

well attended. In many churches daily service was held with frequent Communion, the great drawback being the great number of churches each priest has to serve. It is to be hoped our good Bishop, who is now in England, will be able to collect sufficient funds to enable the Church to open up fresh ground. During his absence, the Rev. Canon Trotter, of Savanna Grande, is acting vicar-general. Several churches had the Three Hours service on Good Friday. At Tunapuna the church was crowded, and the services throughout the day were most impressive. The services closed with the Tenebrae at 9 p.m. This is the first time such a service has been held in Trinidad. The greatest interest possible has been manifested in the preparation for the Easter services at the church of the Good Shepherd, Tunapuna. The church was beautifully decorated by the poor people. The people all turned out upon Easter Eve to clean the church and the ground outside. The difficulty was, not to find workers, but to find work for the workers. The first Evensong of the great festival was sung at 7 p.m. There was one face absent—the lady organist, who has done more than any other person to advance the Catholic truth, was unable to be present. She is now at the point of death. Should it please the Almighty Father to take her to her rest, she will be greatly missed. On Easter Day there was a full choral celebration at the church of the Good Shepherd at 5 a.m. The lady above referred to had been instrumental in getting surplices and cassocks for the choir, and the Sisters of the Church. Randolph Gardens had presented a set of Eucharistic vestments. The church was crowded, and for the first time in the history of the Church in Trinidad the celebrant was properly vested. The rector himself had made and presented a white frontal. There was a second celebration at 11 a.m. at the same church. In all there were about 150 communicants. The offertory sentences were sung to Skeffington's music, and the Creed to Marbeck. Perhaps the most interesting feature was at Santa Cruz, which is under the care of the rector of Tunapuna. Here for the first time the Holy Communion was celebrated. The church had been newly painted out and inside by the gentleman who originally owned the building. Flags were flying, and after service guns were fired. In all there were nine services in this parish, eight of which were taken by the rector. Truly it was a day long to be remembered. The one regret was the absence of Mrs. Olton. It was by her liberality that the rector was enabled to commence building the large school at Tunapuna. It is hoped money may be forthcoming to help him to finish it. The S.P.C.K. kindly voted £25, but at least £200 is required to complete the work. The work of the Church among the thousands of heathen is progressing, but very slowly.

The recent election of Charles R. Hale, D.D., LL.D., lately Dean at Davenport, Iowa, to be assistant Bishop of Springfield, Illinois, gives general satisfaction. While Dr. Hale has been a very quiet man, his reputation for solid scholarship is probably as wide as that of any man in the Episcopal Church. The quality of the man was shown as early as his Sophomore year in the University of Pennsylvania. At that time he became a member of the University's famous literary society, the Philomathean, founded in 1813. The society had just received from one of its members, Thomas K. Conrad (now the rector of St. Paul's, Philadelphia), a plaster cast of the notable Rosetta stone, which had recently been discovered, and young Hale had a committee appointed to decipher it. The society considered the whole affair a huge joke at first, but the committee went into the matter in earnest. Hale himself did most of the translation of the Greek and Demotic texts, and edited the work. Henry Morton, '57, afterwards a Professor in the University, and President of the Stevens Institute, made the drawings for it, and lithographed them himself. After about a year of faithful labor the report was published, and the result was rather surprising. The demand for it from scholars everywhere was very great. Two editions were sold by the delighted Society in an incredibly short time, and German booksellers a few years later quoted the book as "valuable and very rare." Letters of congratulation poured in from all sides, among them one from Baron von Humboldt, in 1859, a few weeks before his death. He calls the work "the first essay at independent investigation offered by the literature of the new continent," and begs Mr. Charles R. Hale "to receive with kindness the homage of my sentiment of high and affectionate esteem." Probably no undergraduate ever had a more flattering tribute, and he was justly proud of it. Dr. Hale still recalls his connection with the Society as one of the pleasantest features of his college course.

One of the best of the "Modern Philosophers" series is the volume on Spinoza, by Prof. George S. Fullerton, of the University of Pennsylvania, which

has recently appeared. Professor Fullerton holds the chair of Philosophy which was endowed some years ago by Mr. Henry Seybert. A curious request attached to the gift was that the University should appoint a commission to investigate "all systems claiming to represent the truth, especially, modern spiritualism." The high character of the men composing the commission, and their thorough work, attracted wide attention. Prof. Fullerton was the secretary of the commission, and the editor of the now famous "Preliminary Report," which dealt spiritualism the hardest blow it has ever received. He is known as the author of several other works, notably "The Conception of the Infinite," and "A Plain Argument for God."

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Information Wanted.

SIR,—Will any of the readers of the CANADIAN CHURCHMAN kindly inform me where I can obtain a map giving a good bird's-eye view of the Holy Land.

REV. A. H.

Orangeville.

Divide the Diocese of Huron.

SIR,—I noticed in your paper of March 24, a notice from the Canadian correspondent of the *Church Times* that it would be wise to divide the diocese of Huron, as it was too large. I think he has thrown out a good suggestion. Now, sir, we hear of the laity coming forward to help in the good work; well, the first thing the laity can do is to work, pray, and pay towards dividing our dioceses and letting the powers that be see that we are in earnest and want more bishops, so that no part of a parish or mission will have to go three or four years without an episcopal visit. I have seen part of a parish where the congregation has gathered, the candidates for confirmation being there and every Churchman in the locality in eager expectation to see the bishop, and witness the Apostolic rite administered, but, alas, no bishop, and the lambs are scattered and many of them lost to our Church, as they felt sick at heart in being neglected. Little do our bishops know the hard work in country parishes, especially in those with one service a Sunday, how hard it is to hold our young people to the ways of the Mother Church, when they see the sects well looked after from the preacher upward, and then the coaxing, feasting and cooing to obtain one proselyte.

