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## LESSONS FOR SUNDAYS AND HOLY DAYS.

First Sunday in Lent.

Morning—Gen. 19, 12 to 30; Matt. 27, 57.

Evening—Gen. 22, 1 to 20; or 23; Rom. 5.

Second Sunday in Lent.

Morning—Gen. 27, 1 to 41; Mark 4, 1 to 35.

Evening—Gen. 28, or 32; Rom. 10.

Third Sunday in Lent.

Morning—Gen. 37; Mark 7, 1 to 24.

Evening—Gen. 39 or 40; Rom. 15, 8.

Fourth Sunday in Lent.

Morning—Gen. 42; Mark 11, 1 to 27.

Evening—Gen. 43 or 45; 1 Cor. 6.

Appropriate Hymns for First and Second Sundays in Lent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other Hymnals:

### FIRST SUNDAY IN LENT.

Holy Communion: 304, 318, 319, 321.

Processional: 263, 270, 291, 302.

Offertory: 85, 87, 254, 491.

Children's Hymns: 92, 332, 338, 342.

General Hymns: 84, 91, 94, 249.

### SECOND SUNDAY IN LENT.

Holy Communion: 309, 313, 316, 320.

Processional: 273, 447, 534, 632.

Offertory: 6, 287, 528, 633.

## The Forty Days.

It is usual in the Lenten season to preach special courses of sermons. One of the most interesting and profitable courses is a series on the various periods of forty days mentioned in the Bible. Let each of these be examined with this thought in mind: What does God's Word teach me for forty days? The periods referred to are these: (1) The forty days of flood. (2) Moses' first forty days on the Mount. (3) Moses' second forty days on the Mount. (4) The forty days' search of the spies. (5) Goliath's forty days' challenge. (6) Elijah's forty days' journey to Horeb. (7) Jonah's forty days' mission to Nineveh. (8) The mother's forty days of purification. (9) The forty days of Christ's temptation. (10) The forty days of Christ's risen life. There is a little book published by S.P.C.K. on "The

Forty Days," by Rev. W. G. Mosse, but it does not treat all of the ten periods above named.

## Rules of Life.

Bishop Gore succeeds in shaping his public utterances so as to arrest attention. Many bishops have delivered New Year's addresses, but, among them all, Bishop Gore's New Year's message is particularly striking, and has a personal charm of its own. "When I was a boy," he said, "a famous cricket club used to have—and probably still has—a threefold fundamental rule for its members: (1) Keep your promise. (2) Keep your temper. (3) Keep your wicket up." He deems these three rules equally good for Christian living, viz.: (1) To be trustworthy in all undertakings, big and little. (2) To be self-controlled, especially under exasperation or disappointment. (3) To defend one's position in life and to do its work with courage and hope. Those who know Bishop Gore's life will readily admit that his rules find a splendid illustration in his own life. The third rule, to keep one's wicket up, may be his quiet rejoinder to Canon Henson's attack on him concerning Rev. C. E. Beeby.

## Corea.

The war between Japan and Russia fixes our thoughts on Corea now. Its most vital spot, we are told, is Kojido, which is a little island lying off the harbor of Masampo, directly opposite the Japanese coast. It is as important to Japan as Gibraltar is to England. Russia also eagerly desires to get it—a desire which Japan will resist to the uttermost. It was in 1890 that Archbishop Benson founded the Corean mission by sending Bishop Corie to that field. Bishop Corie was admirably qualified for that post. "He had served," said the present Bishop of Rochester, "with distinction in the British navy. He had been in those Eastern waters and knew the ground and the facts." The standard book on Corea is one entitled "Korea and Her Neighbours," which was written by a Churchwoman, Mrs. Bishop. She is an explorer and traveller of remarkable experience and ability, and her book is strongly endorsed by Sir Walter C. Hillier, late British Consul-General of Corea. Her maiden name was Isabella Bird, and she is closely related to the late Dr. Bird Sumner, Archbishop of Canterbury. Since her marriage to Dr. Bishop she wrote under her name, Isabella Bird Bishop. She is still living, and has been a widow for years. Corea is a peninsula nearly as big as Great Britain, peopled by eleven or more million of people, who are a lazy, uncultured, and suspicious race. "To the Corean," says Mrs. Bishop, "earth, air, sky, and water were peopled by legions upon legions of demons, and this belief exercised a most potent influence on Corean life." She believes the best way of overcoming the prevailing demonology was by medical missions, and Mrs. Bishop bears testimony to the splendid work of the medical missions under Bishop Corie. Bishop Corie refers, with warm appreciation, to the Presbyterian medical missions in Manchuria, and adds that the Presbyterians never had any difficulty in finding properly qualified medical men, and he appeals strongly for similar support of his hospital work in Corea.

