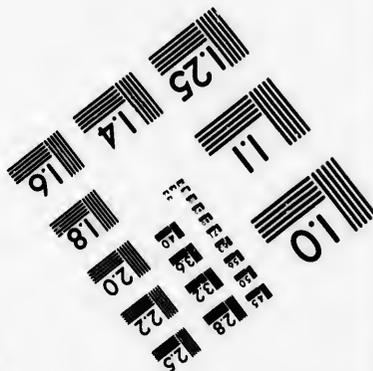
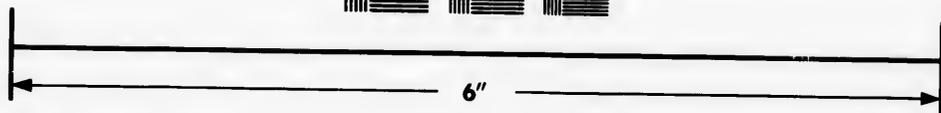
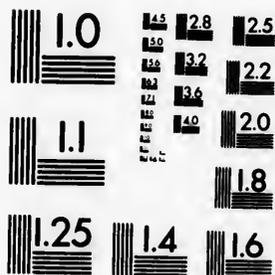
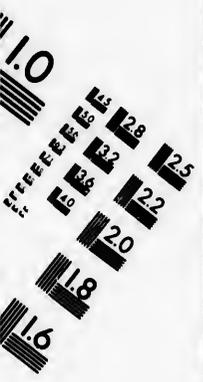


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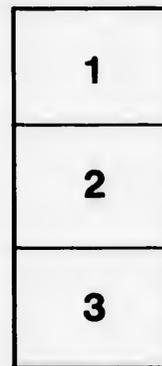
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A LECTURE,

DELIVERED IN

The Church of the Holy Trinity, Toronto,

ON THE DAY OF PUBLIC THANKSGIVING FOR THE  
RESTORATION OF PEACE.

(WEDNESDAY, JUNE 4TH, 1856.)

BY

HENRY SCADDING, D.D.,

(Of the College of St. John the Evangelist, Cambridge.)

INCUMBENT OF THE CHURCH, AND CHAIRMAN TO THE BISHOP OF TORONTO, &c. &c.

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TORONTO:

MACLEAR & CO., KING STREET EAST.

1856.

\*\* Published in aid of the fund for the erection of a School-House to be attached to the Free Church of the Holy Trinity, Toronto.

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## A LECTURE.

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“Come from the four winds, O Breath, and breathe upon these slain, that they may live.”—Ezekiel, xxxvii: 9.

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The prophet Ezekiel is led by divine impulse into an open valley where lie innumerable human bones, dry and blanched. He is bidden to prophesy—to utter a message from God—over these bones: “Behold I will cause breath to enter into you and ye shall live, and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live.” At the word, there is heard a rushing sound. The bones stir and begin to come together, bone to his neighbour-bone. The muscles and the flesh mysteriously come up upon these, and the skin covers them above. At the utterance of a further mandate—“Come from the four winds, O Breath, and breathe upon these slain that they may live,” the hitherto inanimate forms start up into life and stand upon their feet, “an exceeding great army.”

This “exceeding great army,” the prophet was instructed, represented the whole house of Israel; and he was commanded to say to his fellow-exiles on the banks of the Chebar, “Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.”

Appearances at the time rendered such a consummation very improbable. Jerusalem with its temple had been destroyed, its inhabitants carried away, and their places supplied by immigrant strangers. Still, again and again, by precept and symbol and vision, Ezekiel is made to encourage his compatriots in the belief that in due season they should be reinstated in their ancient rights and privileges.

Now at the edict of Cyrus, issued some forty years later, when the promise of restoration certainly received a fulfilment, the whole house of Israel did not return. A large proportion of them have never returned, but remain dispersed to this day. Hence a further fulfilment of the prophetic vision of Ezekiel is expected. In like manner it may be observed of other predictions of restoration, that there are frequently mixed up with them assurances of another and a greater deliverance, to take place at a future indefinite time.

It is generally allowed that the things which happened to the Israelitish people are typical, to a great extent, of the things which happen to Christians. It is allowed that their rescue from Egypt is typical of our rescue from a state of nature; that their baptism in the Red Sea typified our baptism; that their subsequent wanderings typify our post-baptismal life; that their entering into Canaan typifies our attaining to the hoped-for rest of heaven.

