

Servian name suffer most from Mussulman fanaticism. He further states that the second clause of the Treaty of Peace concluded with the Ottoman Porte last February, stipulated ample amnesty for those who found shelter in Servia during last year's war: but that these speculations have been shamefully broken, that the measure of Turkish cruelty is now full, and that they were not obliged to remain any longer patient spectators of these cruel misdoings, visibly intended to extirpate the Servian race. In his appeal for zealous action, he views it as the national duty of his Principality to secure a greater measure of safety for the future than has yet been attained.

In a recent address at Newbury, Earl Nelson maintained that though the relations of Church and State in England are unusually complicated they do not necessarily support disestablishment. He thought that although there may have been reasons in 1830 for such a course to have been adopted, such reasons do not exist now. He combated the idea that disestablishment and disendowment would lead to Nonconformists and Churchmen uniting in brotherly love; and in support of his position, he pointed to the United States, to Canada, and to Ireland. He thought that foremost among the grievances of the Church was that she was not her own ruler and guide in matters of faith, as it was declared she should be in the preface to the Thirty-Nine Articles, in deliberating on and doing "all such things as shall concern the settled continuance of the doctrine and discipline of the Church of England." But if it were asked: How are her rights to be restored to her? Doubtless, a variety of answers would be given. For himself, he would answer, "By a reformed Convocation resolving upon measures, and then, as the Bishop of London had suggested, laying them before Parliament, and if they are not approved by Parliament, sending them back to Convocation to be revised." He reminded those whom he addressed that they all knew there was in Parliament, the Irish lot—largely composed of Roman Catholics—and Churchmen would not like to submit Church measures to be altered as that lot might wish, or to have a doctrine, or creed, or office thrown over by a scant majority turning the scale. The difficulties of the Church could be got over, like other difficulties in the country, not by revolution but by reform. History tells us clearly that the Church has been in worse straits than the present, and by God's mercy she has been delivered from them; and if we look back on history and lean on an Omnipotent arm, the remedy can doubtless be supplied.

At the distribution of prizes at the Ripon Diocesan Trinity College, the Archbishops of Canterbury delivered some valuable remarks on the subject of education generally, and on its connection with religion. He believed education was a good thing in itself, an imperfect education being an imperfect good, but he was decidedly convinced that a thoroughly perfect education could not be obtained without reference to that which is

the highest portion of man, which has to do with the regulation of his duties all through life on proper principles, and which prepares him for a residence in the eternal world hereafter. He therefore conceived it to be the bounden duty of all members of the Church of England to foster and support institutions which conduce to the spread of a real religious education throughout the land. He thought that although there might be danger of teachers unduly magnifying their office, yet there is a sense in which they cannot too highly estimate the office in Christ Church to which they are called. They cannot too deeply consider its responsibilities, and the influence which their work may exercise long after they have passed the scene in which their short life on earth is spent. Peoples' greatness is to be estimated by the real good they do in serving God in their generation, and the means they have of spreading the desire to serve God among those with whom they dwell; and he remarked that inasmuch as teachers are surrounded by the young at a teachable age of life, when impressions are so easily received, and once received so long retained, there is scarcely any position, to which any one can be called, which has a more lasting influence.

THE FIRST SUNDAY AFTER THE EPIPHANY.

THE subject of the day is the communication, distribution or manifestation of knowledge as a means of showing forth the glory of Christ; which may be profitably viewed in connection with the impartation of the knowledge of the Gospel to the Gentile world, which is brought before us particularly at this season of the year. Preparation for missionary work is therefore especially suited for the Epiphany season as well as Advent; and the history of the visit of the Eastern Magi to the new-born Saviour, and his manifestation to them, present abundant features of interest, as well as lessons for our instruction. These belong more or less to the whole Epiphany season. The Gospel for the day is the interesting account of another revelation of the Saviour's glory to the Jewish doctors in the Temple, for all those who had faith to perceive it. At that remarkable visit to the Temple He fulfilled the words: "I have more understanding than my teachers." And it furnishes a pleasing subject for reflection, that among those Doctors of the Law, it is not improbable that both Nicodemus and Gamaliel were present, and the illuminations which flowed from the Light of the Divine Understanding which excited their wonder, may have fallen on their minds with a vivifying power which afterwards made the one fit to receive the first full revelation of the truth respecting the New Birth into Christ, and the other to be the instructor of the great Apostle of the Gentiles, by whom the Light of the glorious Gospel of the Son of God was so wonderfully spread abroad among the Gentiles.

For ourselves, the duty and mode of searching for the truth is well exemplified in the account of the Eastern sages. They had a

little stock of truth to start with. It was a shadowy tradition or a vague presentiment. But they made the best use of what they had. Like the faithful servant in the parable, their pound speedily gained ten pounds. They did not put away what they felt, as a scruple or a superstition; but they studied till they saw the star. They left their homes, in which they were surrounded by wealth and attended by all that could gratify their taste and satisfy their ambition, and set out to journey as pilgrims in a strange land. When they reached the capital city, they learned that the object of their search was not to be found there, and they then set out again. They were undismayed by difficulties, they thought no labor or exertion too great in order to achieve the object of their search; and then when they had found Him Whom the star pointed out, they stumbled not at the humble residence of the infant Jesus, so little befitting either an earthly or a heavenly King, they adored Him as God, and made their offerings in accordance with the service they rendered. And it is indisputable that Christians from the earliest times gathered from this scene at Bethlehem that Christ was God, whether from the worship offered by these Eastern sages or from the gifts they presented, as being such as could only be offered to a Divine Person. And so Justin Martyr teaches that Christ being God, could not receive the Holy Ghost, as wanting Him or His assistance; and says: "Of this we have a testimony from the Magi of Arabia, who as soon as the child was born came and worshipped Him." Irenæus says, "The wise men, by the gifts they offered, showed Who He was that was worshipped; offering myrrh because He was to die for mankind; gold, because He was a King, Whose Kingdom was to have no end; and frankincense, because He was a God." Origen, in his treatise against Celsus, says, "that they brought gifts to Him compounded as it were of God and man; gold, as an ensign of His Kingly power; myrrh, as to one that was to die; and frankincense, as to a God."

The miracle recorded in the Gospel for the day was another manifestation of the glory of Christ, of His power to work such wonders as are beyond the ability of mortal man, and was exhibited on this occasion in order to confirm the faith of His disciples, who we are told at once believed on Him; that is, doubtless, with a fuller and more confirmed faith than before, and receiving Him as Messiah. On the phrase, "What have I to do with thee?" it has been remarked that we never find the expression in Holy Scripture except in the way of oburgation or reprehension. A number of passages occur in the Old Testament, and they all possess this character, that they find fault with the person to whom they are addressed. Indeed most of the ancient fathers either openly or obscurely intimate what Irenæus plainly asserts, that the Mother of Jesus "was guilty of some fault or error in endeavoring to incite her Son to this miracle unseasonably." Theophylact and Chrysostom in their remarks upon this passage both intimate the same thing.