautiful and appropriate as our means will allow ; but what will all this symbolical beauty avail to priest and people in the end if they value not the immortal soul ? if priests try not earnestly to train the souls of their people for heaven, and the people try not as earnestly to be prepared for a blessed immortality. Doubtless the salvation of the soul presses too lightly on the minds, and hearts, and consciences of the many. Still, the arrow shot at random in God’s House and elsewhere, by the ambassador of Christ, may graze or pierce the heart of some hitherto careless sinner : and the expectation of this blessed result should make him be always up and doing, else he cannot be said to watch for souls as one that must give account. The scrutiny which Christ will make at the last day will not only be into the manner in which His ambassador has dealt with the congregation committed to his care *as a whole*, but with the *individuals* of which it is composed. How alarming then the idea that their responsibility extends to every single soul ! But what shall be said of those of his flock who care not for his exhortations ; and so remain in their impenitence ? Slowly has the light of God’s word become obscured to their vain imaginations, and they have thus become indifferent to all the promises of God which by His sacraments He furnishes ; and to all the threatenings of God, which by His messengers He denounces. A church is built ; it is dedicated to God’s service ; it is separated from worldly purposes by consecration for ever ; and it is thus marked out to all posterity as the place where religion may be learned, where the glad tidings of the Gospel may be listened to, and where the sacrifice of the Lamb of God may be kept in memory perpetually but what is all this to the person who remains hypocritical and impenitent still ? And yet there is hope even for *him*, if he has been taught when a child, in his innocent freshness, to worship God with joy in His house of prayer, and to know and perform his duty to God and man. For those holy lessons will recur to him in spite of all the seductions of Satan and the pleasures of the world. Let only one moment of compunction come, let one stroke of God’s wrath be felt ; only let the misery of sin be laid upon the heart for one instant, and then will

the former good habits of the pious *child* force themselves back upon the erring *man*. The very chime of the bell will call back to him the glad hours of purer day, and in the Church of his Saviour, and his bended knees before his Almighty Father, will the penitent again be found, acknowledging with Jacob that this is the House of God, with its ladder resting upon the earth and its top reaching unto heaven. And though, from his deep penitence for his sins, he cannot but perceive that the steps of the ladder are many and the height exceeding great, yet he sees the angels ascending and descending upon it—angels bringing God's message of love, and angels carrying up the incense of his penitent prayers; and above it, the glorious host of heaven encircling and singing praises to the Triune God—Father, Son, and Holy Ghost."

OUR CHURCH MUSIC. (1)

WHAT IT IS, AND WHAT IT OUGHT TO BE.

To describe with considerable correctness, the music one ordinarily hears at the services in our churches, does not require any great share of musical knowledge, or much experience. Most of it has been intended by the composer for at least four different voice parts, and the harmony suffers greatly when performed, as it generally is, with one and often two parts, wanting altogether. Being written for so many different parts, the composer naturally has arranged them to suit each voice, and as a rule, the treble part runs high, to suit only treble or soprano singers.

The great majority of the congregation, who might join in a tune, the air of which is neither too high nor too low, are thus precluded from uniting their voices with those of the choir, by the difficulty, if not impossibility, of their reaching the higher notes. It would not be difficult to find an explanation, how it comes, that our music is all of this kind. With the disuse of the choral service, and of the regularly trained surpliced choir of male voices, both young and old, ceased the use of the old style of church music, which had grown up during the previous history of the church, and had adapted itself, as we are able now to see, most admirably to the necessities of the different portions of the service as they are performed either by the minister, the choir, or the congregation generally. The music was called forth by the circumstances. The old composers felt that their music must be such that every body could join in it, and so the *cantus fermus* or *plain* song, made *plain* purposely for plain ordinary Christians to sing, was the rule. The more modern, and we may justly say, the lower style, came into use, along with the modern fashion of placing the choir in a loft by itself, and of filling it with both male and female voices. The novelty was

(1) ERRATA.—In the article on Church Music in our previous number, instead of "and secured," read "and received through him," and in speaking of the Rubric, instead of "cannot be interpreted," read "came to be interpreted."

in itself charming, and people are only too ready to do all their Christian duties by proxy. So with a choir of, in many cases, hired professional singers, it was thought to be a very pleasant way of getting along with that part of the service, and the fashion became very general. The soprano voices of the ladies of the choir must have music adapted in pitch to suit them, and that would naturally be too high for the congregation generally. Even the voices of many of our singers degenerate into a *scream*, when forced up to the height required by a good deal of the music we hear attempted, which has been composed for trained professional singers, with cultivated voices.

The faults arising out of the modern fashion are many and grievous. As most of the music supplied by our modern church composers and publishers, is of a kind that requires for its proper performance, not only a good knowledge of music as a science, but cultivated voices, the congregations give up in despair, and leave all the musical portion of the service to those who, for various reasons, are willing to undertake the task, and *join the choir*. That it is a task of no ordinary severity, all admit, but this is due as much to the vicious system of instruction pursued in most cases, as to the difficult character of the music used. Instead of learning by a regular process how to read the written music, each one for himself, and so requiring only to have the notes put into their hands to enable them to *sing at sight* any ordinary music as *easily as they read any ordinary book*, the choir are merely taught, by repeating the music over and over after the instrument to *recite* it more or less correctly. That they should forget parts of it, and blunder occasionally, is inevitable, and that they should often omit the *words* when unable to give both words and music, is equally inevitable. A want of distinct pronunciation of the words is indeed one of the most prevalent faults, and it might as well be an *unknown* as an *unheard* language that is used. There is a great want of deliberateness in uttering the words, particularly on the reciting note, in chanting, and always a tendency to make a pause just before the cadence, whether required by the sense or not. For want of attention to the words, and for want of the skill required to adapt the music properly to the words, a *sing-song* style is acquired, which, by its monotonous repetition, produces a most disagreeable sensation in a listener.

