

Canadian Churchman

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LESSON FOR SUNDAYS AND HOLY DAYS.

SECOND SUNDAY IN LENT

Morning—Gen. XXVII to 41; Mark I. to 21.

Evening—Gen. XXVIII. or XXXII. Rom. VII.

Appropriate Hymns for Second and Third 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:

SECOND SUNDAY IN LENT.

Holy Communion: 309, 313, 316, 320.

Processional: 273, 446, 447, 632.

Offertory: 6, 287, 528, 633.

Children's Hymns: 281, 331, 333, 335.

General Hymns: 32, 282, 492, 493.

THIRD SUNDAY IN LENT.

Holy Communion: 107, 315, 321, 324.

Processional: 105, 175, 179, 263.

Offertory: 108, 249, 252, 638.

Children's Hymns: 407, 566, 568, 569.

General Hymns: 93, 244, 253, 279.

How the Clergy are Employed.

Under the title Statistics about the Clergy, the Rev. Paul Petit, secretary of the Additional Curates' Society, has compiled an analysis of the contents of Crockford's Clerical Directory for 1901. It has been prepared on the same lines as a similar classification of the contents of the 1898 issue, the figures of which are given again by Mr. Petit in order to facilitate comparison. It appears that out of a total of 33,000 clergy, 22,617 hold appointments in England and Wales of whom nearly 21,000 are occupied in parochial work, a further 6,500 are occupied in duties in Scotland, Ireland, the colonies, and the foreign mission field, leaving a total of about 4,400 at home and abroad who apparently hold no ecclesiastical appointments,

in consequence of old age, ill-health, or other causes.

English Ordinations.

The Guardian publishes its very useful statistics of the Advent ordinations, from which we learn that there was a total of 469 candidates (196 deacons and 273 priests), as compared with 465 (204 deacons and 261 priests), ordained at the same season the previous year. Taking the figures for the whole of 1901, there is again a serious decrease of 27, entirely due to the falling-off in the number of deacons at Trinity, though it is less than the extraordinary fall in 1900, as will be seen from the following table of the numbers for the last ten years:

	Graduates of Oxford or Cambridge.
1,473 (deacons 728)	59 in 1892
1,417 (deacons 703)	62.7 " 1893
1,428 (deacons 724)	62 " 1894
1,420 (deacons 724)	60.1 " 1895
1,321 (deacons 681)	58.4 " 1896
1,206 (deacons 644)	58.7 " 1897
1,276 (deacons 639)	58 " 1898
1,268 (deacons 639)	59 " 1899
1,194 (deacons 594)	58.8 " 1900
1,167 (deacons 562)	55.5 " 1901

It will also be noticed that there is a considerable fall in the percentage of graduates from Oxford and Cambridge.

Catholic Practice.

Those of us who are obliged to defend our Church, as many are from attacks on both sides, should read this reply: "Those which make so perilous a matter of our retaining these ceremonies, common to us with the Church of Rome, do seem to imagine that we have of late erected a frame of some new religion, the furniture whereof we should not have borrowed from our enemies, lest they, relieving us, might afterwards laugh and gibe at our poverty; whereas in truth we have continued the old religion, and the ceremonies which we have taken from them that were before us are not things that belong to this or that sect, but they are the ancient rites and customs of the Church of Christ, whereof ourselves being a part, we have the self-same interest in them which our fathers before us had, from whom the same descended unto us." John Cosin, Bishop of Durham, 1660.

The Marquis of Dufferin.

We would be, indeed, ungrateful were we to pass over unnoticed the death of our most beloved and greatest Governor-General. What he did for Canada is best seen by comparing our status in the eyes of the Empire and the world with what it was when he arrived and when he left our shores. And he was loved. Wherever he went from the Atlantic to the Pacific he was met with arches and every demonstration of loyalty and regard. It is to his personal service that we owe our existence as a Dominion

to-day, and the tribute of esteem, as shown by the half-masted flags, testifies our acknowledgments. His influence spread beyond our borders, and to it the world owes, among other things, the present state of the Niagara Falls and the adjacent parks. What he was, as a servant of the Empire, appears in other periodicals.

Cremation.

As towns grow into cities and cities become Babylons for size, the necessity of disposing of the dead in some other way than by burial becomes necessary. The theory has always been that the bodies are committed to the grave to rest till the general resurrection. The opponents of cremation say: "If we believe in the future resurrection of the bodies of the dead, then this compels us to manifest our belief by outward reverential regard, seeing that they are destined to rise again;" a beautiful belief, but one which in our rapidly changing country is at variance with practice. Our early settlers buried their dead in the early churchyard; how few churches or graves now remain. Then the cemeteries were adopted, but when they stood in the way of growth, they were swept away. The common practice which is absolutely devoid of any "outward reverential regard." The grave is now no resting-place for the dead. Their remains are dug up and carted off to some other spot, and promiscuously shovelled into a common grave, in order to make way for a new street, or huge business premises. There is not much reverence shown to the dead here. We do not make these remarks from any desire to hurt the feelings of objectors to cremation, but to ask them to consider the facts and to see how much there is to be said on the other side. It is more probable that an extension of the practice of cremation will preserve our burial grounds than the present practice. If the cemeteries are to be at all permanent, they must be now established so far away that it is almost impossible to visit the grave of a friend.

Sunday Work

Is common on the other side, and many endeavour to introduce it into Canada. Once brought in, it will be hard to get rid of. On the Continent endeavours are being made to do so. In Belgium, a bill is about to be introduced for the abolition of Sunday labour. The industrial population of Belgium is one of the hardest worked in Europe, and to a great proportion of the smaller shopkeepers, artisans, mechanics, the Fourth Commandment is unknown in practice. Even clerks and warehouse employees may, under the existing regime, be legally expected to perform their duties on Sunday as well as on week days; the question of a Sunday "off" being one of arrangement between the various members of the