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Canadian Churchman.

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FRANK WOOTTEN,

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Lessons for Sundays and Holy Days.

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 30.

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.

Dec. 16—Third Sunday in Advent.
Morning—Isaiah 25; Jude.
Evening—Isaiah 26 or 28, 5 to 19; John 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: 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.

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.

Our Frailty.

On whatever subject we may have doubt there is one which does not for a moment admit of it. Human Frailty is as old as Adam and as young as the infant latest born. "O, how great is human frailty, which is always prone to evil. To-day thou confessest thy sins, and to-morrow thou committest the very same thou hast confessed," says wise Thomas A. Kempis. Surely nothing short of the "bountiful goodness" of our good and gracious heavenly Father can suffice to absolve us from our oft-recurring offences and deliver us from the bonds of our committed sins.

A Church Statesman.

"Lord Cranbrook, whose death, we regret to say, occurred recently—at the great age of 92—

was comparatively little known to the present generation," says the "Guardian" of the 31st ult. "His work as a statesman having been finished some years before the close of the nineteenth century, and having been, moreover, of a kind which lends itself little to popular and picturesque advertisement. To have been an eminently successful administrator of the old Poor-law Board, to have restored the credit and dignity of the Home Office at a time when they had fallen very low, to have fought the lost battle of the Irish Church with a courage and ability that elicited the grudging praise of its assailants—these things counted in their day; but they happened long ago, and it is the fate of statesmen to be overcome by that Nemesis of, at least temporary, oblivion which awaits the brilliant success of the passing hour. But the faithful historian of the late reign will do justice to Gathorne Hardy as one of the ablest champions of the great cause of Church and State. However the controversy is ultimately settled, it will be on record that men such as he did their duty. They took care that, at any rate, judgment should not go by default, that the facts should be thoroughly sifted, that before the old order went the public should thoroughly understand what must go with it. Nor must we forget, to the honor of the deceased, that his own plea gained enormously in moral force by the personality of the advocate—a Churchman who lived up to the rule of his Church and took a keen interest in her affairs quite apart from political considerations. The Secretary of State and the President of the Council was also a member of the House of Laymen, and of the Council of Keble College. Above all, he was a man of high character and blameless life."

The Christmas Churchman.

It will surprise most of our readers to be told that our preparation for the Christmas Number, like every true bit of life's work is increasing. It begins with the issue of the last preceding number from the press, and goes on step by step, through the whole year. Little do our patrons suspect the thought, care, research; the constant watchfulness; laborious enterprise; and very large expenditure of money involved in the preparation and completion of what we with honest pride consider a triumph in the art of journalism:—"The Christmas Number of the "Canadian Churchman." With regard to the issue of the coming number we say in advance:—"Never before have we achieved such a triumph. Orders are coming in rapidly." "First come first served," is our rule. For twenty-five cents we will address a copy to any part of Canada, England or the United States. We question whether a more acceptable, attractive or welcome Christmas present could be sent by one friend to another than our coming Christmas Number.

Church of England Men's Society.

The Bishop of Stepney, who presided on October 25th at the annual conference and public meeting, held at the Church House, said he had received a letter as follows from the Archbishop of Canterbury: "Please say to the meeting of the Men's Society to-night how intensely thankful I feel for the manifested blessing which has attended its growth and work during the present year. Let it be a stimulus to us all as soldiers of Christ, and we shall yet by the same blessing from our living Lord see greater things than these." The Bishop of London, first chairman of the Society, wrote that he felt very proud of the progress of the C.E.M.S.. The Chairman added that the work of the Society seemed destined to prove a really remarkable movement in the English Church. At the evening meeting, when

the great hall at the Church House was crowded with men, the Rev. Gordon Savile presented the annual report, which showed that the number of branches had increased from 294 at home and 25 abroad to 585 at home and 43 in the colonies. South Africa had adopted the idea enthusiastically. Branches had been started, as yet only on a small scale, in New Zealand, Australia, Canada, and the West Indies. The Bishop of Bath and Wells said that in the colonies, particularly in Canada, the Society could do splendid work.

Religious Belief.

To anyone who pays any attention to the trend of thought or habit of life, the outlook for Christianity bodes serious strife. The world seems turning Pagan. We have been used to stories of unbelief from Roman Catholic countries like France and Italy, but the evil has spread. It accompanies factory life. Wherever there are large industrial centres there, as a rule, is indifference and worse. It is no question as to the form of Christianity, there is the absolute dislike to all religion, and even where there is a profession of it there is no real belief, the Creed is not believed. In England there is much discussion over the Government Bill turning on religious teaching in schools, but all know, though no one dares to say, that at the bottom of the trouble is the fact that parents no longer teach the children their prayers to God, or any belief in or preparation for another life. The day school and especially the Sunday Schools are, clung to in order that children should be taught some religion, and thence the quarrel, what religion and how little of it is to be taught.

Growth of Cities.

All over the world men's habits are changing. A century ago people lived in the country or in villages, now we live in large cities. Many causes have brought about this revolution. The application of machinery to farm work has done away with the need of much labour. The use of steam and electricity has swept away small industries, and is continually creating large factories in growing cities. Instead of successful workers leasing or buying a little farm to retire to and bring up their families they resort to the cities, invest in all kinds of city properties and stocks, and their children drift into shop, store, and office work. This is not confined to one continent. As a writer recently said:—"The great new cities that are springing up in almost all European countries, and in one European country in particular, are astonishingly bright, astonishingly white—are even astonishingly beautiful, if we can look at them with the eyes of pure reason. London has nothing to offer that is so fine, so clean, so new—not even in its newest streets. Travelling across the Continent you come to towns that you knew ten years ago, five years ago, or merely two. And if you do not rub your eyes, it is because you open them wider with astonishment. Where the wheat waved so lately beneath hot suns, whole town quarters of tens of thousands of human beings have sprung up—whole boulevards, avenues of young, green trees, cliffs of pure, white walls." Instead of the farmer dividing his produce according to the fertility of parts of his farm, the world is, through railways and steamers, becoming one vast farm. Wheat from certain centres, beef, mutton, butter, eggs, and fruit from others, delivered fresh thousands of miles away. Our schools and colleges must adapt their methods to these new conditions.

Pests.

Among other points emphasized by the gatherings of observers of fruits and flowers has been the enormous increase in the number of classes of noxious insects in recent years. A century ago

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