

writings, expressed in the fullest and strongest language, as his soul appears wrought up to the highest pitch of fervent rapture, while he contemplates the Church as the whole family in heaven and earth, and describes in the most expressive language, the high attainments and the wide range of privileges the Christian may possess. His terms are those of the strongest hyperbole, as though the richest language in the world was altogether inadequate to express the lofty and far-reaching thoughts which were then passing through his mind. But what is most remarkable in the whole is the exclusive honor that is ascribed to Christ. Of Him the whole family in heaven and earth is named; He dwells in the Christian's heart by faith: it is the love of Christ, which passeth knowledge; and yet in knowing that, the Christian becomes filled with all the fulness of God. And to Him the glory of the Church is given throughout all ages world without end.

THE GOSPEL, in a remarkable manner brings out the humanity of our blessed Lord. It was "the only son of his mother," whose dead body was carried out, "and she was a widow;" and the evangelist is careful to note the large number of those who sympathized with her. She was probably an estimable character and highly esteemed among her neighbors; and He who knew the hearts of all men saw the depth of her lonely misery and wretchedness, and the unusual sincerity of the lamentations that were uttered; and He had compassion. We are not told that she prayed for this exercise of His pity, nor that she gave any expression of faith in His power and love. But the widow had lost all that could give her comfort in life, and therefore the Lord had compassion. A lesson surely to those who of late have indulged in heartless and flippant sneers at the wholesale wrongs done to our Christian sisters and brethren in the East; as well as a sure foundation for confidence in our great High Priest who is touched with the feeling of our infirmities. The miracle was then designed to indicate the human aspect of the Lord's sympathies; and also appears to have been wrought in order that a fear might come on all, that they might glorify God, and might know that a prophet in very deed had risen up among them, and that God had, in accordance with the predictions of the ancient prophets, visited his people.

THE CHURCH MISSIONARY SOCIETY.

The notice we gave two weeks ago, of the trouble in Ceylon, occasioned by the refusal of the missionaries to submit to Episcopal control, although professing, we suppose, to belong to an Episcopal church, appears to have been by no means the first case of the kind, as other Bishops have found it necessary to assert their authority in their own

diocese. It is indeed said to be a matter which has interwoven itself with all the past history of the Society. It has had the "careful attention" of the committee, in a multitude of former instances; so that it is very unfortunate, the subject has not been definitely settled before now. In 1842, after a severe contest with the Church Missionary Society, the Bishop of Madras refused to grant any fresh licenses to missionaries nominated by the Society.

At Calcutta, the well-known Daniel Wilson, formerly of Islington, who had cherished the Society, and might feel some honor and reverence from it, yet found it necessary in his charge of 1838, to state definitely what were the relations of the ordained and licensed missionary with his diocesan, and also with his lay committees, who dispense the mission funds of the societies at home. He says the missionaries acted as much under his license as any other of his clergy; and that the license implied two things—an approbation of the sphere in which they are to labour, and a cognizance of their spiritual functions. He says this principle was fully recognized by the Church Missionary committee, both in England and India.

In defence of his authority as Bishop, His Lordship, (Daniel Wilson), stated, in the same charge, that he knew the price at which he made his avowal in these evil days of the churches' rebuke. But, friend as he had always been of this Society from its formation, he hoped to be enabled cheerfully to go through evil report, and good report, after the example of the great Apostle of the Gentiles, on all occasions of duty, and most especially when the interests of his reverend brethren are concerned. "For," he says, (and his words coming from such a source, should be well pondered) —"I consider the dignity, peace of mind, and usefulness of our clergy in our missions, to be involved, in their being preserved, as much as possible, independent of all control in other spiritual functions, except that which springs from their own ordination vows, the order of the church, and the paternal superintendence of the Bishop." He also adds in reference to this principle: —"Everything, in fact, turns upon it, as I think." And he states: —"I have always understood, and long observation confirms me in the opinion, that lay government in spiritual matters, tends ultimately to hamper ministers in the discharge of their duties, to lower their doctrine and spirit, and insensibly to make them the creatures of the people." "I can scarcely conceive of a greater evil in the long lapse of time than for ordained presbyters in our church, to be placed in circumstances to lead them to court the changing pleasure, prejudices, and cast of religious sentiment of a number of gentlemen who happen to have obtained a majority of votes in the committee, which holds the funds of the sacred cause."

We quote from correspondence in the *Guardian*. The sentiments in the latter case, are remarkable, coming as they

did from a Bishop who had been a prominent Islington clergyman, and a staunch supporter of the Church Missionary Society. Other cases besides that of the Bishop of Ceylon, might be adduced, of a similar character. The proposed college for training young men for the ministry in New Zealand, threatens to be of the same objectionable character.

The fact appears to have been, that when that excellent Society first started into existence, it was in a somewhat irregular way, and there could at that time, have been no expectation of the rapid and extensive increase of the episcopate, both in and beyond British territory; and therefore, no provision was made to meet this altered state of the church. The original promoters of the institution did their best to remove the reproach, that the church had no foreign missions, and all honor must be given to their pious efforts in that direction. But no reason can possibly exist which should prevent the Society from placing its clergy under the immediate control of the Bishops in whose Diocese they may be laboring. Unless this be done, we cannot imagine in what way they can be church missionaries—agents of an Episcopal institution—or, in fact, how they can in strictness be said to be in communion with the Church of England. The battle appears to have been fought several times over, and we trust the Society will see it to be most desirable to have the question settled at once, and for ever. It must be evident to all, that, in any Diocese, either the clergy must be under the control of the Bishop, or the Bishop must be under theirs, if anything at all approaching to church work is to be done.

THE BISHOP OF GIBRALTAR AND BULGARIA.

The Bishop of Gibraltar, among the Bishops of our church, has come forward to tell us something about this abused and down-trodden people. From his statements it would appear that there is no difficulty in ascertaining the fact, that within the last twenty years, the Bulgarians have made unexampled progress. He says that all who have visited their country, or have inquired into the history of its inhabitants, are very well aware of the fact. The Bishop also expresses his decided conviction, that the Bulgarians are the people of the future in the east of Europe. When he was in Constantinople last year, he visited "Robert College," and learned that the Bulgarian boys were among the most promising pupils. The master informed him that if he were to examine the school a month after work had begun, he would find the Greeks ahead, but towards the end of the half year the Greeks would be left behind. He also learned that the Bulgarians possess many of the stronger, persevering, and solid qualities, which are wanting in the Greeks, and which are especially characteristic of Englishmen. The Bulgarian boys are also fond