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Office: Cor. Church and Court Streets.
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Lessons for Sundays and Holy Days.

June 27th.—SECOND SUNDAY AFTER TRINITY.

Morning.—Judges 4. Acts 8, v. 5 to 26.

Evening.—Jud. 5; or 6, v. 11. 1 John 2, v. 15.

Appropriate Hymns for Second and Third Sunday after Trinity, compiled by Mr. F. Gattward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. and M., but many of which are found in other hymnals:

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 177, 309, 317, 554.

Processional: 22, 163, 273, 302.

Offertory: 158, 227, 235, 366.

Children's Hymns: 270, 334, 338, 505.

General Hymns: 14, 161, 164, 212, 237, 474.

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 258, 310, 315, 558.

Processional: 34, 162, 281, 390.

Offertory: 216, 228, 232, 276.

Children's Hymns: 236, 329, 335, 571.

General Hymns: 17, 171, 241, 262, 453, 538.

OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

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

Epistle for Third Sunday after Trinity.

I. St. Peter, v. 5: "All of you, be subject one to another."

Two tables of the Law—Duty to God, duty to man. And different persons differently affected. To some duty to man seems near, to others far. To others duty to God a delight, to man a necessity. But two things certain: (1) One who is ignorant of God will scarcely understand his duty to man; and (2) God will not accept a service from one who does not recognize duty to brother. The formula in the text one of the deepest expressions of our duty to brethren.

i. The nature of the Duty.—A duty which all owe to all other men. 1. Differs from subordination to those above us, as parents, teachers, rulers. (1) Such submission inculcated by God. (2) An evil sign when lacking. (3) But this different—a duty owed by all to all—i.e., superiors to inferiors. 2. Differs from subordination, from weakness, to superior power. (1) In that case not under our own control. (2) The duty of the text voluntary. 3. Differs from courtesy. Admirable, necessary, but comparatively superficial. 4. Differs from natural amiability. A quality justly appreciated. But, in itself, without moral character. A gift of God, not obedience to a command. 5. The duty here inculcated springs from the deepest Christian principle. (1) Rests upon humility. Pride opposes. "Poor in spirit"—"Clothed with humility." (2) Springs from love, which prefers others. (3) A form of sacrifice, which is the true expression of love.

ii. The Extent of the Duty.—1. Universal—To all men; by all men. 2. Whatever relations we sustain to the object. 3. At all times. 4. One limitation, "in the fear of the Lord."

iii. Enforced by many considerations. 1. Resisted by selfishness and pride—in all their forms—bigotry, conceit, arrogance. 2. Highly commended, outcome of Christian graces. Imitation of Christ. "If His example supreme, then no escape from this duty." "I am among you as He that serveth." 3. The secret of a true life. Outcome of love. Secret of peace. Way to spiritual power.

THE DESTRUCTIVE AT THE MISSIONARY MEETING IN TORONTO.

In the early days of Queen Victoria a favourite engraving was "The Young Destructive," a schoolboy in a pet tearing up his hated books and exercises. One is reminded of it in these later days by Mr. S. H. Blake. Nature is always the same. It is a pity that people take Mr. Blake seriously; a man of the kindest and most generous feelings, he is an advocate by nature, and endowed, unfortunately, with a bitter and venomous tongue. Assuming for the moment that the missionary reports were as trifling as he represented, how much wiser and better for the Church, the missionaries, everybody, would it have been for Mr. Blake to have sought out the good points, enlarged on these, given credit for good intentions, and pointed out improved methods, than to indulge in wholesale and unjust denunciation? Injustice never does good; it stirs up hatred, wrath and opposition to the wrong-doer, even where his intentions are good and his proposals beneficial. Mr. Blake's remarks were fully met by Bishop Sullivan, but unfortunately the Bishop of Toronto, in his wish to say something for his friend, Mr. Blake, made a mistake in supporting some of his observations regarding the trifling character of the notices in the Church papers. Fault-finding of this kind can only be excused on the ground of his wish to be generous to Mr.

Blake, because anyone who knows anything of a country mission knows that it is unfounded. What kind of notices does Mr. Blake desire from a Canadian mission? He cannot expect the reports that come from foreign lands of so many converts from the heathen; we have none. Nor can he wish to hear of those dreadful hysterical gatherings at which, in large centres, crowds gain salvation. What a clergyman may know of the work of the Spirit is a sacred confidence, not to be blazoned to the world's cold sneers and criticisms. What, then, is left to report but what the Bishop and Mr. Blake condemn—enlargements of churches and parsonages, little improvements or changes, and especially annual gatherings, confirmations, and festivals. We are sure that these two gentlemen stand alone in their opinions that these should pass unnoticed. In the poorer missions these little gatherings are generally indebted to kind friends in the cities and towns, and all are gratified by notices in a Church paper showing appreciation and progress. Is it too late to ask Mr. Blake to reflect and to try to conserve and build up, not to destroy, in other words, to imitate Dr. Parkin? All his life Mr. Blake has been a destructive; even when he has taken an apparent interest in building up institutions like Wycliffe College, it has been for the purpose of pulling down or injuring others which he disliked.

BISHOP OF MOOSONEE IN TORONTO

The Bishop of Moosonee has arrived in Toronto with wife, sister, and three children, just fresh from a very fatiguing canoe journey of 17 days. The water was so high and current so strong that the journey took some three or four days more than usual, while the hardships for the ladies and children were correspondingly increased, and they were just at the end of their provisions when they reached a post of the H. B. Co. The Bishop expects to leave for England in about a week to attend some part of the Lambeth Conference, and especially to transact urgent business with the Permanent Committee C.M.S., at their headquarters. Bishop Newnham has various schemes for opening up new missions, and some offers of men for clerical or lay missionaries. But as yet Wycliffe men have not made any response to his invitations or appeals to them. The work is ready, the men are probably forthcoming, it only remains for the churches and individual friends to supply the funds.

THE PROPOSED DIVISION OF THE DIOCESE OF TORONTO.

On the evening of Trinity Sunday Rev. C. B. Kenrick, rector of St. Mark's church, Port Hope, addressed his congregation on the subject of the proposed division of the diocese. The Church of England, he said, was an Episcopal Church. It was so because those who belonged to it believed that Episcopacy was of apostolic origin, and that was the form