

CALENDAR.

Jan. 23rd.—8rd Sunday after the Epiphany.

Isa. lxii; St. Matt. xiii. 24-53.

" lxv; Acts xiv.

" lxvi; Acts xiv.

" 24th.—Gen. xxxv. to v. 21; St. Matt. xiii. 53 to xiv. 13.

" xxxvii. to v. 12; Acts xv. to v. 30.

" 25th.—Conversion of St. Paul.

Isa. xlix. to v. 18; Gal. i. 11.

Jer. i. to v. 11; Acts xxvi. to v. 21.

" 26th.—Gen. xxxvii. 12; St. Matt. xiv. 13.

" xxxix; Acts xv. 30 to xvi. 16.

" 27th.—" xl; St. Matt. xv. to v. 21.

" xli. to v. 17; Acts xvi. 16.

" 28th.—" xli. 17-53; St. Matt. xv. 21.

" xli. 53 to xlii. 25; Acts xvii. to v. 16.

" 29th.—" xlii. 25; St. Matt. xvi. to v. 24.

" xliii. to v. 25; Acts xvii. 16.

BOOK REVIEWS.

THE THEOLOGICAL INSTRUCTOR: A Monthly Magazine for the Times. January, 1876. Toronto.

An explanation and apology are given for the non-appearance of some of the later numbers of this little periodical. Circumstances over which the Editor and Proprietor had no control, appear to have arisen in an unexpected manner to prevent its regular appearance. The present number has an article on "Archbishop Lynch and the Parish Priest of the Credit," wherein the latter is said to have carried discredit to one who would defend schism by misrepresentation. The next is on "Words, not Things," in which Apostolical Succession is defended on the ground of the Saviour's promise to be with His Church through the ages of ages, and because the promise was for the Church, and not for the individual benefit of the clergy, and also, that to make its efficiency depend on their personal worth would be against the freeness of His grace. To suppose, in the face of our Lord's words, that there should have been an hiatus of a thousand years in the continuity of the Church is described as a monstrous unbelief. The article on "Missions and Prayer," refers to the Day of Intercession, Nov. 30th, appointed to be used throughout the Anglican communion in prayer for missions. The last paper is a continuation of a letter addressed to the Lord Bishop of Toronto, entitled "The Doctrine of the 'Christian's Manual' Vindicated." The magazine is to be enlarged.

THE AMERICAN CHURCH REVIEW, January, 1876. New York.

Bishop Lay, of Easton, begins the year with a paper on personal holiness in its relation to ministerial efficiency, in which he very justly complains that in the present sensational and worldly age people expect success from pulpit ability, from financial skill, from popular manners, rather than from unaffected piety, and unconspicuous earnestness. It is true that the gift ecclesiastical, makes men for ever and indelibly ambassadors of God, that Balaam was as much a prophet as Elijah, that Judas was no less an apostle than St. John, and also that no defects in character can invalidate the lawfulness of their ministerial acts. For if the unworthiness of ministers hindered the effect of Sacraments, then none could be sure that he had been lawfully baptized. But notwithstand-

ing a full appreciation of all this, if we wish to do good, we must be good. "Latin Hymnody" will be found very interesting to those who have any regard for the majestic compositions of the Fathers and Doctors of the Church, and for the purest elements of beauty which can be found in the immortal lyrics of Christian bards. "The Church of Christ in its essential being" describes the 19th Article as a definition of the visible Church, "not according to its phenomenal or apparent, but according to its ideal, which is in truth also its real being." The writer justly remarks that "the term, 'visible Church,' as applied in the article, is simply descriptive of the true Church in its earthly essence, 'the Church Militant,' in contradistinction, not to an invisible community extant upon earth, but to the Church in its super-mundane being, the Church triumphant (so called), the body of the faithful departed. But having settled this point, the writer appears to be somewhat hazy as to the manner in which he should apply the principle, and therefore in reality abandons it altogether. We may ask if "a broad line of demarcation is drawn between the Church itself, and the wicked within her external enclosure," how then is such a Church to be anything else but an invisible, undistinguishable community, known to none but to Almighty God Himself? Nor can we quite agree with the interpretation given to the passage:—"Thou art Peter, and upon this rock will I build my Church." Whatever may be said upon the subject, there must have been a significance in the change from *stone* to *rock*, from *Petros* (masculine) to *Petra* (feminine). The Lord, it is true, spoke in Hebrew, not as some have said, in a mythical Syro-Chaldaic, no example of which is known to exist; and in the Hebrew phrase no such distinction is found. But the Greek Text is our authority, and there can be no meaning imagined for the change referred to, if the exposition of the passage is simply "Thou art Peter, and on thee will I build my Church." The Lord was in company with His disciples; He says:—"Thou art Peter,"—(a stone, part of a rock); "and on this rock" (this whole rock here present, of which Peter was a part) "will I build my Church." What this rock consisted of is easily learned from Eph. ii. 20, where the foundation of the building is distinctly said to be "the apostles and prophets, Jesus Christ Himself being the chief corner-stone," and Rev. xxi. 14, where it is said "the walls of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

