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## LESSONS FOR SUNDAYS AND HOLY DAYS.

June 19—2nd SUNDAY AFTER TRINITY.

Morning—Judges 4. Acts 3.

Evening—Judges 5 or 6, 11. 1 Peter 4, 7.

Appropriate Hymns for Second and Third 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:

### SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.  
Processional: 189, 302, 544, 547.  
Offertory: 275, 293, 296, 308, 518.  
Children's Hymns: 240, 242, 335, 336, 337.  
General Hymns: 1, 21, 36, 161, 169, 243.

### THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 313, 318, 324.  
Processional: 175, 179, 274, 305, 399.  
Offertory: 226, 275, 366, 545, 549.  
Children's Hymns: 231, 242, 271, 339, 343.  
General Hymns: 6, 21, 243, 283, 520, 522.

## OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for Third Sunday after Trinity.

St. Luke xv., 2. "This man receiveth sinners."

To understand these words in all their fullness is to understand the Gospel. Originally spoken as a reproach. Pharisees could not understand "a righteous man" associating with "sinners." But this reproach became the glory of the Christ. These words a message of peace and joy and hope. Consider

1. The persons. 2. The relations. 3. Our own interest.

i. The Persons spoken of.

1. Contrast suggested to us greater than that which occurred to them. (1) We know more of Him who receives. (2) More of the depth of sin.

2. But in the most general view a contrast. (1) They were sinners—evil doers—violating the law of God. (2) He (a), Sinless (b). Doing good (c), Living above the Spirit of the world.

ii. The relation between them here brought out.

1. What should we expect? Surely a revulsion on the part of Christ.

2. Yet, on the contrary, "receiveth." No disdain or refusal, but welcome. To what—(1) To mercy and pardon. (2) To grace and guidance. (3) To love and friendship.

3. Because a Saviour. "The Son of Man came to seek and to save." "God so loved the world, etc." Here the Key to the difficulty.

iii. What is our interest in the subject?

1. Some said to have no interest. Never think. Do not care. But not reasonable. Are really interested. (1) All sinners. (2) All being lost or saved. (3) This the only Saviour.



MISS CHARLOTTE MARY YONGE.

2. Some fear whether they have been or are received. Why should they? (1) Consider the conduct of Jesus. (2) See what encouragement—enforced by three parables in this chapter. Have any a right to doubt? Contemplate reception of returning prodigal. And the other parables teach that the lost are sought for.

3. If received, let us (1) Give thanks. (2) Follow on to know the Lord. (3) And to serve Him. Ever the same need—day by day.

## CLERICAL TRAINING.

This subject is occupying a very prominent place in the minds of men at the present time. Some time ago we drew attention to some remarks on the subject, especially bearing upon the Colonies, which appeared in the London Spectator. Quite recently there has been a very interesting discussion on the same topic at the meeting of the clergy of the Rural Deanery of Toronto; and we have now before us the report of Dr.

Hoffman, the very able Dean of the General Theological Seminary of New York—a document of great interest and importance. Dr. Hoffman writes under a deep sense of the responsibility of his position. Quoting the wise remark of the late Bishop Lightfoot, that "the destiny of a Church will be decided, humanly speaking, by the character of its clergy," he proceeds to consider the qualities which should be fostered in those who are preparing for the ministry of the Word in the Church. He mentions particularly four things that should be sought and he enforces his statements by arguments of weight which we shall here abridge. i. The highest intellectual learning (See Mal. ii, 7). For men to be trained to be prophets of God, they must know more than their hearers. They must learn both how and what to teach, and to utilize all the odd moments of a busy life for reading and study. ii. The best moral training—the moulding of the ministerial character, the removal of grave defects, the adding and developing of special virtues, such as self-discipline, self-sacrifice, disinterestedness, patience, modesty; and this with all reverence for individuality, with scrupulous care to allow each man to develop on his own lines into his own true self, that he may be fitted to fill the niche for which he was intended. For such a work time and labour are needed. iii. A sustained devotional training. Richard Cecil said that the leading defect of Christian ministers in his day was the want of a devotional habit. So now, men bright, keen, and whole hearted come for training; but with limited sympathies. Meditation is unknown to them, and they have only a few short years to learn the richness, the dignity, and the responsibility of prayer. They must be taught the value and method of intercession. They must be trained to meditate that they may rightly teach others. iv. A good practical training. The laity are becoming more and more impatient of bad reading, poor preaching, and inefficient parish work: our men must be taught how to produce and use the voice with clearness, naturalness and expression. They must learn not only to write sermons but to deliver them, and, if possible, to speak from notes. Hardly less important than these qualifications are some other practical abilities. Thus the management of a Sunday School and of parochial guilds, the training of choirs, such a knowledge of music as will enable the clergyman to make proper selections for public use, the best methods of visiting generally and particularly of dealing with the poor and needy—these and such like matters should be regarded in clerical training. Dr. Hoffman goes on to consider the equipment necessary for the Divinity Schools, if they are to do this work efficiently, a very important branch of this subject to which we can here only refer. The remarks now made have, of course, their immediate application to students of divinity and those who are