When exertions are made on special occasions, they appear rather like efforts to produce an effect by the fine music, than like the outpouring of hearts warmed by love and gratitude to the Holy Being whose worship is the professed object of the meeting together. It is not by singing extra difficult music, that we can best manifest our zeal, but rather by the hearty way in which we join in what is simple and easy.

It cannot fail indeed, that, until the *manner* of our performance is so completely mastered, as to need little attention, and we can give our minds

up heartily to the *matter* of our prayers and praises, our worship must appear heartless and formal.

And here we have touched the *key note* of what should guide us in attempting to define what our Church music *ought* to be. It should be *incidental* merely, the *vehicle* for the expression of the emotions of our hearts, and the humble adoration of our lips, when we meet together to "set forth the most worthy praise" of Almighty God our Heavenly Father; and as such it should be entirely subordinated to the high and holy thoughts and feelings, in the utterance of which, it is employed. It should be the outward utterance of the melody that is already in our hearts, and, when united to words of praise, should be offered always as a *sacrifice*, as the Apostle exhorts in the Epistle to the Hebrews: "Therefore let us offer the sacrifice of praise continually, that is, the fruit of our lips, giving thanks to His name." As the whole body of believers are a "holy priesthood, to offer up spiritual sacrifices," having all "access through one spirit unto the Father," and one of these sacrifices is the "fruit of our lips" or "the service of song in the House of the Lord," the prescribed words and the music used as the *vehicle* for their expression, ought as a general rule, to be within the reach of all the congregation.

In every thing, where large numbers are to act together, there must be order and a mutual understanding, and the more simple the rules of proceeding are, the more uniform and general will be the action.

The more simple the music is, therefore, the better adapted is it for congregational use. It should of course, be so arranged as to pitch, as to suit every body, neither too high nor too low.

Those people who go to Church, as they go to any public place of amusement on a week day, merely to have their ears tickled, or their fancy pleased, for the moment, will no doubt exclaim against such a definition as this, as tending to make the music such a *hum drum* affair, that nobody could have patience to listen to it. To those, whose only taste in vocal music is for the *screaming* style so common in these days, and who, from never hearing any thing sung with a distinct utterance, do not expect even worshippers in Church to utter the *words* of praise distinctly, such music would offer no inducements.

But we are not providing for an audience of listeners; it is for an assembly of worshippers, and if all who can, would join with heart and voice, they would no longer complain of lack of interest or of *tameness* or *sameness* of style. The fruit of their own lips, if sincerely offered, would leave them no opportunity or desire, to occupy themselves with the performance of the same duty by their fellow worshippers.

Were an opportunity afforded, by the introduction of suitable music, to the earnest minded in the congregations, to praise the Lord with their own voices, their influence and example would soon make itself felt. As it is, the chilling influence of the general torpor and indifference induced by the

vicious system now followed, represses every effort, and it may often be seen, that the Minister *says* the prayers without a single audible Amen from the whole congregation.

All are ready to admit, when the subject is broached, that a change is desirable. How it might be brought about will be the subject of a further article.

M. H. S.

A TRACT FOR THE TIMES.

To the Editor of the Church Magazine.

Several years since, wishing to place a prayer on my father's monument I applied to our Bishop for a form. He said, you may put, "The Lord grant unto him that he may find mercy of the Lord in that day." Because Onesephorus is supposed to have been dead when St. Paul offered this prayer for him. Grotius saith, Onesephorus seemed to be dead when Paul writ this; and if so, saith Esthius, here is a strong confirmation of the practice of praying for the saints deceased. It is also an evidence of faith in the resurrection, "For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead." (11 Maccabees, XII Chapter, XLIV Verse.) Let us now proceed to the main objects of this brief paper, the sanction given to this custom in our admirable Book of Common Prayer.

Wheatly says, "In the primitive Church too, their prayers were more extensive, and took in the dead as well as the living: they all agreed in this, that the interval between death and the end of the world is a state of expectation and imperfect bliss, in which the souls of the righteous wait for the completion and perfection of their happiness at the consummation of all things; and therefore, whilst they were praying for the Catholic Church, they thought it not improper to add a petition in behalf of that largest and better part of it which had gone before them, that they might all together attain a blessed and glorious resurrection, and be brought at last to a perfect fruition of happiness in heaven. By this means they testified their love and respect to the dead, declared their belief in the communion of saints, and kept up in themselves a lively sense of the soul's immortality. And with this intent a petition for the deceased was continued by our reformers, in the first common Prayer Book of King Edward the sixth."

In speaking of the general commemoration of all the servants of God who have entered into their rest since the beginning of the world, Palmer admits, "That, in primitive times these commemorations were accompanied by prayers for the departed. That the great divines of the Church of England have not taken the ground that their sort of prayer is unscriptural;

and that the Church of England herself has never formally condemned prayers for the dead."

The first Book of Edward the sixth hath the following supplications in the prayer for the whole state of Christ's Church. "We commend unto thy mercy, O Lord, all other thy servants which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace: grant unto them, we beseech thee, thy mercy and everlasting peace, and that at the day of the general Resurrection, we and all they which be of the mystical Body of thy Son, may altogether be set at thy right hand, and hear that His most joyful voice, come unto me, O ye that be blessed of My Father, and possess the Kingdom which is prepared for you from the beginning of the world."

In the Burial Office of the same Book occurs the following prayer. "O Lord, with whom do live the spirits of them that be dead, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity; grant unto this thy servant that the sins which he hath committed in this world be not imputed unto him, but that he, escaping the gates of hell, and pains of eternal darkness, may ever dwell in the regions of light, with Abraham, Isaac, and Jacob, and in the place where there is no weeping, sorrow, nor heaviness; and when the dreadful day of the general Resurrection shall come, make him to rise also with the just and righteous, and receive his body again to glory, then made pure and incorruptible; set him on the right hand of thy Son Jesus Christ, among the ho'y and elect, that then he may hear with them these most sweet and comfortable words; come to me, ye blessed of my Father, possess the kingdom which hath been prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen."

