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## LESSONS FOR SUNDAYS AND HOLY DAYS.

November 13—23rd SUNDAY AFTER TRINITY.  
Morning—Hosea 14. Heb. 7.  
Evening—Joel, 2, 21, or 3. John, 3, 22.

Appropriate Hymns for Twenty-third and Twenty-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:

### TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 300, 312, 322, 552, 553.  
Processional: 165, 167, 242, 297, 305, 601.  
Offertory: 174, 227, 235, 236, 308.  
Children's Hymns: 329, 335, 338, 342, 345.  
General Hymns: 222, 286, 288, 296, 474, 549.

### TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 309, 316, 321, 528, 559.  
Processional: 36, 270, 302, 432, 532, 542.  
Offertory: 37, 191, 226, 259, 262, 524.  
Children's Hymns: 227, 337, 343, 473, 573.  
General Hymns: 12, 200, 220, 223, 536, 548.

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

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

### Gospel for the Sunday before Advent.

St. John, vi., 12. "Gather up the broken pieces which remain, that nothing be lost."

We cannot look on Nature without being struck by the enormous waste in all directions. Buds perish, animal life wasted. Yet another aspect—wonderful economy. All things serving a purpose. Often discover uses undreamt of.

i. The lesson suggested by the Command

of Christ. Small things as well as great cared for.

1. The more impressive as given by One possessed of creative power. Resources equal to any demand. Jesus illustrated both power and economy. Out of a slender store produced abundance. Yet no waste.

2. Perhaps may suggest that really no waste in Universe. Things seemingly useless may serve. (Prov. xvi., 4).

3. A lesson of grave import. (1) Many gifts and privileges. (2) Some greater, some less. (3) None to be despised, neglected.

ii. Special application to the close of Christian year. Another stage. Advent at hand.

1. Great lessons of Christian year. Consider the progress of events commemorated—involving a series of manifestations of Most High.

2. But subordinate lessons flowing. (1) Duties of Life. (2) Self-denials. (3) Opportunities of usefulness. (4) Means of grace.

3. Often commit errors in regard of these things: If only faith in God, no need to trouble about minutiae. (1) Grant the supreme importance of Faith; (2) But are we sure it is faith, and how shall be sure? If we are selfish, unmerciful, self-indulgent, have we faith? If we have some of these qualities only? (3) Not little things—weighty—justice, mercy, and the Love of God.

4. Bring home instances to ourselves. Look back and consider. (1) Duties of position and relations. "My Father's business." (2) Faults of character and manner—Hindrances to selves and others. (3) Opportunities and privileges neglected. Doing good. Getting good.

iii. Some broken pieces remain. How employ?

1. First to those in Christ. Examine. Resolve. No use fretting over past. Consider future.

2. Those without Christ. (1) Some as much so as though heathens. Do not love, or obey, or hope. (2) Why do these come to church? Recognizing to some extent the claims of God. Perhaps hoping for some good. (3) Enter into the secret place of the heart. God is willing to bless—ready to help. Let the time past suffice. Henceforth—"Serve the Lord."

## THE COUNTRY CLERGY AND CHURCHES.

Attention has recently been drawn to the state of the Church of England in country places in the Province of Ontario. At the Provincial Synod, Dr. Langtry gave a heart-rending account of districts in which, for miles and miles, no provision was made for the worship of the English Church, and where, in consequence and of necessity, Anglicanism was ceasing to exist. This is not a case of less or more, as in cities and towns. Complaints are now being made that all our congregations are suffering, that young men are leav-

ing off their attendance on Divine service, that congregations and communicants are diminishing. It is said that this process is very marked in some of the Toronto churches. But this is not the question now in hand. We are now thinking of country places, and to this subject we are specially drawn by a letter from Canon Spragge, which recently appeared in the columns of this paper. Canon Spragge, indeed, deals with another subject, or another part of the subject, distinct from that brought forward by Dr. Langtry—not so much the failure to provide clergy for the different parishes and stations, but the difficulty of getting hold of the people and keeping hold of them in places removed from the large towns. Canon Spragge speaks with evident feeling on the subject. In the first place, he seems to think that the country places are regarded as of little account. Is this the case? We have no means of knowing with accuracy. It is said that the country clergy are frequently making efforts to obtain town parishes. On this point also we are ignorant. We cannot, however, agree with Canon Spragge that a country parish must necessarily be worked under greater disadvantages than a town parish. Of course, there is less intercourse between the clergy—but is there so very much intercourse between the various parishes and their clergy in towns? Is it not a frequent remark that the parishes are run almost on congregational lines. Of necessity some (not all), of the town clergy have assistants, and thus have something to fall back upon and means of consultation on the needs of their parishes and the work to be done. But country clergy have certain obvious advantages in their better knowledge of their people, in the more stationary character of their congregations, in the larger opportunities which they possess of counselling and guiding the members of their flocks. There is, however, one point noticed by Canon Spragge which cannot properly be dismissed without further consideration. He seems to think that it is possible to strengthen the hands of the country clergy by occasional help afforded by those who are labouring in the towns. "The Methodists," he says, "send out their ablest preachers to small country parishes to relieve sick and over-worked preachers, which has the effect of encouraging both minister and people, while our clergy deem themselves fortunate if, in time of distress, they can obtain a student to assist in their duty. Yet many Toronto churches have three or four clergy in each nearly every Sunday." Let us carefully consider this appeal. Mr. Spragge was quite justified in appealing to the Methodist system; but we must also remember the difference between their ways and ours. They not only send out occasional preachers to small places; sometimes their great preachers are stationed for a time in quite small places, and, as a consequence, many are drawn to their churches. Our own