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LESSONS FOR SUNDAYS AND HOLY DAYS.

Dec. 26th.—FIRST SUNDAY AFTER CHRISTMAS

Morning.—Isaiah 35.
Evening.—Isaiah 38; or 40.

Appropriate Hymns for Christmas Day, First and Second Sundays after Christmas, compiled by Mr. F. Gatward, organist and choirmaster 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:

CHRISTMAS DAY.

55, 59, 60, 61, 62, 316, 329.

FIRST SUNDAY AFTER CHRISTMAS.

Holy Communion: 64, 309, 311, 558.

Processional: 59, 60, 65, 175.

Offertory: 56, 61, 67, 288.

Children's Hymns: 62, 333, 335, 343.

General Hymns: 57, 58, 63, 66, 482, 484.

SECOND SUNDAY AFTER CHRISTMAS.

Holy Communion: 70, 316, 319, 555.

Processional: 62, 165, 393, 464.

Offertory: 55, 179, 483, 485.

Children's Hymns: 58, 73, 329, 339.

General Hymns: 59, 71, 72, 74, 523, 548.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

Gospel for St. Stephen's Day. (First Sunday after Christmas.)

St. Matt. xxiii. 34: "Some of them ye shall kill."

Fitting that the great festival of the Nativity should be attended by days conveying great lessons. So St. Stephen, the first martyr for Christ (a martyr in will and deed) commemorated on the day after Christmas Day. St. John (martyr in will, but not in deed), on the day following. Innocents (in deed, not in will), next day. Fitting that martyrdom should attend on the

Incarnation, which gives the principle of all martyrdom in the sacrifice of love.

i. God sends Prophets to convince of sin and to produce repentance. So among the Israelites. So at the setting up of the kingdom. The Baptist: "Repent; the kingdom is at hand." So Jesus, so Peter on the Day of Pentecost. A necessary outcome of Christmas Day. The birth of the Son of God for the regeneration of man. Hence the old man must die and the new man live. A work to be realized by faith and love, to be inspired by the teaching of the truth.

ii. The witness of the Prophet often rejected.

1. Such the testimony of sacred history. All through that history witnesses disbelieved, rejected, sometimes killed.

2. A common assumption that the unpopularity of a teacher usually arises from some fault in himself. Such, doubtless, often the case. We mistake our impatience for zeal, and our bad temper for fidelity. The great teacher did not "strive." Yet He also came to send "not peace, but a sword."

3. Jesus warned His disciples to expect the same. The prediction speedily fulfilled. In the case of St. Stephen—witnessing—suffering, dying. So St. James the greater: the glorious company of the Apostles—the noble army of martyrs.

iii. Some lessons.

1. Everywhere in life joy and sorrow blended. Christmas a time of joy. Yet also shadows.

2. Suffering the note of the followers of Christ. "He was a man of sorrows." Birth. Flight. Poverty. Cross.

3. The blessedness of such suffering for Christ's sake. St. Matt. v. 10-12; I. St. Peter, iii. 14; Heb. xii. 11.

PROFESSOR CLARK ON THE ANGLICAN REFORMATION.*

This new volume of Epochs of Church History has a special interest for ourselves as being the only one in the series which comes from the hand of a Canadian, and especially from one of the principal contributors to this paper, which owes many of its articles and reviews to his pen. Dr. Clark puts us in possession of his point of view at the very start. "The Anglican Reformation," he says, "had certain features in common with the religious convulsions which took place about the same period in Europe, but it was distinguished by other characteristics of its own. In Germany, in Switzerland, in Scotland, there was an almost complete sweeping away of the institutions of the Middle Ages, and of earlier periods. In England there was not, and there was not intended to be, any break in the continuity of the Church. Moreover the changes which were brought about were revolutionary only in the sense of throwing off what was

The Anglican Reformation: By William Clark, D.C.L., etc.: in the series of Ten Epochs of Church History. Price \$2. New York: The Christian Literature Co. Toronto: Revell Co. 1897.

regarded as the encroachments of unlawful authority. The English Reformation differed from the Protestant Revolutions almost as much as the English Revolution of 1688 from the French Revolution of 1789. It is not difficult, therefore, to understand that, in the eyes of foreign Protestants, it should always have appeared as a very imperfect measure of reform." The whole volume may be regarded as an expansion and illustration of these statements. Dr. Clark traces the connexion between England and Rome from the foundation of the Anglo-Saxon Church to the period of final separation. This is one half of his work. The other half relates to the gradual purification of the doctrine by the removal of all those parts of mediæval doctrine which were neither parts of the original deposit nor lawful developments from it. There is, therefore, a great deal of matter in this volume which occasionally produces a feeling of compression and a desire for further expansion of the historical records. As, however, the volume is of the full length allowed in the series, this is impossible.

Beginning with a short sketch of the Anglican Church before the Conquest, and of the relations of the Norman and Angevin Kings to the Papacy, the writer proceeds to deal with Wycliffe, and then with the later precursors of the Reformation—Colet, Erasmus, and More. Five chapters are given to the work of Henry VIII., to whom the author evidently attempts to do justice, whilst heartily disliking the subject. The reign of Edward VI., on the contrary, is treated with more consideration than it generally receives. To Gardiner and Bonner justice seems to be done, whilst Cranmer is an evident favourite of the writer, who, however, does not hide his faults. The chapter on the Marian Persecution is one of the most interesting in the book, and the closing comments on Mary are pathetic. The seven chapters given to the "Great Elizabeth" are full of interest. It was a great period, full of great men, with a great woman at the head of them. Parker's consecration is vindicated briefly but adequately. The chapter very properly conceded to Richard Hooker is one of the best.

It has been customary with some writers to end the History of the Reformation with Elizabeth. Dr. Clark properly carries it down to the latest revision of the Prayer Book under Charles II. Here are his closing words: "As we look back over nearly a century and a half which has elapsed since Henry VIII. began his conflict with the Bishop of Rome, the eye falls upon many a scene which fills the heart of the beholder with gratitude and hope, if there are also incidents that awaken sorrow, shame, and apprehension. Yet we have before us the record of a series of events, which, taken as a whole, may well make the child of the Anglican Communion proud of his spiritual descent. If the figures which stand out before us are seldom heroic, it would be difficult to find, in any similar period of the history of mankind, and within the same compass, an equal number of men