

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

October 6.—19th Sunday after Trinity.  
Morning—Ezek. 14; Eph. 6, 10.  
Evening—Ezek. 18, or 24, 15; Luke 7, 24.  
October 13.—20th Sunday after Trinity.  
Morning—Ezek. 34; Colos. 3, 8.  
Evening—Ezek. 37 or Dan. 1; Luke 11 to 29.  
October 20.—21st Sunday after Trinity.  
Morning—Daniel 3; 1 Thess. 5.  
Evening—Daniel 4, or 5; Luke 14, 25—15, 11.  
October 27.—22nd Sunday after Trinity.  
Morning—Daniel 6; 1 Tim. 4.  
Evening—Dan. 7, 9, or 12; Luke 19, 11 to 28.

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 Hymns Ancient and Modern, many of which may be found in other Hymnals.

### NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 259, 304, 552.  
Processional: 290, 542, 603.  
Offertory: 165, 226, 446, 550.  
Children's Hymns: 333, 564, 569, 570.  
General Hymns: 296, 540, 541, 546.

### TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 315, 316, 322, 307.  
Processional: 270, 271, 306, 393.  
Offertory: 202, 210, 280, 285.  
Children's Hymns: 330, 334, 338, 342.  
General Hymns: 196, 217, 203, 285.

### THE NINETEENTH SUNDAY AFTER TRINITY.

The sick of the palsy is restored to health by a miracle. The Gospel records the act and states that sin is the cause of the disease, therefore sin is removed and the afflicted one recovers. Here human disease is a symbol of the moral condition. Rightly the Church emphasizes the truth that Christ gives good health, to the body and cures disease. In fact the exhortation in Matins and Evensong instructs us "to ask those things which are requisite and necessary as well for the body as the soul. While the visitation of the sick has the prayer "there is none other name under

Heaven given to man, in whom, and through whom, thou mayest receive health and salvation but only the Name of our Lord Jesus Christ." The words of administration at the Holy Communion also accentuate the body's importance by the expression "preserve thy body and soul unto everlasting life." Soul and body are closely connected. Disease of the body affects the spiritual state, while a sinful soul bears outwardly marks of indulgences. The Gospel teaches that sin, whether first hand or sin visited upon children in after years, is the original cause of disease, and sin is forgiven by Christ. Sin, "thy sins be forgiven thee," words of tenderness and love, be of good cheer, Christ goes to the very root of the disease—sin. This must first be cured. Then follows good cheer. In the organization then of Christ's Church this forgiveness of sin is provided for. In the Lord's prayer. In His charge to St. Peter. In the Church to-day is continued the charge, in both Matins and Evensong, the Visitation of the Sick, and in the Holy Communion, all provided for the forgiveness of sin through Jesus Christ.

### Sincerity and Sympathy.

One could not help being struck by the widespread and heartfelt welcome extended by all classes of our people to the Bishop of London during his visit to Canada. In thinking it over we believe that it was largely due to the spontaneous recognition by our people of the sincerity and sympathy of the man. No one could doubt that Bishop Ingram believed with an intense conviction in the Christian religion. Nor could any one doubt that he was a loyal, resolute and well-grounded Churchman. But his religious belief and his Churchmanship were also tempered and adorned by an exquisite charity which blossomed in a noble, unselfish, and devoted life. His eager purpose was the good of all men, and he was seeking in the simplest, surest and most direct way to lend a helping hand in bringing it about. These kingly qualities stamp with the hall mark of true greatness each son of man who is honoured with their possession. They likewise give the surest, tenderest access to the human heart. They are well worth cultivating. Sincerity is a noble weapon, but sympathy is the delicate feather that guides it straight to the mark.

### Early Christian Writings.

We have read the fuller details of the recent wonderful discovery of early Christian manuscripts near Thebes. At Edfu on the Nile are the ruins of the grandest temples built by the Ptolemies, and also of an ancient Coptic monastery. During a recent excavation there was uncovered a part of the oldest foundation of this monastery, and in it a small receptacle which contained a volume of parchment manuscripts, black and shrivelled with age. Like most finds it passed through several hands, but has been saved. Though the ancient parchment is much worn it is all intact and readable. There are twenty-five leaves of Logia or the sayings of Christ, the life of an early Christian martyr, St. Menos, a translation into Coptic of a sermon by St. Cyril, Bishop of Jerusalem in the fourth century, which includes new, or to us new, quotations of the sayings of Christ, handed down by the early Christians from those who listened to his words during his earthly ministry. There are also parts of the Gospels in Greek and Coptic, with additions not found elsewhere. We await their translation and publication.

### Class Injustice.

The evidence presented to the Civil Service Commission goes a long way to prove a serious

injustice imposed upon a large and useful body of men by the changed economic conditions prevalent to-day. It is a sad reflection on our modern civilization that the man who carries a hod, or the printer who sets up type, should through aggressive self-assertiveness and an almost martial union be able to increase the cost of living by forcing his employer to increase his own wage while the great body of men, including the man who rents the house the hod carrier helps to build, and the man who writes the articles the printer mechanically prepares for the reader, have to pay the increased cost of living, and are powerless to enforce a corresponding increase in their own remuneration. This labour fetish with its weapons, "strike" and "vote," has brought about a serious class injustice with which our statesmen will assuredly have to reckon.

### A Remedy Must Come.

No reasonable man of generous spirit has other than a kindly feeling towards his fellowman who styles himself "a labourer." The honest industrious working man is one of the strong props of the State. It is true that in the past he by no means enjoyed the consideration and freedom which are his to-day—largely, be it said, through his own efforts. But it is becoming a serious question with many thinking men, some of whom have been proved friends of his, as to whether the great measure of freedom he at present enjoys is not leading him to treat other classes in the community with selfish indifference. "What is liberty without wisdom and without virtue?" asks Burke, and in reply he says, "It is the greatest of all possible evils." There must be fair play all round to ensure a wise, happy, well-ordered state. The employer, and the worker who does not call himself a labourer, "are just as much entitled to fair play as is the labourer himself, and in the long run they will be compelled in self-defence to organize and stand for their own rights at the hustings and in parliament.

### English Farm Labour.

Mr. Rider Haggard, whose novels are already becoming old, has since his return from South Africa, and his literary success, devoted his energies to a noble object, viz., the revival of English farming, and the bettering of the lot of the English farm labourer. He writes now pointing out the vast improvement in everything, but laments the exodus to towns, which it seems impossible to stem under present financial arrangements. In most districts there are, he says, no prospects on the land. "Small holdings are much in the air just now; indeed half the time of Parliament is taken up in discussing them. But this must be borne in mind. It is useless to give a labourer a small holding even on the most advantageous terms unless he has or can be provided with the equipment and capital necessary to its cultivation, and even if these are available, unless also he can then be sure of earning a decent living out of his little farm. Now in many of the English counties it is very hard to make farming show a profit to-day, even when all these requisites are assured. . . . This economic point is the kernel of the small holding question." Disappointments seldom come singly, and we have at this time the information that Lady Warwick has been obliged to close Bigods' Hall, near Dumow, which she has maintained at great expense for the last twelve years. For some reason the college has never been a great success in numbers or income. One cannot but regret the failure, as through it educated women acquired both a practical and theoretical knowledge of great value. Of 188 who passed through over 100 are still engaged in farming.