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LESSONS FOR SUNDAYS AND HOLY DAYS.

SEXAGESIMA.

Morning—Gen. iii. Mat. xxvi. 57.
Evening—Gen. vi. or viii.; Rom. ii. 17.

Appropriate Hymns for Sexagesima and Quinquagesima Sundays, 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.

SEXAGESIMA SUNDAY.

Holy Communion: 310, 315, 528, 557.
Processional: 3, 33, 36, 391.
Offertory: 37, 521, 531, 550.
Children's Hymns: 337, 341, 567, 574.
General Hymns: 2, 18, 162, 548.

QUINQUAGESIMA SUNDAY.

Holy Communion: 312, 317, 319, 558.
Processional: 305, 390, 393, 532.
Offertory: 222, 367, 523, 541.
Children's Hymns: 336, 339, 567, 570.
General Hymns: 240, 477, 512, 543.

The Boer Question.

Everything which throws light upon the real state of the case in South Africa is of importance; and a letter from the Rev. John Moffat, son of the famous missionary and explorer, to the "Daily News," is of deep interest. It should be remembered that Dr. Moffat is a Congregationalist, and that most of the Congregationalists are Gladstonians, and that Mr. Gladstone was the man who declined to fight the Boers after Majuba Hill, and got us into these difficulties, and would probably have declined to fight the Boers now. Dr. Moffat says he is convinced that Kruger never meant to make any concessions, and that the wrongs of the Outlanders were only one symptom of a disease which originated at Peoria in 1881, and that the ascendancy of the Cape Boers would have

made matters worse for the natives in the colony. But, he says, "the condition of the native in the Transvaal is 100 years behind that of our natives in the Cape Colony, and you may take it as a broad fact, that, in proportion as Boer domination prevails, the gravitation of the native towards slavery will be accelerated. The Nonconformist Liberals, who are now so fiery against what they consider an injustice to the Boers, stood by, like dumb dogs, in 1881, and allowed 500,000 natives to be handed back to Boer domination, and why? Because it was necessary to support Mr. Gladstone in his policy of retrocession." This is a testimony which deserves to be weighed. The "liberty" sought by the Boers means the denial of civil rights to the Outlanders and servitude to the natives.

Mr. Chamberlain and the Empire.

In the debate in the English House of Commons on Mr. Campbell-Bannerman's amendment, Mr. Balfour made a very brilliant speech, which was much applauded, and incidentally stood up for the Colonial Secretary, Mr. Chamberlain. "I am driven," said Mr. Balfour, "to the conclusion that the amendment is an attack upon the Colonial Secretary. Well, the Colonial Secretary may well ignore these persistent attacks. The right hon. gentleman may remember that it has been during his term of office as Colonial Secretary that the British Empire, as a whole, has first shown its full consciousness of what it is and of what its destinies are. Others have certainly contributed to this result, but it is in no small degree owing to the great administrative abilities of the right hon. gentleman that the dramatic moment has occurred, for the first time in our history, when every British colony has joined the Mother Country to carry out a great Imperial work, and when all these petty and contemptible charges are buried in the oblivion they so well deserve, the name of the right hon. gentleman will be forever associated with that great movement in our history." We can quite understand that these utterances were received with loud cheers. They convey the exact truth; and there can be no doubt that one of the benefits resulting to Great Britain and the colonies from this war will be the sense of imperial unity. And if this should be so, the price paid, heavy as it is, will hardly be too great.

Mr. Ruskin on Church Debts.

The recent death of Mr. Ruskin may make his utterances on this subject of greater interest. We therefore append a copy of a letter of his written nearly fourteen years ago in answer to an appeal for assistance to pay off the debt on a chapel at Richmond: Brantwood, Coniston, Lancashire,

May 19th, 1886.

Sir,—I am scornfully amused at your appeal to me, of all people in the world the

precisely least likely to give you a farthing! My first word to all men and boys who care to hear me is, "Don't get into debt. Starve and go to heaven, but don't borrow. Try first begging—I don't mind, if it's really needful, stealing! But don't buy things you can't pay for!" And of all manner of debtors, pious people building churches they can't pay for are the most detestable nonsense to me. Can't you preach and pray behind the hedges—or in a sand-pit—or a coal-hole—first? And of all manner of churches thus idiotically built, iron churches are the damnablest to me. And of all the sects of believers in any ruling spirit—Hindoos, Turks, Feather Idolators, and Mumbo Jumbo, Log and Fire Worshippers, who want churches, your modern English Evangelical sect is the most absurd, and entirely objectionable and unendurable to me! All which they might very easily have found out from my books—any other sort of sect would!—before bothering me to write it to them. Ever, nevertheless, and in all this saying, your faithful servant, John Ruskin.

It should be added that the recipient of the letter promptly sold it for ten pounds! This is almost as good as the story of one of Her Majesty's grandchildren, who applied to grandmamma for a sovereign, and received, instead, a letter counselling economy. The young scion of royalty promptly informed "dear grandmamma," with many thanks, that he had sold it for 50 shillings.

Easter Day.

It is curious that, in our own day, a doubt should be raised as to the proper time for the Easter Festival—a question which deeply agitated the Early Church, and which was settled at the Council of Nicaea. The point now raised is that Easter Day, for this year 1900, should be April 22nd, and not, as the Almanacks have it, April 15th. The arguments are set forth in the "Church and Parish Paper," of All Saints', Margaret St., London, as follows: Easter Day is always the first Sunday after the full moon, which happens upon, or next after the 21st day of March; and if the full moon happens upon a Sunday, Easter Day is the Sunday after. But in order that the Church might not be dependent on future astronomical calculations, the Church adopted a set of rules by which to determine with what was thought to be sufficient accuracy the dates on which the full moon should be assumed to fall. This fictitious full moon generally coincides with the astronomical full moon, but sometimes it is a day wrong. The date of the fictitious full moon can always be found in the tables at the beginning of the Prayer-Book, and by the common consent of Western Christendom this tabular full moon is used in the determination of Easter. This year the tables give Saturday, April 14th, as the date of the