It is known, also, that most of our rites and observances and peculiarities in point of polity, are antitypes of similar things in the divinely-revealed Jewish system. St. Paul, in fact, when he taught that the Christian body is now the true Israel, furnished us with a principle which throws intense meaning into the Old Testament. In this principle he gave us a key by which to unlock the sense of prophecy. Substitute the Christian church for Jerusalem, and understand Christians by Israelites, and you get the true signification of many an otherwise dark saying. According to this canon of interpretation, you shall not, to satisfy the predictions of the prophets, require—what some expect to see—a literal restoration of the Jewish people to Palestine. When in all lands the children of Israel shall repent, and be united to the Christian church, their restoration to the Jerusalem where they would be, will take place without any local migrating whatever. Any other restoration than this may prove to have been only a carnal expectation, similar to that which so fatally misled the Jewish race when they rejected their Messiah.

I know not whether it would be thought too great an extension of the principle of typical parallelism were we to consider the separation which took place in the nation of Israel after the death of Solomon as foreshadowing the severance which was destined to take place between eastern and western Christendom. We know for certain that some of the developments in the history of the holy people did prefigure the evil as well as the good which was to be developed in the Christian Israel. Their rebellions in spite of their privileges, and the fewness of those who persevered to the end and entered into the rest of Canaan, are not without their counterparts in the history of Christians.

But whether an analogy between the two great separations referred to, could be sustained or not, we have consolatory assurances prophetically given us, that all the divisions in Israel shall one day be healed. We have Ezekiel, in a passage closely connected with the text, speaking thus of the Christian Israel, as it should be in the then far-distant Messianic times:—"They shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . David, my servant, shall be king over them, and they shall have but one shepherd"—"David, my servant," and the "one shepherd" being expressions that point to the times of the Christ, the one Lord whom Jews and Christians are one day alike to recognize.

Now, to draw nearer to the subject which I am about more particularly to touch upon,—if it be generally allowed that there is a typical relation between the ancient Israel and Christendom, inasmuch

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as in the vision of Ezekiel, the rushing together of dry bones, their re-  
endowment with muscle and flesh and skin, and their re-  
animation with breath from God, prefigured the restoration of the literal  
Israel to privileges great in the first instance, and greater still in the  
second, may we not hopefully conclude, when we observe among the  
withered members of Christendom, the prophetic Israel, a rustling,  
an unwonted life, that some remarkable restoration of privilege—of  
efficiency and of unity—is, in the providence of God, about to be  
vouchsafed to them? May we not believe that the Scriptures, which  
foreshadow the happy state of the Christian Israel in the latter days,  
are about to receive a secondary, if not their final and most trans-  
cendent fulfilment?

That influences of a remarkable nature have been brought to bear  
upon, and have been felt by the decayed portions of Christendom,  
the annals of the present generation, the events that have just oc-  
curred, all tend to shew.

To begin with Jerusalem itself—the centre and mother-city of  
Christendom.

The war, whose termination we have now assembled together  
gratefully to commemorate, had for its immediate, ostensible cause  
a quarrel in regard to the protectorate of what are called the "Holy  
Places." These are certain localities in the existing city of Jerusa-  
lem, pointed out as the actual scenes of the passion and death and  
rising-again of our Lord. Though, like the spots similarly exhibited  
in Rome, as the scenes of the suffering and martyrdom of apostles  
and evangelists, they cannot be gazed upon by an intelligent mind  
without an amount of skepticism as to their exact identity; yet,  
inasmuch as the great events which signalized the foundation of the  
Christian church did really occur in Jerusalem, and their sites must  
be somewhere there, within an area of no very great extent, there is  
no person possessed of sensibility and a competent historical know-  
ledge, who would not hasten to behold that city, were it in his power  
to do so, and who would not experience, as he came in sight of its  
venerable walls, emotions of peculiar solemnity.

It has not, therefore, been superstition altogether that, from early  
Christian times to the present, has every year caused enthusiastic  
crowds of pilgrims and ordinary travellers from distant nations to  
congregate in the land

"Over whose acres walked those blessed feet  
Which, eighteen hundred years ago, were nailed  
For our advantage to the bitter cross."

Being within the limits of the Eastern or Greek Church, the  
"Holy Places" are rightfully under the sole guardianship of the  
local authorities of that church, especially of the Patriarch of the  
ecclesiastical province in which they are situated. The officials of  
no other ecclesiastical province could rightfully assume jurisdiction  
there. The officials of no other ecclesiastical province, indeed, ought  
to be found there, except as temporary visitors; and as such they

could ask only those transient rights which Christian courtesy readily accords to sojourners.

