

Canadian Churchman.

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Lessons for Sundays and Holy Days

June 13—First Sunday after Trinity.
Morning—Josh. 3, 7-4, 15; John 20, 1 to 19.
Evening—Josh. 5, 13-6, 21 or 24; James, 4

June 20—Second Sunday after Trinity
Morning—Judges 4; Acts 4, 1 to 32.
Evening—Judges 5 or 6, 11; 1 Pet. 5.

June 27—Third Sunday after Trinity.
Morning—1 Sam. 2, 10 to 27; Acts 8, 5 to 26.
Evening—1 Sam. 3, 1 or 4, 10 to 19; 1 John 2, 15

July 4th—Fourth Sunday after Trinity.
Morning—1 Sam. 12; Acts 11.
Evening—1 Samuel 13; or Ruth 1; 3 John

Appropriate Hymns for First and Second Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.
Processional: 306, 390, 534, 545.
Offertory: 170, 216, 223, 235.
Children's Hymns: 173, 304, 338, 344.
General: 514, 526, 539, 542.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.
Processional: 189, 302, 544, 547.
Offertory: 275, 293, 296, 308.
Children's Hymns: 240, 335, 336, 337.
General: 1, 21, 36, 520.

THE FIRST SUNDAY AFTER TRINITY.

The discussion of theological propositions does not interest men in the same degree as the outlining and enforcing of the standard of conduct. The average mind assimilates ethics more readily than metaphysics. There are more to listen to a discourse upon the practical effects of the doctrine of the Trinity upon the spiritual life than there are to repeat the Athanasian Creed. And surely this tendency is not to be condemned, especially when we bear in mind the statements of Jesus Christ concerning the Judgment. The doctrine of the Trinity is wrapped up in mystery. Yet it is a peculiar feature of Christianity that the more mysterious the doctrine the more practical its

effect upon man. Let us test this dictum by reference to the doctrine of the Trinity. Who will deny that this doctrine has given us a fuller conception of the Fatherhood of God? Through the teaching of Jesus the Father has been brought very close to man. Had we not better put it the other way? Man has been brought closer to the Father through the fuller conception of Fatherhood revealed by the Son of God. The Father is our Creator. He is also our Preserver. You must deny the revelation of Jesus, the divinity of Jesus, if you would be a Deist. The absolutely unique influence of the doctrine of the Fatherhood of God is seen in the logical sequence, the brotherhood of man. This, indeed, is the particular lesson of Gospel and Epistle for this Sunday. "Beloved, let us love one another: for love is of God." Brotherhood constitutes one of the most potential influences at work in our midst. We learn to be brotherly when we appreciate the conception of the Fatherhood of God. Then again the doctrine of the Trinity gives to man a truer sense of communion with God than any other religious doctrine. Just consider the significance of that mystery of mysteries, the Incarnation. There can be no satisfactory theory of the Atonement. Yet both Incarnation and Atonement unite to teach, as nothing else can, the deep and eternal love of God for man. They reveal to us that love is sacrifice. And they inspire us to love the brotherhood. The Holy Eucharist is altogether based upon the doctrine of the Trinity. Take away the Trinity and you take out all mystery from the Eucharist. Leave the mystery and note the unique spiritual influence of the Sacred Feast. Therein we present our bodies "a reasonable, holy, and lively, sacrifice" to the Blessed Trinity. And finally this doctrine gives us a very noble conception of inspiration. The Holy Ghost is God. He energizes amongst men. The individual is inspired but he does not lose his individuality. The individuality is consecrated to the service of God. And we are thus taught to regard the Holy Ghost as a real influence in our lives, controlling our actions, but at the same time allowing us to act along the very lines of character which He Himself has marked out in us. The Holy Ghost inspires the Church. His presence is the condition of the fulfilment of Jesus' promise concerning the Church that "the gates of hell shall not prevail against it." Mystery is no argument against the truth of a doctrine. Have we not seen that the deeper the mystery the more practical, the more universal, the effect of the doctrine upon our spiritual lives. Realizing that this influence is altogether for the social, moral, and spiritual uplift of mankind we must be ready at all times to give a reason for the faith that is in us. Therefore the theological discussion, though somewhat irksome to many, must not be neglected. Remember the avowed object of destructive criticism, viz., to refute the doctrine of Jesus' Divinity and the doctrine of the Personality and Divinity of the Holy Ghost. The acceptance of so-called critical denials of the mysteries of the Catholic faith means the relinquishing of the most potent spiritual influences. And with those influences goes the practice of love. "For love is of God, and every one that loveth is born of God, and knoweth God."

