

# Canadian Churchman.

TORONTO, THURSDAY, FEBRUARY 4, 1909.

Subscription . . . . . Two Dollars per Year  
(If paid strictly in Advance, \$1.00.)

**NOTICE.**—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE, \$1.50.

**ADVERTISING RATES PER LINE . . . . . 20 CENTS**

**ADVERTISING.**—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

**BIRTHS, MARRIAGES, DEATHS.**—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

**THE PAPER FOR CHURCHMEN.**—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

**CHANGE OF ADDRESS.**—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

**DISCONTINUANCES.**—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

**RECEIPTS.**—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

**CHEQUES.**—On country banks are received at a discount of fifteen cents.

**POSTAL NOTES.**—Send all subscriptions by Postal Note.

**CORRESPONDENTS.**—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications,

FRANK WOOTTEN,

Box 34, TORONTO.

Phone Main 4643. Offices—Union Block, 36 Toronto Street.

**NOTICE.**—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

**SINGLE COPIES, 5 CENTS.**

## Lessons for Sundays and Holy Days

February 7.—Septuagesima  
Morning—Gen. 1 & 2, to 4; Rev. 21, to 9.  
Evening—Gen. 2, 4 or Job 38; Rev. 21, 9—22, 6.

February 14.—Sexagesima.  
Morning—Gen. 3; Mat. 25, to 31.  
Evening—Gen. 6, or 8; Acts 28 to 17.

February 21.—Quinquagesima.  
Morning—Gen. 9, to 20; Mat. 27, 57.  
Evening—Gen. 12, or 13; Rom. 5.

February 28.—First Sunday in Lent.  
Morning—Gen. 19, 12 to 30; Mark 4, to 35.  
Evening—Gen. 22, to 20, or 23; Rom. 10.

Appropriate Hymns for Fifth Sunday after Epiphany and Septuagesima Sunday, 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.

### FIFTH SUNDAY AFTER EPIPHANY.

Holy Communion: 321, 324, 558, 559.  
Processional: 307, 480, 488, 520.  
Offertory: 487, 523, 527, 634.  
Children's Hymns: 332, 340, 346, 516.  
General: 512, 539, 547, 549.

### SEPTUAGESIMA SUNDAY.

Holy Communion: 182, 187, 555, 556.  
Processional: 4, 83, 489, 547.  
Offertory: 168, 262, 533, 538.  
Children's Hymns: 330, 333, 340, 343.  
General: 172, 210, 520, 534.

### SEPTUAGESIMA—THE THIRD SUNDAY BEFORE LENT.

Again have we come around to Creation Sunday. The lessons for to-day inform us of the creative energy of God, whose omnipotence is eternally emphasized by the Hebrew word "Bara" which is used of God alone and means creation in the sense of production out of nothing. The first act of creation is highly significant. "Let there be light." There was light, and the Father of lights "with whom there can be no variation, neither shadow that is cast by turning," saw that the light was good. From that moment to this God has shed upon all who seek it the light of knowledge and understanding. Think of the light thrown for us upon the principles of nature

by the labours of scientific men in every age; These men read the world. And the consensus of opinion of the Fathers of Science points to such a progressive creation as the Book of Genesis suggests. In botany, zoology and geology we can follow the story of creation through its many stages until we come to man, the chief work of God, standing at the top of creation. Last year we thought of man in his relation to God the Father Almighty. This year let us note man's relation to the rest of creation. To begin with man is made in the image of God. This community of nature with God refers, not to the physical form, but to the mental and moral faculties of man—man is rational. He has an intellect wherewith he appropriates thoughts and principles, institutes comparisons, co-ordinates the parts of truth, and expresses his appreciation or disapproval of whatever is presented to him; he has affections which he may centre upon the things approved of by his mind; he has will-power and moral personality which separate him entirely from the rest of creation. Man has also a spiritual nature which constitutes him a religious being. Here again he differs entirely from the rest of creation. Man is God-like. And this God-likeness justifies us in seeking an analogy between God's relation to the whole universe and man's relation to a given part of it. God is omnipotent, having power over all things; man is fitted to govern, and his opportunity of governing is in this world amongst created things. When God made man He said, "Let them have dominion." Accordingly man is the lord of creation. Wherever you find man you see him exercising this lordship. The soil is tilled, the precious metals are mined, the air is harnessed. So, too, is the electricity, the beast is tamed. With the advance of scientific knowledge man's power is increased; he is taught how to use his office of lordship. Now we must learn that lordship does not warrant idleness. "The sinner whom Christ habitually denounces is he who has done nothing." Man's privilege of dominion commits him to activity. It also entails wise stewardship of the products of mother-earth. No man has a right to appropriate every return of labour to his own use. Nor has he any right to waste what he cannot use. Selfishness and wastefulness are signs of weakness. Lordship means strength, and gathers strength in stewardship. Again lordship does not warrant man in assuming a cruel attitude to dumb creation. Cruelty is based on ignorance; the ignorance of God's purposes in creation—God Who made all things to serve His purposes—"And God saw everything that He had made, and behold, it was very good." Cruelty forgets the verdict of God and ignores the purposes of God by interfering with the due fulfilment of them. Our relation, our attitude, to creation must be one of sympathy, that in all things and by all things God may be worthily served and praised. We men are lords of creation. Let us get the best out of this world, remembering that we are made for another and an eternal world. And our worthiness to abide therein will be determined by our faithfulness in ruling over the "few things" here.

