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Lessons for Sundays and Holy Days.

Nov. 28th—FIRST SUNDAY IN ADVENT.

Morning—Isaiah 1. 1 Peter 1. v. 22 to 2. v. 11

Evening—Isaiah 2. of 4. v. 2. John 11. to v. 17.

Appropriate Hymns for First and Second 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:

FIRST SUNDAY IN ADVENT.

Holy Communion: 47, 310, 313, 324.

Processional: 48, 184, 268, 463.

Offertory: 49, 52, 204, 308.

Children's Hymns: 53, 331, 340, 473.

General Hymns: 51, 206, 217, 362, 474, 537.

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.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the second Sunday in Advent.

St. Luke, xxi. 31: "Even so ye also, when ye see these things coming to pass, know ye that the Kingdom of God is nigh."

All the great processes and crises in nature and history have their preparations. Swelling of buds tells of spring. Coming events cast their shadows before. Here is the note of Divine revelation: Great events in prospect and warnings by which we are prepared for them.

i. The future to which we are bid to look forward. No living merely in the present.

No satisfaction with present attainments. A Divine discontent bids us press onwards. An event in the future to be looked for.

1. The promise of a Deliverer to Israel. No illusion or mere outcome of human desire. A Divine promise given, renewed, fostered. Fulfilled in Christ.

2. Incidentally the destruction of Jerusalem. For a time the centre of the kingdom. But rejects the Deliverer and passes away. A spiritual centre to be established.

3. A final crisis in the history of the Church and the world; the second Advent. Preparations and anticipations of the great judgment: Fall of Roman Empire, Reformation of 16th century. French Revolution—series perhaps not closed. Final assertion of Divine government, Revelation of righteousness, order, judgment. The final harvest.

ii. The warnings and preparations for the great crisis.

1. For the first Advent. The world in expectation. The shepherds and the magi representative.

2. The downfall of Jerusalem. Most remarkable anticipation of Advent and judgment. All the signs of approaching ruin—the blindness which refused to mark the signs.

3. The French revolution. English travellers in France, 20 years before the outbreak, discerned all the signs of a coming revolution. State of court, aristocracy, poor.

4. So before the Advent in glory. Of that day knoweth no man. Yet many signs, although then also many will be blind and deaf.

iii. What appeal made to us by such considerations?

1. Watch—but with calmness. A double danger, (1) To watch restlessly, so as to be excited and unfit for the business and duties of life. So it was with the Thessalonians, and in second Epistle St. Paul had to calm them. (2) On the other hand, calmness often leads to indifference. Before the flood—the destruction of Sodom, of Babylon, insensible of danger. Let us not sleep.

2. Take comfort. He who comes is our Lord and our God. This world is not all, nor the end, nor the best. We expect the Triumph of Christ, the fulfillment of the Kingdom of God: "Behold, I come quickly. Even so, come Lord Jesus."

BISHOP OF SALISBURY ON NON-CONFORMIST MINISTRATIONS IN ENGLISH CHURCHES.

(Communicated.)

The Bishop of Salisbury (Rt. Rev. Dr. John Wordsworth), has been recently writing on the subject of the conditions upon which non-episcopally ordained ministers might assist in the services of the Anglican Church, and, according to the "New York Churchman" of Oct. 23rd, in the course of his remarks he gives expression to the following

words: "The difficulty of accepting Non-conformist ministers without episcopal ordination, touches chiefly the ministration of the Lord's Supper, which ever since the first century has (for reasons which we can well understand), been restricted to persons especially set apart as presbyters. As far as we can judge, these presbyters were ordained either by Apostles or by men in an episcopal relation to the Church, i.e., not simply presbyters. Supposing, however, other difficulties to be arranged, I can conceive of Nonconformist ministers (if they did not desire such ordination) to be admitted to the United Church to administer baptism, and to teach and preach in our churches, and to take a large part in its services." These words from the pen of such a distinguished prelate as the Bishop of Salisbury, a man of eminent scholarship, and of judicious mind, seem to me to mark a new stage in the discussion of Church unity. The Bishop by no means abandons the Historic Episcopate as one of the conditions of inter-communion between Anglicans and other Christian bodies, but he sees clearly that the lack of Episcopal ordination need not absolutely exclude what may be called partial communion. Occasionally, and notably during the Jubilee services, we have heard of Nonconformist ministers in England taking some part in the services of the parish church, but this is, so far as I know, the first definite statement made with the authority of a great office and a distinguished name, of the possibility of Nonconformist ministers taking a large portion of the services of the Anglican Church without Episcopal ordination. In the absence, however, of the full text of the Bishop's words, it is not easy to say positively what is their exact meaning. What, for example, are the "other difficulties?" Are they connected with the act of uniformity, or with the wording of the preface to the Ordinal? We should be glad to receive light on this point, albeit it is clear that the difficulties referred to do not concern the question of ordination. What, again, is the exact signification of the "United Church?" The Bishop says he can conceive of Nonconformist ministers who did not wish to receive Episcopal ordination, being "admitted in the United Church to administer baptism, and to teach and preach in our churches," etc. His Lordship cannot be referring in his remarks to a time when Nonconformist and Anglicans shall be re-united, because in that case there would no longer be any Nonconformist ministers. It would seem, then, that the "United Church" is equivalent to the Anglican Church, and it is in this sense it is interpreted. It would be interesting to know what are the various influences which have led a High Churchman, such as Dr. Wordsworth, to entertain ideas which are certainly foreign to the majority of the representatives of this school of thought. We may, however, reasonably conjecture that the recent investigation of the most distinguished English theologians into

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