

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

April 17—FIRST SUNDAY AFTER EASTER.

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

Appropriate Hymns for First and Second 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:

FIRST SUNDAY AFTER EASTER.

Holy Communion: 197, 317, 557, 558.
Processional: 35, 131, 133, 136.
Offertory: 126, 129, 174, 497.
Children's Hymns: 135, 329, 341, 565.
General Hymns: 134, 139, 140, 478, 500, 503.

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.

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 Second Sunday after Easter.
St. John x. 11: "I am the good Shepherd."

The work of Christ represented under many different images. Head of the Body. Vine. King. Shepherd. Idea familiar to the pious

Israelite: Jehovah the Shepherd of people. Ps. 23. To the Oriental a more tender meaning. Relations different, more intimate. Protection, Guidance. Early Christians felt deeply. Earliest representations of Christ as Shepherd. Even to ourselves a powerful appeal.

i. Who and what is this Good Shepherd?

Good = true, real, ideal: fulfilling meaning. All others partial, imperfect. Some false: thieves and robbers, hirelings. The Good Shepherd owns the Flock.

1. He made us. The Word of God by whom all made.

2. He redeemed us—a richer claim. (1) Although God's we were sold into bondage: needing to be ransomed. (2) He paid the ransom ungrudgingly. Not with silver and gold redeemed—(1. Peter i. 18, 19). He can say: "My sheep are mine."

ii. Who are the sheep?

He says: "I know my sheep, and am known of mine."

1. They are those who have learned to know the Shepherd and His voice. (1) In many cases He not the first they have listened to. The world once fascinated. By and by they discovered deception. (2) Then another voice, true and deep and tender, that of the Good Shepherd: that and none other forever.

2. They follow the Good Shepherd. The proof of hearing and heeding. (1) Jesus goes before (as Eastern shepherd). Every path first trodden by Him. (2) Callest by name. Token of intimacy. (3) Strict obedience rendered by sheep. "One your Master." "If ye love Me, keep My Comandments.

iii. The Shepherd's care for His sheep.

One leading thought—love, devotion, sacrifice. Manifested.

1. Self humiliation of the Eternal Son of God. "God so loved." "Son of Man came to seek and to save." Foundation of all. But work individual.

2. Going after the lost on earth. Not merely welcoming, but seeking. (1) Welcoming. For this blamed, receiving sinners. Brings out the earnestness of desire for their salvation. (2) Going after—not merely waiting, receiving; going in search of lost sheep. (3) And this always going on. We may understand Christ's work now by studying it in the past. He changeth not.

3. His tender and loving care over His flock, guiding, defending, feeding. (1) He guides in all ways. By His example, by His providence, by His Spirit. (2) Defends as well. In a world of danger. "Adversary the devil." World and Flesh. His grace sufficient. (3) Provides food for His flock. "He shall feed"—"find pasture. Milk for babes, solid food for others." (4) Receives them to eternal rest. "Dwell in the house of the Lord forever." "Where I am, there they shall be." Answer to many an anxious question. "Happy are the people." Are we missing this happiness? "Ye were as sheep going astray, but are now returned."

THE TRANSFER OF THE CLERGY.

Much has been said and written, in our columns and elsewhere, of late, of the desirableness of the transfer of the clergy from one parish to another, and of the best means of effecting these exchanges. In the mother country they are not very common, and they cannot take place without the consent of the patrons (whoever they may be), and the Bishops. Among ourselves they are not more frequent. But it appears to many that the time has come when the whole question should receive more serious consideration, in the interests of the clergy as well as the parishes, and in relation to the interests of the Church at large. The need of some such change seems to be rather widely recognized. If we mistake not, both the clerical and the lay votes at the Toronto Synod of 1896 were in favour of something being done in this direction. The experience of the Methodists is said to be decidedly in favour of the moving of the pastors from one place to another, although some cases seem to occur in that body which suggest the desirableness of a modification of their rule. Indeed, the rule has actually been modified in Canada, to the effect that sometimes, when it is desired by the congregation, a second term is allowed to the pastor, and sometimes a less extension of the time. From these facts we have two reflections suggested to us—namely, that we may to some extent learn from the Methodists; but secondly, that a mere copy of their method is undesirable, since they have themselves been led to modify it. What, then, is the best that we can do? This is the question which the wisdom of the Church is now called upon to answer. We can go no further here than to raise the question and to point out something of the direction we must take in answering it. In the first place, it must be made clear that this is no attack upon the clergy, nor is it intended as an insinuation that they are not doing their work in a satisfactory manner. If the clergy were perfect, there would still be a benefit from the change here under consideration. Every man has his own gifts from God, and many men, after working faithfully and successfully in one sphere, have felt that the time has come when they might transfer their energies to another place, and do more good there. We are here taking no account of cases in which the right man is not in the right place, although such cases undoubtedly exist, and may well be taken account of. We are simply taking the best cases, when a conscientious clergyman thinks he might do better work elsewhere. The question arises: What is the best method of giving effect to this design? One thing is quite certain, that the greatest care must be taken that there shall be no reflection upon the clergy in general, or in particular. Anything which should tend to hurt the dignity of the office of the ministry would infallibly prove an injury to the whole Church. Of this there can be no question; and any scheme which