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LESSONS FOR SUNDAYS AND HOLY DAYS. 4 Sun. aft. Trin. Morning—1 Sam. 12, Acts 12 Evening—1 Sam. 13, or Ruth 1 Jude

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, 339, 303. Offertory: 165, 248, 256, 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, 270, 280. Offertory: 174, 259, 268, 271. Children's Hymns: 176, 194, 335, 338. General Hymns: 214, 222, 223, 285.

Leprosy in India.

Dr. Jonathan Hutchinson, who is stated to be one of the great authorities upon that dreadful disease, leprosy, has written to the Times, explaining that from his experience he has come to the conclusion that the growth of that disease in certain portions of the East is in consequence of the growing use of fish on fast days. "Wherever Catholic missions are successful there is an increase of leprosy." * * "The facts which I have brought forward are such as to impose a duty upon the authorities of the Roman Catholic Church to reconsider their fast day ordinances. The facts seem to show that in all districts where leprosy occurs—in other words, in all places where there is a risk of obtaining unsound fish—the use of fish on fast days ought to be forbidden. I have long ago, and many times expressed the opinion that neither contagion nor the crusades, but Christianity, was responsible for the prevalence of leprosy in Europe during the middle ages. * * My calculation is that the risk to a Catholic convert is twenty-fold that of one who remains in the Hindu faith. If I dare trust my figures—

chiefly those of the last census—it may possibly in Bengal amount to ninety-fold."

A Southern Coloured Church.

The persecution which the unfortunate Southern negro suffers appeals occasionally to the sympathy of his country men of the superior race; and misgivings are sometimes expressed as to the propriety of passing resolutions of indignation at Russian atrocities, because the occurrence of tortures and murder of coloured people are normal, and therefore, seldom noticed in the United States themselves. Mr. George B. Johnson, writing from Burlington, Vermont, but who is evidently familiar with the South, writes to the Living Church a very temperate letter, calling attention to certain canons of the diocese of Arkansas upon negro work in that diocese, one of which is as follows: "No coloured priest or deacon shall be entitled to a seat in the Council of this diocese, and no coloured congregation shall be entitled to representation in it." Similar regulations have within a few years past been adopted in Virginia, and in one or two other dioceses, according to Mr. Johnson, who points out certain objections which we summarize as being: first, both the coloured clergy and laity need all the support and encouragement possible from their white brethren. Under the existing conditions of Southern life, it is practically impossible to worship in the same churches, but all the influence of example and sympathy which the white clergy and laity can give, is needed. Second, that meeting in Synods and bunting together does not necessarily mean social equality, and third that the isolation of the coloured clergy and congregations in convocations of their own will inevitably intensify the race-feeling and increase the desire for coloured bishops. Mr. Johnson gives some information in the following passage: "Our coloured population consists of widely different classes. There are some, chiefly the descendants of those who in the days of slavery were house-servants, who have a very considerable degree of education and refinement. These are found for the most part in the cities, and from this class come the larger part of our congregations in Baltimore. It is quite a different problem to deal with the more ignorant class, the descendants of plantation hands. We have now a large number of coloured clergymen, fifty-eight priests and twenty-five deacons, in active service. It may fairly be questioned whether the numbers of these have not been increased too rapidly. Where the men have been thoroughly trained along with our white candidates in such institutions as the General Theological Seminary, or the Philadelphia Divinity School, or Nashotah, they are often well fitted for their work. An excellent work, too, has been done by some of less education; but there is reason to fear that some have been admitted without sufficient training and discipline of mind or character, and where this is the case, irreparable mischief may be done. It is not by excluding the coloured man from the association and influence of the whites, but by increasing that influence, that the conversion of the negroes to Christ and their gradual training in Christian morality is to be accomplished." The subject is a perplexing one. "The result may be that instead of having in this country one Holy Catholic Church, a Church for all sorts and conditions of men of every race and colour, we shall have two Churches, neither of which will have any claim to the title Catholic or Christian. There is nothing more fundamental in Christianity than the truth that in Christ there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all." It is bad enough that the Church is compelled to tolerate separate churches for coloured people." The whole letter shows how unfair it is for one nation to judge of another without better information and more charity than is now common.

The Jews.

The events which are taking place in Russia show that we were right in our recent remarks on the varying treatment of the Jewish race. They illustrate the old fable of the wind and the sun. The Russian Jew harassed by persecution wraps himself in his religion, and the ceremonies of tradition. But when he leaves the steamer in London, or, especially in New York, he acquires a new language, new ideas, and throws aside his ritual observances like a worn-out garment. As time goes on, the Jew steadily rises in the social scale, and as he does so more often loses all reverence, not only for his own faith, but that of others, and this quality does not commend him to those among whom he dwells. For instance, the present Lord Mayor of London is a Jew, a worthy man, but the last man whom we would have expected to preside at a meeting of the Bible Society. And later on, at another meeting at which he took the chair, he used language which provoked the Church Times to reply as follows: "With very questionable taste the Lord Mayor of London, at the Mansion House meeting of the Factory Girls' Country Holiday Fund, sneered at the efforts made in this country to bring those of his race and faith who reside among us to the true faith. There were charities, His Lordship observed, from which money might well be diverted in favour of the Factory Girls' Holiday Fund. For instance, there was the sum of £50,000 spent annually on the 'attempted conversion of the Jews'—a remark which was greeted with 'cheers and laughter.' We must remind the Lord Mayor that, after all, this is a Christian country, and that most Englishmen regard the religion of his people as an arrested and unenlightened faith. It seems to us an abuse of his position as Lord Mayor to raise a laugh, in the presence of a Bishop, against Christian missions to the Jews. If he were living in an intolerant nation, like his less fortunate brethren in Russia, there would, perhaps, be some justification for his sarcasms. As it is, we think he would consult the dignity of his office and the feelings of his fellow-citizens, if he did not indulge in irrelevant comments on subjects in which they feel a strong interest. It is inconvenient enough that the Chief Magistracy of the City should be held by a Jew. The incongruity of the thing is still more obvious when he calls attention to the fact of his being out of touch with the Christian sentiment of the nation."

Lapland.

It is curious to read that while adventurous men are seeking to wrest their secrets from the Arctic and Antarctic regions, a hardy little people on the northern borders should be in danger of slow extinction. Laplanders and reindeer are associated in our minds from earliest childhood, and it would seem that they are as closely linked in reality—the decrease of the herds of tame reindeer being considered by some as one of the causes of the diminution of the race. The half-civilized Lapp, plied with brandy, is only too ready to part with his herds for almost nothing in Stockholm, where there is a demand for reindeer flesh—the railway, which renders this possible, has not been in this case an unmixed blessing. Many of the Lapps, too, are abandoning their nomad life, making for themselves fixed homes, and endeavouring to imitate in many ways the life of the Swedish settlers. Education is apparently having the usual result in its earlier stages, that of drawing men away from the more primitive ways of life. Every autumn, Swedes and Lapps send their children down to the nearest national school for the winter—the Lapps usually having seminaries to themselves—and after a few years of training, the younger generation no longer cares to return to the old out-door life, with its hardness and simplicity. The "old order changeth," and yet