

student at the Royal Academy, and applied himself to sculpture in the studio of Nollekins. In 1823, he made the acquaintance of Gibson at Rome. Afterwards he studied hieroglyphics in Egypt for eight years, with Hay, Burton, Arundale and others. In 1833 he went with Arundale and Catherwood to the Holy Land, and at Jerusalem they were the first to visit the Mosque of Omar and make detailed sketches of it, from which Mr. Ferguson founded his theory that this structure was the splendid building erected by order of Justinian over what was believed to be the Holy Sepulchre. At that time a Christian ran considerable danger in visiting those sacred places, but Mr. Bonomi adopted an Arab dress, and from eight years' experience was able to pass himself as one of them. On returning to England, he was employed in making drawings in connection with works in Egypt, as those of Sir Gardner Wilkinson, Dr. Birch, and others. In 1842, he joined the great expedition under Lepsius, sent to Egypt by the King of Prussia. A record of the expedition was cut in hieroglyphics by Mr. Bonomi on the north side of the great Pyramid of Gizeh, just over the entrance passage. Besides illustrating and assisting others in their labors, Mr. Bonomi produced many original works of his own, such as *Nineveh and its Palaces*. Some of his last contributions appeared in the *Times* in relation to Cleopatra's Needle, in which he took great interest. "His long practice at the drawing of hieroglyphics as well as Egyptian sculpture," says the *Times*, "gave him a facility in that style which has never been excelled or even equalled." His wife was one of the daughters of the painter, John Martin.

THE FOURTH SUNDAY IN LENT.

THE *Law* as distinguished from the *Gospel* may either refer to the typical and ceremonial observances of the Mosaic ritual or it may allude to the moral *Law*—the system of rules and regulations under which men are placed. In the former sense it is so far done away in Christ that its ritual can no longer be practised by a believer in Messiah as having already come; in the latter meaning, its observance is as binding upon all men who live under the *Gospel* dispensation as it ever could have been under any other; and none of the Apostles of the Lord were more strenuous than St. Paul himself in enforcing its precepts among their converts.

In the Epistle for this Sunday, part of the fourth chapter of the Galatians, the law is put to represent the church under the typical dispensation, the covenant of Mount Sinai represented for the sake of illustration by Agar, the bondwoman; while the covenant of the Jerusalem from above is signified by a corresponding reference to Sarah, the mother of the whole Israelitish race. For the two sons of Abraham, Ishmael born of Agar his handmaid, and Isaac born of Sarah the free woman, contain an allegory, in which the name is put for the thing signified by it. These two women and their children represent the two covenants; the one covenant from Mount Sinai gendering to bondage,

which is by representation, Agar the bond woman, having a child which was also in bondage—that which is signified by Agar from whom Ishmael descended is Mount Sinai, where the Law of Moses was given, and this Agar answers to Jerusalem that now is, and is in bondage to the typical law; but the Jerusalem which is above, is by representation Sarah the free woman, whose son was born, not according to the flesh but according to the promise; and this woman is the mother of us all; "for we, brethren, as Isaac was, are the children of the promise, and so the spiritual seed of Abraham, and heirs accordingly.

In both the senses in which St. Paul uses the term *Law*, it is a schoolmaster whose office is to lead us to Christ. All the types of the Mosaic economy foreshadowed Him who was to make an end of sins, and to bring in everlasting righteousness. And a *Law* which lays down rules for conduct, by showing the existence of sin and the impossibility of attaining to righteousness, in a manner equally strong and forcible, so completely surrounds us with its sanctions that we are absolutely shut up, confined within limits, so that we have no other refuge but the "Lamb of God which taketh away the sin of the world."

The object of the present season is one which powerfully brings before us the subject of the law we have broken as well as the freeness of the religion in the blessings of which we are called to be partakers—a freeness not by any means, however, incompatible with the requirements of the pure and perfect law of God; but one which is attained by the free impartation of supernatural aid to assist us in keeping that law, while we are delivered from the bondage of sin as well as from the bondage of an oppressive system of ceremonial observances.

ASSYRIAN CHRISTIANS.

A LITTLE while ago we noticed the fact that an English Cabinet Minister stated in his place in Parliament that, although the English Government would defend British interests at the point of the bayonet, yet they would never go to war for all the Christians in the world. This statement conveyed the impression that Christianity was at a discount in the English Cabinet; whether from Erastian, from Mohammedan, or from Latitudinarian proclivities we will not, just now, pretend to say. As Churchmen, however, we must confess we feel considerable interest in the progress of Christianity in the world; and we note with satisfaction the attention of almost every one has recently been turned towards the Christianity as it is found in the East, in regard to its struggle with the religion of the false prophet. We have not speculated either in Turkish bonds or in Russian securities, so that our remarks are entirely disinterested; which we are rather inclined to think is more than can be said on behalf of some who have indicated a very decided bias on every Oriental subject, without exception.

His Grace the Archbishop of Canterbury has promoted an important movement in

response to an appeal of the Bishops of an old Christian community in the East. The appeal was a repetition of the old Macedonian cry, "Come over and help us." The community called "Assyrian" was known in the earlier ages as the Syro-Persian Church, with its chief seat at Seleucia and Ctesiphon. Many of its members inhabit Kurdistan, in Turkey, and formed what Dr. Grant believed to be remnants of the lost Ten Tribes; others the distant east of that region, in Persia.

For a long period, the ancient Assyrian Church has been seeking the sympathy and aid of the English branch of the Church Catholic. In the year 1869 an address was issued by that community to "the Most Reverend zealous fathers, the holy ministers, elect Primate, the Archbishop of Canterbury and the Bishop of London, stating:—"You are undoubtedly well acquainted with the history of our community. At the beginning it was highly flourishing, and continued to prosper for many generations. At length the Eastern Mohammed—that is, the Pope—assailed it from behind, and left it prostrate. The former devoured its outward substance and the latter its internal economy." Her Bishops also lament the destruction of their ancient books and seminaries, their isolated and forlorn condition, as well as their captivity for seven hundred years, for which they say they can get no satisfactory help from "the images and idols of Russia," or from America, whose system they consider, judging from their experience, to be unsuited to their wants.

By way of response to the appeal made by this very interesting branch of the Church, the Archbishop of Canterbury requested the Society for the Propagation of the Gospel and the Society for promoting Christian Knowledge to supply the necessary funds for the journey of two Commissioners to be deputed by his Grace to visit the Assyrian Christians. The two societies agreed to do so; and the Rev. E. Cutts, with a deacon, a native of Kurdistan, were appointed by him, in 1876, to visit these Christians to certify the good will of the English Church towards them, to explain to them the teaching and position of the Church, to inquire the manner in which assistance could best be given to their clergy in their training, and also in the education of the people; and to report generally on the relation and connection of their communion with the neighboring Christian bodies. This was accordingly carried out, and the Rev. Mr. Cutts produced a full report of all that was accomplished in this way. About a year ago, a meeting was called by his Grace in the Library of Lambeth Palace, when Mr. Cutts also gave the results of his visit to the East. A committee was then appointed to prosecute the subject and to raise funds for the payment of two clergymen, who are to go out to organize Schools, and to counsel and assist the leaders of this branch of the Church of Christ, and to strengthen their hands. An estimate of the expense of the mission has fixed £600 sterling annually as a moderate sum for the purpose. The S. P. G. and the S. P. C. K. have each promised £250 sterling