

Canadian Churchman.

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Lessons for Sundays and Holy Days.

January 17th.—SECOND SUNDAY AFTER EPIPHANY.

Morning.—Isaiah 55. Mat. 10, to v. 24.
Evening.—Isaiah 67; or 61. Acts 10, to v. 24.

APPROPRIATE HYMNS for Second and Third Sundays after Epiphany, compiled by Mr. F. Gattward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 177, 812, 815, 559.
Processional: 79, 175, 218, 893.
Offertory: 81, 178, 305, 865.
Children's Hymns: 76, 329, 385, 569.
General Hymns: 75, 78, 169, 220, 486, 488.

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 197, 320, 323, 557.
Processional: 76, 176, 432, 439.
Offertory: 80, 307, 405, 620.
Children's Hymns: 231, 336, 339, 566.
General Hymns: 85, 273, 297, 406, 480, 487.

SECOND SUNDAY AFTER EPIPHANY.

One of the first blessings which the light of Christ brings to those who walk in it, is that of peace. The Day-spring from on high came to "guide our feet into the way of peace," as well as to "enlighten those that are in darkness." This is why the second Sunday after the Epiphany speaks to us of peace, praying for it, and guiding us in its paths. To obtain the peace of God, for which the collect prays, we must believe that it is "He Which governs all things both in heaven and earth;" for nothing but this will support us in the changes and chances of this mortal life. From such trials the children of light are not more free than others. All the days of their life, even from their very childhood, God lays His cross upon them; but, by the light of His grace shining in their hearts, He shows them how all these things work together for good to those who love God; and so their minds are kept in perfect peace, because they trust in Him. "They are not afraid of any evil tidings, because their heart standeth fast, believing in the Lord. Diligence

in doing the work appointed us is another duty of Christ's members; for we know that the deadness or inactivity of a single limb would be apt to bring disease and confusion into the whole body. "Fervour in spirit," doing all things and suffering all things for the glory of God, are also laid down as marks of Christ's true members. Again, the members of Christ, being so closely linked together, must be "kindly affectioned one to another," sympathizing in each other's cares and joys, as if they were their own. "When one member suffers, all the members suffer with it; and when one member is honoured, all the members rejoice with it." In the lessons for this day, Christ our Lord is manifested to us as the Saviour and Redeemer of His Church—the one great Mediator upon Whom we found all our hopes of pardon and of peace. In the morning lesson, He is addressing us as His people, the "seed of Abraham," according to the promise. He bids us look to Him as the "Rock whence we are hewn," the Cornerstone of our salvation, Who will bring comfort and peace to all who "trust in His arm." Even the reproach and revilings of men will He not suffer to disturb the peace of those in whose heart is His law. They are comforted by the thought of their Redeemer's power. He once "dried up the waters of the great deep," that His redeemed might pass over; and He will "bring His people again to the Heavenly Zion with everlasting joy upon their heads." Having now contemplated our Blessed Redeemer in His power and glory, the evening lesson manifests Him to us in His humiliation, sacrificing Himself for us, and bearing in His pure and spotless Body the sins of the whole world. This chapter describes the circumstances of our Saviour's sufferings so exactly, that it is rather a history of His passion than a prophecy. We read of His "being taken from prison unto judgment," of His being numbered with the transgressors, and of the "agony of His soul" in the garden. Let us never approach this account without the deepest gratitude and reverence, remembering the part which each one of His members has in His blessed passion, mourning over the sins which caused Him to suffer, and praying that we may be amongst "the many" whom His sufferings will justify. We learn then, on this day, how the Lord, "Who governs all things in heaven and earth," humbled Himself to the death of the Cross, that He might reconcile us in one body unto God, so making peace for us. And we are also taught, that if we walk as faithful members of Him, "following after the things which make for peace, and the things wherewith one may edify another," our Intercessor will mercifully "hear our supplications, and grant us His peace all the days of our life."

ST. MARGARET'S CHURCH—SOME QUESTIONS ANSWERED.

BY PROFESSOR CLARK.

1. The first cause: What? The preacher began by remarking that the questions which he proposed to answer were not invented by himself, but had been submitted to him by some thoughtful and educated men who had requested him to give public answers to them; and this he was now about to attempt. The one now to be considered was naturally the first. It was a question which no thoughtful man could escape or evade. The

world exists as a fact. Where did it come from? Something exists, therefore something always existed. What is the eternal principle of things? That is the question; and there are only two possible answers to it. Either the origin of all things is found in matter, or we must believe in a spiritual principle—in God. This is the plain truth of the subject. Now, he said, in the first place, an eternal matter was no reasonable explanation of the existing universe. Referring to the atomic theory, he remarked that the principle of necessity which it invoked was either law or chance. Law involved mind and chance explained nothing. So with regard to the theory of matter and force. Force was will, mind, or it was unintelligible. The theory held by some, that at a certain period in the past the inorganic became the organic by the formation of a cell, was equivalent to the assertion of a miracle from the point of view of science. The most eminent scientific men of this century were strongly opposed to these materialistic theories. Professor Huxley said there was "not a shadow of evidence" for spontaneous generation; and again, that the materialistic position was "utterly void of justification." Professor Tyndall said that it offered "no solution of the mystery in which we dwell," and again, that it would be "an impossible answer to the question" now under consideration. Surely that was a much more reasonable theory which held that the world was the production and manifestation of a spiritual principle. Such a principle exists in ourselves, making knowledge possible, introducing order and relation into natural phenomena—not, indeed, creating law in nature, but recognizing its presence and operation, discovering in nature a spiritual principle to which our own spirits are akin. Because we are rational and the world is rational, it is therefore intelligible. 2. If the materialistic theory provided no explanation of the existence of the universe, it was equally contradicted by the evidences of design and adaptation in the world. We might easily grant that too much had been made of the doctrine of final cause; and that many phenomena which had been referred to these might properly be put under the category of efficient cause. But for all that, it would be impossible to ignore the evidences of adaptation which were found in man and in nature. We see them in the human body, in the structure of plants, in the instincts of the lower animals. These phenomena can be explained only by a guiding and designing mind; and this is substantially admitted even by men inclined to atheism. There is, indeed, some reason to believe that, in his last days, J. S. Mill was brought back from atheism by such considerations. In a book published after his death he says: "It must be admitted that, in the present state of our knowledge, the adaptations in nature afford a large balance of probability in favour of 'creation by intelligence.'" This is a very remarkable concession. 3. But the proof became stronger when it was supplemented by the moral evidence, which some regarded as the most convincing of all the arguments, and which was certainly the most intelligible. Man is a moral being. He has a conscience, a sense of obligation. He knows and feels that he has not merely to seek for what is pleasantest or what seems most profitable. On the contrary, he often feels bound to sacrifice these