

prevailed, the mean over-reaching of others which is now so prevalent was not considered the *ne plus ultra* of manhood. Notoriety and smartness seem in some latitudes to have taken the place of honour and honesty. But they are sandy foundations on which to build up a great nationality.

Bishop Whipple publishes another letter concerning the American treatment of its Indian population. The new treaty, he says, "provides for a policy very like to Canada, more carefully drawn and stringent, because we have years of wrong and misrule to overcome," and, if carried out honestly, secures "personal rights of property, Government, protection, labour, schools, and all which leads to civilization. With these the Gospel will do the rest. Give them Christian homes, hope for this world and for that beyond the grave." But the good bishop is overwhelmed by the thought of the meanness and treachery with which the Indians have been treated by his Government. The Commission sent out in 1868, with General Sherman at its head, to investigate the Indian question, laid the *whole blame* of the wars on the United States Government, and estimated, moreover, that each Indian killed in war cost the nation a million dollars! Let us thank God that Canada has hitherto been saved from the sin, misery and expense of waging wars for the extermination of fellow-creatures and fellow-subjects.

Our remarks of last week concerning the Constantinople Conference may almost stand good for another issue. "To-morrow" is always to be the decisive day on which the Porte will finally elect to accept or reject the advice of its European doctors; but with "to-morrow" invariably comes a little more delay. The Conference, however, is evidently become wearied and conscious that their concessions are only leading on the Turks to be more and more obstinate. The Porte is playing upon the admitted reluctance of Europe to make him stand at bay, and so far he has gained by his show of determination; but there is a limit to the successful playing of such a game.

THE THIRD SUNDAY AFTER THE EPIPHANY.

AS the Festival of Easter will come rather early this year, there are only three of the Epiphany Sundays; and on this last one, the church presents us with other manifestations of the glory of Jesus than those hitherto given, and which abundantly prove the Divine Nature of the Son of Man. The disease which is mentioned in the Gospel as having been healed by the Lord, may well be taken as the type of all the infirmities alluded to in the Collect, to which human flesh is heir. Leprosy is a foul, cutaneous disease, appearing in dry, white, thin, scurfy scales or scabs, either on the whole body or only on some part of it, and usually attended with violent pain and itching. The eastern leprosy was one of the foulest distempers, highly contagious, so as to infect garments

and houses, and, by human means, deemed incurable. By an attentive perusal of the thirteenth and fourteenth chapters of the Book of Leviticus, we may understand the position of a leper in the eye of the Mosaic Law. In the thirteenth chapter, the various circumstances under which the disease might appear, are detailed with elaborate minuteness; in the fourteenth chapter the two stages of the long process of purification from leprosy are minutely described. At a later period, the Jewish doctors even added to the already lengthy prescriptions of the law; and, in the eye of the Jewish system, leprosy was a physical evil, carrying with it a moral and religious as well as a social stigma. The disease has always been considered a typical illustration, obvious to the senses of mankind, of the pollution of sin; and neither high social position, nor yet theocratic privilege could screen the leper from the humiliation with which his disease was visited—while the disease was almost always a consequence of moral evil easily traceable. Even the heathen Naaman was willing to seek a cure from the prophet of the people of his captive slave, and to wash in the waters of the despised Jordan rather than endure the constant pain and humiliation of the disease. Especially to the Jews did the disease appear to be as a living death. Separated from the haunts of men, with his clothes rent, with his head bare, with his upper lip covered, the leper, day by day, and hour after hour, cried "Unclean, unclean!" conscious of his banishment from all that an Israelite could hold most dear. In healing this disease, therefore, Jesus manifested forth fresh rays of His glory, and directed the healed leper to bring the case immediately under the notice of the priesthood, so that they might learn something about the power given to the Son of Man on earth. His power over the palsy was shown to the Gentile race by healing the centurion's servant, and an intimation was given of the breaking down of the middle wall of partition in the eminent faith of the centurion and also in the emphatic declaration of the Saviour:—Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven.

In the Epistle, the glory of Christ's religion is seen in the sublime elevation of character to which it leads, when its votaries have realized that control over themselves which would lead them to overcome evil with good, and to subdue every revengeful feeling in the sight of Him who has said:—"Vengeance is mine."

The sixty-second, sixty-fifth, and sixty-sixth chapters of Isaiah portray the final triumphs of Messiah's kingdom, when the righteousness of Zion shall go forth as brightness and her salvation as a lamp that burneth; while the wolf and the lamb shall feed together in the Lord's holy mountain; and the glory of Messiah shall be manifested forth to Tarshish, to the isles afar off and everywhere among the Gentiles.

THE MISSION CAUSE.

BEFORE the season of the Epiphany shall finally pass away for the year, there is one most important subject, very closely connected with it, which must by no means be overlooked. The duty—or shall we say, the privilege—of the Christian to extend the blessings of the Gospel is very pointedly suggested by the principal facts and principles which are brought before us at this time. The calling of the Gentiles, symbolized and even initiated by the visit of the Eastern Magi to the infant Jesus, is very evidently the great lesson of the season, so far as mankind are concerned. The extension of Christianity through the world was clearly intended to be the consummation of the series of events, the first act of which was the adoration of the Sages and the offerings of gold, and frankincense, and myrrh.

It was not, however, till after Messiah's ascension into Heaven, that the Church of God became that aggressive institution so absolutely necessary to attain her object in bringing the nations of the earth under the sway of Messiah. Her attack upon the kingdom of darkness, connected with the thorough exclusiveness of her system, was so novel a spectacle in the world that it led Pagans to speak of Christians as enemies to all men. They were said to hate mankind, because they opposed themselves to every form of religion save their own. And the offer of universal salvation was overlooked in the efforts of men to preserve the systems of false religion, tottering and quailing before a simple enunciation of the Christian Faith.

These two features of aggressiveness and exclusiveness were soon observed to pervade every institution of the Christian Church and every branch of her faith and morals. For she was specially designed by her Author to be expansive. Jesus Christ never meant that His Religion should stagnate in any remote corner of the earth's surface. He designed it to expand its sacred institutions and to spread its heavenly influences through all time, wherever the voice of man can be heard, and wherever the foot of man shall ever tread.

Every baptized Christian is therefore a pledged supporter of missionary institutions. When he is united to the Christian Church he becomes a member of a great association, the sole purpose of which is to evangelize the earth, and to extend Messiah's Kingdom everywhere. The cross is signed upon his brow "in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end." When the Church ceases to be missionary, she ceases to be Christian. She loses her living character, and drags on a miserable existence, with no warmth of devotion in herself, diffusing in spiritual life through the world. It is the unalterable birthright of every member of the Church to use all his influence and to devote all his energies to extend the Gospel of Christ by every legitimate means within his reach;