

interest to the whole Church. The first week is to be devoted to preliminary discussions on subjects which during the second and third weeks will be given to special committees for consideration. The fourth week will be occupied with the reports of the Committees and discussions thereon. The following subjects have been selected for discussion: 1. The best mode of maintaining union among the various Churches of the Anglican communion. 2. Voluntary boards of arbitration for Churches to which such an arrangement may be applicable. 3. The relations to each other of missionary Bishops and of missionaries in various branches of the Anglican communion, acting in the same country. 4. The position of Anglican chaplains and chaplaincies on the continent of Europe and elsewhere. 5. Modern forms of infidelity, and the best means of dealing with them. 6. The condition, progress and needs of the various Churches of the Anglican communion." This appears to be the extent of the programme as at present announced. Other subjects will probably be discussed during the sittings of the Synod, which promises to be of much more interest and importance than the former one.

As far as is known at present the Russian terms of peace, which will no doubt in the main, be pretty nearly acceded to, are, first, that Bulgaria including a portion of territory to the south of the Balkans, is to have some kind of independent government, more after the manner of that established in Lebanon than on the plan of the Conference. This condition, which we have always understood was the main object of the war, might we imagine, have been secured without any war at all, if the Conference had only insisted on it, when it was sitting at Constantinople. Can we be wrong when we say that the Conference, and England especially, was blamable for not insisting on it? The next condition of peace is that Russia shall be paid by Turkey somewhere about a hundred million dollars as a war indemnity. That is simply absurd, because it only means a slice of Turkish territory, inasmuch as the Turkish treasury does not possess one cent's worth of money. But another article of the conditions provides that Batoum shall be ceded to Russia; and that Ardahan, Kars, and Bayazid shall be held until the indemnity is paid. Servia and Roumania to be independent without compensation, the latter ceding part of Bessarabia to Russia; Montenegro to receive Antivari, Niesics, Spuz, and a portion of territory bordering on Lake Scutari; Bosnia and Herzgovina, to be assured of protection, reforms, and Christian government; security to be given for the better government of other Turkish provinces, and part of the Russian army to embark for home at Constantinople. The latter arrangement, it may be presumed is to gratify Russian vanity; the other terms of peace are not quite so disinterested as Russia originally pretended; although perhaps they are rather more so than many people expected. It is said that Austria demands some modification of the terms and although the Porte still refuses to

communicate the exact nature of them to England, it is believed that they must be submitted to her Government before they are finally settled.

The death is announced of Canon Mozley, one of the few first-class sermonizers in England, and altogether a remarkable man. He was author of "A Treatise on the Augustinian Doctrine of Predestination," published in 1855, and of "The Primitive Doctrine of Baptismal Regeneration," in 1856, his object being to endeavor to reconcile the two. He was perhaps best known by his "Eight Lectures on Miracles, which formed the Bampton Lectures for 1865. In 1871 he was nominated to the Regius Professorship of Divinity in the University of Oxford. The *Guardian* says: "Whatever may be thought of the arrangement of the Bampton Lectures on miracles, it cannot be denied that they lifted the discussion to the level which it ought to occupy; the ablest of his opponents have acknowledged the lively grasp which he had of the question; and when they have dwelt on his unfamiliarity with the facts of science, they have really evaded the force of his appeal to that reason on which science itself must rest. His earnestness and his power gave a new interest to the argument; he equally impressed Professor Tyndall and the unceremonious disputants of the *National Reformer*". * * * "The younger men listened to his lectures without knowing, many of them, the unusual excellence of their teaching. But if the younger men missed it, it was not missed by older men, more capable to measure originality and power, and to judge what he laid before them. He became a teacher of teachers; he discussed with a class of tutors the graver difficulties presented by the thought of the time; and a specimen of these lectures has been presented to us in the last published of his volumes, a volume which he could not himself revise, on the moral difficulties of the Old Testament, "the Ruling Ideas," as he called it, "in early ages." His place, too, as professor, was in the University pulpit. How he taught there the volume of sermons which so astonished the world, sufficiently shows; though it seems that many of those who heard the sermons preached hardly appreciated them adequately, till they read them in print."

THE FOURTH SUNDAY AFTER THE EPIPHANY.

ANOTHER manifestation of the unshared, the unapproachable glory of Christ, is brought before us in the Eucharistic service of to-day. Not only is He declared by His acts of Divine Majesty to be the Saviour of men; but He is shown to be their Deliverer from every danger as well as the Saviour of the diseased and the infirm from the bodily afflictions to which human nature is liable. Not now a leper or a paralytic but the strong forces of the natural world, as well as the powers of the supernatural, are brought to feel His omnipotent energy, showing to the men of that generation that all power was given for us to Him both in heaven and earth.

These miracles as well as the rest were full of mercy and goodness. Their object was to confirm His disciples' faith and to convince the world that He was the promised Messiah sent to be the Redeemer of sinful men; to confirm the divine origin and nature of the doctrine He taught and to allow mankind no excuse in rejecting it; and the latter miracle given in the gospel now under consideration was doubtless wrought in order to show that He had come upon earth to overthrow the kingdom of Satan. The epiphany or manifestation of Christ as the conqueror and destroyer of the devil is all the more conspicuously shown by the peculiar nature of the miracle; for His control over the movements of these debased spirits was more clearly seen from their entering into the swine unlawfully kept in that neighborhood than had the Saviour merely cast them out of the men possessed, and then allowed them to go beyond the range of human observation.

In addition to the remarkable manifestation of Christ, His power and his mission afforded by this miracle, we are taught to remember that Satan is still in an emphatic sense the god of this world, that his power to hurt the souls of men is as great as ever, and that although from the "oppositions of science falsely so called," it may be a fashionable thing in the present day to deny the existence of a personal spirit of evil, yet a belief in the existence of such a being at the head of his fallen crew will better help to keep the Christian on the watch against the wiles of that apostate spirit, who now rules in the heart of the children of disobedience, and whose malice doubtless increases in proportion as he knows that his time is coming to a close.

We may see also how the spirit of evil blinds the minds of his slaves that they should not see the things that make for their best interest, and that they should resist the means and let slip the opportunities of grace and salvation. The Gadarenes being so near to Galilee, only a little on the other side of a small lake had heard of the fame of Jesus, and probably as lovers of novelty and strange sights, may have desired to see so extraordinary a Personage, and have their curiosity gratified by a miracle. And when out of tender pity to their deplorable condition arising from their heathenish way of life He condescended to go over to them in the capacity of a Saviour and deliverer, and to give them a proof of His power and grace, he wrought a wondrous cure upon a fierce demoniac, yet all that his omnipotent energy and His infinite grace and mercy had to bestow were counted as nothing, if at the same time that they were the recipients of His blessings they might not be allowed to transgress the commandments of God and enjoy the sinful pleasures of the world. Surely the sad example of these Gadarenes in their confirmed attachment to the world and sin is as remarkable an illustration of the unhappy tendencies of human nature as any upon record. And yet Christians in the present day are guilty of even greater sin than they were, if they refuse to live