

# Canadian Churchman.

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## LESSON FOR SUNDAYS AND HOLY DAYS.

### TWENTY-FIFTH SUNDAY AFTER TRINITY.

Morning—Eccles. XI. and XII.; James III.,  
Evening—Haggai II. to 10, or Mal. III. & IV.; John VIII., 31.

Appropriate Hymns for Twenty-fifth Sunday after Trinity, and Advent Sunday, 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:

### ADVENT SUNDAY.

Holy Communion: 203, 310, 313, 314.  
Processional: 46, 49, 217, 268.  
Offertory: 51, 52, 205, 362.  
Children's Hymns: 281, 335, 343, 345.  
General Hymns: 48, 50, 53, 477.

### TWENTY-FIFTH SUNDAY AFTER TRINITY

Holy Communion: 173, 197, 321, 324.  
Processional: 189, 215, 219, 239.  
Offertory: 174, 184, 203, 207.  
Children's Hymns: 334, 337, 339, 340.  
General Hymns: 275, 296, 359, 379.

### Thanksgiving.

It is very generally felt that with Civic Holidays, and Labour Day, the latter part of the year is quite well enough supplied with days of rest from ordinary work, and also that the King's Birthday should sufficiently emphasize our thanksgiving. A separate day at the end of November is too late for the greater portion of Canada, the weather is generally broken; it is in Advent, and near Christmas.

### The King's English.

We have had an outbreak of fault-finding of the common pronunciation of our mother tongue. These criticisms are very desirable,

our people cannot talk too correctly. But it is idle to suppose that however grammatically correct our language may be, local accent and mannerisms will not spring up. What is more important is that the language used should be clean and pure, and that the words of our mouths and the meditations of our hearts should be acceptable in God's sight. It was a dreadful thing to read that Lord Roberts had to assure a deputation that the language of the young soldiers and recruits was the most offensive of all the rank and file. If so, the parents and teachers must be to blame, but we fancy the reason is partly owing to the desire of the young to swagger and to put on airs, unfortunately, very undesirable ones.

### Drumtochty.

We at first thought that this was a pen name given by Ian MacLaren to the scene of his fiction. But it is not so. Drumtochty is, we gather, a parish in the east of Scotland, in that portion where the Scottish Episcopal Church has always remained the Church of the people. The church itself is dedicated to St. Palladius, and the Church Council has been repeatedly appealed to, to aid this poor and struggling parish. Were its needs generally known, the admirers of the Bonnie Brier Bush, and they are world-wide, would surely contribute to secure the church from financial distress.

### Algoma.

We make a point of doing all we can to keep our missionary diocese before our readers. We have just received the Algoma Missionary News, with the same story of endeavour, of disappointment and encouragement. The Bishop visited the Temiscamingue district in September; the rich, heavy clay, however good for farming, makes in wet weather, rough bush roads, very hard travelling. The writer, in speaking of his visit, remarks: How few of our people seem to be left; and yet he says how easy, with our Prayer-Book before them, for isolated families to have service among themselves. The father of such a family in his own household to begin with; then with the addition of his neighbours as the country settles, might readily and profitably conduct church service weekly, until at length a clergyman duly accredited arrives upon the scene. All that is needed is right spirit." Algoma's Grievous Needs.—Under this heading three classes of workers are pleaded for to assist the diocese. First, one or two young men, if possible, clergymen, able to speak the Ojibway language, and willing and glad to give themselves, for a time at least, to Indian work. Second, one or two unmarried priests, able bodied, used to out-door life, and not afraid of new settlements; above all, men of missionary ardour, and eager to do God's work, to labour in the diocese for a few years at

least. Third, two or three devout students or laymen to work under the clergy, as catechists in new and remote regions, or in places adjoining old mission centres. Where are the men?

### Restoration or Destruction.

The publication of a history of the Cathedral (Christ Church), in Dublin, has again drawn attention to the results of mistaken restoration. This fabric was restored by the leading architect, Mr. Street, who, among other things, introduced Caen stone dressings for the doors, windows, etc. The Dublin climate has already given these dressings the look of extreme decayed antiquity. The changes which he made are not all improvements, but the hardest thing of all is that the ancient monuments originally placed in the cathedral are now stored away in the crypt. They have been treated much in the spirit of Mr. Street's reply to a question as to what should be done with them: "Break them up for concrete," is his reported answer. There is still room for an intelligent and reverend old mortality, notwithstanding our boasted enlightenment.

### Visitation and Preaching.

The Archbishop of Dublin deems that more attention should be given these duties. His Grace said, the deepest roots of a clergyman's usefulness and influence are not struck in the pulpit or on the platform, but in pastoral visitation of the homes of the people. There is a tendency in these days to minimize the importance of the sermon as a means of instruction and awakening. Too much is, perhaps, taken for granted by modern preachers. Evidence is not wanting that the adult population need definite instruction in the fundamental truths of the Christian Faith. To teach the same thing over and over again is not grievous to the shepherds, and for the sheep it is safe.

### The Liverpool Cathedral.

The diocese of Liverpool has so far proceeded towards the erection of a cathedral, that a site has been determined on, and plans asked for from architects of work done by them with a view to selecting two or more to prepare plans for the proposed edifice. It has also been decided that the Gothic style of architecture shall be adopted, as most suggestive of reverence, and suitable for Divine worship. This view is being contested by some, who think that a building of more modern style, and more adapted to present day needs could be built, which would be equally effective, and perhaps more useful. The cathedral, as having a recognized place in the Anglican system, is no longer in doubt in the Anglican Communion. For three hundred years after the Reformation, there had not been a single cathedral erected in England, if we except St. Paul's, which took

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