

into the Turkish army, and made military prisoners. These cases had been fully enquired into, and the most indubitable evidence given of unwarranted and cruel persecution. But many others have been reported; and the deputation, during their brief stay in Constantinople, had been waited upon by various parties, all complaining of the intolerance and oppressions to which christians were subject in different parts of the Turkish empire. Not only Protestants with their converts are thus treated, but there are now about fifty persons at Damascus whose nearest relations were banished to Marz uk in Barbary, because they accepted pictures and baptism from the monks in Terra Sancta, and consequently are living in great distress.

The fruitless efforts of the deputation rather increased the existing sympathy for the sufferers, and the determination of the petitioners to obtain redress. An influential meeting was accordingly held recently, presided over by Lord Edbury, and attended by the Archbishop of Canterbury, Lord Lawrence, Lord Francis Conyngham, M. P., and other noblemen. Letters of apology were read from the Duke of Westminster, Earl Russell, Lord Stratford de Redcliffe, and Lord Harrowby, expressing regret at their unavoidable absence, and hoping that "public opinion may yet have some effect upon the Turkish Government," and that Lord Derby will "seek from his Majesty the Sultan fit remedies for that oppression." A resolution was moved by the Archbishop of Canterbury approving of the course taken by the deputation in leaving the address in the hands of Sir Henry Elliot, and resolving that the Earl of Derby be communicated with, and that his lordship be earnestly requested to send instructions to her Majesty's Ambassador at Constantinople to present the address to his Majesty the Sultan, and to support the prayer of the memorial. His Grace expressed his gratitude to the Evangelical Alliance for taking the subject in hand. "It was almost impossible to say," he remarked, "what would be the best means to adopt in order to accomplish the object in view, but he thought that public opinion in such a country as England worked marvels, as was evidenced by the good results following from Mr. Gladstone's

taking up the question of Italian prisons some time ago." His Grace expressed his conviction that the Government of Turkey would be very much influenced in its policy towards the Christians in that country by a strong, determined manifestation of public feeling in England.

THE UNITY OF THE CHURCH.

The Rev. J. E. Brown, Rector of St. Paul's Reformed Episcopal Church, Moncton, N. B., recently delivered an excellent Sermon on the above subject, from the words of St. Paul in 1 Cor. xii. 13. We give the substance of it for two reasons: first, because we take it to be one of the most cheering signs of the times that men, reared in the Sister Established Church, feel at liberty to speak so emphatically upon such a subject; and, secondly, because we expect shortly, as a church, to give practical expression to the same views by entering into a corporate Union with the majority of the Presbyterian family in the Dominion. Mr. Brown's text was—"For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit," on which he commented as follows:—

The text selected as the basis of our remarks is very striking. The Apostle Paul is showing to the Corinthian believers that they err exceedingly when they contend sharply among themselves, that some are of Paul and others of Apollos and others of Cephas and others of Christ; whereas, if they but knew what was the full meaning of the words they use, they are saying much more than they intend; for if any one is "of Paul," simply, then he is trusting to an arm of flesh; and though it be an arm of power when united to the Head—*Christ*, yet it is but an impotent, lifeless and decaying member when severed from the source of life.

Doubtless, were the Apostle present in the flesh, he would reprove us to-day for our saying,—I am of Calvin. I of Wesley, I for the Episcopacy, and I for something else.

Came the word of God *from* these or *to* these?

Have they anything which they did not *receive*?

If you had all that *they* could bestow, would you not still be naked, and hungry,