

Canadian Churchman.

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Lessons for Sundays and Holy Days.

December 8.—Second Sunday in Advent
Morning—Isaiah 5; 1 John 2, 10, 15.
Evening—Isa. 11, 10, 11, or 24; John 16, 16.

December 15.—Third Sunday in Advent.
Morning—Isaiah 25; 3 John.
Evening—Isaiah 26, or 28, 5 to 19; John 20, 19.

December 22.—Fourth Sunday in Advent.
Morning—Isaiah 30, 10 to 27; Rev. 8.
Evening—Isaiah 32, or 33, 2 to 23; Rev. 10.

December 29.—First Sunday after Christ.
Morning—Isaiah 35; Rev. 19, 10, 11.
Evening—Isaiah 38 or 40; Rev. 19, 11.

Appropriate Hymns for Second and Third Sundays 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.

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.

THIRD SUNDAY IN ADVENT.

Holy Communion: 51, 178, 313, 318.
Processional: 47, 48, 355, 362.
Offertory: 186, 272, 293, 352.
Children's Hymns: 180, 188, 336, 566.
General Hymns: 191, 193, 353, 587.

THE SECOND SUNDAY IN ADVENT.

"For as many as are led by the Spirit of God, these are sons of God," Rom. 8:14. To be led by the Holy Spirit is to live a spiritual life; i.e., a life in which God's presence is continually recognized and appreciated. The thoughts, words, and deeds of the sons of God are predominantly spiritual, heavenly. The "sons of God" embrace and ever hold fast the blessed hope of everlasting life which God hath given unto us in our Saviour Jesus Christ. The result is that they are the mainstay of life as it is presently constituted. Those who live "now" in the hope of a glorious future are the "salt of the earth." They add sweetness to life; they preserve it from corruption, from the doom of

Sodom and Gomorrah. What an inestimable gift this hope of immortality! It irradiates the gloom; it dispels darkness from every continent; for to-day countless Gentile sons of God glorify Him for His mercy. To all mankind the light of hope shines from the Word of God. The Bible was written for our learning, to fill us with the blessed hope of everlasting life. And "the God of hope" fills us with all joy and peace. With all peace because the life that is hid with Christ in God (Col. 3:3) is eternal; with all joy, because all mankind is included in the covenant of God. The reading of Holy Scripture has always occupied a highly prominent place in public and private worship. So let it always be thus emphasized. Further, let us remember that no other "library" merits greater attention than the Word of God, which endures for ever, and which fears no result of criticism or science, because these are but subordinate aspects of itself. What a deterrent from sin is the Word of God! "For the wages of sin is death" it everywhere tells us. What an incentive to holiness! "But the free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23) is its constant proclamation.

"Open Thou mine eyes, that I may behold
Wondrous things out of Thy law."—Ps. 119:18.

Short Sermons.

The Archbishop of Canterbury in his visitation charge spoke strongly on the above subject. "It requires three times as much preparation for a thoughtful man to prepare one ten minutes' sermon as would be needed for one lasting twenty to thirty minutes." This is a fact too often lost sight of by clergymen who wish to please their congregations and to prove to them that they are up to date. People should not go to church as they go to a theatre, for entertainment. Worship and instruction in religious principles and practices should be their object. This object cannot be attained without careful, thorough and intelligent preparation for both service and sermon by the clergy. It should be borne in mind, however, that a poor sermon cannot be too short, and a good sermon is seldom complained of even if it be a trifle long.

Old Testament Criticism.

It is said that at the recent discussion at the Church Congress in England on "How to Teach the Old Testament" the majority of the audience were in favour of the traditional view. It is evident that Wellhausen and his English pupils have not yet brought British Churchmen to accept their conclusions. There is a good deal of truth in the statement that ordinary congregations cannot understand the processes of historical criticism. What good, then, can come of disturbing and unsettling their minds with new speculative conjectures on a subject dear to their hearts. "That is all very well," says our scholarly critic of radical tendencies, "but we must assert the truth at all hazards." True, brother but do not forget that what you are convinced is critical truth to-day, a year hence may be disproved by a more cherished criticism of later date.

Modern France.

In a previous week, in giving extracts from Bishop Wilkinson's address, we may have conveyed the impression that the present state of religion in France is solely the result of the action of the Government. There is another side to the story, and in this matter the Gallican Church has been between two parties. Since

1871, when the Republic was formed, its great domestic opponent has been clericalism, which opposed it through social influence, the military and naval officers, the schools, and the religious orders. Gradually the Government has closed the schools, banished the orders, and insisted on exercising the control over the clergy which Napoleon reserved on granting the concordat. In 1808, Napoleon, by arrangements, endowed the Roman Catholic, Protestant, and Jewish clergy, and this arrangement continued until the separation law was promulgated on the 9th December, 1905, which resolved not "to recognize, pay salaries to, nor subsidize any form of worship." The two latter bodies accepted the change, and the Gallican Church arranged to do so, but the Pope directed otherwise, and has refused to permit the acceptance of other proposals. Rome is irreconcilable. The establishment of the schools and other measures which Bishop Wilkinson deploras were inevitable results of a struggle for supremacy.

Mistaken Notions.

There are mistaken notions current among good people about the way God helps. Some think that whenever they have a little trouble, a bit of hard path to walk over, a load to carry, a sorrow to meet, a trial of any kind, all they have to do is to call upon God and He will take away that which is hard, or prevent that which impends, freeing them altogether from the trial. But this is not God's usual way. His purpose concerning us is not to make things easy for us, but, rather, to make something of us. So when we ask Him to save us from our care, to take the struggle out of our life, to make the path mossy for our feet, to lift off the heavy load, He simply does not do it. It really would be most unkind and unloving in Him to do so. It would be giving us an easier path to-day instead of a mountain-vision to-morrow. Therefore, prayers of this kind go unanswered. We must carry the burden ourselves. We must climb the steep path to stand on the radiant peak. God wants us to learn life's lesson, and to do this we must be left to work out the problems for ourselves.

Friends.

Take time to be separate from all friends and all duties, all cares and all joys; time to be still and quiet before God. Take time not only to secure stillness from man and the world, but from self and its energy. Let the Word and prayer be very precious, but remember even those may hinder the quiet waiting. The activity of the mind in studying the Word, or giving expression to its thoughts in prayer, the activities of the heart, with its desires and hopes and fears, may so engage us that we do not come to the still waiting on the All-Glorious One. Though at first it may appear difficult to know how thus quietly to wait, with the activities of mind and heart for a time subdued, every effort after it will be rewarded; we shall find that it grows upon us, and the little season of silent worship will bring a peace and a rest that give a blessing not only in prayer, but all the day.

The French Clergy

In consequence of orders from Rome are thus deprived of their positions, and are at the mercy of flocks unused to giving and of doles from Rome. It is a deplorable situation. The Archbishop of Algiers was the first to find it intolerable and resigned, the Archbishop of Avignon followed, and now the Bishop of Tarentaise has followed them into retirement. Monseigneur

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