

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Nov. 13—Twenty-fourth Sunday after Trinity.
Morning—Amos 3; Heb. 7.
Evening—Amos 5 or 9; John 3, 22.

Nov. 20—Twenty-fifth Sunday after Trinity.
Morning—Micah 4 and 5, to 8; Hebrews 12.
Evening—Micah 6 or 7; John 6, 41.

Nov. 27—First Sunday in Advent.
Morning—Isaiah 1; 1 Peter 1, to 22.
Evening—Isaiah 2, or 4, 2; John 10, 22.

Dec. 4—Second Sunday in Advent.
Morning—Isaiah 5; 2 Peter 1.
Evening—Isa. 11, to 11, or 24; John 13, 21.

Appropriate Hymns for Twenty-fourth and Twenty-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.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 399, 316, 323, 555.
Processional: 304, 545, 546, 550.
Offertory: 227, 234, 243, 257.
Children's Hymns: 568, 569, 570, 574.
General Hymns: 12, 21, 200, 202.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 173, 197, 321, 324.
Processional: 189, 215, 219, 239.
Offertory: 174, 184, 203, 217.
Children's Hymns: 178, 240, 333, 334.
General Hymns: 186, 210, 223, 226.

The Bishop of Moray.

The vacancy in the Bishopric of the Diocese of Moray, Ross and Caithness, in the Scottish Church was filled by the election in Inverness Cathedral of Dr. Arthur John Maclean, principal of the Theological College of the Episcopal Church. The Bishop-elect is in his forty-sixth year, graduated in Cambridge in 1880, and has been working in Scotland since ordination in 1882 with the following exception: In 1880 he was chosen by the Archbishop of Canterbury (Dr. Benson) to be the head of the mission to the East Syrian Christians, which the Archbishop had organized. Dr. Maclean returned to Scotland in 1891, and has published a number of works on the Syriac language, and has an unrivalled knowledge of early Eastern liturgy.

The Scottish Church.

The comments by the Scottish Guardian on Dr. Maclean's election rudely shatter a cherished ideal. Knowing the Scottish Episcopal Church by reputation only, it has seemed a wonderful instance of consistency—perhaps a Quixotic consistency; but that is not the question. The Church, its clergy and members, believed in the Stuarts, and regarded the accession of William and Mary as a usurpation, and so refused to swear allegiance to them as the rightful monarchs. In return the Church suffered spoliation and persecution, until, as Sir Walter Scott said, it became a shadow of a shade. The Bishops endured poverty, but showed a quiet dignity which compelled respect, and was rewarded by their giving Bishops and a liturgy to the Church in the United States. Truly, a daughter to be proud of, and a great reward. But the Scottish Guardian, after eulogizing the selection of Dr. Maclean as that of a man of well-known scholarship, great force of character and unbounded energy, says that the election is an experiment. Why? Because it seems that along with the Scottish service the Bishops have given up the poverty and simplicity of the older generation. Our contemporary says that the income of the See is small, and will not allow Bishop Maclean to affect the style of English Bishops. Why should he?

Congregational Music.

A great change seems at hand in the musical portion of our services by the return to simpler congregational services. Of course, there are two sides, and it is necessary to remember, as choir-masters point out, that the men and women give their services for nothing, and naturally desire occasional change. The Bishop of Southwark has contributed a thoughtful word on the subject by reporting at the Newcastle Diocesan Conference a conversation that he had on English church music with Abbé Liszt. That great musician first praised our cathedral music, and praised it highly, and also the music performed in the great churches. "But," said the Abbé, "you make a great mistake in encouraging all your churches to try to be cathedrals in their music. You have in England, both by your religious conviction, your view of the congregational part in worship, as well as in your English musical tastes, a great opportunity for congregational singing. I am convinced if your parish churches would abandon their efforts to be small cathedrals, and make an effort after broad, strong, chorale singing—great hymns which the congregation could take up easily—you would produce in England a kind of religious music which would stand quite alone among the religious music of Europe."

Hymns A. and M.

We read in this connection that the new edition of Hymns Ancient and Modern was to be issued on the 3rd of November in time to be used on Sunday, the 6th instant. We were aware that a new edition was being compiled, but had no idea that it had been completed. We are told that 105 hymns have been omitted and 110 added in order that the book may correspond to the "new feeling" of the age. We are promised "a healthier, a more manly, a better book," and will be glad to have one.

Hymns.

At the recent Liverpool Church Congress Dr. Basil Horwood, organist of Christ Church, Oxford, read a paper on Church Music, in which he pointed out how very few of our hymns had any Church sanction, and that the hymnals in use all lacked authority and uniformity. We

despair of any one book covering the ground. Perhaps our readers in the Diocese of Toronto are not aware that there is a hymnal which years ago was authorized, and of which it would now be difficult to find a copy. In discussing new editions of recognized hymn books we suggested that pains should be taken to avoid diversity, and that standard favourites should bear the same number in them all. Thus Old Hundred would always be hundred whatever collection was used.

Reading for Settlers.

We have repeatedly appealed, and too often appealed in vain, for reading matter for the newer districts to alleviate the dreariness of isolation. The society established by Lady Aberdeen is an admirable one, and we have done our best, apparently without any backing, to have its benefits kept up and extended as far as possible. All the world reads now. Some time ago the public libraries of Iceland made this appeal for English books: "The large public libraries will most gladly receive any books whatever, since their means for purchases are very restricted, and the demands of their readers insatiable; but for the smaller book collections scattered over the land, useful or entertaining rather than purely learned books will be especially acceptable, for not only is the fondness for reading everywhere growing, but the opportunity for it in the long evenings of winter is most ample." An excellently worded appeal, which expresses the situation of our own lonely people.

Ideals.

In the course of a sermon to the St. Paul's Lecture Society, reported in the Church Times of the 7th October, the Bishop of London gave the following striking summary: The Sermon on the Mount contains a series of ideals. Here are some: The ideal of poverty. The ideal of humility. The ideal of "turning the other cheek" (the absence of revenge). The ideal of self-sacrifice. The ideal of loving an enemy. The ideal of innocence. The ideal of sexual purity, in thought as well as in action. And here are some of the axioms of the world's creed: The ideal of wealth. The ideal of ostentation, smartness, notoriety. The ideal of self-assertion and blowing one's own trumpet. The ideal of trampling on others and rising at their expense. The ideal of personal enjoyment, selfishness, refined or coarse. The ideal of compromise (the politician's ideal). The ideal of "sowing one's wild oats," and "a rake makes the best husband," etc. The ideal of fashionable impurity. Which of these two creeds do we believe? They are absolutely antithetical and contradictory.

Change.

Everywhere at this time surprise is being expressed that people change sides at an election. Rather the surprise should be the other way. Change is the order of nature, and if there is to be growth and advancement there must be change. It is forcibly brought to our attention at the present time through Scotland that in all ecclesiastical and theological matters and opinions there is everywhere constant flux and reflux. Tennyson puts it thus:

"The old order changeth, giving place to new;
And God fulfils Himself in many ways;
Lest one good custom should corrupt the world."

Everybody is engaged in inducing others to change, and believe it to be for the better. The newspapers of late have been full of appeals for

November 10, 1904.]

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