

the Island, where he is doing most excellent work.

The *Record* is responsible for the assertion that Lord Penzance has resigned his office as Dean of the Arches, and that that resolution had been taken in consequence of an intimation that his salary would be less than he had expected it to be. Let us hope that the two Archbishops will select as his successor some one whose appointment would not be open to such obvious objections as lay against the selection of the Judge of the Divorce Court. The same paper considers it definitely settled that the forthcoming judgment of the Privy Council in the Ridsdale case will legalise, though not enforce, the Eastward position, but will disallow the use of vestments.

The English Educational statistics of last year show that there is accommodation provided for 3,426,318 children, of whom, however, something under two millions are average attendants. Of this number the Church of England provides 2,105,849 places, being an increase of nearly one hundred thousand in the year. In Board Schools there is an increase of 170,000 places, and the average attendance has risen from 227,000 to 328,000. The voluntary contributions for Church schools have risen from £528,000 to £592,000, while the Nonconformists raised £5,000 and the Roman Catholics £6,000 in excess of previous contributions. These statistics are evidence both of the vitality of the Church and of the hold which it must have on the present and future generations of Englishmen.

Every one who is at all conversant with the work of the Church in and near New York city will have heard with regret of the death, on the 8th instant, of Rev. Dr. Muhlenberg. As rector of the Church of the Holy Communion, the first free Church in New York, he established in 1846 the first Protestant Sisterhood in the States; two years before Miss Sellon began hers in the West of England. But it is in connection with St. Luke's Hospital and St. Johnland that Dr. Muhlenberg is best known and will longest be remembered—two noble institutions such as it is given to few men to initiate and carry to completion.

THIRD SUNDAY AFTER EASTER.

ON this Sunday, as the fruit of the Resurrection, the religion of Christ is presented to us as involving a communion of its votaries, not only with each other, but also with its own high principles and aims; having the risen Saviour Himself as the strength and bond of that union and communion, and the Fountain of the Spiritual powers of the saints.

The essential consistency of the Christian system is one of the first principles now brought before us. It is represented to us as having a distinctive character of its own, and as opposed to every thing else as erroneous, whether in dogma or in practice. This

special teaching of the Church for this Sunday is therefore diametrically opposed to that senseless abnegation, that *any thing* or *nothing* system of the present day which it seems to have become very fashionable to call by the venerated name of Christianity; as though the loving kindness of God towards man and the charity of the Christian towards his fellows could consist not so much as redeeming mankind from false systems and false practices, as in an equal leniency and kindliness to man and the errors into which he may have fallen. It is not charity to tell a man he is right when he is wrong; and the Church teaches that there is such a thing as error in the world, from which it is needful to return into the way of righteousness; and that there are things contrary to the profession of Christ's religion which must be eschewed, if we would have either part or lot in the matter. Christian liberty is not, therefore, to be as St. Peter says, a cloak for badness, but to be used as an instrument in serving and obeying God. The word translated *maliciousness* in our version answers to the Latin *malitia*, and has for its primary meaning any kind of badness or vice.

The other particular specially brought before us for this Sunday is the real, essential, and perpetual presence of Christ with His Church. During the period we now commemorate, the Lord Jesus was frequently seen by His disciples. They were, however, distinctly given to understand that their Master was soon to be taken from them; although they appear not to have fully realized the fact until the Ascension actually took place. The question, "Lord, wilt Thou at this time restore the kingdom to Israel?" would never have been asked in the sense intended by men fully alive to the fact that their Lord's departure to the Father was very soon to take place. During the forty days after the Resurrection, the words the Lord had previously spoken must often have been present to their minds as words in part fulfilled, and of which a still more glorious fulfilment was in prospect. Because he was going to the Father to present His natural body as an everliving intercession, He could not be seen by the bodily eyes of His little flock. But because He was going to the Father, to be a constant Mediator and Intercessor, the benefits of His presence would be manifestly given to the multitude of the faithful, even as if the eyes of all rested upon His visible person. In this way the Good Shepherd comforted His flock, both before His crucifixion and after His Resurrection. And thus in the Divine service of the Church, He is especially at this season speaking to us and bidding us look to Him as a Saviour present in His Church, and to be beheld by the eyes of those who look to Him by faith, especially in using the ordinances of His appointment. In the breaking of bread is His presence most especially a real one, and in that Heavenly institution may His regenerate children well look for that Divine presence and aid which will give them strength to fulfil their Christian duties.

ST. MARK.

ST. Mark the Evangelist is remarkable for the liturgical service which bears his name which is of very high antiquity, and which there is the strongest reason to believe was used in Apostolic times, very much in the same form as it was used in after ages. It is of great service in determining the teaching and the worship of the early Church. He was also the founder of the Coptic Church at Alexandria, is said to have been associated in his apostolic labours, to a very large extent, with St. Peter; and after having been with that Apostle in Rome, is also reported to have conducted a mission in Egypt and other points of Africa, to have become Bishop of Alexandria, and to have suffered martyrdom in that place.

It has been a subject of considerable dispute whether St. Mark the Evangelist was the same individual as the John whose surname was Mark (Acts xii, 12, 25). Many suppose that he was the same person; whereas Graham and others contend that he was not. From the fact of St. Peter speaking of "Marcus, my son," it has been supposed that he was converted by that Apostle. It is not improbable that, as some assert, he was one of the seventy disciples. It has also been supposed that an event of the night of our Lord's betrayal, related by St. Mark alone, is one that befell himself (St. Mark xiv., 51, 52), and it is not at all unlikely. The account of the facts is remarkably minute, only the name being wanting; and it is not improbable that he suppressed his own name, while telling the story which he had the best means of knowing.

The Evangelist is, however, best known as the author of the Gospel which bears his name. This Gospel has not been exempt from the attacks of the modern German School, which seeks to undermine the genuineness as well as the authenticity and the authority of every part of the sacred writings; and hence some have pretended that they see in it only a collection of notices of the life and acts of Christ worked into its present shape by a later writer, who had before him the Gospels of St. Matthew and St. Luke. But it has been well remarked, in reply to this, that "while there is hardly any part of its narrative that is not common to it and some other Gospel, in the manner of the narrative there is often some marked character, which puts aside at once the supposition that we have here a mere epitome of St. Matthew and St. Luke. The picture of the same events is far more vivid; touches are introduced such as could only be noted by a vigilant eye-witness, and such as make us almost eye-witnesses of the Redeemer's doings. To this must be added, that whilst St. Mark goes over the same ground, for the most part, as the other evangelists, and especially St. Matthew, there are many facts thrown in which prove that we are listening to an independent witness." Tradition has always maintained that this Gospel gives the teaching of St. Peter. John the Presbyter is spoken of by Papias as the interpreter of St. Peter. Irenaeus calls St.