## Crimean Memories.

The "Church Family Newspaper," of January 15th, gives us a timely and interesting interview with one of the few Crimean veterans who are still alive, viz., Sergeant G. W. Clarke, of Drayton Lodge, Teddington. Referring to the sufferings of the troops, he said: "Lots of things were sent out for the men but they never reached us.

In those days they thought nothing of soldiers' lives and took no care of us whatever. It was only when Miss Nightingale came out that things improved. She saved a great many lives by her attention." It was at the Battle of Balaclava, on October 25th, 1854, that the famous charge of the Light Brigade was made, in which Sergeant Clarke took part. Transport and commissariat matters were terribly mismanaged then, and no one department of Government was responsible for maintaining the army in the field. "These Crimean memories of nearly 50 years ago dwell chiefly on the horrors of war and the splendid services of Florence Nightingale. And now, when the noise and confusion of war ring in our ears, we think of all that the example of this noble woman has effected for the relief and comfort of soldiers struck down in war.

## Japan.

While we are face to face with the horrors of war between two first-class powers, Japan and Russia, we will often think of, and pray for, our missionaries in that field. Some of the brightest and best of Canada's children have laboured for Christ in Japan. We think first of the late Archdeacon Shaw, a graduate of Trinity College, Toronto, and a relative of Bishop Baldwin. He arrived in Tokio in 1873 and died in 1902, and his service of nearly thirty years had a deep and far-reaching effect on Christian work there. So universally was he beloved, that the Emperor of Japan himself sent his widow a present of 1,500 yen on the day of his funeral. It was in 1872 that the first "day of intercession for foreign missions" was appointed by S.P.C.K., and one of the quick results was the Japan mission from England in 1873, when Mr. Shaw went out. In later times, Canada sent some of her very best missionaries to this field. We refer to Robinson, and Baldwin, and Hamilton, and Waller, and Kennedy, and Lea, and Shortt, and Ryerson, and McGinnis, and several ladies, chief among whom we mention Miss Paterson. Japan is divided into six dioceses, viz.: North Tokio, South Tokio, Kyoto, Osaka, Kiu-Shiu, and Hokkaido, of which the first and third are under American bishops, and the other four under English bishops. Our Canadian missionaries are all in the diocese of South Tokio, under Bishop Awdry. Japan is a land of 40,000,000, people, of whom only some 125,000 are Christians. Very recently Mr. Shortt, who is a wise and far-sighted worker, made a modest appeal for the work under Mr. McGinnis, at Ueda. He asked for twenty individuals or parishes to become responsible for \$25 each. Such an appeal from such a man ought to bring a quick and satisfactory response.

## New Guinea Savages.

Rev. W. R. Mounsey, who has had experience as a missionary in New Guinea, is now acting as organizing secretary in England for Dr. Stone-Wigg, the Bishop of Guinea. He tells of a wonderful native harvest festival at a place called Galaria, six or eight miles inland from the head mission station on the north-east coast of British New Guinea. It seems that such a festival is held about every twenty years, and especially after a good season. The Bishop and members of his mission were invited to this festival. One of the ceremonies was a procession of men carrying pigs tied to long poles. The Bishop learned that the pigs were to be killed and hastily sent a messenger to another station for a revolver and ammunition. He insisted on killing all the pigs himself, and shot them in order to teach the natives a lesson in kindness to animals, as the native method of killing is excessively cruel. The Bishop's firmness made a great impression. A native teacher afterwards declared that bad