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

Lessons for Sundays and Holy Days.

September 14.—15 SUNDAY AFTER TRINITY.

Morning.—2 Kings 18. 2 Cor. 6 & 7. 1.
Evening.—2 Kings 19; or 23 to v. 31. Mark 12. 13 to 35.

—COLONIAL LOYALTY.—A most interesting and perhaps the most thoughtful article in the *Nineteenth Century* for August is a paper on "The Loyalty of the Colonies," by Mr. R. H. Bakewell, Auckland. To those who know nothing of Colonial feeling but what the newspapers tell them, or what they have gleaned from the speeches or conversation of London Colonists, the article will come as a rude shock. In the form of a dialogue between a globe-trotter and a Colonist, the writer gives the plain unvarnished truth as to the feelings of "the man in the street" in the Colonies. Federation, as now understood, he declares a mockery, and avers frankly that, since England does nothing for her Colonies beyond acting as money-lender through the medium of her capitalists, the Colonies, in the event of a war in which England shall be involved, will do nothing but declare themselves independent and neutral Republics. In fact he sums it all up thus: "I am an Englishman and an Englishman I mean to die. But my children—that is a different matter. With the exception of the eldest, they will probably all be in favour of Australasian independence, as they are all Republicans."

INCREASE OF THE CHURCH IN THE UNITED STATES.—A paragraph from *The Independent* is going the rounds of the papers, crediting the Episcopal Church with a gain of only 9,500 members during the past year. A correspondent writes that the gain in New York City alone has been 12,000. As our statistics are compiled but once in three years, for the General Convention, we cannot verify either statement. Our gain from 1886 to 1889 was about 64,000, or more than \$1,000 a year. The increase during the past year has probably exceeded this.

RELIGIOUS BODIES IN THE STATES.—A correspondent of the *Living Church* asks for a statement of the comparative growth of our Church during the past decade, and for a comparative table of the religious bodies in the United States.

As to the latter, the editor replies, no reliable list has been compiled since the census of 1880. This was given in the first edition of *The Living Church Annual*. After the publication of the present census we will give the information desired. From the General Convention report of 1883 we find the number of communicants at that date to be 364,125; the report of 1889 gives 488,785; increase in six years, 124,660. The Journal of 1880 is not now before us; the ratio of increase was about the same. For the decade it may be estimated at more than forty per cent. Our growth has more than kept pace with the population. Two years ago we had one communicant to about 150 of population; now we have one in 125. We are "holding our own," and more, but it is much less than we ought to have done.

LECTURES.—A controversy has, for some time, been going on with regard to the usefulness of lectures; some holding that they are, as usually given, very little profitable to the students. And this we entirely believe. The giving, for example, of lectures on Church history, consisting of mere outline scraps dictated by the lecturer and written down by the student, is certainly a very great waste of time; whereas illuminating hints, guiding the student in the use of his text-book, might be stimulating and instructive. Professor Max Muller, in the *New Review*, comes to the defence of the lecture, whilst he quite agrees with the critics that they ought to be based on a text-book; and by such means, he holds, the student's time may be greatly economized. "The time wasted by students in the country," he says, "by reading useless, stupid, and even mischievous books, is incredible." Those who profess an entire want of confidence in lectures, he remarks, are little aware of all the pains that are taken in order to ensure their efficiency. There is, he admits, one danger in lectures, especially eloquent lectures, that they produce too implicit a deference to authority. Happily this is a danger which is not very often encountered.

TYRANNICIDE.—Mr. Swinburne's Ode on Russia in the August number of the *Fortnightly* has excited no ordinary attention from the fact that it frankly advocates tyrannicide. We can quite understand that the revelations about political exiles in Russia should stir the indignation of all lovers of liberty. We can even understand that Russians, goaded to madness, should think there was no other way out of their misery but a system of terrorism, and that the murder of the Czar should be part of their scheme; but it is not quite so easy to understand that an Englishman should, in cold blood, recommend this course to men of another land. And yet this is what Mr Swinburne says:

"God or man, be swift; hope sickens with delay,
Smite, and send him howling down his father's way!
Fall, O fire of heaven, and smite as fire from hell,
Halls wherein men's torturers, crowned and cowering,
ing, dwell."

Of course this means assassination, and assassination means murder; and we must denounce murder whether advocated in prose or in verse, whether by Mr. Swinburne or any other.

JOAN OF ARC.—An interesting controversy is taking place in France on the subject of the canonization of Joan of Arc; and we have no doubt that

many inferior characters have found a place in the Roman Calendar. A writer in the *Revue Chrétienne*, a Protestant publication, shows that it is not Roman Catholics alone who can appreciate the Maid of Orleans. The characteristics of the maiden and of her religion are exceedingly well drawn out and worth enumerating. The writer speaks of her freedom from frivolity and presumptuousness, of her good sense in using French soldiers while confident that God would give the victory. Her piety, he says, was personal and independent. In matters of conscience her motto was "God first," and she would acknowledge no human authority, however high. Finally her piety was characterized by gentleness and humanity. Her conduct at the stake was the crowning evidence of her piety, for from the summit of the funeral pile on which she was about to be consumed, she magnanimously ejaculated, "I forgive you all." She was of no party, he says. She belongs to France and to God. Canonized or not, Joan of Arc is an example to imitate.

SOCIETY OF S. MARY MAGDALENE.—We wish to draw attention to a notice in another column of the Society of S. Mary Magdalene, an association founded with the approval of Bishop Huntingdon, of Central New York. The secretary is Miss A. L. Shepard, 332 West 5th street, Oswego, N.Y., who will forward to applicants a copy of the rules, together with prayers printed for use by members of the society. All are interested in the success of such a work.

CHRIST AND HIS DISCIPLES.—Our Lord Jesus Christ instituted the Holy Communion of His Body and Blood, employing the elements of Bread and Wine. Some of His professed followers seem to think themselves wiser than He was. Here is one instance: A woman presenting herself to receive the Holy Communion refused the chalice. To the remonstrance of the priest she answered: "I cannot violate my vow." The bishop being present, insisted upon her communicating, which she did with apparent unwillingness, and possibly in an angry temper. This poor woman had been taught, no doubt, that it was wrong to take wine in the Sacrament; but what fearful fanaticism and superstition are here revealed! Here is something almost worse: A Methodist church at Lowell, Mass., has decided to use water instead of wine in the Communion service. One of the members, who had been a drunkard, according to his own statement, and had twice returned to his old habits through the temptation placed in his way at the Communion service, was the cause of the change. The minister said he could never pass the wine to him again, and the church unanimously consented to use water instead. Now, we greatly doubt the truth of this story. But, if such a very exceptional case could be found, then it would clearly be the duty of the church either to dispense this particular member from taking the Sacrament, or to allow him to take it in one kind. To change an institution of Christ on account of a dipsomaniac here and there is out of the question. One serious aspect of the subject is the harm done to the cause of temperance.

LEAD, KINDLY LIGHT.—Dr. Carry has drawn our attention to a slip in the paper on Newman as regards the date of his most famous hymn. It was written,