

# Canadian Churchman.

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### Lessons for Sundays and holy Days

October, 31st—Twenty-first Sunday after Trinity.  
Morning—Dan. 3, 2 Tim. 2.  
Evening—Dan. 4; or 5 Luke 21: 5.  
November, 7th, Twentyscond Sunday after Trinity.  
Morning—Dan. 6, Philemon.  
Evening—Dan 7, 9; or 12, Luke 23, 50, 24, 13.  
November 14.—Twentythird Sunday after Trinity.  
Morning—Hosea 14; Heb. 8.  
Evening—Joel 2, 21; or 3, 9; John 4, to 31.  
November 21st—Twenty-third Sunday after Trinity.  
Morning—Eccles. 11 and 12; Heb. 13.  
Evening—Hag. 2, to 10; or Mal. 3 and 4; John 7, to 25.

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', Toronto. The numbers are taken from the new Hymn Book, many of which may be found in other hymnals.

### TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 254, 257, 262, 270.  
Processional: 381, 382, 388, 390.  
Children's Hymns: 608, 670, 677, 679.  
Offertory: 408, 422, 607, 609.  
General: 60, 62, 610, 613.

### TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 259, 261, 269, 274.  
Processional: 385, 386, 435, 640.  
Children's Hymns: 674, 677, 680, 682.  
Offertory: 362, 479, 481, 487.  
General: 62, 64, 340, 521.

### THE TWENTY-FIRST SUNDAY AFTER TRINITY.

" 'Tis life, whereof our nerves are scant,  
Oh life, not death, for which we pant;  
More life, and fuller, that I want."

Thus does Lord Tennyson express the universal search for something persistent. We have spoken of the weakness of various religions in the matter of Redemption. Now we have another phase of that weakness. No redemption means no satisfactory answer to the universal quest for eternal happiness as expressed in an eternal, ideal, life. The ultimate victory must belong to Jesus Christ, because He is the founder of the religion of Life. This is our third response to the question, "What think ye of the Christ?" We must not think of the Christ only as an ethical force, a moral type.

Christianity is a great deal more than ethics. It is life. Does not this follow from the doctrine of the Atonement, Jesus makes us one with God Who is life,—"I came that they may have life, and may have it abundantly. He died that we might live for evermore. He rose again from the dead. And in Him, by Him, and for Him, we live. "I am the vine, ye are the branches . . . for apart from Me ye can do nothing," says the Saviour. And one plucked from the burning, says in reply:—"I live; and yet no longer I, but Christ liveth in me." "I can do all things in Him that strengtheneth me." The power of doing good—righteousness—comes from the abiding presence of God. Christianity is a life, the communication of life from Him Who is Life. Our Christian idealism, is this—eternal life with the author and giver of life. This idealism is made possible to those who have faith in the Christ. In our answer to the question before us are wrapped up all the mysteries of the Catholic religion, the Trinity, the Incarnation, Atonement, Resurrection, Ascension, and the Second Coming of Christ. The Christ has given to us the Law of Love; He has set a new value on our earthly life by His Atoning Sacrifice; He has answered the universal longing for everlasting life.

"From cloudless realms of bliss above,  
'Tis God Himself came down to aid  
Me by my traitor self betrayed,  
One scorner of His proffered love.  
Say, Shall I love Him? Nay, I must,  
Unless my heart be turned to stone  
None else is flawless, He alone  
Claims fealty of perfect trust."

### Character.

Father Bernard Vaughan is one of the Roman Catholic orators of England whose sermons we see most often published. A favourite subject with him is the re-establishment of a godly Christian national character, and a protest by words and conduct against the social sins of the day. After a recent eloquent appeal for fair wages and against sweated industries which he closed by a rather political denunciation of those who wish to deplete capital so that the very source of wages should be dried up, he ended by this fulmination against fashionable life. "If our Lord were to pass into so-called society, what would be His impression of the laziness and luxury, what would He feel about people who found the best hardly good enough for them; those who were defying the laws of race and committing racial suicide; those who made so little of the marriage ties that they tried through the law to have the knot cut; what would He think of the falling birth-rate and the rising divorce record? What would our Lord think of our modern system of education, putting the weapons of all sorts of secular knowledge into the hands of those who would never have an opportunity of realizing them, and giving little religion to guide and direct those weapons? He would say—"You are arming a mob instead of drilling an army." What would He think of so many churches and chapels empty and so many music halls and theatres full to overflowing? What would He think of the people who sat down to eat and drink and rose up, not to pray, but to play, not at being men and women, but to play at society, at politics, at trade, at soldiering, and to play at religion? It was character they wanted, but character was going out of our education, out of our sport, out of our work, out of our home, out of our religion."

### Unearthing History.

The successful discoveries of recent years lead to the belief that as ancient centres are explored,

greater knowledge still will be thrown on the meagre details we now possess. And we may hope that in far-off regions some early records of Christian life and belief will be found. Because in such regions there would have been a less active persecution of the early believers. We have every reason to expect that such early writings were carried by all the routes into the East as well as to Rome and Africa. Quite recently a Russian expedition south of Lake Baikal found the ruins of an ancient city buried in the sand which had evidently been a place of considerable importance, and is now known to the wandering people as the Black City. Excavations yielded a great quantity of ancient documents, coins, ornaments, and household utensils which were sent to St. Petersburg, and from which experts have concluded that this lost city flourished between the eleventh and fourteenth centuries.

### Old America.

On these continents there are ruins, too, ruins which according to the best traditions long antedated the peoples which lived in the countries when the Spaniards came. There is reason to hope that the remains, still existing in the South-western States and in Mexico will now be carefully preserved, and that such ruins may throw light on the past of the older world. Even from South America we may get something more than legend and story. We read of an explorer who has recently returned from South America who claims to have reached Choquequiran, which, according to legend, no man had seen for 400 years. The name means "cradle of gold," and is said to be the place where the Incas hid their treasures when they fled from the Spaniards. To reach it required a week's hard travel from Cuzco on difficult mountain ways, to an elevation of about 13,000 feet. The explorer believes the place to have been a fortification. The buildings are not made of the finely wrought stone of the palaces in Cuzco, but of roughly hewn stone cemented together, and the interiors are in some cases plastered. The old water-works remain, and some reservoirs are in good condition.

### Church Teaching for the People.

In connection with our recent remarks under the above heading we would draw attention to a new edition (the fourth) of Canon Davidson's Confirmation Manual, entitled, ("Features of Our Faith, Position, and Practices.") Issued first in 1899, three editions have been called for—each showing some improvement on its predecessor. The fourth edition, just published in an enlarged form presents many striking additions to the subjects treated in former editions. These now include, amongst others, "Principals of Prayer and the Prayer Book;" "The Christian Year;" "The Message of Our Church Buildings;" "The Church and the Bible;" "Conversion;" "The Layman's Commission, and Missionary Duty;" "Mixed Marriages." These and other subjects are concisely and devoutly dealt with in language at once, simple and direct. Strict accuracy of definition is not, we suppose, to be looked for in brief a manual intended for general circulation. But the booklet being instructive and inexpensive, should gain a wide circulation, as a ready and intelligent exposition of the distinctive teachings of our Church and a popular means to a most desirable end—the building up of an intelligent and progressive Churchmanship. It may be added that, whilst definite in its teaching, the Manual deals with such subjects as Prayer and the Baptismal Obligations from a distinctively modern yet scriptural standpoint. The booklet bears the imprint of the Church Book Room. We heartily commend the new edition of this opportune and practical Manual to our readers,—not only on the

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