

Canadian Churchman.

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Offices—Union Block, 36 Toronto Street.

LESSONS FOR SUNDAYS AND HOLY DAYS.
November 12—Twenty-first Sunday after Trinity.
Morning—Daniel 3; Hebrews 6.
Evening—Daniel 4, or 5; John 3, to 22.

November 19—Twenty-second Sunday after Trinity.
Morning—Daniel 6; Hebrews 11, 17.
Evening—Daniel 7, 9, or 12; John 6, 22, to 41.

November 26—Twenty-third Sunday after Trinity.
Morning—Eccles. 11 & 12; James 5.
Evening—Haggai 2 to 10, or Mal. 3 & 4; John, 39—10, 22.

December 3—First Sunday in Advent.
Morning—Isaiah 1; 1 Peter 5.
Evening—Isaiah 2, or 4, 2; John 13, to 21.

Appropriate Hymns for Twenty-first and Twenty-second 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-FIRST SUNDAY AFTER TRINITY
Holy Communion: 259, 310, 311, 555.
Processional: 447, 474, 548, 603.
Offertory, 224, 235, 273, 280.
Children's Hymns, 175, 176, 571, 574.
General Hymns: 359, 447, 630, 633.

TWENTY-SECOND SUNDAY AFTER TRINITY.
Holy Communion: 316, 219, 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.

Pardon.
There are few words fraught with deeper meaning than the old word, pardon. One does not need to have broken the law of the land, and to stand in dread of being taken, tried and sentenced, to know the need of pardon and to feel the full and longed for peace it brings to the erring, troubled soul. So universal, indeed, is its gracious exercise that in the common intercourse of life the phrase "I beg your pardon" is familiar to every ear and everywhere breathes an atmosphere of gentleness and peace. Wisely and well does the old prayer of the Church make pardon the wicket gate through which the people of the Lord, cleansed from all their sins, may walk in peace, and render Him faithful service, with a quiet mind, by grace of their great Intermediary.

Lay Help in the Country.
To the country clergyman an ever present obstacle is the distance which separates him

from his parishioners. It is sometimes impossible for him in all weather, and during all seasons of the year, to punctually hold service at each of his sometimes widely separated mission stations and to take charge of the Sunday School as well. At times the drifts are deep, the roads bad and his own health and that of his horse—if he be fortunate enough to have one—are not always at high water-mark. Then again there may be illness on the part of parishioners of which, through the distance which separates them, he has not been advised. In all these, and other conceivable cases, what a source of strength to the Church, and comfort and assistance to the faithful clergyman, is the responsive and ready help of lay workers! All honour to those noble men and women—who make rest and ease a secondary consideration—when a sense of duty stirs them to step out of the ranks and lend a helping hand in succour of the spiritual need of their fellows, under any such or similar circumstances, as those to which we have referred. There is no place where lay help from man or woman is of greater service to the Church than in the country. We will go further and say that no true and efficient clergyman can do otherwise than earnestly and cordially welcome the co-operation of true and efficient lay helpers in all parts of his parish and all departments of the parish work in which such help may be accessible and acceptable.

A New Era.
The signs of the times clearly indicate that the old order not only is changing but has changed, and changed most materially. To those who are at all familiar with the history of the Czars, and remember the veneration with which their subjects have regarded them and know how deeply rooted has been their power and authority—constituting their rule one of the most absolute of despotisms—it seems almost incredible that the Emperor Nicholas has actually resigned his absolute power and prerogative and cleared the way for the constitutional government of his people on modern lines. We know of no event in recent history which has disclosed in a more graphic and convincing manner that the spirit of enlightened freedom is like the water of the ancient flood, gradually covering and purifying the world. Barbarism, despotism, and oppression are surely being swept away by its steady and resistless approach, and a new era of civilized and progressive liberty is being ushered in.

