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SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

November 26—24 Sunday after Trinity.
Morning.—Eccles. 11 & 12; James 5.
Evening.—Hag. 2:1—10 or Mal. 3 or 4; John 9: 39—10:22.

November 30—St. Andrew, A. & M.
Morning.—Isai. 54; John 1: 35—43.
Evening.—Isai. 65: 1—17; John 12: 20—42.

December 3—1 Sunday in Advent.
Morning.—Isai. 1; 1 Pet. 5.
Evening.—Isai. 2 or 4: 2; John 13:1—21.

December 10—Second Sunday in Advent.
Morning.—Isai. 5; 1 John 3: 1—16.
Evening.—Isai 11: 1—11 or 24; John 18: 1—28.

Appropriate Hymns for Twenty-fourth and Twenty-fifth Sundays 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 the New Hymn Book, many of which may be found in other hymnals.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 233, 236, 248, 258.
Processional: 307, 384, 386, 555.
Offertory: 448, 509, 650, 678.
Children: 687, 688, 692, 695.
General: 496, 516, 550, 556.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 234, 249, 260, 646.
Processional: 386, 398, 533, 636.
Offertory: 513, 619, 624, 632.
Children: 689, 694, 701, 707.
General: 448, 449, 503, 5—4.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

We have reached the end of the ecclesiastical year. As the year opened with a call to awaken out of sin, carelessness and unbelief, so the year ends with a summons to men to conserve the rich feast of grace, and to gather up the fragments, that nothing may be lost. An ancient custom designates this Sunday as "Stir-up Sunday." How are our wills to be stirred up to nobler resolve and purpose? The Epistle gives its answer. In the midst of sin and sorrow there is the assurance of the Kingdom of God. And the Kingdom of God means the exercise and the recognition of truth, righteousness, and purity. This hope, once within our souls, must stir us all up to bring forth plenteously the fruit of good works. The Gospel has its answer. And it is the answer of grace. The Lord Jesus feeds us with the Bread of Life, and when we have assimilated that Heavenly Food we are enabled to say with St. Paul: "Nevertheless I live; yet not I, but Christ liveth in me" (Galatians 2:20). What a hope there is for the world, what a stirring up there is of the wills of men to do righteously, when the grace of the Lord Jesus Christ is so appreciated by us that we take pains to "gather up the fragments that remain, that nothing be lost." To gather up the fragments means to take note of all the truth, to fit each several part into its own place, to give to each part its own sphere of influence and domination. It means to be continually on the watch for every movement of God towards men, or of men towards God, and to co-operate with the one while encouraging the other. To gather up the fragments, therefore, we must make a very careful use of the Christian year which Holy Church so wisely and providentially sets out before us. We recall the words of St. Augustine: "By festival solemnities and set days, we dedicate and sanctify to God the memory of His benefits, lest ungrateful forgetfulness thereof should creep upon us in the course of time" (De Civit. Dei 10:3). A recent liturgical writer says that it is good to keep the Christian year, "lest we forget." The faithful observance of the Christian year with its fasts, commemorations and festivals, gives the soul a firm grasp of the great verities of the Catholic faith, and enables us to fulfil the duties of the Christian life. The command of Jesus, "Gather up the fragments," suggests self-examination. Let each one of us look into his observance of the Christian year. Has the festival been observed and the fast neglected? Has any particular festival been allowed to pass by practically unobserved, e.g., Ascension Day? Have the duties and responsibilities inspired and called for by the various seasons been neglected or grudgingly performed? Have we not fallen short of what God rightly expects from us in faith and practice? Do not forget the miracle of the gathered fragments. The things we are neglecting are most important to our spiritual welfare and progress. Let us begin the new Christian year with a resolution to live in accordance with the call and the inspiration of fast, season and festival. And in the keeping of this resolution we shall find our wills stirred up to bring forth the fruit of good works. And in this righteousness we shall be plenteously rewarded of the Lord God. Pray God that our course of meditations may be helpful to writer and reader in the work of gathering up the fragments week by week.

Western University.

A Londoner writes to us as follows: Can anyone give a clear, honest, convincing reason why the degrees of Western University are not recog-

nized by the Education Department, and why the Ontario Government is so tardy about giving the university any public money? Does anyone pretend for a moment that the professors of Western University are not thoroughly competent men—that they are not the equals of the men in other universities whose work wins the government approval? Does anyone pretend that London, the throbbing centre of Western Ontario, has not as high a claim to government bounty as Kingston, a city less than half its size? These are plain, honest questions that many citizens of Ontario, in and out of London, are asking. Further, Western University is now a civic institution, entirely non-sectarian and appeals to the government on the broadest grounds; and with a citizen of London in the cabinet the marvel is all the greater why it is overlooked in this respect.

Why Not?

That was a sensible suggestion of an Old Country Canon, made at a conference where apparently the ancient statement, that the clergy were not good business men, had been repeated. "If the laity think that the clergy are bad men of business, why do not the laity come and manage the business themselves?" It is all very well for the laity to say it is not their business to do so. How in all common fairness can that be so? Is it not the intention and purpose of the Church that the clergy should be the spiritual teachers and guides of the laity? Then the clergy should have ample time and opportunity to thoroughly prepare themselves for the proper discharge of all their spiritual duties, whether they relate to clerical work in the parish during the week or devotional study for the ministrations of the Church on week days and Sundays. May the charge not fairly be laid against the laity, in parishes where this branch of their duty to the Church is neglected, that such neglect is the real cause of the inexperience of the clergy in business matters being made manifest, as by such neglect by the laity the clergy are compelled to undertake the impossible task of attending not only to their spiritual duties, but to the business matters relating to the parish which are constantly arising and have to be dealt with? Surely this is neither British nor Christian fair-play, that the strong should impose their own burdens on the weak and then should taunt them with their inefficiency in bearing them.

Bad Influences.

Deserved prominence has been given to the views of a New York judge of large experience as to why young men go wrong. Judge O'Sullivan says that "Parents have become accustomed to living beyond their means, and the ease and plenty they have grown used to they have encouraged their sons to expect, as a natural thing. . . . Young men brought up comfortably dislike to engage in manual labour. . . . I assert that in our schools not enough emphasis is put on the child's responsibility to God." This is a temperate, true and significant arraignment by a fair-minded expert of large experience of the gross neglect by many parents of their duty to their children and the materialistic and unspiritual character of a large amount of the education provided by schools for the boys and girls of today. It is also a striking confirmation of the views frequently expressed in these columns on the lamentable lack of religious teaching in our Public schools.

Trinity.

The announcement in the daily press of the probable removal of McMaster College from Toronto to a more spacious and salubrious site seven