But from the effeminacy of the Greek rulers at Constantinople for a long time previous to the fall of the Byzantine empire, and then from the predominance of Mahomedanism at Jerusalem, after that fall, the rights of the local ecclesiastical authorities were not protected when encroachments upon them first began to be made. Pilgrims from the west asserted, and having the support of the vigorous civil governments of the west, managed at length to maintain rights in the mother-city of Christendom, to which they were not in justice entitled.

Next, by degrees, crept in an understanding that France, the principal continental monarchy of the west, was the especial protector of the western strangers in the rights which they had usurped in Jerusalem.

On the rise of Russia to power and influence, its Czars, assuming to be the successors of the vanished Emperors of the East, quickly saw it to be a politic thing to declare themselves protectors of the original, and, indeed, rightful, possessors of the Sacred Places.

From circumstances such as these, having their origin in remote ages, a sanguinary war arises in 1853. There cannot be a doubt that under the plea of protecting the Eastern Christians in their rights in the Holy City, to which was afterwards conjoined the more imposing claim to protect all persons bearing the Christian name within the territories of the Sultan, the Czars of Russia concealed the ulterior design of annihilating the Ottoman power, and seating themselves in Constantinople as heads of a revived Byzantine Empire.

So long as the contest turned simply on the protectorate of the Holy places, France alone was the power which seemed likely to be brought into collision with the ambitious potentates of the north. England, as a nation theoretically not interested in the matter, and committed to a policy very pacific, devoted to commerce, and disinclined to aid an hereditary rival, was expected to remain neutral should a strife of arms arise.

But the realizing of speculations such as these would have been a backward movement. When the Byzantine empire was destroyed, a condition of things in Church and State was brought to a close, compared with which Mahammedanism itself is rational and manly. It is not to be supposed that any approach to a like condition of things will ever again be permitted in Europe. In reviewing history it is a cheering observation to make, that in the general career of God's providential government of human affairs, there are no retrograde footprints.

In the swift termination, then, put to the war which will render for ever memorable the last three years, let us hope that we have a pledge—a divine pledge—that aspirations after universal or undue dominion shall ever be frustrated; and that an enlightened civilisation, including a pure Christianity, shall be allowed to develop itself over Europe and over the world henceforward without hindrance. I

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have said "a divine pledge," for what but a divine act was it, short only of miraculous interposition, which at the moment of the greatest complication, cut through the baffling knot, by removing out of the way the prime cause of the late strife, the embodiment of the obsolete policy which had obliged Europe to unsheath her sword? True it is, the contest still for a time, by the force of its own momentum, went on. But its issue was determined when the decree came forth that the erring autocrat should exist no more. No other incident could so soon have brought the contest to a close, and extinguished, probably for ever, those dangerous ideas of predestined supremacy which were becoming hereditary in the Slavonic mind.

Let us trust that for the last time the West has been threatened by the North. Let us hope that the diadem of the Czars is about to descend upon the brows of a man of the present age—upon one who sees in the just freedom of a well-instructed people at once the highest glory and the best safeguard of a prince. Promise has already been given, on his part, of a devotedness to the arts of peace, and of a determination to direct his energies to the development of the internal resources of his empire. The vast organisation over which he presides cannot be acted upon in a day. His children and children's children, born under happier auspices, and become habituated to large views, may reap more fully than himself the fruits of a pacific policy.

It is a singular phenomenon, that a dispute arising out of the protectorate of the supposed sepulchre of our Lord, should, in the present age, have given rise to a war likely to be prolific of good to a large portion of the human race. In this fact, however, we have a symbol of that mysterious vitality which lingers yet about the relics of a dead or dying Christendom, suggesting at times, by sudden manifestations of life, the possibility of that resuscitation and reünion of its scattered parts, at which prophecy seems to point.

Many years have not elapsed since it was rendered possible, in the providence of God, to erect within the ancient mother-city of Christendom a church of our communion, and to establish a mission there from England with a bishop at its head. This was effected by the joint action of England and Prussia, which no purpose of proselytizing from the Christian church on the spot, but with a view, in the first place, to the spiritual well-being of our own countrymen and those of Prussia sojourning in Jerusalem; secondly, to the conversion of Jews to Christianity; and thirdly, to friendly conference with such of the local Christians as might allow themselves to be approached. Although the results of this mission have not, thus far, been very striking, yet its existence is a centre of healthful life in Jerusalem, and is tending to the regeneration of those sections of the Eastern Church that maintain official representatives in the neighborhood of the "Holy Places."\*

