

The Church.

"Her Foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

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Poetry.

THE EPIPHANY.

(From the Church of England's Morning Prayer for 1859.)
A star shall come out of Jacob, and a scepter shall rise out of Israel;—Numb. xxiv. 17.
He comes! a star, serenely bright,
Is glitt'ring o'er the eastern sky,
And prostrate monarchs now delight
To hail the incarnate Deity:
And spicy gifts and odours bring,
In tribute to the new-born King.
Comes He a Saviour to restore
The fallen pomp of Judah's line,
To fold the sheep now scatter'd o'er
The verdant hills of Palestine,
Without a shepherd, guide, or friend,
Their wand'ring footsteps to attend?
Comes He a Prince, with pealing tone
Of trumpet-note, or martial strain,
To sit on David's royal throne,
Or break the oppressor's galling chain?
On this terrestrial orb to dwell,
And reign supreme o'er Israel?
No! with the oxen of the stall,
On a rude manger's humble bed,
The Maker, Saviour, King of all,
Meekly reclin'd his infant head;
But winged herald, not of earth,
Proclaim the great Redeemer's birth.
He comes the warning blades to sheathe,
To dry the mourner's gushing tear,
To free the souls still bound beneath
Satan's untim'd dominion here;
He comes! bid strife and conflict cease,
The everlasting Prince of Peace!
Arise! thou Sun of Righteousness,
And beam on many a wayward heart,
Till inward foes no more oppress,
Till doubt, and fear, and grief depart;
And all adore thy wondrous love,
In realms of endless bliss above.
T. G. N.

THE MISSIONARY SOCIETIES.

The recent publication of the Annual Reports, both of the venerable Society for the Propagation of the Gospel, and of the Church Missionary Society, will enable us to present to our readers a complete summary of the present Missionary labours of the Church of England, and to compare it with the efforts of other Christian bodies. We shall find some matter for thankfulness, but much for reproach. We may be thankful for the large and increasing contributions that are being poured into the treasury of our Church, and the efforts that are being made to redeem past years of neglect; but we stand ashamed when we consider how many fields of labour peculiarly our own have been resigned into stranger hands; and how churches, whose apostolical commission we discredit, display an apostolical zeal that we cannot question, and have distinguished themselves by a boldness of missionary enterprise, a profoundness of learning, or a readiness of martyrdom, which we must be content to emulate and admire.

The venerable Society for the Propagation of the Gospel, the oldest of our missionary societies, has the first claim upon our notice. The present report shows a total of receipts, including a balance from the previous year, of £142,386 17s. 6d., of which £46,886 6s. 11d. consisted of annual subscriptions and donations for the general purposes of the Society; being a considerable increase over the previous year, when the total receipts were £131,982 14s. 5d., and the annual subscriptions and donations amounted only to £42,977 19s. 8d. These amounts do not include sums collected in foreign parts, and expended on the spot. They are almost entirely English contributions; our fellow-churchmen in Ireland contributing but £288 5s. 6d. to a Society to which her emigrants are so much indebted; while the unendowed Episcopal Church of Scotland contributes as much as £522 17s. 2d. to its funds. These resources, augmented considerably by Clergy Reserve Funds in Canada, enable the Society to maintain, in whole or in part, as many as 478 missionaries, of whom the greater part are labouring in our colonial dioceses, amid a population of English descent; but sixty-five of the whole number being employed in direct missionary work among the heathen. We would not for a moment undervalue the importance of providing for the spiritual wants of our emigrants; our first duty is to those of our own house; and it is by careful instruction to our colonists in the Cape and elsewhere, that we shall best break ground for more direct missionary labours among the native tribes with whom they are brought in contact. And yet we own to some degree of dissatisfaction, when we see so large a portion of the funds of this Society absorbed by our more settled colonial dioceses; while the missions of Borneo and Natal are straitened, and city upon city in Hindostan has not yet heard of the name Christ. We rejoice to know that the Society for the Propagation of the Gospel are increasingly anxious to establish and sustain fresh missions among the heathen, agreeably to the original design of its foundation; the grants to the older dioceses are being gradually but vigorously retrenched; and every addition that is made to its funds will be so much added to its means for preaching Christ in pagan countries. But last year we find the funds at its disposal distributed at follows:—The seven North American

