

After this decision our legislature may be asked to pass some law recognizing the status and jurisdiction of the church of England bishop. To this we would decidedly object. It is unnecessary, because our laws already accord the fullest toleration to all denominations, and give the most complete power, consistent with the rights of others, to establish what system of government they choose, and to manage their spiritual affairs in any way they please. The adherents of the Church of England have the privilege as decidedly as any other body. If any doubt should arise on this point in consequence of the relation in which it stands to the established church of England, a short declaratory act might be passed clearing up any doubts of this kind. But more than this should not be granted. Judging from the exhibition made when the bishop's synod bill was before the House, the laity of that body will not desire more, whatever certain dignitaries might do. More than this would be actually introducing, if not the emoluments, at least the principles and the partiality, and the worldly honour for ministers of religion, characteristic of establishments but so opposed to the spirit of the gospel.

One curious circumstance must not be omitted, and that is, that while the evangelicals in the church of England may not be supposed to sympathize with the views of Colenso, they are generally pleased with this decision. The reason of this is that they dislike, and perhaps fear, Bishop Gray of Capetown, who is known as a man of strong high church tendencies. We must still, however, wonder that good men should be satisfied with such a state of things. This, with the statement of the lord chancellor, tracing all ecclesiastical power to the crown, shows how entirely crastian is the position of the church of England.

It is curious to observe how the question of the relation of church and state is forcing itself upon the attention of public men everywhere, particularly in the old world. It is the question of the day. And we doubt not that all the discussions of the subject will tend to the elucidation of this important subject—and by clearly defining

the true place of both, and their mutual bearings, render them both more extensively instrumental in promoting the good of man and the glory of God.

On the discrepancy in the Synoptical Gospels, as to the scene of Christ's miracle in healing the two men possessed with devils.

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While in Matthew it is said to have been in the country of the Gergesenes, in both Mark and Luke it is said to have been in the country of the Gadarenes.—Matt. viii. 28, Mark v. 1, Luke viii. 26, 37. And a corresponding discrepancy has existed in MSS. and ancient versions, from the earliest period of which we have any record. Altho' there may have been slight variations in the spelling of words, even in the original MSS. as is found to be the case in the word *Nazareth*; yet we cannot admit that there could have been such a divergence in their narratives, as there is between Gergesa and Gadara, for these were different, and so far apart, and so very differently situated, that what may be predicated of the one, could not possibly apply to the other.

The sacred text is at present in a very satisfactory state. Its condition is now very fully and accurately ascertained. God has guarded the sacred and heavenly treasure with extraordinary care. It has indeed passed through many hands; and although not one doctrine, or announcement of divine truth, has been either marred or misrepresented, yet it is no more than might be expected that slight errors and mistakes would sometimes take place, owing to men's well known fallibility, even when most careful. The discrepancy respecting the scene of the miracle referred to is one of those mistakes. Some early transcribers have very unnecessarily made an alteration in the MS., although it may have been done with the best intention.

There is a very marked difference in the readings of the early, and, as is generally allowed, the best MSS. A and B are very often found antagonistic. This may well