

"mixed commission" is to proceed to the North-West for the purpose of interviewing Sitting Bull. That doughty champion is longing, it is said, to return to his Reservation, provided only that a safe passport be secured to him, and, we presume, a free pardon. What the American Government are prepared to do we know not; but if Sitting Bull wishes to leave our territory, we trust no obstacle will be interposed to his doing so. We at least shall be gladly rid of him. His influence on our peaceable Indians cannot be for good, and his presence on our soil is a matter for which "complications" with the United States Government may at any moment arise. Mr. Mackenzie has been on a tour in the Maritime Provinces, partly of a departmental, partly, and probably chiefly, of a political character. It is natural and right that the head of the Government should know, and be known in, all the sections of the Dominion.

It is something more than "a pity" that people should bolster up their cause, especially a religious cause, and should try to throw discredit on those who differ from them, by making and publishing statements resting on inaccurate or insufficient foundation. Canon Garbett read a paper at some Southport Evangelical Conference, in which he stated that the Ritualists' doctrines "had found expression in second altars and altars dedicated to the Virgin, many within the precincts of Protestant Churches." This paper was printed and sent to every clergyman in England. When appealed to for the names of such Churches, Mr. Garbett replied that the case "in his mind was that of St. Peter's, Folkestone, where, he believed, there is a second altar specially dedicated to the Virgin Mary." The Rector denies unequivocally that such is the case. We may charitably suppose that Mr. Garbett is sorry he brought such an unfounded accusation against his brother, but the correspondence does not disclose any such feeling of regret. Even from the lowest point of view, it is quite unnecessary for ecclesiastical controversialists to invent accusations against their offenders. Each party is confessedly guilty of many deeds and many opinions which to the hot-headed enthusiasts of the opposing faction are dangerous, heretical, false, foolish, and worthy of all the other adjectives which members of certain Unions and Associations have at their fingers' ends.

THE THIRTEENTH SUNDAY AFTER TRINITY.

THE glory of Christianity as a system of worship, and as containing the highest privileges, is set forth as one of surpassing excellence, especially by comparison with that which was added because of transgressions, till the seed should come, and "which was ordained by angels in the hand of a mediator." Christianity in its essential principles is of a higher antiquity than the Law of Moses. Even the promise to Abraham, the covenant respecting Christ, the seed of Abraham, was confirmed by God four hun-

dred and thirty years before the giving of the Mosaic Law, which therefore cannot disannul the original promise. And the glory of Christianity is heightened immensely by the subserviency of every part of that which we call the Old Dispensation to the one crowning excellence of the New one,—Him who is the end of the Law, the one object towards which all its provisions point.

The selection of the parable of the good Samaritan, showing as it does the practical inferiority of the Mosaic code in manifesting the benevolence and love which are so often required in this world of ours, is supposed to have a special fitness for this season of the harvest, "when the Christian charities of social life are a subject that should mingle with our Thanksgivings for God's goodness in giving us the fruits of the season." Christ may be considered the Good Samaritan of the human race. The traveler represents Human Nature personified in him. He has left the Heavenly city, Jerusalem, the city of God, and is going down to Jericho, the city of wickedness, which was under curse. He has no sooner, however, forsaken the holy city and the presence of the Heavenly Comforter than he falls into the hands of robbers, by whom he is stripped of his righteousness and innocence; and more than this, he is left, from the crown of the head to the sole of the foot, full of wounds and bruises, from which his life's blood is rapidly departing. Yet, as Archbishop Trench remarks, he is at the same time not altogether dead; for as all the cares of the Good Samaritan would have been expended in vain upon the poor traveler, had the spark of life been wholly extinct, so a recovery for man would have been impossible, if there had been nothing to recover, no spark of Divine life, which by a heavenly breath might again be fanned into a flame—no truth which though detained in unrighteousness, might yet be delivered from it. When the angels fell with no solicitation from without, they were altogether dead, and incapable of redemption. But man is "half-dead;"—he has still a conscience witnessing for God; evil is not his good, however little he may be able to resist its temptations; he has still the sense that he has lost something, and sometimes a longing for the restoration of what is lost. His case is desperate as concerns himself and his own power of restoration, but not desperate if taken in hand by an Almighty and All-merciful Physician.

The Lawyer had asked, Who is my neighbour? The Lord asks, Who is a neighbour, he who shows love, or he who does not? And he shows, too, that we are neighbours to the distresses of every man. The great lesson of the parable is that it is not the object which is to determine the love, but the love required has its own measure in itself; it is like the sun, which does not ask on what it shall shine, or what it shall warm, but shines and warms by the very law of its being, so that there is nothing hidden from its light or heat. The parable is a reply to the spirit from which the Lawyer's question proceeded. It says: You ask, who is your neighbour? I will portray to you a man who asked not that

question, and then your own self shall be judge between you and him, which has most of the mind of God, and which is most truly the doer of his will, the imitator of his perfections.

PLYMOUTHISM.

OF all the dangers to which the Church is exposed at the present time, we believe there is none so great or so imminent as that belonging to the system of the so-called Plymouth Brethren. We have heard of the havoc made by this mischievous heresy in various parts of the Dominion, especially of late years, and we venture to say that the "perversions" from the Church to this system have been more in number, during a given period of years, than all other defections put together. It finds the greatest number of its victims among the flocks of those who dwell exclusively on what they term the evangelical aspect of our Holy Religion, to the utter exclusion of the means and instrumentalities which the Divine Founder of Christianity has seen fit to engraft upon it, and to make an essential part of it; and who especially ignore the grace connected with the Sacraments and the essential historical connection of the Christian Ministry now existing in the Church, with that established by Jesus Christ Himself. Under the pretence of being more spiritual, and indeed of being exclusively devoted to spiritual principles, to the entire exclusion of everything else, it veils an entire repudiation of the main features of the Gospel as given by Christ Himself, and as most strenuously contended for by the Primitive Apostles. It may present variations in different parts of England and America, but as we have met with it, its one question appears to be, "Are you saved?"; and the one and only article of its creed to be that involved in an affirmative answer. A correspondent has sent us an account of its development in a remote part of the Diocese of Toronto; and we cannot help coming to the conclusion that if so monstrous a system as this, is what a denial of sacramental grace and of the Divine authority of the Ministry will lead men to, there is no system calling itself a religious one on the face of the earth, the teaching of which is more soul-destroying, more opposed to the Gospel of Christ. As everywhere else, here also they ignore the Christian Ministry. They disregard the Lord's Day, and deny that the Law of God is our rule of life. They teach that none of the Old Testament Saints have any part in the future glory. They deny the great doctrine of substitution in the sufferings of Christ, and teach that believers are not to confess their sins, even to God. They reject a great deal of the New Testament, terming it Jewish, as The Sermon on the Mount, The Lord's Prayer, etc. They say St. Paul's teaching was of a higher order than that of the other Apostles, whose teaching was "Jewish," and not intended for us. They contend that part of the time Christ was on the cross, He was not there as our representative. They ignore repentance as necessary to salvation; and say they are for-