dioceses receive £30,053 12s. 7d.; the four West Indian dioceses, £4,624 14s.; the six Australasian dioceses, £8,033 14s. 5d.; the three South African dioceses, £25,581 1s. 1d., the far greater proportion, however, of this latter being a special fund, collected by the excellent Bishop of Capetown during his last year's visit to England. But a small portion of this will be applied to the conversion of the heathen; the neglected state of the English population had a prior claim upon the Bishop and his clergy; "And as yet," writes one of them, "we have attempted nothing among the Kafirs, Zulus, or Fingoes; are doing very little at present, but with considerable promise of more, among the Hottentots and Negroes; and have hitherto tried in vain to make any impression on the Mahometans." The Borneo mission received £1,306 10s. 10d. from this Society. In the three Indian dioceses of Calcutta, Madras, and Colombo—in Bombay it has no mission—fifty-eight missionaries are employed, and a sum of £24,545 7s. 10d. was last year expended by the Society.

Let us turn to its younger sister, the Church Missionary Society—defective, we must think, in its organization, and in the selection of its missionaries, practically narrowing the wide limits of doctrinal opinion permitted by the Church of England; but, by the extent and success of its missionary operations, well entitled to our sympathy and support.

Its total receipts for last year amounted to £137,256 6s. 7d. This gross amount, we should observe, includes a sum of £10,617 12s. 8d. raised and expended in missionary stations. The annual subscriptions raised at home, amounted to £95,952 12s. 1d.; of which Scotland contributes £642 7s., and Ireland £2,942 13s. 6d. The whole of this is applicable to the general purposes of the Society, but a very small portion of this Society's income being appropriated to special objects. It is thus able to support as many as 152 European, and 24 native clergymen, besides as many as 1,714 lay catechists and teachers. At Sierra Leone, their earliest field of labour, its promoters maintain 10 missionary clergymen, at a cost (last year) of £9,496 9s. 3d. At the interesting Yoruba Mission they have 8 clergy, at a cost of £4,131 14s. 8d. And these are names which it is impossible to mention without a tribute of admiration to the Christian heroism which has sacrificed itself on these fatal shores. Here, at least, the English Church does not want her martyrs—by pestilence, if not by the sword. They have not counted their lives dear to themselves, and delugedly they have sacrificed themselves for the Gospel. In the Indian dioceses the Society employs as many as 104 missionary clergymen, and expends from its home funds as much as £25,133 6s. 8d. In China it has 8 clergy, and its expenditure is £5,163 0s. 11d. In New Zealand it has 24 clergy, at an annual expense of £10,200 7s. 10d. In the North American missions 9 clergymen are supported at an expense of £4,002 7s. 11d. In Guiana they have one mission station. They have none in Melanesia, or the islands of the Pacific, in Australia, or the colony of the Cape, which latter form the more natural field of the Society for the Propagation of the Gospel in Foreign Parts.

In a word, the Church of England, by means of these two Societies, (to omit all mention of the Society for Promoting Christian Knowledge, the Colonial Bishoprics Fund, with other lesser Societies, and private efforts) is expending upon the propagation of the Gospel in our colonial possessions and heathen lands, upwards of £279,000 annually; and among the heathen alone, employs more than 220 missionary clergymen.

