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FRANK WOOTTEN,
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Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

January 11—1st SUNDAY AFTER EPIPHANY.

Morning.—Isa. 51. Mat. 6. 19 to 7. 7.
Evening.—Is. 52. 13 & 53; or 54. Acts 7 to v. 35.

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ENGLISH CHURCH UNION DEFENCE FUNDS seem to be well patronized. This society, whose office is "Defence, not defiance," has lately furnished \$15,000 for the defence of Rev. J. Bell-Cox. About \$500 are still required and will doubtless soon be on hand. The costs of the Bishop of Lincoln have been about \$25,000. No less than \$10,000 more are on hand for the same cause. In collecting this, however, the Church Union has been assisted by two special defence funds—from the county of Lincoln itself, and the University of Oxford. It is very necessary, of course, that these suits should be defended, but it is very sad to see good money wasted thus in useless litigation. The blame must rest heavily on the so-called Church Association, at whose instance or instigation these attacks are made on hard-working and noble-hearted bishops and priests of the Church. These misguided persecutors will neither work honestly for the Church of Christ themselves, nor let others devote themselves to it in peace.

OUR METHODIST FELLOW-CITIZENS in various parts of Canada are stirring one another up on some subjects of internal economy in their denomination. The questions as to whether the system of itinerancy is the best, as to whether ministerial control of quarterly boards is wholesome, and so on, are very grave and serious ones for them to consider. A Kingston minister is reported to have resigned his charge, and transferred himself to the Presbyterian body in Detroit, on account of the "three-years' plan" of ministerial employment. Whispers of scandals in connection with prominent Methodist pastorates have long been rife. A recent trial brought some ugly features of Methodist ministerial life to the surface. It is

well known that the competition for pulpit sensation and large congregations is becoming (spiritually) ruinous in certain circles of religious life, and the evil seems to be spreading in hitherto uninfected quarters.

CATHOLIC RE-UNION. Next to the ritual decision of Archbishop Benson, probably the most interesting and important ecclesiastical document of the day is the primary charge of Bishop Blyth, the Anglican Bishop in Jerusalem and the East. The question of proselytism in lieu of missionary work among the heathen, intercommunion with Oriental churches, frequent celebrations of the Eucharist, observance of Catholic holy-days, Baptismal immersion instead of sprinkling, Chrisim as the Oriental substitute for confirmation as we have it, the Eastward Position of the Priest at the altar—these, with details of great interest, are discussed by the Bishop in a masterly manner and on lines quite in sympathy with the spirit of Archbishop Benson's judgment. To seek a platform of mutual sympathy, understanding, co-operation with our portion of the Catholic Church, is a noble ambition; and Bishop Blyth seems to be aware of the important position he occupies in regard to such matters.

DEAN CHURCH has been added to the list of the Church's serious losses for the year 1890. When Canon Liddon was laid to rest, there went up a sigh of aspiration that the roll call of honour might not be further increased in death's favour before 1891. But the blow has come, and we must bow in submission as well as sorrow. Dean Church's name takes us back to the memorable dates of 1833 and 1845 at Oxford, during which period he was in the midst of the "Oxford Movement" by the side of Newman till the last. Church was, indeed, the intellectual and literary leader of the Movement, as Keble was in Poetry, Pusey in Theology, Newman in Policy. The personal friendship was never broken among these, even to the end, though Newman's want of logic carried him away while the others stood fast. Mr. Gladstone, who helped Church in 1845 to save Newman's Tract 90 from University condemnation, had him appointed to the deanery of St. Paul's, where he has worked great reforms for the Church.

VATICANISM DOES NOT PAY.—This fact has received illustration from Prussia, where previous to the Roman decree of Infallibility, the Protestants had been joining the Roman Catholic Communion in alarming numbers. Now it appears that in the last fourteen years, between 20,000 and 30,000 persons have left the Roman Communion in Eastern Prussia and joined the Lutherans. Very apposite is the remark of our cotemporary (*Church Times*): "It is not so much the attraction of Protestantism as the repulsiveness of Vaticanism, which has transferred such numbers amongst a population detesting changes and innovation from the Pope's fold to Luther's." The same principle, "choosing the best of a bad bargain," may account for Roman Catholic losses in other countries. If the Church of England would only rise to the full dignity and force of her Catholic heritage and position, the opposing forces of Romanism would crumble much more quickly to decay.

PLUTOCRACY, or Dominion of Wealth, is one of the most serious obstacles to Church progress. It

substitutes the value of "filthy lucre" for the value of immortal souls. In treating of Mr. Carnegie's (the American millionaire) recent brochure, "The Gospel of Wealth," Mr. Gladstone, a master of statistics, has adduced some startling figures. He estimates that the "saved up" wealth of England alone amounts to sixty-two thousand million dollars, and is increasing at the rate of one thousand million dollars per annum. Against this sum, there is an expenditure of thirty-five millions, or three and a half per cent., in poor law relief. The annual income of the English people is estimated at six thousand five hundred million dollars per annum. The tithe of this, if given, would be six hundred and fifty million dollars. Instead of that, there is given no more than twenty or thirty millions as free-will offerings. This seems frightful impiety and mockery of earnest Christianity, but the case of America, at least the United States, is far worse. There the "Almighty Dollar" is practically absolute.

IGNATIUS LYNE is probably the most eccentric comet of all the galaxy of Church preachers at present. Though dubbed "Father" Ignatius, he is really only a "deacon," to which order that title is not properly applicable. Our bishops are usually styled "Right Rev. Father in God," and our priests may be Rev. Fathers in the same way, but it is rather a sketch of courtesy to extend such a title to a deacon. The fact is, however, that the eloquent and talented monk is a leader, though in a small way, and does not pay much regard to either "Rev. Fathers," or "Right Rev. Fathers," proper. The Bishop of Massachusetts on this side, and the Bishop of St. David's on the other side of the Atlantic, are having evidence of this disposition in Mr. Lyne. Yet, his talents, if they could be restrained and directed, would be of great use to the Church. He is a Moody and Sankey all in one.

THE GALRICAN CHURCH PARTY are just now having a hard time of it in France, since Cardinal Lavignerie has made a bold bid to secure the adhesion of the French Republic to the Papacy. He is well met, however, by Pere Loyson, the eloquent convert from Romanism to Gallicanism. He is leading a patriotic crusade against Papalism. He has lately drawn up a clear memorial (for signatures by Frenchmen) to be presented to the French Senate, in which he sets forth the liberties of the Gallican Church, according to the concordat of 1801, and the fact that the new dogma of Papal Infallibility has changed the Roman Church from what it was. He points out that the Pope is no longer a sovereign of a State, but an Italian subject, and says: "It is not reason that the Church of France should be dependent under the sway of an Italian Bishop." He calls for the organization of a national church by those remaining "faithful to the Ancient Faith."

PULPIT AND PEW receive very frequent notice as a popular subject in the secular press of the Dominion. The "hurry and scurry" of modern life—stimulated and inflated by telegraph, telephone, railway and steamship facilities, make new demands on all who cater to the public taste. Cater we must, otherwise they will not read, they will not listen! There is a growing impatience of old methods. Even the sacred cycle of subjects in the Christian year is pushed to the wall