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REV. PROF. WM. CLARK, LL.D., Editor.

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Lessons for Sundays and Holy Days.

June 20th.—FIRST SUNDAY AFTER TRINITY.

Morning.—Jos. 3, v. 7 to 4, v. 15. Acts 4, to v. 32.
Evening.—Josh. 5, v. 13 to 6, v. 21; or 24. 1 Peter 5.

Appropriate Hymns for First and Second Sunday after Trinity, compiled by Mr. F. Gattward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. and M., but many of which are found in other hymnals:

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 192, 310, 323, 555.
Processional: 215, 379, 391, 601.
Offertory: 160, 275, 293, 300.
Children's Hymns: 292, 298, 337, 516.
General Hymns: 160, 219, 378, 477, 544, 546.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 177, 309, 317, 554.
Processional: 22, 163, 273, 302.
Offertory: 158, 227, 235, 360.
Children's Hymns: 270, 334, 338, 505.
General Hymns: 14, 161, 164, 212, 237, 474.

OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE.

Epistle for Second Sunday after Trinity.

I. St. John iii. 18. "My little children, let us not love in word, neither with the tongue, but in deed and truth."

Utterances of this kind apt to be regarded as sentimental and unreal. Such a state of mind requires to be examined, for it quarrels with the whole Gospel; which is essentially a proclamation of the love of God, and a demand that we shall learn to love God and man.

i. There is need of this exhortation—

1. All our defects referable to want of love. Take life in general character or in detail. "Love worketh no ill." 2. But a danger re-

cognized by St. John. Profession not principle. Who so fit to teach the lesson as the Disciple whom Jesus loved?

ii. The caution given by St. John—

To love in word, but not in word only.

1. Not merely in word or with tongue. (1) Condemning hypocrisy, never quite unnecessary. (2) Also sentimentality, gush—partly constitutional, partly fostered. Sometimes accompanies genuine affection. Sometimes a substitute, and then bad. (3) Mistaken kindness—A kind of affectionateness, not always true love. To be watched over.

2. Yet also learn the value of words of love.

(1) a mighty power; (2) a duty "a perfect man." (3) And words of love will sometimes be words of remonstrance and rebuke.

iii. But there must be a character behind our words. "In deed and in truth."

1. Words are deeds. True or false, real or unreal. 2. But deeds only when accompanied by external, visible actions; compare St. James ii. 16 (Hypocrisy); 3. And of what nature?

(1.) Of practical benevolence—

"Whoso hath this world's goods" (v. 17.) Difficulties? Yes; but duty.

(2.) Self-sacrifice—

"Lay down lives" (v. 16). The great test of love. Early Christians "counted worthy to suffer." The principle universal. Rebukes sloth, love of ease, passions. 4. Thus alone the true idea, if realized, God glorified—man blessed—personal perfection approximated. God in man. Heaven on earth.

OUR QUEEN, HER LIFE AND REIGN.

If we cast our eyes over the genealogical tree of the Royal Family of England, it is as interesting as it is strange to see how He "by whom kings reign" and in whose hand are the destinies of nations, has brought it to pass, by changing the line of descent, that almost countless millions to-day yield the willing submission of freemen to the benign sceptre and gentle sway of the august lady who, for sixty years, has, in conjunction with the other two estates of the realm, brought the British Empire to be what it is. The same superintending Providence that has ordered and arranged the intricate and interlaced branches of the Saxon, Norman, Plantagenet, Tudor, Stuart, and Hanover family trees, has also in the line of the third son of good King George the Third, secured now for the succession not one or two, but the third generation of monarchs, to wield the sceptre of right and justice over succeeding Englishmen, as it has been wielded, with such advantage to the human race the world over, by the gentle, firm, and truly constitutional hand of her whose Diamond Jubilee we, with all the loyalty and devotion in our power, now commemorate. From infancy, through childhood, girlhood, and up to womanhood, our Queen had been signally blessed in the pure and loving watchfulness of her mother, the Duchess of Kent. Knowing the exalted place her child was destined to occupy, no pains were spared by that

excellent guardian of the Royal infancy to prepare her daughter in every way to rule at some future day the British people and nation. As a religious journal, we would fail in our duty to the Church if we did not allude to another important, and, we believe, potent factor in helping to strengthen, fashion, and mould the mind, habits, and actions of our Queen and Royal Family. Every Sunday, every holiday, every day—for, thank God, the daily service is becoming more frequent in our churches—ascends from millions of loyal hearts to the throne of Grace, this prayer, "That the King of Kings, the Lord of Lords, the only Ruler of princes, would so replenish our most Gracious Sovereign Lady, Queen Victoria, with the grace of Thy Holy Spirit, that she may always incline to Thy will and walk in Thy way. Endue her plenteously with heavenly gifts; grant her in health and wealth, long to live; strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity, through Jesus Christ Our Lord. Amen." There is scarcely a service within the covers of our Prayer Book in which prayers are not offered up by the officiating priest for the Queen and Royal Family of this realm and kingdom.

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me, night and day,
For what are men better than sheep or goats
That nourish a blind life within the brain,
If knowing God, they lift not hands of prayer,
Both for themselves, and those who call them friends
For so the whole round world is every way
Bound by golden chains about the feet of God."
—Tennyson.

The reign of our Queen is the longest of any monarch in ancient or modern history, with one exception, Louis XIV. of France. "And the days that David reigned over Israel were forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem." If we want to find a longer reign we have to pass over age after age, and period after period, till we come to our own fatherland. Amongst the sovereigns of the Plantagenets we have Henry III. reigning from 1216 A.D., to 1272, a period of 56 years. We travel on down the pages of British history, recording the story of England's mighty dead, and come to the dynasty of the House of Stuart and Hanover, and we have God blessing the good old King, "Farmer George," with the long reign of 59 years, three months and three days. This grand old specimen of English royalty ascended the throne October 25th, 1760, and died January 29th, 1820. The longest reign in all history, with the one exception mentioned already, is that of our present gracious Queen, whom may God bless. On the morning of the death of King William IV., June 20th, 1837, the Archbishop of Canterbury and Lord Conyngham arrived at Kensington, at 5 o'clock, and immediately presented to the Queen. They were ushered into a room, and in a few minutes the death of the old king was known, in wraps of dressing gown and slippers.