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LESSONS FOR SUNDAYS AND HOLY DAYS.

FIRST SUNDAY AFTER TRINITY.

Morning—Jos. iii, 7-14, 15; Acts ii, 14-22.

Evening—Jos. v, 13-14, 21, or xxiv; 1 Pet. i, 11-13, 8.

Appropriate Hymns for First and Second Sunday 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.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.

Processional: 306, 390, 534, 545.

Offertory: 170, 216, 223, 235.

Children's Hymns: 175, 304, 338, 344.

General Hymns: 514, 526, 539, 542.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.

Processional: 189, 302, 544, 547.

Offertory: 275, 293, 296, 308.

Children's Hymns: 240, 335, 336, 337.

General Hymns: 1, 21, 36, 520.

We have removed our business offices to Room 18, 1 Toronto St.

The Perpetual Diaconate.

How can lay help be utilized in the Church? is a question which meets us every day. The clergy are not sufficient—that is clear. A writer in the New York Churchman says: "It seems to me the great need of the age is perpetual diaconate. We need many good men, who will give themselves to the work of the diaconate, and still support themselves by their business as before. These might be lawyers, doctors, teachers, bankers, or merchants. Many rectors could use from one to a half dozen of these. They would go to school-houses and chapels and preach with authority. The poor would look upon them as ministers, and their work would be effective and everything done with reverence. Thus they might build up many a parish, so it could call a rector. Frequently these men who meet those to whom they go in a busi-

ness way would reach them better than a scholarly priest. Besides, men who take a number of years to fit themselves for the ministry are not willing to bury themselves where their talents would be wasted. If they were willing to do so, there is not means to support the great number needed. The permanent deacon would only have to know his Bible and Prayer-Book. There are, therefore, scores of godly men who might do almost the work of a priest. This is the great need of this country. The deacon could help the rector in many ways, and would be absolutely under the priest, if so assigned by the Bishop, and therefore could not abuse his position. We have a very strong conviction that there is here common sense and practical wisdom. As regards the difficulties in the way, we believe they could easily be got rid of; and to the consideration of these difficulties we hope soon to turn our attention.



OUR BELOVED QUEEN—GOD BLESS HER.

Secession from Rome.

We have, more than once, referred to the secession of the Abbe Bourrier from the Roman Catholic Church, and it is well that his position should be understood, especially by those who have hankering after that Communion. The Abbe has published the letter which he addressed to the Bishop of Marseilles at the time of his secession. It is a strong and dignified document, whose positions the writer himself sums up in this fine paragraph, at the close: "I am convinced," he says, "that the Gospel alone will save modern society; convinced that the Roman Church cannot, without abjuring itself, place the Gospel in the hands of the people; convinced that the Catechism does not compensate for the loss of the Gospel. Such, Monseigneur, are the motives of the decision which I make this day, in the full enjoyment both of my reason and of my liberty. Faith-

ful to my vocation, I shall consecrate the remainder of my life to the service of God, only too happy to be permitted henceforth to preach my Saviour, with fidelity to His Word, and set free from the fear of men."

Religious Education in Public Schools.

We have always acknowledged that there are difficulties in the way of general religious education; but some of the objections raised to it are of a very curious character. Thus in the district of Seacombe (England), the four dissenting members, who form the minority on the board, have forwarded an appeal to the Education Department, asking that "Articles of Anglican Belief, commonly called 'the Apostles' Creed,' be immediately removed from the school curriculum, as also what they briefly call 'the Duties,' to which, by the way, the Duke of Wellington attributed the finest qualities of the English character. They do not, like the farmer of the story, object also to the Ten Commandments, because they are in the Catechism, but they go perilously near to the prejudices of that benighted agriculturist; for they say, 'We are opposed to their use in association with the Catechism and the other sections herein complained of—the Creed to wit—'which are distinctive of the Church of England.'" This is very astonishing. Certainly the Apostles' Creed is no special property of the Anglican Communion. Not only is it accepted by Methodists, Presbyterians, and Congregationalists; but, formerly, at least, it was taught by Unitarians. We do not mean that religion could not be taught without the use of the Apostles' Creed, but it is a great pity that people should not inform themselves better on these subjects before they resorted to controversy.

Flats for Poor Gentle Folk.

The question of housing the growing population is becoming a problem of great interest everywhere. In the East End of London, great improvements are being made, and houses are being built with flats for families—let at moderate rents, yet involving no loss to the proprietor. This is a most important movement, and may be extended with advantage in many places and to different classes. A plea has been made for flats for poor gentlepeople. The pleader was the wife of a clergyman, with £150 a year, and a family. A house was out of the question, owing to the narrowness of means, and the cheapest flat, except those for working-classes, is £40 a year. The very excellent suggestion is made that flats should be built and kept for poor gentlepeople only. It would certainly seem that, if artisan dwellings can be erected which will pay a fair return upon the capital expended, it ought to be possible, if only as a commercial speculation, to erect flats such as those which the wife of this clergyman with small means has suggested. But here is another of those housing problems, which are