

the very thing for which modern Dissenters now contend. He then throws out the suggestion that the burial service should be so altered that all of it might be used in the church. Such an alteration, which might do much to remove a grievance in England, would in our Canadian climate prevent many serious and fatal illnesses caught by bystanders and clergy in bleak churchyards.

So far no collision of importance has occurred in Europe between the Turks and Russians, but there has been a good deal of fighting on the frontier in Asia Minor, and it is already rumoured that Kars has fallen. That the Turks are but badly prepared in that district Captain Burnaby who has just returned thence, informs us, and probably Kars will fall into the Russians' hands, as there seems to be no Colonel Williams on this occasion to direct the resistance and enkindle the valor of the garrison. It is a bad sign that the high Turkish authorities are now disinclined to accept the services of foreign officers. Those of us who remember what Butler and Nasmythe did at Silistria, what Cannon and Ogilvy did at Giurgevo, what Williams, Lake and Teesdale did at Kars, cannot but regard with surprise this jealousy of "infidel" assistance, which augurs ill for the Turkish cause. In England a certain and dangerous restlessness is beginning to manifest itself, rumours of war pervade the land; dockyards and arsenals are busy, regiments are held in readiness for foreign service; the Mediterranean fleet is strengthened and ordered to the Piræns or Crete; and everything betokens the improbability of England being able to keep clear of the vortex whose enticing whirl is but just beginning its deadly course. On the great question of our Eastern policy there are rumours of dissensions in the Cabinet and more than rumours of a split in the Opposition ranks, many Liberals refusing to follow Mr. Gladstone's lead in his enthusiastic raid upon everything Turkish.

The Synod of the Irish Church has got through a great deal of work, apparently, with much less acrimony than on some other occasions. At the last dates it was still in session, but several of the Revision Bills have finally passed; the most notable of which, perhaps, is that which leaves the Athanasian creed in the prayer book, but erases the rubric directing its use. The motion of the Solicitor-General, which we alluded to before, was superseded by another resolution which postpones the date of the Revision Bills coming into operation until the House had an opportunity of giving a final decision upon the clauses of all of them together. The Bills affecting the new Preface, referring to the Real Presence, to Eucharistic Adoration, the Baptismal Service, and the Absolution in the Visitation of the Sick had all passed, on the 17th ult., to their third reading.

In the Session of the Convocation of York and the Diocesan Synod of Salisbury, there are cheering evidences of the vitality of the

Church as well as the possibility of all parties working harmoniously together. Such assemblies are judiciously led and the marplots and professional agitators are kept under due control. At York, the prolocutor laid before the House a petition signed by 15,000 working men, 11,000 of whom were communicants, against the Public Worship Regulation Act, and at a later stage of the proceedings, the Archbishop proposed that such petitions should be referred to a large Committee which would act with a similar Committee to be appointed by the Convocation of Canterbury, and discuss the whole question. The Bishop of Carlisle moved that as soon as the Committee on the revision of the rubrics had made their report, an Edition of the Prayer Book should be printed embodying the proposed alterations, in order both that the effect and extent of them might be clearly understood, and that Parliament would be less likely arbitrarily to reject or alter propositions which had been considered and acquiesced in by the Church at large. The proposition was received with much favour, but was, after discussion withdrawn. At Salisbury, Bishop Moberly, in his opening address, advocated the reconstruction of Convocation and the admission thereto of lay representation. "I think," he said, "that the mediæval system under which the clergy alone formed Synods and looked for the consent and obedience of the laity, if they would give them, would have a distinct tendency to culminate, as it did in mediæval times, in something like the Papacy." There is a danger, however, of going to the other extreme and of swamping legitimate clerical influence by an overabundance of the lay element.

Many of our readers have heard of the services at St. Ethelburga, Bishopsgate, one of the City churches which has done much to revive an interest in religion in London. The ritual of this Church was unoubtedly of an "advanced" type, and Mr. Rodwell, the rector was threatened with "proceedings." He has now decided on conducting his services in a manner that is undeniably within strict legality. Accordingly every decoration of all sort was carefully removed, a bare three-legged table substituted for the Communion Table, and the Curate on Sunday morning read the Prayers and a short Homily, and the Ante Communion service, all within three-quarters of an hour. At three o'clock Evening Prayer was read, and then the Church was locked up again till next Sunday. In any other matter such a practical method of showing the difference between what a person would do if let alone and what he would confine himself to if bullied might be admissible, and certainly it is dramatically striking. But, that a clergyman, even if he considers himself 'persecuted' should descend to such tactics is intolerable. Even under the 'tyranny' of the dread Lord Penzance it is possible to have hearty ornate services conducted with due decorum, with reverence towards God and with benefit to men; but here is a clergymen who, because he cannot do exactly as he likes, turns sulky and makes the service,—the only legal ser-

vice as he would fain have us believe,—as bald, and we had almost said as irreverent as possible. Well may one Church paper say, "a more painfully perverted view of the duty of a Catholic priest towards God and towards his people, it would be, happily, difficult to find."

#### SUNDAY AFTER ASCENSION DAY.

THIS week is sometimes called *Expectation Week*, because the disciples continued in earnest prayer and expectation of the descent of the Holy Ghost, whom the blessed Redeemer had promised to send down upon them; and it bears a relation to Whitsunday somewhat similar to that of Easter Even to the Resurrection; with this difference, however, that in the interval between the crucifixion and the resurrection, all the hopes of the infant church seemed buried in the tomb of the Saviour, while in the period we are now considering, the faith of the disciples had been quickened by the events of the Resurrection and the Ascension. The only Lord's Day which intervened between the ascension of our Lord and the descent of the Holy Spirit represents the period during which the disciples were obeying the command of the Lord, "that they should not depart from Jerusalem, but wait for the promise of the Father." The day is a continuation of the Festival of the Ascension, being within the octave thereof; although it especially commemorates the session of the Saviour at the right hand of the Father. That the Lord—after He had spoken to His disciples, and was received up into heaven, "sat at the right hand of God" is one of the facts recorded in the latter part of the sixteenth chapter of St. Mark's Gospel. But if that portion of the sacred canon could be got rid of, we should not, as the writers of the *Westminster Review* asserted some time ago, get rid of all scripture testimony to the same truth. For in Heb. i. 3., we read that "after He had by Himself purged our sins, He sat down on the right hand of the Majesty on High," a passage which surely contains the same theological truth. But the latter part of St. Mark's Gospel has not yet been disposed of. For although it were to be admitted that from the fact of the existence, in that portion of the record, of seventeen words and phrases no where else to be found in the gospel of that evangelist, it may not have been written by St. Mark himself, yet its general existence in the canon in apostolic times or immediately afterwards, entitles it, as Dean Alford contends, to our reverent and cordial reception, and makes it as much a part of the Sacred Record as the last paragraph of Deuteronomy, although that portion could not have been written by the author of the other parts of the *Evangelist Pentateuch*.

The first Lessons for the Sunday give some practical instruction that would very naturally, in some respects be classed with the Ascension. The thirtieth chapter of Deuteronomy contains the remarkable passage quoted by St. Paul: "For who hath ascended into heaven," &c. The thirty-fourth chapter contains an account of the death of the great