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LESSONS FOR SUNDAYS AND HOLY DAYS.

QUINQUAGESIMA.

Morning—Gen. ix., to 20.; Mat. ii., to 23.
Evening—Gen. xii. or xiii.; Rom. viii., 18.

Appropriate Hymns for Quinquagesima Sunday and first Sunday 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.

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.

FIRST SUNDAY IN LENT.

Holy Communion: 309, 318, 323, 556.
Processional: 165, 191, 263, 306.
Offertory: 89, 198, 257, 279.
Children's Hymns: 330, 331, 332, 568.
General Hymns: 84, 92, 94, 466.

Professor Clark.

Trinity College has its share of troubles, some of us think more than its share, so we are glad to be able to congratulate all connected with it on its escape from another disaster. We are assured that the retirement of Professor Clark has been averted, and that the connection of this most able and popular member of the staff will be continued. His loss, following that of the Provost, would have been calamitous.

The General Thanksgiving.

We have been asked to give our opinion as to the propriety of the congregation joining with the minister in saying aloud the General Thanksgiving. Abstractly, of course, there is no objection to this, or to the saying of any other of the prayers aloud, provided

there is no confusion or disorder. As regards the law or the custom of the Church of England, however, the following remarks may be made. (1) The printing of the Amen in italics shows that it is responsible, that the minister says the Prayer, and the people the Amen. (2) The saying of the Thanksgiving aloud by the congregation is not practised in any English Cathedral. (3) It was almost unknown in English Churches until quite recently. (4) It seems to have originated in the Irish Church, and to have been brought over from thence to England. We repeat, in the abstract, there is no objection to this practice, and often the effect is highly devotional. "De minimis non curat lex."

The Day of Humiliation.

The Eleventh of February was appointed in England to be kept as a day of confession and supplication in reference to the war now raging in South Africa. From the Mother Country the idea went forth to the colonies, and here and elsewhere throughout all British Dominions there were special prayers offered and special meditation directed with reference to the war. Two thoughts were prominent. On the one hand the thought of our own ingratitude and thoughtlessness in presence of the great blessings bestowed upon us. On the other hand, the solemn duty imposed upon us in regard to our fellow-countrymen in South Africa. It is a matter of devout thankfulness that there was no difference of opinion on this subject. Clergymen and laymen alike realized the truth that we are engaged in a conflict on behalf of righteousness, liberty, civilization, humanity. We are sure of the end, because the end is in accordance with the mind of God; and we pray that He may hasten it in His time.

Presbyterian and Unitarian.

It is a curious fact, which has often been commented upon, that most of the older Unitarian chapels in England were formerly Presbyterian churches. They had lost their connexion and discipline during the time of intolerance, and had gradually lapsed from the faith of Calvin to that of Socinus. An attempt was made to recover the buildings and endowments for the Presbyterians, some 90 years ago; but the Courts held that long possession constituted a right. A case of this kind has just been decided at York. There was an old meeting-house, founded by Presbyterians, called St. Saviourgate Chapel. In spite of its trust deeds, the congregation drifted, like those mentioned in England and King's Chapel, at Boston, into Unitarianism; and thence to a pronounced agnosticism. Against this, legal action was taken to compel the trustees to maintain the chapel as a place of Protestant worship. An injunction was refused, but the justice ruled that agnosticism was incompatible with the purpose for which the chapel was built. We

shall watch further moves in this case with interest.

Heresy in the Roman Church.

The case of Mr. St. George Mivart has excited much controversy within and without the Roman Church. He has been known for a length of time as a "liberal Catholic," but the authorities seldom object to this so long as "The Faith" is not assailed. The eloquent Lacordaire declared, in his advanced years, that he should die "a penitent Catholic, and an impenitent Liberal," but his Liberalism was political, and Mr. Mivart's is scientific. The Tablet Newspaper has poured out the vials of its wrath upon Mr. Mivart, and Cardinal Vaughan has expressed his displeasure. It is even said that the offender will be refused the Sacrament. It should be observed that Mr. Mivart is condemned not for holding the opinions which the Cardinal regards as heretical, but for contending that they are not inconsistent with Catholic teaching. Many will remember how Mr. Mivart declared for "happiness in hell," and maintained the compatibility of such a phrase with Catholic doctrine. Now, he has gone further and fared worse. But to this we must return.

The Century.

It is curious to see how people still doubt as to whether we are now ending the 19th Century or beginning the 20th. Even the Archbishop of Canterbury has been appealed to on the subject. We are told, for example, that the Archbishop of Canterbury has decided the vexed question of whether we are now living in the last year of the nineteenth or the first year of the 20th Century. In a letter to a lay Churchman, His Grace says, "that all historians have dated events on the supposition that the year 1, and not the year 0, is the year in which our Lord was born, and it is now too late to alter it. Therefore, the year 1900 is the last year of the 19th Century, and not the first year of the 20th." This question we decided, on simple grounds of reason, some weeks ago, as the Archbishop has decided it, and we cannot imagine any other decision possible.

The War.

It is quite evident that most British subjects have the war continually in their minds, and it is of deep interest to study the utterances of our leading men in pulpit and on platform, as well as in the Houses of Parliament. It has been stated, over and over again, and with truth, that the army in South Africa is the largest that Great Britain has ever placed in the field at one time—now amounting to no fewer than 213,000 soldiers, with 452 guns, nearly all of whom must, by this time, be on the soil of Africa. It is said that the most striking address of the week was that of the Bishop of Durham, at St.