\* The conversions from Judaism to Christianity arising from this mission have, as yet, been few. The success of Christian missions to the Israelites elsewhere has of late years been very considerable: "More Jews have been convert-

The Christian population of the European portion of the Turkish empire is said to amount to more than 11,000,000; while the Mussulman population is only about 4,000,000. This large body of Christians the present Sultan has placed on a perfect equality with his Mohammedan subjects. The famous edict of Gul-haneh, issued in 1839, abolished the punishment of death for the abandonment of Islamism. The more recent edict of February, 1856, not only re-affirms the enlightened declarations of the previous firman, but revises them, with a view to bring them into perfect harmony with "the spirit of the present age and the actual state of society." It guarantees energetic measures "to ensure the freest possible exercise of every religion." It prohibits for ever the use in government documents of "all epithets and distinctions which could tend to shew a difference between one class of the Sultan's subjects as the lower, and another as the higher one."

There is now, so far as the authorities of the government are concerned, no obstruction to the circulation of the Holy Scriptures throughout the Ottoman empire. The agent of the American Bible Society writes in April last, from Constantinople: "We have placed the open Bible in various tongues in the windows, announcing to the multitude of every nation who throng this crowded street, that each in his own language can buy the Bible. And it is most interesting to see them stopping to read a moment in passing, and then coming in to buy the Word of God." The same agent reports that he has applications for the sacred Scriptures from Trebezond, Erzeroum, Marsouan and Tocat. These copies of the sacred volume, even in the absence of the living voice of the teacher, cannot fail to prepare the way for the reception of Christianity.

The Oriental mind is becoming rapidly disabused of the injurious idea, widely circulated in the East by emissaries from Italy, that Great Britain is an atheistic nation. A church of our communion, with a mission attached, is just about to be established in the city of Constantinople, as "an enduring monument to the officers and men of the naval and military services, as well as of the chaplains and civilians who died there in the discharge of their duty." This will be a permanent remembrancer of the religion of England before the eyes of the Moslem. Already has a favourable impression been produced by the fact that in our late campaigns our armies were accompanied by Christian ministers, and our hospitals provided with the means of spiritual consolation. The door is at this moment open for the propagation of Christianity within the Turkish dominions to an extent never before known. Were the Convocation of the English Church in a condition to avail itself of the crisis by sending to the Sublime Porte a spiritual embassy of well-qualified men, capable of expounding the Christian faith without corruption or exaggeration, in the Turkish language, a not unreasonable hope might be entertained of the conversion of Sultan and people. So many prejudices against the Frank have been overcome, that his religion, if judi-

ed to Christianity," says a competent authority (Professor Tholuck,) speaking of Germany, "during the last twenty-five years, than during the seventeen centuries preceding."

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ously presented, might no longer be rejected. Thus might be effected a happier incorporation of Turkey into the sisterhood of European States than that which has been accorded by the treaty of Paris.

In the Egyptian portion of the Sultan's dominions, another witness to the religion of England has been established. On the 25th of April (St. Mark's-day,) in last year—1855—the Church of St. Mark the Evangelist was consecrated in the City of Alexandria, as a mission-church in connexion with our communion.

Among the Copts and Abyssinians missions have for many years been maintained from Britain and British India. Of the Copts, the present representatives of the primitive Alexandrian Christians, an intelligent English traveller says:—"A pleasing and encouraging feature in their religious character is their reverence for and attachment to the Sacred Scripture. . . . A proof of their sincerity, amid all their professions of poverty, is to be found in their willingness to become purchasers." Of Abyssinia, a scene also of very early Christian exertion, a missionary not long since stated:—"In regard to the Scriptures, we must thank God that they are read freely in the Church, and are taught even in the schools. . . . The priests often ask us for more copies of the Old and New Testament. . . . The reading of the Word of God may be the great means of enlightening the mind and heart of Ethiopia."

Over the north shore of Africa—once the site of illustrious Christian Churches—the dawn of a second illumination seems to be rising. Fallen once more, in great measure, into Christian hands, it is feeling the influence of European civilisation, and will not long rest content with a defective Christianity.

Mingling together throughout the Ottoman Empire there are, besides the original Greek Church, several ancient Christian communions, representing for the most part nationalities which have otherwise been absorbed. On all these, the intelligence of Western Christendom is exercising an ameliorating and quickening influence.

