

ship, which I have derived from an endeavor to follow the lead of universal Christian tradition, that it ought to be celebrated every Lord's Day, and that the whole congregation of Christian people should assist at it, those communicating by sacramental reception who can do so profitably, and those who cannot do this being content, for the time being, with the lesser but most blessed privilege of assisting at the Sacrifice by presence and prayers.

I have endeavored in a few minutes to deal with a subject about which the wise and learned have written volumes. One thing I am sure that I have been, and that is superficial. No doubt this quality of my paper may partly be charitably ascribed to the necessities of the case, partly it may be the result of faults of my own, and in so far as it is this I ask you to pardon me. I shall esteem myself happy if anyone is good enough to think I have suggested to him one profitable thought.

THE JERUSALEM OF TO-DAY.

By WILLIAM FREDERICK DIX.

(Continued.)

III.

The centre of interest for the Christians is the Church of the Holy Sepulchre, whose black dome rises boldly from the surrounding white ones, near the Pool of Hezekiah. Built by either Constantine or his mother, St. Helena, in the fourth century, it suffered the vicissitudes of war and time. Being destroyed by the Persians in 614, it was soon rebuilt, to be again demolished by the Caliph Hakim, four hundred years later. The energy of the Crusaders showed itself upon these walls, already again reared from the ashes, and the facade and many shrines and chapels were added by them. In 1808 fire again scourged the place, but two years later the church was put into its present form.

Within its walls are the separate chapels of the Roman Catholics, the Orthodox Greeks, the Armenians, and the Copts; and all these sects have the right to use the church proper for their services at certain times of the day. At the doorway, as in Bethlehem, stand the apathetic Turkish guard, ever ready to forcefully compel peace between these warring sects.

It is the fate of this building to be the centre of violence. To-day its walls are left unscathed, but the spots which its dome covers are over the scenes of vehement argument and criticism. Whether this is the real sepulchre—this chapel of polished stone, yellow with the light from golden lamps, and ornate with carving and colour—or whether the lonely, forgotten cave in the bleak hillside beyond the city be the true one, has been the question of centuries. Here the pilgrim finds a porphyry cover protecting the sarcophagus, now well worn with fervent kisses, and finds himself in a stifling chapel with marble dome. Leaving this and coming out into the church proper, one is taken to various points where, he is told, the scenes of the Crucifixion transpired.

Upon the marble floor he is shown square holes where the three crosses stood, and near it the spot where Mary witnessed the tragedy. Not far from it is the Stone of Unction upon which the Body of our Lord was placed and anointed for the burial. It now is covered by a superimposed slab of stone, and brazen lamps flicker above it. Everywhere the decoration is minute and extravagant, suggestive of arrogant display and petty motives. Whether these be or be not the exact places upon Calvary, or whether they are buried under the debris of ages, or whether the very location is erroneous, it is, at least, anything but suggestive of that bleak scaffold hill, Golgotha, where, at sunset,

three wooden crosses with human figures nailed to them rose against the sky, when "the vail of the temple was rent in twain from the top to the bottom, and the earth did quake and the rocks rent."

Men learned and pious have delved and explored and argued as to the authenticity of these places. Some pray and weep over these spots with fervour born only of implicit belief, others pity them in their possible error. Every spot in the city, except the site of the Temple and the Mount of Olives, has been disputed over, and yet a little band of peasants enter the church and kneel with awe and adoration before the Stone of Unction. With all sincerity and solemnity they meditate and pray, thankful, very thankful, that they have at last been permitted to visit these sacred places. No shadow of doubt is possible to them, no irreverence nor incongruity do they find in the present surroundings; and when they have visited each place, they rise and go with a new strength in their hearts, feeling they have derived a blessing and a benefit from having been there.

Perhaps the simple, lowly faith of these Christian pilgrims may bid defiance to the speculations of wiser men, who forget, in their logic, that these walls are at least sacred with the earnest prayers of countless multitudes of honest souls; that the thoughts and emotions that have arisen here for centuries from those coming hither from all Christendom have imbued them with a sanctity and a holiness that will be fully prized by Him who alone knows the truth.

And so, as one wanders through the city and is shown by his dragoman the spots more or less connected with the life of our Lord, it is perhaps better to realize, not necessarily that one sees the exact places where He rested on His dolorous, cross-bearing journey, or whither He passed; but that one is studying a city and a people which have grown from that period, logically and naturally, in accordance with the changes and shocks that time has brought with it.