Let us compare the exertions of other Christian bodies around us. The Wesleyan Missionary Society had last year a total income of £114,498 14s. 3d., of which £76,405 arose from actual contributions at home. It has missions throughout the West Indies, where it expended as much as £16,390; and in our North American province, at a cost of £10,723. At Sierra Leone, it almost divides the work with the Church Missionary Society. One of its agents was the first to reach the inland town of Abbeokuta, and the barbarous King of Dahomey has but recently invited its missionaries into his country. They have settlements on the Ashante coast, and at the Gambia, where we have none. In the Cape Colony they are most numerous at Graham's Town, where they spent last year £9,200, a far greater sum than our Bishop has at his disposal. In India their missions are more limited, being confined to Ceylon, Madras, and the Canarese country; and in China they have but recently settled three missionaries at Canton. Their mission in New Zealand rivals our own, and is maintained at an annual cost of funds of the Parent Society, and are preparing to undertake the charge of the missions among the Feejee and Friendly Islands, of which we find such repeated mention in Captain Erskine's and Bishop Selwyn's narratives.

The London Missionary Society stands next in the amount of its resources, which reached last year the sum of £77,482. Upon its West India missions it expends £10,091. On the East African coast it has no settlement, but makes up for this by its labours at the Cape where it spent last year £8,978; where its missions are far in advance of the Church of England's, and will shortly receive still further extension from the enterprise of Dr. Livingstone, who has recently distinguished himself by an exploratory journey in the service of the Society, from the Cape frontier to the coast of Benguela. Equally honourable are the past exertions of this Society in the island of Madagascar, where their labours for some years past, interrupted by the perse-

dition of the queen, are likely to be resumed with every prospect of success, the heir-apparent to the throne being at the head of the Christian converts. For the renewal of this mission, a sum of £7,000 was invested last year, and a missionary at Port Louis watches for an opportunity of penetrating to the interior of the island. In Hindostan the exertions of the Independents fall far short of our own; but this Society expends as much as £25,270 upon its missions there. In China its missions are much older, and much more extensive than ours. We have eight missionaries at Fuh-chau, Ningpo, and Shanghai; they have sixteen at Hongkong, Canton, Shanghai, and Amoy. Our first missionary settled on the coast ten years back: Dr. Morrison reached Canton in 1808. In their South Sea missions the Independents have equally preceded us; their stations are scattered over the islands of the Pacific from Tahiti to Samoa, and while we admirably record the missionary enterprise of our own Bishop Selwyn among the Melanesian Islanders, we are bound to remember—as the bishop ever remembers—that his little *Undine* did but follow in the wake of the *John Williams*, and that he is but gathering up the gleanings of a harvest of which other hands have sown the seed, and, in great part, already reaped the fruits.

The Baptist Missionary Society, though older, is more limited in its operations, and is distinguished more by the well-known learning of its missionaries than by the extent of their labours. Its total receipts last year were £24,764, of which half was expended in Hindostan and Ceylon. Their other missions are in the West Indies, and in the Cameroon country, West Africa.

The Missions of the Moravians claim our respect by the loving and simple piety which has always characterized them; and a sum of £7,292 is raised in England for their support. Their entire resources do not reach £11,000, but they maintain missions in Greenland and Labrador, among the Delaware and Cherokee Indians, and the negroes of the West Indies; which latter is their most important station. Their stations at Shiloh and Genadendal, in South Africa, have excited the admiration of Bishop Gray and Archbishop Merriman, who have mentioned them in their journals; and it is pleasant to find this good feeling reciprocated by the brethren, and to meet in their last "Periodical Accounts," a character of the Archdeacon as "our warm friend" and "a cheerful christian, full of zeal and activity in the Lord's work." They have recently despatched two missionaries to labour among the Mongols, who are now at Kotgur, waiting for an opportunity of penetrating to Ladak. And they have also a station at Lake Boga, where their treatment of the Australian aborigines illustrates the secret of their influence over savage races:—

"On the 15th of March four natives came. I was alone. They asked for victuals, promising to work for them on the morrow. Accordingly, the next morning, I took them into the garden and showed them some work. They wheeled sand till noon cheerfully and diligently. I assisted them, and excited thereby their astonishment. At length they said, 'I should only help to load the sand, and they would wheel it in the barrow because I was a white man. I replied that it was no shame for any one to labour. Upon this, they exclaimed again and again, with their faces radiant with joy 'You, best fellow-master.'"

