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## Lessons for Sundays and Holy Days.

January 4.—2nd SUNDAY AFTER CHRISTMAS  
Morning.—Isa. 42. Mat. 3.  
Evening.—Isa. 43; or 44. Acts 2. 22.

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CHRISTMAS SERVICES have a charm which the general public, however puritanical, find it hard to resist. The "Babe of Bethlehem" has magnetic power over human hearts, even in and through the Church's devout commemoration of His Nativity. Toronto may well feel gratified at the general interest taken in the Christmas celebration. Some of the churches, it is true, lag behind, and are dull and uninteresting. But a large number are now found to vie with one another zealously in fine decorations, splendid music, crowded congregations, and numerous communicants at this sacred season. This year evinces marked advance and improvement in this respect.

CONGREGATIONALISM as a system of denominational religion is breaking down badly in England. It is a wonder that it has held its place so long. This very principle of congregation-independency tends to destructive and disorganization. It is, in fact, the destructive principle of all Protestant bodies. Even in the Church itself the same spirit of selfishness works the same evil results. The severance of interest between congregations of the rich and of the poor does as much harm to the former as to the latter. These suffer from the want of sympathy and help; those suffer perhaps still more from the want of exercise in sympathy and charity.

THE ARCHBISHOP'S JUDGMENT, which was so much deprecated by strict Canonists as being *ultra vires* of any single Bishop, is likely to receive the assent of nearly the whole Episcopate of the Anglican Communion, and so become virtually the judgment of the whole Church. Although not absolutely free from criticism, as to some points, the judgment commends itself to people at large

as being scholarly and fair a really exhaustive treatment of the whole question of Catholic Ritual in the Anglican branch of the Holy Catholic Church. The whole tone of it raises the question above the level of ordinary litigation and controversy.

"A CHURCH ON WHEELS" is a term which was facetiously applied—during a debate on the Toronto Rectory question—by a well-known layman to a certain church then in process of removal from one site to another, on the ground of better meeting the claims of parish population in a new quarter. The term is fully and literally applicable to the "Church of the Advent"—a kind of ecclesiastical Pullman car, invented for and used by the Bishop of Dakota. His territory is so made up of railroad settlements that he moves his "Cathedral Car" about the diocese to suit them. The idea may be capable of further extension!

SPLENDID LIBERALITY characterizes much of the work of the Church at present. Truro Cathedral has a bequest of \$75,000; the fund for the restoration of St. Saviour's, Southwark, has reached \$150,000. Then there are the Church House, the Liddon Memorial, and other calls being responded to with thousands of dollars or pounds. On this side of the Atlantic we hear of the erection of a "People's Palace," New York, by the Vanderbilts, at a cost of \$500,000. Then there is the magnificent Cathedral projected for the same city, the fund being reckoned already by millions. When will Canadian Churchmen show the same princely spirit?

"THE IMPREGNABLE ROCK OF HOLY SCRIPTURE" is the characteristically strong title given by Mr. Gladstone to the reprint in book form of his remarkable articles in recent numbers of "Good Words." The extraordinary versatility of this wonderful statesman and author is well illustrated by this, his latest contribution to religious literature, and in particular to the defence of the Bible against so-called "Scientists" in modern days. Its treatment of the proper interpretation of the books of Moses is well worthy of the consideration even of professional theologians, though Mr. Gladstone modestly deprecates the idea of teaching them anything.

BISHOP COURTNEY OF NOVA SCOTIA has excited the attention of the English *Rock*, by certain remarks at the induction of a new Rector at St. Paul's, Charlottetown, Prince Edward Island. He gave the congregation to understand that the sheep of a church flock had no business to sit in judgment on their shepherd and pastor. The late Rector was forced to resign because he had risen to a higher level of Churchmanship than they liked. He (Archdeacon Weston-Jones) is one of those Wycliffe men who burst the bonds of their college education(?) as soon as they learn something practical about Church work and Church history.

THE TEMPERANCE CRUSADE goes on with varying success in different parts of the field. Some divisions, it is true, at times suffer defeat from injudicious measures or movements, but still the enemy is being driven back. In Vienna the disposition is to treat drunkards as dangerous criminals and imprison them for the public safety. The vice of intemperance takes many

forms in India, and even in Western Europe and America new material for its exercise is being developed. The last thing so misused is "Ether." Mere prohibition of alcohol or any other individual drug will not cure the evil. The *habit*, not the material, must be cured; otherwise what is put down in one form crops up in another.

THE TITHE QUESTION, profiting by the way in which Parnell's fiasco has disorganized opposing forces, is moving towards settlement for Wales and England. The new Bill places the onus of paying the tithes upon the right shoulders, those of the landlords. They have purchased or inherited lands whose original owners were pious enough to impress their property with a trust for the Church: and the present owners cannot be allowed to pocket what does not belong to them. It is a pity that modern Welsh and English Christians are not as liberal in this way as their forefathers who gave the tithes.

REFORMATION MOVEMENTS are going on in various quarters. In France Pere Hyacinthe is meeting with great success in his crusade against Romanism in the Gallican Church. In Italy, Count Campello's adherents are gaining ground. In Assyria the Archbishop of Canterbury is carrying on a quiet work of reform through a special mission. In Palestine and Syria, Bishop Blythe's influence is being strongly felt. The trouble is that in nearly all these cases the fanatics of the Church Missionary Society and other ultra-Protestant agencies are retarding the work by their hostile and unreasoning attitude towards the existing ancient communions.

THE KILBURN "SISTERS OF THE CHURCH" have established several depots for "Church Extension" work in Canadian cities. It is a grand sight to see cultivated and refined Christian ladies descend to the aid of their poorer sisters and brothers in such works as "Orphan Education," "Training Schools for Girls," sale of second-hand clothing, distribution of wholesome religious literature, and the other works for which these "Sisters" have become famous in England. They are a great source of strength to the Church. No wonder Methodists and other denominations first envy, then imitate such organizations.

POPULAR PREACHING has a great charm for "our American cousins." Nothing else can explain "the call" sent by Trinity church, Chicago—once famous for the preaching of our Bishop Sullivan—to the famous assistant curate of St. Alban's, Holborn, Rev. A. H. Stanton. For over 20 years, under various rectors, this brilliant preacher has clung to his post among the poorest of the poor, and in spite of Chicago's tempting offer, clings to it still. Still, such baits are very tempting, and many young Canadian parsons seek for more liberal surroundings south of the lakes. Small blame to them!

PARNELL'S name is no longer one "to conjure with." It has lost its charm; he is but the ghastly masked shell of what he was as a leader. His pose of calm dignity and reserve now only excites ridicule. The public has been "behind the scenes," and knows now how hollow all his professions of integrity and virtue were. He stands confessed as false to every honorable sentiment. The public