ONE SOWETH, ANOTHER REAPETH.

At the first glance this truth seems to have an element of discouragement. We should prefer to reap where we have sown; we long to see the fields that we have planted "laugh and sing" with thick-standing corn, and to have the joy of gathering it into our store-houses. Is it not the fitting crown of our labor, and why should it be given to another?

That is the impression made by the surface glance; a more penetrating one puts a new phase on the matter. Being a Divine arrangement, the division of sowing and reaping is full of encouragement to the true worker. For all human powers and lives are necessarily limited. No one knows how soon his health may fail, or his earthly life come to its end. At the most critical point he may have to leave his work unfinished—the work to which he gave the best that was in him of thought and energy, the work for which he fought and toiled and prayed, and to the consummation of which he looked forward as a weary traveller to his goal. Without this merciful provision for its continuance, his labor would be lost, the structure that he had founded or half-built would go to ruin; "failure" would be written on all his life-work.

The fact that good sowing shall surely be followed by glad reaping is God's own promise that no labor for Him, however small, however preliminary, shall ever be lost. It may not be known and praised of men, but it will be written in His book of remembrance, and provided for in His scheme of rewards. The building that we saw but dimly and afar-off shall rise fair and shapely on the foundation that we laid;

the reformation that we scarcely dared to believe in, even while we worked and prayed for it, shall shed its glory around the pathway that we trod in gloom, and over the gateway by which we passed into the eternal sunshine.

Let us labor, therefore, only the more abundantly because others are to enter into our labors, others are to reap where we have sown. In the better country we shall all rejoice together over the finished work and the consummate harvest. There will be no jealousy, no pride, as to each one's part in the work, nor each one's share in the grand result; for the one glad cry will be: "Not unto us, Lord, not unto us, but unto Thy Name give glory!"—*M. W., in Mission News.*

OFFICES OF THE BLESSED TRINITY; PROPHET, PRIEST AND KING.

The field of the written word from Genesis to Revelation, when St. John laid down his pen, after he had written the words, "The grace of our Lord Jesus Christ be with you all, Amen," was overshadowed by the glory of Jesus our Lord, and His light fell, as it now falls upon every page. In His light we see light, and beneath and above all other truths, the revelation of the ever blessed Trinity shines upon us, and we see it now as no human eye could see it before Jesus was glorified. The plan of redemption in its development must needs disclose those who wrought out that plan, and the Spirit in which they worked; and hence when revelation was completed, the mystery of God's being must be disclosed so far as necessity required, and the doctrine of the Trinity is in consequence our blessed possession. Yea, more than this, the approach of God to us in its purpose and intention is made known. It is infinite love. The Eternal Father creates and rules; the Eternal Son sacrifices and redeems; the Eternal Spirit sanctifies and teaches. And these actions are all rooted and grounded in love. The Eternal Son, (Who, when He took flesh, revealed the invisible Godhead), reaches mankind in offices which mysteriously represent the activities of Father, Son and Holy Ghost. He becomes our *Prophet, Priest and King*. In these offices He brings to us the Holy Ghost, Who *teaches*; Himself to us, Who *sacrifices*; and the Eternal Father, Who *rules*. Looking, then, at Christ, our Lord, and through Him looking with lowly reverence at the Persons of the ever blessed Trinity in their revealed relations to mankind, and knowing that our Lord would appoint a Ministry officially to represent Himself to the end of the world, can we help anticipating that that ministry would be *three-fold*? Shall the offices of prophet, priest and king be blended into *one*, and we have a modern papacy on the one hand, or shall we have parity of orders on the other? Will the orders be two or four? Nay, rather must they not be three? We wait with eager expectation, and as the Apostles, guided by the Holy Ghost, carry out the Master's commands, the three-fold ministry is developed before our eyes—themselves first, appointed and commissioned by the divine Lord Himself; the deacons next in order of time; and then the elders or priests. The development is *downward, not upward*, and the three-fold ministry is before us in the Apostle, the Elder and the Deacon.

The ministries of the law have their corresponding ministries under the Gospel; the three offices of Christ are represented, and the characteristic functions of the three Persons of the adorable Trinity are exercised through those offices for the salvation of mankind. Each order is stamped with its own official character. It is the official prerogative of the *Apostle or Bishop to rule*; it is the characteristic privilege of the