

first; but after Jesus was glorified, and the Spirit was given, it became evident what was really meant. When the Spirit of Truth had come, He guided men into all truth, as on other points, so, especially, as to the Divine Person and offices of Jesus Christ.

The subject demands our most attentive consideration and our deepest study, especially in the coming season, when we commemorate the descent from Heaven of the Holy Spirit to visit and bless the Church of the Lord.

KEBLE COLLEGE CHAPEL.

The name of John Keble will ever be held in affectionate remembrance for the contribution he made to the wealth of the poetry of the church in his celebrated *Christian Year*. He was born in 1792, and died March 29, 1866. A few days after the funeral, a meeting was held by churchmen of note and weight, to consider the best way of affording those who loved and revered the memory of the deceased, an opportunity of publicly expressing their gratitude for his long and devoted services to the Church of England. It was agreed that the best form of memorial would be an institution, whereby the advantages of an Oxford training in dutiful attachment to the church might be extended to many who had been debarred from a share in university education. This was the origin of Keble College. The foundation stone was laid on St. Mark's day (Keble's birthday), 1868, by Abp. Longley. In June 1870, the college, though not completed, was opened, at which time £50,000 stg. had been subscribed. But £30,000 were wanted for a chapel, and in the course of the following year, Mr. W. Gibbs of Tynnesfield, gave a donation of £30,000 for a chapel, and on St. Mark's day, 1873, all was ready for a commencement, and the first stone was laid. An anonymous donation has since been made of £50,000 stg. for the purpose of building a hall and library in connection with the college.

The opening and dedication of the chapel took place on St. Mark's day, 1876. It was dedicated to its sacred purpose in the presence of seven bishops, various members of Her Majesty's Government, and as large an assemblage of other visitors as could well be crowded into the building; and it is a significant fact that the force of public opinion has turned so strongly in favour of "the sweet singer and holy divine" of Oxford, that even the Archbishop of Canterbury expressly stated that he felt it "a great honour to be a visitor of Keble College." His grace also remarked in his speech after the dedication:—"The name of Mr. Keble will live in this college, but it will live without this college. And why? Because he was an example of the sort of men all England delights to honor in the lessons we learn from his memory." And the lessons the Archbishop particularly referred to as those we may learn from the late Mr. Keble, were

especially these: faithfulness to the Church of England; that a man seeks not honor for himself if he is really great, but is content to live and die in a humble position, exercising influence in the way God's providence opens out before him; and a faithful determination to abide by principle at whatever cost. These are the three great lessons his grace thought we should learn from the memory of this eminent man.

It is one hundred and sixty-two years since Worcester, till of late the junior college in Oxford was founded, and now Keble College has in this respect taken its place. A frugal system has been adopted in this new institution. The charge for an undergraduate is £81 per annum, or £37 per term. In that sum is included the charge for rooms as well as tuition; so that the college may be regarded as a great reformatory institution, in more respects than one. Its history, brief as it is as yet, bears ample testimony to the fact that the Church of England has lost none of its vitality and power, while the munificence of its members rivals the overflowing benevolence and zeal of past ages.

THE IRISH CHURCH.

The General Synod of the Irish Church has been sitting, and in the report for the past year, it is stated that though disestablished and disendowed it possesses a capital of not less than six millions and a half sterling. It has an annual income of £218,000; but it is regarded as a significant fact that there has been a falling off in the receipts from voluntary sources of no less than £38,521 stg., which is not unnaturally thought to be a somewhat serious portent. The extreme partisans for revision, have seemed determined to carry all before them in their violent attacks on the formularies of the church as they at present stand, and as the Reformers, in the good providence of God, transmitted them to us. Their proceedings seem to have caused a considerable distrust in the minds of moderate men, and a wide-spread feeling of uncertainty, as to the goal to which that branch of the church might ultimately drift. Men cannot forget the example of Geneva, which in the fury of its zeal against one species of error, landed its congregations, so celebrated among the continental reformers, on the shores of a heartless Socinianism. Nor can the warning of Lutheran Germany be altogether ignored by those who are desirous of profiting by the errors and falls of others. Not satisfied with the Reformation, as Luther, and especially the moderate Melancthon left it, they went on from one step to another, tearing away one after another of the Church's defences, in their zeal, which was not according to knowledge, until nearly the whole of anti-Papal Germany was deeply imbued with a Rationalism which subverted the very foundation of all Religion. And although, of late years, a considerable improvement has taken place in a partial return to some of the evangelical

principles of their first Reformers, yet a strong taint of unbelief is still to be found underlying the teaching inculcated from the pulpits, where two or three hundred years ago, the atonement and justification by the faith of Christ were the principal doctrines enunciated. The Irish Church cannot do better than ponder well the fate which has befallen those religious bodies that, in the pride of their heart and with too much self-sufficiency, have imagined they could safely dispense with one or another of the safeguards the church has found it necessary to adopt. It is not too late for its representative body to pause—and hesitate—and move with extreme caution before throwing away the best parts of the glorious prayer book of our church, which embodies the choicest specimens of the church literature of the last two thousand years and more, and to the principles of which our Reformers gave the seal of their blood. In view of the alterations which were proposed, we are glad to find that five hundred and thirty-four, or one third of the entire clerical staff have served the Representative body with notice of dissent from the statutes passed last year. We cannot imagine what reason can exist for the Irish branch to alter the formularies of the church so extensively as to cut itself off from the Anglican communion, unless it be from a desire to set itself in opposition to all the rest of Christendom. From the fact that the notorious Lord James Butler and Mr. R. P. Fitzgerald sought to adjourn the Synod for a year, on the ground that no business was ready to be transacted, we may infer that the Revisionists have been losing ground which they possibly may hope to recover. We feel sure that a very large number of Irish Churchmen will be able to appreciate the evils which may arise from alterations so extensive as those which were proposed last year; and the longer the delay, the safer will the church be, and the better and purer will she come out from her trials.

THE SYRIAN CHRISTIANS.

The British Empire is now, in an especial sense, India; and anything connected with India is therefore particularly interesting just now to the British people. And moreover the consideration of anything so wonderful as the preservation of the Church there through so many ages and in the face of difficulties and dangers so great, must be more than ordinarily attractive to British Christians.

This Church which has existed in the south of India for so many ages is a branch of the ancient Syrian Church, and is believed to have been planted there by St. Thomas, that one of the Twelve who was at first so unbelieving as to the Lord's resurrection, but whose doubts having been satisfied, was led to address the Saviour in the emphatic words: "My Lord and my God."

In unbroken succession has this Church remained ever since, buried in obscurity, maintaining the ancient faith inviolate, continuing a blessed anachro-