John Edgar Johnson has a paper on "Man and Beast," with a reference to the Darwinian Theory, in which he shows that that no class of men are so credulous as those who are always prating about reason, and the atheist is the greatest bigot of them all; and also that the "Development Theory" is nothing but the old stew of Sadduceism warmed over and served up again. He asserts, too, that Geology fails to furnish the slightest evidence that would sustain this theory. The article on "The Church in the Maritime Provinces of Canada" has some interesting facts about their early history.

A learned as well as long article is contributed by John H. Drumm, on "Latin Grammar." The writer claims to have been the first to harmonize into a system several facts and principles of the language, especially connected with the conjugation of the verbs. He laments the fact that the proportion of liberally educated men in the United States is less than it was at the beginning of the country's national existence, and that Latin and Greek are more or less surrendered by all the colleges

under the pretence of "advancing with the spirit of the age." He lays down the principle that in spite of the fact that it holds the purse, the public should not be permitted to dictate its own gospel, nor to prescribe a curriculum. Those who have the ministry entrusted to them must ever 'hold fast that form of sound words,' though "the heathen rage and the people imagine a vain thing;" and in like manner, those who preside at our chief seats of learning, should guide the public and not yield to it. They should not, on account of an ignorant clamor, abandon that method which the experience of centuries has proved to be the best for developing and training the mind. He appears to regard with approval something of the system adopted three hundred years ago, and which consisted in forming as early and as complete an acquaintance as possible with the original writers of the languages to be learned; until the "Great Germans" taught us "gerund grinding," or learning innumerable rules and exceptions, and giving elaborate essays in place of the rules of syntax. The writer pours contempt on the present state of comparative grammar and "the most recent" philological researches. It may be all very well to sneer at a reference to Sanscrit, from which many fanciful and unauthorized "pedigrees" are doubtless drawn; but no really scientific philology was known in Europe until it was learned from Sanscrit, and a more intimate acquaintance with the splendid system of Pannini would have saved the learned world from many a philological absurdity. A system of analogies may be constructed without dogmatizing upon the absolute origin of compounds and inflections, which in many cases is pure matter of history; and probably the researches now going on among the Persepolitan arrow-heads will reveal more than has yet been known of an older form of Sanscrit than is found in the Vedas. The article in the Review is too long for us to criticize it in detail; and notwithstanding we are unable to concur entirely with all the positions the writer assumes, we heartily recommend it as worthy an attentive perusal by those who are at all interested in the subject.

FREDERICTON.

TEMPERANCE.—We have had occasion before to refer to "The Fredericton Church of England Temperance Society," and the good work it seems to be doing. On Thursday evening, the 30th ult., a large and influential meeting was held in the Madras School room at Fredericton. The Rev. G. G. Roberts, Rector and President, occupied the chair. He explained to the meeting that in drawing up the By-Laws and Constitution of the Society, efforts had been made to make the basis of that Society as broad as possible. There was no limitation as to age, sex, or religion. Any person may become a member on signing one of the two declarations, although it was stipulated that the office-bearers should be members of the Church of England. The latter step was taken in order to preserve the distinctive character of the association. The two declarations are known by the names of the General Declaration and the Special Declaration. Persons signing the first recognize their duty as Christians to do all in their power to check intemperance and advance the interests of the Society. They are not to exceed moderation in drinking, and must not drink in or induce anybody to drink in any bar-room or saloon. In case these rules are broken, the person so offending is reported to the President, who privately warns and admonishes him. For the second offence he is reported to the Man-