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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### SECOND SUNDAY AFTER TRINITY.

Morning—Deut. 33. 1-12: Acts 4. 31.  
Evening—Nahum 1: Acts 14. 8

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 Hymns Ancient and Modern, many of which may be found in other hymnals.

### SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.

Processional: 189, 302, 544, 547.

Offertory: 275, 293, 296, 308.

Children's Hymns: 240, 336, 335, 337.

General Hymns: 1, 21, 36, 520.

### THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 318, 324.

Processional: 175, 179, 274, 305, 390.

Offertory: 220, 275, 366, 545, 549.

Children's Hymns: 231, 271, 339, 340.

General Hymns: 6, 21, 283, 520.

## OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

Third Sunday after Trinity.

I Sam. iii., 9. "Speak, Lord, for Thy servant heareth."

Words familiar to us. Spoken in peculiar circumstances. At first might say, no application to ourselves. Here a young servant of the Temple, a Divine voice. Yet we also servants of Jehovah. And a call comes to us from God. Note some points suggested.

i. God speaks to men—to all men.  
Never left Himself without witness. With

all men alike, makes address to conscience. But by different means.

1. By Holy Scripture. Begin with this because of unique character. By this God has spoken to men through many ages. So now daily, often.

2. By providential circumstances of life. Here is the great difference—accident or God. Chapter of accidents said to be the Bible of fools. In one sense no accident.

3. By the Holy Spirit. The power which makes all Divine speech intelligible. A voice within us. This Voice is God. And the meaning of all revealed in conscience.

ii. Sometimes understood, sometimes not. Case of Samuel. Unexpected. Thought it was Eli; but guided to knowledge. Heard and recognized.

1. So now God sometimes speaks in vain. A double error. Voice of man for God. Voice of God for man. And though different causes, (1) Prejudice. (2) Preoccupation. (3) Darkened medium.

2. Helps given by God. (1) Teachers and parents. (2) Holy Scriptures. If an inward impulse, test. If one Scripture, compare. (3) Sincere use of conscience. Good and evil; right and wrong. If in earnest, God will teach us to discriminate.

iii How shall we respond?  
As Samuel did. With readiness to know the mind of God; and to follow His guidance. So Samuel.

1. As regards the general conduct of life. "This is the way, walk ye in it"—the Voice of God to every one of us—which we may heed or not. Let us be true—believing—obedient.

2. As regards any particular work. Our special work for God. He directs and we should follow. He ever speaks; we should hear.

3. The providential guidance of life. Where go, or turn, or remain. Sometimes not easy. Yet He will teach, if we desire.

May this willingness to hear be found in us! And then He will always speak to us—in every hour of need. Let our prayer be: "Speak, Lord, for Thy servant heareth."

## THE COURT OF THE ARCHBISHOPS.

The experiment of the Archbishops of Canterbury and York is of the deepest and widest interest in regard to the future of the Anglican Communion. We call it an experiment because no one can be quite sure what its effect may be. But we should like to draw the attention of our readers to a very remarkable article in the English "Spectator," which puts the subject in so reasonable a light that we cannot doubt that the sentiments there expressed will meet with the concurrence of the great majority of our

readers. We cannot present the whole article, but it may be well to select such portions of it as seem to us of special interest and importance. In the Church of England, the writer says, there is one kind of authority which practically all men are agreed to uphold—the episcopal authority. But the Court of the Archbishops is founded on that authority in the surest and most direct manner, and further, it is the Tribunal distinctly ordered by the Prayer-Book for the determining of disputes in matters of Ritual. We are condensing, but in no way altering the argument. Suppose a Ritual practice to be in dispute between an incumbent and some members of his congregation, and that the Bishop is asked to intervene. Suppose, next, that the Bishop declares that the practice is not one allowed by the Church, and ought to be discontinued. If the clergyman is a loyal Churchman, he will either obey, or else ask that the matter be referred to the Court of Archbishops. The chance of a High Church clergyman refusing to let the matter be carried to the Archbishops' Court is a very remote one. The whole public opinion of the Church would be dead against him in such refusal. If, however, the case were actually to occur, there is nothing to prevent the Bishop himself taking the matter before the Court at Lambeth, and obtaining a decision on the point at issue. If the clergyman were still recalcitrant, he might be handed over to the civil arm. The civil arm must either enforce the finding of the Archbishop, in which case it would be supported by public opinion, or it might reverse the decision of the Archbishop. In such a case—a very remote one—the Ritualist would not be in a very enviable position from his own point of view. He would find himself in antagonism to all his most cherished principles. He would be setting a secular above a spiritual Court. As regards the notion that the clergy in general will not obey the Lambeth decisions, and will treat them as mere arbitration awards, binding only on the parties, we do not believe a word of it. We believe, on the contrary, that the decisions will be loyally obeyed; and that the Ritualistic clergy will be eager to show that they can and will prove as ready to obey what they consider a true spiritual Court, as they are ready to disobey a Court which they hold to be without proper spiritual sanction. The Court of the Archbishops has all the status and authority it requires to restore discipline to the Church. It is based upon the two most fundamental things in the Church of England, the Prayer-Book and Episcopal authority. Then it is a purely spiritual Tribunal, taking the place of one which High Churchmen regard as secular. Finally, owing to the existence of the Bishop's right of veto, its decisions can, if necessary, be enforced by calling into use the machinery of the Public Worship Regu-