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# Canadian Churchman.

TORONTO, THURSDAY, JANUARY 30, 1907.

(If paid strictly in Advance, \$1.00.)

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SINGLE COPIES 5 CENTS.

Lessons for Sundays and Holy Days.

February 2.—Fourth Sunday after Epiph.

Morning—Job 27; Mat. 18, 21—19, 3.

Evening—Job 28; or 29; Hag. 2, to 10; Acts 20, to 17.

February 9—Fifth Sunday after Epiph.

Morning—Prov. 1; Mat. 22, 15 to 41.

Evening—Prov. 3; or 8; Acts, 24.

February 16—Septuagesima.

Morning—Gen. 1 & 2, to 4; Rev. 21 to 9. Evening—Gen. 2, 4; or Job 38., Rev. 21, 9—22. February 23.—Sexagesima. Morning—Gen. 3; Mark 1, to 21. Evening—Gen. 6; or 8; Rom 7.

Appropriate Hymns for Fourth and Fifth Sundays after Epiphany, 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.

FOURTH SUNDAY AFTER EPIPHANY.

Processional: 30, 34, 179, 390. Holy Communion: 192, 196, 197, 320. Offertory: 20, 212, 220, 237. Children's Hymns: 324, 236, 330, 335. General Hymns: 79, 223, 226, 586.

FIFTH SUNDAY AFTER EPIPHANY.

Processional: 82, 217, 303, 304. Holy Communion: 313, 322, 546, 553. Offertory: 80, 295, 624, 637. Children's Hymns: 338, 340, 343, 340. General Hymns: 218, 220, 362, 532.

## THS FOURTH SUNDAY AFTER THE EPIPHANY.

At the end of every collect and prayer there is the little word "Amen," the significance of which should never be forgotten. Yet like many another word it often fails to impress, because so frequently, so commonly, used. The root idea contained in "Amen" is that of stability. Firmness, faith, trust and confidence are all indicated by it. We cannot wonder then at the application of the word to our Lord. The beginning of the Letter to the Laodicæans is as follows: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Jesus is the Word. He Himself says: "I Am the Truth." Therefore, He must be Amen—the eternal, the abiding, the unchangeable, in whom

we may have absolute faith and trust. Then Jesus uses the word "Amen" very frequently. In the Synoptic Gospels we learn that Jesus frequently used the following phrase: "Verily (Amen) I say unto you." And according to St. John Jesus says: "Verily, verily (Amen, Amen), I say unto you." Now this phrase was used by Jesus to draw the attentions of those standing by to some eternal, unchangeable, principle of the Kingdom of God, which He is about to enunciate. Our human weaknesses and the dangers of the world render us unstable, unfait Iful, and untrustworthy. And if they are allowed freest scope they will take away from us everything indicated by the pregnant word "Amen." Now God makes spiritual provision for us in the Church. Therein we are protected and strengthened. Therefore in every phase of the Church's being and work we may look for power. Remember the power that comes from knowledge. Take this word "Amen" which stands for all that is strong and abiding. Surely we would be stronger Christians if we would put thought into our use of the word. Note its use in the Collect for this Sunday. First we use it by way of assent to the teaching contained in the first clause of the Collect. Have we absolute confidence that God, Who is our loving Father, knows our human weakness and the many and great dangers of life? If we have this faith why should we be afraid of the winds that beat about us, or of the storms that sweep over us? "The Lord is on my side, I will not fear what man doeth unto me (Ps. 118:6)." Then there is the precatory use of the word, and the individual use of "Amen" with this meaning signifies the individual need of strength and protection. As we say "Amen" at the close of this Collect are we conscious of personal weakness and need? "The Lord is my strength . . . and is become my salvation (Ps. 118:14)." "Knowledge is power" we are often told. Consider the various uses of "Amen" and its different shades of meaning. And as a result of such consideration we shall put more thought and energy into our devotions. Then we shall be sure to receive from God "such strength and protection, as may support us in all dangers, and carry us through all temptations." Gladly will the Lord manifest His power in strengthening and protecting those who call upon His Name.

