

clergyman is thoughtless enough to manifest the greatest possible haste as soon as he can throw off his surplice, to indulge in the same irreverence. There cannot be two opinions among Churchmen as to the culpability of such conduct. And, moreover, we may add that the gossiping practice we refer to rather affords facilities for the "stony British stare" than otherwise; and further, "occasional strangers or visitors" are more likely to "act in a boisterous manner," when the congregation and one of the clergy set them the example.

#### THAT BOASTED LAY VOTE.

IT has been a custom—an "annual" one—in the Toronto Synod for a certain coterie of laymen to put themselves forward as representing the interest of the lay side of the Church in the diocese of Toronto—as being their champions against the assumed sacerdotal aggressiveness of the majority of the clergy. This claim has been so bold and so persistent, that occasionally a secular newspaper has assumed it to be correct, and reads lectures to bishops and clergy on the folly of opposing the wishes of the "vast majority of the lay members of the Church." The recent session of the Synod saw this cry trotted out with the usual intimidating accompaniments, but it was silenced promptly by a defiant denial of the claim of having a "vast majority of the lay delegates" opposed to the clergy and their professional interests. The facts are clear enough, as shown by the voting. The highest number of lay votes on one side was 69; while the highest lay vote on the other side was 78. The "vast majority" of laymen was, therefore, FOUR!!! "Ridiculus mus!" If we take into consideration the natural carelessness of conscious strength in the so-called "clerical side," and the equally anxious straining after success on the so-called lay side, it might be found that there was no majority of laymen at all on one side or the other but a perfectly equal division of lay support to the majority and to the minority of the clergy. If we, further, examine the voting of the clergy, we find the highest clerical vote to be 61 on one side, on the other side 15. So that out of 76 clergy voting, 61 voted one way, and 15 the other, giving a majority of (46) forty-six—more than ten times the proportion of the lay majority of four the other way! After this we shall hear no more—from the usual quarter—of the vast majority of laymen "arrayed against sacerdotal influence."

#### IN COMMENDAM.

THIS term, recently brought into notice here in connection with St. James's rectory, is derived from the idea of "commendating" a rectory to the care of some clergyman (who would not under ordinary circumstances have it) for a temporary and special purpose. Sometimes a bishop retained his old living or rectory after consecration, which was called "commendam retinere;" sometimes he took a new one, "commendam capere," to augment his income for the time being. Patrons have the right of keeping a living vacant six months, when the occupant for the time being enjoys "commendam semestris." Sometimes commendams were even called "perpetue," for life. A bishop, or other patrons, had the right of presenting to such temporary or permanent livings. In case the bishop himself is patron, the position is peculiar. Originally and by right of Orders, bishops possess all the livings in their several dio-

ceses, transferring them to the care of priests as they think proper. This right, however, has been often waived to private patrons for the sake of encouraging the endowment and building of churches by private individuals. The commendatory, even if a layman, holds and administers the revenues of the living; indeed a layman is at times appointed for this very purpose, where some of the financial affairs of the living require special attention for the time being. There are several instances of episcopal assumption of "commendam" benefices in the history of the dioceses of Carlisle and Chester—in the latter case especially on account of the smallness of the episcopal income. The essential difference between an ordinary rector and a "rector commendatary" is that the latter is made so, not in due course, but for some special purpose, as in the case of a bishop to increase his income: in the case of a layman to administer the funds: in the case of a priest to provide temporarily for the duties, etc.

#### A FORGOTTEN EMPIRE.

BIBLICAL studies have become even more interesting than ever, since the ability to read the hieroglyphics of Egypt, and arrow headed characters of Nineveh and Babylon has been attained. The inscriptions of the Tigris and Euphrates have brought to our notice the existence of a language spoken in ancient time, every recollection of which and even the name of it had become entirely forgotten every where. The language is called Akkadian, from the fact that it appears to have been spoken at Akkad, mentioned in the book of Genesis.

