

same honour, and of course to the same sustenance. The state of things thus described is evidently transitional, and points toward a coalescence of the regular with the irregular ministry. At first the congregation had to select for bishops and deacons the best men that could be found among its own members. In many cases there would not be one who possessed the eloquence and enthusiasm of a prophet or even the knowledge and skill of a teacher. An occasional visit from a minister of higher gifts would be greatly prized, and made the most of. Perhaps he could be persuaded to remain, and in that case he would naturally become the leader or president of the congregation—practically what the minister is now, the bishops occupying the place of our modern elders. In other cases one of the bishops of the congregation might possess such pre-eminent qualifications as to take the place of a prophet. This two-fold movement of approximation, by the localizing of itinerant preachers on the one hand and the elevation to presidency of bishops on the other, went on till there ceased to be a distinct order of prophets, and there sprang up instead a regular order of preaching presidents, to whom the name of bishop was transferred. But this result is not anticipated in our book. We only see in operation the tendencies that lead to it. The condition of the primitive Church, as respects the supply of effective preaching, is apt to re-appear wherever there is a rapid process of church-extension. Thus at the Reformation in Scotland it was impossible to supply every parish with a duly-qualified minister, and the difficulty was met by a temporary expedient. The country parishes of a provincial synod were placed under the care of a superintendent, who visited them regularly, preaching and dispensing ordinances, whilst the ordinary Sabbath services were conducted by readers and exhorters. Similar functions are discharged by a superintendent of missions in our own day.

(2) Baptism.—The candidate was instructed in the rules of Christian living, and fasted for a day or two. The mode was by immersion—in running water, when it could be had—otherwise tank water would do; and if the water was too cold, warm water might be used. If sufficient water for immersion could not conveniently be had, water was to be poured on the head three times. Baptism, whether by immersion or pouring, was into the name of the Father and the Son and the Holy Ghost. The baptizer was to fast in sympathy with the candidate and other friends who felt sufficiently interested in the matter.

(3) The Eucharist.—The Lord's Supper was literally a supper—not a mere morsel of bread and a sip of wine, but a meal. The love-feast and the strictly religious part of the service were not separate from one another, the sacrament coming in at the end; but the social supper and the sacrament were one and the same service. Three prayers of thanksgiving are given. The first two, relating to the cup and the bread, respectively, would be called prayers of consecration, and correspond to grace before meat. Then after the communicants are *filled*, the feast ends with a prayer of thanksgiving and of intercession for the whole Church. The forms given would be useful when no one present possessed any special faculty of devout utterance. When there was a prophet to conduct the service, he was at liberty to give thanks in what words and at what length he pleased.

In the Eucharistic prayers there is no mystical identification of the material with the spiritual in the ordinance—such as runs through most of the ancient liturgies. They are simply put together, side by side, as similar; the one serving naturally as a symbol of the other. Thus in regard to the bread: "We thank Thee, our Father, for the life and knowledge which Thou hast made known to us through Jesus Thy servant." Here the life of the soul, and its enlightenment with spiritual truth, are placed in parallelism to the sustenance of the body. Then follows another analogy: "As this bread was scattered upon the mountains, and when gathered together, became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom." The material serves as an emblem of the spiritual, collectively, for the whole Church, as well as in respect to the nourishment of the individual Christian.

(4) Other matters pertaining to worship.—The Lord's Day was the day of public assemblage for worship; and the Eucharist formed part of the weekly service. Those who had committed transgressions were to make public penitential confession, and misunderstandings were to be adjusted, that their sacrifice might be pure. The Lord's prayer was to be repeated three times a

day. The proper days for fasting were Wednesday and Friday. First-fruits were to be contributed for the support of prophets and teachers, of permanent officers who discharged similar duties, and of the poor. Hospitality was to be shown to Christian travellers—for two or three days—*if* needed; but loafers were to be discouraged.

(5) Discipline.—Confession and reconciliation have been already referred to, in connection with the Lord's Day service. Obdurate offenders were to be excommunicated. After instructions regarding the election of office-bearers and the respect due to them, we read (Ch. xv.): "Reprove one another not in wrath but in peace, as ye have it in the Gospel; and to any one who transgresses against another let no one speak, nor amongst you (i.e., in your assemblies) let him [so much as] hear, till he repent." The latter part of the sentence is somewhat obscure. I have rendered as if we had *παρ' ἑμὶν* in place of *παρ' ἑμῶν*—a very slight emendation, if emendation be thought necessary at all—for a genitive might occur after *παρὰ* in later Greek in place of a dative. The discrimination of three or four grades of penitential discipline may have been due to the inventive genius of Gregory Thaumaturgus; but the exclusion of grave offenders from the Christian assembly was only a continuation of the discipline of the synagogue. The use of the word *hear* in the sense of being admitted as a hearer (*ἀκροατής*), suggests that after some evidence of penitence the culprit would be allowed to attend the service, at the first part of it, for some time, and thus pass a further period of probation, before being restored to full communion.

OUR HOLIDAYS—THE THOUSAND ISLANDS.

It is hard to over-estimate the value of a holiday to recuperate flagging energies, both of body and brain. The overworked house-keeper, the toiling needlewoman, the busy "lady clerk," the indefatigable school teacher, the mechanic, the merchant, the professional man, all require their outing; and just now, should you require the services of any of the above, you would get answer: "Off on their holidays."

