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## Lessons for Sundays and Holy Days.

May, 17.—WHITSUN-DAY

Morning.—Deut. 16 to v. 18. Rom. 8 to v. 18.

Evening.—Isa. 11; or Ezek. 36. 25. Gal. 5. 16. or Acts 18. 24 to 19. 21.

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ECCLESIA DOCENS is the title, in pamphlet form (published by Young, New York) of a lecture delivered by Dr. Dix in Trinity Chapel last February. It is a powerful defence of the purity of the Anglican pulpit against those who are disposed to adulterate Church doctrine with the fancies rife among the 100 American sects.

THE OPIUM QUESTION has been one of the burning questions in England lately, and a strong parliamentary vote has been given against the trade. There are whispers, however, that this vote was secured on the basis of certain gross exaggerations as to the opium habit in India and China. There may, consequently, be reaction.

"OUR CATHEDRAL," says the *Living Church*, apropos of the four new designs for the New York Cathedral, "should be radiant and refulgent with all ancient Catholic (not Roman) symbolisms and significances. It should be the head and heart work of an uncompromising Catholic Churchman, who venerates and accepts the ancient traditions."

MAY DAY in modern times is a very different affair from the May Day of Merry England in the olden times. The Queen of the May seems in danger of being displaced by King Mob, to judge from the tremor of apprehension which runs through Europe at the approach of the day. Canada does it more honour by calling it Arbor Day.

ITALIAN GIRLS are said to be rather precocious on the subject of marriage from a mercenary point of view. A writer in the *English Illustrated* endeavours to account for the larger trend this way

by the very inefficient (because inexperienced) teachings of cloistered nuns and aged celibate priests. Such, at least, is the theory of Comendatore Giuda.

LIMITS OF CHURCH AND STATE.—America, at least North America, has been for years trying to work out the idea that there should be "no semblance of connection between Church and State." There are, however, some puzzling questions on the present borderland, such as the sanctity of marriage and that of the Lord's Day. What is to be done with these?

"MORAL AGNOSTICS" is the way in which Professor Goldwin Smith (in an article in the *Forum*) classifies such characters as Napoleon, Palmer and Birchall. The argument of the article is the wholesome one—not always praise deserved by the learned theorist—that there is no adequate basis for morality other than doctrinal religion—respect for the Divine will.

CANON HOARE made a most profound impression at the special meeting of the C.M.S. Committee, on the subject of Bishop Blyth. Against the proposal to withdraw the society's support to the Bishop's stipend, he made an eloquent, and, as it proved, irresistible plea in favour of honourable fulfilment of their engagement with the Bishop. So the matter rests.

A COWLEY BISHOP.—It seems curious to read in the remembrance of the prejudice existing against the "Evangelist Fathers," that Father Puller, Master of the Novices, has been unanimously and with great enthusiasm elected as Bishop of Zululand by bishops, clergy, and laity. It seems, however, that the Society cannot spare him to the Episcopate.

LAY HELP AND LAY RULE.—A letter in the April number of *The Church Union Gazette* directs attention to a danger which lies in the path of lay help everywhere—the tendency, in some minds of the meddlesome and busy-body class, to dictate to and criticize the regular clergy of the Church. When such men or women become lay helpers, there is a good deal more hindrance than help.

THE PERENNIAL BLISTER of the deceased wife's sister Bill is receiving a little preliminary consideration among vigilant Church people in England. Its history is being overhauled, with a view of giving it its *quietus* the next time it pops up its head. It first appeared on the scene in 1849, and has sometimes been very nearly annihilated: always defeated, but with varying majorities.

EMIGRANT CHAPLAINS.—The committee of the S.P.C.K. for emigration work are doing good service through the chief chaplain, Rev. J. Bridger, of Liverpool, who either accompanies the larger parties of Church emigrants, or secures the supervision of a voyage chaplain *pro tem*. The Allan steamship lately sailed with 1,000 emigrants, under the charge of two clergymen—Mr. Bridger himself being one.

DR. PARKER VERSUS LOW CHURCH.—The eminent Nonconformist preacher at the London "City Temple" says, "The Low Church party has become fossilized . . . it represents neither the fish of Catholicism, the flesh of Revivalism,

nor the good red herring of Nonconformity. . . . It richly deserves the *obliteration* which has followed as a Nemesis its work in Islington and elsewhere."

DUALITY OF MIND is a question one hears a good deal about now-a-days in reference to certain psychological phenomena. "Unconscious cerebration" is a phrase familiar to us all for years past. Now an effort is being made to hypothecate from its meaning the existence of a kind of *double personality*—a kind of Jekyll and Hyde business. Probably the theological idea of man's *tripartite nature* will satisfy all the phenomena.

NO COUNTRY LESS PAPAL THAN ITALY.—This statement, lately made in the *Presbyterian Review*, apropos of the recent meeting of the International Evangelical Alliance at Florence, and the cordial greeting extended to them by King Humbert, is a curious comment on the influence of the Papacy at home. The homage received from abroad by the Pope, despised at home, illustrates the saying that distance lends enchantment to the view.

THE BISHOP OF LINCOLN AND C.M.S.—It sounds strange that Bishop King should preside at the local meeting of the Church Missionary Society; but it shows his broad and generous sympathy with missions. He made an eloquent appeal in support of the society, for those 6,000 millions of souls who do not know the name of Christ. He deprecated home dissension in the face of such a dense mass of work abroad.

NATIVE TALENT IN THE AUSTRALIAN CHURCH.—"In the last year or so" (says the *Adelaide Review*) "four Bishops have been chosen from the ranks of the Australian clergy—Dawes, Julius, Stanton, Barlow. As the Church grows we shall not have to import Bishops at all, but the change will have to be made gradually, and there should be no ingratitude to those Englishmen who have done so much for the Church in these colonies."

BISHOP REINKENS has good reason to congratulate himself on the way in which his 70th birthday has been marked by his admirers. Von Schulte opened the day (1st March), by presenting a purse of £600 from the Old Catholics of Germany. All day long letters and telegrams poured in from Australia, Switzerland, Holland, England, America, Bavaria. This "straw" shows how strongly, as well as "which way" the wind blows.

MEDICINAL VALUE OF OPIUM.—It appears from the debate in the English House of Commons, that the Rajpoots and Burmese are the largest consumers of this drug, as a tonic for ague, lung disease, and bronchial affections. About 4 per cent. out of a population of 260 millions in India, use this or other narcotics. It is questionable whether this can be characterized as national demoralization, even if it represents excessive use.

FREE SEATS.—The progress which has been made in this matter in England may be gauged from the fact that, in the diocese of Manchester, there are no less than 322,000 free sittings, out of a total of 460,000. In the diocese of Chester, half the sittings are free. Canada can probably make even a better showing. In Toronto, a pewed church is a rare exception. Montreal is following suit. In new places, pews are seldom mentioned.