Among the Armenians, who trace their origin as Christians to Thaddeus the Apostle, a remarkable awakening to a pure Christianity has of late years taken place. As communities of this very intelligent people exist in every important town, communicating with each other, it is expected that they, under God, will at a future time be instrumental in the Christianisation of Turkey. A translation of our Prayer-Book in Armenian has been published at Constantinople with the sanction of the Armenian patriarch. This same ecclesiastical officer exclaimed as he grasped the hand of a missionary of our communion who had been exerting himself in establishing schools among the Armenians: "God bless you! it is such friends as you that we want!"

The Syrian Churches, which claim St. Peter as their founder, and the city of Antioch as their capital, together with the Nestorian and other Christians who are to be found in large numbers along the banks of the Tigris and in Persia, have all been visited by missions from Britain and America, and made acquainted with a Christianity

more living than their own. Attention was very recently drawn to the fact, that our Embassy at the Court of Persia is unaccompanied by a minister of religion. The public statement of this defect will doubtless lead to its being remedied, and possibly to the establishment of a mission in Teheran.

In the Kingdom of Greece—a portion of the Sultan's dominion not many years since—there is a yearning after a more vigorous spiritual life. This improved state of things is due, in the providence of God, to the missions and schools which for some years have been maintained there by our sister-Church and other Christian communities in the United States. Happily the authorized formularies of the Greek National Church embody with much purity the several doctrines of the Christian faith, and require only to be practically developed among the clergy and laity. "When St. Paul addressed the Greeks," says one well acquainted with modern Greece, "he referred to their 'own poets'—to 'prophets of their own.' Whoever at the present day wishes to recommend pure Scriptural religion to their attention, can appeal to their own standards of belief; for in them every point of sound evangelical doctrine is fully and clearly exhibited." "Let foreigners bring us light," a Greek bishop said not long since; "but we beg of them not to bring fire to burn our house about our ears." That is to say, he wished the National Church to be revived and reformed, but not disrupted.\*

The Russian Church, a branch of the ancient Greek, was subjected by Peter the Great, in 1723, to the supreme control of the civil power. This step, in many points of view, was to be deprecated; but it may have been essential to the commencement of a revival in that Church, which probably would never have voluntarily reformed itself. About that period great facilities were introduced for the elevation of the intellectual and spiritual character of the clergy and people, and the general circulation of the Holy Scriptures in the dialects of Russia began to be encouraged. Authoritative documents published of late years in St. Petersburg tend to shew that the light of Christianity has since been in some measure trimmed on the candlestick of the Russian Church.

In a treatise which is adopted by the whole Russian Church, and even beyond its limits wherever the Slavonian Church dialect is understood, and which is required to be mastered by all candidates for holy orders in the diocesan seminaries, and in the superior Spiritual Academies, there occurs this declaration:—"We hold the Word of God, that is, the Books of the Old and New Testaments, as the source, foundation and perfect rule both of our holy faith and of the good works of the law. Wherefore it is our duty to search the Word of God, and draw from its divine truth to teach the people; and to confirm our own words from the Word of God; and to this test to bring all doctrine which either we ourselves may hear from others, or others from us, receiving what is agreeable thereto,

\* Itself suffering from unauthorized intrusions from without, our communion in its charitable efforts to aid less favoured Christian nations, has sought, and will ever, I trust, seek to respect local ecclesiastical authorities.

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and rejecting the contrary." And again, a living Russian divine thus writes:—"Traditions which are adduced concerning dogmas of faith and practice, involved neither formally nor virtually in Scripture, should have no weight and ought to be rejected. 1st. Because Scripture alone is the base of theology; 2nd, Because the said Scripture is so necessary that the faithful can draw all things belonging to the attainment of salvation from no other source except from itself; 3rd, Because it is so perfect that it contains all dogmas necessary to salvation." These statements betoken a vitality which has evinced itself also in acts. In the north-eastern parts of the Russian Empire many thousands of heathens have of late years been Christianized. Missions have been established by the National Church throughout the Aleutian Archipelago, and from thence have been extended to Russian America. Along the island-bridge which conducted to this continent the first human beings, Christianity with its institutions has found a highway through the sea. Russian America is erected into a diocese; and the Scriptures have been translated into the six prevailing dialects of the country by its present bishop Innocentius. The extreme outpost of the great ecclesiastical organisation which has Constantinople for its centre, here touches upon the frontier-land of our own Anglo-American dioceses. Thus strangely in the Polar regions of a new world does the Christian East find itself confronted by the Christian West.

