

BRITISH COLUMBIA.
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circumstances, consider any action towards union with an ecclesiastical province, premature." A resolution was passed requiring the clergy and church wardens of every parish or district to furnish ample statistical reports to the executive committee. The Bishop was requested by the House to forward a copy of the proceedings of the synod to the Archbishop of Canterbury. The thanks of the House were also given to the Christian Knowledge Society, and to the Propagation Society for their liberal assistance to the Church. The Synod then expressed its sense of the "vast benefits and blessings conferred upon the infant church of British Columbia by the aid transmitted to the clergy through the bishops of the diocese. Thanks were likewise expressed to the Church Missionary Society for the aid it has rendered. It was decided that the annual meeting of the Synod should take place on the second Thursday in July in the cathedral city. The Lieutenant Governor having taken the chair put a motion to the Synod for a vote of thanks to the Bishop, which was carried. The Bishop replied, the Synod repeated the *Te Deum* and his lordship having pronounced the benediction, the proceedings terminated.

ENGLAND.

In a recent sermon at St. Paul's, Manchester, Bishop Fraser urged people instead of throwing up their caps and shouting "Hurrah, for the Church!" to make themselves acquainted with her history and her principles. His lordship then went on to state what he considered the five great fundamental principles of the Church of England as they were established at the Reformation—the sufficiency of the Holy Scriptures, the necessity of believing the creeds which contained the great dogmas of the Catholic Church, the independence of national churches, the necessity and the validity of the Christian sacraments, and the ancient three-fold Apostolic organization of Bishops, priests, and deacons. Though people said the doctrine of Apostolic Succession was a Popish figment, he simply stated it as an historic fact. It was as much an historic fact as that Queen Victoria sat on her throne as the legitimate successor to the crown. They could not allow the Church to be considered a sect. It was not a sect. It was the ancient, historic, reformed, Christian Church in this land.

IRELAND.

A letter has just been published from Miss E. Whately, a daughter of the late Archbishop of Dublin, in which she describes the efforts which her sister has been for years past making in Egypt to improve the condition of the people there. Miss Whately has established schools at Cairo, in which teaching is given to between three and four hundred children. Bible-women, and house to house visitors are also employed. A school at Damietta, was opened for boys, but it has been unwillingly closed for want of funds; for Miss Whately appears, in the absence of needful support, to be chief contributor to, as well as treasurer and manager of these institutions. It is sad that so onerous and important a charge should rest upon an individual when so many organizations for missionary work exist.

WAR with China is expected, notwithstanding the difficulty was supposed to have blown over. A man-of-war has been sent to each treaty port to protect British interests.

"LI-ATTAH."

Mencenius' translation of Isaiah xliii. 1, as cited by Dr. Addison Alexander is: "I have redeemed thee, I have called thee by thy name, Li-attah." The English of Li-attah is, *To me art thou*—a beautiful name for the whole Israel of God, and for every believer. One of the grand hymn-writers has made much of that wonderful name, Jehovah Tsidkenu. Bunyan made much of Beulah. The Bible makes much of those names, and of such others, as Jehovah-nissi and Lo-ammi; and there is much in Li-attah—thou art mine.

It is our glory and joy. My relations to God—that I am His that He has redeemed, called me by my name; so new made me that I am to show forth His praise—all this, so independent of all merit in me, is endowment so rich, honor so high, love so surpassing, that I can learn what it means only at the cross, and in the covenant of grace, and in the exceeding glory of heaven, and in the inspired words, "The love of Christ which passeth knowledge." It means, glory in the highest to my God, and to me, joy ineffable and everlasting. "Li-attah! to me art thou."

It means assured safety. He who has chosen me for himself will preserve me. He has promised, "When thou passeth through the rivers they shall not overflow thee, for I am thy Saviour." Dangers environ the brethren; temptations urge them; Satan casts forth the drag-net; around us are its entangling meshes; but lo! there stands the One whom we have believed, His great pity, His sure salvation, His perfect love. Who shall separate us from the love of Christ, or pluck us out of the Father's hand, or reverse the decree sealed with a "Li-attah"—thou art mine? Hath He spoken, and shall He not make it good?

