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Lessons for Sundays and Holy Days.

Dec. 2—First Sunday in Advent.

Morning—Isaiah 1; 1 Peter 4, 7.
Evening—Isaiah 2, or 4, 2; John 12, 20.

Dec. 9—Second Sunday in Advent.

Morning—Isaiah 5; 1 John 2, 15.
Evening—Isaiah 11, to 11, or 24; John 17.

Dec. 16—Third Sunday in Advent.

Morning—Isaiah 25; Jude.
Evening—Isaiah 26 or 28, 5 to 19; John 21.

Dec. 23—Fourth Sunday in Advent.

Morning—Isaiah 30, 10 to 27; Rev. 11.
Evening—Isaiah 32, or 33, 2 to 23; Rev. 12.

Appropriate Hymns for Advent Sunday and Second Sunday in Advent, 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.

ADVENT SUNDAY.

Holy Communion: 203, 310, 313, 314.
Processional: 46, 49, 217, 268.
Offertory: 61, 52, 205, 362.
Children's Hymns: 281, 335, 343, 363.
General Hymns: 48, 50, 53, 477.

SECOND SUNDAY IN ADVENT

Holy Communion: 196, 316, 320, 553.
Processional: 45, 305, 391, 392.
Offertory: 51, 214, 216, 226.
Children's Hymns: 217, 565, 568, 569.
General Hymns: 47, 52, 54, 288.

THE FIRST SUNDAY IN ADVENT.

The ecclesiastical year begins with Advent. The three great festivals of the Church, the Nativity, the Resurrection, and Whit Sunday, have special days attending them, either before or after, and each has a proper preface in the Holy Communion. Advent is the preparation attending the great festival of the Nativity of our Lord, and comes before the commemoration of the Incarnation, and extends over four Sundays. The Collect for the first Sunday in Advent is to be repeated "every day," . . . "until Christmas Eve," as the Ash Wednesday Collect is to be read "every day in Lent." Thus does the Church mark the Incarnation and the Resurrection of our Lord by providing extra devotions, and prayers for her people preparing them spiritually, and fixing their minds upon the Central Doctrines of the Faith. The prevailing note in Advent is "prepare to meet thy Judge." How appropriate are the words of the first collect, "give us grace." In

commercial life in this country, days of grace are granted by law, three free unmerited days of grace in which we must meet our obligations. So we pray during these spiritual grace days for repentance by casting away the works of darkness; and for the new life of good works, clothed in light, that we may rise to the life immortal. The emphasis is on the word "we," because our thoughts go forward to the crowning act in the life of the Incarnate God—the resurrection, and so, after all is finished, we pray that "through Him Who liveth," we may rise to the life immortal. Think of the blessings to the Church and to every struggling soul by the offering, unitedly, this simple collect every day for twenty-four days in Advent. Pray! Brethren, pray! "Almighty God give us grace." I.

Church Lessons for the Year.

The Church in her divine wisdom has so ordered her Gospels, Epistles, and Collects, that each Sunday she brings before her people a distinct lesson in gospel truth. In the Sundays between Advent and Ascension-tide these lessons are drawn from the life of our Lord, and in the Sundays during Trinity Season from His teaching. Thus the Church provides that the whole round of Gospel truth shall be presented complete each year. With the object of emphasizing in the minds of Church-people the Church's lesson for the week a short article upon it, written especially for the "Canadian Churchman," will be published on this page each week, we hope they will be found helpful by all readers, both among the clergy and the laity.

Grace.

The prayer for grace is all comprehending. Grace divine to the Christian is what the pole star was, to the early Navigator—and what the mariner's compass is to the seaman of to-day. They, more than aught else, helped him to solve the vast and intricate problem of the trackless ocean. In sunshine and in storm alike when the cloud rift revealed the guiding star, or the binnacle light the steadfast needle, firm and confident the helmsman held the good ship on her true course—avoiding, or overcoming threatening danger, until at last in peaceful triumph she attained "the haven where she would be." So in the glorious imagery of the Advent Collect—God-given grace—will make us more than conquerors through our Lord and Saviour Jesus Christ.

