

Canadian Churchman.

TORONTO, THURSDAY, JUNE 23 1898.

Subscription, - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER LINE - - 10 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. J. Dagg Scott is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications,
FRANK WOOTTEN,
Box 2640, TORONTO.
Offices—Cor. Church and Court Streets.
Entrance on Court Street.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS.

June 26—3rd SUNDAY AFTER TRINITY.

Morning—1 Sam. 2, to 27. Acts 7, 35-8, 5.
Evening—1 Sam. 3, or 4, to 19. 1 John 2, to 15.

Appropriate Hymns for Third and Fourth 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:

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 313, 318, 324.
Processional: 175, 179, 274, 375, 397.
Offertory: 226, 275, 366, 545, 549.
Children's Hymns: 231, 242, 271, 339, 347.
General Hymns: 6, 21, 243, 283, 520, 522.

FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 315, 322, 554, 558.
Processional: 215, 224, 239, 303, 393.
Offertory: 165, 248, 256, 259, 297, 365.
Children's Hymns: 341, 342, 346, 549, 573.
General Hymns: 7, 12, 238, 243, 479, 603.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for Fourth Sunday after Trinity.

St. Luke vi., 36. "Be ye merciful, even as your Father is merciful." (St. Matthew v., 48).

Many centuries ago these words spoken; and it is not unnecessary to repeat them. Not spoken in vain: much accomplished. But misery, suffering, and sin still abound; and we do not always illustrate the principle of mercy. It is an outcome of the spirit of love, but has regard to a peculiar condition—of suffering or sin. Consider 1. How exercised. 2. By what considerations enforced.

i. How mercy is exercised.

In three ways—in our judgments (thought or spoken), in the forgiving of injuries, in the relief of the distressed.

1. "Judge not." Still needed. Mote and beam. (1) Seems to be a passion in man for judging others. Censure more common than praise. Readier to reform others than selves. Hard judgments. Evil speaking. Explained by selfishness. (2) But objected—Cases in which bound to judge and censure. Not to call bitter sweet. Yes, when a duty. (3) And here, as always, the example of Christ. Always in love. How different with ourselves. The greatest offenders often the most censorious.

2. "Forgive." A second aspect. The opposite of vindictiveness. (1) Often as spontaneous as harsh judgments. Self preservation. Resentment. Going out in words and deeds. (2) Sometimes disguised. Then perhaps worst. (3) Root in the old nature of self. (4) See how condemned by example of Christ. Teaching. Life. Death. (5) We admire—Shall we not imitate?

3. "Give and it shall be given." (1) The more active side of mercy. Both necessary. (2) A divine word—"More blessed to give than to receive." "God so loved . . . that He gave." "Freely received, freely give." (3) Opposed to the notion of bargain or exchange—"freely." (4) Has regard to needy, miserable. (5) Determined by circumstances, relations, means.

iii. Considerations by which enforced: "As Father."

1. He is merciful to all; and we are to be like our Father, cf. Ephes. iv., 31, 32.

2. The merciful receive mercy. Unmercifulness challenges the wrath of God.

3. An evidence of Sonship (St. Matt. v., 44, 45).

4. Partakers in the Divine perfection. Parallel passage in St. Matt. v., 48. "Be ye perfect as Father perfect." We long for perfection: here one chief way in which realized.

SHORT SERMONS.

The cry for short sermons has become so common—almost universal—that it becomes necessary to ask exactly what it means, how it has originated, and to what extent it should be approved. Evidently we are here dealing with a subject which has got a good deal confused, and on which we cannot express an opinion without some qualification. For example, we do not suppose that any one means that there should never be a long sermon anywhere and under any circumstances. All thinking persons will allow that there are subjects which may properly be treated in the pulpit which require a considerable length of time to do any sort of justice to them. This is one aspect of the subject. On the other hand, no one would defend a long sermon which need not be long, which had no internal reason for its length. And there are

long sermons of this kind. There are sermons which are long because the preacher had not time to make them shorter, as a candid preacher once remarked of his own rather lengthy sermon. Sometimes, of course, allowances must be made for such a contingency; but not always and not often. It is to be feared that there are preachers who are so slovenly in their preparation of sermons that they habitually stretch them out to a quite unnecessary length, simply because they have not seen their way clearly through their argument. And then again there are a kind of preachers, akin to these, who are lengthy simply because they are garrulous—because they have accustomed themselves to use five or six words where two or three would suffice. Such a kind are very provoking, very irritating, especially as often they seem to be quite unconscious that the public may have too much of them. But there are exaggerations even of evils like these. If there is any time of the year when we may plead for a mitigation of the autocracy of the pulpit, it is in the middle of summer. Baron Alderson once told the chaplain who preached the assize sermon, that, on a great occasion like that, he might be half an hour "with a leaning to mercy." But there are some preachers who, without the excuse of "a great occasion," have no mercy at all. A friend of the writer went into a church, some years ago, on a terribly hot Sunday, the first Sunday in July—the Sunday on which most communicants were generally present. The preacher held forth for the space of three-quarters of an hour, and otherwise so extended the length of the service that the congregation did not finally disperse until two o'clock—having been three hours in church during the dog-days. As the sufferer exclaimed, on relating his experience, "What is to be done with a man like that!" There can be no doubt that public taste, in regard to the mere length of sermons has undergone a change. We do not believe that people are getting tired of sermons. Whenever there is a preacher with a certain reputation, a congregation will assemble. Nay, more, people can seldom be induced to attend church in any greater numbers unless there is a sermon. We believe, too, that the clergy are more awake to the importance of this part of their work than ever they have been before. But we are entirely convinced that people are not now so patient of long sermons as they were in former times. Even in those communions like the Presbyterian and Methodist, where the sermon is a much more prominent and important feature than it is in our own Churches, the minister and the people alike are agreeing to contract the limits of the discourse. A popular Methodist preacher told the writer that, in the hot summer days, he made his morning service no more than an hour long. In our own case, where the morning service is of considerable length, there is, of course, less time left for the sermon, if the service is not to be unduly protracted. We do not care to fix a limit for