In all, the different dissenting bodies round us raise an annual sum for missionary purposes of £224,036, while the receipts of our own two Societies amount to £279,000. The proportion is not what we could wish. It argues a far more lively appreciation of missionary obligations among the dissenting congregations, than exists among our own, and a more liberal support of missionary enterprise, in proportion to their means. But it is sufficiently in our favour to rebut the reproach cast upon us by Mr. Heywood in the parliamentary debate on Bishop Selwyn's statement that "the missionary efforts of the Church of England were not to be compared with those of the dissenters." Our missionary disbursements are the larger. In India—the Calcutta Missionary assures us—our converts are far more numerous than all theirs together. In Sierra Leone, and Abbeokuta, and on the West Coast of Africa; in Rupert's Land, New Zealand, and Borneo, our efforts fairly take the lead. But in Melanesia, and the islands of the Pacific, we are only following in their track. China will be ever a name of reproach to us, Madagascar their crown of rejoicing.

Additional reflections will suggest themselves if we advert to the missionary labours of the Roman Catholic Church, a summary of which is annually presented to us in the May number of the *Annals of the Propagation of the Faith*. "It was not to be expected (the annalist remarks) that the proceeds of the last would equal those of the preceding year, in which the special favour of the Jubilee increased the subscriptions to an unusual amount; but the sum realized in 1853 being almost equal to the amount subscribed in preceding years, serves to show how much the work has been benefited by the sovereign Pontiff. We have collected £157,406." Of this—no very large amount for the Roman Catholic population of the world—more than half, viz. £98,519, comes from France; while Sardinia, Prussia, and Belgium, and North America, come next in the amount of contributions. The British Isles and Colonies remit £8,072, of which £5,976 come from Ireland, while our own Church in Ireland, contributes only £3,931 to our missionary Societies. If we examine how this income is apportioned, we find the missions of Europe receive about a fourth of this whole (£39,000), the greater part of this going to various missions in Germany, and to the Roman Catholic Bishops of England,

Ireland, and Scotland, almost every one of whom seems to be in receipt of a pension from this source. The missions of Asia receive a larger sum (£80,021), which is in part spent on the various missions among the Oriental Church, in part placed at the disposal of the Vicars Apostolic of Agra, Patna, Bombay, Calcutta, Dacca, Verapoly (Malabar), Pondicherry, Madras, Madras, Colombo, and Jafnapata; the very mention of which Sees is enough to awaken our anxiety for additional bishoprics in our Indian empire. Disburses follow to the Vicar Apostolic of Pegu and Ava, to the four Vicars Apostolic of Tong-king, to the three dioceses of Cochinchina, to the missions of Malasia, Cambodia, Siam, and Thibet; Names utterly unknown to our Missionary Societies in England. In China and its dependencies, ten different dioceses receive aid from the Lyons Society, and reckon upwards of 220 priests within their limits; as many, that is, as the Church of England employs in the world for the conversion of the heathen. The African missions of the Roman Catholic Church must be of lesser importance; for they require an expenditure of but £14,280, of which the largest items are £2,089 for the two Guineas and Senegambia, and £1,351 for the Jesuit mission in Madagascar. The American missions receive almost as much as those in Asia, viz. £45,392, the far larger portion of which falls to the different bishops of the United States, and betrays the anxiety of Rome to strengthen her hold on so rising a State, and the paucity also of the native support which she there receives. The missions in Oceania receive a sum of £17,241, the greater portion of which is devoted to our Australian Colonies, the remainder being spread over the islands of the Pacific, where there are as many as eight bishoprics settled, two of them in New Zealand, one at Batavia. Upon the whole, there seems to be scarcely a spot upon the earth where Rome has not planted her foot. Some of their missions may be but feeble ones. That of the Corea, their own account informs us, hardly lives. Those of the late Bishop Pompallier in New Zealand, are feeble we know. But still Rome, true to her pretensions of catholicity, grasps at all. And in Borneo alone, and in East and West Africa, does our Church work out of the presence of her rival. Another point to be observed is, that Rome addresses herself to the conquest of civilized empires rather than of savage tribes; and affects the conversion of Hindostan and of Burmah, more than of the Dyaks or the Negroes. We must gird ourselves, even to this struggle: we must not be content with evangelizing the islanders of New Zealand, or the Negroes and Zulus; this will not be conquering the outskirts of the world; we must carry the struggle into the capitals of heathenism; we must plant the Cross in the seats of ancient civilization, and the centres of political power; in Hindostan, for instance, and in China: when those positions are carried, then the battlefields will be ours, and ruder tribes be christianized at our ease. But for this our missionaries must be endowed with higher energies, and wider learning, and subtler intellects, than we have often sent. It is men that we require, even more than money, for our work; apostles like Paul, with all his human culture and his superhuman faith.

