

The name Whitsun-day may be derived from Pentecost. The festival, like Easter, includes also the Monday and Tuesday following, that we may more fully understand its great importance, and enter more heartily into the true spirit of its observance.

TRINITY SUNDAY.

"Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things."—REVELATION IV. 2

THE observance of Trinity Sunday is of more recent origin than that of the other important festivals. The ancient Church thought it unnecessary to set apart a special day for the praises that were celebrated *every day* in the hymns, creeds, and doxology. But in consequence of the Arian and other heresies—that is, the unbelief of Arius and his followers, who denied this mystery of the Trinity—the Church thought proper to order a particular day for its solemn commemoration. And this day was preferred to any other, because it was not till after the Ascension and the coming of the Holy Ghost, that our knowledge of the divine mysteries was completed.

It is the proper culmination of all the great festivals of the year. The Church having celebrated the Birth and Manifestation, the Resurrection and Ascension of our Saviour, and the descent of the Holy Spirit, concludes them all with a special service in honour of the "Holy, blessed, and glorious Trinity, three persons and one God," by whom we were created, redeemed, and sanctified, and who is the centre of all our faith, hope, and love.

The design of the Church, in the Sundays after Trinity, is to instruct us in the duties and advance us in the graces of the Christian life. As in the earlier part of the year we were "rooted and grounded" in the great doctrines of our faith, we are now taught to put them into practice in our daily life. Let us ask of Him who only can give it, "the spirit to think and do always such things as are right," that with a quiet mind and peaceful heart we may go through the changing year until Advent comes again.

[Written for *The Church Magazine*.]

ST. PHILIP AND ST. JAMES.

MAY 1st.

MORNING LESSONS.—Eccles. ix. St. John i. v. 43. EVENING LESSONS.—Eccles. ix. St. Jude.

"Why are the two apostles, St. Philip and St. James, joined together, mama?" was Hugh Clifton's first question to his mother on the evening of the first of May. "I can find no reason for it in any part of the day's service."

"Nor is there any particular reason for it, Hugh, excepting that they were both apostles, both sent to point out to us the day of salvation; or, it may be, as some think, they are so commemorated in memory of our Saviour having sent His disciples forth by two and two to preach and to teach. St. Philip was the first called of the disciples to follow our Lord, as we read in the second lesson this morning."

"Oh, mama, I thought it was St. Andrew."

"St. Andrew was the first who came to Christ, but both he and St. Peter returned afterwards to their own home, and it was not till the next year that the Lord called them to forsake all and follow Him; so that the honor of being