

Canadian Churchman.

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Lessons for Sundays and Holy Days.

May 26.—Trinity Sunday.

Morning—Isaiah 6, to 11; Rev. 1, to 9.
Evening—Gen. 18, or 1 and 2, to 4; Ephes. 4, to 17, or Matt. 3

June 2.—First Sunday after Trinity.

Morning—Josh. 3, 7-4, 15; John 13, 21.
Evening—Josh. 5, 13-6, 21, or 24; Heb. 9.

June 9.—Second Sunday after Trinity.

Morning—Judges 4; John 18, 28.
Evening—Judges 5, or 6, 11; James 1.

June 16.—Third Sunday after Trinity.

Morning—1 Sam. 2, to 27; Acts 1.
Evening—1 Sam. 3, or 4, to 19; 1 Peter 1, 22-2, 11.

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.

Offertory: 162, 164, 170, 172.

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

General Hymns: 160, 163, 509, 514.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 535.

Processional: 306, 390, 534, 545.

Offertory: 170, 216, 223, 235.

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

General Hymns: 514, 526, 539, 542.

TRINITY SUNDAY.

"The Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity." Thus the Creed of Saint Athanasius sets forth the Doctrine of the Trinity, and then in the first half of that same hymn creed, gives a detailed enlargement of each person in the Trinity. The services of the Church abound in hymns of praise, prayers of hope and benedictions of peace in the name of the Blessed Trinity. At the end of every psalm throughout the year is repeated the doxology or gloria, that ancient hymn verse said to be put in its present form to counteract the heresy of the Arians. How inspiring to know that we worship the same Triune God whom the Jews of old worshipped. Use the same Psalms they used! One Triune God for Christians and Jews, "In the beginning, is now and ever shall be, world without end." This Blessed Trinity's in-

fluence follows us through life. Every child is baptized in the Name of the Father and of the Son and of the Holy Ghost, that he may "receive the fulness of grace" and taught in his catechism—"First, to believe in God the Father, who hath made me and all the world: Secondly, in God the Son, who hath redeemed me and all mankind: Thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God." When the holy covenant of marriage is firmly made, two persons are pronounced man and wife together, "In the Name of the Father and of the Son and of the Holy Ghost," and receive a solemn benediction from the holy, blessed and undivided Trinity. Through the long history of the Catholic Church the people have been blessed from generation to generation, from birth to death, from infant baptism to the burial of the dead, in the name of the Blessed Trinity. Well may Christians join in the Ninetieth Psalm in the Burial Service, linking the Church to-day with that of old, expressing hope in the Same Eternal God, "Before the mountains were brought forth or ever the earth and the world were made, thou art God from everlasting and world without end." Thus the Church concludes the first half of the ecclesiastical year, beginning at Advent and finishing at Trinity, with the summing up of the Faith by praising and worshipping the Blessed Trinity, and so we pray in the Collect, "We beseech Thee, that Thou wouldest keep us steadfast in this faith."

A Great Opportunity.

There is a need which were it justly and wisely met would result in untold good. We cannot help thinking that were the sad, distressing condition from which this need arises brought home with power to our people throughout the various dioceses of the provinces of Ontario they would at once set about providing the remedy. It passes understanding that we should from year to year turn a dull ear to the claims of the prisoners who are registered as Churchmen, or women, and hand them over to the benevolence and good offices of the Prisoners' Aid Society and the Salvation Army. The time is ripe for the Churchmen, not only of the dioceses of Ontario, but of each diocese in broad Canada to prove themselves worthy of the name they bear and to begin by personal effort and by a generous expenditure of money to provide help for the helpless and hope for the hopeless. If a man who is able to do it does not provide for his own household he is a poor tool indeed. What of the men who bear the honoured name of Churchmen and who leave their own stained and fallen members to be sought out, cared for, and reclaimed by religious people outside of their own communion.

A Way To Meet It.

Let us take for example the Province of Ontario, and let us say that good Church people who are so eager to work with and assist the religious people who are not of our communion are at full liberty to do so and to keep on doing so. We are dealing with a matter that concerns our own communion, and our responsibility to it, and all its members, whether of good or evil report. We believe that at least two-thirds of the prisoners in the Central Prison, Toronto, come from various parts of Ontario—probably more than that. Well, let the Diocese of Toronto, and all the other dioceses of Ontario join hands and appoint a young, energetic, well-balanced clergyman, who has proved that he is deeply interested in prison-work and provide him with an ample stipend—it must be ample—and he will need every cent of it in such a position—

and let him give his whole time to ministering to the spiritual and temporal necessities of the fallen members of our Church who are sent to the prisons of Toronto from all parts of Ontario; and help them to keep in touch with their homes and their Church, and seek to get them employment away from the evil associations and surroundings through which they were mainly brought within the prison walls. We believe that one year of faithful, tactful and persevering work by such a chaplain would prove beyond a doubt that his appointment was a distinct step in advance on the part of the Church and that great good had resulted from it in numberless ways.

The Navy Mission.

Fear was expressed in a recent number that nothing was being done to provide for the spiritual welfare of the host of navvies and of men in a higher rank than they are, recruited from the old land, especially in the construction of the Grand Trunk Pacific Railway. There exists a special mission in London, the Navy Mission, with an office in the Church House, Westminster, for such a purpose, as is now needed. It is realized that some 20,000 men will be employed on the construction of this gigantic undertaking. This Navy Mission has been appealed to to help the Canadian Church in dealing with this inrush of workers, and, with the warm approval of the Archbishop of Canterbury, is appealing for £4,000 to enable them to make a beginning.

A Woman's Agency.

A need has often seemed to us to be overlooked and that is the establishment of some agency whereby the women folk, the wives and children, the lovers and the sisters of our immigrants can be safely collected, transported and housed on this side. There are plenty of drawbacks to young men settling down contentedly and becoming useful citizens, and one of the greatest, if not the greatest, is the feeling of isolation from all home ties. There are many who would wish to begin a home who require some helping hand withal. Perhaps an incident in real life may best convey such meaning. Some years ago a young man drifted across from the Old Country. After a short probation with a relative who was prospering in a store in the East, he went West, and in time saw his way to a living. After long consideration he plucked up courage and wrote to a young woman in the Old Country who he knew would have little means on her father's death. The result of breaking the ice was in the end successful in a happy and prosperous Western home. But the difficulties would probably have never been overcome had not the Eastern relatives' home been available for the fiancée. Just such agency is needed for the young women who ought to have an opportunity of crossing the ocean. It seems unjust that a country side or even a town street should be depopulated of young men and an abnormal number of young women left behind. It is bad for both sexes. This is true of Eastern Canada also, and we have often suggested, and regretted that we suggested in vain, the formation of some sort of sisterhood, or motherhood, to establish resting places where young girls would be safe and through whose agency their migration might be arranged. Dr. Smyth, who has just come from Dublin to Montreal, spoke of over a thousand young men about twenty-five who came in the same steamer.

Dissipation of Energy.

We must confess to being sometimes wearied by the insistent declaration of certain people, in our own communion, that we should throw down

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