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Lessons for Sundays and Holy Days.

April 25th.—FIRST SUNDAY AFTER EASTER.

Morning.—Num. 16, to v. 26. 1 Cor. 15 to v. 29.
Evening.—Num. 16, v. 36; or 17 to v. 12. John 20, v. 24 to 30.

APPROPRIATE HYMNS for First and Second 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:

FIRST SUNDAY AFTER EASTER.

St. Mark, E. & M.

Holy Communion: 128, 197, 315, 558.
Processional: 134, 392, 438, 435.
Offertory: 137, 138, 436, 621.
Children's Hymns: 181, 343, 565, 571.
General Hymns: 126, 139, 410, 434, 499, 508.

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.

OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

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

Second Sunday after Easter.

I. St. Peter ii. 25. "Ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls."

It is by contrast that we come to understand the true nature of our joys and sorrows.

No greater sorrow, says Dante, than remembering past happiness.

So if we would appreciate the privileges and blessings we enjoy we shall do well to recall the trials and dangers of the past.

Such reflections natural in the minds of the first Christians, whether Jews or Gentiles.

Thus St. Paul (to the Ephesians), "At that time ye were without Christ, etc."

So St. Peter here. Ref. to Isaiah liii. 6. (cf. the Gospel).

Two thoughts. (1) Lost condition of men without Christ. (2) Happy change in coming to Him.

i. *The lost condition of men without Christ.*

"Going astray like sheep."

Widely applicable—to Gentiles, Jews—very many baptized into the Church of Christ.

Some may remember it as their former condition.

Some may be conscious that it applies to them now.

Let us at least try to understand it.

1. We are reminded of the *ignorance* of those who are without Christ.

(1) Even in the happiest circumstances, sheep have not the sagacity of the dog.

But here represented as lost, straying.

(2) Here a picture of men without Christ.

What do they know of God—theirself?

Walking in darkness.

2. A picture also of *folly*.

Silly sheep breaking bounds.

And every point applicable.

A sure Guide—and there is no other.

Yet they forsake Him.

3. *The danger* of such a condition.

(1) The Shepherd provided *food*, and they may starve.

(2) He affords *guidance*, and they may be lost.

(3) He protects—"Good Shepherd gives life"

(David—lion and bear).

Powers—adversaries to be confronted—the world, the devil, our passions.

iii. *The happy change experienced in coming to Christ.*

"But are now returned" (middle or passive voice).

1. *Brought back* by the grace of God.

A power external to ourselves.

Sacrament, word, spirit.

2. *Come back* by voluntary action.

The effect of divine grace—but also our own.

(1) On a conviction of sin.

(2) On a sight of the Son of God.

(3) On an assurance of Christ's power and willingness.

3. *From the wilderness*—deliverance.

(1) Pardon—life.

(2) Grace and strength.

4. *To the Shepherd and Bishop* (Ezek. xxxiv. 11).

(1) Guidance. (2) Protection. (3) Pasture.

(4) Life eternal.

God help us all to know where we are, and to seek after the Good Shepherd of our souls.

MR. GOLDWIN SMITH'S GUESSES.

The *London Speaker*, in its issue of the 13th ult., had a notice of these "Guesses" of unusual excellence. We fancy our readers have heard quite enough regarding Mr. Goldwin Smith's book, but upon its own merits the article is one which deserves reproduction. It is too long to be inserted in one issue. We now reproduce the first part upon natural theology: "Professor Goldwin Smith is an interesting, as well as a superior, person. He never speaks without giving us the instruction we need. His pen is sharp, his style caustic, and he knows well how to combine the

analytic with the synthetic judgment. He plays the part of 'the bystander' to more things than Canadian politics; he watches the universe from the coign of vantage he so handsomely occupies and so thoroughly enjoys. Knowledge in its onward march passes before him, and he duly registers its speed and its progress. Changes in belief he marks and measures, and records his observations with a pen which bites like an etcher's needle, and produces a picture so vivid as to be the despair of ordinary workers in black and white. Here we have him, in his latest appearance, not so much 'guessing' in his most superior manner 'at the riddle of existence' as—a much easier and more self-satisfactory thing—criticizing those who have had the temerity to guess. But does he on his side need to guess? That surely is too dubious, too purely conjectural, a word to denote any process of a superior mind. It admits too many possibilities, any one of which might be right. It is hardly the fit term for the mental output of so caustic a critic of views past, passing, or about to pass. The man who, as with a wave of the hand or a sweep of the pen, dismisses so much from the region of the credible and reasonable has in a degree ceased to guess. He has so defined the terms of the problem that the solution must be of one kind, and not simply one from amid the possible multitudes he has dismissed. But though 'guess' be the fit term for him to use of another rather than of himself, yet what he has given us has so much of the old alertness that we read it with pleasure, if without satisfaction, or the feeling that we have been put somehow well on the way to a more happy reading of the riddle that perplexes us all. Of these essays, the one that gives its name to the volume is a criticism of Henry Drummond, Benjamin Kidd, and A. J. Balfour. It is done in Goldwin Smith's best manner, which is that of a very caustic exposition of their fundamental positions, with the emphasis just slightly changed, or with certain of their terms a little more highly coloured, just so as to bring out the innate weakness or the hidden inconsistencies or even *gaucheries* of their argument or theory. But, on the whole, this refutation by caustic analysis does not carry us very far. He is indeed right when he says: 'There can be no hope, apparently, of laying new foundations for a rational theology in any direction excepting that of the study of the universe and of humanity as manifestations of the supreme power in that spirit of thorough-going intellectual honesty of which Huxley, who has just been taken from us, is truly said to have been an illustrious example.' We need not discuss the 'intellectual honesty' of Huxley, or, for that part, of Huxley's opponents. That is a quality which it is easy to deny to some, easy to ascribe to others, but of which a man should be very jealous as to the reasons why he ascribes it to one man and denies it to another. We should have said that Huxley had rather too much pleasure in polemical dialectics simply as polemics to be selected as typical of 'intellectual honesty.' He had inimitable skill in destructive argument; he had rare pleasure in pursuing the men he regarded as the legitimate prey of his syllogism or his dilemma. We are not quite sure that it would be 'intellectually honest' in a theologian to disinter the exploded speculations of earlier biologists—say, men of the pre-Darwinian age—in order that he