

Short

St. John's
HUMBERSIDE and QUEBEC AVENUE
Parish Magazine



August, 1924.

Rector—REV. R. MacNAMARA,
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Assistant Curate—REV. W. J. M. SWAN, M.A.,
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Vol. 3

AUGUST, 1924

No 2.

Editorial

Last month the subject of Prayer was treated from two stand-points: the problems of prayer and the solution of these problems. If the difficulties have been faced, there is a great spiritual uplift in turning to the teaching and practice of Jesus in prayer and to show from it the power of prayer.

The Teaching of Jesus.

What did Christ teach about prayer? It is not easy to answer this question because our teaching is conventional, and His eternal; He is untouched, for instance, by the difficulties raised by our present knowledge of suggestion. The traditions of the past have merely been to pray. "Pray more," says the preacher. "We can't think of much to say," the people reply. So words are provided, and oftentimes they are repeated with little thought of their meaning, till prayer degenerates into patter. Now we know Christ taught that this was wrong. He condemns vain repetitions and all methods which assume that men will be heard for their much speaking. This suggests that the words used in public worship should be few and well chosen. In our Anglican service the Collects for every Sunday carry out this idea.

Jesus condemned all ostentation in prayer; it is the Pharisees who "for a pretence make long prayers"; indeed He seems to condemn publicity in prayer altogether and, according to Matthew, He says definitely that men's prayer should be private (Matt. 6: 5-6). This no doubt does not refer to public worship in any sense, but is simply to create a strong impression on the value of private prayer. This leads us to a true definition of the subject. It is, may we say, not worship, nor intercession, but the personal communion of man with God. It is the intercourse of a son with his Heavenly Father. Prayer for Jesus Christ meant this communion with His Father.

Again, our Lord refutes the very common idea that bulk of prayer is the important factor in religion, that the more a man prays the better he will be. His chief enemies, those furthest from Him in principle, were men who prayed a great deal and

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devoted their lives to religious observances. According to Jesus, the VALUE OF PRAYER seems to depend not upon its QUANTITY, but upon the SPIRIT in which it is offered. Prayer requires, the earliest documents tell us, a dependence upon the fatherhood of God and charity with one another: "When ye pray, say Father," and "Whosoever ye stand praying, forgive, if ye have aught against anyone." This explains what is often a mystery to simple folk, and a difficulty about which the world is scornful enough—the unpleasant character of so many religious people. A man may pray seven times a day, but if he prays with a bitter heart, his prayer will not make him more religious. In this connection, the teaching about prayer in Christ's name which is given us in the Fourth Gospel, enunciates the true principle of Christian prayer, that prayer, to be acceptable, must be framed in the spirit of Christ.

The Practice of Jesus.

St. Luke tells us that "Men ought always to pray." Such is the fervent pressure of the Master's word. And what He urged others to do, He was always doing Himself. He prayed always. He prayed in the brilliant sunshine when the multitudes would have taken Him by force and made Him a king. He prayed in the night in which He was betrayed and all others had fled. But we know but little for certain about our Lord's own personal prayer. We do not know the form it took, but from the evidence given we can be sure that it was communion with His Father. The description of the agony in the garden (Mark 14: 32-41) shows us Jesus asking a petition that we feel He knew would not be granted, that the cup would not be removed; the human cry for release is bound up with trust in God, and the prayer ends as one of co-operation with the Father's will.

What we can gather is that prayer with Jesus was reflective and receptive, a drinking-in, if we may so express it, of the divine power and wisdom, and a co-operation with the divine will. The problems which afflict people about answer to prayer do not emerge at all. Prayer is conceived as communion with God, in which the prayer and the answer are simultaneous; or as an act of co-operation with God, as in the Lord's Prayer—a putting of ourselves on God's side and joining our forces to His for the furtherance of His good purpose to mankind.

The Power of Prayer.

Jesus knew that men vary in their capacity for prayer. He regarded it as a privilege or a gift which some possess in greater degrees than others. It would seem that the Creator does not desire ordinary men to spend hours in prostration before Him, but would rather have them live in fellowship with Him, rejoicing in His sight, seeing His hand in everything, and crowning their lives with moments of worship. But this cannot be achieved.

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ed without prayer; prayer which is communion with the heavenly Father. Realize the Presence of God, and in that Presence give thanks for what you are and all that you have, and present your banes and your pains, your laughter and your tears. What will be the result? The result will be a life of power, of victory over sin. Not only that, but you will become an open channel through which the blessed influences flow into human fellowship for its eternal good. The solidarity of the human race is inclusive of me, and I am a vital and indivisible part. When, therefore, I commune with God in prayer, I become a point of contact, an inlet through which the divine life flows into the veins and arteries of humanity.

May God grant our prayer may partake of this sense of communion with our Heavenly Father, that His will may be done, His Kingdom furthered, our lives purified and our fellow men benefitted.

The Bulletin

September 7—Twelfth Sunday after Trinity.

11.00 a.m.—Holy Communion. The Rector.

4.15 p.m.—Holy Baptism.

7.00 p.m.—Evening Prayer. The Rector.

September 14—Thirteenth Sunday after Trinity.

8.00 a.m.—Holy Communion.

