

of life than perhaps the Church of England has ever known. What we really want is, first of all, a thorough loyalty to the principles of the Reformed Catholic Church, in all their integrity and purity, without any timidity about what is really Catholic, but with no hankering after what is merely Roman; more tolerance and charity towards one another, arising from the conviction that, in many cases, we are not maintaining different truths but different sides of the same truth; a more general abstinence from violent and irritating language; a greater readiness to meet together in the bonds of a common love for our common Lord; and, above all, a great deal of both private and united prayer for the peace of our Jerusalem."

The recent Papal Allocution, which was supposed to be a feeler to ascertain the opinions of the Powers concerning the possibility of a restoration of the Temporal Power of the Papacy, has been explained away, in rather a lame manner, by the Cardinal Secretary of State, and declared to have had reference only to his Holiness' spiritual independence. Signor Mancini did wisely in allowing the Allocution to be freely circulated in Italy, feeling a just confidence that the extreme vehemence of its language would inflict more damage on the credit of the writer than on the Government which it so unsparingly denounced. It is to be regretted that the Allocution has afforded the Minister just that justification for proceeding with the Clerical Abuses Bill which he needed. Of the iniquitous and oppressive stringency of that measure we have spoken before.

As we said was probable, war was declared by Russia last week. At the time of writing this no collision has occurred between the hostile forces in Europe, but the Turks claim the victory after a two days' fight in Asia Minor. The Russians have advanced through Moldavia and have gained possession of Galatz, to which, however, too much importance is attached. It is of comparative little use for them to cross the Danube in that great bend which the river makes to the north, excepting that in so doing the war would be at once transferred to Turkish territory. It is over the passage of the river near Rassova, Silistria, and Rustchuk, that fighting of importance will take place, and it must be remembered that at Silistria and Kalafat, in 1854, the Turks, aided merely by two or three Anglo-Indian officers, stemmed the whole tide of the Russian advance. In fact, the Czar gave up the attempt to force the passage of the Danube, and the war might have been closed had not the French and English Governments, in a moment of restlessness and irritation, decided to invade the Crimea and destroy the great fortress of Sevastopol. At present the chances of England being involved in the war seem to be increasing. The Mediterranean fleet is being largely reinforced, and the occupation of Egypt is rumoured. England is not very anxious to fight again for the Turks, but she must abide as far as possible by her old policy, and she must protect her own interests. Our Queen,

it must not be forgotten, is one of the greatest of Asiatic and Mohammedan rulers. Individually we should all like to see the last Turk gently helped across the Bosphorus, but nationally we neither see the policy nor the justice of such a proceeding. The present situation is one of intense interest, and we advise all our readers who have access to a map of Turkey to follow the campaign day by day and intelligently to master its main features.

THE FIFTH SUNDAY AFTER EASTER.

THIS is usually called Rogation Sunday, because it is first day of the week in which the Rogation days occur. The collect, Epistle and Gospel have an evident relation to these days. The Gospel contains the Lord's words about asking in His Name; the collect represents all good things as coming from God; while the Epistle has a reference to the effect of pure and undefiled religion in making us instruments in God's hands in supplying relief and assistance to those placed in distressing circumstances.

As the time for the Lord's departure approached, He continued to unfold to His chosen disciples additional particulars of His own work and office in the Church. As the one Mediator between the Father and His own people, not only were all blessings henceforth, as heretofore, to be bestowed upon man as the fruits of His intercession; but further than that, His position as the sole medium of communication between God and man was to be more fully recognized, and more completely and extensively acknowledged. Since the time that the promise of the Seed of the Woman was given, all grace and blessing had flowed to man in anticipation of the redemption to be wrought out by His death, while in times past God spake to the fathers by the Prophets, and expounded His scheme for the salvation of man by types and figures—dim foreshadowings of the Glory to be revealed; but now, henceforth, the Son as the Heir of all things, as the resplendent out-beaming of the Father's glory, as the exact Impress of His Hypostasis and as the Saviour of man, was to be the prominent object of man's worship, and the universally acknowledged medium of communication between the Almighty Father and mortal men. And therefore in the Gospel the announcement is made by the Saviour: "Whatsoever ye shall ask the Father in my Name, He will give it you."

THE ROGATION DAYS.

WE are continually reminded of the remarkable fact that by no means an inconsiderable number of people are to be found who are members of an organized community and continue such for a number of years, and yet neglect to make themselves acquainted with the principles of the system to which they have allied themselves and for which they may sometimes profess to clamor, failing at the same time to carry out the regulations laid down for the purpose of a practical exhibition of those principles. And so

we find among those who are most terrified at the idea of innovations, that some of them are actually not aware that in the Book of Common Prayer, there is to be found, a statement as plain as print can make it, that among the "Days of Fasting or Abstinence," are to be numbered "The Three Rogation-Days, being the Monday, Tuesday, and Wednesday, before Holy Thursday, or the Ascension of our Lord." It is perhaps a little singular that there are no special services appointed for those days; but this is an omission which was doubtless intended should be supplied at some future time. The injunctions of the Archbishop of York in 1571, required that at the annual perambulation of the circuit of the parish, made at this time, by the parson, churchwardens and others, the hundred and third, and the hundred and fourth Psalms should be used, and some other sentences of Scripture appointed, with Litany and suffrages following, and reading a Homily set forth for that purpose. The Homily makes special reference to the fact that all good things come from God; that Jesus Christ, His Son and our Saviour, is the means by Whom we receive His liberal goodness; and that in the power and virtue of the Holy Ghost we are made meet and able to receive His gifts and graces. The Rogations or Litanies in the early Church seem to have borne reference to special supplications for averting particular calamities or obtaining special blessings; and yet as early as the time of St. Augustine, the three days immediately preceding Holy Thursday must have been used as a season of special prayer and marked by peculiar solemnity; for among his Homilies *De Tempore*, there is one upon the vigil of the Ascension, where he speaks of a fast observed for three days before Ascension-Day, advising all men to keep those days with fasting, prayer, and psalmody.

ASCENSION DAY.

WE now come to the commemoration of the last of our Saviour's acts in connection with His earthly ministry—His departure from the earth in the presence of His disciples, and His reception into Heaven at the right hand of God. He had fully performed all things that were appointed Him of the Father and which belonged to our redemption. He had died for the sin of man, and risen again to set forth his justification before God, before angels and before men. As our victorious Head, He had triumphed over sin and death, Satan and the grave; and now as the representative of man he ascends up far above all visible and material heavens, and appears in the presence chamber of the Almighty Father to present His body in the most Holy place. In the capital city of the universe He asserts His dignity, as one who unites the Manhood to the Godhead, and who possesses the Name at which every knee shall bow.

One of the primary objects of the Ascension was that he might fill all things. Without doubt, as He ascended, His sacred body became fully glorified and had imparted to it properties, at least similar to those we are