It means monition—the monition of our best Friend; Beware; thou art mine! He who, with such outlay of love, has made His children what they are, will take effective methods to make them what they are yet to be. He will make them faithful, will chastise their unfaithfulness, and at length present them unto himself, "a glorious church, not having spot or wrinkle, or any such thing." For it stands on record, Li-attah, to me art thou—mine, my witnesses, my ransomed, my servants, my sanctified, my glorified—"mine in that day when I make up my jewels." And so, judgment must begin at the house of God. We must walk humbly with Him; the whole soul must be transformed, and the whole body dedicated, and sin mortified, and grace must grow unto glory. The vocation wherewith we are called is monition.

It is a sweet chime to cheer us homeward. Step by step we march to triumphal music, under His leading who hears our groans, and "who always causeth us to triumph." Step by step, holding in our heart's our Lord's sweet words, "Thou art mine," and begging Him to seal us as His own, with the Holy Spirit of promise, we come nearer and nearer to Him. At length, in death's cold, chilling, strangling flood, heart and flesh fail: but the sweet, unceasing chime of God's good word ring out so clear—heard on both sides of the river—*Li-attah*, thou art mine! thou art mine! and there He is to welcome us home!

An English layman has offered to endow a bishopric for Cornwall by a gift of £1200 a year.

The Church Missionary Society in England has received a second donation of five thousand pounds to assist in establishing a mission in Ugassa, the territory of King M'tesa,

A LAYMAN has offered £1200 a year to endow a bishopric for Cornwall.

In Mississippi a large quantity of cotton is spoiling for want of persons to gather it.

The Artists in Great Britain number 16,562.

The principal mercantile failures for 1875, according to the London Times amount to more than 81 millions sterling.

The Armenian Christians are suffering greatly from the cruelty of the Turks, and the unrestrained repine of the Kurds.

The Walkem administration in British Columbia was defeated, on their policy of pledging the subsidy of that province from the federal Treasury for advances made by the Dominion Government.

The Duke of Portland has presented the vicarage of Hendon, Middlesex, to Dr. Scrivener, the eminent Greek scholar, and one of the New Testament revision company. Benefices are not often given in that way either in England or the colonies.

Comparatively few are destroyed by outrageous and flaming vices, such as blasphemy, theft, drunkenness, or uncleanness; but crowds are perishing by that deadly smoke of indifference which casts its stifling clouds of carelessness around them, and sends them asleep into everlasting destruction.

MAN'S material frame is adapted to his inward nature. His upward look and speaking eye are the outlet of the soul. As the soul grows nobler it lets itself be seen more distinctly, even though features that have sprung from the dust of the ground. It thins and makes transparent ever more its walls of clay. There is a struggle of the inner life to assimilate its outer form to itself, which is prophetic of something coming.

The habitual use of celery is more beneficial to us than is commonly supposed. A writer who is familiar with its virtues says: "I have known many men, and women too, who from various causes had become so much affected by nervousness that when they stretched out their hands they shook like aspen leaves on windy days, and by a moderate daily use of the blanched foot-stalks of celery as a salad, they became as strong and steady in limb as other people. I have known others so nervous that the least annoyance put them in a state of agitation, and they were in constant perplexity and fear, who were also effectually cured by a moderate daily use of blanched celery as a salad at meal time. I have known others cured of palpitation of the heart. Everybody engaged in labor weakening to the nerves should use celery daily in the season, and onions in its stead when not in season."

The Church Times says:—"By the creed of Pope Pius IV., every Roman Catholic is bound to interpret the Scriptures according to the unanimous agreement of the Fathers, and no otherwise. But the Fathers do not agree at all on the interpretation of St. Matthew xvi. 16-20, and not one of them explains the passage in the modern Roman way. 2. There is no trace in the Bible of St. Peter exercising any supremacy. St. James and not St. Peter presided at the council of Jerusalem, and St. Paul resists and rebukes him for trimming and compromising. 3. There is no evidence, and no probability, that St. Peter's priority of rank was transmissible. It seems to have died with him. 4. The proof that the Pope is St. Peter's successor is so very weak and insufficient that no one is justified in laying great stress on it. The fact is probably so but is very uncertain."