I think when they, the bishops, take the fatherhood of a diocese, they ought not to neglect the rural parts of it, as the large towns and cities are in general well supplied with that talent that leads men and women to see that the Church is not a dead letter but a living reality.

Could our bishops only understand the effect their annual visits would have on parson and layman, they would be a little more systematic in their visiting of parishes, and not let any languish for the want of an episcopal visit; but would soon see themselves rewarded by the toning up of parishes and clergy, and those who now only know a bishop by the word would soon see that office in the Church of God was no mere farce, but the living reality of a Father in God.

A LAYMAN.

A Letter from Rev. Mr. Phair.

DEAR MRS. BOOMER.—Your letter of the 10th reached me to-day. I regret very much that owing to the uncertainty of my movements, I have not been able to reply as quickly as I should have liked to many friends. Allow me at once, on behalf of a well worn missionary, most heartily to thank the educational committee and other friends for the practical sympathy in response to my appeal for help to educate, let me hope at least one of the Rev. Mr. Cook's daughters. This is the way to help to lighten the burden of a weary worker. I understand what is meant by being separated thousands of miles from one's children, but I fear few realize what it is to have children grow up with no hope of giving them the advantages felt in these days to be essential for any position in life. I cannot help feeling there are some of the Lord's people in this land to whom the Master has given the good things of this life, who would be willing to educate one of these girls and so relieve this anxious missionary of at least a part of his burden. I observe the grant of fifty dollars is

made conditionally on other sums being given. I do hope the conditions will be complied with, and something done for the poor children at once. This is simply a matter for a little self-denial, and it will be for us to say whether these poor children, almost in a wilderness, shall be allowed to grow up without the advantages considered so necessary for our own. I shall be pleased to give any further information that may be desired on this subject, or to receive any help sent for the education of one or more of these children. Yours truly,

R. PHAIR,

Superintendent Indian Missions, Winnipeg.
Toronto, May 24th, 1892.

Sunday School Lesson.

Trinity Sunday.

June 12th, 1892.

THE 'TRINITY IN UNITY.'

It will always be a difficult thing for older people to grasp, and still more to impart to the young any adequate idea of that great mystery concerning the Godhead which the Church brings before us in the public services to-day.

It is not at all wonderful that this is so. When we look up at the star-lit sky and reflect that every one of those dots of light which we see is a world probably as large and in many instances far larger than this world in which we live, and that all these myriads of heavenly bodies have been called into existence and move in regular order in obedience to the will of that Great and Awful Being whom we call God, we need not be very much surprised if our finite minds are unable very readily to understand the manner of the existence of such a Being. And we need not look into the sky for manifestations of His power, for this world at every turn is full of His wonders. Our own bodies, the whole animal creation, the earth, the air, the sea, teem with illustrations of His power, His wisdom and His love.

God is a Being whom our mortal eyes cannot behold—"No man hath seen God at any time" (St. John i. 18; 1 St. John iv. 12), that is, in all the majesty of His unveiled glory (St. John xiv. 9).

We cannot therefore know anything of Him or the manner of His existence, except what He has been pleased to reveal to us.

He being the Creator of all things was manifestly not Himself created, but is self-existent. We are not to suppose for a moment that He is in the form of a man—man is merely one of His creatures, a created being—neither are we to suppose that He has any body, parts, or passions (see Article I.). But the whole creation testifies to us that He is a Being of infinite power, wisdom and goodness.

■ We learn from the Bible that God is "a Spirit" (St. John iv. 24). But what "a Spirit" is we can form no adequate idea; we may at least be sure that the nature of a spirit is altogether different from the nature of man, and that the nature of an uncreated self-existent spirit is altogether different from that of a created being. But the Bible also teaches us that there is only one God; that He is a jealous God, that He will not suffer any other being to be worshipped as God (see 1st and 2nd Commandments). This teaches us the unity of God.

But the Bible also reveals to us, that although there is only one Divine self-existent nature, yet that in that nature there are three distinct Persons, the Father, the Son, and the Holy Ghost, and that these Three Persons have not three separate and distinct self-existent natures, but that each of them has the same nature as the others, just as truly as each man is of the same nature as every other man. Into the Name of these three Divine Persons all Christians are baptized. To each of these Three Divine Persons we offer worship and reverence due to God alone; and we are justified in so doing, because we believe that each of them is truly God—God the Father is the Fountain of Deity, by Him the Son was begotten "before all worlds," and from Him and the Son proceeds the Holy Ghost (St. John xv. 26). This teaches us the Trinity of the Godhead.

This is a mysterious doctrine and impossible to be fully understood, but it is not the less to be firmly believed.

We are not to be so foolish as to doubt it merely because we cannot clearly understand it. We might as well refuse to believe in the stars because we cannot understand how they were brought into existence or are kept in their places; of this we may be sure that there is nothing contrary to reason in this doctrine—for many illustrations of a trinity in unity are to be seen around us every day; for instance, in the body, soul and spirit of man himself we find a trinity in unity. If we examine the plants of the field, we find the stem, the leaf, the flower, each of the same identical nature as the other, yet each having a distinct and separate function, and yet the three together constituting but one; here again we have an illustration of a trinity in unity. These illustra-

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