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LESSONS FOR SUNDAYS AND HOLY DAYS.

April 24—SECOND SUNDAY AFTER EASTER.

Morning.—Num. 20, to 14. Luke 18, to 31.

Evening.—Num. 20, 14-21. Philip. 1.

Appropriate Hymns for Second and Third Sundays after Easter, 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:

SECOND SUNDAY AFTER EASTER.

Holy Communion: 127, 258, 313, 556.
Processional: 37, 302, 439, 504.
Offertory: 130, 137, 232, 498.
Children's Hymns: 136, 331, 334, 340.
General Hymns: 128, 132, 410, 434, 499, 502.

THIRD SUNDAY AFTER EASTER.

Holy Communion: 307, 315, 320, 554.
Processional: 140, 299, 432, 435.
Offertory: 126, 129, 138, 436.
Children's Hymns: 135, 339, 342, 571.
General Hymns: 30, 139, 141, 411, 522, 546.

NOTICE

All subscribers to the late "Church Evangelist" must pay their arrears to The CANADIAN CHURCHMAN, who are one year or less in arrears previous to the 1st March, 1898.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the 3rd Sunday after Easter.

St. John xvi, 22: "I will see you again, and your hearts shall rejoice, and your joy no one taketh from you."

Sorrow and joy the chief constituents of human experience. Words expressing a

great variety of states. A sorrow of the world—death. Sorrow towards God—life. Only that is sorrow indeed which has no bright outlook. Not the sorrow of the disciples of Christ. "Weeping for a night, joy in the morning."

i. The sorrow of the disciples of Christ. "Because I have spoken. . . Sorrow" (v. 6). Told of personal departure (v. 5). "Now I go my way."

1. We can understand their sorrow. They were to lose the dearest, wisest, best. (1) Some can sympathize; they have lost such—kind, wise, u selfish. (2) But He more than all this. He was everything to them. Now to be parted. Sheep left without shepherd—orphans bereft of parent.

2. But something worse than this. Dashing of brightest hopes. Disappointment of expectations. (1) No destruction of their faith in Master; "He was a Prophet mighty." (2) But now thought themselves mistaken. In an immediate sense they were, remotely they were not. (3) A terrible and immediate overthrow of hope. He was leaving them; and even although He pointed them onwards ("it is expedient that I go away") they understood but little of His meaning. What could they do? Whither turn?

ii. They hear words of comfort, telling of seeing them again. At first with small meaning, yet soon enlarging.

1. Fulfilled on Easter morning. "I will see you again and your heart shall rejoice." They did—believed not for joy. No illusion; many infallible proofs. But this not all. Vouchsafed for a brief period, and a perpetual presence needed, the fulfilment of the promise: "Lo, I am with you alway."

2. Fulfilled on the Day of Pentecost. The Holy Ghost the true Vicar and Representative of Jesus Christ. By Him He truly comes and abides not merely with us, but in us. And for ever.

3. Bringing a joy that does not pass away. "Your joy no man taketh." (1) They were not mistaken—only a temporary eclipse, a more glorious rising. (2) A new meaning to His life and death. Cross no longer a mark of dishonour: "God forbid that I should glory save in the cross." (3) Each event full of blessing. Good Friday—Easter Day—Pentecost. Result, pardon, reconciliation, fellowship, hope. (4) A joy that no one can take away. Temporal things could be destroyed, but these heavenly and eternal.

iii. Yet, a further fulfilment. "I will see you again."

Fulfilled in the resurrection of glory. Much already in the gift of the Comforter.

1. Yet a longing to behold Him in glory.
2. Moreover a need of His presence. Great as have been the conquests of the Gospel, men will doubt until He revealed from heaven. Fiery trial.

3. Distinctly promised (Acts i, 11). "So come in like manner."

4 The expectation of His disciples. "Waiting for the coming."

5. As certain as the first Advent. Surely a joy that no one taketh away. Enemies to be His footstool. Such the hope and assurance of those who see Him now by faith.

ROMAN CATHOLIC UNIVERSITY FOR IRELAND.

Some surprise has been expressed that the Archbishop of Canterbury and the Bishop of London should have signified their approval of the scheme to establish a Roman Catholic University for Ireland. It may be worth while, therefore, to offer some remarks on the reasons which have induced them to favour the plan, and, in so doing, we shall have to notice some of the differences between their circumstances and our own, and perhaps we may also learn some lessons for our own guidance. In approving of the Roman Catholic University the English bishops and clergy are quite consistent, even as the English Home Rulers are quite inconsistent in opposing it. The great difficulty in England, since the establishment of School Boards by the Act of 1870, has been to maintain the National Schools in which the children are instructed in Anglican principles. Our own difficulties in the matter of religious education may show us how unwilling English Churchmen must be to throw away the great opportunities which they have hitherto possessed. But these privileges can be retained only on the principle that the same privileges shall be extended to all—in other words, that, wherever any religious denomination shall set up a school, in which its children are taught in a satisfactory manner the ordinary parts of a secular education, the government grants in support of the school shall be allowed. It is only in this way that the denominational and voluntary schools could be supported—in ordinary cases. It is obvious, however, that no particular denomination could claim any such privileges without conceding them to every other denomination. And this is precisely what the English clergy have made it clear that they do. In this respect no partiality is asked for on behalf of the Established Church, no privilege is claimed which is not conceded. As was remarked some time ago, the Act which provided for the case of voluntary schools and determined their privileges would not need a single phrase to be altered, if the Church were disestablished. It would be impossible, therefore, to maintain the Church of England elementary schools without conceding to all others—Roman Catholics, Presbyterians, Congregationalists, Methodists, and so forth, precisely the same privileges. If, then, this principle is accepted in England, should it not, in consistency, be applied to Ireland? The great University of Dublin is indeed theoretically non-denominational. But, in the first place, it is practically Protestant