There is one more reflection suggested by such a review as we have attempted of the missionary field. We find but little attempt made on the Mahometan population, and with even less success. Romanism and Protestantism are equally at fault here. The faith of Persia, of Morocco, of the Arab, is untouched and unassailed. More, it is advancing in our face; it is rapidly travelling over the Indian Archipelago, and anticipating our mission to the Dyaks. It has reached the very extremity of the African continent, and made converts in Capetown. It is not propagated here by the sword, but by zeal and by religion. It must be met by arguments of reason. And may it not be, that the Mussulman Theist, who finds a rational stumbling-block in the image worship of Rome, and the depth of whose devotional feeling would fill of satisfaction in the extreme worship of a mere Protestantism, may rest at last with a natural satisfaction in the purer creed and the ritual service of our English Church? It is a subject to which we shall venture to return.

THE BISHOP OF OXFORD ON THE HOLY COMMUNION.

We are met at once by a subject of the utmost importance, which just now occupies a large measure of attention, on which, therefore, you may naturally expect me, and on which some of you have privately requested me, to give you my judgment.—I mean the teaching of our own Church on the subject of the Holy Eucharist, and our own duties with regard to it. As to the circumstances indeed which have given a present prominence to this matter, or the particulars of the pending controversy, you will well understand my silence. But the doctrine in question, and the mode in which we should treat of it in our instruction to our several parishes, are so important that no private feelings would justify my passing them over without notice. The teaching of the Church of England, then, as to this great mystery, in strict agreement with the Holy Scriptures and primitive antiquity, I apprehend, simply this. First, that there is a peculiar and supernatural presence of Christ with His people in that Holy Sacrament. That in it He does in and by the due reception of the consecrated elements convey to the faithful believer a real partaking of His body and of His blood, whereby the souls of His faithful people are nourished and refreshed. But, secondly, that He has not revealed to us the mode or conditions of that presence;

which, being Divine and supernatural, is not to be thought of, or made the subject of argument, as if it either were governed by the laws, or involved the consequences of a material presence. To the many questions, therefore, which may be raised touching the conditions, or mode of this presence, our Church gives no answer; but protests against their discussion as being curious and dangerous; as being likely to lead, and as having led those who entertained them, into many errors; and as, therefore, to be discouraged as attempts to be wise above what is written. As to one of these, indeed, because it specially threatened the faith of her own children, she has pronounced a distinct and emphatic censure; condemning the Papal solution of the mystery in terms which apply to it alike in its grosser form of an undigested belief in the transformation of the bread and wine into flesh and blood, and in that subtle refinement of the fancy, whereby—still preserved—its grossness is veiled, for more educated intellects, by the declaration that the substances of the bread and wine, in their highest essential being, are removed, and for them miraculously substituted the essential substance of our Lord's body, whilst the accidents of that altered substance, such as taste, color, shape, and the like, remain, through God's power, unchanged, so as to delude the senses. This doctrine of Transubstantiation,—the fruitful source, or apt ally, in the Papal communion of so many and such dangerous superstitions,—our Church condemns in no faltering accents, as being unknown to primitive times, incapable of proof by the Holy Writ, but repugnant to the plain words of Scripture, as overthrowing the nature of a sacrament, and having given occasion to many superstitions. But this direct condemnation of the teachers of error is not her common course. Rather, for the most part, she has guarded the faith by a simple denial of the erroneous doctrine, or even by asserting, with authority, the distinct truth, which those who have maintained the error she condemns, have endeavored to disguise, or deny. Thus in declaring that "to such as rightly, worthily, and with faith, partake of that sacrament, the bread which we break, is a partaking of the body of Christ; and likewise the cup of blessing, is a partaking of the blood of Christ." And again, "that the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper;" and again, that "the wicked do not therein partake of Christ;" and once more, "that the body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner;" she asserts those truths which are darkened by the confusing and erroneous doctrine of consubstantiation, and denied by the cold naturalism of the Zuinglian theory, which resolves the reality of Christ's presence into the quickened apprehension of the devout worshipper; but whilst she has thus authoritatively reasserted the truths which were in peril, she has not stepped aside to censure by name either the one error or the other.