These supplications were not inserted in the second book, but, there was one clause, supplicating for the dead, in the prayer that immediately follows the Lord's Prayer, permitted to stand in all the books until the last review, till then, we prayed, that we with this our Brother, and all other departed in the true faith of God's holy name, might have our perfect consummation and bliss; at the last review the prayer was altered, and now reads: "Almighty God, with whom do live the spirits of them that depart hence in the Lord; and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity! We give thee hearty thanks, for that it hath pleased thee to deliver this our Brother out of the miseries of this sinful world; beseeching thee, that it may please thee of thy, gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen." Concerning this new

prayer, Bishop Cosin, of the Diocese of Durham, one of the Commissioners appointed by the crown, to review, and if necessary revise the Liturgy, saith: "Though the souls of the faithful be in joy and felicity; yet because they are not in such a degree of that joy and felicity, as that they can never receive no more than they have already; therefore in the latter part here of this our prayer, we beseech God to give them a full and perfect consummation of bliss, both in body and soul, in his eternal kingdom of glory, which is yet to come."

And whatsoever the effect and fruits of this prayer will be, though it be uncertain, yet hereby we shew that charity which we owe to all those that are fellow-servants with us in Christ! and in this regard our prayers cannot be condemned, being neither impious nor unfit for those that profess the Christian religion. Bishop Overal says, "The Puritans think that here is prayer for the dead allowed and practised by the Church of England; and so think I; but we are not both in one mind for censuring the Church for so doing. They say it is popish and superstitious; I for my part esteem it pious and Christian. The body lies dead in the grave, but by Christ's power and God's goodness shall men be raised up again; and the benefit is so great, that sure it is worth the praying for; because then we may pray for what we ourselves or our deceased brethren as yet have not, therefore doth the Church pray for the perfect consummation of bliss, both in soul and body, to be given to our brethren departed. Prayer for the dead cannot be denied but to have been universally used of all Christians in the ancientest and purest state of the Church."—In the case of Woolfry vs. Nelson, Sir Herbert Jenner Fast gave judgment that Prayers for the departed were still allowed in our Branch of the Church, that the ancient Catholic Doctrine of the benefit of the intercession of the living for the departed was still the Doctrine of our Branch of the Church.—In conclusion I may mention that Bishop Andrews in his Devotions, prompts us to say. "Let us pray for the souls of all orthodox Christians." And Bishop Wilson was accustomed to offer, immediately after the Prayer of consecration in the service of the Holy Communion, the following petition, "And together with us, remember, O God, for good, the whole mystical Body of thy Son, whether on earth or in paradise; that such as are yet alive may finish their course with joy, and that such as are dead in the Lord may rest in hope and rise in glory, for the Lord's sake, whose death we now commemorate."

Let us therefore in gratitude for the privilege, pray for our friends departed in true faith, and in the words of our beautiful Liturgy say, "We bless Thy Holy Name, for all servants departed this life, in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen."

Circumcision, 1868.

F. V. M.

(For the Church Magazine.)

THE SILENT CITY.

BY MRS. LEPROHON.

Silent and calm it lonely lies,
 Neath rosy dawn or midnight skies ;
 So densely peopled, yet so still,
 The murmuring voice of mountain rill,
 The plaint the wind mid branches wakes
 Alone the solemn silence breaks.

Whateer the changes seasons bring,
 The birds, the buds of joyous spring,
 Th' autumnal glories of the year,
 The snows and storms of winter drear,
 Are all unmarked in this lone spot,
 Its shrouded inmates feel them not.

Thoughts full of import earnest-deep,
 Must surely heart, and spirit steep,
 Here where deaths foot prints meet the sight,
 The long chill rows of tomb stones white,
 The graves so thickly widely spread,
 Within this city of the dead.

Say, who could tell what aching sighs,
 What tears from heavy, grief dimmed eyes,
 Have here been spent to silent woe,
 Mourning the cold still hearts below ;
 Or, o'er past harshness, coldness, hate,
 Grieving, alas ! too late — too late.

Oh, man, vain dreamer of this life,
 Seeking mid restless toil and strife
 For wealth — for happiness — for fame —
 Thirsting to make thyself a name. —
 See, unto what thy course doth tend,
 Of all thy toils — here is the end.

Woman, of grace or beauty proud,
 Seeking alone gay fashion's crowd,
 Thine aim, admiring looks to win,
 E'en at the price of folly — sin —
 That beauty now to thee so dear,
 Shall yet be laid to moulder here.

But, not alone such lessons stern,
 May we within ths grave-yard learn,
 'T is here the servant faithful — good,
 Who loyal to his trust hath stood,
 Will joyously at length lay down
 The heavy cross to take the crown.

And Hope, sweet messenger of God,
Poised lightly 'bove the charnel sod,
With upturned brow and radiant eyes,
Pointed unto the distant skies,
Whispers, "Oh weary child of care,
Look up! thy heav'nly home is there!"

SAINT PATRICK.

As noticed last month we have received from the author, Revd. W. H. Smythe, a copy of his newly published work, "The Church, Rome and Dissent." At some future day we will give a short summary of its contents. In this issue we give two extracts from the work, one on St. Patrick, the other on the rise of High and Low Church:—

"On the picturesque banks of the Clyde, not far from Glasgow, in the village of Bonavern, now Kilpatrick, a little boy of tender heart, lively temperament, and indefatigable activity, passed the earlier days of his life. He was born about the year 372, A. D., of a British family and was baptized by the name of Succat. His father, Calpurnius, Deacon of the parish of Bonavern, a simple-hearted, pious man; and his mother Conchessa, sister to the celebrated Martin of Tours, and a woman superior to the majority of her sex, had endeavored to instil into his heart the doctrines of Christianity, although Succat did not yet fully understand them. He was fond of pleasure and delighted to be the leader of his youthful companions. In the midst of his frivolities he committed a serious fault.

