

Canadian Churchman.

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Lessons for Sundays and Holy Days

June 6.—Trinity Sunday
Morning—Isai. 6, 10 11; Rev. 1, 10 9;
Evening—Gen. 18; or 1 & 2, to 4 Ephes. 4, to 17; or Mat. 3

June 13.—First Sunday after Trinity.
Morning—Jesh. 3, 7-4, 15; John 20, to 19,
Evening—Josh. 5, 13-6, 21 or 24; James. 4

June 20.—Second Sunday after Trinity
Morning—Judges 4; Acts 4, to 32.
Evening—Judges 5 or 6, 11; 1 Pet. 5.

June 27.—Third Sunday after Trinity.
Morning—1 Sam. 2 to 27; Acts 8, 5 to 26,
Evening—1 Sam. 3, or 4, to 19; 1 John 2, 15

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: 155, 156, 215, 313.
Processional: 161, 165, 166, 167.
Offertory: 162, 164, 179, 275.
Children's Hymns: 169, 330, 335, 336.
General: 160, 163, 509, 514.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.
Processional: 306, 390, 534, 545.
Offertory: 170, 216, 223, 235.
Children's Hymns: 173, 304, 338, 344.
General: 514, 526, 539, 542.

THE EMBER DAYS.

"The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that He send forth labourers into His harvest" (St. Matt. 9: 37, 38). These words of the Master contain a statement of spiritual conditions in the world, and a command to pray along a certain line. There are many waiting anxiously for the Truth; there are few to spread the knowledge of the Lord. Pray then for an increase of workers in the spiritual sphere. The condition referred to by our Lord is one ever present to the Church. The greatest deficiency in our work to-day is that of labourers. From personal experience we all feel that more labourers are necessary in order to

carry out the command of the Saviour of men. From every corner of the globe goes up the cry for men and women consecrated of God to the work of extending the Kingdom of God to earth's remotest bounds. This condition is no new thing, though it may be expressed in different ways in successive ages. It was true when the twelve were sent out on their first missionary journey. It is true in this materialistic age. What is the remedy? The Lord Jesus Christ tells us. Prayer! What is prayer? The Christian's conversation with God. We are, therefore, bidden of Jesus to talk to God about the paucity of spiritual workers. There is lots of talk about this condition in newspapers, synods, conferences, etc. But we are not obedient to Jesus' command. Nor are we attentive to the Church's call. Four times in the year the Church calls upon us to fast, and to pray for more labourers, and for those who are to be ordained to any office in the sacred ministry. The regulation of the Church is in absolute conformity with the command of Jesus. He says, "Pray;" the Church tells us when. The Lord's command throws an interesting light upon the whole question of ministerial priesthood. We are not to beg men, intercede with men, to offer themselves for the ministry. We recognize that the call is from God. We also recognize that the call comes from God to work in God's harvest. Thus the work is placed on the highest possible plane. It is the noblest service man can render to God and to his fellowmen. Vocation is of God, and it is a distinct answer from God to the prayers of men. If Christians would only make every need a matter of prayer what a different state of affairs there would be! Let us not retard the progress of the Kingdom by our faithlessness in prayer. Thus we are learning to place the whole missionary problem in a different light. Missions are not to constitute merely an appeal for money. Primarily the appeal must be to God for men, not to men for money. And the Church acting in faith and obedience must equip and send forth every one who offers for service and shows himself to be indeed called of God. The weak point about all our missionary societies and movements is that they are splendidly organized for raising money, but not for praying to God for more labourers. Let us get back to the Saviour's teaching. We agree that the harvest is plenteous, and that the labourers are few. Now let us be obedient to Jesus. "Pray ye, therefore the Lord of the harvest, that He send forth labourers into His harvest." While including this among our daily petitions let us make especial mention of this prayer during the Ember seasons. God answers prayer and His answer will solve every difficulty with which the Church is confronted.

Summer Religion.

Perhaps there is no better test of the sincerity and stability of one's religious belief than is afforded by the long, warm trying days of the midsummer season. The man who is found faithful to his religious duties and obligations through the summer months is a Christian indeed. A very different type of man is he from the selfish and indulgent pleasure seeker by whom the Lord's Day is set apart for golfing, sailing, auto-mobiling and other pastimes—harmless and recreative in themselves, but when set up in place of public worship, or private devotion, positively worse than the ignorant idolatry of the pagan. The example of men of the latter type is positively harmful to their fellow men, whereas the influence and example of the former is uplifting and ennobling. If there is one thing that distinguishes the real Churchman from the sham it is his quiet unobtrusive self-denial for the good of others in season and out of season.

Queen Victoria.

One of the beautiful stories about the late Queen which should never be allowed to pass into oblivion relates to the obligation of the Christian Sabbath. Frederick Ball tells us one of her cabinet ministers arrived late on Saturday night at Windsor Castle, bringing some important state documents, and saying he would not encroach on Her Majesty's time that night but would come in the morning. "To-morrow is Sunday, my Lord," said the young Queen. "True, your Majesty, but business of state will not admit of delay." The Queen then consented to attend to the papers after Church, on Sunday morning. But that night she sent her clergyman a text for the sermon next morning, and it related to the duty and obligation of Sunday worship. After the service she asked the Cabinet Minister what he thought of the sermon, and told him she sent the text on Saturday night. Nothing more was said about business, and, on Sunday night, the Queen told the statesmen: "To-morrow morning at any hour you please, as early as seven, my Lord, if you like, we will look into the papers." Is it any wonder that God blessed the young Queen and protected her and added to her dominions when she so resolutely, from the first, set herself to obey God's law.

A Practical Peace Movement.

We are glad to see that some men of mark in commerce and a number of boards of trade are taking action with a view to popularizing the practice of international arbitration. It is a curious instance of the light hold that Christian principles have on avowedly Christian nations when they seek to settle their points of difference by war. Surgery has rendered the old practice of bleeding obsolete; society has dispensed with the one time fashionable mode of settling a difference of opinion by one of the disputants killing or maiming the other with sword or pistol; and even in extreme cases the law but rarely takes a criminal's life, and yet the foremost nations of Christendom are vying with each other in devising implements of tremendous power for the destruction of human life. Surely it is time that the civilizing forces of commerce began to address themselves to the beneficent and humane task of rendering obsolete that awful relic of barbarism—international blood letting. Let the people arise in their might and proclaim to the remotest bounds of the earth that the shame and disgrace, the destruction and suffering of war must cease and the reign of the Prince of Peace begin.

Mission Funds.

We are strongly impressed with the view that more good can come from applying Mission funds to districts where larger results may be obtained than from devoting them to other and more sparsely settled fields of smaller promise. There is wisdom in the business plan of sending travellers into those sections of the country where, from the growth of population, the largest returns may be expected. These well-served centres in time overflow into the more distant and sparsely settled districts, and so go on creating new centres of demand, which attract new sources of supply. We, of the Church, have many a practical object lesson afforded us by the shrewd common sense methods of the world's successful business men, and our work for the Church would be far more prosperous were we to profit by them.

Reverent Administration of the Lord's Supper.

We state what is well-known to be the simple truth, when we say that many of the younger clergy and some of the older ones have no very

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