This, then, being so, we may, I think, without difficulty, gather what should be our teaching as to this great mystery. We should first, and above all, in opposition to the unbelief which is so natural to the heart of man, insist upon the reality and truth of that supernatural presence which our Lord is graciously pleased to vouchsafe in that Sacrament to the worthy receiver. Next, we should discourage, to the utmost of our power, all speculations as to the mode of that presence, the reality of which we inculcate. Further, whilst we should distinctly condemn every specific form of erroneous teaching, concerning the mode of that presence, which our Church has actually censured, we should watch against that dogmatical spirit which would lead us to anathematize all with whose statements ours do not exactly harmonize; remembering the moderation and wisdom which has led our Church to seek to maintain undefiled the purity of the Faith, by an unreserved and uncompromising reassertion of the truth which hereby assails, rather than by a direct condemnation of the holders of error; and being on our guard lest we be rashly led, on the mere strength of our individual judgment, to multiply censures which she has advisedly withheld. Lastly, we should labor to lead our people from curious questions as to that which is eminently a mystery, to that which is the power of God, and to earnest longings for the great spiritual blessings, which, if they come aright, will be vouchsafed to them in this partaking of Christ. And if at any time we are forced to enter further upon this mystery, we should keep as closely as possible to the letter of Scripture, and to the inculcation of the doctrine as a revealed fact in its bearing upon practice; remembering, what is admitted even by Bellarmine, "that though it is a matter of fact to believe that Sacraments are instruments whereby God worketh grace in the souls of men, yet that the manner how He doth it is not a matter of faith" (Quoted by H. Hooker. See note 23 to "Eccles. Pol.," V. 6 Edit. Oxford, 1836). Surely, to turn our own minds, or the minds of our people, to such inquiries, instead of seeking simply that nourishment of our souls which the Lord is then imparting to us, as if they were their bodies! He was graciously feeding in the wilderness with the broken bread and the distributed fishes, had turned aside from that provision which He was making for their need, in order to ascertain whether, at the time of blessing, or in the breaking, or the giving, or the receiving, was vouchsafed the multiplication of the loaves and of the fishes; on which, instead,

it was their wisdom and their duty thankfully to feed. Thus, for example, instead of speculating upon what is received by the faithful in the Lord's Supper, or dogmatizing thereon as to what may seem to some to be infallible inferences with regard to a matter on which Holy Scripture is well nigh silent, and as to which, if the presence be, as we undoubtedly believe it is, indeed immaterial, we have no data for constructing an argument, we should remember that, though our Lord's promise is sure, and though, therefore, where the whole appointed rite is duly performed in all its parts, including equally the consecration of the elements, and their faithful reception, the presence of the body and blood of Christ are certain to the faithful receiver, yet that we have no right to stop after the prayer of consecration, or at any other intermediate point in that which by the Lord's appointment is one undivided whole, and to argue that at that time, that Divine Presence must have been granted, which is promised only to the act of duly giving and receiving, and not to any of its several parts. We shall, therefore, do well, as to this mysterious matter, to confine ourselves to asserting with our Church that the ungodly are, in partaking of the consecrated elements, "in nowise partakers of Christ;" and yet that, in eating that bread and drinking that cup unworthily, they partake not of common food, but, as our Church teaches again, "to their own condemnation do herein eat and drink the sign or sacrament of so great a thing," as the Body of the Lord, and do that, for the doing of which of old many of the Corinthian Christians were "weak and sickly, yea, and many slept."

