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FRANK WOOTTEN,
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Lessons for Sundays and Holy Days.

March.—3 SUNDAY IN LENT.

Morning.—Gen. 37. Mark 4. 35 to 5. 21.
Evening.—Gen. 39. or 40. Rom. 11 to v. 25.

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PORT ROYALISM OR DAUPHINE JANSENISM is exciting a good deal of interest at the present time, owing to a publication of Rev. Robert Aitken, Rector of Pendren, and other writers, on the subject of that species of "Evangelical Religion" which the Jesuits, under Cardinal de Noailles, so ruthlessly attempted to crush.

KEEPING TOUCH WITH THE PEOPLE.—In his recent remarkable sermon at the Dedication Festival of St. Agnes, Kensington Park, Bishop King of Lincoln refers to the proof that "St. Agnes" had been used by those for whom it was intended," in the fact that during the past year as many as 11,788 half-pence and 29,267 pence had been dropped into the offertory bags.

RECESSIONAL OR RETROCESSIONAL?—There are scholars on both sides, and the controversy bids fair to rival the famous instance of the question about the meaning of *coram populo*, "before the people," in the communion rubric. The "dead languages" sometimes give birth to pretty "live issues," and rival the "Queen's English" in controversial quality.

THE RELIGIOUS RELIEF BILL to which we lately drew attention has met the fate which we predicted. Pope Hennessy proposed to amend it, when proposed for adoption, by a clause removing "religious disabilities" for the Royal Family! It was inevitable that if the Lord Lieutenant of Ireland and the High Chancellor of England might be a Roman Catholic, the head of the Empire might as well be so also.

THE OLD KOO-TOO—that abject crawling formerly required of foreigners who wished to approach

the august throne of the emperor of China—has been abolished. One by one, the impediments to the progress of the gospel in those Eastern lands are giving way before the presence of the Christian element in European civilization. Would that Christianity itself, as there presented, were both simple and pure!

A CHRISTIAN TRIUMPH IN JAPAN is seen in the fact that the first President of the first Japanese Parliament is a Christian selected by the Emperor from three nominees whose names had been sent up to him for the purpose, as the choice among the three hundred elected delegates or members of Parliament. The name of the person thus highly distinguished is Nakashima, a Presbyterian. Much may be hoped from the new era thus auspiciously opened.

THE MIXED CHALICE.—Archbishop Benson's view of this Catholic and Scriptural custom seems to be upheld strongly by a letter from "James Parker" in the *Church Times*, in which he makes it clear that not only was the English and Sarum uses unlike the modern Roman use as to the time of mixing, but that the modern Roman use is only modern after all. The original custom everywhere seems to have been to perform the mixture in the preparatory office before the celebration began.

JOHN WESLEY DIED 2ND MARCH, 1791, and Methodists are preparing to celebrate his Centenary—so is the Church to which he belonged, and from which they have strayed in spite of him and his warnings. He considered the fact that they adhered to the Church as the "peculiar glory" of his followers. He laid down the lines of the special mission of his preachers, as such, and said to them "In God's name, stop there!" But they did not: they have drifted far away from his spirit.

PROCESSION OF GUILDS.—There was a notable demonstration "in force" of the various associations of men, women, girls and boys belonging to Trinity Chapel, New York, on the eve of St. John's Day. Each band of Church workers wore its special insignia, and was preceded by a chorister carrying an appropriate banner. The younger ones followed close after the clergy, and then the older people, the "motthers" coming last, arrayed in black dresses and white caps. It was a striking and inspiring sight.

THE CHURCH AND EDUCATION.—People are very apt, in these days, to forget that the Church was the very mother of education. The fact of the connection was well brought out lately when the Lord Mayor of London went to Stepney parish church schools to present the prizes. These particular schools were founded as far back as 1718—nearly two hundred years ago. The Vicar stated that the Church of England had now two and a half millions of children in her own schools. The Lord Mayor characterized the Church as the "pioneer of education."

SIGNS OF THE TIMES.—Dr. J. H. Hopkins, in an able article in the *Church Eclectic* (February No.) refers to three marked signs of the leaning of the religious world towards a Catholic reunion: 1. The discontent of the general population victimized by a war of jarring sects, so that they say "they belong to no Church" and go to

none; 2. "The Evangelical Alliance," wherein the members practically acknowledge the indefensibility of their denominational distinctions; 3. The "Young Men's Christian Associations," wherein the rising generation rebel against the disunion of their fathers.

CLERICAL INTERCHANGES.—The idea that variety gives relief is receiving illustration in a movement now being pushed in England, for the formation of an order or society of priests (a kind of mutual benefit association) in town and country, pledged to "exchange duties" for a fortnight, at least once each year with some other member differently situated. The city priest would pick up more robust health in the country vicarage, while the rural brother could make good use of the opportunities and experience of a few weeks in town. The reasoning applies to Canada also.

WADE-MCMULLENISM IN ENGLAND.—The Rev. G. H. Marriott has been "presented" to the Bishop of Exeter for discipline by a unanimous vote of the Ruridecanal Chapter of Moncton Hampstead, for the constant habit of attending the Baptist Chapel at Chudleigh. His reply to the Bishop is that he tries to follow the Divine command, "That ye all speak the same thing, hat ye be perfectly joined together in the same mind and in the same judgment" by "thankfully uniting with all branches of Evangelical worship." In order to promote union, he encourages schism! The Bishop has signified the withdrawal of his license.

BISHOP BLYTH AND THE C.M.S.—A very calm and catholic review of the controversy by George Greenwood, in the *Church Times*, concludes as follows: "I know the noble work that has been done by their (C.M.S.) instrumentality in many parts of the world: and I greatly honour the devotion and self-sacrifice which that work has demanded and called forth. Do not let them soil the glory of their efforts for the conversion of the heathen, and imitate the Church which they most dislike in one of its worst features, by adding to the distractions and schisms of the poor and suffering churches of the East. "*Beati pacifici.*"

ANOTHER HAMPDEN—VERY MUCH SO! A namesake and descendant of the famous historical patriot has lately passed away, after spending twenty-five years in denouncing "The law of gravitation," and the theory that the earth is an oblate spheroid. The *Rock* says, "the expletives applied to it (the law of gravitation and Newtonian philosophy generally) and to the persons who upheld it inferentially in their writings, were about the most varied and comprehensive to be found in any language." The *Rock* has apparently forgotten Lord Grimthorpe.

THE "OLD CATHOLICS" of Europe have published their motive clearly through the speech of Dr. Weibel at the Cologne Congress. He says: "The Roman Church has eternised its policy of reducing mankind to ecclesiastical slavery by the Vatican pseudo-Council of 1870. Divergence in details, united with identity in essentials, that is what we wish to promote throughout Christendom, and to effect full intercommunion among all believers as a consequence. . . . Rome wishes for no reunion with other churches, only their subjection."