

Dominion Churchman.

THURSDAY, JUNE 19, 1878.

THE WEEK.

EXCEEDINGLY valuable Assyrian discoveries are announced as having just been made. At a mound called Balayat, situated about fifteen miles east of Mossul, nine from Nimroud, and twenty from Khorsabad, most singular Assyrian relics have been found, consisting of two copper monuments, on which are represented by embossment, battle scenes, domestic amusements, and religious ceremonies. At the same mound was discovered a marble coffer in what appears to have been a small Assyrian temple, inside of which were found deposited two marble tablets covered with inscriptions, and at the back of the room, two other tablets were found in a dilapidated state, as it appears the temple has been destroyed by fire.

At Kouyunjik, the city of Niniveh, Mr. Rassam has found a round clay cylinder divided into ten compartments, built in a wall in the palace of Assur-Bani-Pal containing nearly thirteen hundred lines of very fine inscription. Mr. Rassam happened to find this valuable Assyrian historical record within five feet of the first chamber he discovered twenty-four years ago in the palace of Assur-Bani-Pal, representing the lion hunt, the sculptures of which are to be seen in the Assyrian collection in the British Museum, though other explorers had excavated about that spot on several occasions after him. It was quite accidentally that he came upon this very rare object, as the solid walls are not often touched by Assyrian investigators; but Mr. Rassam having lately found some Assyrian antiquities buried in different walls, he was determined to examine every nook and corner near the library of Assur-Bani-Pal. And at Nimroud Mr. Rassam has discovered what is believed to be the site of a great Assyrian Temple, which is supposed may belong to the same edifice that was discovered by Mr. Layard near the pyramid or tower. Numerous fragments of inscribed marble and clay tablets and pillars of different shapes and sizes, have been found scattered over the place. The enemy had evidently broken everything to pieces and the whole locality was left in utter ruin.

Information has been received from the Right Reverend Edw. Steere, Missionary Bishop at Zanzibar, that it has been seriously proposed to him to abandon their mission at Magila, and to dismiss the adults received by them as free slaves. He says the committee would not have made this proposal without due cause, and yet he thinks all will feel with him how impossible it is to abandon a rising Church, the late increase of which has been a subject of so much thankfulness. He also states that the adults are in a fair way to require soon no further help. The practical stoppage of the slave trade is making new obligations towards released slaves entirely unnecessary; so that that branch of expense

is annually diminishing. The Schools will soon resolve themselves into day schools for the children of christian parents, raised out of slavery and darkness. There are, he says, more than thirty children already at Mbweni, and others in the town and elsewhere, all born under their protection, who are looked upon as the seed of the Church in Zanzibar; and already a Christian population is beginning to form near the slave market church.

The Bishop adds that Magila and Masasi are the hope of that part of Africa, and that nothing but the utter exhaustion of their hopes and credit should persuade the Missionaries to abandon them. He therefore urges the utmost endeavors to keep the work up for this year at least, engaging to keep down the expenses to the lowest amount; and he further states the melancholy fact that, "*for fellow-workers we must rely on those who will require nothing in payment, or even, as some already with me have done, help us of their own!*"

Cleopatra's Needle will soon be standing on its site. A cradle has been constructed of American oak and pitch pine. This has been sunk at the Thames embankment by ballast, and the Needle will be floated on at high tide. When the obelisk is rolled up on the embankment, six hydraulic screws of one hundred tons' power and two of fifty tons will place the bulky monolith in an upright position.

Very little additional information has been received on the Eastern Question. The news on the subject has been so meagre for some time that public attention is easily turned in other directions. An announcement is made of the departure of most of the plenipotentiaries for Berlin. Austria is said to be secretly, that means quietly, arming; and some little feeling is understood to be growing up in Germany against the pretensions of Roumania on the subject of the retrocession of Bessarabia. A correspondent from Berlin states that it is said the first discussion of the Congress will be as to whether or not Greece shall be admitted or invited to take part in the discussion. The only points expected to cause grave difficulty are the war indemnity and the annexation of Antivari by Montenegro. The Grand Duke Nicholas is said to be disgusted with the pacific turn of affairs, and intends to retire to his estates.

A meeting of the three Emperors is expected after the recovery of the Emperor William.

A despatch from Constantinople states that great uneasiness prevails there. Osman Pasha has been appointed Marshal of the Palaces. He retains command of the army for the defence of Constantinople. Said Efendi, chief of the military household of the Sultan, has been appointed Minister of the Interior.

TRINITY SUNDAY.

ONE of the greatest of the mysteries of Revelation is now brought before us; and it is such a mystery as will never, in its nature and the mode of its subsistence, be brought within the limits of our understanding, either in this world or in that which is to come. On the term "mystery," we may remark, by the way, that in our language we use it, and it is used repeatedly in our Liturgy and in our Homilies in a somewhat different application from that in which the Greek word "*Musterion*" is generally found in the New Testament. There it often means something which was formerly hidden or secret but is now somewhat fully made known; but this cannot always be the meaning of the term, even in the New Testament, as in 1 Tim. 3: 16, "Great is the mystery of Godliness." For although St. Paul proceeds to point out several particulars in which what was formerly unknown is now revealed, yet it is but partially revealed, and perhaps even in the realms of light and truth it will never be fully made known. In our Prayer Book and in the Homilies, however, we are said to be "partakers" of what are still to us "holy mysteries:" they are "holy mysteries" even after we have received them; and so on. This agrees with our ordinary use of the term, which was not unknown in Greek Literature; for it was far from being universally applied to the "mysteries" which were taught to the "initiated" in connection with heathen celebrations—Canon Lightfoot to the contrary notwithstanding. Indeed, perhaps, in no passage in the New Testament is it intimated that what was formed a mystery, but is now revealed, has even yet been entirely made known; so that after all the New Testament use of the word differs not so very much from our own use of it.

Among Christians, however, there can be no question as to the correctness of the term "mystery," as we now use it, when applied to the Blessed Trinity in Unity. As a fact, this was formerly unknown to men; now it is revealed as a fact, and with a very little more added; and that little is given in order that its practical bearing upon our faith and conduct may be duly influenced by the revelation. In all other respects it is, and ever will be, one of those grand secrets which belong to God alone, and which can never be more than partially revealed to finite intelligences. High upon His Throne, the King Eternal, Immortal, Invisible, the August Being Who ever was, and is, and ever shall be, guards the sublime mystery of His existence so that none of His creatures can ever penetrate the veil that hides it from our view. "Am I a God?" said the King of Israel, when the Syrian monarch sent to him Naaman to be healed of his leprosy; and if we cannot attempt to rival acts of Divine Power without presuming to be gods, how can we, as finite creatures, be able to unravel the secrets connected with the being and oper-

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