Suffer me before I leave this subject to sum up all that I would impress upon you in the words of one, whose devotion, sobriety, and learning, stamp him as a fit exponent of the views and temper of the English Church, and whom all posterity have consented to revere as judicious:—

"The fruit of the Eucharist," says Richard Hooker, "is the participation of the body and blood of Christ. There is no sentence of Holy Scripture which saith that we cannot by this Sacrament be made partakers of His body and blood, except they be first contained in the Sacrament, or the Sacrament converted into them. 'This is My body,' and 'this is My blood' being words of promise, since we all agree that by the Sacrament Christ doth really and truly in us perform His promise, which we vainly trouble ourselves with so fierce contentions, whether by consubstantiation, or else by transubstantiation the Sacrament itself be first possessed with Christ or no? A thing which no way can either further or hinder us howsoever it stand, because our participation of Christ in this Sacrament dependeth on the co-operation of His omnipotent power, which maketh it His body and blood to us, whether with change or without alteration of the element, such as they imagine, we need not greatly to care nor inquire.—Charge, 1854.

SAINT AUGUSTINE ON THE HOLY EUCHARIST.—NO. III.

In concluding our remarks upon this subject, we wish to direct attention to a point which is too much neglected; we mean the distinctions drawn by the Church with regard to the Sacraments. When she means to allude to the correct administration of them, she uses the words *rite* or *recte*:—"The visible Church of Christ is a congregation of faithful men in which . . . the Sacraments be duly (recte) ministered." (Art. 19.) "Neither is the effect of Christ's Ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly (rite) do receive the Sacraments ministered unto them." (Art. 26.) "They that receive Baptism rightly (recte) are grafted into the Church." (Art. 27.) "Inasmuch that to such as rightly (rite) worship, and with faith receive the same." (Art. 28.) All these phrases refer to the correct administration of the Sacrament by the Priest, and have nothing whatever to do with the internal qualifications of the recipient. As soon as the Words of Institution are pronounced by the Priest, the Sacrament is then perfect. It then consists of two parts; the outward and visible sign and the inward and spiritual grace. Hence the Church says, "The Body of Christ is given, taken, and eaten in the Supper only after a heavenly and spiritual manner." (Art. 28.) It is the Body of Christ at the moment that the words of Institution are spoken. It is the body of Christ, when the Priest takes it into his hand and gives it to the Communicant. It is the Body of Christ, when the Communicant takes it into his hands. "And the mean whereby the Body of Christ is received and eaten in the Supper is faith." (Art. 28.) The Sacrament is the hand which God stretches out to us; faith is the hand which we stretch out to Him. This, as we have shown before, is the ordinary degree of faith possessed by all the members of the Visible Church, who have not openly defied Christ. This is sufficient for the effectual reception of the Sacraments.—A true and lively faith is requisite in those who wish to be meet partakers of the same.

We have heard a great deal lately of persons being baptized and not regenerated; yet we never heard of one of these persons having been baptized over again, which they ought to have been if they had not received the Sacrament of Baptism at first,—a sure and evident proof that the Evangelical party (so called) believe in their inmost hearts (whenever they may say) that a true and lively faith and true repentance are necessary, not to the effectual reception of the Sacraments, but to their beneficial reception. This is exactly what the High Church party (so called) believe.