11.00 a.m.—Morning Prayer. Rev. W. J. M. Swan, M.A.

7.00 p.m.—Evening Prayer. The Rector.

September 21—Fourteenth Sunday after Trinity.

11.00 a.m.—Morning Prayer. The Rector.

7.00 p.m.—Evening Prayer. The Rector.

September 28—Fifteenth Sunday after Trinity.

11.00 a.m.—Morning Prayer. The Rector.

7.00 p.m.—Evening Prayer. Holy Communion. Rev. W. J. M. Swan, M.A.

TO-DAY.

"To-day" is a wondrous jewel,
Would'st see it sparkle and glow,
Each hour become more lovely?
Then hearken! for this I know—

'Tis love and cheer and kindness
In all you do or say,
That brightens and makes more precious
The beautiful gem "To-day."
—Ella H. Eckel.

The Sanctuary GOD OF THE OPEN AIR.

These are the gifts I ask
Of three, spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveller's load,
And, for the hours of rest that come between,
An inward joy in all things heard and seen.
These are the sins I fain
Would have Thee take away:
Malice and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great,
And discontent that casts a shadow gray
On all the brightness of the common day.

—Henry Van Dyke.

The Children's Corner THE GRUMBLE-BEE.

Have you ever been stung by the Grumble-bee?
If not, you may well rejoice.
A surly fellow, and grouchy, he,
With his rumbling, humbly voice,
The under-lip is the place he stings
Till it swells to a fearful size,
The pain is so great that it sometimes wrings
The tears from the victim's eyes.
You'll hear him buzzing his way along
Ere the sunshine has dried the dew;
All out of time is his booming song:
"Too-too, too-too, too-too-o!"
"Too cloudy," "too sunny," too wet," "too dry,"
"Too sour," "too soft," too sweet,"
"Too much to do-o!" "too-too, too-too-o!"
And more that I won't repeat.
Oh, bold and bad is the Grumble-bee!
He spare neither small nor great,
Run quick, when his ugly face you see,
And hide ere it be too late!
For the sting is quick, but the cure is long,
And all in a moment you
Will find yourself droning his hateful song:
"Too-too, too-too, too-too-o."

—Pauline Frances Camp.

Parish Notes

Everyone is very pleased to hear that the Rector and his family are enjoying their vacation very much.

The young people of the Church are making good use of the tennis court, and it is hoped the second court will be completed in the very near future.

The services during the past month have been very well attended and have been very hearty also. It is a desirable thing that church attendances should keep up during the summer. We ought to worship just as much then as at any other time. The people in the pews can make the services bright and hearty by each taking their part in the singing, etc.

It is a wonderful power in a church to see all the people loyal and enthusiastic. In our beautiful new church, with its handsome set of chimes, we ought to be intensely proud. There is no better way of showing our enthusiasm and loyalty than by regular attendance at the services and Holy Communion and by taking an active interest in all its work.

The Sunday School attendance has been very fair. It can be maintained at a high standard if everyone just keeps up their own interest.

The Women's Guild held a sale of home-made cooking on the 26th of July, which was a splendid success. They deserve great credit for keeping up their work during the summer months.

St. John's Cubs and Scouts

A number of St. John's Cubs and Scouts left on Friday, Aug. 8th, for their summer camp at Beaver Lake, off of the Bay of Quinte, between Napanee and Kingston.

The camp is to be sixteen days' duration. An ideal spot has been secured on the shores of the lake, close to a heavy wooded stretch of country, where the boys will be able to put into practice their outdoor training. The programme is to include all branches of Scoutcraft, Indian lore, camp fires and councils, as well as swimming, boating and fishing. The camp will be under the supervision of our Scoutmaster, assisted by Patrol Leader Heriot and John Lemmon, who are both King's Scouts.

The boys who have been up at Bigwin Inn, on Lake of Bays, all summer, representing St. John's Troop, report a wonderful time. They have been using an old lumber camp for their sleeping and camping headquarters. This party was under the charge of Patrol Leader John Ruggles.

All of St. John's Cubs and Scouts are requested to meet at Keele and Dundas Sts. on Saturday, Aug. 30th, at 1 o'clock, in full uniform, ready to take part in the annual parade and rally to the Exhibition. The Scoutmaster wishes every body to be present on this day, looking trim in every way, so as to make this the biggest parade of the district yet held.

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A number of boys are also required for the Guard of Honor on
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P.O., Ont.

All Cubs and Scouts will be admitted free to the Exhibition
during Exhibition time, in full uniform. The Scoutmaster re-
quests that St. John's boys at all times conduct themselves in a
Scoutlike manner and not to wear improper decorations on their
uniforms.

The Alert Young Men's Bible Class

On Saturday afternoon, July 19th, the class held a picnic to
Wabasso Park. About 35 being present. The boat trip both
ways was enjoyed by all, and a hearty old-time sing-song kept
everybody in good spirits. A ball game was staged between the
regulars and the yannigans, the former winning by a very close
margin.

The Class will open again early in September, and all the
members are asked to be present to start the year right.

We invite all young men from the congregation to come out
and see what a live organization our Class really is. We are out
to make our membership 100. Will you help us?

If any of the members of the congregation know of any
young man who is not attending any Class, Mr. Swan or any
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