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LESSONS FOR SUNDAYS AND HOLY DAYS.

Feb. 6.—SEPTUAGESIMA.

Morning.—Gen. 1 and 2, to 4. Rev. 21 to 9.

Evening.—Gen. 2, 4; or Job 38. Rev. 21, 9—22, 6.

Appropriate Hymns for Septuagesima Sunday and Sexagesima Sunday, compiled by Mr. F. Gatward, organist and choirmaster of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H.A. and M., but many of which are found in other hymnals:

SEPTUAGESIMA SUNDAY.

Holy Communion: 178, 309, 313, 558.
Processional: 34, 299, 407, 547.
Offertory: 168, 213, 226, 228.
Children's Hymns: 210, 331, 339, 573.
General Hymns: 38, 83, 297, 449, 489, 536.

SEXAGESIMA SUNDAY.

Holy Communion: 243, 317, 319, 553.
Processional: 35, 162, 298, 478.
Offertory: 36, 167, 172, 367.
Children's Hymns: 231, 338, 341, 569.
General Hymns: 29, 170, 229, 236, 308, 533.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PROF. CLARK LL.D., TRINITY COLLEGE.

Gospel for Septuagesima.

St. Matt. xx., 6: "Why stand ye here all the day idle?"

Before coming to the special points here brought under attention, note some general notions taken for granted. It is implied that men are to be workers for God; that God rewards all that labour for Him; that we must not make bargains with Him, etc. But here remark:

i. To what classes the words of the text apply. Who are the idle?

1. Those who have not consciously received Christ. Hearing: perhaps taking for granted; perhaps living carelessly or in sin.

2. Those who are hesitating to surrender. Believing? Yes. Under His influence; but not frankly accepting His yoke.

3. Those who accept and confess, but do not fully recognize the claims of Christ and humanity. (1) Live personally religious lives; but seem to stop there. (2) Ignore claims of Christ and world. Do little; give little; yet in a way observe personal religious duties. They are idle.

ii. Reasons for Idleness. Let us try to imagine what excuses urged.

1. No work to be done? Is this conceivable? Think of the world. Think of the Church.

2. The work not worth doing? What is it? Work for man—for man's highest, eternal interests. For God, who condescends to use human agency.

3. We have no power to do it? (1) In ourselves none. Who is sufficient? (2) But God calls and enables. Requires nothing which He does not give us strength to perform. (3) And to each one his own special endowments (Charismata—gifts).

4. Not called to do work? Can we say this? That no one has hired us? We have not been summoned by an audible call of Christ, as the Apostles. Yet, surely, the summons has been clear enough. (1) What means our baptism? (2) Our position in Christian society? Do not privileges always involve responsibilities?

iii. Our Lord makes appeal to us: "Why stand ye, etc.?"

1. His work is the exercise of noblest powers. How sad and shameful to neglect!

2. The fashioning of a Godlike life. Life given in germ—to be developed and perfected. Every act tends.

3. Fellow-workers with Christ. What honour! What blessedness! What hope!

4. Let us give heed to this appeal at once. It may be with some of us the eleventh hour. It may be early in the day with others. Well for us if the call is heard at an early hour. Yet at the eleventh hour not rejected. "Whatever thy hand findeth to do," etc.

SERMONS AT ALL SAINTS' CHURCH, TORONTO.

III. Claims of the Bible.

A considerable portion of Professor Clark's sermon at All Saints', on the Claims of the Bible, was given last week in our report of his paper read before the Alumni Association at Trinity College, so that we are here reporting some parts not identical with the contents of that paper. He began by referring to the saying of Theodore Parker, that the collection of books, which we call the Bible, had taken such hold of the minds of men as no other had done. The Bible was not one book, but many, yet there was a unity of design and purpose pervading the whole series. The writers were different, the times were different, the immediate objects were not the

same, yet the whole formed a religious whole, and bore witness to the One Living and True God. He insisted again that there was no truth in the statement that the Church had changed her theory of inspiration because of the attacks made upon it.

With regard to Revelation and Inspiration, he pointed out that a man might be inspired without having any special truths made known to him, which were not known before; and that the revelation of certain truths might be conveyed through an unspiritual medium. Moreover, they could conceive of a degree of inspiration so high that it led to the perception of spiritual truths hidden from the general Christian mind. The Church had forborne from dogmatizing on these subjects. She had given no definition of inspiration. She had not said whether the inspiration of Apostles, for example, differed in degree or in kind from that which might be enjoyed by ordinary Christians.

In regard to the Old Testament and the complaints made of its moral teaching, he enlarged on his previous remarks by pointing out that the Old Testament did not convey a code of rules for all times. Here, as always, God taught men as they were able to bear it. God Himself declared by the Prophet that He had given them statutes that were not good—that is to say, not absolutely good, not good for all time, although doubtless the best that they were capable of receiving. Doubtless the divine precepts, coming through human agents, received a human colouring, so that we must make this allowance for the form in which they reached the consciences of the people. Yet the Old Testament was of incalculable value to us, as furnishing us with a continuous and progressive history of the Divine Revelation.

In conclusion, he urged upon his hearers the responsibility of possessing the Scriptures.

THE CHRIST OF HISTORY AND EXPERIENCE.*

It has recently been our privilege to commend theological works, not a few as being distinguished by very high excellences. When, therefore, we declare that the volume now before us is one of the very best, this must seem to be very high praise, and such we mean it to be. On the importance of the subject it is unnecessary to enlarge; but we would point out that Mr. Forrest, by his conjunction of the objective and subjective aspects of the work of Christ, has met a need of the day; and of every day, since there is always something of a danger of resting in the historical and forgetting the experimental, and on the other hand, of regarding the experimental as almost independent of the his-

*The Christ of History and Experience: The Kerr Lectures for 1897. By Rev. D. W. Forrest, M.A. Price 10s 6d. Edinburgh: T. & T. Clark. Toronto: Revell Co., 1897.