They believe that every person washed with water by a lawful Minister in the name of the Father, Son, and Holy Ghost, is validly baptized. The seed of life is sown in his heart. He has received a talent, for which he is responsible. He may fold it up in a napkin, and hide it in the earth; but he cannot say that he has not received it. Else in vain would the Apostle have said, "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." (2 Cor. vi. 1.) St. Paul says (Heb. iv. 2.), "Unto us was the Gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." But they all heard it, and were all answerable for it. It is precisely the same with regard to the Holy Eucharist. All the Communicants receive the Body and Blood of Christ; but the worthy recipients are the only persons who are profited thereby; the unworthy receive the grace of God in vain. "Adducti sunt ad mensam Christi, et accipient de corpore et sanguine ejus, sed adorant tantum, non etiam saturantur, quia non imitantur."—St. August. Epist. cxi. sec. 66. M.

THE HOLY LAND.

(Correspondence of the Banner.)

We have been kindly favoured by the British Consul at Jerusalem, who promises us future similar favours, with the following notices. We are sure that our readers will be pleased with any intelligence which makes them acquainted with the state of things in the Holy City. An account is given of an important Institution lately established, of which the Rev. W. J. Beaumont, M.A., Fellow of Trinity College, Cambridge, is Principal. This institution must be sustained by the charity of Christians, and we are permitted to say that the Rev. Mr. Odenheimer, Rector of St. Peter's Church, will gladly forward any funds placed in his hands for this excellent purpose:—

JERUSALEM ENGLISH COLLEGE AND HIGH SCHOOL.
Founded January 18, 1853. (Fundamental Laws.)

1. The object of this institution is, the liberal education of persons of all nations and religions in all branches of science and literature.
2. All officers and instructors of the establishment are to be Protestant Christians.
3. The principles which govern the institution are those of the 39 Articles of the United Church of England and Ireland.
4. The African Bishop of Jerusalem to be always ex officio Visitor of the institution.
5. The Council of Management to consist of three members holding office for life.
(1.) The President of the Jerusalem Literary Society, so long as that society continues to exist.
(2.) The Chief British Civil Authority in Jerusalem.
(3.) One Christian Israelite to be chosen by the other two members; two of the three to be always laymen. But should the President of the Jerusalem Literary Society and the Principal British Civil Officer be one and the same person; he shall have the power of nominating a member instead of a holder of one of these two offices. Further, each member of the Council to be a member of the Church of England; or if otherwise, shall appoint a substitute being of that communion.

In case of removal by death of any member the survivors shall fill up their number in conformity with these fundamental laws. In case any member of the Council should remove from the Holy Land, he must appoint a substitute during his absence.

In case of protracted illness of any member, the two others shall choose a substitute who will perform the duties of the invalid member of Council until his recovery.

All substitutes to be always members of the Church of England.

6. The Principal shall always be a Clergyman of the Church of England.

Each branch of this institution,—namely, the College and the High School, is to consist of two main classes,—one gratuitous, the other subject to fees.

8. Israelites shall enjoy the full benefit of every branch of the institution without payment of fees.

Report of the first term of the Jerusalem English College and High School, commencing April 16, and ending August 19th, 1854.

The Institution was opened by the Principal in presence of the President on the 7th of April, 1854.

The Principal read on the occasion the VIII. chapter of the Book of Proverbs, and offered up prayer.

Since the opening of the Institution sixteen students have been admitted by the Principal on the recommendation of the President. A seventeenth application was rejected on the ground of insufficient attainments.

The Principal has given instructions in English, Latin, Italian, and Church History during the present term—of these studies English has received the greatest attention and the greatest number of pupils have devoted themselves exclusively to it and to Church History.

The English lectures have comprised the Epistles to the Hebrews, Galatians, Ephesians, and Romans; which have been carefully read and expounded—portions of the Old Testament, and a few lessons in English Grammar.

The Principal has been much pleased by the attention of the students during lectures, and equally so with the regularity; and the attendance of others has so steady as he could wish, and so

