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FRANK WOOTTEN,
Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

May 29.—SUNDAY AFTER ASCENSION.

Morning.—Deut. 30. John 11. 17 to 47.

Evening.—Deut. 34; or Josh. 1 Heb. 4. 14 & 5.

GOOD FRIDAY CONCERTS are one of the signs of the times. Denominations of Christians who are reluctant to make a regular holy day of Good Friday, and yet ashamed to pass it by or use it with glaring profanity, have recourse to the compromise of turning it into an occasion for performance of sacred musical themes.

CANON DU MOULIN receives emphatic commendation in the *New York Churchman* for the phenomenal success attending his daily midday sermons during Lent in Toronto. Other newspapers note the fact of the remarkably steady increment of interest in these sermons, indicated by the increase of the congregation from 100 to 1,000.

OVER—"PARTICULAR BAPTISTS."—The *Rock* thinks that the common distinction between "General" and "Particular" Baptists is scarcely worth making, as they are all rather too "particular"—i. e., about the mode of baptism. It is noted that, although these two sects have re-united, their increase is only one per cent.—under that of the population.

"LET NOT THY LEFT HAND KNOW."—This Gospel maxim was well illustrated in the life of the late Wm. Astor, who gave with princely liberality, but secretly, as a rule. He kept a private banking account and secret set of books—with which his numerous clerks had nothing to do—so as to keep track, personally, of his various donations to religious objects.

DIVORCE BY "MUTUAL CONSENT?"—Our contemporary, the *Living Church*, comments severely on the fact recorded by the *Chicago Times* that a recent session of the Woman's Alliance capped the climax of modern female madness (*quem Deus vult perdere prius dementat!*) by passing a resolution affirming the sufficiency of mutual consent as a ground for divorce. An easy and degrading marriage contract, that!

THE "HILL-SCHOOLS" at Athens receive energetic advocacy from the venerable Bishop Cox in a recent number of the *New York Churchman*. He says "In all parts of Europe these schools have attracted the wonder and admiration of eminent scholars and divines." Dr. Hill's friendly attitude towards the Greek Church had an immense effect on the people.

THE SCOTCH BISHOPS have set a good example by uniting in a trenchant and uncompromising Pastoral Letter on the subject of Christian giving, wherein they point to the Jewish tithe as low water mark for Christians; instead of being made a standard to work up to—it is the "danger signal" which warns us that we are sinking to the level of the Pharasaic righteousness.

THE CRUSADE AGAINST DIVORCE goes on bravely in England. It is shown that since the Divorce Act of 1857, petitions for divorce have increased from 1 to 500 per annum, the recent rate of "decrees" being 200 per annum, with a constantly increasing ratio. The Roman system of dispensations practically renders divorce a luxury for the rich among them.

"PREACHING IS THE BEST EXERCISE I KNOW," was one of John Wesley's sayings, and his life seems to show how he profited by that exercise. Originally he was of a delicate constitution, but lived to a hale old age, though during the last 30 years of his life he rose daily at 4 a. m., preached two or three sermons during the day, meanwhile riding 25 or 30 miles on horseback.

HYPNOTIZING PREACHERS.—It is rather turning the tables on long-winded preachers, who are so prosy as to send their hearers to sleep, to have Dr. Flint suggest that "any three persons in a church may make up their minds to stop the preacher in his sermon, gaze steadily at him for ten minutes, thinking of nothing else—and he will break down." Receipt for ten minute sermons.

CASUISTRY IN THE CONFESSIONAL.—According to Mr. Gore, the confessional—as a religious agency—has been drifting into a machinery for devising the easiest terms upon which a priest can give absolution to a penitent, a kind of morbid (spiritual) pathology, instead of affording guidance in the normal conduct of a healthy life. Hence the need of reform—a new casuistry.

ST. ALPHEGE, SOUTHWARK, continues to serve as a splendid example of thorough Church work among the poorest classes. They have an average of 300 communicants per week, 1,245 attendants on Bible classes, 1,755 members of parish guilds, 1,772 scholars in the schools, and 540 members in the Bands of Hope. The Vicar boasts that the work is both Evangelical and Catholic.

JEWISH HEALTH STATISTICS, recently examined by Marcus N. Adler, in a paper read before the Oriental Congress, indicate some exceptions to their general immunity from Gentile diseases. They have, proportionately, three times as many diseases of the spinal cord as Gentiles, and seven times as many cases of diabetes. The reason is not apparent for these exceptions; but they are probably due to the "breeding in" system, which multiplies a disease rapidly when once contracted in the blood.

IMMENSE CONGREGATIONS attended the Good Friday services in the London churches: 20,000 at St. Paul's Cathedral, and a proportionate number at Westminster Abbey and other large churches. At St. Peter's, London Docks, the extraordinary spectacle was seen of 1,000 *working people* as devout worshippers during the whole of the three hours service. Such figures speak volumes!

CHARITY DEMORALIZATION METHODS.—The *Rock* has a strong editorial (headed "A Charities Clearing House") bearing chiefly on the vicious effects of lively competition among charitable agencies for the possession of each claimant on their funds. "No lady now-a-days must conduct a mothers' meeting unless she can command any number of dispensary letters and seaside 'recommends.'"

PERE HYACINTHE has been earnestly engaged in a series of conferences with the "Evangelical Protestants" of France, "in the spirit of the Lambeth Conference." It is felt that the Pere's movement for "Gallican restoration" holds out the only hope for a revival of true Christianity in France. It is even an Ultramontane confession that "the Loyson ideas are spreading every day."

WOMAN'S (CHURCH) RIGHTS.—The traditional right of women to act as members and officers (churchwardens, &c.) of Vestries, is coming into notice, as one of the old land marks of the original equality of the sexes in regard to matters of public interest, so far as Christianity is concerned. It is a question whether the inherent rights of women have not been lost, simply from failure to keep them in evidence.

THE POPISH TINGE observable of late years in so many professedly secular and undenominational newspapers is accounted for, in the *British Weekly*, from the fact that the Jesuits have been training a large number of young men for this very work of reporters in the interest of Rome. One-half of the reporters on one of the leading Protestant journals in London are Roman Catholics. Result—misrepresentation.

EASTER MARRIAGES.—We read in the *Church Times* that "no fewer than 119 marriages are recorded on four days of last week in the *Times*, as against only 108 during the whole of Lent." Nothing could better exemplify the deep and fast, as well as widespread, hold which Church principles are gaining over the people of England. Such results are a well-deserved tribute to the Church's amazing energy in England.

USE OF SERMONS.—Canon Liddon, in St. Paul's pulpit, once said, "Preaching recalls to memory forgotten truths: it places before the soul new aspects of truths already recognized, it presents old truths in new aspects, it kindles affection, it fertilizes thought, it quickens conscience, it rebukes presumption, it invigorates weakness, it consoles sorrow, it deepens the sense of man's helplessness and God's omnipotence, &c."

POLITICAL RELIGIONISM.—The general body of English dissenters—Presbyterians, Independents, Baptists, &c.—show a tendency to confederate for political purposes, as if their religious occupation were gone—too well performed by the Church of the nation. They are trying to exercise an influence parallel to that notoriously exercised by the

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