

Canadian Churchman.

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SINGLE COPIES 5 CENTS

Lessons for Sundays and Holy Days.

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.

November 3.—23rd Sunday after Trinity.
Morning—Hosea 14; 2 Tim. 4.
Evening—Joel 2, 21, or 3; Luke 22, 31 to 54.

November 10.—24th Sunday after Trinity.
Morning—Amos 3; Heb. 3, 7—4, 14.
Evening—Amos 5, or 9; John 1, 29.

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, 335, 273, 280.
Children's Hymns: 155, 176, 571, 574.
General Hymns: 359, 477, 630, 633.

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 309, 312, 556, 559.
Processional: 239, 362, 445, 604.
Offertory: 172, 299, 296, 308.
Children's Hymns: 173, 301, 572, 573.
General Hymns: 360, 549, 632, 638.

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

While we look forward to the coming of Christ, we learn from this Sunday's Gospel something of the manner in which we are to await His coming. Pardoned and cleansed from past sins, we stand and wait. The miracle of the curing of the nobleman's son teaches us that sin acts upon the soul as disease upon the body. They disturb, weaken and incapacitate it for the duties which it has to perform; therefore, until released from our past sins we cannot go steadily forward in God's service, prepared to welcome the coming of Christ. We look up to Christ as the great Healer and Purifier of mankind; but, as the nobleman sought his son's

cure, so must we seek diligently the cure from sin. When heavy laden and wearied with the burden of our sins, we come to Him for pardon and peace. Though our knowledge of God at first is weak, as the nobleman's, yet if we are sincere He will lead us to higher degrees of faith. Powerful to heal us, though absent in body, as from this little boy, He is present in His Church here by authority to pardon and forgive, to bless and to grant peace. To us, as to the boy, He speaks the Word only, and we are healed. Thus the absolution in the Communion Office reads: "Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness." Thus having been "ransomed, healed, restored, forgiven" by this confession and absolution, how beautiful is the Sursum Corda which follows: Priest—"Lift up your hearts." Answer—"We lift them up unto the Lord." Priest—"Let us give thanks unto our Lord God." Answer—"It is meet and right so to do." And the Gospel states: "So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house."

Death by Rail.

We are glad to see that the Railway Commission is giving serious attention to a branch of their enquiry which concerns Canadians more vitally than the right of property. We build expensive hospitals, and at great cost and labour provide capable men and adequate means to discover the cause and stay the progress of disease amongst our fellowmen—and with a large measure of success. But what have we done and what are we doing to discover the cause and arrest the awful progress of "death by rail." It is idle, it is pitiful, to fold our hands and say: "Things are not as bad as they might be." Do we need the pen of a Dickens, the zeal of a Wilberforce, the dauntless courage of a Howard to rouse our people? Surely it is time that serious and determined steps were taken to stop this constant shedding of innocent blood, this sudden ending of useful and precious lives. There is a nobler and greater purpose in life than that involved in the question, "Does it pay?" The people will have to consider in which scale they will cast their votes, that which is freighted with the dividends of shareholders, or this which safeguards the life of the travelling public.

Am I My Brother's Keeper?

You are, beyond all question. Director and shareholder though you be, when you invite him to ride on your road, and he pays you your customary charges, you are then the keeper of his life against the carelessness or neglect of yourselves or of incompetent or overworked officials, against defect in your rails, insecurity in your roadbed, imperfections in your rolling stock, or such other contributory causes to the calamities and horrors of "death by rail." Your passenger, it is true, knew the risk he ran before he bought from you his ticket; but when you invited him to purchase it and took his money, did you not impliedly undertake to convey him in safety to the place inscribed on the ticket. The question is simply this: Having regard to the value of human life, is it not time that railway companies were compelled by a searching and stringent law to safeguard the life of the travelling public to a far greater extent than they feel called upon to do at present?

The New or the Old.

We constantly read of the new theology, and very often, too, we read of sermons or articles repudiating it. At the same time we seldom

see any attempt to define it. This is what Mr. R. J. Campbell says in his recent work, "New Theology Sermons": "There is no such thing as individual salvation, and no such thing as a lonely or hopeless hell. Salvation implies the leading of the individual life in terms of the whole; and hell is divine love reclaiming its own. Atonement is love at work, sharing the full in the disabilities wrought by selfishness, that it may break down all the barriers that selfishness has erected between man and man, and man and God."

Papyri.

When we know a little about anything we are apt to forget that others may not know so much. A chance remark showed the writer that a well-informed friend was not familiar with this subject, and, thinking that others may welcome his little learning, he writes this note. The papyrus plant is a reed whose pith supplied material for the paper of old times, which was made in this way: Thin strips of pith, about ten inches in length, were laid on a table, side by side, and washed. A second layer was laid over them, but with the fibre running in the opposite direction, or rather, across the lower strips. These were then pressed together, dried and polished. To make a roll, the sheets were joined together, forming a long roll. If one side was covered with writing, the roll was turned over and the other side was written on. This is evidently what was meant by the last two verses of the second chapter of Ezekiel, where the prophet speaks of a roll of a book being spread before him; "and it was written within and without." The books must have been very numerous, but the destruction of centuries of ignorance and carelessness has swept all away except such as, by accident or design, may have been concealed, forgotten and undisturbed. In the excavations at Herculaneum in 1756 a room was found in a villa which had evidently been a library. In recesses in its walls lay a number of brown, dust-covered rolls, which proved to be copies of Greek philosophical works written on papyri. Herculaneum is the city which it is intended to explore. It was richer than Pompeii; was overwhelmed by mud, but not destroyed by fire, and there is reason to hope that much knowledge of the ancient world will be obtained, and chiefly from the libraries believed to be intact and safe in the buried city.

Egyptian Finds.

Notwithstanding all the loss from the ignorance of the Arabs, who scorned the writings of unbelievers and enjoyed burning the rolls for the aromatic smell, there have in recent years been great finds of papyri among the rubbish heaps of long-forgotten towns. The dry climate has preserved them, and now students have deciphered private correspondence and all sorts of public and private documents used by a civilized community. As these are deciphered, much information is obtained. The Rev. I. P. Barnes, in an article to which we are indebted, published in the "Churchman," says: "The study of the papyri shows that the language of the New Testament was the vernacular of the men and women of the day; and so the sacred text stands in a stronger position than ever, and we are armed with irrefutable proof that the Gospels and Epistles belong to the time to which they profess to belong, and are not the product of later ages."

The Speed of Automobiles.

In England the advisability is being discussed of compelling the owners of automobiles to use automatic controllers, which will prevent their machines from exceeding the maximum

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