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Lessons for Sundays and Holy Days.

Dec. 5th—SECOND SUNDAY IN ADVENT.

Morning.—Isaiah 5. 2 Peter 2.
Evening.—Isaiah 11, to v. 11, or 24. John 14.

Appropriate Hymns for Second and Third Sundays in Advent, compiled by Mr. F. Gattward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H.A. and M., but many of which are found in other hymnals:

SECOND SUNDAY IN ADVENT.

Holy Communion: 309, 312, 314, 556.
Processional: 47, 53, 274, 463.
Offertory: 203, 226, 231, 287.
Children's Hymns: 51, 332, 473, 568.
General Hymns: 45, 50, 243, 284, 286, 479.

THIRD SUNDAY IN ADVENT.

Holy Communion: 311, 318, 355, 559.
Processional: 48, 268, 353, 463.
Offertory: 27, 52, 205, 288.
Children's Hymns: 47, 339, 345, 569.
General Hymns: 46, 206, 217, 264, 474, 536.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the Third Sunday in Advent.

St. Matt. xi. 5: "The poor have good tidings (the Gospel) preached to them."

It was a serious question which the disciples of John addressed to the Lord Jesus; in regard to the meaning of John's work—to the claims and work of Christ—to the hopes of mankind. Were they to be disappointed? Aim of Christ not so much to give final answers to questions, but to educate, prepare, illuminate, leaving men to draw inferences. One special sign of the kingdom here indicated.

i. Good tidings proclaimed. Compare St.

Luke, iv. 18. Appropriates the prophecy in Isaiah lxi.

1. A proclamation of law. (1) Deliverance of captives. A captivity more grievous than of the body; and the deliverance an emancipation from spiritual evil. (2) Binding the broken in heart. By effecting reconciliation with God and inspiring trust and hope.

2. Also a proclamation of power. Signs of might and strength. Not mere pity. "Blind receives sight," etc.

ii. Good tidings to the poor. Not as shutting out others, but rather as bringing all in. The Gospel inclusive, not exclusive.

1. The good tidings, specially contemplated the poor. So prophesied. So fulfilled in words and works of Jesus, not for the whole, for the sick; not righteous, sinners.

2. The condition in which Jesus was born and lived. Although destined to be a King. Thus declared the nature of His work: "Come unto me all that labour."

3. Such the predominant character of His preaching. The rich received—Joseph of Arimathea. But the poor specially regarded. His preaching specially adapted to them, in its depth and its simplicity, and effectual: The common people heard Him gladly.

iii. The Church not unmindful.

1. Periods of forgetfulness. Worldliness. Love of money. Pride. Times of lukewarmness and depression.

2. Yet much work done for God and man. And not without results. Compassion for the poor. Honour to labour. Emancipation of the slave. The result of "good tidings to the poor."

iv. Much work still to be done.

1. Not to proclaim an unreal equality. Untrue. Mischievous.

2. Not to stir up discontent.

3. Not to set class against class. Most cruel and wicked.

4. But to produce: (1) Faith in God. (2) Faith in man. Thus make men like God, and to have fellowship with Him. A remedy for all evils. The realization of the reign of God upon earth.

A BROKEN PROMISE.

When Dr. Sweatman accepted the Bishopric of Toronto he was guaranteed by those who offered him the see a yearly stipend of \$4,400, by no means an extravagant salary, considering the many claims a Bishop has upon his purse, even if the Apostolic precept that he should be "given to hospitality" is not lavishly fulfilled. But the promise made to the Bishop has not been, and is not being kept. Instead of being at the rate of \$4,400 per annum, the last payment to Dr. Sweatman was at the rate of \$2,800 per annum, that is, \$1,600 less than he was led to believe he would receive, or \$1,000 less, if the value of the See House is put at \$50 a month. This default to the Church's chief pastor in Toronto Diocese is discreditable alike to both clergy and laity. That many of the clergy are aware of the circumstance is notorious, and that no

one either among the clergy or laity is making any great effort to remedy the evil is equally notorious. Empty resolutions proposed, seconded, and carried nem. con. at the Synod, that the proper amount should be paid, are of no use unless efforts are made to carry them into effect. What is wanted is more work and less talk on the part of the clergy, and then the laity will without doubt wake up and do their duty.

HISTORICAL CHURCH.

The Church of St. Giles, Cripplegate, which was damaged in the great fire which took place in the city of London last week, is one of the largest of the city churches. The original church dates back to about the year 1100 A.D., and is therefore one of the oldest churches in the city proper. This church is particularly interesting on account of two facts which are connected with it: (1) That it is one of the very few city churches which escaped the great fire of London in 1666, albeit the railways all round the churchyard were destroyed, and (2) That in it lie buried the mortal remains of the immortal Poet John Milton. For this reason alone many people visit the church. Besides Milton's tomb the tombs of Frobisher and Fox, the author of Fox's "Book of Martyrs," are to be found therein. Oliver Cromwell was married in this church, and the record of his marriage is carefully preserved therein. There is but very little now left of the original church, and the present structure, to a very great extent at least, dates back to 1545 A.D. only. In the churchyard is to be seen one of the most perfect remnants of the ancient city wall, which was built in the time of the Romans.

SYNONYMS OF THE OLD TESTAMENT.*

Every one who has engaged in the critical study of the Scriptures must be aware how much often depends upon catching the exact shade of meaning conveyed by particular words. Students of the Greek Testament owe a great debt to Archbishop Trench for his admirable "Synonyms of the New Testament." But even in studying the New Testament we are by no means independent of the Old. The writers of the Christian Scriptures were saturated with the language of the Hebrew Bible and the Septuagint; and a thorough knowledge of the later book is not possible to those who neglect the earlier. The value of the volume before us, first published a good many years ago, has been recognized by some of our leading scholars and reviews. It may be sufficient to mention the late Dr. F. Delitzsch, perhaps the greatest Hebrew scholar in Europe, who appreciated alike the scholarship of the volume and the reverence it showed for the Scriptures. Since the publication of his first

*Synonyms of the Old Testament: Their bearing on Christian Doctrine. By Rev. R. B. Girdlestone. Price 12s. London: J. Nisbet & Co., 1897.

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