

Canadian Churchman.

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Lessons for Sundays and Holy Days.

October 22—19 Sunday after Trinity.
Morning.—Ezek. 14; 2 Thes. 2.
Evening.—Ezek. 18 or 24:15; Luke 16.

October 28—St. Sim. & St. Jude, A. & M.
Morning.—Isai. 28: 9—17; 1 Tim. 5.
Evening.—Jer. 3:12—19; Luke 19:28.

October 29—20 Sunday after Trinity.
Morning.—Ezek. 34; 1 Tim. 6.
Evening.—Ezek. 37 or Dan. 1; Luke 20:1—27.

November 1—All Saints' Day.
Morning.—Wisd. 3:1—10; Heb. 11:33—12:7.
Evening.—Wisd. 5:1—17; Rev. 19:1—17.

November 5—21 Sunday after Trinity.
Morning.—Dan. 6; Titus 2.
Evening.—Dan. 4 or 5; Luke 23:1—26.

Appropriate Hymns for Nineteenth and Twentieth 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 the New Hymn Book, many of which may be found in other hymnals.

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 262, 264, 271, 413.
Children: 675, 681, 682, 685.
Processional: 382, 385, 387, 562.
Offertory: 345, 346, 422, 736.
General: 11, 441, 442, 501.

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 261, 263, 266, 268.
Children: 670, 673, 674, 678.
Processional: 386, 387, 534, 625.
Offertory: 347, 348, 367, 373.
General: 607, 610, 614, 621.

THE NINETEENTH SUNDAY AFTER TRINITY.

"Be of good cheer," S. Matt., 9:12.

The experiences of life demonstrate the necessity and value of encouragement. We can do the things expected of us much more satisfactorily and speedily if we hear from time to time the encouraging "Well done!" And nowhere do we need encouragement more than in things spiritual. What encouragement then is offered us? In answer let us meditate upon the encouragement of Jesus. Encouragement implies sympathy. We are assured of His sympathy (vide Hebrews 4:15). For he had His tribulations. In the life of Jesus we notice that frequently obstacles to His fulfilment of the Father's will were set in His way. He was not without temptation. Yet see how He defeated Satan, rebuked the evil spirits, restrained the unwise ardour of the Galileans, and overcame every subtle influence. He deprived the world of its power to harm. He subverted its influences. "The Prince of this world cometh, and hath nothing in Me." Then on the Cross He cried out:—"It is finished." Hence our encouragement from the experiences of Jesus. "I have overcome the world," therefore "Be of good cheer!" In general, therefore, we are encouraged by the life of Jesus and its outcome to fight against all temptations, to overcome all tribulations, knowing that in the sign of the Cross we shall have a glorious victory. There are special times when we need a special encouragement. Such encouragement is not wanting. We are prostrated and paralysed by the chains of our sins. In some ineffable manner, or by the ministry of Holy Church, the message of encouragement comes to us:—"Son, be of good cheer, thy sins be forgiven thee." In wearied anxiety for help and grace, by our continued prayers we touch, as it were, the hem of His garment, knowing that we shall be made whole. And again we hear the encouraging answer to prayer and faith, "Be of good cheer, thy faith hath made thee whole." We are tossed about by the storms of doubts and fears. He comes to us walking above all doubt and fear. And His introductory words are those of inspiration:—"Be of good cheer; it is I; be not afraid." Or again we are conscious of the call to service, to some difficult task, and we falter. He comes to us again:—"And the night following the Lord stood by Him, and said, Be of good cheer: for as thou hast testified concerning Me at Jerusalem, so must thou bear witness also at Rome." (Acts 23:11.) Lastly let us meditate always upon the encouragement resulting from the presence and ministry of the Holy Spirit. Hear the words of Divine comfort and encouragement. Fight on and overcome in His might so that at last we may be able to say with Him:—"I have overcome the world."

Missionary Letter.

In sending his subscription the Rev. J. E. Woodall sent also the following delightful letter which we print verbatim:—"Rupert's House, James Bay, 23rd Aug., 1911. Dear Sir,—In enclosing my subscription to the Canadian Churchman for another year, as a lonely missionary on the shores of the Canadian Mediterranean, I would like to add my testimony to that of the Venerable Archdeacon Lucas which appeared in your issue of March 30th to the great pleasure the Canadian Churchman gives. We cannot boast at Rupert's House of such an express service as the Archdeacon enjoys at Fort Simpson. The Canadian Churchman three times a year would be a luxury indeed to us. We are thankful to get it twice a year. Last week—to be exact,

on Aug. 16th, the whole issue from last Oct. 20th to June 29th, reached us; the remainder of the 12 months' issue we shall look for about the second week in December. To us who occupy the outposts the Canadian Churchman is a precious link with our brethren at the base. I heartily congratulate you on producing a paper so fresh, free, and strong, yet one that can be read without irritation by those within our Church who hold the most divergent views. Wishing the "Canadian Churchman" the widest circulation, I remain, yours sincerely,
J. E. Woodall.

To the Editor "Canadian Churchman," Toronto.

No Young Children.

There is one result of the abnormal growth of cities which thoughtful people deplore. The congestion of population has introduced flats, apartments and lodgings where all sorts of modern conveniences are crowded into inadequate space and necessarily in many cases without proper ventilation. The most deplorable result is the prohibition now so common against families of young children. What a change from the young mother of fifty years ago who realized that her family was a gift from God and rejoiced in their fortunes. The young women of the present day are to be sympathized with as their too often childless condition is the result of economic conditions produced by selfish greed of house owners. The question is the most vital; it is one which calls for action if the Anglo-Saxon race is to maintain its place in the world. We suggest to begin with a municipal grading of the taxation of residences. All those houses, apartments or flats which are let with defective accommodation for families of say five children should pay an enhanced tax and all such houses and lodging houses which are "too select" to have children staying there should pay for their privilege.

Canon Law.

An excellent suggestion made by one of our learned and progressive correspondents is in effect:—that the subject of Canon Law of the Canadian Church should be added to the curriculum of our theological schools. Apart from the impressive illustrations given in the letter referred to we have long been convinced of the wisdom of this proposed step. Why was it, we may ask, that the late Archbishop Sweatman was such a singularly clear, able, and satisfactory chairman of any Church gathering where a knowledge of the Canon Law of the Canadian Church was requisite? It was because Dr. Sweatman had that law, so to speak, at his fingers' tips. Why again may we ask is the work of the Church so often let and hindered—in the parish, at vestry meetings, and in Synod? It is because, as a rule, both clergy and laity are so poorly furnished with anything like an adequate knowledge of the law referred to. We entirely agree with the wise and timely suggestion that the subject of Canon Law of the Canadian Church be added to the curriculum of our Theological schools.

The Need of It.

If for a moment one thinks of the great help a knowledge, even though it be not profound, of the statute law is to a layman in dealing with most of the practical matters of life—whether it be in his capacity as a private citizen, in his relation to the municipality, or in his duty to the State, one can by analogy conceive, that a somewhat similar knowledge of the Canon Law of his Church would be of advantage to a Churchman. Now it would be hard to realize any position in the round of clerical duty where such knowledge would not be a source of strength