A forgotten empire has also recently come to light, a number of its monuments have been discovered. Perhaps the nearest of these to the western world, are those recently discovered at the back of Smyrna, in Asia Minor. A black forest but a few miles from that city, conceals some of the most curious and most interesting monuments in the world, monuments that take us back to a long forgotten day when as yet, the Greeks were destitute of culture and art, when Gyges had not founded his dynasty close by at Sardes, or Croesus ruled over the Lydian empire. These monuments have risen as it were from the dead during the last two years, to tell us of a power which had its seat far away on the banks of the Euphrates, but which carried its armies to the very shores of the Aegean Sea, and assisted the Phenicians in communicating to the natives of the West the civilization of Assyria and Babylon. In various parts of the East, there are found precisely similar monuments, with exactly the same carvings and inscriptions of identically the same character. The inscriptions are composed of a number of curious hieroglyphics, some resembling those of Egypt, others altogether peculiar; but we have positive proof that the race which produced the sculptures used everywhere the same system of writing.

We now know what this race was. It was the people called Hittites in the Old Testament, Khata and Khatti on the monuments of Egypt and Assyria, whom Mr. Gladstone would identify with the Keteians of the Odyssey. Their wars with Egypt are pictured on the walls of the great temples of Thebes and Abu-Simbel, and we may read at Karnak the text of a treaty made by the Egyptian monarch, Ramses the 2nd, the Sesostris of Herodotus, with the King of the Hittites, after long years of inglorious struggle. The Hittites entered into alliance with Egypt upon equal terms,

and the two monarchs agreed not to punish the political offenders who may have fled from the one country to the other during the period of mutual conflict. The Hittite text of the treaty was engraved upon a tablet of silver; and although this was done more than 8000 years ago, it is not beyond the bounds of possibility that the tablet may yet be found. For the northern capital of the Hittite prince has been discovered, and is now being excavated at the expense of the British Museum. It was called by the Hittites Car-Chemish, the city which commanded the fords of the Euphrates, on the high road from Assyria to the West, and the spot where Pharaoh Necho was foiled by Nebuchadnezzar in his attempt to win for Egypt the sovereignty of Western Asia. Its ruins are now called Jerabis, or Jerablus, an Arabic perversion of the Greek Hierapolis, the "sacred city" of the Asiatic goddess. Here, about sixteen miles south of the modern Birejik, was the chief seat of Hittite power and wealth, down to the time when its last king, Pisisris, was overcome by the armies of Sargon, and the Hittite capital became the seat of an Assyrian governor.

#### THE RECENT TORONTO SYNOD.

LITTLE business was transacted, and scarcely any new legislation adopted at the recent meeting of the diocesan Synod; so that but few remarks are required in that respect. The proposed new constitution which passed last session and required ratification, was decidedly killed—a large majority of the clergy voting against it, and only a majority of six of the laity in its favour, whereas a two-thirds majority of each order was required. The Bishop appeared to have set his heart upon the scheme, but the feeling generally in the Synod was that it would centralize the power too much in Toronto. His Lordship appeared to have forgotten that those whom he called together for consultation might probably have an opinion of their own.

The disfranchisement of the parishes not paying the Widows' and Orphans' assessment was not carried out—a resolution of the Synod to that effect having been passed. The reason assigned for non-payment of the assessment of the W. and O. Fund—that the Synod was acting beyond its power in requiring it—was not the only reason that could have been given; for we know of some parishes where it was found impossible to collect the amount required, although clergyman, churchwardens, and lay representatives were desirous of raising it. The Fund is so important, as a matter of common honesty, that it is to be hoped that any relaxation of the canon will be only needed for a short time, and that the Fund itself will not suffer. If it be understood that the assessment is not absolutely compulsory, surely there cannot be a parish in the diocese that will not do its best for an object so important and so free from any thing of a "party" character.

The speeches made in reference to the Bible Society were somewhat curious, as they showed that not one of the speakers knew anything about the matter. The Upper Canada Bible Society has been in the habit of circulating an English version not exactly in agreement with the version commonly called the "Authorized Version." This Society also appears to recognize the "British and Foreign Bible Society" in England as its parent society. Now there are several reasons why Churchmen should be more than a little cautious in the support they give to this "Parent Society."