"Some few years later, his parents having quitted Scotland and settled in Bretagne, a terrible calamity befel them. One day when Succat was playing near the sea shore with two of his sisters, some Irish pirates, commanded by O'Neal, carried them all three off to their boats, and sold them in Ireland to the petty chieftain of some highland clan. Succat was sent into the fields to feed swine. It was while alone in these solitary pastures, without priest and without temple, that the young slave called to mind the Divine lessons that his pious mother had so often taught him. The fault which he had committed pressed heavily upon his soul night and day: he groaned in heart and wept. He turned repenting towards that mock Saviour of whom Conchessa had so often spoken; he fell on his knees in that heathen land, and imagined he felt the arms of a father uplifting the prodigal son. Succat felt in his soul the renewing grace of God, an agent so spiritual and so internal that he knew not 'whence it cometh or whither it goeth.' The gospel was written with the finger of God upon the tables of his heart. 'I was sixteen years old,' said he, 'and knew not the true God; but in that strange land the Lord opened my unbelieving eyes, and, although late, I called my sins to mind, and was turned with my whole heart to the Lord my God, who regarded my low estate, had pity on my youth and ignorance, and consoled me as a father consoles his children.'

“ Such words as these from the lips of a swineherd, in the green pastures of Ireland, set clearly before us the Christianity which in the fourth and fifth centuries converted many souls in the British Isles. In after years Rome established in that Island the dominion of priestal salvation; but the primitive religion of these celebrated islands was that living Christianity whose substance is the truth of Jesus Christ, and whose power is the grace of the Holy Ghost. The herdsman from the banks of the Clyde was then undergoing those struggles of mind which so many Christians in those countries have subsequently undergone. ‘The love of God increased in me more,’ with faith and the fear of his name. The Spirit urged me to such a degree that I poured forth as many as a hundred prayers in a day, and during the night, in the forests and on the mountains where I kept my flock, the rain and frost and sufferings which I endured excited me to seek after God. At that time I felt not the indifference which I now feel: the Spirit fermented in my heart.’ Pure gospel faith even then existed in the British Islands, in the person of this slave, and many other Christians, born like him from on high.

“ Twice a captive, and twice rescued, Succat, after returning to his family, felt an irresistible impulse in his soul. It was his duty to carry the gospel to those Irish pagans among whom he had found Jesus Christ. His parents and friends endeavored in vain to detain him; the same ardent pursued him in his dreams. During the silent watches of the night he fancied he heard voices calling to him from the dark forests of Erin: ‘Come, holy child, and walk once more among us.’ He awoke in tears, his breast filled with the keenest emotion. He tore himself from the arms of his parents, he rushed forth—not as heretofore with playfellows, when he would climb the summit of some lofty hill—but with a heart full of love to Christ. He departed: ‘it was not done of my own strength,’ said he, ‘it was God who overcame all.’

“ Succat, afterwards known as St. Patrick, and to which name, as to that of St. Peter and other servants of God, many superstitions have been attached, returned to Ireland, as Joycelin, a historian of the twelfth century, asserts, without returning to Rome. Ever active, prompt and ingenious, he collected the pagan tribes in the fields by the beat of the drum, and then narrated to them the history of the Son of God. Ere long his simple recitals exercised a divine power over their rude hearts, and many souls were converted by the preaching of the word of God. The son of a chieftain, whom Patrick calls Benignus, learned from him to proclaim the gospel, and was appointed his successor. The Court bard, Dubrach McValubair, no longer sang druidical hymns; but canticals addressed to Jesus Christ.”

HIGH AND LOW CHURCH.

"As a matter of fact the distinction between Romanism and Puritanism, or High Church and Low Church, always existed in the Reformed Church of England, and the history of these parties would be her history, at least from the time of the Reformation. But the *names* of these parties were not coined till the close of the seventeenth century, and were not stamped in full relief, as party names, till the first year of Queen Anne's reign.

Lathbury says, (and be it observed, he is a very respectable authority in matters of this kind): "From the disputes in Convocation at this period, the appellation *High Church* and *Low Church* originated, and they were afterwards used to distinguish certain of the Clergy." Be the names ever so objectionable, the parties do exist as a matter of fact, and it is useless to deny the fact.

Although the elements of this distinction existed at the time of the Reformation, and were accelerated by what are called the "Frankfort troubles," yet they were a long time before they culminated to the line which divides them. To understand the immediate cause of this, and the extreme bitterness and virulence which animated these two parties, we must look to the time of William of Orange. Until this time the Church of England, *as a body*—her sovereigns, her Bishops, her Clergy and laity—comes under the designation of High Churchmen: while those who sympathized with dissenters were comparatively fey and weak. As soon as William ascended the throne, he opened the floodgates of Puritanism, and admitted into the Church what previously had been more or less external to it. This element, thus made part and parcel of the Church, was denominated *Low Church*. William supplanted the Bishops and Clergy who refused to take oaths of allegiance to him as king, *de jure*; and by putting Puritans in their place, made the latter the dominant party. Add to this the exasperation produced by the murders of Charles I. and Archbishop Laud, the expulsion of the Stuarts, the tyrannous hot-bed of forced disaffection during the Cromwellian rebellion, and the subsequent ejection from the Church of the non-conformists, we have sufficient material for an irreconcilable contest, the history of which is too prolix and profitless to recite here.

