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# Canadian Churchman.

TORONTO, THURSDAY, JUNE 22, 1899

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Offices—Cor. Church and Court Streets  
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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### FOURTH SUNDAY AFTER TRINITY.

Morning—1 Samuel 12; Acts 7: 1-35.

Evening—Samuel 13, or Ruth 1: 1 S. John 1.

Appropriate Hymns for Fourth and Fifth Sundays after Trinity, 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.

### FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 315, 322, 554, 558.

Processional: 215, 224, 303, 339.

Offertory: 165, 248, 256, 290, 365.

Children's Hymns: 341, 342, 346, 540.

General Hymns: 7, 12, 238, 243.

### FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552.

Processional: 218, 226, 232, 270, 280.

Offertory: 174, 250, 268, 271.

Children's Hymns: 176, 194, 335, 338.

General Hymns: 214, 222, 223, 285.

## The Court of the Archbishops.

The two Archbishops were engaged during the first week of this month in hearing the arguments for and against the use of candles carried in procession. The hearing of the arguments for and against Reservation of the Holy Sacrament is fixed for the 19th, and following days of July; the clergyman whose practice in this respect is called in question is the Rev. T. E. Hill, rector of Little Canfield, Essex.

## Words of Wisdom.

The following is an extract from a letter written by Father Benson to the Superior of the Cowley Fathers, in February last, on the proposed hearing by the Archbishops

of these cases. After expressing the opinion that the arrangement promises well for the peace of the Church, Father Benson continues: "The self-restraint of giving up some things, which may be thought lawful, expedient, and even in some sort necessary, is a source of moral strength. People often think that that which is necessary for their own plans is also necessary in itself, and it is a great matter to learn practical discrimination, and to gain the habit of self-restraint. In this age of self-gratification, we must be thankful to be restrained, even though it seems to us that we are losing. We may lose much and gain more. Besides which the humility is a great gain, which makes us distrust our own conceptions of what is necessary. A humble trust in God's Providence is the surest way to win the prize of babes and the throne of the saints."

## Burial of the Dead.

Our remarks in our last issue, advocating the custom of "earth-to-earth" burial, have received strong confirmation from the account given in the London papers of the desecration of the remains of the dead buried in the vaults of the graveyard attached to St. Thomas', Southwark, where coffins appear to have been ruthlessly torn open and broken up, the lead sold for smelting, and the remains carted away without care or decency. We are glad to be able to add that the instant the attention of the Bishop was called to the matter, he despatched his secretary to lock up the churchyard till further order. Where "earth-to-earth" burial is practised, the benign course of Nature renders such desecration of the dead impossible after the lapse of a very few years.

## Compulsory Cremation.

Another London paper states that a Bill has been brought into Parliament to make cremation compulsory in all cases where death has occurred from infectious or contagious disease, such as small-pox, typhus, diphtheria or tuberculosis. The Bill will, doubtless, meet with fierce opposition; for, whatever may be its merits from the point of view of the sanitarian, it will take a long time to educate the unlearned and the poor to submit to have their old-cherished customs of burial abolished by any measure of compulsion. Even after a century's proof of the value of vaccination, as a preventive measure, the power of the anti-vaccinators made itself felt in the Legislature of last year.

## Sittings in Churches.

By the ancient common law of England, every parishioner has a right to a seat in his parish church. The right of Churchwardens in England to allot seats to parishioners, and to receive pew-rents has crept in through words used in Church Building Acts in the last three-quarters of a century; but all such

Acts made provision for a portion of each church being set apart for the accommodation of the poor, and for strangers. We admit, most thankfully, that in Canada the custom of appropriating seats in churches to persons in consideration of a money payment, is showing signs of dying out. But we were considerably astonished, a few Sunday evenings ago, on applying for a seat in one of the principal churches of Montreal, twenty minutes before the time for service, and when no one was in the church but the pew-opener and ourselves, to be told that we could not be shown to a seat until the commencement of the service. In another leading church in the same city, though a seat was found on request, there was no offer made of Prayer-book or Hymn-book. Is not this a matter which the excellent Brotherhood of St. Andrew might well take up, to see after the seating of strangers, and providing them with books? The answer given by so many to the enquiry, why they do not go to church, namely, the excuse that they have no welcome if they do go, will then be no longer heard.

## The Church Times says:

"Dr. MacColl's timely treatise on 'The Reformation Settlement' has made an unexpected convert in the Daily Chronicle. Or, perhaps, it would be more correct to say that that journal admits the cogency of his arguments so far as to allow that the long array of witnesses he has called into court convincingly proves the continuity of the Catholic theory in the Church of England. Accordingly the Kensitian view, that the 'Ritualists' are fair quarry for his bravoës, and ought to be hounded out of the Church by force, can no longer be sustained. This is truly a great admission; but what, we would ask, is the Daily Chronicle going to do further? We do not forget that it was among the first of prominent newspapers to take a hand in manufacturing the 'Crisis.' It employed a tame Romanist to report on the services in certain churches, in order to prove that every distinction which exists between the Anglican and the Roman mass had been carefully obliterated. It helped to goad the populace to frenzy with the stupid No Popery cry. Now that it is fair to admit that the Catholic theory has much to say for itself, will it do something further to allay the unjust suspicion it has raised, and to discourage recourse to persecution and coercive legislation? We shall see. We do not, of course, expect it to abate its efforts to bring about Disestablishment. As to that question, it has a right to its own opinion. But at least it should from henceforth conduct its campaign in accordance with the principles of legitimate warfare. It should abstain from the use of explosive bullets."

## The Bishop of Fond du Lac.

Bishop Grafton, of the American Pro-