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Canadian Churchman.

TORONTO, THURSDAY, JULY 6, 1899

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LESSONS FOR SUNDAYS AND HOLY DAYS.

SIXTH SUNDAY AFTER TRINITY.

Morning—2 Samuel 1; Acts 15, 1-30.
Evening—2 Samuel 12 or 18; S. Matthew 4, 1-23.

Appropriate Hymns for Sixth and Seventh 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.

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 316, 321, 560.
Processional: 291, 297, 302, 307.
Offertory: 168, 255, 256, 379.
Children's Hymns: 332, 333, 547, 574.
General Hymns: 196, 199, 202, 299.

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 520.
Processional: 179, 215, 393, 306.
Offertory: 216, 243, 293, 367.
Children's Hymns: 217, 233, 242, 336.
General Hymns: 235, 239, 514, 523.

Creeds.
The Archbishop of Canterbury, speaking at the Jubilee Festival of Lancing College, Sussex, said that the Church had her creeds and her formularies, which were, so to say, abridgements of the great text-book which God had given them. When a man professed to be teaching the Bible without the use of the creeds, it always seemed to him as if he were attempting to teach arithmetic without the use of the multiplication table.

Tolerance.
The unveiling of the memorial to the Canterbury martyrs who suffered at the hands of the Roman Catholic daughter of Henry VIII., was made the opportunity of the utterance of some wise and forcible remarks on the subject of intolerance and persecution; remarks which were not out of place in the

face of the objection made by some Puritans who protested against the memorial taking the form of a cross. We need not dig very deep into history to prove the fact that the Roman Catholics did not rejoice in a monopoly of intolerance or persecution. Even on this side of the Atlantic the history of the early Puritan settlers in America will afford curious instances of intolerant penal laws put in force not against Roman Catholics, but against Quakers and Baptists.

Roman Versions.

The "Living Church" of the 24th ult., commenting on the utterance of a priest of the Roman Communion in the State of Iowa, "I am glad to see Protestant Episcopalians returning to the Catholic Church," prints the testimony of the late Bishop Perry of Iowa, which tells a somewhat different story. The late Bishop's words are: "During my episcopate of eighteen years, there have been received into the Church in Iowa, from the Roman obedience, over seven hundred adults who have exchanged, intelligently and with a full knowledge of what they were doing, a false Catholicity for a true. In the same time we have lost to Rome, so far as I can learn, less than half a dozen individuals." If this is true of the State of Iowa from which the Roman priest dates his jubilant utterance, are we very far wrong in asking our readers to disbelieve utterly the stories which are so diligently circulated as to the increasing number of conversions to the Roman Church.

Communicating Presbyterians.

The Scottish Guardian contains a very instructive letter from the pen of the late Charles Wordsworth, Bishop of St. Andrew's, as to admission of Presbyterians to communion, without previous confirmation. The Bishop says: "What I recommend in such cases is this: Admit to Communion—I do not think our present rubric strictly applicable or binding under present circumstances, except on members of our own church), and advise the parties to be present at the next following Confirmation. I generally find that this answers; that is, the parties themselves, when they have seen what Confirmation is, and what it implies in the way of spiritual benefit, not only overcome their scruples, but become anxious to receive the gifts. Confirmation is not a sacrament generally necessary to salvation, but it is, or ought to be, in every case (whether received before or after Communion), highly profitable to it."

Mine Host.

We confess we cannot follow the reasoning of the parties who at the recent Synod of Toronto urged that property of the church, originally built to be used as a hotel, and purchased as such out of church funds, should not be licensed. We fully sympathize with the efforts which are being made to reform

the liquor traffic, and to drive out the drinking saloon from our midst. But what has the respectable hotelkeeper done that he is to be treated as a Pariah? "Give a dog a bad name," etc. Surely "mine host" deserves better treatment. We have known him before now as a model churchwarden, as a truly charitable Christian to whom his clergyman never appealed in vain for creature comforts for the sick and dying. Is not the trade itself consecrated since the utterance by our Lord of the parable of the Good Samaritan?

English Clergy in the Colonies.

The Rev. F. S. Baines (late Archdeacon of Durban, South Africa), speaking in Manchester the other day on behalf of the "Council for Service Abroad" of the United Boards of Missions, contended that on general and special grounds clergymen ordained in England ought to be expected to bear their share in the work of the Church abroad. And, while he thought that in most instances work amongst the heathen must be life-long work, as it took many years to learn their language, and it took a still greater number of years to get to the minds of the people, and see things as they saw them, he thought also, there should be no more hesitation about going to the colonies than about going from one diocese in England to another.

Proportion of Curates to Incumbents.

Archdeacon Sinclair, of London, presiding at the annual meeting of the Curates' Augmentation Fund, gave some curious figures showing the differences in some English dioceses of the proportion of incumbents to curates. We think the figures which he gave will interest our readers. In London there are 628 curates to 614 incumbents; in Carlisle only 81 to 293; in Hereford, 87 to 426; in Lincoln 135 to 581; in Norwich 253 to 914; Southwell, 181 to 491; Winchester, 258 to 551; Liverpool, 210 to 200.

The Intolerance of Puritanism.

The Irish Ecclesiastical Gazette records a singular effect of the working of the Nonconformist conscience in the County Down. The new cemetery at Bangor is divided into two parts, one Roman Catholic the other "Protestant." The term "Protestant" has been held to include all the denominations not Roman Catholic, so that the Church of Ireland has no special portion of ground allocated to her members in the new cemetery, but must take her place there as one of the Protestant denominations. The Dean of Down asked permission of the Burial Board to dedicate the portion of the cemetery assigned to all the Protestant denominations with such services as the bishop might decide; and he stated that he had no objection to the other religious bodies solemnly dedicating the ground with their own religious services. After consideration the Board passed a resolution unani-