The extreme men of the High Church party, with an ill-concealed hankering after the mass, from time to time, in their journey towards Rome, at last settled there. They were, however, comparatively few, young and restless Clergymen, and scions of the aristocracy, some of whom went and returned, as caprice and whim led them; as dissent presented no attractions for them. And indeed very few of our Clergy have ever gone to dissent; it is too insipid a thing, as to its forms of worship, too heterogenous in its dogma, and too idiosyncratic in its polity, to say nothing of its utter lack of authority and historic existence. In fact the whole *corporeity* stands on precisely the name foundation as the *Papacy*, viz., the assumption of man, gratuitously endorsed by the fancied authority of God.

On the other hand the extreme men of the Low Church party, with an equally ill-concealed hankering after the "meeting-house," *evangelical* preaching, "vital piety," and the like, took care at the same time to presume that their own favored few were the only very special "people of God," too often to the exclusion of all others. From this party the ranks of dissent have been filled and fed for a long course of years, and are so still. It is notorious that where one unfortunate pervert goes over to Rome from the High Church, twenty renegades go over to dissent from the Low Church party; though this act is mostly confined to the laity. The odds in this respect are great as against the latter. But the evangelicals take no notice of this effect of Low Church teaching. But which is the greater sin, heresy or schism, or which the more destructive to the Church, "Rome or Geneva?" It is believed the latter school will do well to consider this point. This one thing I believe is admitted on all hands on the side of High Church perverts, that they are far more candid and honest in quitting the Church and going to Rome, than the Low Church clergy, who mostly continue in the Church, while zealously teaching dissent. They are guilty of choosing the Church for their polity, and dissent for their religion. Looking one way and rowing the other.

After a long course of years, the effect of this Low Church teaching is summed up, as occurring in one Diocese in England thus: "Irregularities and flagrant violations of the rubrics in the Diocese of Carlisle. Daily matins and even song omitted. Saints' days and Holy Week not observed. Ash-Wednesday and Ascension Day not observed. No notice taken of fasts and festivals. Not bowing at the name of Jesus, as ordered by the 18th canon. Prayer for the Church Militant omitted. Extempore prayer used before and after sermon, which is not authorize' by the Book of Common Prayer. The sermon preached in a black gown, a Popish custom, for which the Prayer Book gives no authority. The offertory not presented and placed on the Holy Table at the proper time. The alms carried into the vestry instead of being offered. The exhortation to the Holy Communion cut short at the end of the first sentence. The remains of the sacred elements not consumed in the church, but carried to the vestry, or reserved for evening communion. Apocryphal lessons not read as appointed. Baptisms not administered after second lesson, as authorized. Marriage service curtailed," &c., &c. To convince any dispassionate man of the truth of all the above allegations, he has nothing to do but attend Divine service in any one Low Church parish in England or the States, and he will have ocular demonstration of the facts.

But it may be replied, that we have the same flagrant violations of the rubrics in Canada. Then so much the worse. But it is true, although Low Churchmen take no notice of this, but make a bold stand in flat opposition to their own Bishops' efforts to restore the Church to her own conservative

fidelity, according to the rubrics and to those usages which are as old as the Church.

We regret to say there are many inconsiderate men who seem to delight in a mischievous meddling, and in vehement invectives in the matter of the ritual, not with a view to draw disaffected men back to Prayer Book Churchmanship, but that their own unlawful and defective "usages" may not be disturbed. Over this they raise the cry of "Popery," and the like, because they imagine we do not sufficiently hate Rome, and if they write or speak five words, one of every five will be about the danger of the Church in regard to abused ceremonies; but faction is usually blind, and does not see the use that may be made of its own violent proceedings against itself.

It is sufficiently humbling to find men, whom one desires to respect and love, banding themselves together with a declared intention to obstruct and control the lawful use of the ritual of the Church; by an unhallowed meddling with her Catholic and well defined dogmas; by fraternizing on all available occasions with dissenters; and by an attempt to institute "party" societies; strengthening the hosts of the Church's enemies; weakening their own power to do effectual battle with the corruptions of Rome, and landing themselves at last in the lap of their own chosen Geneva. The true friends of the Church in Canada, as well as in the United States, must awake to duty, buckle on their harness, and suppress, by every Christian means, faction within and invasion from without, the pale of our holy Mother Church, as against both Rome and her twin sister Geneva."

EARLY CHILD NAMES.

The choosing a name by sound belongs to civilisation. It was not so with nations in their infancy. They went by sense. They fixed on a name that described the child, that referred to its personal characteristics, that was an outlet for their piety and thanksgiving, that was owned already by something that they were grateful for and loved. The Jewish mother—as long ago as the days chronicled in the Bible—rocked her baby on her breast, and as she sat among the flocks, and birds, and flowers, called it Susanna, lily; or Hadassch, myrtle; or Zophar, her little bird; or Dehorab, the bee, that buzzed so closely it made her little one open its eyes and smile. Or, joyous and poetic in her luxuriant land, the timid sheep were bleating by, and she called her babe Rachel, in their memory; or the rich fruit of the pomegranate overhung her, and gave her food, and she called her baby Tabrimon; or the palm-tree rose straight and tall, and so her child should, and be named Tamar; or the sparrows twittered in her ear, and her child was Zippor; or the dove cooed softly, and she called it Jonah; or the crow showed its sable plumage, and its name was Caleb; or the light seed-down was wafted by her, and her babe was Julia, the tender, delicate, nestling little thing. Carmi, my vineyard,

the Israelites' child became, when they were grateful for that source of their happiness and wealth; or Eshcol, the full cluster of ripe, purple grapes; or lot, sweet-scented myrrh; or Peninnah and Pinon, pearl; or Thahash, the tender tint of hyacinth, fragrant and pale; or Ulla, a young child; or Saph, the moss-growing so plentiful at their feet on the bright seashore. And then Hebrew parents mourned over a sickly child, and called it Abel, because they saw it was like breath or vapour, and would soon pass away; or they named it Dililah, weak; or Hagar, timorous stranger; or Jabez, sorrow; or Job, a weeper; or Leah, weary; or Necho, lame. And the robust child, the sturdy, strong, young fellow was rejoiced in and called Elah, the tall, spreading oak; or Amos, weighty; or Asher, bliss; or Ruth, contentment; or Rebekah fat; or, more poetically still, Abigail, the father's joy; Eve, the gladdener; Isaac, laughter; Nahum, comforter; and David—sweet and tender utterance—beloved.—*Chambers's Journal.*

A SHORT DICTIONARY OF IMPORTANT CHURCH ITEMS FOR READY REFERENCE.

