

# Canadian Churchman.

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### Lessons for Sundays and Holy Days.

September 3—12. Sunday after Trinity.  
Morning.—1 Kings 22:1—41; 1 Cor. 12:28 & 13.  
Evening.—2 Kings 2:1—16 or 4:8—32; Mark 6:14—30.

September 10—13 Sunday after Trinity.  
Morning.—2 Kings 5; 2 Cor. 1:23—2:14.  
Evening.—2 Kings 6:1—24 or 7; Mark 10:1—32.

September 17—14 Sunday after Trinity.  
Morning.—2 Kings 9; 2 Cor. 9.  
Evening.—2 Kings 10:1—32 or 13; Mark 14:1—27.

September 21—St. Matthew A. Evan. & M.  
Morning.—1 Kings 19:15; 2 Cor. 12:14 & 13.  
Evening.—1 Chr. 29:1—20; Mark 15:42 & 16.

September 24—15 Sunday after Trinity.  
Morning.—2 Kings 18; Gal. 3.  
Evening.—2 Kings 19 or 23:1—31; Luke 1:57.

Appropriate Hymns for Twelfth and Thirteenth 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.

### TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 251, 260, 261, 446.  
Processional: 386, 440, 443, 447.  
Offertory: 28, 566, 622, 637.  
Children: 686, 703, 706, 707.  
General: 14, 27, 466, 467.

### THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 247, 254, 263, 452.  
Processional: 49, 382, 488, 664.  
General: 15, 420, 480, 482.  
Children: 709, 711, 712, 720.  
Offertory: 398, 417, 503, 621.

### THE TWELFTH SUNDAY AFTER TRINITY.

In the Gospel for to-day we are told of Jesus' act of mercy to one who was doubly afflicted. Notice two points: (1) "He took him aside from the multitude." (2) "He charged them that they should tell no man." These two points are quite typical of all the miracles of Jesus. They suggest privacy, and a desire on our Lord's part to prevent His miracles being talked about much by the crowds. In the telling and the re-telling the sense of proportion was bound to be lost. But, above all, the spiritual interpretation of the miracle was sure to be overlooked in the contemplation of the prodigious. And it was just this spiritual interpretation that He wanted the people of Israel to dwell upon; for we must look upon the miracles of Jesus as being one way in which He sought to teach the people. Jesus is the Word. Therefore, He is Divine. And not only Divine, but He is as well the bearer of a supreme revelation to mankind; for, being Divine, He is omniscient, and His revelation is supreme. Jesus never forgot that He came to reveal Truth. He, therefore, embraced every opportunity that presented itself to deliver or to emphasize some element of His revelation. In direct utterances (e.g., Sermon on Mount, denunciation of Pharisees, etc.), He puts before us the way of life. And all men are astonished at His utterances. In parables He teaches us just in the same gradual way in which nature unfolds her mysteries and meanings to developing senses and deepening appreciation. And in the miracles, too, our Lord shows forth His glory. But the true glory of the Christ is visible to us in spiritual truth; and not until we behold that truth can we partake of the glory of the Christ. Therefore, our Lord would always have us look beyond the act to the spiritual meaning of the act. He feeds five thousand with five barley loaves and two small fishes. The eternal significance of that miracle is wrapped up in the sacrament of the altar and its lesson of abiding in Christ by faith with thanksgiving. Once again do we emphasize the necessity of the Holy Ghost's ministry. We may contemplate the letter of the miracle, and wonder at the power demonstrated thereby. But only when we accept and apply the Holy Spirit's interpretation of the miracle can we be said to have life and grace abounding. Here, then, is an echo from Whitsuntide. Among the good things which we are not worthy to ask, the Holy Ghost is pre-eminent and all-satisfying. Therefore, pray for the gift of the Holy Ghost, for the stirring up of that gift already in us by the laying on of hands, that we may be able to appreciate the teaching of Jesus, and to apply it to our daily lives.

### Strike Settlement.

Whatever may be said against the strike as a menace to the community and as an almost invariable source of loss and injury, nothing but praise can be offered to the genius of the man who proves himself capable of bringing it to an end satisfactory to all parties concerned. Though the strike in Great Britain, so far as the State was concerned, came within the province of the Home Secretary, the Chancellor of the Exchequer, Mr. Lloyd George, has suggested the mode of its settlement. There is no higher test of ability than that afforded by a great emergency. It is to be hoped that the method adopted in settlement of this serious labour may prove an efficient means of averting similar troubles in the future. Capital has rights as well as Labour, and civilization demands that their respective claims be adjusted by arbitration and not by force.

### Youthful Indiscretion.

Not long ago, in conversation with an earnest and energetic rector, we were told that a mild-mannered divinity student of by no means conspicuous ability had, before the rector's family, taken it upon himself to criticize the manner and method of conducting the service by some of our most prominent clergymen. The rector said that, had the student not been his guest, he would, in a kindly way, have pointed out to him the unwisdom and indiscretion of such remarks. It is quite true that you cannot put old heads on young shoulders. But of one thing such a young man may be tolerably certain: the sooner he sets about acquiring modesty, humility, discretion, and that somewhat rare commodity—common sense—the better able he will be of speaking with charity and wisdom of those who occupy positions in the Church which he may possibly never be capable of attaining, and who, despite their defects, are capable of teaching him many a salutary lesson in life and manners.

### Controversy Concerning Baptism.

The columns of the "Churchman" have recently contained many letters on baptism, and there is always a danger when a controversy is in progress that it may relate to some minor question, or may imperfectly present some truth of the first importance, and so the casual reader may need something more and clearer than the controversial letters. There are many questions relating to baptism that every earnest Christian ought to think out for himself or herself: How should it be administered—by immersion or affusion, dipping or sprinkling? What does the word "baptize" mean? Should infants be baptized? Is there any scriptural proof for infant baptism? Is there any connection between baptism and circumcision? Does "burial with Christ by baptism unto death" point to immersion? What is the effect of baptism? What does "regenerate" mean in our baptismal service? Should baptism be repeated? What is the baptismal covenant? All these questions are discussed with remarkable clearness, with moderation, and with learning in a pamphlet, entitled "Baptized: How, Who, and Why?" by the Rev. Hubert Brooke (price, two cents), published by Marshall Brothers, Keswick House, Paternoster Row, London, England. We may not agree with every sentence in the pamphlet, but it is the kind of scriptural and common sense presentation of the subject that the average reader wants, and it ought to be circulated in tons in communities where infant baptism, and affusion or sprinkling or pouring are questioned.

### Mode of Baptism.

We very much fear that our good friends of the Baptist persuasion will not find much comfort in the scholarly reference to the subject of baptism in the last edition of the Encyclopædia Britannica. It certainly does not lean to their contention that primitive baptism was by total immersion. The learned writer on the subject says that "The 'Didache' bids us pour water on the head, and Christian pictures and sculptures ranging from the first to the tenth century represent the baptized as standing in the water, while the baptizer pours water from his hand or from a bowl over his head. Even if we allow for the difficulty of representing complete submersion in art, it is nevertheless clear that it was not insisted on; nor were the earliest fonts, to judge from the ruins of them, large and deep enough for such an usage. The earliest literary notices of baptism are far from conclusive in favour of submersion, and are