

Canadian Churchman.

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SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

May 22.—Trinity Sunday.
Morning—Isai. 6, to 11; Rev. 1, to 9.
Evening—Gen. 18; or 1 and 2, to 4; Ephes. 4, to 17; or Mat. 3.
May 29.—First Sunday after Trinity.
Morning—Josh. 3, 7-4, 15; John 11, 17 to 47.
Evening—Josh. 5, 13-6, 21; Heb. 4, 14 and 5.
June 5.—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.

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 the new Hymn Book, many of which may be found in other hymnals.

TRINITY SUNDAY.

Holy Communion: 192, 313, 440, 441.
Processional: 416, 440, 625, 657.
Offertory: 456, 483, 516, 631.
Children: 214, 558, 572, 701.
General: 1, 394, 454, 637.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 245, 433, 630, 643.
Processional: 376, 406, 449, 468.
Offertory: 512, 605, 657, 764.
Children: 697, 701, 707, 715.
General: 2, 416, 456, 483.

TRINITY SUNDAY.

We are often reminded that faith is much more than intellectual assent. To say that faith is intellectual assent would posit omniscience in every man. Otherwise a man could not be faithful. And to be faithful would mean that man understood everything in which he believed. The intellectual limitations of the highest developed of our race, when contrasted with God and the revelation He has vouchsafed to us, show us that there are many moments in our spiritual life when we stand face to face with mysteries which are for the present impenetrable. This feature of failure to grasp, to comprehend, is characteristic of all spheres of human mental activity. And in none is it a reasonable justification for Agnosticism, for

the surrender of faith in what is presented to the mind. Rather this failure emphasizes our weakness of intellect and of attainment, as contrasted with the absolute and universal character of One Who is above all. Nowhere is the moral and spiritual side of "faith" more emphasized than in the presence of the mystery of the Trinity. The mystery we cannot explain. But God has given us grace to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity. We acknowledge the Mystery. And our acknowledgment implies belief in the Unity in the Trinity. For all Christian worship is based on faith. The Collect for to-day leads our thoughts from speculative issues to practical results. This gives point to meditation. To meditate upon the Blessed Trinity is to concentrate our attentions upon the universal mystery. For the Trinity puts before us in one conception the whole realm of Theology. The blessing of meditation upon the Trinity is that we are led to apply the various doctrines included in the Doctrine of the Trinity. And in that application we work out our salvation. Such application shows the necessity for the Trinity. Let us take one at the present time. St. John writes: "God is Love." Now the doctrine of the Trinity is necessary to reveal the fulness of that conception. There are three ways in which love reveals itself. First, it is revealed in creation and preservation. And this is the two-fold activity of Fatherhood. "The overflow of God's love upon the world was the creation." God, the Father, made us, and all the world. Then love is revealed in salvation. And this is the work of God the Son. And lastly, love is revealed in inspiration. And this is the work of God the Holy Ghost. Inspiration is sanctification. We are inspired by the Holy Spirit to do the things that are well-pleasing to God Almighty, i.e., the things which mean our growth in grace, our sanctification, creation, salvation, inspiration, the three modes of revealing love, the three Divine activities, respectively the especial work of Father, Son, and Holy Ghost. We may be intensely disappointed in our reading of textbooks and manuals dealing with the mystery of the Trinity. They do not seem to clear up the mystery. But who can? Whereas, if we think of the Trinity as above indicated we shall be helped in our preparation for that Day when we shall see face to face, when we shall know even as also we have been known.

Our "Queen Mother."

Could anything more powerfully prove the deep and abiding nature of the bond that binds the hearts of our Royal Family to their world scattered people than the following affectionate and pathetic letter of the bereft "Queen Mother" to us and our brethren of the British Race?—"From the depth of my poor broken heart, I wish to express to the whole nation and our own kind people we love so well my deep-felt thanks for all their touching sympathy in my overwhelming sorrow and unspeakable anguish. Not alone have I lost everything in him, my beloved husband, but the nation, too, has suffered an irreparable loss by their best friend, father, and Sovereign thus suddenly called away. May God give us all His Divine help to bear this heaviest of crosses which He has seen fit to lay upon us: 'His will be done.' Give to me a thought in your prayers, which will comfort and sustain me in all that I have to go through. Let me take this opportunity of expressing my heartfelt thanks for all the touching letters and tokens of sympathy I have received from all classes, high and low, rich and poor, which are so numerous that I fear it would be impossible for me ever to thank everybody individually. I confide my dear son to your care, who, I know, will

follow in his dear father's footsteps, begging you to show him the same loyalty and devotion you showed his dear father. I know that both my dear son and daughter-in-law will do their utmost to merit and keep it." From myriads of loyal, loving hearts frequent prayers will ascend to the "Throne of Grace," on behalf of our beloved and afflicted Friend, and of all the Royal Family, who are so near and dear to Her and to ourselves.

Posture in Devotion.

We have continuous suggestions of change in the conduct of our devotions, some, we fear, for the sake of change, either to recur to an old practice on account of age or to adopt something new in consequence of changed conditions. Often, we are glad to say, these suggestions are made with the hope of increased reverence. Recently from various quarters the suggestion has appeared in our contemporaries of sitting during the hymns or the singing of anthems by the choir. This is proposed because it was an old custom. If we go back far enough we find that people never sat at worship. Sitting is not a very ancient custom, but undoubtedly in many parts the habit of sitting during singing of hymns was practised. It was universal in the Presbyterian body a hundred years ago, and has been changed to standing only recently. Addison writing Sir Roger de Coverley in 1711, nearly 200 years ago, tells how the knight found the parishioners very irregular, and that in order to make them kneel and join in the responses he gave each a hassock and Common Prayer Book, and employed a singing master to instruct them rightly in the tunes of the psalms.

Mechanical Rendering of the Service.

Sir Roger's example leads to the query whether our real knowledge of the Prayer Book is better than it was two hundred years ago. The writer is obliged to confess that in the large church which he attends he has not for years ever heard the alternates said or sung, (except the Benedicite—during Lent), and the choir, men and boys, and the young people of the congregation cannot be familiar with them. Neither has the Litany been thought of, and so far as he can learn, worship in the other churches is similarly conducted. The omission of these services cannot but be injurious and will be too often construed either as sheer indifference or else that their use is needless, and that they might be left out altogether in any Prayer Book revision.

Religious Fervour.

It is a frequent criticism on our customary Church services that they lack fervour and warmth. But Bishop Montgomery, in a remarkable sermon (on the one thankful leper) which was preached in Westminster Abbey in March last, eloquently, almost passionately, sets forth the splendid notes of penitence and praise that pervade the Prayer Book, and he insists that the Prayer Book sets up a very high standard in both these respects. If rapture and fervour are lacking in our worship, it is due, he says, not to any want of provision in the Prayer Book, but to a diminished sense of sin. He cites "the devotions of Bishop Andrewes" as the greatest contribution that the Anglican Church has ever made to Christendom, and he says Bishop Andrewes' ecstatic rapture and fervent praise, on the one hand, are due to his keen and sensitive recognition of his own great sin on the other hand. One sin, in Bishop Andrewes' past life, seemed to haunt his memory and awakened his gratitude to God, in an extraordinary degree; and it is this burning sense of sin that is needed to arouse in every man fervent gratitude to God, and rapturous worship of His holy name.

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