

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

May 2nd.—SECOND SUNDAY AFTER EASTER.

Morning.—Num. 20, to v. 14. Luke 93 to v. 31.  
Evening.—Num. 20, v. 14 to 21 v. 10; or 21 v. 10. Col. 3, v. 18 to 4, v. 7.

APPROPRIATE HYMNS for Second and Third Sundays after Easter, 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 AFTER EASTER.

Holy Communion: 127, 318, 320, 555.  
Processional: 125, 131, 302, 601.  
Offertory: 129, 130, 232, 497.  
Children's Hymns: 134, 334, 340, 570.  
General Hymns: 132, 135, 140, 411, 501, 502.

THIRD SUNDAY AFTER EASTER.

Holy Communion: 187, 316, 319, 554.  
Processional: 35, 133, 299, 504.  
Offertory: 126, 133, 498, 523.  
Children's Hymns: 136, 336, 337, 575.  
General Hymns: 18, 123, 141, 170, 499, 519.

## OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

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

Third Sunday after Easter.

I. St. Peter ii. 16: "As free, and not using your freedom for a cloke of wickedness, but as bondservants of God."

No thought more animating than that of freedom—has been celebrated in songs, orations—obviously a reason for such unanimity. Freedom, the condition of all excellence and progress. Many different senses in which men are free or bound. Great mistakes made on the subject.

i. True freedom is the Christian's privilege and possession.

1. The greatness of the privilege recognized

(1) "'Tis liberty alone that gives the flower of fleeting life its lustre and perfume."—Cowper.

(2) Recognized in N. T. as one of the great privileges of the Christian: "If the Son shall make you free, etc." (St. John). "Children of the free, etc. (Gal). "Stand fast in the liberty, etc." (Gal).

(3) A great privilege obtained at a great price. 2. But alas for our folly! In the very act of claiming and using this freedom we often surrender it. Boasting of freedom, we show the depth of our bondage. The freedom of the Spirit degenerates into Antinomianism.

ii. How shall we preserve for ourselves this blessing?

By understanding and appreciating the true nature of liberty. License not liberty. Go back and ask the meaning of the word.

Exemption from restraint—power to do as we like.

Admitted by all—given by Christ.

1. Christ has delivered us from the bondage of fear.

Fear is bondage, the worst of all—Christ alone has delivered us from fear.

(1) From fear of condemnation.  
"Not possible that blood of bulls."  
"Blood of Christ cleanseth"—"No condemnation."

(2) Fear of death.  
No terrors now—character changed.  
Worlds of seen and unseen no longer separated.  
Citizens of heaven—Father's house.

2. Christ makes us free by enabling us to understand and acquiesce in the limitations of life.

(1) To escape from limitation an impossibility. The wildest dream of human ignorance.

(2) Illustrated in every region of existence.

(3) Christ enables us to understand the reasons of these limitations, and helps us to acquiesce in them as He did. Poverty, sickness, etc.

3. So with our recognition of the law of life.

(1) When ignorant of God we want no restraints.  
Kick against the adamant walls of control.

(2) From such bondage Christ delivers.  
Brings us to see in God the great archetype of all existence.

Makes us understand the beauty of the Divine order.

Hence the law within the heart.  
Doing and accepting the will of God.

May be said, this a mere ideal. Too true.  
But this the way of liberty.

And, in proportion as we walk in it, we shall realize liberty.

It is the Truth which makes us free and preserves from bondage.

Bond servant of the King of Kings is a free man.

"I will walk at liberty, for I seek Thy commandments."

## THE RELATION BETWEEN THE CHURCH AND THE OLD TESTAMENT.

BEING THE SECOND PORTION OF THE "SPEAKER'S" ARTICLE UPON MR. GOLDWIN SMITH'S BOOK.

Professor Goldwin Smith is not contented with touching the Riddle of Existence, so badly "guessed at" by the men he so soundly drubs;

he also proceeds to discuss the relation between the Church and the Old Testament. It is, indeed, a great question—many patient scholars have worked at it, men of genius have enquired into it; and though Professor Goldwin Smith be as able as he is brilliant, it has not been given even to him to deal with it exhaustively or fairly, or—shall we say?—with complete "intellectual honesty" in an essay of rather less than fifty pages. Many things in this essay surprise us. In a matter of literature we readily defer to the Professor, but we are astonished to find that he thinks that in the Old Testament there is nothing of "humour." At least the only exception he makes is "the grotesque adventures of Samson among the Philistines." Humour is not a Semitic quality. It is not a quality of any people in their intensest moments; still it is not absent from the Old Testament. The humour may be very grim, but still there is humour in Elijah's challenge to the priests of Baal. The humour again may be very grim, but there is humour in Isaiah's account of the man who makes a god, who pours old out of his bag and weighs silver in a balance, and hires a goldsmith: "the smith maketh an axe, and worketh in the coals, and fashioneth it with hammers, and worketh it with his strong arm; yea, he is hungry and his strength faileth; he drinketh no water, and is faint;" yet he is equal to the making of the god. But most excellent is the humour connected with the carpenter who "taketh an oak and shapeth it after the figure of a man, according to the beauty of a man, to dwell in the house;" but of part of the tree he maketh a fire and warmeth himself at the fire, he baketh bread, and so of the same material he makes a fire and a god. The humour may not be as kindly or genial as that of our modern professor; but it is of a kind keen enough to please a Swift or a Thackeray. He tells us that "Judaism never reached the religious elevation of some chosen spirits among the heathen world, such as Seneca, Marcus Aurelius, and Epictetus." It is a curious choice. If Seneca had been a Christian rather than a Stoic, we should have heard more of the contradictions between his creed and his conduct. If Marcus Aurelius had been a converted rather than a Pagan Emperor, we should have heard a deal more of the martyrdoms for which he was responsible than of the "meditations" that now deserve our admiration and our praise. We are told that "Scotch Calvinism has in fact ethically in it not a little of the Old Testament." We should have thought that Stoicism had in it not a little of the Old Testament too; that Marcus Aurelius in particular embodied a morality very cognate to the Puritan. But one thing that ought to be remembered both as regards the Calvinist and the Old Testament is, that persecution does not tend to sweeten men; and when they have for two or three generations had to struggle for their life against a brutal power, it says something for the faith they lived by if they became fanatics for an idea rather than haters of their kind. We were not aware that Paul treated the Fall of Adam in Genesis as historical in the same sense or manner as that in which a too vernacular theology at one time regarded it. The truth is, the Church stands to the Bible very much as the man of science stands to nature. Changes in the manner of conceiving nature mark the life and growth of science; changes in the manner of conceiving religion