In India, on whose coasts Christianity was first planted by the Apostle St. Thomas, and where, to a remarkable extent, in its primitive form, unaffected by the Latin Christianity of the Portuguese and French, it survives, striking indications of the re-kindling of a new life have of late years been manifest. Access has been obtained to every nook of this populous peninsula by the British missionary. Churches, and schools, and printing-presses are the footprints that he leaves. Into all the principal dialects the Scriptures have been translated; and whole communities in a body, in Hindostan and Ceylon, have thrown away their idols, and embraced the religion of the Saviour of men.

The Christianity which penetrated from Chaldea and Persia into Mongolia and China soon after the Apostolic days, has been in some sort kept from utterly expiring by missions from time to time sent from France and Italy. It was said in 1846 that there were possibly 800,000 Christians in the Chinese Empire. But of the Chinese in general it was reported at the same date by one who had lived amongst them, that "The religious sentiment has vanished from the national mind; the rival doctrines of Confucius, Buddha and Laotze have lost all authority, and their partisans, grown skeptical and impious, have fallen into the abyss of indifferentism, in which they have given each other the kiss of peace."\*

\* Lately, however, an idol and other paraphernalia appertaining to the worship of Buddha were imported at St. Francisco, for the use of the numerous Chinese resident there. That, in 1856, Buddhism should be introduced on this continent is, by the way, a fact, for the moment, not in harmony with the general tone of the present Lecture.

Nevertheless, in the year 1853 we hear of the offering up of sacrifice is required as a prayer as the following, every day, by every individual in the crowded camp of a powerful revolutionist, who is shaking China to its centre: "I thine unworthy son, kneeling down on the ground, pray to thee the great God our Heavenly Father, that thou wouldst grant me thy merciful protection, and constantly bestow upon me thy Holy Spirit, to change my wicked heart, and never more allow me to be deceived by demoniacal influences; but perpetually regarding me with favour, that thou wouldst forever deliver me from evil one, through the merits of our Saviour and Heavenly Brother the Lord Jesus, who redeemed us from sin."

Whatever may be the significance of this phenomenon—whether it is to issue in the establishment of a Christian dynasty or imperial throne or not,—it is manifest that Christianity is an active element in the fermentation that is going on among the people. Missionaries with the Holy Scriptures in their hands,—many of them with the Prayer-Book besides—are entering the vast field of China by the five Ports recently opened to the commerce of the West. In like manner Japan also, which has already once been visited from the lips of Italian missionaries, some echoes of revealed truth is about to receive the offer of an enlightened Christianity.

We have taken a rapid survey of the Eastern Provinces of Christendom where Christianity was first planted,—where it began first to decline. We have seen that, in the present day, providential breathings are everywhere brought to bear, tending to revive the slumbering faith.

Let us now turn our eyes for a moment towards the Christian world of the West, where, though a torpidity unworthy of Christianity, has in many quarters prevailed, yet, on the whole, a considerable amount of vitality has been maintained.

Here, during the present century, have been also felt the pulsations of a new life. The Holy Scriptures have been circulated in the dialects of the different populations. The human mind has asserted for itself freedom of action. The necessity of universal Education has come to be generally recognized. International missionary effort has almost ceased to be interdicted.

Germany no longer continues passive under the Transalpine yoke. The movement of Rongè in 1839 revealed the wide-spread yearning after spiritual liberty which exists among its people.

In Italy, the heavings of the popular heart, under the inspirations of the age, are unavailingly kept down by physical force—by the presence of foreign armies. Rome itself has become conscious of the moral malaria which broods within its walls. The rattle of French drums in its gloomy streets cannot drown the cry for a purified atmosphere. Traditionally bound to resist change, the guardians of a sensuous Christianity have been stimulated into energy by the activity and ubiquity of its assailants. Spiritual pretensions long kept in abeyance are now asserted without reserve. Arcs of Europe for centuries treated with delicacy and politic forbearance are at last openly parcelled out as subject territory. Concordats are ostentatiously negotiated with despotic courts. An additional article of

the offering up of such faith is required to be accepted.—Such manifestations however were very individual in to be expected. They need cause no apprehension. Going to China is shaking China to extremes invariably produces salutary reactions. Already has it been declared by a competent authority, a member of the Italian Church, that thou wouldst that the dogma of the Immaculate Conception has “caused dissatisfaction in millions of cultivated and enlightened men, and disgusted and never more all millions of timid and uncertain consciences.”

Isolated by their physical conformation, Spain and Portugal have thus far inhaled but little of the reviving breath which is descending upon Europe. The spirit of those nations has, however, rebelled against an inordinate usurpation of authority over them by a foreign prelate. The undue accumulation of property in the hands of ecclesiastical persons has been put an end to. The unprofitable congregating of men and women in monasteries and convents has been checked.

