

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

November 24.—26th Sunday after Trinity.  
Morning—Eccles. 11 & 12; James 3.  
Evening—Haggai 2 to 10, or Mal. 3 & 4; John 8, 31.  
December 1.—First Sunday in Advent.  
Morning—Isaiah 1; 1 Pet. 3, 8-4, 7.  
Evening—Isaiah 2, or 4, 2; John 11, 47-12, 20.  
December 8.—Second Sunday in Advent.  
Morning—Isaiah 5; 1 John 2, 10-15.  
Evening—Isa. 11, to 11, or 24; John 16, 16.  
December 15.—Third Sunday in Advent.  
Morning—Isaiah 25; 3 John.  
Evening—Isaiah 26, or 28, 5 to 19; John 20, 19.

Appropriate Hymns for Twenty-Sixth Sunday after Trinity and First Sunday in Advent, 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-SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 294, 309, 314, 315.  
Processional: 291, 392, 446, 532.  
Offertory: 293, 522, 536, 539.  
Children's Hymns: 332, 536, 565, 568.  
General Hymns: 299, 306, 512, 537.

### FIRST SUNDAY IN ADVENT.

Holy Communion: 203, 313, 314, 310.  
Processional: 46, 49, 217, 261.  
Offertory: 51, 52, 205, 362.  
Children's Hymns: 281, 335, 345, 363.  
General Hymns: 48, 50, 53, 477.

### THE SUNDAY NEXT BEFORE ADVENT.

'Stir-up' Sunday, as this last Sunday in the ecclesiastical year is called, reminds us of the necessity of arousing ourselves for renewed effort now and during Advent. Advent, somewhat like Lent, is a time of revival. Do we not need such seasons to re-call to our minds ways in which we can improve! This Sunday the notices of the special Advent services will be announced. The whole bearing of these services will be a call to repentance and the cessation of pleasure parties, dinners, socials, bazaars, etc., etc. There has been a growing tendency to even introduce the Annual Christmas Tree before its time, placing it on Christmas Eve, which is a practise to be dis-

couraged. During Advent it should be our aim to come apart from the world as much as possible, attend the Church services more regularly, with more strict self-examination, preparing for our Christmas Communion. The more worldliness and pleasures increase the more close should we cleave to our holy religion and our God. Advent is a season in which we are to be exhorted to prepare for Christ's second coming to judge, and no pains should be spared to stir-up the feeble and languid wills and in training and cultivating the soul in good living. The season can only be a benefit where rightly and sincerely used. A genuine and devout effort must be made by each one to secure the desired effect. Prepare yourself to meet the Judge. Our Blessed Lord will during Advent be before us as the "Alpha and Omega, the beginning and the end." As the Church opens her year with proclaiming His coming now she closes it by preparing for His return to judgment, teaching us that all we do must be begun, continued and ended in Him.

### Our Failure in the States.

In a recent editorial the "Church Times" writes as follows of the Church in the United States. It will be seen that this paper adopts the usual slipshod English fashion by writing American, when the United States is meant: "Ecclesiastically regarded, the American Church is a body of intense respectability, of great wealth, and of ecumenical importance. But to the American people it is almost unknown. Socially predominant in the City of New York, and in the small States lying within the influence of the great town, it touches even there a mere fraction of the population, and throughout vast stretches of the country it is insignificant. It numbers considerably less than a million communicants, the annual increase being under three per cent. This appears to indicate a slight growth in the native-born American people, which is more than balanced by the influx of immigrants, so that the Church is actually losing ground in proportion to the whole population. That would be a small matter if its adherents were more numerous; it might hope gradually to assimilate the inpouring crowds, even as American society and American institutions mould them to the American temperament. But what can be done by a community so small and scattered, which is hardly in evidence where immigrants most congregate? The Church remains a select body, rich in some of the noblest traditions of American life, and very attractive to individuals connected with those traditions, but lacking popular force."

### Why Failure?

Why is it that the English emigrant leaves the Church of his fathers on reaching New York? And why is it, if the "Church Times" is right, not only the English emigrant, but the Churchman of the Eastern States, leaves it on going West? There must be some reason why the number of communicants is relatively decreasing compared to what it ought to be by natural increase and immigration. The fault cannot lie only on one side of the water. It is probably true that too much attention has been given in the States to city and town parishes in the past, but for many years great efforts have been made to provide services in villages and country places. The Brotherhood of St. Andrew has done much and we look for progress by the energetic working of missions of young unmarried men under good guidance which are being tried now. Still at the present time is the allegation true, not only in the States, but with us, that the English emigrant leaves the Church. We wish our correspondents could throw some light on the question.

### Waiting for the Church.

Looking across the ocean there is some light on the cause which the Bishop of Norwich has emphasized. The unpreparedness of all classes brought up in an endowed Church to set to work to organize services, congregations, Sunday Schools and buildings for themselves. The Bishop pictured emigrants whose relatives had supplied funds to the larger societies and expected, naturally enough, that the society would give them some return. But that class is much higher in the social scale than the mass of newcomers. The Bishop's illustration shows the depth and universality of the English feeling, that the Church should come to the waiting immigrant. There can be no doubt also that the new doctrines and changed practices in English parishes have had their effect in creating associations and journals which "belittled all authority outside the dictates of a chosen clique of like-minded men." The Archbishop of Canterbury has often deplored the evil consequences of this spirit. In a recent charge at Maidstone he said, "Upon the general subject he would remind them that daily experience brought home to those of them who had to deal with these matters administratively that what irritated and annoyed was far less often ritual, or the lack thereof, than it was a high-handed attitude on the part of the clergy, the making of arbitrary and apparently needless change without adequate consultation and consideration—in short, what St. Peter spoke of as 'a lording it over' the charge allotted to them, a clerical domination which was not convenient to those of them who belonged either to one or other section of the Church." A friend of the writer's residing in the south-west of England told him how his clergyman, an excellent, devout man, deplored to him, that, although he had restored the fabric and advanced the services and worked hard among the poor, yet beyond an attendance which he felt was perfunctory he could not succeed with them. He was told that if he could disguise himself and go to the obscure meeting house at night he would find the local shoemaker surrounded with his people who were at home there. The story is true, but it does not cover the whole ground. There are Low as well as High Church English clergymen and yet there seems little difference among the flocks which reach Canada or the States.

### The Modern Trend.

At Nottingham recently Bishop Hamilton Baynes spoke of the trend of modern religious thought. The good done by the Evangelical and Tractarian movements was referred to and the speaker urged that the social movement of to-day was not unlike them in so far as it applied the principles of religion through personal effort to the vital needs of the fallen and friendless, and those who were not reached by the ministrations of the Church. Religious and political thought, said the Bishop, have been moving along the same lines. To attain the most effective and lasting results social reform must proceed from Christian motives.

### Death in Drinking Water.

Dr. J. A. Amyot, Provincial Analyst of Ontario, in an address at the Normal School, Toronto, is reported as having said "That forty-nine people died in Toronto last year directly as a result of the impurity of the water supply" and "that he had seen the polluted water from the bay, which could be easily distinguished by its colour, carried out to within a few hundred yards of the intake pipe." Much more was reported as having been said on the subject, but the words above quoted, if correct, form a terrible indictment of the corporation of the City of Toronto. If it can be shown that the continued pollution of the city water is causing

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