

ported by great learning, and even greater ingenuity, in the course of half a century absorbed the opinion of all the intellect of Germany, and indeed greatly influenced that of every Protestant community. But where now is German Rationalism, and where are its results? They are now erased from the intellectual tablets of living opinion. (Hear, hear.) A new school of German theology arose, which, with profound learning and inexorable logic, proved that Rationalism was irrational (a laugh), and successfully substituted for it a new scheme of scriptural interpretation called the mythical. But, if the mythical theologians triumphantly demonstrated, as they undoubtedly did, that Rationalism was irrational, so the mythical system itself has already become a myth (laughter), and its most distinguished votaries, in that spirit of progress which, as we are told, is the characteristic of the nineteenth century, and which generally brings us back to old ideas (a laugh), have now found an invincible solution of the mysteries of existence in a revival of Pagan Pantheism. (Hear, hear.) That, I believe, is a literally accurate sketch of the various phases through which the intellect of Germany has passed during the last century. Well, I ask, what has the Church to fear from speculations so overreaching, so capricious, and so self-destructive? And why is society to be agitated by a volume which is at the best a second-hand medley of these contradictory and discordant theories? No religious creed was ever destroyed by a philosophical theory (cheers); philosophers destroy themselves. (A laugh.) Epicurus was as great a man, I apprehend, as Hegel, but it was not Epicurus who subverted the religion of Olympus. But, it may be said, are not such lucubrations to be noticed and answered? Both—I reply. Yet, I may observe in passing, that those who answer them should remember that hasty replies always assist well-matured attacks. Let them be answered, then, by men equal to the occasion, and I doubt not that many such will come forward. That a book of that character, written by clergymen of the Church of England, should pass unnoticed by authority, would have been most inconsistent. The conduct of Convocation in this matter appeared to me to be marked by all that discretion and sound judgment which has distinguished its proceedings ever since its revival, and which is gradually, but surely, obtaining for it public confidence.

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CHRISTIANITY IN INDIA.—Among the Sikh nobles who, at the outset of the mutiny, staked their heads on the British side, was the Rajah of Kupoorthulla, and when order had been restored, the Governor-General raised him by a gift of land to the wealth of a great English noble. The rajah married an East Indian girl, became under her influence, a Christian, and established a mission on his own estates. Sweeping away at a stroke the prejudices of a thousand years, he introduced his wife into society, and allowed her to appear in public, and the officials, for once heartily cordial to a native, threw aside prejudices as rooted as his own, and recommended that the rajah should receive, officially, precedence in Oude. The Governor-General consented, and at the apex of the new social system of Oude stands a native Christian noble, and the only woman in India for whom the guards turn out in the British provinces is the Christian "Lady of Kupoorthulla."