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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### FIRST SUNDAY AFTER TRINITY.

Morning—Joshua 3, 7 and 4, 1-15; S. John 15.  
Evening—Joshua 5, 13 and 6, 1-21, or 24; Heb. 10, 19.

Appropriate Hymns for First and Second 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.

### 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.

### 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.

### OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

#### Second Sunday after Trinity.

Judges v., 23. "Curse ye Meroz against the mighty."

In Holy Scripture two different representations of the Most High. Apparently conflicting. Pervading Old Testament and New. On the one hand, He is the God of peace, on the other a Man of war. Christ, Prince of peace, but sending a sword. No real contradiction. War often the way to peace. Where evil is, God must oppose it.

i. Almighty God uses His people in carrying on war.

1. We can hardly understand why war should be necessary; or how God should have any need of us. Omnipotent.

2. At least, such is the fact. (1) Some reasons known, some unknown. (2) And God has ever used man. As in natural sphere, so in spiritual, e.g., Settling of Israel in Canaan. Founding and extension of the Church.

ii. All to whom Word of God comes summoned to help. No right to take any other side.

1. We are left free. We may choose.

2. Yet no real right to take side against God. And ruin to do so. Consider original nature of man—Incarnation of the Word.

iii. No real neutrality possible.

1. People imagine themselves neutral—in spite of what Christ has said.

2. Only in one case indecision possible—where no knowledge of goodness or God. Who can say this? All-men have some elementary notions of good and evil.

3. Look at the case of Meroz. (1) Afraid to declare against Jehovah. (2) Yet would not decisively take that side. Their hearts really with His enemies.

4. So always. No neutrality possible. He that is not for Him is against Him.

iv. The terrible consequences of refusing. "Curse ye Meroz."

1. Objected. The Old Testament, therefore inapplicable. Grant the difference. Gospel a clearer revelation of love.

2. Yet the Gospel has darker side. Love and wrath inseparable. "God is Love," and "our God is a consuming fire." "He that despised Moses' law, etc." (Heb. x., 28).

3. And especially odious and punishable as involving not merely rebellion, but cowardice.

Let us remember, the curse here spoken not against decided opposition, but neglect.

#### St. Barnabas' Day.

Deut. xxxiii., 3. "All His Saints are in Thy hand."

Sublime elevation of thought with tender emotion the characteristic of these inspired utterances. Every line and phrase significant. Thoughts suitable for days of Saints—specially the "Son of consolation."

i. Words true of Israel.

1. God's Covenant people. As such, holy. "I have not beheld iniquity in Jacob." They were His Saints.

2. They were in His hand. (1) To make and mould them. We can hardly realize this. Yet think of Nomads, of Egyptian serfs, of wanderers in wilderness, of their strange history in Canaan. All preparing the way of the Lord.

ii. A deeper and more spiritual meaning of Christians.

They are saints—holy ones—consecrated. By reason of their union to Christ. Having the Holy Ghost dwelling in them. They are in God's Hand.

1. To make and mould them. As the clay in the hand of the potter. He worketh in us to will, and to do.

2. To preserve. "He shall keep the feet of His saints." "To keep thee in all thy ways."

3. To guide. My sheep hear My voice. He goeth before. The Lord Jesus is now the "good Shepherd of Israel."

4. To chasten. Whom the Lord loveth He chasteneth. Take away Thy hand, we may lawfully pray, and yet believe that this hand is upon us for good.

5. To bring to eternal life. "I give unto them eternal life; and they shall never perish, and no one shall snatch them out of My hand."

## THE NEW PRESIDENT OF THE ROYAL SOCIETY.

We have much pleasure in stating that Professor Clark, one of our most constant and valued contributors, has been made President of the Royal Society of Canada, being thus placed at the head of the 80 or 90 leading literary and scientific men in the Dominion. Professor Clark belongs to a succession of eminent men, among whom are numbered Sir W. Dawson, Principal Grant, Sir John Bourinot, Premier Marchand and Mr. Keefer, and is the first Anglican clergyman who has attained to this distinction.

## THE ANONYMOUS.

Many questions have arisen as to the comparative value of signed and unsigned articles and communications in magazines and journals; and a good deal may be said on both sides. Formerly, the fashion in England, both in newspapers and in reviews, was to publish most articles or essays without the name of the writer. The older tradition is still preserved in the Quarterly, the Edinburgh, Blackwood, and some other reviews and magazines. In France, on the contrary, most of the articles were signed. Indeed, we think the law of the country requires it; and this custom still prevails in that country. More recently, with a certain class of magazines, the custom has arisen, in England, of signing articles, although unsigned ones still appear. There are advantages in both methods. An anonymous author may give himself airs to which he is by no means entitled. He may talk in an ex-cathedra fashion which may impose upon some readers, but which would be seen to be ridiculous if his name were known. On the other hand, however, a writer with a great name may get an amount of attention, because of his name, to which his actual contribution would have no claim. And, moreover, it is exceedingly difficult to give a perfectly impartial and unbiassed attention to a paper, when the personality of the writer is mixed up with his arguments. When we take up an article and find some well-known name under it, we im-