

# Canadian Churchman.

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## LESSON FOR SUNDAYS AND HOLY DAYS.

### THIRD SUNDAY IN LENT.

Morning—Gen xxxvii; Mark ix., 30.  
Evening—Gen xxxix., or xi.; 1 Cor. iii.

Appropriate Hymns for Third and Fourth 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.

### THIRD SUNDAY IN LENT.

Holy Communion: 107, 315, 321, 324.  
Processional: 165, 175, 179, 263.  
Offertory: 198, 249, 252, 638.  
Children's Hymns: 467, 566, 568, 569.  
General Hymns: 93, 244, 253, 279.

### FOURTH SUNDAY IN LENT.

Holy Communion: 309, 311, 472, 553.  
Processional: 89, 200, 270, 520.  
Offertory: 86, 255, 362, 523.  
Children's Hymns: 331, 332, 335, 473.  
General Hymns: 91, 92, 94, 213.

## Reformed Burial Customs.

Some years ago an effort, following the English example, was made here, to simplify and cheapen the funeral pomp, but the society faded out of notice. The parent society in London is still alive, if such a bull is permissible. One of the earlier proposals was wicker coffins; Charles Kingsley directed that he should be buried in the slightest coffin, so that as soon as possible his remains might mingle with their mother earth. Our custom of having extravagantly expensive coffins, cased in thick, coarse wooden ones, is most undesirable. The growth of cremation has had its effect and should be made compulsory in large cities, unless the friends of the deceased removed the body a sufficient distance from the crowded centre. We do not agree with Dr.—now Sir Dyce Duckworth. A very slight covering of earth, as compared with the pres-

ent custom, should be urged as the mode of burial more in accordance with modern knowledge. These are the words used by Sir Dyce Duckworth, at a meeting of the Church of England Burial, Funeral, and Mourning Reform Association, held at the Westminster Palace Hotel. At the same meeting, it was decided to present a memorial to the president of the Local Government Board, urging him to move in the direction of obtaining fresh legislation for the burial of the dead body in accordance with sanitary law. The following are four chief points which were dealt with in the memorial: The protection of the public against the danger arising from the further use of overcrowded cemeteries; the certification by competent authority of the suitability of the soil for the dissolution of human remains before a new cemetery be opened; the enforcement of effectual sanitary precautions when infectious disease had been the cause of death; and the supervision of all burial-grounds.

## The Eighth Commandment.

We noticed lately that the "profession" in the States had reached the point of stealing choir boys. That was bad; we leave it to our readers to say if this is worse: "There is one thing I have in mind," said Bishop Tuttle, at the Church Club dinner in Kansas City, "which convinces me that Kansas City excels St. Louis in at least one profession. Only recently, I was riding on a crowded street car in St. Louis. When I alighted, I discovered that my pocket had been picked of a purse and \$30. A few days later, I was at the Union depot in Kansas City. I put my grip on the floor, while I purchased a ticket. When I turned for it, the grip, containing ten carefully prepared sermons, was gone."

## The Greek Church.

We have several times referred to the efforts made in England, mainly by the Bishop of Salisbury, and in the United States by the late Bishop Hale, to bring about a better understanding with the Greek Church, and of a memorial sent some months ago, with the approval of the English Archbishops: "In the Salisbury Diocesan Gazette, for February, the Bishop of Salisbury gives an interesting account of the reception by the Greek Church of his tract, entitled 'Some Points in the Teaching of the Church of England, set Forth for the Information of Orthodox Christians of the East,' which was recently published by the S.P.C.K. in English and Greek. The Patriarch of Constantinople writes in the most friendly terms, saying that proper and serious study is being given to the work, and praying that 'in the holy Churches of Christ there may rise up during the new century the long-desired sun of unity in the faith.' The Archbishop of Syra has reprinted the tract and prefixed to it a preface, in which he commends it to

learned clergy and laity, declaring that he has found no great difference between the teaching of the Anglican and the Orthodox Churches, and expressing the hope that the tract may produce a new movement towards union. The Greek translation of the tract has been reprinted in full by several Greek newspapers, and favourably noticed. There is thus good reason to hope that a considerable step has been taken towards making the position of the English Church more widely known in the East, and the Bishop of Salisbury regards the welcome given to his tract as all the more satisfactory since it did not disguise those points of difference which do exist."

## Hospital Sunday Fund.

It will be seen from the results of the London Hospital Sunday Fund that the total has been somewhat reduced owing, no doubt, to the pressing appeals made on behalf of our soldiers in connection with the South African war. Still it is deserving of note that in this purely philanthropic work, out of a total of £35,856, a sum of £28,627 was contributed by the Church of England. This means that the Church of England contributed four-fifths, the Nonconformists—including Congregationalists, Presbyterians, Jews, Wesleyans, Baptists, Romanists, and others—contributed one-fifth. The liberality of Churchmen for this object gives rise to a regret that they do not give as cheerfully and enthusiastically for some other purposes. They can give in London alone over £28,000 in a single day for a special fund, which meets with general approval. What could they do in twelve months for other funds, if they appealed as strongly to their feelings?

## Christian Social Union.

The Bishop of Durham, presiding at a meeting at Leeds in connection with the Christian Social Union, said that definite advances had been made towards the supreme ideal of society. On this there were no steps backwards. There had been in the past century substantial progress towards the personal and social ideal—the true ideal of life. He did not forget the terrible evils of commercial competition and of irresponsible riches, the serious, resolute, aggressive unbelief, and the still more prevalent indifference to spiritual things. But there was a frank recognition, such as there had never been before, of the social evil of overcrowding, of intemperance, of profligacy, and of an inward resolve to deal with these effectually. In all classes there was a steady growth of intelligent religious feeling, and many types of disciplined life devoted to good works. A comprehensive scheme of popular education, supplemented by free libraries, picture galleries, public gardens, university settlements, and extension lectures, generously supported by national, municipal, and private funds, were an eloquent witness to