Western Church Energy.

Western Churchmen are no laggards. They don't wait for events to push them along. They make the events themselves, and with inspiring energy break ground for others to follow on. No sooner had the Government settled the establishment of a Provincial University at Saskatoon than Bishop Newnham and the indomitable Archdeacon

Lloyd appeared on the scene with an application for five acres of land close to the university building towards the foundation of a Divinity College for our Church. We understand that the application will be granted. This is the first application for a college site in affiliation with the university at Saskatoon. We are proud of our Western brethren. Their pluck and dash are worthy of all commendation. Oxford, Trinity College, Dublin, and Toronto University will each have a worthy representative on the teaching staff of the new Divinity College. We look with confidence for excellent results from this institution.

Vantage Ground.

It was well said in one of our leading English Church journals—in effect—that the life of a Bishop was so filled with the cares, duties, responsibilities and labours of his diocese that he could not be expected specially to devote himself to the profound study of the scholar, or the assiduous cultivation of the arts of the orator. That these pursuits and acquirements were, however, within the peculiar province of a Dean. This expression of opinion brought to our mind the coming vacancy in St. James' rectory, Toronto. The belief that this is the true conception with regard to such honoured and influential positions in the Church in Canada as well as in the Mother Land. These positions of vantage should be filled by men of unusual learning and power of speech. Men who by their gifts and graces will draw other men to them for guidance, instruction and power. Men of leading and authority—of leading in the footsteps of the Master and of authority to expose and subdue the works of evil and to make clear and attractive the way of righteousness. These are no places for worldly-minded or ambitious men, but, on the contrary, for men who will maintain and advance the highest traditions of the Canadian Church.

New Rochelle.

Anniversaries are so common nowadays that most of them pass unnoticed by the general public, but one of unusual interest is the founding of Trinity Church in New Rochelle two hundred years ago. Part of the Huguenot remnant that escaped across the channel from France in 1681 in 1689 found a home after their wanderings across the Atlantic and John Pell, Lord of the Manor of Pellham, conveyed to Jacob Leisler for the behoof of the Huguenot immigrants 6,000 acres of land and one hundred acres for a church to be erected by the inhabitants. There was already a French Church in New York where in the earliest days the refugees worshipped, riding or walking the twenty-two miles to Pine Street on Saturday and returning on Monday morning. In 1692 they built a little wooden church in New Rochelle and soon after the Rev. David Bonrepos was instituted as clergyman, who was succeeded by the Rev. Daniel Bondet, who had been ordained by the Bishop of London, and was sent out by the S.P.G. Among the clergy who succeeded him was Michael Houdin, who had been a Franciscan friar and a sub-prior of a house in Montreal before he joined the Church. But even by the middle of the eighteenth century French had so ceased to be the language understood by the parishioners that the clergy became first bi-lingual and in the nineteenth century the same as the rest of the country. The tradition of the origin of the settlement is still faithfully and worthily preserved.

Mutual Distrust.

It is a sad day when two people who are compelled by circumstances to have frequent dealings with one another allow themselves to drift into an attitude of mutual distrust. It is the part of wisdom—call it worldly if you like—to lessen as much

10, 1909.
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