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FRANK WOOTTEN,
Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

May 15.—4 SUNDAY AFTER EASTER.

Morning.—Deut. 4 to v. 23. John 4. 31.

Evening.—Deut. 4. 23 to 41; or 5. 1 Tim. 4.

"WEEKLY COMMUNICANTS!" was one of the cries raised against John Wesley and his "godly club" at Oxford. Then, as Samuel Wesley records, "their fervour was indiscreet, their prayers too frequent, and their alms too great." They were "Methodists" truly—according to Church methods!

"BAD SCHOOL FOR VIRTUE" is the ordinary type of French Canadian theatres, to judge from the animadversions of *Le Somaine Religieuse*, of Montreal. If there be any real ground for the opinion of that Roman Catholic organ, it is high time for the authorities to set about a theatre reform movement.

S. P. G. FUNDS—to which the colonial Church owed so much of its early culture and support—are being gradually withdrawn from colonial work to heathen and other foreign fields. In fact, three-fourths of the funds are at present expended in such places as China, Japan, Borneo, Madagascar, Corea and Honolulu.

"EASTER OFFERING FUNDS" is one of the Lichfield ways of celebrating wholesome old customs. These offerings go to increase the Rector's income, or—where that is large enough—are sent in to the Central Fund for making grants to incumbents of poor parishes. There is something of the "right ring" about this arrangement.

COMING HOME.—At a confirmation at Blaenawn, Wales, there were confirmed the following who were entering the Church from the sects: 48 from Baptists, 20 from Wesleyans, 1 from Congregationalists, 10 from Primitive Methodists, 4 from Calvinistic Methodists, 1 Bible Christian, and 15 from "They knew not what."

TWO KINDS OF WHITE MEN.—It has become necessary for the Bishop of Mashonaland to explain to the daughter of Chief Umtasa that Christianity was not to be identified with white

men, as such, for some—such as brutally beat her people—are not true Christians at all. It is hard to make Africans see that point.

"EASTER WAR-CRY!"—We were surprised to receive the special Easter number of the "Salvation Army" campaign sheet, got up in a style that does not fall far behind the efforts of the *New York Churchman* and *Chicago Living Church*. This observance of a Church season is encouraging. Some of the Easter poetry is very good.

"OMNIBUS FACULTY" is the curious name for a general permit from the Ordinary to make alterations in the Church fabrics without going through the expensive formalities connected with the procurement of special faculties for every alteration contemplated. We read that the Bishop of Winchester has extended this "omnibus" privilege to his clergy.

"SCHOOLS OF CRIME," American prisons are pronounced to be by Mr. Tallock, of the Howard Association, on account of the promiscuous intercourse between hardened criminals and those who are comparatively young in, or new to, crime. Such association is a "pull" further down the "easy descent of Avernus." The cottage system is the cure.

CAIRO is characterized in the *Contemporary Review* as "the city of malaria and lies. Physically it is one vast sewage-bed, which poisons no small portion of the people who visit it; and morally it is the champion falsehood factory of the world!" Who would go to Cairo, if he could? All this strong language is *apropos* of the British evacuating Egypt.

REFORM OF CHURCH SERVICES after the American manner of shortening, is advocated in a long letter by Father Hall in the *Church Times*. Proper Psalms for all great festivals, special selections of Psalms for special occasions, omission of first and last section of matins under certain conditions, substitution of Christ's own summary for the Decalogue, &c.

"SLOW, BUT SURE AND STEADY progress is being made in the erection of St. Alban's Cathedral (Toronto), the completion of which will no doubt constitute the *magnum opus* of the distinguished administrator and organizer, Bishop Sweatman." So writes the *Canadian* correspondent of the *Church Times*, in words which we hope may prove prophetic.

"NOT ON CALVARY" is the title of a New York publication (by a layman), and intended to make headway against the tendency to confine the sacrificial aspect of Christ's life and death to the one spot where He was crucified. The author brings strong light to bear upon certain passages in our Lord's life, which were prominent illustrations of his theory of the Sacrificial life.

"BELLIANISM"—religious toleration, as expounded by Martin Bellie, "contra Calvinum"—makes but slow progress in restoring to Christendom the Christian spirit destroyed by Papal tyranny and intolerance—in which Puritans and others imitated the Papalists only, too well. The recent outbreak in Africa is only a straw which shows how the wind is sometimes inclined to blow, if not restrained.

"CARRYING THE WAR INTO AFRICA," in a new sense, is the war being waged, according to reports, between (Roman) Catholic and Protestant converts in East Africa. It seems almost incredible that in these days of arbitrations, etc., the scenes enacted in Uganda, with King Mwanga leading one side of the war, should be real examples of modern Christianity.

GLADSTONE ON ROBERT BRETT.—The Life of the Stoke Newington Lay Saint, by Dr. Belcher, contributes, in Mr. Gladstone's opinion, "a valuable and solid addition to the religious biographies of our time. I am acquainted with no record of a character in which a high appreciation of the Church and its ritual was more happily associated with a glowing evangelical fervour," &c.

RESURRECTION GLADNESS is the theme of a capital editorial in the *Rock*. "Unfading hope gilds the Sepulchre, and doleful associations are of later growth in the history of the Church. We owe the dismal hearse with its black pagan plumes to the same heathen spirit which invaded the Church and coincidentally introduced other superstitions. all the wailing, dirge-like music, etc."

"USELESS BITTERNESS."—We endorse very heartily the views expressed by *Saturday Night*, of Toronto, on this subject, in a recent editorial dealing with a certain minister's severe strictures on theatre-going. The minister should have had the modesty to remember that many of the most devout and zealous clergy patronize good theatres. The "abuse does not abolish the right use."

THE BELLEVILLE RECANTATION is a capital illustration of the use of controversy when moderation on one side is met by candour on the other. Rev. W. H. Barnes—Methodist and reformed Episcopalian minister—after a temperate newspaper controversy with the learned Bishop of Ontario two years ago, retired—like St. Paul—to study up the subject, and—has joined the Church.

ROME AND THE BIBLE.—It has been well pointed out that the Roman policy has clearly shifted since the days when (1824) Pope Leo XII. exhorted his bishops to turn away their flocks from the "poisonous pastures" of vernacular translations of the Scripture. Even within the last year there have been several notable pronouncements in favor of Bible reading by Monsignor Hulst, Abbe Garnier, &c.

INFIDEL PREDICTIONS FALSIFIED.—A certain French infidel prophesied that the time would come—but it is now past!—when Bibles would be relegated to the back shelves of libraries—where his works are now!—Since his death the Bible has been printed and circulated in so many languages that four-fifths of the earth's inhabitants can read it in their own tongues—which hundreds of millions do.

AGGRIEVED PARISHIONERS of a High Church sort have been created at Radford (Eng.) by a new vicar, through countermarching choir processions, and turning to the east at the Creed—wearing a black gown himself—ordering the choir out at the Communion service, &c. The churchwardens have appealed to the vicar in vain. Shall we call his conduct "sacerdotalism," or "priestly tyranny," or what?

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