

Canadian Churchman.

TORONTO, THURSDAY, JAN. 19, 1899.

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Offices—Cor. Church and Court Streets.
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LESSONS FOR SUNDAYS AND HOLY DAYS.

THIRD SUNDAY AFTER EPIPHANY.

Morning—Isaiah 62; S. Matthew 13, 1-24.

Evening—Isaiah 65 or 66; Acts 13, 26.

Appropriate Hymns for Third 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.

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 310, 311, 317, 320, 629.

Processional: 78, 79, 224, 435, 547.

Children's Hymns: 76, 332, 335, 336, 390.

Offertory: 81, 536, 540, 548, 631.

General Hymns: 218, 222, 532, 546.

SEPTUAGESIMA SUNDAY.

Holy Communion: 172, 313, 528, 558.

Processional: 83, 446, 447, 489, 527.

Children's Hymns: 333, 565, 566, 568, 569.

Offertory: 210, 221, 222, 533, 631.

General Hymns: 162, 168, 262, 470.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

Fourth Sunday after the Epiphany.

Gen. i., 26, 27. And God said, "Let us make man in our image, after our likeness, etc."

What is man? A question often asked. A question of supreme importance. Differently answered. Sometimes an angel. Sometimes a brute. The way out of the difficulty in the text. A view confirmed by reason and experience.

i. Man made in the image of God.

Made like God—not in body, but in mind.

J. On his lower side man a part of nature.

A material body. Animal senses, appetites, passions. Yet these, in man, not merely animal, since they are controlled by a higher nature.

2. But the higher nature transcends nature.

(1) The higher nature of man supernatural. Not merely receptive, but productive, spontaneous.

(2) The essence of this higher nature—rationality, morality, liberty. Liberty, a reflection of the Liberty of God, that which marks man off from mere natural phenomena. Self-conscious. Sense of morality. Possession of Liberty—the likeness of God in man.

ii. A judgment confirmed by reason and experience.

1. In the world there are gradations of being. Inorganic. Organic. Vegetable. Animal, etc.

2. Clearly certain of these forms are higher and lower. The living higher than the inanimate. It has organization and unity. The animal is higher than the vegetable—there is the element of sensation and consciousness. But above them rises the rational and moral nature of man.

3. Here man is shown as the Head of Creation, as, therefore, supremely made in the likeness of God.

(1) All creation in some sense a revelation of God. Every divine act an utterance of a thought of God, therefore a revelation of His mind and character.

(2) But man the highest expression of creative wisdom, love, and power. Evidently, in the supreme sense, made in the Image of God.

iii. Made intelligible by the Incarnation.

1. Here we have God and man present in union, Jesus Christ both God and man.

2. In the light of the truth here made known, no contradiction or difficulty. He is perfect man because He is very God. In Him dwelt all the fullness of the Godhead bodily. That Godhead shines through His humanity, reveals itself in His human life.

3. In Christ our perfect example. By union with Him a new power to imitate that example.

ALUMNI MEETINGS.

It is of undoubted advantage to the clergy of the Church to meet together and take counsel on matters affecting the well-being of their parishes and of the Church at large. For this reason all true friends of the Anglican Communion in this province must rejoice in the recent meetings of the clerical alumni of Trinity College. From every point of view we are informed that it has been a success. In the first place, men of the most different schools have met together in perfect harmony. Clergymen from the dioceses of Toronto, of Huron, of Niagara, of Ot-

tawa, and of Ontario have gathered in the same halls, and have discussed the most various subjects with moderation, with earnestness, and yet without heat or passion. This by itself is really a great gain. As a matter of fact, our differences are far less considerable than they appear on the surface. But whether this be so or not, at any rate, unless the clergy and laity can agree to live together in something like unity, the future of the Church is a very hopeless affair. Another feature of these gatherings has been the real value of the papers which have been read, and of the discussions which have arisen in connection with the subjects of the papers. Mr. Ker, of St. Catharines, read an excellent paper on the character of the contemporary press, of which he did not take a very favourable view, and his views were controverted by Mr. Sage, of London, and Mr. Wright, of Millbank, and several others. It would appear, however, that neither party quite took into account the consideration that the newspapers of any country or period, will reflect the character of the people for whom it is provided. If our newspapers were even worse than they are, we should ourselves be to blame for it. The managers of newspapers are not in a conspiracy to destroy the morals of the people. First of all they seek a living by their papers, and in order to this, they do their best to meet the needs and tastes of the public. In saying this, we are by no means conceding that the newspapers of the present day are of a low type. On the whole, they are excellent, and seldom contain anything that would be hurtful to old or young. Among other papers we should mention the able paper of Professor Cayley on the hopeful tendencies of modern New Testament Criticism. He pointed out, with great clearness and with ample illustration, the encouraging fact that all recent criticism is directed against the Tirbingan theory that the writings of the New Testament belong to the Second Century. On the contrary, it is now widely agreed by the most learned and influential critics, that, at least, most of the writings of the New Testament are the products of the writers to whom they are generally attributed. Mr. Cayley's paper was greatly appreciated, and a general desire was expressed that it might be put forth in such a form that it might be widely read. Another paper, learned and interesting, was that of Mr. Bedford-Jones, on the Mission of the Prophet Amos—a very instructive deliverance. Dr. Ker's paper on the teaching office of the Church, was listened to with great interest, and will certainly prove most serviceable to the clergy, especially to the younger men among them. The subject of social problems had been undertaken by Mr. Brent, of Boston, a former student and a graduate of Trinity. As he was unable to attend, his place was taken by the Rev. R. J.