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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### SUNDAY AFTER ASCENSION DAY.

Morning—Duet. 30; S. John 4. 1-31

Evening—Duet. 34, or Joshua 1; 1 S. Timothy 3.

Appropriate Hymns for Sunday after Ascension and Whitsunday, 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.

### SUNDAY AFTER ASCENSION.

Holy Communion: 294, 298, 316, 319.

Processional: 147, 280, 297, 301.

Offertory: 149, 248, 296, 300.

Children's Hymns: 304, 342, 343, 346.

General Hymns: 148, 299, 235, 295.

### WHITSUNDAY.

Holy Communion: 155, 156, 215, 313.

Processional: 152, 211, 224, 232, 508.

Offertory: 153, 210, 212, 223.

Children's Hymns: 208, 213, 330, 332.

General Hymns: 154, 155, 207, 209.

## OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

### Whitsunday.

Isaiah xi., 9. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The world created for the manifestation of God, and man the Head of Creation for the knowledge and fellowship of the Most High. So far that knowledge partial and limited. More so in days when revelation granted only to a chosen people.

i. The Prophet looks forward to the universal diffusion of the knowledge of God.

1. God revealed Himself to Israel primarily.

2. Gave Israel commission to be His witnesses to the world. Never merely a national God—the King of all the earth—claiming universal sovereignty.

3. Not possible of realization under the earlier economy. A dispensation of Laws and Precepts and Ordinances—partly inadequate, partly inapplicable to mankind in general.

4. In the Gospel dispensation an order of things introduced, applicable to mankind at large. The great Revealer of God, the Son of Man. Although beginning His ministry in Israel, yet contemplating the whole world. "God so loved the world." "Go ye into all the world . . . to every creature.

ii. This work to be effected by the agency of the Divine Spirit.

1. The Gospel a universal message—telling of a Father in heaven, Who sought all His children wherever scattered on earth. The Redeemer tasted death "for every man." In Jesus Christ neither Jew nor Greek.

2. Yet this message made effectual by the work of the Spirit. (1) The Word by itself external. (2) Made internal by the operation of the Holy Ghost. He prepares the heart for its reception. Convinces of sin, righteousness, judgment. Thus reveals our needs. Then unfolds the meaning and power of the Word, according to the promise of Christ: "He shall lead you into all truth. Makes known the glory of Christ." No man can say Jesus is Lord, but in the Holy Spirit. Also sheds abroad the love of God in the heart, and awakens a responsive love to God. Becomes in man a Spirit of Adoption, whereby we cry "Abba, Father."

iii. The work of the Holy Ghost in the individual a picture of His work in the world and in the Church. It is a universal work, adapted equally to all men. It recognizes our humanity, our needs, our fitness.

1. Note the duty of every believer to diffuse the knowledge of God—Father, Son, and Holy Ghost.

2. As we are ourselves dwelt in by the Divine Spirit, so shall we be qualified to diffuse the knowledge of Him and His work.

### PROVISION FOR THE CLERGY.

The letters of Dr. McConnell, of Brooklyn, to which we have already drawn attention, have evoked a large amount of comment from Churchmen in the United States; and an effort is made to show his conclusions are more or less untrustworthy as being derived from an imperfect induction of facts. Let us here, in the first place, examine the facts of which Dr. McConnell was only partially cognizant, and see whether they upset his most serious contentions. One of these facts is set over against Dr. McConnell's statement that there were only two parishes that he

could hear of open to clergymen who expected twelve hundred dollars a year. It turns out that one Bishop has, in his diocese, three such parishes. Well, but how does this interfere with Dr. McConnell's "fact," that he had received letters from a large proportion of the American bishops, and the result was what he stated. Suppose there should be half a dozen dioceses that could make the same pretensions, what are they among so many? But there is another answer which demands more careful consideration. It is said that the last twenty years form the most encouraging part of the history of the American Church, and therefore it is impossible that the case should be so bad. Communicants and Churches have nearly doubled, and contributions for all objects have increased both absolutely and relatively. Moreover, the increase of the clergy has been in the proportion of only about one-half that of the communicants. During the last twenty-one years, it is said to be proved, "missions have increased threefold, parishes one and one-third times, communicants two and one-third times, and the clergy only one and one-half times. During the same period the confirmation increased one and three-quarter times, which gives ten per cent. more per clergyman. . . . The contributions for parish work have grown threefold, for mission work more than twofold. These figures, compared with the number of communicants, show that the per capita contributions for the former object are two and one-third times as large, and for the latter, one and five-eighth times, or for both together two and one-quarter times. In all these figures the number of the clergy shows the smallest advance, from which at least this much is clear, that the ministry is not overcrowded," New York "Churchman").

The authority from which we have quoted proceeds to point out that the clergy have increased 37 per cent., whereas the communicants have increased 84 per cent., and the churches 72 per cent. Along with this there has been a decrease in the number of deacons ordained. Now this is a sufficient answer to any such accusation that the ranks of the clergy are overcrowded, but it does not prove that those who are actually ministering in the Church are adequately paid. There does not seem to be any contradiction of the statements quoted in our previous article as to the average stipends of the clergy. The "Churchman" seeks to find the reasons for the deficiency in the bad financial management of the Churches. The true heart of the matter and the real value of the whole discussion, it says, the most serious question before the Church to-day is not the adequate support of the clergy, but systematic and proportionate giving—that our Christianity may be real. But this is the very point. Dr. McConnell pointed out the present state of things as showing that