

1897.

Canadian Churchman.

TORONTO, THURSDAY, MAR. 11, 1897

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FRANK WOOTTEN,

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Offices—Cor. Church and Court Streets.
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Lessons for Sundays and Holy Days.

March 14th.—SECOND SUNDAY IN LENT.

Morning.—Gen. 27, to v. 41. Mark 11, v. 27, to 12, v. 13.
Evening.—Gen. 25; or 32. 1 Cor. 7, to v. 25.

APPROPRIATE HYMNS for Second and Third Sundays in Lent, compiled by Mr. F. Gatward, 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 IN LENT.

Holy Communion: 279, 309, 312, 552.
Processional: 100, 109, 265, 465.
Offertory: 85, 95, 256, 528.
Children's Hymns: 107, 280, 334, 342.
General Hymns: 8, 87, 90, 108, 183, 263.

THIRD SUNDAY IN LENT.

Holy Communion: 106, 310, 313, 320.
Processional: 92, 194, 197, 466.
Offertory: 86, 91, 104, 492.
Children's Hymns: 94, 335, 338, 568.
General Hymns: 89, 93, 181, 244, 254, 491.

OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

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

Third Sunday in Lent.

Ephes. v. i.: "Be ye therefore imitators of God as beloved children."

Men have formed different conceptions of the chief good depending upon their ideas of man's nature and destiny. Most of these conceptions have had an element of truth. Here St. Paul gives his judgment as the outcome of previous argument. Same as that of Christ, "Seek ye first the Kingdom of God." In this all good is contained.

- i. A tremendous demand to imitate God! We in whom no good thing, and God, not only holy, but infinite! What can there be here in common?
- ii. Yet other considerations may persuade. Pascal well remarks that man's misery is a witness

ness to his greatness. Here surely a hint of a Divine purpose and a human possibility. And note some considerations:

1. The original idea of man likeness to God—made in the image of God—his true nature realized in no other way. Here a primary reason for being "imitators."

2. The idea was realized by the God-man. The life of God shown in a human life. Not only example, but reconciled in His person and in His work.

3. Further, we are made children of God—children and beloved children, *Tekna Agapeta*. Whom then should children resemble? Not merely the privilege of a new relation; but actual participation in nature.

4. The new spirit of the child a reason. "Because ye are sons, God sent forth the Spirit of His Son, etc.," Gal. iv. 4. So that the power of God is with us.

5. A special reason for the special form of imitation. "Be ye, therefore, imitators." Why? Points back to end of chap. iv. "Be ye . . . as God forgave you." Can we rebut the argument?

iii. How give effect to the exhortation? A negative aspect and a positive.

1. Grieve not the Holy Spirit (iv. 30.)

(1) No imitation of God without His aid. To grieve is to disable.

(2) Done by sin and neglect. Anger, evil speech, uncleanness of thought, word, or deed.

(3) Watch against evil—resist, watch and pray.

2. Positive instruction. Sum of all: "Walk in love" (v. 2.)

(1) Begin with the Golden Rule (St. Matt. vii. 12.) A homely kind of virtue—yes, but fundamental; without this, no reality or possibility of progress.

(2) Take the example of the Lord Jesus. No self-pleasing—supreme regard to the will of God.

(3) Get renewal of strength by fellowship with Christ—prayer in the Holy Ghost. "Beholding as in a glass the glory of the Lord," etc. (II. Cor. iii. 18.)

PROFESSOR SMITH'S GUESSES.

If we turn again to Mr. Goldwin Smith's "guesses," it is not because we have any expectation of being read by him, much less of having any consideration from him. A man who could write as Mr. Smith does in this book, knowing that he must be giving great pain to some of the best men and women of his acquaintance, knowing also that he would probably weaken the moral purpose of younger men—a man who would do this without any such call as may be thought to be involved in a special equipment for such work—will not easily be moved. But although we do not write with any expectation of obtaining redress from Mr. Smith, we may perhaps induce some of his readers to pause before they adopt his dismal conclusions, before, in short, they come to the opinion that what we call the Sacred Scriptures are only human compositions; that Jesus Christ is not God manifest in the flesh, and that a future life is more or less uncertain; before, to put it plainly, they think they are justified in exchanging the worship of the Christian Church for the exercises of the Unitarian Chapel or the prelections of the Hall of Science. We have already noticed some of Mr. Smith's remarkable

utterances on the Atonement. Still more curious, if that were possible, are his flings at (we can hardly call them criticisms of) the Inspiration of the Scriptures. According to Mr. Smith, those who believe in the Inspiration of the Scriptures believe that they were "dictated" by God, and also that the religion of the Old Testament and that of the New are identical, and many other wonderful things. Thus, at p. 52, he asks: "Is it conceivable that the Holy Spirit, in dictating the record of God's dealings with mankind for our instruction in the way of life, should simulate the defects of human evidence?" Again, at p. 94, he says, "an inspiration which errs, which contradicts itself, which dictates manifest incredibilities, etc." Again, "we have bound it all up together as a single book, and bound up that book with the New Testament, as though the religion of the two were the same." Many other passages are found to the like effect. Now, Mr. Smith may not be aware how cautious the Church has been in this respect, how she has avoided any sharp definition of Inspiration. But surely he ought to have known this before he put forth such utterances. The dictation theory has been held by hardly any reputable theologians of any communion. That certain books were written by inspired men has been and is a very common belief among Christians. But such inspiration does not extend to other than doctrinal, moral and spiritual truths. Because St. Paul was an authorized expounder of the Gospel of Christ, he was not therefore a scientific man or a learned historian. But Mr. Smith will have it that if a book has been written by an inspired man, its geology and its history must be infallible. This has the merit of being a new kind of assault on the walls of Zion. And then of all men, Mr. Smith falls foul of King David, as if David were not to be judged by the age in which he lived, as if David had not been endowed with some of the most noble qualities that a man ever possessed, as if David's repentance were not one of the prominent lessons of the Old Testament, as if his punishment were not most fully and freely recorded. If Mr. Smith will turn to Carlyle's "Heroes and Hero Worship," he will get some words there which may do him good; and if he thinks it worth while to turn to the article "David" in the Dictionary of the Bible, he will find those words of the Sage of Chelsea quoted with approval by no less a person than Arthur Stanley, Dean of Westminster. We pointed out that Mr. Smith does not know the Church doctrine of the Atonement. We have here indicated that he criticizes a theory of Inspiration which hardly anyone now holds, which very few ever held; and we might go through his whole volume in the same manner. We believe that any decently taught Christian may read these essays from beginning to end without having the shadow of a doubt cast upon his faith; and we lay them down chiefly with regret that a man so accomplished and so benevolent should have done such work.

THE NEW BISHOP OF ST. DAVID'S.

The Rev. Canon Owen, Principal of Lampeter College, Wales, has been appointed by the Queen to the bishopric of St. David's. The new bishop was born in Wales, and received his early education in that country, going up in due course of time to Oxford, where he obtained a scholarship

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