The door which a few years since was opened in Spain for the admission of the Sacred Scriptures has of late been, as far as possible, closed. But this is a state of things which is not likely to continue when such sentiments as the following can be uttered and received with satisfaction in the Halls of the Spanish Legislature.

In February of the present year in the Chamber of Madrid, on the occasion of the prohibition of the circulation of a Spanish Bible recently published in the country, the text of which conformed to the approved text, a deputy (M. Batles), after declaring himself a sincere member of the Spanish Church, proceeded thus:—

“If protestantism consists in protesting energetically against the numerous vices, the unparalleled excess, the culpable egotism, the scandalous frauds, the notorious bad faith, the audacious resistance to the laws, the deadly influence of the Court of Rome upon Christianity, the abuse of power, the unjust and illegal intrusion of that Court in the rights and privileges of nations and monarchs—if protestantism consists in denouncing the shameless and criminal disobedience to the constituted authorities preached without ceasing, and to-day with more scandal than ever, by a great number of ecclesiastics,—I declare boldly that I am a Protestant, and I am certain that my sentiment is shared by all good Catholics who desire the triumph of the cross, and the propagation of the doctrines of Christ throughout the nations of the earth.”

An active spirit of inquiry in the French Empire can alone account for the absorption among its population of more than 151,000 copies of the Holy Scriptures during the year 1855.

The Scandinavian nations have not been insensible to the general revivifying impulse. National education is being zealously promoted in each of them. “At all the Superior and Inferior establishments of instruction where theological studies are pursued, the matters connected therewith,” says a high local authority, quoted by the late Archbishop of Upsala, “are treated in a spirit which, under the liberty of research, prefers to adhere to the revealed Word; and which, convinced of having found there the best and richest treasure

of spiritual wisdom, only strives to confirm the Divine truth of the Word with a deeper conviction, and to develop them more and more widely in the mind and in the heart."—In Sweden alone in the year 1854 there were put in circulation more than 50,000 copies of the Holy Scriptures in the Swedish and Finnish languages.—In Lapland schools and missions are maintained.

I need not speak at any length of the spiritual revival which has taken place in the British Islands. The ancient historical Churches there, and the numerous Christian communities which have issued from its side, are instinct with life. From all these Bodies, missionaries, earnest and highly-gifted men, every year go forth to heathen lands, bearing with them the Word of God. Vigorous efforts are making on all hands to supply the crying spiritual necessities of the multitudinous home-population. More churches have been built during the last thirty years than in the preceding three hundred and a laudable desire manifested that they shall be as far as possible free to all worshippers. The practice of preaching in the streets and lanes of the populous cities has been restored. Schools for the instruction of vagrant and otherwise uncared-for children are in successful operation.

The widely-extended dominions of the British Empire are being rapidly organized into Dioceses; and these again into Provinces. In Calcutta was recently seen the remarkable spectacle of the consecration of a bishop for the new diocese of Labuan in the island of Borneo, by Indian and Australian bishops. A mother of nations England is destined also to be the parent of great national Churches.

Life is returning into the ancient but long-disused apparatus of Convocation. This essential institution, modified and brought into working order, will consolidate and increase the efficiency of the English Church; and the day may come when it will seem as unnatural to govern any extensive Ecclesiastical organisation without a General Assembly as it would be deemed unconstitutional to manage the affairs of a great nation without a Parliament. In the meantime until the Church shall be enabled to resume fully the exercise of its corporate powers, its various Societies—especially the Society for the Propagation of the Gospel in Foreign Parts, the Sustainer in time past of most of the missions existing in the British American Provinces,—and the Church Missionary Society, whose field is especially India, the Islands of the Southern Seas, and Rupert's Land on this Continent,—act, so far as they may, in its behalf, and exhibit their utmost energy. In Canterbury, the mother-city of our Communion, a celebrated Abbey, bearing the name of Augustine, the first Christianizer of our Saxon forefathers, but long since desecrated and ruinous, has been, by the munificence of a layman, restored to religious uses, and converted into an effective College for the training of Missionaries.

The Anglo-Roman separatists, who a few years ago were as lethargic as most of the other separate communities and the Church itself, have partaken of the life which is permeating all classes of Christians. Their system displays itself in England at this moment

under a pharisaic and deistic tendency.

Our own Churches are in the process of a view to secure a more complete dependence on what is likely to be the spiritual manifestations of every individual to the furtherance of the divine partake of the respective bodies according to the practice of the

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Divine truth of the doctrine and decency of worship than perhaps in any other part of Christendom.

