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LESSONS FOR SUNDAYS AND HOLY DAYS.

TRINITY SUNDAY.

Morning—Isaiah 6:1-11; Rev. 1:1-9.

Evening—Genesis 18, or 1 and 2:1-4; Eph. 4:1-17, or 8 Matt. 3

Appropriate Hymns for Trinity Sunday and First Sunday 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.

TRINITY SUNDAY.

Holy Communion: 317, 321, 323, 553.

Processional: 161, 165, 166, 167, 179.

Offertory: 162, 164, 170, 172, 275.

Children's Hymns: 169, 330, 335, 336.

General Hymns: 160, 163, 509, 514.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.

Processional: 306, 390, 534, 545.

Offertory: 170, 216, 223, 235.

Children's Hymns: 175, 304, 338, 344.

General Hymns: 514, 526, 539, 542.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

First Sunday after Trinity.

Joshua xxiv., 15. "Choose you this day whom ye will serve."

A solemn moment of parting. Successor of Moses about to leave. Serious crisis for them and for him. To enter a new land—of promise. Prosperity or adversity on conditions of faithfulness or—some lessons in the Text.

i. Personal religion is a matter of choice.

1. Grant, much connected with religion apart from choice. Privileges many. Birth-

Baptism. Sacred influences. But a moment of personal decision.

2. Personal religion a voluntary matter.

(1) Not a matter of course, nor a thing done for us. (2) But made personal by choice.

Illustrated in all human history (Héb. xi).

Abraham, Moses, Joshua, David. (3) Implied in all Bible teaching. "Take My yoke."

"Many hath chosen."

ii. The great decision the choice of a Master.

1. The alternative clear; God or the world.

Serve we must. Made to serve. And one or other of these. Seen in Moses—people of God.

Joshua places alternative clearly before them. Elijah complained of indecision. So ever. One Master. One controlling principle. Faith or sight.

2. One or other we choose. And choosing must serve. (1) Not merely admire, approve—Judgment. Taste. (2) Essential thing is will. Will determines character.

Condition of responsibility. Service the test of inner man.

iii. Why should our choice be for God?

Must be for God or world. Eternal or temporal. Joshua admitted a kind of right of choice—power of choosing. Same power belongs to us. To be exercised in full view of consequences. Yet Joshua commends service of God. And why?

1. We belong to God. His work. Made in His image.

2. He has chosen us. In Christ. In Baptism. Called us by His Word.

3. His the only worthy service. (1) World brings bondage, and is transient. (2) Sin brings misery, death. (3) Service of God, peace, harmony, power.

4. In serving God we best use the world. By renouncing world as master, we make it our servant.

iv. The choice should not be deferred. This day.

1. We do choose this day either way. Hesitate? Yes, for a moment. But refusal to decide is decision.

2. All mean to choose God at last. At least all who have understanding. At least desire winning side.

3. Delay robs of many blessings—in this life.

4. There may not be opportunity of decision in the future. Uncertainty of life.

5. We may lose the power of choice. A delusion to imagine we may always do as we wish. "To-day, if ye will hear." "Seek ye the Lord, while He may be found."

TRINITY SUNDAY.

Trinity Sunday is the latest in institution of all the great Festivals of the Christian Church, and to this day it is regarded by the Roman Catholic Church as simply the Octave of Pentecost—all the Sundays between that festival and Advent being dated

not as Sundays after Trinity, but as Sundays after Pentecost. In our own Prayer-book the Gospel and Epistles for Whitsunday are evidently provided for the Octave of Pentecost. The actual name of Trinity Sunday, it is said, has been used in England since the time of St. Osmund (A.D. 1080). In the Western Church it has been regarded as a separate festival only by the English Church and those German Churches which owe their origin to St. Boniface. Thomas a'Becket, who was consecrated on the Octave of Pentecost, A.D. 1162, made that Sunday the Feast of Trinity, and the same was done by the Synod of Arles, A.D. 1260. But the universal observance of the day was first enjoined by Pope John XXII. in A.D. 1334. The English Church and the Lutheran Church of Germany follow the practice of the Church before the Reformation in dating their Sundays from Trinity Sunday; the Roman Church, as already remarked, dates them from Pentecost. The Festival of Trinity differs from the other great festivals of the Christian Church in this, that, while they commemorate historical facts in the course of Divine Revelation, this commemorates a doctrine and an eternal truth of the Nature of God. Such a commemoration is a fitting conclusion to the series of disclosures made in the revelation of the Most High. The Son is revealed in the great events commemorated on Christmas, Easter Day, and Ascension Day; and the revelation of the Son is also the revelation of the Father. The revelation of the Holy Ghost, as a Person, is made on Pentecost; and this completes the revelation of the triune God. It was, therefore, fitting that the Octave of Pentecost should be appointed for the Confession of the Holy Trinity. On this day we specially declare that the Father is God, the Son is God, and the Holy Ghost is God; and yet that there are not three Gods; but one God; that we pray to the Father, through the Son, by and in the Holy Ghost. Thus do we find that all three persons of the Holy Trinity are helpers towards that close and intimate fellowship with God which is the end of Divine Revelation.

THE WORK OF SYNODS.

In a recent communication to this paper, it was said: "To-day the whole atmosphere of Christian life is saturated with worldliness, unbelief, and open infidelity, but no one for a moment supposes that our Church synods will trouble themselves about these matters," and so forth in the same strain. Now these are not the hasty utterances of an anonymous writer on the effervescence of irresponsible youth, but the deliberate assertions of a respected clergyman "no longer in his first youth." It is therefore of some importance to ascertain what such words may mean, what faults they bring home to us, and how we