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Canadian Churchman.

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Lessons for Sundays and Holy Days.

December 13th.—THIRD SUNDAY IN ADVENT.

Morning.—Isaiah 25, 1 John 5.
Evening.—Isaiah 26, or 28, v. 5 to 19. John 19, v. 25.

APPROPRIATE HYMNS for Third and Fourth Sundays in Advent, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

THIRD SUNDAY IN ADVENT.

Holy Communion: 192, 312, 318, 559.
Processional: 47, 217, 280, 463.
Offertory: 49, 203, 287, 537.
Children's Hymns: 50, 334, 346, 568.
General Hymns: 46, 206, 351, 398, 456, 479

FOURTH SUNDAY IN ADVENT.

Holy Communion: 187, 311, 313, 319.
Processional: 50, 53, 432, 463.
Offertory: 52, 205, 288, 521.
Children's Hymns: 47, 337, 340, 478.
General Hymns: 48, 51, 268, 404, 474, 612.
Christmas Day: 55, 58, 59, 60, 61, 62, 316, 329, 330, 482, 484, 555.

THIRD SUNDAY IN ADVENT.

Almighty God speaks to us through His Holy Church and ministers, as well as in His Holy Word. He brings us now into His Church militant, that in it He may train and prepare us for His coming in the Church triumphant. This is what the services for this third Sunday in Advent would teach us. They point out to us the office of the Church, and of those who rule in it; they teach us our duties and privileges in it; and show us how the blessings of Christ's kingdom of grace are to prepare us for the far higher blessings of His kingdom of glory. The office and power of Christ's ministers is exactly explained to us by the word "steward," which is applied to them both in the collect and gospel for the day. A steward is one who in the absence of his master has received power to rule his house and to dispense his goods. His own circumstances may perhaps be no better or higher than those of many

of his fellow-servants, but the commission he has received entitles him to respect, for his master's sake, and any want of respect shown to him would surely be a want of respect shown to the master who sent him. Christ's ministers are the stewards whom He has set over "His household," the Church, now that He has withdrawn His visible presence. As the successors of those whom Christ sent in His Father's name, they have power to admit men into His household, and to dispense to them the outward signs through which the riches of His grace are conveyed. To them, also (as we are specially taught at this time), is committed the care of preparing their fellow-servants for the day when their "Lord shall come and reckon with them." We see, then, how in obeying the messenger we are also obeying the Master; how in submitting ourselves to those who minister to us in His absence, we are preparing for the time when He shall manifest His own glorious presence. The epistle teaches us how we are to treat those through whom we receive such high and holy privileges. Looking upon them as the ambassadors of Christ, we are to esteem them very highly for their work's sake. Instead of setting ourselves up as judges of their conduct, we are told to think of the day when both ministers and people shall stand before the judgment seat of Christ,—the former to give an account of their stewardship, the latter of the talents committed to their charge. As no fault in our ministers can now make void their commission, so no fault of theirs will in that day excuse us for having wasted the gifts it conveyed. This day, on which we are taught the merciful provision and protection afforded us in Christ's Church, is also very appropriately chosen as the time to offer up prayers for its welfare. During the ensuing Ember Week all the members of Christ are commanded to implore God's blessing on the ministers of Christ, and the people committed to their charge. For the former, we pray that they may rightly dispense God's manifold gifts of grace; for the latter, that they may not only receive them, but have grace to use them to His honour and glory; that so all the inhabitants of God's holy mountain, dwelling together in unity of spirit, and in the bond of peace, may be found a people acceptable in His sight—prepared to meet their God.

THE POWER THAT MARKS A MAN.

Every observing man, as he goes through life, must finally come to the conclusion that the most important acquisition in life is self-control; he finds himself admiring, not the repose that comes from inaction, but that which comes from fullness of vitality and faith controlled, held in bonds of reason and good manners. This is a storehouse of power. Not only in public effort, but in the privacy of the home and the superficial intercourse of society, the element that ministers most effectually to peace and success is self-control. Vitality is often wasted in acquiring habits that detract from personal appearance, or that even come under the head of bad manners. Voice, feet and hands, when uncontrolled, have been the bars that have kept many men out of desired fields of enjoyment and employment; so with the mind if it has been ungoverned. The mind that will not harness itself in maturity has acquired its uncontrollable freedom in the first

years in the home and school-room; its antagonism to order and obedience has been acquired in childhood. Many moral failures are the result of untrammelled freedom during the years when self-control is the one acquirement worthy the attention of parents and teachers. The outburst of passion that almost arouses ridicule, so out of proportion is it to the size of the offender; the extravagant love of some particular food; the toleration of a useless and nerve-destroying movement of the body, or use of the voice; unchecked emotions unnecessarily provoked; nervous excitability catered to without any attempt to teach the child quiet of mind and body; disregard of the little attentions to others that mark the difference between politeness and impoliteness; aggressiveness, that bane of the peace of life, often the result of the home training that encourages the little child to consider himself of supreme importance, the one, rather than one of the family—all these simply mark the man whose power is limited if not lost by the lack of self-control. No matter how richly a man may be endowed by nature, if the training of home and school has not made him master of his own body and mind, he fails to leave after him a work that marks him as above the average. Endowments untrained, uncontrolled, unguided, are no more valuable to a man than the power of speed would be to a horse who had never known any harness. It is trained power, not untrained freedom, that makes a man valuable.

LORD HALIFAX AND THE PAPAL BULL.

Lord Halifax, speaking of Reunion, and of the Pope's Bull condemning Anglican Orders, said: It is quite certain that the greater the work for God the greater the opposition it is sure to encounter; and if, as we believe, the divisions of Christendom are one of the most effectual instruments in the hands of the great enemy of souls to keep men from God, we may be quite sure that all attempts to reunite Christendom will meet with his most determined opposition. Opposition, then, is no reason for being discouraged. It is in reality just the opposite, and I want, very shortly, to say a few words which I think may be of use to members of the Union in regard to certain difficulties with which the Church of England is at this moment face to face. I will put in the first place this question of reunion which is so near our hearts, and which recent events have brought into such prominence. What have been our desires in regard to it? What has been the spring of all our actions? I make bold to say that we have had but one. The love of Christ and the love of souls constrained us. That something should be done to put an end, if it might be, to the miserable divisions which keep separate those who love our Lord, and love one another, which do so much to keep souls from Him, that those who are one in heart should be able to communicate at the same altars, that the essential unity of the Church should be visibly manifested, and that, inspired by love, and guided by that charity which hopeth all things, believeth all things, in a spirit also of repentance for all the many faults committed by both sides in the past, men might be brought together in order to remove misunderstandings, dispel prejudices, and distinguish between what is really matter of faith and what is

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