### Canon Benham.

Our readers will be pleased to learn that Rev. Canon Benham, rector of the Church of St. Edmund, King and Martyr, Lombard Street, London, England, has recovered from a severe attack of gastric catarrh, which confined him to his rectory for nearly a month. Canon Benham's papers entitled "Varia," which have appeared in the "Church Times" week by week for a good many years now over the signature of Peter Lombard, are most interesting, and we sincerely hope he may be long spared to continue them.

### The Sunday Observance.

The Jewish element in New York is so large and influential that its influence is being resented. At a large meeting one of the speakers pointing out the advantages enjoyed by his Hebrew fellow-citizen pointed out that they had their day of rest, the right to leave the city departments on it, and the children had all the benefits of the public schools. On these Jewish holy days the city college is almost deserted. This gentleman joined with the other speakers in asking the Jews to unite in keeping the Sunday as a holy, peaceful Sabbath. The greatest resentment was expressed at the syndicate that furnishes the indecencies of the city, and laughs at the Sunday laws. One Brooklyn clergyman said:—"Come with me into the Children's Court and to the jails, where I have seen the cases of which I speak, and you will see the results of the neglect to children. The closing of these amusement places would be a moral lesson to children. We are not asking for a Puritan Sunday, like those in early New England. But if we must decide between the modern Sunday of New York and old New England, then give us back old New England. There was manhood and strength and character and morality. Those who ask for a Christian Sunday and a day of rest are the people in this community who have a right to ask for it, to demand it."

### The Double U.

Discussion on that perennial subject, proper spelling, has recently centred round the use of u in words like honour. We would like to direct attention to an unpretending letter w—which is near the end of the alphabet, although it begins many words. How did the w get into the word answer, and why?—One reply is that answer is a goose. Another not so common is that it was introduced for phonetic reasons. Certainly, its position was changed to suit the sound about a hundred years ago. At that time in letters by fashionable people we find "awnser" is written. Why is it placed after s instead of after a?

### The Triumphs of Christianity.

Mr. John R. Mott's visit to Oxford and other English and Scotch universities in November and December last aroused great enthusiasm and received the hearty endorsement of leading Churchmen such as the Bishop of London. He has been called "the greatest student evangelist living," and knows better than any other living man how much the students in the various colleges throughout the world are interested in aggressive missionary work. Being asked if there were any lack of volunteers for foreign missionary work, he replied, "No," and added that there never were so many students offering.

### A Simpler Life.

Possibly it is largely owing to the publicity of all sporting matters, but it is most unfortunately true that it is almost impossible to have games for the sake of amusement. Every school must have its champions, and there are contests innumerable. Good and bad are mixed elements, but the increase of public interest brings an increase of professionalism and all its attendant evils. Head masters find it hard to curb the pupils, when students at universities look to the laurels of sport as a feature of their educational course. More and more the barrier between the amateur and the professional is weakened. We see a desirable attempt made by the Rugby Union, in objecting to the competitors receiving any allowances, a genteel name for pay. The Colonial and other teams in addition to profuse hotel and other expenses, have been receiving allowances of so much a day, and it is claimed that