

Canadian Churchman.

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FRANK WOOTEN,
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Lessons for Sundays and Holy Days.

May 31.—TRINITY SUNDAY.
Morning.—Isaiah 6, to v. 11. Rev. 1, to v. 9.
Evening.—Gen. 18, or 1 and 2, to v. 4. Eph. 4, to v. 17 or Mat. 3.

APPROPRIATE HYMNS for Trinity Sunday, and first Sunday after Trinity, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

TRINITY SUNDAY.

Holy Communion: 197, 318, 321, 558.
Processional: 33, 162, 163, 392.
Offertory: 160, 216, 275, 302.
Children's Hymns: 163, 337, 343, 569.
General Hymns: 22, 158, 161, 164, 273, 509.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 191, 309, 317, 520.
Processional: 34, 260, 292, 393.
Offertory: 192, 232, 275, 365.
Children's Hymns: 160, 329, 335, 572.
General Hymns: 14, 241, 242, 262, 308, 516.

TRINITY SUNDAY.

On the preceding great festivals we have celebrated the praises of each of the three distinct persons of the Blessed Godhead. We have adored the goodness of God the Son in being made Man, dying and rising again for us; that of God the Holy Ghost in sanctifying us; and that of God the Father in both sending the Son and pouring down the Holy Spirit. This day the Church calls upon us to worship these three persons as one God, and thus concludes her round of festivals by setting before us the great doctrine of the Trinity in Unity—Three in One. That we must worship Three Persons, and yet acknowledge but one God, is a mystery which we cannot understand; we must not even try to understand beyond what God has revealed concerning it; but we must firmly believe it, and endeavour to strengthen our faith by prayer, and the study of God's Holy Word. This is what the Church directs us to do this day; for, after having prayed in the Collect that God would "keep us steadfast in this faith,"

she selects for our meditation the several portions of Holy Scripture, both out of the Old and New Testaments, where this doctrine is clearly taught. The first chapter in the Bible, read as one of the lessons for the morning, is one of those from which we learn the doctrine of the Holy Trinity. Holy Scripture here represents one Lord God Almighty as creating heaven and earth; yet He whom we believe to be one only God speaks in the plural number, saying, "Let Us make man in our own image," and carries on the work of creation by means of three distinct persons, viz.: He who spake the word; the Word, by whom all things were made; and the Spirit which moved upon the face of the waters. Again, the appearance of the Almighty to Abraham, recorded in the evening lesson, is a lively representation of the Holy Trinity, for here, three Divine persons were distinctly seen by Abraham, yet we find Abraham addressing himself to one Lord. Thus is the doctrine of the Trinity in Unity clearly taught even in the Old Testament, but it is still more fully revealed in the New, especially in those passages which the Church brings forward this day. The first of these is the baptism of our Blessed Lord, where the three persons of the Holy Trinity are brought distinctly before our view. The Son is baptized, the Holy Ghost descends upon Him, and the Father's voice is heard from heaven. But, while we thus acknowledge three persons in the Holy Trinity, the second lesson for the evening carries us back to the belief that "these three are one;" worshipped in heaven as one God, and uniting on earth in the work of our salvation; the means used for accomplishing this great work being (as is said in the 8th verse) the water, the Spirit, and the blood; for, by the water of baptism, we are made regenerate; the blood of Christ, shed on the cross and conveyed to us in the Holy Communion, cleanses us from our sins; while the new birth given to us in the one, and the pardon sealed to us in the other, are entirely the work of the Holy Spirit. Having now been taught from the Word of God the important truth that "the Father is God, the Son is God, and the Holy Ghost is God, and yet they are not three Gods, but one God," the Scripture for the Epistle shows us how the angels in heaven receive this glorious truth, and thus invites us to copy their example. Instead, then, of trying to understand what God has not thought fit to explain, let us like them humbly fall down and worship, acknowledging that He who is three times "holy" is but one Lord. Let us try to do His holy will on earth as they do it in heaven, and we shall, according to our Saviour's promise, "know of the doctrine," for amidst all our trials and infirmities we shall readily find comfort in recollecting that the Almighty is our Father, our Redeemer, and our Sanctifier, as well as our God.

IN MEMORIAM.

The rapidly thinning ranks of the clergy and laity of the old Niagara District portion of Toronto Diocese will regret to see the death of the Rev. Donald Macleod. It is nearly twenty years since he finally left this country for England, but the bright and popular young clergyman will be still remembered and his death regretted in many a household. Donald Ian Forbes Macleod was the youngest son of Captain Martin Donald Macleod, and was born at Drynoch, Isle of Skye,

on Oct. 3, 1838. Capt. McLeod settled at Drynoch, Oak Ridges, in 1845, bringing his family with him to this country. The subject of this notice was educated in this country, graduated at Trinity College, and was ordained in 1861. He was first placed in charge of the parishes of Welland, Font-hill and Marshmill, and was appointed rector of Chippewa in 1863. He married Mary Margaret, the daughter of the Rev. T. B. Fuller, who was shortly afterwards appointed rector of St. George's, Toronto, and was the first Bishop of the Diocese of Niagara. In 1878 he accepted a parish in Whitehaven in England, and in 1881 was appointed to Shelve, which he held till his death in May, 1896.

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

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Mrs. Matson, Toronto.....	5 00
Alfred Shepherd, ".....	2 50
Resident, St. Luke's parish.....	1 00

OUR FAULTS IN OTHERS.

Many people have a remarkable genius for seeing the faults in others, but there is one peculiarity about this faculty which will be an interesting study for the psychologist; it is the tendency to criticize most sharply those faults in others which are most prominent in ourselves. In other words, that which excites our greatest antagonism is the duplication of our own traits. It would be amusing, if it were not disturbing and pathetic, to hear people criticize mercilessly traits in others which everybody recognizes as being the special possession of the critics themselves. It is pathetic because it shows how little we know about ourselves, and it is disturbing because it suggests to the listener that he may be doing precisely the same thing. In all probability he is. So little do we know ourselves, as a rule, that when we see parts of ourselves in others we detest them. If we recognize them as being in a sense our own possessions, we might not like them any better, but we should surely sympathize with their possessors. It there is any common business experience which ought to draw us together, it is identity of struggle and temptation. We ought to stand shoulder to shoulder with those who are fighting the same fight which we are fighting, and who find in themselves the same tendencies to evil or to weakness; and yet these are the very people from whom, as a rule, we withdraw ourselves most entirely, and upon whose shoulders the lash of our criticism falls most mercilessly. It is a good plan, when one finds that he is specially irritated by certain traits in another, to study himself closely in order to discover whether those very traits are not his own characteristics. It generally happens that a trait which is specially irritating in another is the very trait which everybody finds in us.

JUVENILE MORALITY.

A respected correspondent draws our attention to the report of the assizes at Hamilton, which demands the most serious consideration on the part of all who care for the real welfare of their country. The grand jury referred to the number of serious crimes committed by youths, which

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