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Lessons for Sundays and Holy Days.

December 28—Innocents' Day.

Morning.—Jer. 31:1—18; Rev. 16.
Evening.—Bar. 4:21—31; Rev. 18.

December 31—First Sunday after Christmas.

Morning.—Isai. 35; Rev. 21:15—22:6.
Evening.—Isai. 38 or 40; Rev. 22:6.

Appropriate Hymns for Sunday after Christmas and First Sunday after Epiphany, 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 the New Hymn Book, many of which may be found in other hymnals.

SUNDAY AFTER CHRISTMAS.

Holy Communion: 239, 259, 261, 397.
Processional: 76, 81, 91, 599.
Offertory: 90, 390, 514, 570.
Children: 697, 701, 709, 712.
General: 78, 88, 566, 654.

FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 247, 258, 263, 397.
Processional: 94, 99, 100, 476.
Offertory: 92, 95, 96, 517.
Children: 701, 702, 705, 711.
General: 93, 97, 389, 417.

THE CIRCUMCISION OF CHRIST—NEW YEAR'S DAY.

Jesus came not to destroy, but to fulfil the law and the prophets. Therefore, it was necessary for Him to be circumcised the eighth day. For how could He fulfil the law if He did not enter into the covenant of the law, if He were not initiated in the prescribed manner? In the life of Jesus Christ the deeply religious significance of the rite of circumcision is perfectly realized and illustrated. In Him there is perfect separation from sin. His life is one of spotless

purity; and in Him is being begotten a holy people, more in number than the sands upon the shore. The profound significance of the rite is summed up in one virtue, *unity*. The rite, therefore, shows us God's abhorrence of sin; and this revelation is confirmed in the rite of initiation into the Christian Church, the Sacrament of Baptism. The coincidence of New Year's Day and the Circumcision is a happy one for us. The greeting passes from one to another, "Happy New Year!" And there is lurking in the minds of most people the thought that the new year can be happy and prosperous only in so far as they realize the significance of baptism. Therefore, New Year's Day is for many a day of resolutions. But why is it that the careless world mocks at such resolutions? Because there are so many failures. And why are there so many failures? Because behind the resolutions there is not the right inspiration. Many resolve to turn away from evil habits, because these result in so much inconvenience to them. Just to think of sin in this way is to get a distorted view of it. The rite of circumcision and the Sacrament of Baptism teach us that sin is abhorrent to God. That is why we must resolve to live purer lives. An impure life is repulsive to God. It displeases Him, and it dishonours Him. Because of this we must be inspired to make good resolutions. How are we to keep our resolutions? Let us take one comprehensive way. Let us ever be devoted to Jesus in the blessed Sacrament of the altar. The Holy Communion is a perpetual memorial of Jesus' Cross and Passion. Why did He suffer and die? To make an atonement for our sins. The Holy Eucharist, therefore, reminds us every time it is offered up of God's abhorrence of sin. But it does more than remind us of this. It bestows upon us the heavenly food, the Bread of Life; and in the strength of that food we persevere in our resolutions until they become habits of life. Make resolutions at New Year's, but make them before the altar; and throughout this year of grace let us regularly and faithfully seek the Bread of Life, that in God's sight we may be found an acceptable people. In the spirit of this meditation the writer wishes all his readers "A Happy New Year!"

Dissatisfaction.

One sometimes wonders that our Church is able to make the headway she does in the face not only of the spirit of indifference and materialism shown in the lives of not a few of her baptized members, but of the spirit of dissatisfaction, which acts as a constant brake on her wheels of progress. Were it not for the dogged determination—one of the best heritages of our race—which sustains our loyal and devoted Churchmen and women, and enables them, bravely and perseveringly, to uphold the Church traditions, to maintain the apostolic injunction for decency and order, and to defend and propagate sound doctrine, theirs would be an almost hopeless struggle. It is not so much the enemy at the gate who is to be met and subdued as it is the dissatisfied ones within who perplex and dishearten the defenders of the Faith committed to the saints.

The Enemy at the Gate.

If it be true—and no Christian worthy of the name can doubt it—that our blessed Lord came to earth to save sinners, why is it that Churchmen do not force themselves to realize that, by the constant expenditure of intellectual powder and shot in magnifying what are at most their petty differences from one another, they are blindly and stupidly playing into the hand of Satan, the tireless enemy at the gate, and giving his dreadful henchman, sin, free play in his awful

ravages amongst the souls of men. How strong is the resemblance between the lion and the bear in Aesop's fable, exhausted through fighting each other, and helpless to prevent the wily fox from carrying off their prey, and the contending parties in the Church, absorbed in internecine warfare, and regardless and unobservant of the sure and swift assault of the enemy of the souls of men. Would that we had less human pride and more human sympathy and spiritual humility! You cannot force men to see eye-to-eye in matters theological any more than you can make a short man tall or a tall man short. But if you are a zealous Christian, you do know that your Saviour came to save sinners; that to be a true disciple you must try to do what He did; that there are sinners all about you; that the Church, with its means of grace, its service of prayer and praise, and its sermons of instruction, is a divinely appointed agency for leading sinners to their Saviour; and that "He which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Surely this is a nobler, worthier, more Christ-like form of service than that of belittling and disparaging your brother Churchman, who conscientiously differs from you on certain points of doctrine and certain modes of worship, and yet who, in the exercise of the Christian graces of Faith, Hope and Charity, is not one whit your inferior. It matters not how much his superior you may fancy yourself to be. Surely it is time for Churchmen to call a truce in this internecine warfare, and to earnestly aim at reviving the spirit of the grand old psalm of David: "Behold, how good and pleasant it is for brethren to dwell together in unity."

From Egypt.

We have some wonderful discoveries announced as having been made at Elephantine, near Assouan, in the Soudan. They are Jewish relics. Dr. Sayce says: "One of the most curious facts that have resulted from the discovery and decipherment of the papyri is that the Jewish settlement at Elephantine and Assouan was a military colony. The Jews formed the Persian garrison which guarded the southern frontier of Egypt and kept watch over the native Egyptians, just as the Greeks did in the Delta; hence their influence and importance, as well as the favour they enjoyed at the Persian court."

The long-discredited letter of Aristeas is thus proved to be correct in the statement that the Jews "had been sent as allies to assist Psammetichus in fighting against the king of the Ethiopians."

The Vineyard.

From all over Canada we read of the dearth of clergy, not only in new settlements, but in the older Provinces. This is a calamity. We feel that the loss of our people is largely owing to the want of clergy in the earlier days. Lay people are so apt to be lost to the Church; the more serious drift off to other bodies, and the careless to abandon the practice of prayer. The lay readers do what they can to keep the flag of England's Church flying, and it would be well, we sometimes think, were there more united work of lay readers and a course like the S.P.C.K. as in England.

An Appreciation.

We are afflicted with so many depreciations of our Church that it is refreshing to meet, as we sometimes do, with a disinterested and judicious appreciation. That which follows comes from the pen of a French gentleman residing in Paris and was contributed to an English contemporary in response to the bitter attack recently made on Dr. Inge, with reference to his brave and merited assault on the materialistic spirit of the