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TORONTO, THURSDAY, NOVEMBER 5, 1908.

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SINGLE COPIES 5 CENTS.

Lessons for Sundays and Holy Days.

November 8.—Twenty-First Sunday after Trinity

Morning—Dan. 3; Heb. 1.
Evening—Dan. 4 or 5; Luke 21, 13.

November 15th.—Twenty-Second Sunday after Trinity.

Morning—Dan. 6; Heb. 9
Evening—Dan. 7, 9, or 12; John 4, 31.

November 22.—Twenty-Third Sunday after Trinity.

Morning—Eccles. 11 & 2; James 1.
Evening—Hag. 2, 10 or Mal. 3 & 4; John 7, 25.

November 29.—First Sunday in Advent.

Morning—Isai. 1; 1 Pet. 2, 11; 3, 8.
Evening—Isai. 2, or 4, 2; John 11, 19 to 47.

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, 477, 630, 633.

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 300, 312, 556, 559.

Processional: 329, 362, 445.

Offertory: 172, 299, 296, 308.

Children's Hymns: 173, 301, 571, 573.

General Hymns: 360, 549, 632, 638.

THE TWENTIETH SUNDAY AFTER TRINITY.

We are often impressed by the economy of our Lord Jesus Christ in the working of miracles. As in the case of the Old Testament prophet, so in our Lord's experience. There were many widows in necessity, but only to one of them was the prophet sent. And many were afflicted, bodily as well as spiritually, in Jesus' day, but only a few were healed. And this because our Lord did not come to be a mere wonder-worker, but to be a teacher and Saviour. Therefore, all His miracles are meant to teach and to convince.

The working of them is the proof of Divine mission, of His Omnipotence, and, therefore, of His effective service amongst men. The Fathers sum up for us the teaching of the miracle recorded in to-day's Gospel in these words: "Credo Christum, Credo Christo, Credo in Christum." The nobleman had some confidence in Jesus' power; therefore, he came to Him. Then, when he heard the Lord speak, he believed in His word. Then, lastly, as the educative result of the miracle, he believed fully in the Lord Jesus Christ. And henceforth during his life he was "strong in the Lord." The miracles of Jesus are the earnest of His earthly mission, His effective service amongst men—all faithful service on the part of man has its issues in miracles—in the manifestation of Divine power. And herein have we the mystery of the Gospel—strong in Christ. St. Paul says he can do anything for Christ. And as we work faithfully day by day for our Master we realize that wonderful things are being done. The miracles of to-day are the miracles of conversion and empowering. The possibilities of a faithful Christian life are beyond our realization. The physician is limited to the body. But the influence of a good life, of a life of self-sacrifice, abides for all time. And life is made good by the indwelling of the Saviour. The Gospel shows us the growth of faith. The Epistle reveals in detail what principles are essential to the growth in faith. And the Collect sums up the teaching of both Gospel and Epistle in a truly beautiful prayer.

Infant Baptism.

We need a revival of knowledge and grace on this fundamental subject. Not only is it the solemn duty of both clergy and laity to see to it that all infants within the scope of their influence should be baptized, but they should bear in mind that this is no spasmodic, but perpetual, duty. Then, again, co-incident with its performance, there should always be the thorough and devotional preparation for this blessed Sacrament before its administration. It is a grievous omission and loss, as well as a discredit to the Church, where proper preparation has been, through ignorance or indolence, or any other similar cause, omitted. Can it be wondered at that authority, dignity, and power decline where the means of grace are by a worldly materialism shorn of their true spiritual significance.

Lord Milner's Visit.

We are not only gratified but benefited by the unostentatious visit to Canada of men who represent the best traditions of the older part of the Empire. It does us good, and, we trust, does them no harm. The convictions of men who rank high amongst the scholars, thinkers and men of action in the British Isles, given personally to our young men in a social and friendly way, are stimulating and broadening. Those of us who realize the fact that Canada is an integral portion of a great and free Empire, and to whom that fact is not a grievance, cannot fail to welcome most cordially the visits of Imperial statesmen of the type of Lord Milner.

The End of St. Mark's Gospel.

The publication of the Revised Version of the New Testament in 1881 first informed ordinary Bible readers that the ending of St. Mark's Gospel, as we have it, was doubtful. During the quarter of a century which has passed since that publication there has been much research, but the question of the last twelve verses is still unsolved. St. Mark's Gospel is admittedly the earliest record we have, one of the attempts

which St. Luke's tells Theophilus in the dedication of his Gospel, "which had already been made to draw upon account of those matters that are accepted as true among us, exactly as they have been handed down to us by those who from the very first were eye-witnesses, and afterwards became hearers of the message." All are agreed that in all probability St. Mark's Gospel did not end as it apparently does with the eighth verse of the sixteenth chapter. We laymen are at a disadvantage in being tied down by chapter and verse. When we can discard these and read St. Mark's Gospel from end to end, it is impossible to do so without realizing the fervent belief and awe with which the narrative glows. The writer burns to inspire the reader with the knowledge of the words and deeds which have transformed his life. Naturally, the flight of the women from the empty tomb could not have been the evangelist's last word. One appendix in two short sentences gives their report to Peter and his companions, and Jesus' subsequent appearance, and sending these disciples from east to west to proclaim the sacred and imperishable message of enduring salvation. The other appendix is the one we have. There are all sorts of conjectures that one or both of these endings have been taken from other narratives. Probably the one we have was a part of the original Gospel narrative as compiled by St. Mark. At any rate, from the earliest times of which we have record it existed. It is significant that the manuscript of the Gospels, newly found at Akhmim in Southern Egypt, contains these twelve verses. Dr. Oesterley, writing of this newly found manuscript, places it "in the front rank of ancient witnesses to the text of the Gospels." It belongs, he says, to the fifth, and possibly to the fourth, century. Only two other great uncial or capital letter Greek manuscripts of the first five centuries contain the Gospels complete. The new manuscript is, therefore, a witness of the highest order, and its testimony is in support of the genuineness of the twelve verses." We may hope that the discoveries in Egypt are not exhausted. There may be some old records not yet brought to light in the old Coptic hiding-places. Under the British care this, the Christian Church of the ancient Egyptian race, is at last putting forth new life. It claims to be the Church founded by St. Mark, and has been subject to persecution and non-intercourse with other Christian bodies since the seventh century.

Canada Abroad.

Of recent years there has been a growing interest in Canada in various quarters. This is evidenced in the ably-reasoned paper in the October number of the "Nineteenth Century" on "The Value of Canadian Preference," by Lord Milner, and the learned article by the Hon. Mr. Justice Hodgins, entitled "Revocation of Treaty Privileges to Alien Subjects." Judge Hodgins points out that not only United States fishermen, but members of their Government as well, claim an immunity from breaches of British law when they are enjoying treaty privileges, permitted them through the courtesy and indulgence of the British Government.

Careless Habits.

We so often have stories of the faults of the times we live in compared to the good old ones that the younger people pass them by, just as young people have always done. But it is quite true that in these times we rush along at an increasing rate. To go from home for an illustration, we find in that carefully compiled and instructive document, the report of the British Postmaster-General, details which illustrate the tendency of the time. Among them is the fact

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