

decided tendency to diminish the prospect of either an extension of the war beyond its present limits, or even a continuance of it between the two powers already engaged. The items of news which suggest this assurance are laconic enough; but as far as they go they are eminently satisfactory. One is to the effect that Russia has satisfactorily explained to England the terms upon which peace can be concluded with Turkey. The other furnishes an explanation of the repeated Cabinet Councils recently held in England, and which at the time created so strong a suspicion that something was wrong somewhere. The cause, however, appears to have been very simple, and withal very gratifying. Russia, when informing England that armistice negotiations must be conducted directly with Turkey, at the same time declared her readiness to discuss with the English Cabinet any special points which might affect "British interests." And hence the frequent Cabinet Councils; it being somewhat difficult to find out what particular British interests, further than a change in the balance of power, would be directly affected either by the fall of Plevna or of Kars.

In the meantime negotiations for peace appear to be in a fair way for going on. Server Pasha, Minister for Foreign Affairs, and Namyk Pasha were to have left on Monday to meet the Grand Duke Nicholas at Kezanlik, but were detained by a railway accident. They are invested with full powers, at least to treat for an armistice, if not for peace.

Prince Milan's troops have taken Kerschumlje and Vranja, and are marching fifty battalions strong upon Prishtina. They have also effected a junction with the Roumanians before Widdin, the commandant of which town having been summoned to surrender, demanded that the garrison be allowed to march out with their arms.

A few days ago it was reported that Germany and Austria had demanded permission to pass the Dardanelles if a British fleet were allowed to go to Constantinople. The truth of the report has since been denied. The rumor is understood to have arisen from the fact that the British Mediterranean fleet is now under way from Malta to the Levant, and two troop ships together containing about two thousand troops, have been detained at the island until further orders. The movement of the fleet was believed to have excited the suspicion and jealousy of Germany and Austria.

The extension of the Anglican Episcopate in the various parts of the world is most encouraging. The latest English papers contain accounts of the consecration of Three Bishops in Westminster Abbey, on St. Thomas' Day—namely, the Venerable Edward Trollope, D. D., Christ Church, Oxford, Archdeacon of Stow and Rector of Leasingham, to be Suffragan Bishop of Nottingham; the Rev. Jonathan Holt Titcomb, D. D., of St. Peter's College, Cambridge, to the newly formed Bishopric of Rangoon; and the Rev. Thomas Valpy French, late Fellow of University College, Oxford, for many years a missionary,

and subsequently Principal of the Church Missionary Divisional School, Lahore, to the newly formed Bishopric of Lahore. It is worthy of special notice that the funds of these two new Indian Bishoprics have been furnished almost entirely by the Dioceses of Winchester and Oxford respectively, the latter as a memorial to the late Bishop Milman, who was so long benefited in it. Both the Bishops for the new Dioceses are members of the so-called Evangelical "School of Thought." Mr. Trollope was a popular Lincolnshire Clergyman, a moderate High Churchman, and a distinguished antiquarian, having written many standard books. He was selected by the Bishop of Lincoln and approved by Her Majesty to succeed Bishop Mackenzie, whose seven years' labors in the Episcopal office have been recognised in a substantial manner by the clergy and laity of Nottinghamshire. At the consecration service, the Archbishop of Canterbury was assisted by the Bishop of Winchester, the Bishop of Sidney, and Bishops Piers Claughton, Perry, and Anderson.

The death of Victor Emmanuel, late King of Italy, cannot fail to have some influence upon the politics of Europe, although it is to be hoped the Eastern question will speedily be settled without an appeal to the whole of the continent. The late King was a scion of the House of Savoy, one of the most ancient princely houses of Europe. His remote ancestors governed a small tract on the western slope of the Alps, and near the close of the fourteenth century Nice was added to their domain. In 1831 the direct male line died with Charles Felix, and Prince Charles Albert, a direct descendant of a young collateral line, was raised to the throne. The revolutionary war of 1848 so involved the Kingdom of Sardinia in a collision with Austria that in March, 1849, Charles Albert abdicated the throne in favor of his son, then aged 29, who succeeded in obtaining more favorable terms than those offered to his father. After the establishment of peace he turned his attention to the internal improvement of his kingdom. He had for his counsellor one of the most distinguished statesmen and diplomatists of modern times, and it was in accordance with this advice that the contest with the Papacy was conducted. The seat of Government in 1865 was changed from Turin to Florence, and in 1870 to Rome, Victor Emmanuel having his abode in the Quirinal and the Pope in the Vatican.

King Humbert has issued a proclamation announcing the late King's death, and his own attachment to liberal institutions. It is, however, generally believed that his devotion to the Papacy is stronger than that manifested by his father.

THE SECOND SUNDAY AFTER THE EPIPHANY.

IN the manifestation of the Redeemer's glory, the blessing of peace is one which occurs most naturally to the contemplative mind as the result of the administration of Him who governs all things both in heaven

and earth. And in carefully reading the New Testament, we cannot but be impressed with the spirit of peace which everywhere pervades it; although we see not yet the influence of Peace Divine everywhere diffused among men, as we see not yet all things put under the feet of Him to whom the government of the world is given. But when all the storms and tempests that hurl their fiercest hate against the Church shall have expended their utmost powers, when all the billows that rage about her foundation shall become tranquil as the grave, then Earth shall approach the perfection of the heavenly state. For peace is the consummation of Heaven's bliss. It is the richest manifestation of the glory diffused through the world above. Peace with the Almighty Father—Peace with the Son of the Blessed—Peace with the Seven Spirits that are before the Throne of the Highest—Peace with angels—Peace with the glorified spirits of just men made perfect is the high attainment of the realms of light. To distribute its richest influences over a world distracted with confusion, bloodshed, and war, the Heavenly world sent forth the brightest manifestation of its effulgence in the person of the Almighty's Fellow. At His advent the angels of Heaven proclaimed peace to men willing to receive it; and at His departure, peace was His last, His best, His greatest blessing. He poured out His soul unto death, and offered Himself a spotless sacrifice unto God to accomplish the purposes of His peaceful mission, to secure a final reconciliation between the Deity and man, and to unite the world itself in one eternal bond of universal peace. He triumphantly ascended up on high, to reign through endless ages in the world of peace and blessedness; and through all time, while His government shall have no end, he sheds the influences of His Holy Spirit as an unction of reconciliation and peace to man, commissions His ministers as the sacred messengers of Peace, sways alone the sceptre of universal empire that in His reign may "the righteous flourish, and abundance of peace so long as the moon endureth."

The change of water into wine, as related in the Gospel, was a manifestation of the glory of One who possessed the power of Creator, just as much as in the formation of the world, or the infusion of the breath of life into the dust of the earth, so that man might become a living soul. The miracle in Cana of Galilee prefigured that work of re-creation which He now causes to be wrought in His Kingdom for the salvation of men. Simple elements are employed and His blessing implored; His servants minister according to His appointment; and the spiritual transformation takes place. So in Baptism, the souls and bodies of men are exalted from the Kingdom of Nature to the Kingdom of Grace; and the Holy Eucharist is the means whereby our whole nature is built up into the nature of Christ, raised from one degree in the Divine Life to another, changed from glory to glory until the future world shall open its stores of blessedness to consummate the felicity of the faithful Christian. Thus at this feast in Cana was shown forth the grace at