

Canadian Churchman.

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Phone Main 4643. Box 34, TORONTO.
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Lessons for Sundays and Holy Days.

Nov. 18—Twenty-third Sunday after Trinity.
Morning—Hosea 14; Heb. 11, to 17.
Evening—Joel 2, 21, or 3, 9; John 6, to 22.

Nov. 25—Twenty-fourth Sunday after Trinity.
Morning—Eccles. 11 & 12; James 4.
Evening—Haggai 2 to 10, or Mal. 3 & 4; John 9, to 39.

Dec. 2—First Sunday in Advent.
Morning—Isaiah 1; 1 Peter 4, 7.
Evening—Isaiah 2, or 4, 2; John 12, 20.

Dec. 9—Second Sunday in Advent.
Morning—Isaiah 5; 1 John 2, 15.
Evening—Isaiah 11, to 11, or 24; John 17.

Appropriate Hymns for Twenty-third and Twenty-fourth 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-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 314, 315, 319, 428.
Processional: 427, 429, 435, 447.
Offertory: 222, 233, 234, 235.
Children's Hymns: 330, 335, 336, 438.
General Hymns: 228, 437, 445, 550.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 316, 319, 323, 555.
Processional: 304, 545, 546, 550.
Offertory: 568, 569, 570, 574.
Children's Hymns: 202, 200, 12, 21.
General Hymns: 227, 234, 243, 257.

Be Ready.

A word full of quick, resolute meaning is this old Saxon and Danish derivative, "Ready." In its worldly application it is the key note to success. On the battlefield it is the ready warrior who bears the palm and wins the medal. So throughout the ranks of toiling men, whatever be the object aimed at, or path pursued to him who is ready when the strain of trial comes victory is given. And is it not only unwisdom, but sheer folly to petition our Lord to be ready whilst we ourselves remain lukewarm and unprepared. We may rest assured that, it is only those who "ask faithfully who obtain effectually."

The Church and the Men.

An "ex-Unbeliever" writing to the "Church Times" on the above subject, to our mind, goes

to the heart of it, as one would expect a man who had lost his faith, and found it again, to do. The downright earnestness and plain-speaking of the writer are what one would look for in one who had manfully faced the greatest of life's problems and found its true solution. The writer says:—"It is a subject we hear of in season and out of season. At every Church Congress we have to listen to the same thing ad nauseam. To 'attract' the men, the Church must be reformed out of recognition; the services, the music, the preaching, even the Scriptures, are to be 'up-to-date.' Then we are assured, by the wisacres, that the men will tumble over each other in their anxiety to enter the Church's doors. I venture to doubt it. Further, I venture to say that the real fault in this lamented neglect is not with the Church at all, but with the men. They do not want to believe, because they do not want to love God with all their heart, soul and mind." If on all hands there were as strong and determined an effort to adapt the world to the Church as there is to adapt the Church to the world there would be less time wasted in the search for pleasureable novelties designed to induce men to fill the empty church seats.

The Bible and the School.

At a Bible Society meeting recently held in Wales the Bishop of St. Asaph told his hearers some homely truths in a straightforward way. The Bishop aptly quoted Dr. Johnson's saying: "Let us clear our minds from cant." Amongst other things His Lordship said:—"We ought to be one in our anxiety for the welfare of the child. Our first care as Christians ought to be for Christ's little ones. What does the common platform mean here? Does it mean that every parent, whether he be rich or poor, is to have perfect freedom to insist upon his child being taught the faith of Christ in the way in which he himself was taught and practises that faith? Dear me! the common platform means nothing of the sort. It means that the poor man must take the religion which the State has defined, and which the County Council may give or withhold. Here we are to-night to hear a deputation. One of his predecessors once described here the magnitude of the work done by the Bible Society by telling you that the actual Bibles sent forth, if piled up in a heap, would exceed the height of Snowdon; but if I am a poor man and a Churchman what advantageth it me to hear of this mountain pile of Bibles, when my own little children are not permitted to be taught the Bible in schools built by Churchmen and taught as Churchmen teach it? Or look at it as a man of common sense, the gentleman we call "the man in the street." What is the use of sending shiploads of Bibles to the animists of the Khassia hills when we are tampering with the free unfettered use of the Bible in our own day schools. Depend upon it that these contradictions go deep. Once convince men that you are ready to sacrifice the interests of religion to the interests of party, and you will have dealt religion itself a staggering blow."

Anglican and Eastern Union.

We are reminded of the remarkable joint service held by priests of the Anglican Church in the United States, and of the Russian Church at Christ's Church, Portsmouth, New Hampshire, after the signing of the Treaty of Peace between the envoys of Russia and Japan by a joint service of a similar character held at the Church of St. John, Red Lion Square, London, England, at which priests of the Anglican and Eastern Orthodox Churches jointly participated. The

occasion was the inauguration of an International Society named "The Anglican and Eastern Orthodox Churches Union." The object of the Union was set forth in the speech of the Archimandrite Teknopoulos held in the evening in the Holborn Town Hall:—"To promote knowledge and intercourse by means of lectures and meetings, translating and publishing books, supporting Eastern and Anglican students of theology, mutual visits, international conferences, and formation of branches in the various countries to carry on the work." This union is full of promise of future usefulness. We cordially wish it success.

Cathedral Chapters.

At the eighth centenary commemoration at Ely Cathedral recently held, the Archbishop of Canterbury referred to the influence of Cathedral Chapters thus:—"The force which a Cathedral Chapter can bring to bear upon our modern Church life—the part which it can play in our contemporary religious activities—the peculiar value which attaches, in a restless, hurrying age, to its contribution of learning and thoughtfulness, and our determined recurrence with that object to the old ideals; these are notable examples of the continuous threads which run through warp and woof in the Church's enduring life. And they are compatible with—nay, they even require—our putting the Cathedral buildings themselves to other and larger uses than those whereof Abbot Simeon or Alan de Walsingham in the Isle of Ely, or Ernulf or William the Englishman at Canterbury, or William of Wykeham at Winchester, had ever dreamed. And as we thank God for the new service which our cathedrals are rendering before our own eyes to English life we can gratefully rejoice in the knowledge that the glorious naves and long-drawn aisles which the piety of devout men raised in old time throughout England as an offering to God and to His saints, and an utterance of the eager loyalty of His servants, should now be of constant help in the cause of God and good to the teeming populations of our great cities, or the gathered worshippers and listeners from rural tracts who can come together on high occasions as they could not come in roadless, rail-less days gone by."

The Abbey Church of Selby.

English church architecture and the Diocese of York have sustained a grievous loss in the recent destruction by fire of the above historic Church which was one of the finest monastic churches in England. It formed part of an abbey of Benedictine monks, was founded by William the Conqueror in 1068. The only mitred abbey north of the Trent were this and St. Mary of York. Additions and alterations had been made at various times. Its architecture was a combination of many different styles from the Norman to the Perpendicular periods. Under a mitred abbot it was one of the most wealthy monasteries in the northern counties. The south transept was destroyed in the 17th century, by the fall of the upper part of the central tower. The noble western doorway, the remains of its beautiful stained-glass in the east window, restored some time ago, and, more especially for the student of architecture, the nave and choir formed its chief attractions. The nave was a fine specimen of Norman architecture, the choir was in the English style, and beyond it was a beautiful Lady chapel. The church at large will join in the spirit of the telegram sent by the Archbishop of Canterbury to the Archbishop of York on the regrettable occurrence. "Deep sympathy of the whole Church will be with the Diocese of

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