### Christian Socialism

Is the name which, probably by accident, has been attached to the recent development of Christian teaching, especially in the Church in England. The public vaguely distrusts it because the name socialist is associated with conduct and language anything but Christian. To combat such misconceptions Dr. Paterson Smyth in St. George's, Montreal, and the Rev. W. F. Fitzgerald in St. Paul's, Kingston, have each recently delivered a series of discourses. The Christian Socialism the latter pointed out, is the old ideal of the fatherhood of God, and the brotherhood of man, as it might be, as it ought to be, under our twentieth century conditions. Each man is a steward whether of his labour or his wealth, and must hereafter account for the use of these talents committed to his charge for use in the world. No one owns anything except character. This socialism is not directed to uproot society, but to bind it in brotherly friendship eternal in its quality that follows the individual from one world to another.

#### God and Science.

What a comfort it is to the ordinary believer—by the term ordinary we mean that large class of men who are not possessed of extraordinary intellect or more than ordinary learning—to have had as a fellow believer in the existence of God,

a man, of such marvellous intellect and scientific attainments as the late Lord Kelvin. Kelvin was with good warrant called the leader of English scientists and since the death of the great German Helmholtz, who was a sincere admirer of him, he was regarded as the chief physicist in the world. How different was the attitude of Kelvin to that of the materialist astronomer who said that though he had searched the heavens with his telescope he had failed to discover God. "Science," said Kelvin, "I find full of the evidence of God." And again, "science positively affirms creative power." In a speech at University College he affirmed: "We are absolutely forced by science to admit and believe with confidence in an influence other than physical, dynamical, electrical forces." The most intelligent atheist who attempts to array science against religion cannot disprove the greatness of Kelvin as a scientist and the humblest believer can rejoice that great as Lord Kelvin was as a scientist still greater was he as a humble believer in the existence of God.

#### Lord Kelvin's Religion.

We have seen remarks on the burial of Lord Kelvin in Westminster Abbey made by those who thought, as he was a Belfast Scotchman he must have been a Presbyterian. A correspondent of the Church Times, writing from Scotland, in the course of an eulogy of the deceased evidently written from personal and intimate knowledge, said: "There is another side of Lord Kelvin's life which is in danger of being forgotten or ignored. He was a great Christian, a man of robust and simple faith, one of God's 'holy and humble men of heart.' His lot is among those of whom the Lord Christ utters His last Beatitude, 'Blessed are they that have not seen and yet have believed.' He lived and died a devout, true-hearted Churchman, and a loyal member of our Scottish Episcopal Church. Here, in this Church of St. Mary, he worshipped God for more than a quarter of a century. Here together with us he recited the great Creed of Christendom, and knelt humbly at God's altar to receive the Blessed Sacrament, and joined with reverent devotion in the common worship of the Church. And the public confession of his faith in God, which he made within the walls of his church Sunday by Sunday for more than twenty-five years, he was always prepared to ratify and maintain in speech and writing before the face of the world. He was never ashamed of his religion, and never afraid to put his trust in God."

#### School Training.

We find that there is a regular department of the Girl's Friendly Society with branches all over Europe and lists of schools and pensions where English girls can obtain the religious training and assistance of their own Church and their own people. So many Canadians go to the Continent without knowing that for 25 or 50 cents they could obtain this most essential information from the offices, 8 Holbein Place, Sloane Square, London, S.W. Not only for school girls, but for all those young women going to the Continent for study or occupation this work of the G.F.S. is invaluable. While on this subject we must again caution our own people in our own country to look after the religious teaching of their children while in school or convent.

#### Professional Pulpits.

One might as well look upon a congregation as if it were a group of theological students and the pulpit as a professor's desk as to attempt to defend the wisdom or propriety of lecturing a congregation after or during divine worship on the theories of higher criticism or any other matter of intellectual speculation. It is the province of the