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Lessons for Sundays and Holy Days.

January 18—2nd SUNDAY AFTER EPIPHANY.
Morning.—Isa. 55. Mat. 10. 24.
Evening.—Is. 57; or 61. Acts 10. 24.

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HYPNOTISM, as well as "thought-reading," seems a very dangerous and damaging agency. The nerve-force and will-power of sensitive persons—always weak—becomes slowly destroyed, as if by the use of a drug. There is something criminal, as well as "uncanny," in such work.

DOCTOR BARNARDO, whose name is identified with work among outcast children in London, boasts, against "General Booth," that he has been carrying on that scheme for 25 years past, and has sent thousands of working lads to the colonies into very comfortable homes, after training them to industrious habits. The only difference is that he purifies the fountain at its source, catches bad boys and makes them good men.

THE WELSH CHURCH is showing itself worthy of its long and noble British lineage. Attacked on all sides, with back to the wall, she defies all assailants, shows her credentials, proves her claims, disproves her slanderers, and extorts admiration from her opponents. She is fast turning foes into friends. "Hard to rouse, but impossible to quell." Rev. C. A. Lane does good service with his Church History lectures.

THE CHURCH GETS AHEAD!—To the diocese of Iowa belongs the credit of contributing a very cheerful and encouraging item of Church statistics, and very creditable to those who manage matters there. It seems that during the last-ten years, the population of that area has only increased 17 per cent., while the number of communicants to the Church in that diocese has increased 58 per cent. A few more such facts are wanted.

THEATRE GOING is Mr. Gladstone's palmary remedy for too much serious business,—his refuge

from the worries of real life is in the romantic lives of others. Mere reading of any author would not prove sufficiently distracting: he must have the verisimilitude of the stage. Lately, while Irishmen were fighting over him like Kilkenny cats, he took refuge in the spectacle of "Antony and Cleopatra," a somewhat cognate subject, but far away!

EBB AND FLOW IN CHURCH FUNDS is well illustrated by the experience of the Bishop of East London. It is curious how sensitive the *religious purse* is to panic—casual rumors—as much as the stock exchange! "Darkest England," with its implied denial of the effectiveness of Church work among the poor, diverted for a while the stream of liberality from Church coffers. The recent *expose* of that book's fallacies is beginning to restore public confidence in Church methods.

"SUNRISE CELEBRATIONS" are so termed in America in reference to the early celebration on Easter Day. This also has Bible analogy in its favour, and has appealed to the pious imaginations of the Church in many places. A five o'clock celebration in an English village church when the choir screen is covered with fresh primroses—gathered by choristers "a great while before day"—is a sight to linger long in the memories of those who have been privileged to see it.

CONFEDERATION OF PAROCHIAL SCHOOLS has come into vogue in the diocese of Llandaff and other dioceses in the west of England. It is a step in the right direction—an illustration of the way to strengthen weak points by close connection with and practical support by the stronger ones. In the desperate fight for Church education in Church schools, the need of such subsidy of the poorer districts has been discovered. People begin to realize that the line of Church forts is a chain—its strength is the strength of its weakest link!

MIDNIGHT CELEBRATIONS at Christmas are becoming much more frequent. In some Canadian cities they have, at certain churches, been a regular observance for many years. Now other cities are following suit, such as Ottawa and Baltimore. The spectacle of some hundreds of the most devout communicants "keeping watch"—like the shepherds—for the dawning of the "Happy Morn," is one that must affect and impress any spectators, especially when they are engaged in solemn eucharistic worship. The hour lends its aid to the scene!

THE RUSSIAN PERSECUTION OF THE JEWS is another subject which has been occupying the attention of the Earl of Meath and other active philanthropists. The way in which Jews are systematically and legally "boycotted" in Russia is almost incredible. The horrors of Siberia are scarcely inferior to the miseries of Russian Jews. Indeed, in some respects, one is forcibly reminded (as he reads the accounts now current) of the experience of their forefathers in the land of Egypt.

"GORDON BRIGADES" are one of the outcomes of the noble life of General Gordon. The idea is to catch the "hobbledheys" of boyhood, form them into parochial companies as they emerge from the Sunday school period of life. Military life in any form has a great attraction for the average

youth; and this is one effort to make the attraction a means of cohesion to the Church. Uniforms (however simple), musical bands, drill meetings, and various other military features are incorporated in the scheme.

ATHEISM, AGNOSTICISM, THEISM seem to be steps in the effort of the human intellect to justify religion. One first begins by saying "There is no God." Then science has taught him to think more wisely—"I know not whether there be a God or not." Science is now teaching the world that even that step is not, logically, the last: that the intellect is bound to confess next, "There is a God." A still closer investigation and reasoning lands the enquirer in the Christian Revelation, as the only rational outcome of investigation.

RELIGION IN EDUCATION is a principle towards which all thoughtful and serious minds are tending. The whole "trend" of the higher intellects—brains of "light and leading"—of our day is in that direction. This is shown by the fact that in America *three-fourths* of the colleges are in the hands of religious bodies; only 100 out of 400 being State institutions. Millionaire Fayerweather of New York has recently left two millions to various colleges. This endowing of colleges is going on all the time.

SERMONS, TOPICAL OR EXPOSITORY.—Both are needed if the Church is to keep abreast of the restless and capricious times in which we live. It is painful to see a preacher endeavouring to "break a text" (so to speak) into a shape that will suit the subject on which he really wishes to speak. Far better, do without any specific text, but make good use of quotation from Scripture or reference to it in the body of the discourse. At the same time, there are plenty of texts that call for exposition.

FROM CHICAGO comes a hint of a very characteristic kind for fostering Church property. A congregation appointed an agent to negotiate the purchase of a block of land in some new western settlement, and—wait for returns. He chose wisely—avoiding the "booms"—and now the congregation can sell out its interest in its western property for no less than \$120,000. The "booming" system has discredited land speculation; but there are points where the Church might invest in sites and even estates to advantage.

THE MIXED CHALICE, which Archbishop Benson has adjudged to be permissible, has strong points brought out in its favour. It is the closest following of our Lord's example. It has received the almost universal approval of the Holy Catholic Church on that account. It is a usage capable of several wholesome symbolical meanings, thus serving to illustrate and memorize important Gospel truths. It should, also, commend itself to those who deprecate the use of strong wines in the Eucharist. The judgment also virtually sanctions the use of wafer-bread.

THE CHURCH ARMY has come to the front again in relation to the Booth scheme of reclaiming the "submerged tenth" of the English population. It seems that the "Church Army" had been quietly going in for "Labour Homes" and "Labour Colonies" already. The Earl of Meath, at a recent meeting, also referred to the work of

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