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Lessons for Sundays and Holy Days.

August 21.—10 SUNDAY AFTER TRINITY.

Morning.—1 Kings 12. 1 Cor. 1. 26 & 2.
Evening.—1 Kings 13; or 17. Matt. 27 to 29.

RITUAL DECISIONS.—Those who favour a more elaborate ritual have good reason to be satisfied with the news from both London and Dublin. In the former the House of Lords has decided in favour of the prosecuted Bishop King, and in the latter the Diocesan Court has acquitted Canon Smith, accused of violating the Irish Canons.

THE "ONE NECK" OF SCEPTICISM.—Bishop Temple, addressing the lay helpers at Zion College, congratulated Christendom on finding in Renan's writings the very "neck" of the sceptic position. So that, Renan being disposed of—and he felt no difficulty in disposing of him—the head of modern infidelity was effectually cut off.

THE JAMAICA CHURCH ARMY seems to be a "live issue" at the tropics, if we may judge from an article in the *Jamaica Churchman*. The matter was taken up in the Diocesan Synod, and a subsequent conference held on the subject; decision was come to on the topics of cornets, concertina, drum, uniform, hymn book, newspaper, &c.

"THE MAN FOR THE PLACE."—Under this title the *New York Churchman*—commenting on a speech of Sir Arthur Gordon at a recent S. P. G. meeting—well says: "A timid, nervous spectacled scholar, who could not sit a horse, nor drive a cart, could do nothing in the Australian bush—might be 'just the man' to deal with Buddhist or Hindoo."

"THE FAIRBAULT SYSTEM" still exercises the controversial and polemical talents of the Roman Catholic Archbishops Corrigan and Ireland—the former prettily accusing the latter of betraying the cause of "religion in the schools," upon which the R. C. authorities have usually laid so much stress. There seems to be a great deal to be said on both sides.

ANGLICAN MISSIONS TO THE ORIENT.—We notice in the *Guardian* an appreciative letter from an Armenian, Theodore Isaac, in reference to Archbishop Benson's recent friendly utterances as to extending "the fraternal hand to those weak, oppressed, and down trodden Oriental Christians," and leading the Sons of Shem gently back to their ancient faith.

A "MOBILIZED" MISSIONARY CORPS is strongly advocated by the *New York Churchman* as a substitute for "Missionary Society" machinery: men to be "individually sent, recalled and shifted about, by a board of bishops in close correspondence with the missionary bishops—without the least disparagement or reflection." This would certainly simplify matters.

HARDENING INFLUENCE OF WEALTH.—As a rule, men—clerical or lay—who rise to a position of ease and affluence, begin at once to show apathy about the lower ranks—from which they have risen. They are more inclined to add to the incomes of their already rich-enough fellows than to level up the incomes of the poor. The phenomenon is horribly common.

RAFFLES, AND GAMBLING GENERALLY.—Arch-deacon Sinclair, lately preaching at St. Paul's, said: "A raffle has an innocent air—it is really the abandonment of a principle. Gambling bears to stealing exactly the same relation that duelling bears to murder. . . . Of all habits, gambling is the most intrinsically savage. Morally, it is unchivalrous and unchristian."

CARNEGIE AND CARNAGE have been terribly near in association at Homestead—in a manner so suggestive as to leave a very unpleasant impression upon the public mind—not creditable to the practical wisdom of the millionaire speculator and author, who has so lately advertised the world as to his experience with the labouring classes and as to the right usage of wealth.

THE MANITOBA SCHOOL ACT has reached a temporary victory before the Privy Council—we say "temporary," because there is, along with the verdict, a significant suggestion of the possibility of "remedial measures" on behalf of the aggrieved Romanists and others who may value "religion in the schools" of the North-west. The school question has become a world-wide controversy.

GRINDELWALD UNITY has not made a very marked presentation of solid qualities as yet—whatever may be the remote or ultimate results. The immediate results have not been very promising—but then, what could we expect? If a few rough edges are smoothed down by rubbing against each other, that will be some benefit: and the mere contact may do some good in the long run.

"HIGH CHURCH" WORSHIP AND WORK.—The *New York Examiner* has an article—*apropos* of the new American Hymnal—expressing the thanks of Christendom to the race of men who have not only rescued Christian hymnody from the airs of *Zampa* and *Der Freischutz*, but inspired Church work among the poor. "It is a well known fact that the most potent influence at work in evangelizing the outcasts of London is the labour of the High Church clergy."

"HIGH CHURCH" CONGREGATIONALISTS.—Attention has been attracted to the decay of "Independence" or Congregationalism in England—attributed to the failure of the ministers to instil their "Church principles" (what are they?) into the rising generation, whereby they have become an easy prey to the Establishment. It seems that real "Church principles" are doing some execution!

"ST. THEODORE."—A correspondent of a Church paper pertinently asks why the English Church has never canonized in her calendar this great organizer of the national Church of England in 673. Coming from Tarsus in mature life, he carried the wisdom and energy of the Eastern Church into his new sphere. He became a thorough Englishman, remaining as thoroughly Catholic—and not at all Roman!

THE VATICAN INFLUENCE IN RUSSIA AND TURKEY is becoming quite marked. According to *Figaro* the Pope has been drawing France and Russia together, as well as Czar and Sultan. According to the *Frankfurter*, a "General Patriarch" has been set up by the Vatican at the request of the Porte for purposes of negotiation with the Roman Curia. The Patriarch of Armenia is the Pope's commissary in Turkey.

MANNERS?—Lord Chief Justice Coleridge would seem to imply by his recent judgment against the Duke of Rutland that the name of that noble family is somewhat of a misnomer *now-a-days*—whatever it may have been when they were first ennobled. It does not argue 'good manners' even in a Duke's son to speak rudely to a working man. They knew better, at least, in the reign of good old George III.

BISHOP REICHEL AND "HOME RULE."—The Bishop of Meath—who is a Yorkshireman, educated at Berlin and Dublin—has taken a prominent place among the most strenuous opponents of Home Rule. *Church Bells* says: "It will be evident that a man of such ripe experience and knowledge is not likely to have spoken inadvisedly when he warned his brethren of the designs of Roman Catholicism."

"DESERVING CHARITIES."—Where shall we find deserving objects of charity? They are few and far between! If we wait till we find such objects, we shall wait a long time usually, and our charity—if so confined and limited—will have little indeed to do. We must not be too critical when men and women are fighting desperately for their famishing babes. Let us discriminate, by all means, but not "wait."

NEWFOUNDLAND BEHAVIOUR.—Unfavourable comment has been aroused by certain reports which have gone about in reference to the unhandsome conduct of some of the sufferers by the St. John's fire. Selfishness on the verge of despair, however, is too common a trait of degenerate human nature to excite much surprise. So it has ever been—from the great fire of London, downwards—the scum will rise and settle!

NATURE PUZZLES SCIENCE.—When interviewed lately about the planet Mars, Prof. Schiaparelli very modestly and wisely limited his conclusions by saying: "Nature everywhere causes phenom-