

bridge respectively. The principal object of the measure appears to be the appropriation of some parts of the revenues of the several Colleges for the purposes of the University, the income of the latter being totally inadequate for the maintenance of the proper staff of professors, whilst the income of the former is, in many instances, out of all proportion both to the more private needs of the College as well as to the reputation which it holds and the use which it fulfills as an educational institution. Several Colleges do at present voluntarily contribute to the University chest, but others decline to do so, and on these latter pressure will be applied by the commissioners, who are also empowered to recommend that certain college emoluments should be attached to University offices. Special care has been taken to ensure that no recommendation of the commissioners, to which any of the parties interested therein object, shall become law without the objections being fully weighed and enquired into.

The Slavonian Benevolent Committee of St. Petersburg, in making a public appeal for funds, publish some interesting and, if only approximately correct, melancholy statistics of the sufferings entailed upon the Slavonian subjects of the Porte by the recent war. They report that 70,000 Herzegovinians fled to Montenegro where they have been supported by the charity of 30,000 Montenegrins, who have impoverished themselves by feeding their friends; that 20,000 Bulgarians fled to Servia, and 30,000 to Roumania; that 100,000 Servians left their homes in the districts invaded by the Turks, and are now wandering helpless and penniless in the northern part of Servia; and that a large number of Bosnians and Herzegovinians sought refuge in Austrian territory. All these enormous crowds of refugees—and we suppose the numbers are approximately accurate—have been, and are in extreme destitution, with which the contributions of Russian sympathizers, estimated at two and a half millions of dollars, is utterly insufficient to cope, and so the committee appeal to the outside public for further aid. That the Turks are cruel in war and oppressively tyrannical in peace, no one thinks of denying; it is only fair, however, to remember that, setting on one side the revolt in Herzegovina, Servia, which was egged on by Russia to make an utterly indefensible attack upon Turkey, is primarily responsible for all the misery which the war has brought about. We say this without wishing in the least to palliate the excesses of the Turkish soldiery, which have been undeniably brutal to the last degree and utterly unjustifiable—even after making every deduction from the interested exaggerations of special correspondents, and even admitting that the spiked pole about which Canon Liddon and Dr. McColl wrote so vigorously, was supporting, not the body of an impaled Christian, but a bundle of beans which a rayah was drying in the sun!

With better judgment than some people credited him with possessing, Mr. Tooth

after his release from gaol went down to Brighton and did not attempt to hold any service in his parish. St. James, Hatcham, remains therefore in charge of Mr. Dale, and no doubt, the excitement in that neighbourhood will shortly subside. English politicians were, a few years ago, surprised at the sudden appearance of a new and unexpected species of electors—the Conservative working man. As it had previous to that time been taken for granted that the working-men were, as a rule, Liberal if not Radical in politics, so it has always been assumed that the same classes were in religion, if not dissenters, at least Low Churchmen. It was, therefore, with no little surprise that the world heard of a crowded meeting of working-men being held in London, at which resolutions supporting Mr. Tooth and condemning Lord Penzance's court and all State interference in ecclesiastical matters were vigorously debated and enthusiastically adopted. But we should not wonder at this class being imbued with ardent Church feelings if we did not forget what a mighty work the Church in England has been doing for the last twenty-five years and more—how the primary education of the country districts has been maintained and controlled by the clergy, how they have gone in and out amongst their people with a zeal that has rarely been equalled, and how in school, in church and in cottage homes sound Church principles have been carefully instilled. It is satisfactory to feel that the Church at home rests not solely upon the respectability of the upper classes, but that at their back is a solid phalanx of steady, if more humble, supporters who know what the Church is and value her accordingly.

Occasions like the present, however, are more calculated to develop enthusiasm than to display good sound sense; but we cannot but fear that the men who overcrowded the large room in the Cannon Street Hotel were somewhat misled by excited orators when they adopted the declaration that Mr. Tooth was imprisoned "for conscience sake and for consistently carrying out the plain directions of the Prayer Book." When the motion was made for Mr. Tooth's release, Lord Penzance took occasion to point out that the Court was obliged to accept and enforce the decisions of the Supreme Court, yet that he had forbore to enforce on the defendant those particular decisions which were now under review in the Ridsdale case. "But" proceeded the Judge, "other portions of Mr. Tooth's ceremonial, such as processions with crosses, use of incense, lighted candles on the Communion Table, the tolling of a bell during communion service, the elevation of the cup and paten during the Consecration Prayer, and the singing of the *Agnus Dei* were all matters which had been declared unlawful, and for the observance of which it will not be denied that there are no directions provided in the Prayer Book; while on the other hand the celebration of the Holy Communion, when less than three communicants are present and receive it, is in plain and unambiguous words by the Prayer Book forbidden."

THE FIFTH SUNDAY IN LENT.

THIS is also called Passion Sunday, because on this day the Lord began to make more definite predictions of his coming sufferings. The ensuing week is called Passion week. The epistle specially descends upon the sufferings and death of Christ, and compares the sacrifices under the law which sanctified to the purifying of the flesh, with the sacrifice of Christ, which much more effectually purges the conscience from dead works, and secures an acceptable service rendered to the living God, with promise of eternal inheritance. A main feature of the Church's teaching for this Sunday is also the Divinity of Christ, which is a most important doctrine in estimating the meritorious efficacy of His sufferings. The first lessons contain those remarkable passages in the Book of Exodus which testify to the incommunicable Name, the alone Name which is exclusively that of the Divine Being, and the sacredness of which is so highly regarded by the descendants of Abraham, that for the last two thousand years at least, they have made no attempt to utter it. The true pronunciation of it has consequently been lost, and can now only be conjectured from the analogy in the formation and punctuation of the Hebrew words. The passage in the Gospel of the Communion Office, "Before Abraham was, I AM," distinctly claims the same attributes of self-existence and eternity for the Lord Jesus Christ as are given to the Supreme God of the Patriarchs, in the Book of Exodus, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The conduct of the Jews as manifested to the Lord, showed that they understood the words to be an assumption on His part of the incommunicable name, and therein a definite claim to absolute Divinity. And it has been remarked that, "This open and unlimited proclamation of His Divine Nature comes in on Passion Sunday, as the several manifestations of the glory of Christ come in before Christmas, that through the humiliation of the Cross as through that of the manger, we may behold the eternal Son of God, and see rays of Divinity shed from His crucified body."

THE SEASON OF LENT.

AS this holy season is now more than half gone it will be well for us to take a further estimate than we have hitherto done of some of its principle requirements, and of the chief suggestions to which these requirements would give rise. In an article which appeared not long ago in an English contemporary, and which has been received with unusually marked attention in England, after stating that the "season is emphatically one for introspection, humiliation, and resolutions of amendment," the writer adds that:—"So far as these duties relate to the ordinary Christian life they may be left to the usual channels of spiritual exhortation; but they are also incumbent upon churchmen in their capacity as members of the great Anglican communion."

The remark that the "great object of fast-