In a well-appointed G.T.R. car we secured the best seats and, after the familiar "all aboard," sped along at a rapid rate, and in six or seven hours were in sight of

THE THOUSAND ISLANDS,

and even at a distance could sniff the pure air of the St. Lawrence River. On arriving at Gananoque, which seems to be the centre, Captain Davis' steam tug was waiting to carry passengers to his island, and in a few minutes we exchanged the heat and dust for cool air, soft green turf and shady groves.

Camping has now become an institution in the islands, many of which are thickly dotted with cottages and tents, displaying flags having all the colours of the rainbow. These islands have been rented or purchased from the Government, and are destined in the near future to become important summer resorts. The cottages are of the plainest description, sufficiently uncomfortable not to encourage visitors to remain within-doors, but to dispose them to derive all possible advantages from the open air. It would be a libel on the island mosquito to say that in size it is anything approaching those raised in the great North-West, where everything seems to be of immense proportions, but the island mosquito is vicious enough to give innocent people trouble. A young friend informed me that one night he was obliged to go out and sleep on the rocks in order to evade their attacks. I hope he was successful. Island life is free, pleasant and very enjoyable. One feels as if he can go around in the plainest attire, and the amateur bather, oarsman or oarswoman can practise these arts with perfect freedom and safety. The inexperienced in these matters may be seen stretched on the grass watching with pleasure the smaller children take off their stockings, tuck up their muslin or lace dresses, and cool their extremities in the limpid stream, and now and again dip their heads in the water as if this were real bathing.

The amusements on the islands are numerous and varied. Of Well's Island I need not say anything, as it is well known, a number of our Canadian orators being invited there every year.

CANOE RACES.

The American Canoe Club held their annual match at Grindstone Island, near the centre of the group, in

American waters. The club comprises about 500 members, a number of whom are Canadians, hailing from Toronto, Kingston, Brockville, Ottawa and other places, who seem quite able to hold their own against their American cousins. These canoeists could not select a more fitting place for their camping ground. Without any restriction they can enjoy to the fullest perfection the unequalled scenery of the Thousand Islands. I understand that a number of the Canadian members paddle up or down the river when going or returning.

Facilities for sight-seeing among the islands are cheap and convenient. The well appointed boats run between Gananoque and Alexandria Bay and Clayton on the American side. For a small charge visitors can with safety cruise around, each trip giving freshness and beauty to the scenery.

In the neighbourhood of Gananoque there is a number of picturesque spots, of which any ordinary description would fail to give an adequate idea, as they must be seen to be appreciated. Each island has its own peculiar name, as for example, "Tidd's Island," "Macdonald's Island," "Adam's Island," etc. In referring to the latter, a racy writer lately said that this Mr. Adam was *not* the progenitor of the human race, but a much more enterprising man, and certainly the little island of which he is monarch displays both taste and attention. In the neighbourhood of these islands are the residences of Rev. Dr. Mowat, of Kingston, Professor Hanael, of Cobourg College, the Rev. Mr. Hall, Methodist clergyman, of Gananoque, who had for some weeks staying with him the Rev. Dr. Douglass, of Montreal. On the mainland, a little out of town, is the charming residence of Miss Machar, of Kingston, with whose writings our readers are familiar. This cottage from its elevated position commands a splendid view of the river for a long distance both east and west.

SABBATH ON THE ISLANDS

can be spent pleasantly, as in moderate weather visitors can row over to Gananoque, where will be found the usual churches, with the "Salvation Army" thrown in, whose hymn-singing and drum-beating go on regardless alike of the frowns of the Puritan or the sneers of the sacerdotalist.

One stormy Sabbath we could not get across, but some ladies belonging to the Methodist Church took matters up and announced a service. It was led by a gentleman present and attended by about thirty of the visitors, who seemed much pleased with the exercises. The next Sabbath we had the pleasure of hearing the Rev. Professor Mowat, D.D., of Kingston, who preached two excellent discourses to large and attentive congregations.

The Presbyterian cause is well sustained in Gananoque. There is a handsome church and a good pastor, the Rev. Mr. Gracey, who is doing good work and who is highly esteemed in the neighbourhood. The church was lately struck with lightning, injuring the spire, and as it was on a Sabbath, a more serious matter occurred. A much respected brother from a neighbouring congregation was conducting the services. He was obliged to curtail his sermon, having yielded to the pressure of the shock. This was the more to be regretted as he is not one of the prosy or tedious preachers one sometimes hears, and to whom, probably, a similar inflection at times would be relished by their audiences.

HOTEL ACCOMMODATION

is much wanted on the islands. On Tidd's Island, Captain Davis does his best to entertain his guests, but owing to limited accommodation was obliged to turn away a large number of people who would gladly have availed themselves of the refreshing coolness of these islands. The house, however, will be enlarged for next season, when no doubt it will be filled, as the Captain and Mrs. Davis are held in high esteem by their guests, who will be sorry to part, and happy to meet again.

CATCH ON.

A new and enjoyable way of spending an evening on the water is to "catch on." Captain Davis goes out with his steam tug, to which he attaches a "scow," occupied by the Gananoque band, and to which row-boats catch on, one after another, until a line of twenty or thirty is formed, presenting a beautiful sight to the onlookers and a most enjoyable way of spending an evening.

The shadows of evening are beginning to fall, and the tent doors are surrounded by the occupants, who