

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

October 16.—Twenty-first Sunday after Trinity.  
Morning—Dan. 3; 1 Thess. 1.  
Evening—Dan. 4; or 5; Luke 12, 35.

October 18.—St. Luke, Evan.  
Morning—Isaiah 55; 1 Thess. 3.  
Evening—Ecclus. 38, to 15; Luke 13, 18.

October 23.—Twenty-second Sunday after Trinity.  
Morning—Daniel 6; 2 Thess. 3.  
Evening—Dan. 7, 9; or 12; Luke 17, to 20.

October 28.—St. Simon & St. Jude, A. & M.  
Morning—Isaiah 28, 9 to 17; 1 Tim. 3.  
Evening—Jeremiah 3, 12 to 19; Luke 19, 28.

October 30.—Twenty-third Sunday after Trinity.  
Morning—Hosea 14; 2 Tim. 1.  
Evening—Joel 2, 21; or 3, 9; Luke 20, 27—21, 5.

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 the new Hymn Book, many of which may be found in other hymnals.

### TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 233, 242, 244, 397.  
Processional: 349, 560, 598, 601.  
Offertory: 392, 397, 501, 564.  
Children: 553, 508, 562, 686.  
General: 400, 507, 555, 565.

### TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 232, 234, 237, 653.  
Processional: 343, 391, 599, 605.  
Offertory: 324, 555, 616, 657.  
Children: 649, 687, 689, 692.  
General: 463, 503, 678, 760.

### THE TWENTY-FIRST SUNDAY AFTER TRINITY.

A considerable number of our fellow-churchmen and churchwomen these days are beseeching God to deepen their belief in the dignity and the power of prayer, and to increase in them the gift of intercession. The Epistle for this Sunday draws particular attention to the need of earnestness in prayer and supplication on the part of those who seek to be fitted for the spiritual combat. Consider the whole armour of God. The girdle of truth, keeping everything together and adding conscious vigour to the frame; the breast-

plate of righteousness, protecting the heart of man; the steadfastness of the warrior, assured by the protected and certain foot-hold; the shield of faith, proving that our safeguard lies in looking ever to God; the helmet of salvation; the sword of the spirit, which is the Word of God. And then in addition to all this Divine armour, the soldier of Christ must be a man of prayer. We may regard prayer as the Christian's conversation with his living Father. In every sphere of life, action, and ambition receive direction and stimulus from confident conversation. Nowhere is this truer than in the religious life. And the object of our present meditation is to influence Church people to make more use of prayer and intercession. "It is worth while making any effort, however desperate, to learn to pray." Why? Because God answers prayer. The experience of every saintly person confirms that statement. Some are sceptical in this connection. But the scepticism of the man who never prays cannot outweigh the value of evidence of the man who has prayed for definite blessings, and has received definite answers. Much damage has been done to the spiritual possibilities of many by the assertion that in prayer the Christian seeks to bring God to his level of thinking, or to concurrence in his mode of action. The reverse is the truth. When we pray we seek to learn God's will and to bring our wills into harmony with His will. Thus understood, prayer in its manifold forms becomes a specially-valued aid to holy thinking and living. Now we want to apply this, our consciousness, to our every-day problems. We ought to have more frequent and more definite intercessions. Every Christian ought to be in a Prayer League of some sort, bound together with some of his fellows in common intercession so as to claim the Master's promise, that if several agree upon a certain thing and make it a matter of prayer, He will grant it unto them. We should endeavour to organize in our parishes small meetings, informal gatherings, where we can intercede for the various activities of the parish, intercede for missions, far and near, intercede for those who are wandering from the Church. What a strength there is in common aim and ambition! What a power it is to know that others are united to you in common interests! The financial problems of Holy Church are not dealt with in a sufficiently spiritual manner. We need to consecrate our church business in prayer and intercession. Rectors and wardens praying for a blessing on system; rectors and organists praying together for godly choirs; Sunday School superintendents, officers, and teachers pleading at the throne of grace for the scholars! What a spiritual power the Church can be! The Gospel shows God answering the intercessions of the nobleman. We shall find life springing up into fruitful energy where death formerly threatened to extinguish all vigour, if to all heavenly armour and preparation we add the privilege of speaking to God about our work, our troubles, and our successes.

We have much pleasure in publishing the following letter:

### Bicentenary of the Church of England in Canada, 1710-1910.

Halifax, Nova Scotia, Oct. 3rd, 1910.  
The Canadian Churchman, Toronto, Ontario.

Dear Sir,—On behalf of the Bicentenary Committee, I write to thank you for the very great assistance which you have given us in carrying out all arrangements in connection with the Congress, and I have to thank you especially for generous editorial reference to the preparations for the Bicentenary celebration, and for excellent reports of the various

events of the commemoration. The undoubted success of the Bicentenary Commemoration is due to the hearty and earnest efforts put forth by all alike.

I have the honour to be

Faithfully yours,

Clare L., Nova Scotia.

President of the Canadian Church Congress.

### Mr. Jenkins' Illness.

All churchmen in Canada, who keep in touch with the legislative and Synodical work of the Church are familiar with the name, and not a few enjoy the personal acquaintance or friendship of Mr. Charles Jenkins of Petrolea. To one and all this gentleman's illness will be much regretted. For many years, Mr. Jenkins has been indefatigable in his efforts to revive the Scriptural office of Deacon, to bring it into deserved prominence, and enlist the sympathies of both Clergy and Laity in its re-establishment on a sound and efficient working basis within the Church. Would that the Church amongst its Laity, had more sons of the calibre of Mr. Jenkins: Large hearted, loyal, and ever cheerfully responsive to the call of duty. The Churchman expresses its sincere regret at Mr. Jenkins' illness and its warmest hopes for his recovery.

### The Return of the Regiment.

Never before in the days of peace has the unity of the British Empire been more clearly or earnestly proved in the face of the world, than by the voluntary visit to Aldershot of Sir Henry Pellatt and the Queen's Own Rifles; their taking part in the drill of the forces there quartered; and the return to their Canadian home of the loyal regiment and its gallant leader. To our mind, the most striking feature of this notable incident in our military history, is its purely voluntary character. There was no order from military headquarters; no warlike menace from a foreign foe; no fears from without, nor anxiety from within. In none of these causes is to be found the motive of the Colonel and the men of his command. It was, on the contrary, a deep and moving demonstration of the strong and abiding bond of sentiment and affection that binds together all parts of the British Empire, in peace as well as war.

### Unhappy Portugal.

It is a sad commentary on the religious condition of a people when they reveal to the world the deplorable fact that their leading citizens cannot devise a more civilized method of settling their differences of opinion, as to the way in which their country should be governed, than by revolution and bloodshed. The religion of Portugal cannot in the words of Father Bernard Vaughan be called "soulless," as in the main it is and has been through the long centuries that provided by the Church of Rome, and yet we find this old historic land in the throes of a desperate struggle bringing before its suffering people the terrible visitation of "battle, murder and sudden death," and we constantly pray that the Lord would deliver us from.

### The Eloquent Archdeacon.

Whilst regretting the inability of the Bishop of Nova Scotia and the illness of Mr. Charles Jenkins, the lay delegate of our Church, which prevented them from representing us at the convention at Cincinnati, we rejoice not only to know that Archdeacon Cody was able to be present, but that his masterly address so favourably impressed the assembled convention that despite the rule to the contrary, it was received with unwonted applause. It would indeed be hard, if possible, to select from the Canadian Church any