C.

Calendar.—The Roman calendar, which has in great part been adopted by almost all nations, was introduced by Romulus, who divided the year into ten months, comprising 304 days, A. D. 738 B. C. The year of Romulus was of fifty days' less duration than the lunar year, and of sixty-one less than the solar year, and its commencement did not, of course, correspond with any fixed season. Numa Pompilius, 713 B. C., corrected this calendar, by adding two months; and Julius Cæsar, desirous to make it more correct, fixed the solar year as being 365 days and six hours, 45 B. C. This almost perfect arrangement was denominated the Julian style, and prevailed generally throughout the Christian world till the time of Pope Gregory XIII. The calendar of Julius Cæsar was defective in this particular, that the solar year consisted of 365 days, five hours, and forty-nine minutes; and not of 365 days, six hours. This difference, at the time of Gregory XIII., had amounted to ten entire days, the vernal equinox falling on the 11th, instead of the 21st of March. To obviate this error, Gregory ordained, in 1582, that *that* year should consist of 365 days only; and to prevent further irregularity, it was determined that a year beginning a century should not be bissextile, with the exception of that beginning each fourth century: thus, 1700 and 1800 have not been bissextile, nor will 1900 be so; but the year 2000 will be a leap year. In this manner three days are retrenched in 400 years, because the lapse of eleven minutes makes three days in about that period. The year of the calendar is thus made as nearly as possible to correspond with the true solar year; and future errors of chronology are avoided.

Calvary, Mount.—The place where the Redeemer suffered death, A. D. 33. Calvary (which cannot now be traced, for the ground is an entire plain) was a small eminence or hill adjacent to Jerusalem, appropriated to the execution of malefactors. See *Luke*, XIII. 33. Adrian, at the time of his persecution of the Christians, erected a temple of Jupiter on Mount Calvary, and a temple of Adonis on the manger at Bethlehem, A. D. 142. Within the city of Jerusalem is the church of the Holy Sepulchre, whither pilgrims flock from all Christian countries.

Calvinists.—Named after their founder, John Calvin, the great reformer of the Christian Church from Romish superstition and doctrinal errors. Calvin was a native of Noyon, in Picardy; but adopting the principles of the reformers, he fled to Angoulême, where he composed his *Institutio Christianæ Religionis*, in 1533, published about two years afterwards. He subsequently retired to Basle, and next settled in Geneva. Although he differed from Luther in essential points, still his followers did not consider themselves as different on this account from the adherents of Luther. A formal separation first took place after the conference of Poissy, in 1561, where they expressly rejected the tenth article of the confession of Augsburg, besides some others, and took the name of Calvinists.

Candlemas Day.—A feast instituted by the early Christians who consecrated on this day all the tapers and candles used in churches during the year. It is kept in the Reformed Church in memory of the Purification of the Blessed Virgin Mary, who submitting to the law under which she lived, dressed the Infant Jesus in the Temple. On account of the number of lights used that day or because Simeon declared that Jesus was the "Light to lighten the Gentiles," it is called Candlemas. The practice of lighting churches was discontinued by English Protestants by an order of council, 2 Edward VI, 1548.

Canon.—The first ecclesiastical canon was promulgated A. D. 380. First introduced into England A. D. 1154.

Canterbury archbishopric of.—This see was settled by St. Austin who preached the Gospel in England A. D. 596, and converted Ethelbert, king of Kent. At one time it was called St. Thomas from Becket having been murdered December 1171. *The archbishop is primate of all England and also metropolitan, and is the first peer in the realm, having the precedence of all officers of state and of all dukes not of the blood royal.* The see once held jurisdiction over Ireland and the archbishop was styled the patriarch. This see has yielded to the R. C. Church 18 saints and 9 cardinals, 10 to the civil list of England, 12 lord chancellors and 4 lord

treasurers. It was made superior to that of York A. D. 1073. St. Austin was the first bishop A. D. 596.

Carlisle see of.—Erected by Henry I in 1133 and made suffragant to York. The church was almost ruined by Cromwell, but repaired at the Restoration.

Celebacy.—First preached by St. Anthony A. D. 305. This doctrine was rejected by the council of Nice 325, but its observance finally established by the council of Placentia A. D. 1095.

Centurion.—Captain of 100 men who were called a *centuria*. Distinguished by a branch of vine which he carried in his hand.

Chaplain.—The clergyman who performs divine service in a chapel, or that is retained by a prince or nobleman. The personages privileged to retain chaplains are as follows:—

| | | |
|--------------------------------|---|------------|
| Archbishop can retain..... | 8 | Chaplains. |
| Duke..... | 6 | “ |
| Bishop..... | 6 | “ |
| Marquess..... | 5 | “ |
| Earl..... | 5 | “ |
| Viscount..... | 4 | “ |
| Baron..... | 3 | “ |
| Chancellor..... | 3 | “ |
| Knight of the Garter..... | 3 | “ |
| Duchess..... | 2 | “ |
| Marchioness..... | 2 | “ |
| Countess..... | 2 | “ |
| Baroness..... | 2 | “ |
| Master of the Rolls..... | 2 | “ |
| Almoner..... | 2 | “ |
| Chief Justice..... | 1 | “ |
| Treasurer of king's house..... | 1 | “ |
| Comptroller of do..... | 1 | “ |
| King's Secretary..... | 1 | “ |
| Clerk of Closet..... | 1 | “ |
| Dean of Chapel..... | 1 | “ |
| Warden of Cinque Rits..... | 1 | “ |

Statutes Henry VIII.

