

Canadian Churchman.

TORONTO, THURSDAY, JUNE 16, 1910.

Subscription Two Dollars per Year
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Address all communications,

FRANK WOOTTEN,

Box 34, TORONTO.

Phone Main 4643.

Offices—Union Block, 36 Toronto Street.

NOTICE.—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

- June 17.—St. Alban, Mar.
Morning—2 Kings 25, 8; Acts 2, to 22.
Evening—Ezra 7 and 3; 1 Pet. 2, 11-3, 8.
- June 19.—Fourth Sunday after Trinity.
Morning—1 Sam. 12; Acts 3.
Evening—1 Samuel 13; or Ruth 1; 1 Pet. 4, 7.
- June 24.—Nat. of St. John Baptist.
Morning—Mal. 3, to 7; Mat. 3.
Evening—Mal. 4; Mat. 14, to 13.
- June 26.—Fifth Sunday after Trinity.
Morning—1 Sam. 15, to 24; Acts 7, 35-8, 5.
Evening—1 Sam. 16; or 17; 1 John 2, to 15.
- June 29.—St. Peter, A. & M.
Morning—Ezek. 3, 4 to 15; John 21, 15 to 23.
- July 3.—Sixth Sunday after Trinity.
Morning—2 Sam. 1; Acts 10, 24.
Evening—2 Sam. 12, to 24; or 18; 2 John.

Appropriate Hymns for Fourth and Fifth 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 the new Hymn Book, many of which may be found in other hymnals.

FOURTH SUNDAY AFTER TRINITY.

- Holy Communion: 249, 250, 253, 260.
- Processional: 44, 45, 292, 303.
- Offertory: 289, 564, 621, 633.
- Children: 50, 708, 714, 715.
- General: 1, 29, 301, 317.

FIFTH SUNDAY AFTER TRINITY.

- Holy Communion: 250, 251, 254, 433.
- Processional: 384, 386, 397, 646.
- Offertory: 573, 599, 601, 653.
- Children: 261, 693, 694, 701.
- General: 580, 654, 660, 664.

THE FOURTH SUNDAY AFTER TRINITY.

In passing through the things temporal the temptation comes to every man to sacrifice the things eternal through the failure to appreciate the meaning, the character, and the opportunity of suffering. The existence of suffering implies that the Divine order and plan have been interfered with somewhere along the line, that the ideals revealed of God have not been sought. Therefore, suffering becomes to us a providential warning that all is not well. "Whom the Lord loveth He chasteneth" is a fact which we would do

well to remember in all times of disappointment or chagrin. The character of suffering is, of course, quite relative. That which causes grief to one man is passed over lightly by his neighbour. While we ourselves in later years are wont to smile at the trivial things which gave us pain in our youth. Yet, whatever sufferings come into our lives we must recognize in them some connection with the Divine plan. The revelation of God forbids us to think of ourselves as being wantonly grieved or tortured of God. That is why Job of old would not curse God and die. For the cause of suffering each one must look within himself. And God Who is merciful as well as just, will rule us and guide us in such a way as to make us embrace the every opportunity of suffering. Before we consider the opportunity of suffering we must be sure of its temporary character. There is no sorrow in Heaven, for there is no sin there. Why then should any man allow the sufferings which last only for a short time to separate him from the glory of Heaven, the glory of God, and the company of Heaven, the glory and joy which are accorded everyone who perseveres in the holy life? Now how many of us realize the opportunity which suffering gives? There is the opportunity of confessing God. Some are selfish in their relation to God. They will acknowledge Him if all goes well. But in the very moment when they need Him most they deny Him before men. In the face of calamity they question His existence, the beneficence of His rule, instead of looking within themselves. Had they examined their own consciences they would have fallen penitently at His feet. Fortunes are made and lost, and men fail to adapt themselves to altered conditions. In the consequent suffering and anguish they have forgotten God. In the moment of crisis had they confessed God and looked up to Him they would find the sting taken out of the blow. Again, suffering presents a unique opportunity of exhibiting certain Christian virtues. It is impossible for the unregenerate man to love or to be patient when sufferings come upon him. The greatest love and patience are seen in some who suffer. Witness the love and patience of the dying Saviour, of Stephen as they hurl the cruel stones at his head. The conscience of Saul must have been pricked that day. And who of us has not his own faith, love and patience deepened and strengthened by the beautiful life of one who has been laid aside from the ordinary duties of life. Now a final thought for those who suffer day by day, who are bed-ridden, for example. Do they not believe in prayer? Then why should not their lives be consecrated to the noblest and hardest work, that of praying and interceding for the souls of men, for the conquest of the world by the army of Christ? Turn a bed of suffering into a place of praying. How helpful this to those who suffer, as well as to those who are prayed for!

