

January 7, 1909.

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SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days

January 10.—First Sunday after Epiph. Morning—Isai. 51; Mat. 6, 10, 19. Evening—Isai. 52, 53 and 53, or 54; Acts 6.

January 17.—Second Sunday after Epiph. Morning—Isai. 55; Mat. 10, 10, 24. Evening—Isai. 57, or 61; Acts 10 to 24.

January 24.—Third Sunday after Epiph. Morning—Isai. 62; Mat. 17, 53—14, 13. Evening—Isai. 65 or 66; Acts 5, 10, 30.

January 31.—Fourth Sunday after Epiph. Morning—Job 27; Mat. 17, 14. Evening—Job 28 or 29; Acts 18, 24—19, 21.

Appropriate Hymns for First and Second Sundays 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 Hymns Ancient and Modern, many of which may be found in other hymnals.

FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 190, 192, 317, 323. Processional: 219, 297, 547, 604. Offertory: 213, 220, 232, 300. Children's Hymns: 333, 342, 536, 565. General: 79, 214, 290, 534.

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 310, 311, 320, 629. Processional: 79, 224, 435, 488. Offertory: 81, 536, 540, 631. Children's Hymns: 76, 332, 335, 336. General: 222, 297, 532, 546.

THE CIRCUMCISION OF CHRIST.

Our present thoughts are directed towards the circumcision of Jesus Christ. "And when eight days were fulfilled for circumcising him, His name was called Jesus, which was so called by the angel before he was conceived in the womb." Thus simply does St. Luke testify to the ready obedience of St. Mary and St. Joseph to the law of Moses and the Divine instruction imparted to both by the angel. The significance of the act of circumcision is that it marks the dedication of the child to God. And a deeper significance arises from the fact that this is the dedication of the firstborn. For the firstborn son was sacred to God under the old dispensation. Now, in this child's case the purpose of His dedication is re-

vealed in the name given unto Him. For the name Jesus signifies Saviour. There was marked off the greatest personality ever to be made known unto man, viz., God Incarnate, whom to know is life eternal. It is only but natural that, in seeking for a lesson from the circumcision of Jesus, we should turn to the Sacrament of Holy Baptism. The grace of Baptism is death unto sin, a new birth unto righteousness. That is to regard Baptism from the child's point of view. Regarding it from the parent's standpoint, it is the dedication of their child to the service of God. And, as the name given to our Lord at His circumcision was significant of His life-work, so at Holy Baptism parents and god-parents should exercise great care in the choice of names. Why should not our names be significant of the service we are called upon to perform for the glory of God and the benefit of our brothers? The act of Baptism, and the feature of name-giving coincident therewith, is the marking off of an individual, a personality, and emphasizes the direct relationship of that individual, that personality, to God. We think and speak so much of the Church that we oftentimes forget the individual. But the Church herself in the Baptismal office, and in the Catechism bids us remember the individual, and the individual relationship and responsibility to God. Such a relationship means an individual inspiration. Recall the lesson of Pentecost. The cloven tongues of fire mean that for each separate one there is a Pentecost. The Church always deals with the individual. In Confirmation the Bishop lays "his hand upon the head of everyone severally." In the Holy Eucharist the words of administration are addressed to one person. "Thee" is certainly singular. Is it not too bad that we should allow ourselves to be in such a hurry that we interfere with this express principle of the Church? But if there is individual inspiration there is naturally individual responsibility. Each one of us in Holy Baptism is dedicated to the service of God. The question for each one of us to answer now is, "Am I fulfilling my duty?" "Am I doing the work that God has called me to, that God will enable me to do?" Any failure in the Church's work is human failure. Have I contributed to such failure on the Church's part to attain the Master's ideal? The Church does not court failure, does not recognize it, cannot temporize in the face of it. The fact of any failure must come home to the individual members of the Church. Therefore, on this eve of the time for making resolutions let each one of us resolve to do his duty, to contribute his share to the common victory and triumph over all the forces of evil.

Italy's Sorrow.

The terrible disaster in the south of Italy calls for an immediate, sympathetic and generous response from Canada. So great has been this catastrophe, so awful its result, that the mind is bewildered as it attempts to grasp its full significance. Only as the press gives us the sad and distressing details will we be able adequately to realize more intelligibly its extent and the awful loss of life and property caused by it. Our present duty is to stretch out a helping hand to Britain's ancient ally, and to do our utmost for her in this dark hour of suffering and distress.

Giving.

The passing of the Christmas season with all its hallowed associations and glorious benefactions should lead us to the serious contemplation of the Epiphany. The afterglow of the one should prepare our hearts for the loyal recog-

ognition of the other. The generous observance of the commemoration of the birth of the Divine Child by deeds of loving kindness to those who are near and dear to us is linked by a divinely ordered tie to a like observance of the commemoration of the manifestation of the Royal Babe to the Gentiles. Freely ye have received, freely give, and hasten the coming of the Lord.

Abyssinia.

The progress of the Soudan and Egypt means a more accurate knowledge of Abyssinia. Many things are calling attention to it. Times are changed from the days when, in the eighteenth century, James Bruce's record of his travels in Abyssinia was received with incredulity. The flood of Islam isolated the land for hundreds of years. It swept up the Nile and across to the Indian ocean, broke and parted at the Abyssinian plateau, completely surrounding it. Thus cut off from other Christian nations, this people, who received the faith in the days of Constantine, held fast to what was first taught to them. Their ritual is older than that of either the Eastern or Roman Church, and believed to have changed little in form from the days of the Apostles. A mission of a brotherly, not proselytizing, character has been maintained by the Archbishop of Canterbury since Archbishop Tait's time, but it is needless to say that there are many others, and not religious missions only, now seeking a hold in this rediscovered land.

Chinese Educational Tendencies.

The whole world is revising its systems of education, and we in these quiet Provinces of Canada may profit by what we read as the effect of modern learning in a careful review by Roland Allen of the progress of education in China. Chinese, he writes, who acquire Western learning at home are as a class better men and better citizens than those who have received their education abroad. These have thrown overboard the only compass which they possessed, and there is nothing henceforth to direct them on their course. Appetite and interest are almost the sole motives which actuate them, and able, cultivated, and influential classes whom appetite and interest guide are a manifest danger to their fellows and to the State. It cannot be denied that the indirect results of the introduction of Western civilization and education without decidedly religious influence are of a disintegrating character, and are calculated to raise up strenuous opposition to the existing order and methods of government.

Good Manners.

If there be one thing that should mark out the Churchman as he journeys through the world it is good manners. They lie at the root of Church teaching and example from the cradle to the grave. In so far as any man, woman, boy or girl, bearing the name of the Church, on any occasion shows to the world bad manners, to that extent does that person belie the Christian character, whose consummate flower is gentleness, flowing through the uplifted stalk righteousness, from the Divine root charity. Abruptness, incivility, and rudeness bring discredit to him from whom they come. It matters not how high his position or great his wealth or power. Arrógant, domineering manners are the natural product of a coarse, selfish nature, just as weeds are the product of neglected, uncultivated ground. Pitiably it is to see a self-made man humiliate one whom his consciousness of his own superior strength and position should move him to treat with forbearance. Contemptible is he who, born and bred a gentleman, is content to so lower himself. The name "gentleman" has a chivalrous and romantic record. When