

of manly games. From the entire account the masters of the College gave the Bishop, and from the result of the inquiries His Lordship made afterwards, he feels satisfied the day may come when we shall see the Bulgarian nation taking a leading part in Eastern affairs, and furthering the progress of civilization, enlightenment, and the Christian faith. The horrible barbarities attending Turkish misrule, carried on with the connivance of England, make him fear that this day must be placed in a more distant future; although, now that the sympathies and indignation of the English people are fairly roused, he can hardly suppose the British nation will rest satisfied until we see the Bulgarians placed under a more righteous system of government.

The Bishop states that Lady Strangford intends visiting Philippopolis in person, this month, for the purpose of distributing the funds that may be raised in England on behalf of the homeless and starving Bulgarians. Her ladyship states that "the Bulgarian schools have been for the most part destroyed, and that the best charity would be shown in restoring them." The Bishop remarks that the cause must commend itself to every true English heart. His Lordship is evidently not one of those who think, as some remarkably religious people have told us, that the contest now going on in Turkey, is between two savage races. We are informed that among other efforts made in behalf of the suffering Christians in Turkey, at the usual harvest thanksgiving services in Wookey, Somerset, the proceeds of the offertory were devoted to the sick and wounded in Servia, and for the pressing need of the peasantry of Bulgaria. The appeal on their behalf was well responded to.

FIJI.

An extension of territory brings with it as a certainty, an increase of responsibility and care, and generally an increase of trouble, in one shape or other; and the accession of the Fiji Islands to the British Empire has formed no exception to the general rule. The inhabitants of these Islands were the most thorough going cannibals to be found among any of the archipelagos scattered over the gentle Pacific; but having been induced to renounce heathenism, large numbers of them had been brought to a more civilized mode of preserving life than by eating human beings. After their incorporation into the Empire of Great Britain, the measles were introduced through the carelessness, it is said, of some of the officials; and more than forty thousand of the people were victims to the disease. The calamity was of course attributed to the government. Some said it was caused by the annexation of the Islands; others attributed it to the spread of Christianity. A considerable number, therefore, of those who had recently put on a profession of Christianity, returned again to heathenism, and to their favorite practice of

cannibalism. Agents and contentions among the tribes increased the mischief; and at last an attack was made by the relapsed heathen upon a professedly Christian village, in which attack eighteen women and children were killed and eaten. British authority had to be invoked, the murderers were caught, and fifteen of them executed. The latest accounts from the Islands state that tranquillity has been restored, and it is understood the measles have disappeared. It is to be hoped that the native races will endeavor to advance in civilization and religion, so that their connection with England may be acknowledged to be a blessing and not a curse.

THE EASTERN QUESTION.

Correspondents in England write, that we have in Canada no idea of the length and breadth and depth of the feelings of indignation and loathing, which the recent Turkish atrocities have kindled in the public mind, against this corrupt and moribund state. Speeches of Archbishops, and bishops, sensational sermons, angry letters, crowded indignation meetings in nearly all the large towns, and the daily morning journals attest the growing excitement of the hour. A prayer on a recent Sunday, beseeching God to "cause the Turks to be defeated, and wipe away Mohammedan power from the face of the earth," expresses the breathing of England's "awakened conscience" to use the Bishop of Manchester's phrase. British statesmen will need before all things to keep their heads clear amid the ever-increasing difficulty of the Eastern Question.

THE NEW TESTAMENT MINISTRY.

During the Lord's sojourn on earth, He chose twelve whom he named Apostles. He appointed other seventy also, but the commission of these latter seems to have been but of a temporary character, for after the Ascension we hear no more of them. He formerly renewed the commission of the twelve, however, and that in the fullest possible terms:—"As My Father hath sent Me, even so I send you!" To them He gave commandment to disciple all nations by baptizing them. To them He said, "Do this in remembrance of Me!" to them He said, "Whatsoever ye shall bind on earth shall be bound in Heaven!" "Receive the Holy Ghost; whosoever sins ye remit, they are remitted unto them!" Moreover, He constituted them a body corporate with perpetual succession; for, having bidden them to teach the Church to observe all things whatsoever He had commanded them, He said, "and lo, I am with you all the days, even to the end of the world." If the Apostolic order has ceased, the Apostles commission has also come to an end. But though our Lord thus provided in terms for but one order, we do not read far before we find other

orders stealing in upon us unannounced and unaccounted for. Thus, besides the twelve, we read of Apostles, amongst whom Andronicus and Junia are said to have been men of mark (Rom. xvi. 7); we read also of prophets, evangelists, pastors, doctors, bishops, elders, deacons, and deaconesses; but hardly a word is vouchsafed as to the nature of their offices, or the manner in which they were appointed. Nobody can say what was the difference between an apostle and a prophet; or between either of them and an evangelist; or between a pastor and a teacher.

A man might long for a peerage ever so much, but he would not become a member of the House of Lords because he chose to call himself a baron. And, even if it be granted that the Independent or Presbyterian platform was really Scriptural so far as it related to the ordinary local administration to the Churches, is it possible to exaggerate the difference which the withdrawal from it of what we may call apostles' suffragan would make? Of all the Churches in the primitive times none seems to have been so advanced in Christian perfection as that of Ephesus; yet it would seem that it was liable to the visitation of a mere stripling like St. Timothy, with absolute power to suspend all local jurisdiction—to ordain bishops and deacons, to admit into the religious life, to hear and determine accusations even amongst the elders, to settle the public ritual, to enforce sumptuary regulations, and, in fact, to exert a more than papal authority. It is true that he was exhorted to do all this in the spirit of humility and love, and to make no show of authority; but the existence of the authority, if need were, St. Paul takes for granted. Yet, as we have said, no Church in this world needed external interference less; and if, therefore, St. Timothy was a necessity for Ephesus, it may be concluded without much hesitation, that no modern congregation could dispense with a similar officer and claim to be scripturally constituted.

Our Lord's commission had no limitation—certainly it hints at no 'definite range;' unless anything can be conceived as lying outside the term 'whatsoever.' But anyhow, limit it as you will, 'doctrines, practice, and rules, and discipline' must include the constitution of the Christian ministry. If, then, the apostles prescribed what should succeed their personal rule, it is admitted that those directions are binding in heaven. Whether they did or did not is to be ascertained, like any other historical fact, by a consideration of the evidence. The historical evidence to show that the ministry of the Church is a priesthood, and that it is derived through episcopal succession from the apostles themselves, is simply overwhelming. St. Clement, the contemporary of the apostles, says distinctly that they left directions as to what should be done, and St. Ignatius, the disciple of St. John, in so many words states, over and over again, that the hierarchy consisted of Bishops, priests