Union An Aim.

Whatever may be the result of overtures made towards Church union there can be no doubt that an aim towards union of the various bodies of orthodox Christians is desirable and praiseworthy. It begets a far better state of mind on the part of all parties to be effected by the proposed step; shows that they are actuated by a sincere desire to lessen their differences, and as far as possible, to work together in all good causes—not only without friction but with a spirit of mutual forbearance and respect. It goes without saying that there are and probably will continue to be questions of government doctrine, and practice on which men will differ—and differ with a conviction founded on careful study, pure intention, and deliberate judgment. Such differences of conviction are apparent in men equal in intellect, knowledge, and purity of life. What, wisdom seems to suggest, is that non-essential differences should be less regarded, and essential points of difference carefully and reverently studied—with the object of attaining the clearest and most sympathetic view possible of the true aims of the Christian Church, and the simplest and most straightforward way of achieving such aims. Our branch of the Church will concede

much, but it cannot consent to any tampering with its historic foundation, or with the scriptural ordination, by which divine authority has been entrusted to it. Episcopal government, and Episcopal ordination have been vital principles throughout the early ages of the Church, and as on this foundation it was built so on it—it will immovably remain.

Novelties.

There is an effort being made on the part of some religious teachers to entertain their congregations, and attract outsiders, by introducing novel features in the way of refreshments served after the close of public worship, and whistling, and playing on musical glasses, etc., during the time of worship. The effect of the glass performance on one of the audience may be estimated by his reported comment that, "If the musician were not a Vaudeville performer he certainly ought to be." Such novelties cater to the senses. Their proper place is in the restaurant or vaudeville show. A devout writer has well said, "Let not aesthetics supersede religion, but let music and external beauty be handmaids to devotion."

Cathedrals.

In the New World we feel the absence of those noble buildings which, whether in sacred use, or in silent testimony, adorn those parts of the Old World, where through bygone centuries the Christian Faith has flourished. Monuments of religious devotion, and masterpieces of art, they demonstrate in the most appropriate and impressive manner, man's sense of the dignity and majesty of God, and his earnest desire to provide, for the solemn and reverential worship of the Divine Being, the utmost that genius can conceive, wealth contribute, and art design. The great cathedrals are the glory of the Old World, and as time goes by, and the Church increases in numbers, and zeal in the New World, cathedrals will grow apace. The seemly ritual and ceremonial observance of our branch of the Church, gives a distinctive character to its worship,—whether public or private—increasing in importance, and impressiveness, from the humble offering of the remote mission chapel to the awe inspiring service of the great cathedral. In the centres of worldly activity, where with restless energy man seeks to gain fortune, gratify ambition, or drink to the dregs the cup of pleasure—uplifting its massive bulk before his fevered eye, the house of God—with buttresses and tower; with exquisite tracery of arch, and window; speaks, in warning power to the sordid, sin-stained worldling; and the towering spire cleaving the sky reminds him of the great Being of whose greatness it is a silent witness; and to whose glory and worship it is solemnly dedicated. No diocese is complete without its cathedral, and the cathedral of each diocese voices to the world the character of the Church within its bounds. In the constitution and economy of the diocese—a cathedral is as essential and necessary for the due development and progress of the Church, within its own proper sphere, as the great central ceremonial temple of the diocese—as is the parish church in the parish, in which it stands. An important consideration in respect to cathedrals in the New World must not be overlooked. It is this:—That the cathedral in its use and influence should be in harmony with the spirit and needs of the diocese of which it is the local seat of spiritual authority and ceremonial observance.

Too Much Learning.

It cannot be denied that in many discerning minds a conviction has arisen that too much stress is being laid on learning in the abstract, to the detriment of special adaptation and prepara-

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