

of His eternal power and Godhead. The Priesthood of the Law with its expressive ritual had a significance and a meaning far beyond anything that Paganism could boast of; but what were all its expressiveness, its beauty, and its glory, compared with the whole system introduced by our High Priest who has passed into the Heavens, and who before His departure to occupy His seat on the right hand of the Father instituted a perpetual succession of those who should wield the mightiest powers that had ever been committed to man, and who should through all time, until His Second Coming, continually offer the representative, commemorative, and eucharistic sacrifice of the Christian Church? The Temple of God at Jerusalem was the result of the votive offerings of many an age, of several climes, and as contributions from more nations than one. It was the joy of the land of Israel, it was the admiration of neighboring countries, it embodied the science, the art, and the skill of the age, as far at least as the two great empires, Egypt and Assyria could supply them, through the hands of Phœnician artists. But compared with the splendid structures of Milan, Strasbourg and Cologne, of Canterbury and Westminster, or even of St. Peter's, Rome, or St. Paul's, London, it was rather a monument of barbaric splendor than of either classic elegance or of architectural beauty. The Mosaic Dispensation too was the ministration of condemnation, because mere Law never rewards—it only punishes; whereas the ministration that exceeds in glory is the ministration of righteousness, which is the production of grace and mercy by Jesus Christ. The ministration of condemnation had its sacrifices of atonement, but it had no sacraments of life. The incarnation of the Son of God was the origin of a spiritual life which the world had not before known since the Fall. The Church of God had become deaf, and from her lips went not forth the word of God in prophecy. “The Son of God came down on earth and touched her by making himself one with her through his human nature; the sigh of His Passion was followed by the ‘Ephphatha’ of the Resurrection; and as soon as His work was perfected, by the looking up to Heaven of His Ascension and Session at the right hand of God, the ears of the deaf were unstopped to receive the inspiration of Pentecost, and the tongue of the dumb loosed, so that ‘their sound is gone out into all lands, and their words unto the ends of the world.’” The same touch of Christ and communication of Grace in the communication of that which forms part of His Person, is still the means by which the Church as a corporate body, and every individual member of it as a living member, is vivified and sustained; and He Who gives spiritual ability to the ministers of the New Testament, that their acts and words may be the means by which His presence is continued in the Church, is making the ministration of righteousness, even in the by-places of the earth, to exceed in glory the ministration of Moses at the foot of Sinai.”

THE CHURCH IN AUSTRALIA.

FROM a batch of the *Australian Churchman* we gather that the Church in that distant colony is making some progress towards consolidation preparatory to further organization. Perhaps the most important document forwarded is the address of the Bishop of Adelaide, at the close of the meeting of his Synod. The Address is so remarkable and contains so many points of general interest that we must defer the consideration of it till our next issue. The portion of it which was merely local referred chiefly to the Metropolitan character of the Diocese of Sidney, to which we referred in the *DOMINION CHURCHMAN* about a year ago. The question was referred to the Archbishop of Canterbury, who again referred it to his legal adviser, “the official Principal:” whose answer contained the statement that the original grant of Metropolitan authority to the Bishop of Sidney, by Letters Patent, was *ultra vires*. So that in all probability the act of the general Synod, appointing the Bishop of Melbourne to the office of Metropolitan, will ultimately be acquiesced in.

The Synod of the Diocese of Grafton and Armidale has also been held. The Bishop's address also dealt considerably on the last meeting of the Provincial Synod and the power of the Metropolitan, especially in reference to interposing a veto to the consecration of a Bishop in his Metropolitanate. The Bishop also expressed a hope that a General Fund would be established for the Widows and Orphans of the Clergy in the whole ecclesiastical Province; and he expressed the strongest objection to continuing isolated, diocese by diocese, so as to show a want of appreciation of the real oneness of our Body. The greater part of his Lordship's address referred to the general character of the Liturgy of the Church and the mode of using it. Some of his remarks were of an exceedingly interesting character, and on a future occasion, if we can possibly find room for them, we shall be very glad to do so.

The general proceedings of the Synod had principal reference to the great difficulty in providing clergymen; and the Synod unanimously agreed that the minimum stipend of a clergyman in all cases should be £250 per annum.

THE RELATION OF VOLUNTARY SOCIETIES TO THE CHURCH.

THIS question has, as our readers are aware, obtained considerable prominence by the recent action of the Church Missionary Society in the Island of Ceylon—the society having supported its missionaries there in setting the Bishops at defiance and having itself assumed the entire control of the clergy and the congregations that have been connected with themselves. In order to gather as much information as possible upon the action of the different voluntary societies in connection with the Church, the Bishop of Calcutta has addressed a communication to the Committee of the Society for the Propagation of the Gospel in Foreign Parts. The Bishop makes inquiry in reference to the

permanency of Bishop Caldwell's stipend, and also with regard to the relation of the society to diocesan organization. The former of these subjects does not now concern us. The Committee of the Society replies, through its Secretary, Mr. Bullock, that from the beginning of the existence of the Society in 1701, it has instructed the missionaries to consider themselves as “a body of brethren of one and the same church, united under the superior episcopal order.” All the missionaries were ordained and licensed by a Bishop; and the same principle has been subsequently affirmed in the society's by-law that “every missionary be subject to the Bishop or other ecclesiastical authority in the land in which he is employed.”

For our present purpose, namely, to show the way in which such a society may nobly and efficiently work for the church and yet not interfere with the organization in any way whatever, and also for her object the Bishop of Calcutta had in view, it would have sufficed to consider the society a purely voluntary one. But the Committee states that it is not merely a voluntary society; and this makes the argument so much the stronger, and the illustration so much the better. The Committee says that “After prolonged consideration, by convocation, of the state of religion abroad, and on request of the Primate of all England, the Society was called into existence by the sovereign, and its power, objects, duties, and responsibility are defined by charter.” And further, they go on to say:—“It is accountable directly to the highest authorities in Church and State; and, as such, it has been chosen at various times to be the organ of official communication with the clergy in foreign parts. It is constituted on the basis of authority, not subscription. No person can enter the society merely of his own will, nor can any member quit it when he chooses. And its work, in like manner, was not left to the arbitrary selection of the corporate society, but was committed to it by that combined authority of Church and State which all Christians are taught to obey, and which in fact assigns position and duty to many other delegated authorities throughout the empire.”

And, clothed with as much authority as this, it instructs its missionaries to submit themselves absolutely and entirely to the ecclesiastical authorities in the respective localities where they may be placed.

In 1825, at the instance of Bishop Heber, a “Diocesan Committee of the Society for the Propagation of the Gospel” was formed in Calcutta, and the Society's grants to the Society were made to that Committee; it being at the same time arranged that when questions of ritual or discipline might occur, the missionary and his congregation should always be referred to the Bishops. In the colonial dioceses where the corporate life of the church and diocesan organization have been more fully developed than is at present the case in India, the Society places its grants for those dioceses at the disposal jointly of the Bishops and a committee appointed by the Diocesan Synod. “If they fail to agree