

not to be the only defaulter. In this view of the case, it is reported that Lord Salisbury has refused to use his influence to induce the Porte to conclude a convention with Austria. The Austrians have captured Samalty, on the Save. The town sent a flag of truce after a short bombardment, but as the Austrians entered some resistance seems to have been encountered, which led to further bombardment. The British fleet has received orders to remain at the Prince's Island as long as possible, and then go to Ismid to remain until the Russian evacuation is complete.

The Ottoman Ambassador has delivered to Midhat Pasha a letter from the Sultan authorizing him to reside in Crete, where he wishes to live with his family. The Pasha will embark at Marseilles during the present week in a Turkish vessel specially ordered to take him. He will be accorded a reception befitting his rank.

In some parts of the South, the fever pestilence appears to be abating. In Memphis, however, it seems to be raging pretty nearly as bad as ever. The committee state: "We have at this date 3,500 sick to provide for, and 10,000 well people to feed. The average increase is 100, and the average deaths 100 per day. There are no signs of the abatement of the fever, though the weather has turned cold, and we have hopes that the back of the epidemic has been broken. The total daily expenses of the Howard Association and Citizens' Relief Committee are about \$11,000. We have on hand about \$55,000, enough for five days. Contributions are coming in at present at the rate of \$7,500 per day, which may decrease at any moment. If the fever continues one month longer, as it is likely, with gradual abatement within that time, we shall need from \$150,000 to \$200,000, and about three hundred thousand rations. We also need 125 mattresses, blankets, sheets and pillows every day, to replace those destroyed daily, by order of the Board of health, on which persons have died. We have been helping, and are still helping Grenada, Brownsville and Hernando, and have calls from other adjacent points. The above amount of money and number of rations would satisfy the wants of the people until the epidemic is over. We need the money to pay for physicians, nurses, medicines, and medical supplies for the convalescents."

THE FOURTEENTH SUNDAY AFTER TRINITY.

THE subject brought before us to-day serves to indicate how little men generally think about their duty to God, compared with the depth of the impression it is possible to make upon most men as to the necessity of attending to their obligations to each other. The fundamental principle of all religion that "The first duty a man owes is to the God that made him," has as yet taken but little hold upon the mass of mankind. The ingratitude of the nine lepers finds its counterpart in the conduct and sentiments even of a large proportion of our fellow men. Ingratitude from man to his God is generally

regarded as a decidedly trivial matter; while no one has a word to say for it in its native unloveliness as between man and man. The disposition to think too little of benefits received which is so common among men, could hardly have found a place among the lepers in the Gospel history. Especially among the Jews was leprosy one of the greatest curses that could afflict humanity. With them the disease carried with it not only a terrible social stigma but also a formidable moral and religious one. It was, therefore, a typical illustration of the pollution of sin, and is consequently a suitable subject to introduce in connection with the Epistle of this morning's Communion Office. Neither high social position nor yet theocratic privilege could screen the leper from the humiliation with which his disease was visited; and the disease was almost always a consequence of traceable moral evil. The sister of the great Lawgiver himself, the songstress of the Exodus, Miriam, had been cursed with leprosy and banished from the camp of Israel on account of her unfaithfulness. Uzziah, though a king, was forced as a leper to dwell in a separate house to the day of his death. In the solemn curse on the posterity of Joab, after the murder of Abner, David had coupled leprosy with the extremest poverty and a violent death. And the heathen Naaman was willing to seek a cure from a prophet belonging to the people of his captive slave, and even wash in the despised waters of the Jordan, rather than endure the continued pain and humiliation of the disease. To the Jews especially, as in a less degree to the whole Eastern world, this disease, of which there were several varieties appeared, in their own language, to be a living death. Apart from the habitations of men, with the head bare, with the upper lip covered, the leper cried hour after hour, day by day, "Unclean, unclean!" conscious of his pain, his degradation, his banishment from the commonwealth of Israel, and from fellowship with all that Israel held most dear. The ten lepers met our Lord outside the village on the way to Samaria. They were not allowed to enter the village after Him. They simply cried for mercy, and the Lord simply told them to obey the Mosaic Law, and show themselves to the priests. Their ready compliance, which was as remarkable as their subsequent ingratitude, was rewarded with a complete cure. The excuse for their ingratitude could not be found in the smallness of the blessing they had received. They could not possibly have undervalued the relief from pain they had experienced, nor the removal of the social and religious ban they had laboured under. The fault of the nine lepers was in losing sight of their benefactor—a thanklessness which in their case, we may believe arose from carelessness, although it oftentimes springs from deliberate intention. These lepers also appear to have made a mistake of a utilitarian character. If prayer is efficacious—and it was so in their case—they might ask, Where is the use of thankfulness? And men will ask, What good can arise from it when addressed to such a Being as Al-

mighty God? If man does us a service, and we repay him, that is intelligible; he needs our repayment. And if we cannot repay him in kind, we must at least give him thanks; which is a recognition of the benefit we have received. But it may be asked, What benefit can God receive by any thanks we can render Him? What gratification can he be supposed to feel by receiving the thanks of creatures whom He has made and whom He supports? And something of this kind may have passed through the minds of the nine lepers. They did not think that, if not for His sake yet for their own sakes, He would be thanked. If not to claim His own honour, yet to place them in harmony with the law of truth, with the law of universal goodness and holiness, He would have them thank Him. To thank the author of a blessing is for the receiver of the blessing to place himself voluntarily under the law of truth and righteousness by acknowledging the fact that he has been blest. To do this is a matter of strong moral obligation; and it is intended to instil a moral force into the spirit of him who performs the obligation. "It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God."

THE DUTY OF MUTUAL TOLERATION BY PARTIES WITHIN THE CHURCH.

LETTER IV.

IN continuation of the argument in my last letter, I now proceed to give a further instance, in which mutual toleration exacts of us a respectful recognition, or at least toleration, of language which the Church commands to her children, and justifies them in adopting. The instance which I propose to adduce relates to the application of the word "mystery" to the sacraments, and more especially to the sacrament of the Lord's Supper. It may appear, from a Church of England point of view, so incredible that any exception should be taken to this application of the term, that I am obliged reluctantly to state that I have before me an address, in which appears, as the crowning point of a series of "improper changes in ritual and extravagance in doctrine," a hint of some "ineffable mystery" in the symbols selected by our blessed Lord to typify His broken body and shed blood, "once for all" "sacrificed for us. And elsewhere I find a writer thus describing the position and demands of his opponents: "We are not to render a reason for the faith that is in us." The sacrament, we are told, is an "ineffable mystery," "and that must suffice." I cannot abstain from observing on the inconsequence of the two clauses of the latter quotation. If the Christian man cannot obey the Apostle's injunction to "be ready always to give an answer to every man that asketh him a reason for the hope that is in him," except by denying or ignoring "mysteries," he is indeed in a fearful case, ready to fall into the hands of the rationalist or positivist. We give a reason for our Christian hope, and the only valid and suffi-