

Canadian Churchman.

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SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

June 4.—Second Sunday after Trinity.
Morning—Judges 4; John 16, to 16.
Evening—Judges 5; or 6, 11; Heb. 11, to 17.

June 11.—St. Barnabas, A. & M.
Morning—Deut. 33, to 12; Acts 4, 21.
Evening—Nahum 1; Acts 14, 8.

June 12.—Third Sunday after Trinity.
Morning—1 Sam. 2, to 27; John 19, 25.
Evening—1 Sam. 3; or 4, to 10; James 3.

June 17.—St. Alban, Mar.
Morning—2 Kings 25, 8; Acts 2, to 22.
Evening—Ezra 1 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.

Appropriate Hymns for Second and Third 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.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 251, 256, 258, 262.
Processional: 384, 433, 468, 473.
Offertory: 610, 619, 646, 653.
Children: 688, 691, 694, 695.
General: 3, 26, 652, 664.

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 257, 263, 507, 563.
Processional: 385, 612, 653, 664.
Offertory: 641, 648, 679, 775.
Children: 615, 693, 698, 707.
General: 622, 634, 642, 660.

THE SECOND SUNDAY AFTER TRINITY.

The essential nature of Love is again emphasized by the Eucharistic Scriptures for this Sunday, and also the necessary connection between Love as the principle of our lives and our faith in the Blessed Trinity. Deal with the latter thought first. We think of the First Person of the Trinity as Father. For so has He revealed Himself. But Fatherhood is to us synonymous with Love.

Therefore, with St. John we say:—"God is Love." Now how can we know God unless we recognize the supreme revelation of God, of Love, in the life and work of the Second Person, Jesus Christ? "Hereby perceive we the love of God, because He laid down His life for us." Failure to believe in Jesus Christ as very God is prejudicial to all faith in God, in love, and in eternity. The real Divinity of Jesus is therefore a fundamental proposition. The fabric of faith, and therefore the life of holiness, disappear with the denial of Jesus' Godhead. They disappear with the taking away of foundation and inspiration. We only know the principle of Love in the revelation of God. And knowledge brings a commandment, "That we should believe on the name of His Son Jesus Christ, and love one another." Consider further the ministry of the Holy Ghost in this connection. Why does God give us of His Spirit? Because, as St. Paul tells us, "No man can say, Jesus is Lord, but in the Holy Spirit." How earnestly we should strive to co-operate with God the Holy Ghost! For it is by His ministry that our eyes and ears are opened to the revelation of God, of Love. And without that principle of Love we are indeed dead. We have learned that Love is the very being of God. If we are to be Godlike, Love must become our very being. That is to say, we must be genuine through and through. Examine the teaching of Jesus concerning righteousness of living. He sets it before us as a positive duty, the duty, of life. And He bids us examine our hearts. All our acts of righteousness are nothing worth if they do not spring from a pious heart, i.e., a heart wherein God, Who is Love, predominates. And so we learn that the righteousness of life which is so valued by men is but the manifestation of God dwelling in us. Love, sincerity, and genuineness are always coexistent. Test that teaching by Jesus' three illustrations—prayer, almsgiving, and fasting. Sincerity, value in them all depends upon the indwelling of the principle of Love. Our epistle shows us the necessity of Love in the exercise of prayer. If there be no love in the heart there can be no prayer. Love does not condemn. Fear does. Love gives confidence. "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." That is why "the supplication of a righteous man availeth much in its working." And lastly, consider the proof of Love in us. "Love one another," is a commandment of God. Surely our Love will send us out into the highways and hedges, to compel the needy to come in, that the House of God may be filled? The poor represent our opportunities to manifest our love. The House of God embraces their opportunity to hear and to receive that which will make them rich for all time. Beloved, let us love one another. Love is of God. God is Love. Let us love in deed, and in truth.

Our New King.

As is usual, when some great national change has taken place, there is considerable diversity of opinion as to the outcome. So large a place did King Edward fill in the affairs of his Empire and the hearts of his people that to some thinkers the task committed to his son and successor is one too heavy for him to bear. We entirely dissent from this view. The manner in which the young King has withstood the tremendous shock of his father's short illness and unexpected death; discharged the weighty duties of his kingly office; put himself in closest touch with the minds and hearts of his people throughout the world; and acknowledged his and their dependence on Divine Providence, prove, not only that he is a true son of his father, but that he is a true King

of his people. Of one thing we may all be certain, that the love of fair play inherent in the British spirit will see to it that King George the V. will have ample opportunity to prove himself a wise, constitutional Monarch of the British Empire, and to surely enthrone himself in the hearts of his people.

A League of Peace.

An acute politician said to the writer shortly after the death of King Edward:—"What a pity the King died before Roosevelt could meet him—had they met, those two great men would probably have founded an alliance to establish peace in the world." Marvellous, indeed, is the peace-ward progress. The very death of our late King has filled the world-mind to the full with thoughts of peace. And the great ex-President has, in Christiana, put before the committee which awarded him a "Nobel Prize," a strong and statesmanlike argument in favour of universal peace. The pith and force of the argument lies in its appeal to common sense and human need, and the clear and convincing suggestion of ways and means for bringing universal peace about. The key-note of the address is found in the following words: "It would be a master-stroke if those great powers honestly bent on peace would form a League of Peace, not only to keep peace among themselves, but to prevent, by force if necessary, its being broken by others." But exclaims some indignant humanitarian: "This man of sin tells us to maintain peace by force." "Yes friend," we reply, "in the same way as the policeman, by force, mark you, arrests the burglar who is breaking into your house, disturbing the peace you so much value, and who, were it not for the timely intervention of the forceful policeman, would have probably caused you loss of property, and possibly loss of life."

Mixed Schools.

Miss Cleghorn, of Sheffield, who is the vice-president of the National Union of Teachers, has strong objections to mixed schools on educational lines, on moral grounds, and on physical and professional grounds. On moral grounds, because there was more liability to wrong-doing in large mixed schools in large cities, especially because there could not be such thorough supervision as there ought to be. But her special point was that it is better for boys to be taught by men and trained in manly qualities by men, and in the same way for girls to be taught by women. We find, she said, the girl dabbling in chemistry and higher mathematics, when she would often be much better employed in acquiring some practical knowledge of housecraft and household accounts. The future of ninety per cent. of our girls in the home, not the workshop or desk. We blame wives because they do not know how to spend their husbands' incomes, we blame mothers because they do not know how to feed and nurse their infants, but we too often forget to blame the system that leaves out of its curriculum practical lessons on such vital subjects.

"Search the Scriptures."

In a general sense this is sound advice that cannot lightly be disregarded by even an ordinary Christian. Indeed, to him the Scriptures are from the spiritual standpoint what Magna Charta is to the British subject from the constitutional standpoint, his Charter of Freedom. What charts are to the mariner and statute laws to the lawyer, the Scriptures are to the sincere Christian. In them he finds at large the Catholic Faith enshrined in principle, embodied in practice. Of this sublime Faith it has recently been well said:—"With the

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