Important Proposal.

If the letter of "Anglican," which appeared recently in the public press, is authentic, Vice-Provost Llwyd's endowment campaign for Trinity College may produce results far outweighing in importance the financial success which is attending his efforts. It appears that a generous layman whose name is withheld by his own wish, has promised a very large benefaction, said to be \$250,000, if Trinity and Wycliffe unite forces. The Provost of Trinity College has publicly endorsed the proposal, and says that his college may be counted upon for hearty co-operation in giving effect to it. "The Mail and Empire," after interviewing representatives of both the colleges, says:—"In regard to the offer of the layman in question, Provost T. C. S. Macklem, of Trinity

University; Principal O'Meara, and Dr. N. W. Hoyles, president of the corporation of Wycliffe College, all declined to make any statement. Dr. Hoyles and Principal O'Meara would say nothing respecting the proposed amalgamation. 'A proposal for the union of the two colleges has been made,' said Provost Macklem, 'and it would be heartily endorsed by Trinity University. There have been some informal meetings, although they could hardly be called meetings of regularly appointed committees.'" "The Star" contains a similar statement, and adds some interesting statistics. At Wycliffe College there are 110 students in attendance, and the financial statement, issued at the end of 1909, shows total assets of \$280,698.33, including an item of \$151,546.18 for College buildings, furniture, and library. The assets of Trinity College amount to \$545,992.83, including an item of \$345,600 for College grounds, but not including the College buildings. The annual income of Trinity is about \$50,000, and that of Wycliffe is about \$34,000. Of the 110 students at Wycliffe College, all are studying Divinity; but in Trinity College there are students in both Arts and Divinity. The numbers in Trinity are as follows:—Arts students, 137; Divinity students, 72; total, 209; enumerated in both faculties, 25; net total, 184; post-graduate students in Arts, 4; total, 188. According to the statement of "Anglican," the un-named donor does not attach any theological conditions to the proposed gift, his one requirement being the unification of the two colleges. This whole problem seems to be related very closely to another important question which will have to be decided before long, namely, the removal of Trinity's buildings to the Queen's Park. The site proposed for them there is right opposite Wycliffe College, and the removal would greatly facilitate the union which this anonymous benefactor is seeking to bring about.

Christian Brotherhood.

We hope that the spirit of true fellowship will more and more animate our brother Churchmen, that they will more and more be brought to realize that the Church is a Divine Brotherhood; an example and object-lesson to the outer world of the exercise of those Christ-like qualities which distinguish the true Christian from the man of the world. There cannot fail to be differences of opinion amongst Churchmen, varying, as they do, in temperament, training and point of view. But let no man think that he has a monopoly of the truth, it matters not how clear his intellect, how wide his knowledge, how strong his character. Truth is many-sided. It is quite possible that a modest, humble-minded Churchman may have as clear a view of essential truth as his more vigorous, aggressive, and determined brother. One thing should never be forgotten; we all are brethren, members of one body, and ours it is to seek and speak the truth, but to seek and speak it in a spirit of love.

Service.

We very much question whether there can be effective service, in the true intent and meaning of the word, unless it springs from the root of unselfish love, and constantly puts forth the bright and fragrant flower, good cheer. Our frank, forceful, and inspiring brother, "Presbyter Ignotus," whose "Blue Monday Musings," in the Living Church, we look forward to with the assurance of renewed delight from week to week, has in the issue of the 4th instant given us a case in point. We shall not disturb the bloom on the lily by ineffective quotation. There can be no doubt that true service implies love, which like, "understanding," mentioned by the wise man, "is

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