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LESSONS FOR SUNDAYS AND HOLY DAYS. FIRST SUNDAY IN LENT.

Morning—Gen. xix, 12 to 30; Mark vi., 14 to 20.
Evening—Gen. xxii, 20 to 33; Rom. xiii.

Appropriate Hymns for first and second Sundays 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.

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.

SECOND SUNDAY IN LENT.

Holy Communion: 310, 312, 317, 324.
Processional: 242, 248, 281, 291.
Offertory: 256, 267, 491, 528.
Children's Hymns: 112, 345, 346, 574.
General Hymns: 261, 269, 492, 638.

The Sacrifice.

We all knew that Canada was offering a sacrifice on behalf of the Empire and of human civilization, when she sent forth her sons to do battle in South Africa. No one who looked upon the brilliant array of goodly youths who left the Toronto station in the early winter expected that all of them would ever again tread our streets. But the blow seems sharp and heavy when it falls. Eighteen killed and sixty-one wounded, and by this time perhaps many more. It brings home to us the seriousness of the work in which we are engaged, but it does not make us flinch from it. The work had to be done; and there is this satisfaction to the sufferers and the mourners, among ourselves, that those dear to them, whom they never can see again, have walked in the footsteps of the

heroes and martyrs of the human race. Weeping may endure for a night, or even for many days; but joy will come at the thought of the noble heroism and self-sacrifice exhibited by those who have gone before us. In former days families cherished with pride the names of their members who "fell at Waterloo," or on some other great battlefield; and many a Canadian family will tell, in days to come, with thankfulness and hope, of the work done for the British Empire by their sons and their brothers, and their uncles.

The Late Archbishop of Canterbury.

Through the interesting biography which has just been published, attention has again been more closely drawn to the life of the late Archbishop of Canterbury. His was a life for which all good men may well give thanks to Almighty God. He never lowered the standard of the Anglican Church even to please the Queen of the greatest Empire in the world. So faithfully by word and deed, by symbol and example, did he teach the history and doctrine of the old Catholic life of Britain, that had all his predecessors done likewise, then the Greek and Anglican Churches would now be in full communion. His strong face shows that clear grasp of the faith—that simple straightforwardness and Anglo-Saxon sense of honour which marked the record of his days. Tried and brave, loyal and Catholic, his life will remain one of the choicest flowers of English Christianity. At the end, kneeling in the early morning in the quiet country church, he makes his last communion, and returning homeward bears the Lord, Who was to go with him through the valley of the shadow of death.

The Education of Children.

The Bishop of Winchester remarks in his charge on the folly of supposing that we can, under any system, give a complete education to children who leave school at the age of twelve or thirteen. The utmost that can be done for such children is to furnish them with the opportunity for carrying on their education after they leave school. Ignorant parents think that when the child leaves school he has already "got a good education," and the child himself, not unnaturally, is liable to adopt that view. The Bishop says on this point that if we could properly enlarge for ourselves and for others the idea of what education means, could get people to believe that "powers of body and mind—aye, and of soul—are to go on being steadily evoked, educated, by the daily use, in field, or shop, or household, of the intelligence which the drudgery of school standards has polished and sharpened; and if we could further provide, within the reach of all, some kind of intellectual opportunity, however slender, which should prevent the once sharp edge from getting blunted and useless; if we could do that, in a few years

the homes and lives of manual workers would be transformed, transfigured into shapes and capacities yet unknown."

Children's Books.

Here is an interesting list of twenty children's books, which was lately solicited by the London Daily News, from its readers, to cover the twenty most popular books for children. The only conditions stated were that persons sending lists should bear in mind that the books were to be read by English children. The twenty books having the highest number of votes are as follows, the books being named in the order of the greatest number of votes: Robinson Crusoe, Anderson's Fairy Tales, Alice in Wonderland, Tom Brown's Schooldays, Pilgrim's Progress, Little Women, Arabian Nights, Little Lord Fauntleroy, Alice Through the Looking-Glass, Water Babies, Lamb's Tales from Shakespeare, Uncle Tom's Cabin, Treasure Island, Swiss Family Robinson, Ivanhoe, Gulliver's Travels, Westward Ho, Jungle Book, Wide, Wide World, AEsop's Fables.

Religious Education.

We learn that an attempt is being made in Birmingham, England, to secure a change in the rule that forbids any note or comment to be added by the teacher to readings from the Bible in Public Schools. This is clearly a step in the right direction, and we hope the experiment may succeed and spread in the Mother Country, and so, by and by, come over to ourselves. We cannot get all that we should like in the way of religious education in Public Schools. Let us try to get all that we can.

The Archbishop and the Ambassador.

The author of Archbishop Benson's life, his son, tells a story of a dialogue of his father with a foreign ambassador, which is very instructive: I shall never forget a conversation between the ambassador of a foreign power and my father. The former was dining at Lambeth, a genial, intelligent man, very solicitous to be thoroughly in touch with social life of the country to which he had been accredited. After dinner the ambassador, in full diplomatic uniform, with a ribbon and stars, sitting next to my father, said politely: "Does your Grace reside much in the country?" My father said that as Archbishop he was provided with a country house, and that he was there as much as possible, as he preferred the country to the town. "Now, does Your Grace go to Church in the country?" with an air of genial enquiry, turning round in his chair. "Yes, indeed!" said my father; "we have a beautiful church almost in the park, which the village people all go to." "Yes," said the ambassador, meditatively, "yes, I always go to church myself in the country—it is a good thing to show sympathy with religious feeling—it is the one thing which combats