A Winter Walk.
Now that the winter season has begun it would be well for all and sundry were the colder weather to force people to take more out-of-door exercise. Every good habit is won with exertion. And one of the best of habits for begetting clearness of mind and strength of wind and limb is the old-fashioned habit of walking. What with street cars, automobiles and carriages, the temptation is great and hard to resist to make our transit as easy as possible. Hence a weak liver, impaired digestion, and bilious habit multiply, and the strong frame, ruddy cheek and rugged health of our forefathers are to-day not sought after or regarded at their true worth. As fashion rules the world and as our Canadian people take kindly to out-of-door recreation and are by no means afraid of the weather, it would be a wise and prudent thing to encourage a fashion of having walking clubs started now, in the early winter, wherever possible throughout Canada. We venture to say that were this done and persevered in, hundreds, if not thousands, of our people before the season would be over would have good reason heartily to thank us for the suggestion. We know of no more bracing exhilarating tonic than a brisk winter walk. It is true the crisp air, dry

snow, and our glorious sky—of beauty unsurpassed—are most inviting features of such a walk, but the walk should not be discontinued because a day happens to be neither bright nor beautiful. Health comes more from the walking habit than from the beauty which so often invests the walk.

How the Bible Society Got Its Money.

In view of the Bible Society's great thanksgiving on November 7th for the completion of its Centenary Fund of a quarter of a million guineas, the following details as to the chief sources from which the money came throw a curious sidelight on the attitude of various countries towards the Society and its work. Thus, for instance, £12,000 was sent by British North America; £6,600 came from Continental Europe; £4,000 from India; £5,500 from South Africa; £3,500 from New Zealand; £3,600 from Australia; £740 from Egypt; £720 from Russia, £6 from Japan; and £1,100 from China. The great bulk of the Fund, as much as £220,000 came from England and Wales. Among the more striking contributions to the Fund have been one gift of £10,000, one anonymous gift of £3,000, one gift of 2,500 guineas, one of £2,500, five of 2,000 guineas (one of which was anonymous), one anonymous gift of £2,000, thirteen gifts of 1,000 guineas (two anonymous), and ten of £1,000 (four anonymous). By far the greater part of the Fund, however, has been raised by comparatively small gifts, often from poor people. The smallest separate contribution acknowledged at the Bible House was 1½d. from a domestic servant.

Magazines.

We have had within the last few days two illustrations of the change of fashions in magazines by the disappearance of the "Leisure Hour" and of "Longmans' Magazine." It is the fate of newspapers and of other periodicals to have their period of growth, maturity and decay like all things earthly. We have seen newspapers last for perhaps a hundred years, seldom so long, but occasionally they enjoy a longer lease of life, although competitors are always springing up, whose life is seldom long, but some one is sure to take the passing fancy of the generation and to soar into public favour at the expense of the old favourites. Generally the old literary periodical is rejuvenated and sometimes the old title and the new dress take the public taste. Not always: For instance, the "Gentleman's Magazine," dying after a long life, was made up-to-date some years ago, but failed to attract new admirers and lost the old ones. In magazines there has been a greater mortality than in established weekly papers. Longmans', like Fraser's and a number of other publishers' magazine was popular and had its day, but the new taste and new manners have attracted the new generation of readers to illustrated and story-telling ones, a taste which, even already, seems beginning to pall.

The Leisure Hour.

The suspension of "The Leisure Hour" is greatly regretted by elderly people. In its day it was a novelty, and along with the "Sunday At Home" provided reading matter, enlivened by illustrations, which parents could permit their young people to read on Sundays. These succeeded so well as to have a host of imitators, such as "Good Words," "The Quiver," and less known publications. The increase of these and the lowering of standard has gone on until we have protests against the so-called Sunday reading. An effort was made to popularize "The Leisure Hour," and we, unasked, did our best to aid it, but the mutation of life and training has told in its case as in many others. There are no leisure hours with this generation of electric and motor cars.

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