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LESSONS FOR SUNDAYS AND HOLY DAYS.

SIXTH SUNDAY IN LENT.

Morning—Exod. ix.; Mat. xxvi.
Evening—Exod. x., or xi.; Luke xix., 28, or xx., 9 to 21

Appropriate Hymns for sixth Sunday in Lent and Easter Day, 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.

SIXTH SUNDAY IN LENT.

Palm Sunday.

Holy Communion: 272, 309, 311, 322.
Processional: 98, 99, 100, 200.
Offertory: 87, 88, 493, 534.
Children's Hymns: 330, 334, 337, 466.
General Hymns: 250, 467, 492, 533.

EASTER DAY.

Holy Communion: 127, 128, 133, 316.
Processional: 130, 134, 232, 497.
Offertory: 131, 135, 136, 137.
Children's Hymns: 132, 329, 335, 336.
General Hymns: 138, 140, 498, 499.

We have removed our business offices to Room 18, 1 Toronto St.

Submission to Authority.

Obedience is regarded as one of the "Counsels of Perfection," in the Latin Church, and it used to be regarded as one of the notes of Catholicity in the Anglican Communion. Moreover, it was once thought that High Churchmen peculiarly excelled in this grace. It would appear that all schools have at least examples of disobedience within them. We begin with one from

The Diocese of Exeter.

The Bishop of Exeter, in the course of his Lenten pastoral, says: "Now, there are a

few incumbents in Devonshire (very few I am thankful to say), who, having introduced or perpetuated the ritual of incense and processional lights, refuse to obey their Ordinary. And there is one incumbent who set at nought my inhibition to preach in a Nonconformist chapel. Now these things, cannot altogether be passed over any longer. I should be most unwilling to bring these cases before the courts of law; but it is impossible to look upon a clergyman who disobeys his Bishop with the same trustfulness and esteem which is so delightful in dealing with others. All have taken solemn vows at their ordination, and oaths of allegiance and of canonical obedience at their institution; and if any persist in disobedience, the relationships between us cannot be as before, however grievous this would be to me. But I do most earnestly trust they will no longer refuse my admonitions, and cause me, their father-in-God, and not me only, but I believe themselves also and their fellow-Churchmen, much pain." But there are other examples. Here is the comment of a "Catholic" paper on

The Archbishop of York.

"His Grace, the Archbishop of York, has a most peculiar way of marking the penitential seasons of the Church, and one which is fortunately confined so far to the Northern diocese over which he is called to rule. The opening days of Advent were darkened by the issue of His Grace's "Passing Cloud," with its strange mixture of fresh statements and withdrawals. The opening days of Lent have been utilized by His Grace in writing to each of his "separated clergy," detailing the various petty methods by which he proposes to isolate them for their adherence to the liturgical use of incense. Briefly His Grace's intentions are as follows: (1) Not to officiate in their churches. (2) Not to allow extra-diocesan preachers in their churches without his permission. (3) To examine candidates from their parishes before confirming them. Such are the trivial but trying methods thought worthy of adoption by the Northern Primate in his eager desire to secure submission to an opinion which (as Mr. Lathbury says), has become little more than a suggestion 'for the consideration of individual Bishops.' Is not that a fine example of the meekness of the Catholic Spirit?"

Church Music.

A contemporary remarks: "We have read with no little interest a couple of articles in the current number of the Saturday Review and that of the previous week, on the State of Church Music and Congregational Singing. The articles, which bear the familiar initials, "J.F.R.," are, it is true, written in the slashing style affected by that outspoken journal, but they are none the less worthy of the attention of Church musicians and the

clergy. Perhaps, in order to attract notice, the writer recognizes the golden age of English Church music only in a short period, which ended with Purcell's death, and apparently does not allow that there was even a silver age after that date." Some of J.F.R.'s remarks are extremely good, but we entirely disagree with him in his condemnation of the "harmonized double Anglican Chant." On the contrary, we believe that this Chant is thoroughly suited to our language and our people. But we are strongly of the opinion that the profuse of anthems and of "Services" for the Canticles has the effect of chilling and silencing the congregation and preventing congregational singing. At present, however, we only draw attention to the subject.

William Cowper, the Poet.

"Dogberry," writing in the City Press, expresses the hope that the approaching centenary of the death of William Cowper will not be overlooked under the pressure of current events. The anniversary of his death is April 25th. "The memory of the Rev. Jno. Newton, Cowper's friend, is inseparably connected with the church of St. Mary, Woolnoth, of which he was for a number of years the incumbent, and in the vaults of which he was interred. Seven years ago, it will be remembered, his remains were transferred to Olney, where the place of their reinterment is indicated by an appropriate granite memorial. Would it not be well to place a slab on the walls of St. Mary, Woolnoth, recording the fact of the removal?" So far we are in entire agreement with the writer; but we sincerely trust that the centenary of Cowper's death may lead to thought and action more directly referring to himself. Cowper was not merely a very true poet, but a leader in that return to nature in which his contemporary, Robert Burns, took so conspicuous a part. "From grave to gay, from lively to severe," Cowper illustrated almost every phase of English poetry. From "Conversation" and "John Gilpin," to the "Turk," was a "long cry;" but Cowper was equal in every department, and it is much to be feared that he is not now appreciated as he ought to be. May this anniversary draw attention to his merits!

The Future of South Africa.

We suppose there are few reflecting persons who can suppose that Great Britain, after the expenditure of blood and treasure forced upon the Empire, will calmly consent to things being left as they were before the war. The following is the judgment of an American contemporary on the subject: "The United States has transmitted, and Great Britain has declined, a friendly offer of mediation. This was coupled with the plea of the Boer Republics for peace with independence. It is impossible to believe that