

faith once proclaimed as established, than the Christian creed ever had, most of which were supposed destructive of the Christian religion. And a vast number of the assumptions of scientists are, in the judgment of most men who have no theory to sustain, flights in dreamland or cloudland, pyramids built on the apex, generalizations, if that would be possible on one fact, chains with missing links. So that the church "that believeth will not make haste." Nor need the church make haste. Her creeds antedate Darwin and Huxley and Tyndal; her teaching had hard battles before Mr. Mill's atheistic father forced speculative unbelief on the son's mind and heart, or before Comte had invented so crazy and credulous an atheistic system for Mr. Mills to expound; her evidences were wrought out as long before the days of Strauss and Renan, as when Origen wrote his *Contra Celsum*, and Jerome combated the cultured Porphyry; and already multitudes of the armies of the enemy have been annihilated in the sea of oblivion. Nor must it be forgotten that it is very excusable in a venerable church like the Christian to be conservative of tried verities; while it may courteously ask the new teachers, "first to agree among themselves, and then each one to agree with himself of a few years ago." Ours would have been no teaching church possessing the slightest claim on the attention of mankind, had she made haste to adopt every new truth, so-called, in science, and had then tried to keep pace with science in rejecting them.

There are several other topics of general interest which the Bishop discusses, and to which we would have been glad to refer,—such as the brotherhood of the parish, the desirableness for deaconesses or sisters for church work, the authority of the church, the unsuitableness of solos and operatic music in worship, as well as that of "the great sermon full of the mighty speaker;" but we must defer the consideration of them to a future occasion.

#### CANON RYLE PREACHING IN SURPLICE AND STOLE.

Our Low Church friends in England are painfully exercised about the fact that their champion, the Rev. Canon Ryle, lately preached in Crothwaite Church, Keswick, in a surplice and stole, and that his sermon was in aid of the musical services of the church, and further, that the hymns used on the occasion were from "Hymns Ancient and Modern." The *Rock* says despondingly, "We cannot explain these things; all we can do is to heave a sigh and hold up our hands in utter amazement."

#### ECCLESIASTICAL STORM IN CEYLON.

A serious disagreement has just occurred between the newly appointed Bishop Coplestone and the Missionaries of the Church Missionary Society in the island above named. It appears that the C. M. S. has maintained for the last

half century a staff of clergymen at the mission station in that island. These are in their own way zealous and faithful laborers, but have heretofore in their operations and arrangements, been but little subject to episcopal control, regarding themselves rather as under the direction of the home society than in charge of the Diocesan. It seems that for the sake of joining efforts with the Wesleyan, Baptist and Presbyterian preachers, our Missionaries have been accustomed to "sink their differences," as they term it—that is, in other words, to lay aside all distinctive Church teaching. This course of procedure could not easily find favour with a Bishop of Dr. Coplestone's school, especially as one of these "little differences" is the recognition of Episcopal authority. Soon after his arrival, he signified his intention of taking the mission station under his charge, and desired to be notified of any appointment to any spiritual office, lay or clerical, which might be made by the C. M. S. or by themselves. This unusual attempt at episcopal oversight was not very pleasantly regarded by the Missionaries. They first warmly protested against what they called the "interference" of the Bishop, and afterwards, encouraged by their own and non-conformist congregations, determined to resist his authority. The Bishop retaliated by withdrawing the licenses of twelve of these contumacious employees of the C. M. S. This extreme measure raised a terrible hubbub about his lordship's ears. Public sympathy was, of course, with the Missionaries, and the Bishop has to bear, as best he may, a perfect torrent of unmitigated abuse through the press. "High Church and Low Church as likely to mingle as oil and water"—"The outrageous exercise of the Bishop's power"—"No popery in the Church of England."—"Arbitrary proceedings of the boy Bishop"—"Persecution of the C. M. S. Missionaries in Ceylon"—are specimen headings of the articles which daily appear in the public journals on the subject. At the suggestion of the acting metropolitan, the licenses of the Missionaries have been returned, but the restoration of peace and harmony between the conflicting parties will not be so easily effected. The subject will doubtless come up for consideration before the C. M. S. at its next general meeting in October.

#### MR. GEORGE SMITH.

Many of our readers will understand something of the loss which Biblical Archaeology has sustained in the death of Mr. George Smith, the justly celebrated Assyriologist. The announcement has been received by Atlantic Cable, but no particulars are given. After many delays and hindrances, and after the experience of much vexation and disappointment, from the opposition of the Turkish Government, which is a standing obstacle to the advancement of literature and science, he had gone out from England on a third visit to Nineveh, for the purpose of exploring the ruins; his arrival there some time ago

was announced, and nothing more has been known of him, until a few days ago the news arrived of his death; from what cause, or where, is not stated.

Mr. Smith had been employed as curator of the British Museum; and notwithstanding some educational deficiencies, he manifested so great an amount of diligence and unconquerable determination in the pursuit of antiquarian knowledge, that he has laid us under very great obligations, by the discoveries he has made in ancient Assyrian lore. Layard, Loftus, and Rassam had dived into the mounds of Nimroud or Kalah, and Kouyunjik or Nineveh, and for twenty-six years the literati of Europe busied themselves over the materials they had secured. Thousands of fragments of broken clay tablets, inscribed with the mysterious cuneiform characters, which had formed the archives and library of Assur-bani-pal, or Sardanapalus, the son of Esarhaddon, had been raised to the surface, and brought to Europe by these explorers. Mr. George Smith, whose death we now lament, paid two visits to Nineveh in 1873-4, and added five thousand additional pieces to the twenty thousand dislocated documents which had been already received at the British Museum. He with others have been engaged for some years in joining these pieces together and deciphering the inscriptions, not one character of which was understood by any man living for the last two thousand years, until Grotefend made some lucky guesses on the subject about the year 1803. Thousands upon thousands more of these fragments still lie in Assyrian mounds, waiting to be exhumed by the spade and the pickaxe. The contents of the inscriptions are not more extraordinary than the documents themselves, which are the products of Assyrian kilns; for the public documents were burnt to preserve them. The letter, the history, the title deed, as well as lighter literature, such as the song or the fable, was cut in a lump of clay, in the form of a pin-cushion, a barrel shaped cylindroid, or hexagonal prism, and committed to the flames for perpetual preservation. The most remarkable of these documents as yet deciphered are the tablets of Izdubar, or the legends relating to the gods of the twelve signs of the Babylonian Zodiac, among which Mr. Smith discovered the celebrated account of the Deluge, the descent of Ishtar or Aphrodite to Hades, and her return to Heaven, with other records similar to the Mosaic accounts of the Creation and the Fall. Mr. Smith's last visit to Nineveh was for the purpose of discovering the fragments required to complete these accounts.

In addition to these, historical inscriptions have also been found, giving the annals of Assyria from the reign of Shalmaneser to the fall of Nineveh. They also mention seven contemporary Kings of Israel, the expedition of Sennacherib against Jerusalem, the submission of Gyges and the conquest of Egypt by Assur-bani-pal; also the succession of eponymous officers, by whose year of