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LESSONS FOR SUNDAYS AND HOLY DAYS. SEPTUAGESIMA.

Morning—Gen. i & ii, to 4. Rev. xxi, to 9.

Evening—G. n. ii, 4; or Job. xxxviii. Rev. xxi, 9—xxii, 6.

Appropriate Hymns for Septuagesima and Sexagesima 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.

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.

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.

The War.

A Lancashire paper, professing to be well informed, gives some strange intelligence on the subject of the war. We are told that General Buller intended and wished not to undertake at once the relief of Ladysmith, but to advance against Bloemfontein. We are also told that the Cabinet Council of War arranged the details of the campaign without consulting Lord Wolseley, the Commander-in-Chief; and further, that Lord Wolseley did not approve of the sending of Lord Roberts. All this is very startling, and must be accepted without further proof.

University Education.

The number of universities in Toronto has always been surprising to foreigners and Englishmen, and reports are every now and

then spread abroad that federation is making progress. On its Arts' side, Victoria is now a part of the University of Toronto; and it is now reported that Trinity is about to follow its example. It is even reported that, on its Arts' side, Trinity is about to give up its denominational character—no longer requiring the Professors in Arts to be members of the English Church. Whether this change is likely to be carried into effect we have not positively been told. It would obviously make affiliation to the Provincial University somewhat more simple.

Saskatchewan and Calgary.

The Bishop of Saskatchewan and Calgary has an interesting interview in Church Bells regarding the position and prospects of the Church in North-West Canada, the entire development of which he has himself witnessed since he began work for the Church as a deacon in Manitoba in 1869. His two dioceses are more than five times the area of England and Wales. Settlers are steadily flocking to them, and the Roman Church has already three missions on the ground, besides which the Presbyterians, Methodists and Baptists are very active. The Bishop reports that in one district the Church has only one missionary, where there are four Methodists, with two assistants, four Presbyterians, three Roman Catholics, and five other missionaries of minor bodies, yet our own clergy have increased threefold since 1887, when there was only one self-supporting parish in Calgary. The Bishop regards the outlook as highly encouraging, especially among the Indians, but there is the usual lack of funds and some scarcity of men. This region will be remembered as the scene of Ralph Connor's remarkable stories of missionary life in the Canadian Rocky Mountains. The Bishop says he is glad to be in England for a time, but he wants to get back as soon as he can, for he finds "there is a great charm in laying foundations."

Christianity of the American Church.

The Bishop-elect of Maine, visiting Portland, stated his belief that the future of the Christianity of the American people will depend upon the Episcopal Church. First, because it is the religion of the Episcopal Church, which has converted the Anglo-Saxon race, and which is the religion of the larger part of the Anglo-Saxon race to-day; and, secondly, because men—and especially does this apply to New England—are making positive objection to that form of Christianity which is based upon emotional conversion. "If I come to you as your Bishop, I propose to claim as my own every man, woman, and child in this whole State. I cannot make them all agree in opinion; but, as Bishop, I propose to be staunch and firm in upholding the worship of the Book of Common Prayer, and with that will lead them. If the Bishop is ready to sacrifice the best he

can give, he will have the right to expect that the laymen of the diocese will make sacrifices for him and give him their hearty support."

How to Deal with the Tramp.

One of the problems with which the churches and the charities in their combination have to deal, is the problem of the tramp. This matter is being handled in an interesting manner in Atchison, Kansas. There is a city ordinance in that place which forbids any citizen to encourage tramps. All good citizens are directed to refer every vagrant beggar, no matter how urgent or plausible his story, to the city building. Here the tramp is supplied with meals and lodgings. In order, however, to qualify himself for this beneficence, he is required to work for two hours on the rock pile, making macadam for the streets. If he applies a second time for meals and bed, he has to work for six hours at the rock pile; and, if he appears a third time, he is fined for vagrancy and put in jail. One result of this treatment is that all suspicious characters are gathered together every night under the eye of the police. It is not possible in all places to use this vigorous treatment with the tramp; but it is possible almost everywhere for the citizen to refer the unknown beggar to some central place, either to the office of the Commissioner of the Poor, or the office of the Associated Charities.

Secessions from Rome.

Secessions from the Roman priesthood in France continue to be reported in the "Cretien Francais." This journal, by the way, is now printing a most interesting religious autobiography, "The Romance of a Conscience," by Mr. Granjon, who tells of the way in which children of tender years are dedicated to the priesthood in France, just as they used to be to the monastic life in the England of Bede's day. He gives a very remarkable account of the terrible disillusion of a newly-ordained Roman priest, very possibly himself, whose imagination had been wrought to a high pitch by fervid descriptions of the priestly office, while on his initiation to it he finds his fellows irreverently reciting their offices in haste, that they may find time for sloth and for gambling. In connection with the Reform movement on the Continent, we note that an attempt is being made to found an Old Catholic Nursing Sisterhood, in Switzerland.

The Home and the School in Religion.

There is a part of religious training that belongs to the home, to the social unit that we call the family. Nothing will efface, nothing can replace, the impression of the sweet light of God's love that a child gets from its mother or of the dignity of Christian manhood in the example of a Christian father. The family is an educational institution, but it does not make the Sunday school unneces-