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FRANK WOOTEN,  
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## Lessons for Sundays and Holy Days.

May 22.—5th SUNDAY AFTER EASTER.

Morning.—Deut. 6. John 7. 25.

Evening.—Deut. 9; or 10. Titus 1.

LIVING ON 4s. 6d. PER DAY is the experience of Salvation Army agents in India, as we learn from the "General's" interview with a reporter of *Black and White*—a plan which they adopt to win the confidence of the people by *living just as they live*, right among them and of them. A proceeding so unusual has proved attractive.

GORE'S "NEW CASUISTRY" involves the demonstration of the force of Christian unselfishness by the creation of a sort of Guild (already exemplified by the seventy young clergymen of Mr. Gore's association) for the concrete exhibition of most important 'counsels of perfection,' in real *community of goods*, combined interests, &c.

OUR PRAYER BOOK SERVICES ON GOOD FRIDAY.—In the Parish Magazine of St. Peter's (London Docks) for April, there is a strong paper in favour of the "stately rounds of Psalm and canticle, Lesson and Collect, of our Mattins and Evensong" as forming the staple to which other and new ideas may be added "to supplement, not supplant."

FANCY-FAIR RELIGION has been attacked with vigor and success by Hon. Judge McDonald, both in Ontario Synod and in the wider circle of the Provincial Synod. It is recorded, too, that the venerable S.P.G. in England lately had the moral courage to decline to receive money made in that way, in one of the English Cathedral cities. *Macte virtute!*

RECRUDESCENCE OF PURITANISM is ably treated by a writer in the *Church Review*, dealing with the remarkable "revival of paganism" to be noted in the doings of the Boothites and other queer modern forms of dissent. "The Plymouth Brethren with a *heathen perversity* more than the Moslems or Buddhists, deny that they are sinners at all!"—and go on sinning.

"UNDENOMINATIONAL" COLLEGES.—*Apropos* of the *Rock's* animadversions on "Union" Chapels

and Societies, we find in the *Church Times* an illustrative letter about a certain college in London, founded originally by a clergyman of the Church of England and supported by his congregation, endowed by wealthy Churchmen, inheriting Church legacies—but now *exclusively Nonconformist!*

SLAUGHTER OF INNOCENTS.—If it be true that a babe is born to humanity every second, and that one dies every minute, there must surely be something wrong in their treatment. "Five million babies never live long enough to talk, as many more never have a chance to walk or run, and as many again never live to go to school." It is time something were done to save all these!

RELEASE OF MRS. OSBORNE.—We may hope that this is the *finale* of a very painful and difficult case for justice to handle with due regard to mercy, so many things of an unusual character had to be taken into consideration. Public opinion will probably side nearly unanimously with the humane decision of the Executive, to cut short the incarceration, in mercy to husband, wife and child.

THE CLERGY DISCIPLINE ACT seems to occupy an abnormal amount of attention in our English exchanges, and is resolutely opposed by the Church Union. The reason, however, is that amid a mass of unobjectionable details, with a laudable object, there lies *perdu* (almost) the principle of Erastianism—that the State may interfere with the regulation of the *spiritual* duties and offices of the Church.

"TO ALTER THE MASS INTO COMMUNION," was Cranmer's form of Commission in 1546, so that 350 years ago the practice of *Communicating* had become so obsolete in England that the very name which referred to that practice had come to mean the celebration without participation, the very reverse of its original and proper meaning. To eradicate this perversion of meaning is still difficult.

"MAN DOES NOT DIE—HE KILLS HIMSELF!" declared Pere Didon in a recent Lent "Conference" at La Madeleine, as we learn from *L'ere Nouvelle de France*. "I take you to witness, you doctors above all, who know better than we. And yet the physical man is *made* for good health." The Pere, in this striking passage, was arguing against man's reliability as a judge in practice of what is good for him.

"NOT CONDUCT MERELY, BUT CHARACTER, OUR Lord demands," is one of the remarkable aphorisms of Mr. Gore's recent paper (in the *Economic Review*) on the subject of "The Social Doctrine of the Sermon on the Mount." He says, not "Blessed is who *does* this or that," but "Blessed is such and such a character." But on the other hand character is described as *it finds expression* in particular acts."

THE CRUSADE AGAINST DIVORCE ACTS—being worked up by the English Church Union—grows apace, and is likely to assume such dimensions as will prevent a good deal of the tinkering with sacred family ties which was to be feared in the near future, if things had been allowed to "drift" any longer. The "conscience of the country" is being thoroughly roused against the mistakes of the last 35 years.

GETTING TOO RESPECTABLE is the mournful comment of "General" Booth on the present status of his Salvation Army. They *come down* to the level of the lowest classes, adopting their manners and methods for the purpose of winning those who were not attracted by the gentlemanly manners, careful intonation, and exquisite music of the Anglican services. He is afraid of his people forgetting this policy.

EXCESSIVE CARNIVOROUSNESS is blamed for a vast number of "the ills that flesh is heir to." Aside from the disease-bearing character of the creatures labelled "unclean" in the Mosaic regulations as to diet, there is a terrible amount of meat-gluttony in America—according to the observation of the *Pittsburg Dispatch*. Meat three times a day—result: rheumatism, gout, &c.; not only acquired, but passed on to our posterity.

"TAKE YE AWAY THE STONE!" writes Charles Gore of the raising of Lazarus, "which things are an allegory. Christ alone, in direct quickening grace, can restore the moral health of individuals, but there are *preliminary obstacles* to its influence to be removed. Bad dwellings, inadequate wages, inadequate education, inability to use leisure—these are 'stones' which lie upon the graves of men spiritually dead."

"WRITTEN BY AARON'S GRANDSON!" is the tradition about the precious copy called "the Samaritan Pentateuch," still preserved in a silver shrine by the Samaritans of Mt. Gerizim, and claimed as *their* property by the Jews of Jerusalem—as we learn from "Peter Lombard" in *Church Times*. Of course, the clever modern critics would "make mincemeat" of such pretensions: but they do that of everything!—even of one another!

THE "SOUL" AND THE "BODY" OF THE CHURCH.—Rev. W. H. Barnes, of Belleville, lately converted to the Church from dissent, writes like a man who has gained a thorough grasp of the theological situation. "I would embrace in the 'soul' of the Church every man who has lived in union with God—but the 'body' of the Church among English speaking peoples is the Historic, Catholic and Apostolic Church of England."

"TAMEN USQUE RECURRIT!" which is true of nature—when "expelled with a fork"—is apparently quite as true of the miraculous, when expelled by the "fork" of negative criticism. For instance, Professor Leathes points out (in his *The Law in the Prophets*) that after Dr. Driver had rejected Isaiah xi., &c., because the name of Cyrus is mentioned too long beforehand (?), the same question comes up again in chapter liii.

"EATEN UP WITH ARROGANCE AND CONCEIT, and fired with hatred of the Christian Faith and its Scriptures, who but such a *negative critic*," writes Canon Leathes in his 'Law in the Prophets,' "would have the audacious self-confidence to imagine that it was reserved for *him*, forsooth, to detect the fraud which had been imposed (as he imagines) on the whole world for 2,000 years"—in supposing the Pentateuch to be ancient writing.

"UNION" SOCIETIES receive a warning notice from the *Rock*, *apropos* of the awful example of

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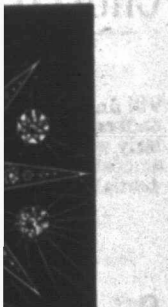
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