Chanting.—Chanting the Psalms was adopted by Ambrose from the Pagan ceremonies of the Romans A. D. 350.

Chetser bishopric of.—Henry VIII raised it to this dignity in 1541 and gave the church of the abbey of St. Werburgh for its cathedral.

Choir.—The choir was separated from the nave of the church in the days of Constantine. The choral service first used in England at Canterbury A. D. 677.

Christ.—Signifies the Anointed and is the same as Messiah in Hebrew. St. Clement *the earliest father* fixes the birth of Christ on the 18th Nov. in the 28th year of the reign of Caesar Augustus i. e. two years before the Christian was adopted in the 6th century. Cerinthus was the first Christian writer who wrote against the divinity of Christ A. D. 67. The divinity of Christ was adopted at the Council of Nice A. D. 325 by 299 bishops against 18.

Christian.—First given to the followers of Christ at Antioch in Syria (Acts XI, 26) in the year 38. The very first Christians were divided into *episcopi*, *presbyteroi*, *diaconi*, *pistoi*, *catechumens* or learners and *energumens* who were to be exorcised.

Christian era.—Used by almost all Christian nations. We style the Christian era A. D. 1. It was first used in modern chronology by Dionysius the monk or the Little A. D. 516.

Christianity.—Persecutions commenced A. D. 64. Christianity was first taught in England about this time and afterwards established 156. Lucius, king of Britain, is said to have been the first Christian king in the world A. D. 179. The era of Christianity however commenced with the mission of St. Austin A. D. 596, in the popedom of Gregory the Great.

Christmas.—A festival in commemoration of Our Saviour's birth. First observed A. D. 98. The holly and mistletoe used at Christmas are remains of the religious observances of the Druids.

Church music.—Introduced into the Christian Church by Gregory the Great A. D. 602.

Circumcision.—A rite instituted B. C. 1897. Seal of the covenant made by God to Abraham. The festival of the Circumcision was originally called "*Octave of Christmas.*" It was introduced into the Liturgy in 1550.

Clergy of England.—They increased very rapidly in 7th century and at length controlled the king and kingdom. 2000 resigned their benefices in the Church of England, rather than subscribe their assent to the Book of Common Prayer including the 39 Articles of Religion as enjoined by the Act of Uniformity 1661-2.

Collects.—Prayers in the Roman Mass and English Liturgy. Those in the Church Service were introduced into it A. D. 1548.

Common Prayer.—The book of Common Prayer was ordered to be published in the English language by the authority of parliament in 1548. In the time of the civil war the Common Prayer was voted out of doors by parliament and the Directory used in its place 1644. A proclamation was issued against it in 1647.

Communion.—It originated in the Lord's Supper and was practised early in the primitive Church. The Communion Service, as now observed in the Church of England was instituted by royal authority of Council 2 Edward VI, 1548.

Confession.—Auricular confession at the Reformation was left wholly indifferent by the Council, but this was the prelude to its entire abolition in the Church of England.

Confirmation.—One of the oldest rites of the Church, it was used by Peter and Paul and was general A. D. 190. It is the public profession of the Christian religion by an adult person who was baptized in infancy. Still retained in the English Church.

Consecration.—Of Churches, instituted in the 2nd century; of bishops A. D. 1549.

Councils of the Church.—1st, the Apostles at Jerusalem A. D. 50; 2nd, of Western bishops at Arles in France to suppress the Donatists. 3 fathers of the English Church attended A. D. 314.

The 1st Œcumenical or general Nicene held at Nice, Constantine the Great presided. Arius and Eusebius condemned for heresy. This Council composed the Nicene creed A. D. 325.

Of Rimini.—400 bishops attended and Constantine obliged them to sign a new confession of faith A. D. 359.

Cranmer, Latimer and Ridley.—Illustrious names in the list of English martyrs of the reformed religion. Ridley, bishop of London, and Latimer of Worcester were burnt, at Oxford October 16th 1533, and Cranmer, archbishop of Canterbury March 21, 1556.

D.

Deacon.—An order of the Christian priesthood which took its rise from the institution of 7 deacons by the Apostles which number was retained a long period in many churches A. D. 51. Qualifications of a deacon are mentioned by St. Paul, 1st Timothy III, 8-13.

E.

Easter.—The festival observed by the Church in commemoration of Our Saviour's resurrection. So called from the Saxon Goddess *Eostre*. It was instituted A. D. 68, and St. Austin fixed the day for its observance in England in 597. The Council of Nice ordained it to be observed on the same day throughout the whole Christian world. *Easter is the first Sunday after the first moon that occurs after the 21st March.*

J. D. B.

(To be continued.)

EDITOR'S NOTE.

We have received a letter from a Revd. Canon, stating that the article headed "Correspondent's Opinion, &c.," is directly contrary to the doctrine of the Church of England. When the *Magazine* began, it was plainly stated that *we were not responsible for the opinions expressed by our correspondents*, and (to every question there are two sides) the *Magazine* would be the medium of interchange between the various shades of the Church. Besides the article only shows the opinion of our correspondent. If the Revd. Canon wished to have stated HIS views in a paper for the *Magazine*, he was at liberty to do so. He knows perfectly well that in the Anglican Communion there are many who hold the same view as the correspondent spoken of, and narrow minded indeed must that man be who will not look to both sides of a question and hear the arguments advanced by the party opposed to his own way of thinking.

NOTES ON THE BIBLE FOR SUNDAY SCHOOL TEACHERS
AND THE YOUNG.

It is worthy of especial remark that:—The four Gospels.

The first 13 epistles of St. Paul.

The first epistle of St. Peter.

The first epistle of St. John and

The Acts of the Apostles were always acknowledged to be genuine and authentic.