Our own Church in these British Provinces of America participates in the general activity. It is striving after organisation with a view to self-sustenance and united action. Its deliverance from dependence on the State, whose constitution essentially differs now from what it was when the connexion commenced, is, under God, likely to be an advantage. The allegiance of the people to their spiritual Mother being seen to be a thing independent of legislative enactments, will become intelligent; and the duty incumbent on every individual to contribute systematically, according to his means, to the furtherance of Christianity, will be duly taught and recognized. The different Christian communions by which we are surrounded partake of the energy which, as we have seen, is actuating the respective bodies with which they correspond in the parent-state. According to the light and conviction of each, they are aiming to maintain among our rapidly-growing population the knowledge and practice of the religion of our Lord.

The neighbouring Republic of the United States presents a scene which, in a Christian point of view, is a vigorous counterpart of all that we have noticed as going on in their and our common fatherland. Their missions and dioceses now reach the Pacific. From them, and from our own West Indian diocese of Barbados, the light of Revelation is being conveyed to the western shores of Africa. From them, as well as from ourselves, South America also is receiving the influence of a true Christianity.

We have taken a rapid glance at the provinces of Christendom. We have seen that throbbings of a fresh life are observable in each; and that the predicted day seems to be dawning upon us when all nations shall "subscribe with their hands unto the Lord, and surname themselves by the name of Israel." Everywhere agencies are at work tending to produce this result. Our conscientious convictions may not allow us, in every instance, to cooperate with these. But where this is the case, our Lord's words—"Forbid them not"—uttered to his disciples under somewhat analagous circumstances, furnish us with a practical and consolatory rule of action. Who are we that we should dictate to the All-Wise how He shall work? When the ancient Churches, for the most part, fail to meet the exigencies of the times, and refuse to rouse themselves when their action is most needed, shall not God in His providence raise up extraordinary instruments to do that which it appertained to them to do? Still we cannot forget our duty to her whom He has made our spiritual Mother. We cannot forget our duty to the respective historical bodies which, throughout the world, are "her fellows." We cannot seek their dissolution, but must do our best to foster the returning vitality which is manifesting itself in them—in the belief, that He who is the same yesterday, to-day and forever, will yet use them as rallying-points of unity in the day when Christendom shall cease to

be divided into "two kingdoms any more at all," and the spiritual "David" shall be king over them.

We must not doubt nor despair nor be in haste, but remember that we are living in a transition-age, out of which will haply arise an improved state of human society. The present condition of most of the continental nations of Europe may be compared with that of England in the time of Wiclif. The entrance of the Divine Word intelligently among them, is beginning to give them light. That process with communities, as with individuals, involves a great deal of dividing asunder of soul and spirit, of joints and marrow. In the existing state of general information, however, and with the existing facilities for intercommunication of people with people, we may believe that in the present age reformation will make much more rapid progress than it did among our forefathers in the fourteenth century.

Most of the great wars recorded in history have resulted in human amelioration. It seems not improbable that the late brief but severe conflict will be overruled to a like end. Nations long severed have been brought into close communion, and mutual prejudices discovered to be without rational foundation. We have already seen civilisation penetrating Asia by China and Japan;—now, up the rivers and through the ports of the neutralized Black Sea, beneficent influences will enter, and radiate inland far and wide. The ships and caravans that distribute the merchandize of Western Europe over the great Continent of the Eastern Hemisphere will take with them, to a greater extent than ever, the missionary and the Scriptures, the man of science, his ideas and his appliances.

The ocular demonstration which the world has for the first time had of the peculiarly terrific nature of war, now that all nations alike can avail themselves of the expedients supplied by modern discovery and art, will tend to deter men from war altogether. Thus we have an omen of the coming day when wars shall cease in all the earth. In the assent which in the Congress at Paris was solemnly accorded to the principle that recourse should always be had to the arbitrement of calm reason for the adjustment of national disputes; and in the relinquishment of the custom of search upon the high seas, we have signs of good pointing the same way.

Though we may not flatter ourselves that we have seen the last convulsion which must attend the passing of a whole race from an all but dead state to one of genial life, let us hope that the remaining paroxysms are destined to be few and brief; and that indeed the time is not far distant when, Ephraim no longer envying Judah, and Judah no longer vexing Ephraim, all the populations of the earth shall be in the unfettered enjoyment of an enlightened civilisation, and definitively imbued with the spirit of a pure Christianity.

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