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LESSONS FOR SUNDAYS AND HOLY DAYS. FIFTH SUNDAY AFTER EPIPHANY.

Morning—Proverbs i. Mat. xix., 27—xx., 17.
Evening—Prov. iii. or viii. Acts xxi., 10 to 17.

Appropriate Hymns for Fifth Sunday after Epiphany and Septuagesima, 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.

FIFTH SUNDAY AFTER EPIPHANY.

Holy Communion: 313, 322, 546, 553.
Processional: 82, 217, 303, 304.
Offertory: 80, 295, 624, 637.
Children's Hymns: 338, 340, 343, 346.
General Hymns: 218, 220, 362, 532.

SEPTUAGESIMA.

Holy Communion: 182, 187, 555, 556.
Processional: 4, 83, 489, 547.
Offertory: 168, 262, 533, 538.
Children's Hymns: 330, 333, 340, 343.
General Hymns: 172, 210, 520, 534.

The Archbishop of Canterbury.

The Archbishop of Canterbury's message to his diocese for the year 1900 is: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us."—Ephesians iv., 31—v., 1.

A Day of Solemn Service.

It will be seen from our Diocesan News that at the recent meeting held in Ottawa of the Bishops of the Ecclesiastical Province of Canada, they petitioned the Archbishop and Metropolitan to appoint a day for solemn service, throughout the various dioceses, to

acknowledge God's power and wisdom, and to pray for the restoration of peace. The Archbishop replied appointing Septuagesima Sunday for the purpose.

The Century Fund.

We commend to the attention of the members of the Committee of the Century Fund, the following extract from one of the English Church newspapers: "St. Paul's, Birkenhead, is known as 'the Working-man's Church,' as an inscription on the doors witnesses. The vicar seems to know how to obtain the help of his people. 'How are these thankoffering bags used?' asked an interviewer, taking up one out of a pile of linen bags so labelled. 'They are given out at the beginning of the year to those who care to receive them; the holders put in any savings during the year which they wish to donate to God; at the end of the year the bags are presented at the offertory.' And how much did they contain? 'Last time the sum was £235.'" Many who have little, but would gladly give of that little, are afraid of sending in very small donations; but the power of cents to increase and multiply into dollars is beyond doubt; and small sums collected, week by week, soon amount up, and assume large proportions. If a Century Fund is started, no parish should be deemed too small, and no household too poor, to be asked to contribute. Four weeks out of the fifty-two have already gone.

Trinity University.

Readers of our last issue will, no doubt, have observed that at a meeting of the Corporation, held last week, a resolution was passed that the office of Provost might be held by a lay member of the Church of England; and that a special committee was appointed to obtain names of persons to be recommended to the Corporation for the vacant office. For many reasons we should regret to see the office held by a layman, thus breaking the traditions of the past; but in these days the Church cannot content herself with posing as a mere praiser of the past. The needs and necessities of Trinity require strong remedies, a vigorous, if not actually revolutionary, course of treatment. The necessity of the hour for Trinity is money; and apparently money cannot be charmed out of the pockets of men by mere appeals to their loyalty to the Church, made by clergymen from their pulpits or by editors of Church newspapers from their arm-chairs. Possibly a layman of the first grade can be found, who in addition to other necessary qualifications, and to good Churchmanship, adds a genius for financial administration, and a scientific knowledge of the art of begging.

What Chicago says about Millionaires.

We extract the following remarks from the Living Church, a most excellent contemporary, hitherto published in Chicago, and now

in Milwaukee, which is passing through a change of proprietorship, which will, we trust, cause no change in the excellence of the attitude hitherto assumed by it in dealing with the affairs of the Church. Wishing the new company every success, we tender it our thanks for supplying us with the comments which we now offer to our readers: "Appeals from rich universities for more millions are constantly appearing in the papers. What are they doing with the millions they have? Something, it is true, but that something is mostly above the heads of the common people. Are they making college education cheaper? It costs more now to educate a young man in a reputable college than it did twenty years ago; it cost more then than it did a score of years before. Millions are absorbed, only to make everything more expensive. The aim of generous rich people seems to be to do something big, to attract attention, to make a show; and the institutions which administer their benefactions seem to do it in the same spirit. They lavish their wealth upon magnificence that is of no appreciable benefit to the community. And their appetite grows by what it feeds on. They cry, 'Give, give!' and the faster it runs through their sieve the better does it seem to suit the shrewd, business millionaires! There have been Churchmen among the great givers of this generation, but who ever heard of their giving ten millions or one million to a Church school or college? We have not a single institution that is fairly equipped or decently endowed. Is it because money given to our institutions is used in a quiet, helpful way, where it will do the most good, that our millionaires invest for glory elsewhere? It may not be so; we do not think it is so; we cannot understand the motive which leads them, for the most part, to pass by on the other side and bestow their gifts and legacies upon institutions whose vast endowments seem only to increase the expense of education. Let them look into the matter closely, and they will find that from a business point of view, to say nothing of their duty to the Church, there are better opportunities in the Church for making friends of Mammon than in some secular institutions which promise much splendour, et praeterea nil."

Montreal Diocesan Synod.

Our issues of last week and of to-day give our readers an exhaustive account of this very important meeting. Churchmen, not only of the diocese of Montreal, but of the whole of Canada, will re-echo the congratulations tendered to the venerable Diocesan, and the hope that he may yet be spared, in God's providence, to preside over the diocese for several years to come. Comparisons are odious, but we say without fear of contradiction, that in no diocese in the Dominion are the clergy and laity alike more closely attached to their Bishop by the ties of affection, fostered by sincere admiration for his high