The things mentioned in St. Matthew's Gospel and in none of the other three are:—

1. The Magi; 2. Flight into Egypt; 3. Massacre of the Innocents; 4. Ten Virgins; 5. Dream of Pilate's wife; 6. Resurrection of saints at the Crucifixion and 7. Bribing of the soldiery set to watch Christ's tomb.

Lardner enumerates above thirty circumstances noticed alone by St. Mark, the two chief: the miraculous cures at the end of 7th Chapter, and middle of 8th Chapter.

St. Luke enumerates the following which the other Evangelists do not, viz:—1. Birth of John the Baptist; 2. Roman census; 3. Vision of the Shepherds; 4. Simeon and Anna's testimony; 5. Christ's conversation with the Doctors in the Temple; 6. Parables of the Good Samaritan and the Prodigal Son; 7. The account of Zacchaeus; 8. The penitent thief on the Cross.

The first instance of a Pope's legate being received in England was in the reign of the Conqueror, when Erminfrid, Bishop of Leon in Switzerland was sent to depose Stigand, Archbishop of Canterbury.

Extract from an ancient Saxon Sermon, supposed to have been written by Bishop Wulfstan of Worcester.

“The Son is not wrought or shapen, but begotten; and yet He is alike old and alike everlasting with the Father. His begetting is not as our begetting. When a man begetteth a son, and his child is born, the father is greater and the son is less; and while the son waxeth, the father groweth old. Wherefore thou findest not among men father and son to be equal or alike. But I will give thee an example how thou mayest understand God's begetting. Fire begets of itself brightness; and the brightness is alike old with the fire: the fire is not of the brightness, but the brightness is of the fire: the fire begets the brightness, and is never without its brightness. As then thou hearest that the brightness is all as old as the fire that it cometh of, so grant that God may beget a Son as old and as everlasting as Himself.”

Up to the time of William of Corboil, the Pope had no jurisdiction in England. The appointment of William (who was an Augustin Canon) to the see of Canterbury was unpopular with the monks, and to fortify himself against their dislike, he applied for a bull from Pope Honorius II, appointing him Pope's legate in ordinary in England and Scotland, A. D. 1125, (reign of Henry I.) From this time, the Pope exercised the power of sending legates as he pleased to England, who extorted taxes, called councils, &c., &c.

Of William of Corboil, John Bromton, Abbot of Jorval, says, “he ought to be called William of Turmoil.” Henry of Huntingdon says, “Truly I would speak his praises if I could, but they are beyond expression; for no man has yet discovered them.”

Geoffry Rydal, A. D. 1174, who built a cathedral at Ely, sent in an excuse to the Pope for not going to Rome for institution to his bishopric. ‘I have a gospel-dispensation for it; I have married a wife, and therefore I cannot come.’

LIST OF PARABLES IN THE OLD TESTAMENT.

1. Jotham's, the trees making a king, Judges IX, 7.
2. Nathan's, the ewe lamb, 2 Sam. XII, 1.

3. Two brothers striving together, 2 Sam. XIV, 6.
4. The prisoner that made his escape, I Kings XX, 39.
5. The thistle and the cedar, II Kings XIV, 9.
6. Vineyard yielding wild grapes, Isaiah V, I.

PARABLES IN THE GOSPELS.

1. The Sower, Math. XIII, 3; Mark IV, 3, and Luke VIII, 5.
2. The tares, Math. XIII, 24.
3. The Mustard Seed, Math. XIII, 31½; Mark IV, 31, and Luke XIII, 18, 19.
4. The Leaven, Math. XIII, 33, and Luke XIII, 20, 21.
5. The Hidden Treasure, Math. XIII, 44.
6. Pearl of great price, Math. XIII, 45.
7. Barren fig tree, Luke XIII, 6.
8. Prodigal Son, Luke XV, 11.
9. Good Samaritan, Luke X, 30,
10. Rich man and Lazarus, Luke XVI, 19.
11. The Unjust Steward, Luke XVI, I.
12. The lost sheep, Math. XVIII, 12; Luke XV, 4.
13. The lost piece of money, Luke XV, 8.
14. The importunate widow, Luke XVIII, 1.
15. Pharisee and Publican, Luke XVIII, 10.
16. The nobleman who went to receive a kingdom, Luke XIX, 11.
17. The creditor who had 2 debtors, Luke VII, 41.
18. The vine and its branches, John XV, I.
19. The seed opening insensibly, Mark IV, 26.
20. The net cast into the sea, Math. XIII, 47.
21. The unmerciful servant, Math. XVIII, 28.
22. The labourers in the vineyard, Math. XX, 1.
23. The two sons sent into the vineyard, Math. XX, 28.
24. The wicked husbandmen, Math. XXI, 33; Mark XII, 1; Luke XX, 9.
25. The invitation to the feast, Matth. XXII, 1; Luke XIV, 16.
26. The man not having on a wedding garment, Math. XXII, 11.
27. The 10 Virgins, Math. XXV, 1.
28. The talents, Math. XXV, 14.
29. The door and the good shephard, Johu X, I.

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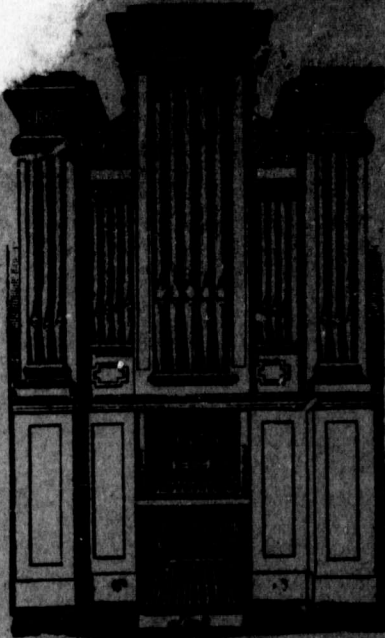
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