

JEWISH FESTIVAL OF ATONEMENT

Yom Kippur Begins This Evening; Lasts Till Sunset Thursday.

(Jewish Tract Commission)
The Day of Atonement, or Yom Kippur, is regarded by all Jews as the holiest day in the calendar of the Synagogue. It will be observed from sunset Wednesday evening, September 19 to sunset on Thursday evening, September 20 in all synagogues of the world. On this day the most poignant and awe-inspiring litanies and prayers were recited. No other holidays of the Synagogue has been endowed with such significance and solemnity. In the Pentateuch the Day of Atonement is represented as a priestly ceremony where in the high-priest of the Temple performed the important function of expiation for the sanctuary, the priesthood and, incidentally, the people. To the common people this day had no particular importance, beyond that attached to the Sabbath, except-



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dividual learns to approach God in true humility, imploring His pardon for sin, promising to amend his ways and make himself worthier as man and citizen.

The celebration of the Day of Atonement begins with a service known as Kol Nidre (all vows) which refers to vows concerning the individual and his conscience. The spirit of God is invoked at the beginning of the service to aid the penitent soul in improving its ways, since God's mercy alone cannot remove sin unless evil is uprooted from the heart and every wrong redressed in sincere repentance. The universal character of the holiday is strikingly shown in the afternoon service. The scriptural selection is the book of Jonah which tells of God's all-forgiving mercy toward all the children of men.

A feature of the day is its memorial service. This service reminds the worshipper that while death awaits each one of us such death is not the end of all existence and is therefore not to be feared. Immortal life has been implanted within us and all who contribute to the good of humanity and thus hasten the advent of the Kingdom of



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ing the fact that they were to observe it as a fast day in order to obtain pardon for their sins.

There was in ancient times a primitive rite practised in connection with Yom Kippur. Two goats were selected one of which was sent to Azazel, the demon of the desert, to bear away the sins of the people, while the other was offered as a sacrifice to the Lord. This rite was abandoned before the common era.

In its earlier setting Yom Kippur seems to have been a day of communion on the part of the high-priest with God. It was he who confessed his sins and those of the people and implored forgiveness. On this day it was believed that the high-priest actually beheld the Majesty of God, for it was on this day that he entered the Holy of Holies.

Against this background of priestly ceremonialism with its archaic forms of expiation the rabbis of the Synagogue devised a Day of Atonement, that accorded with the message of the prophets. As a result of this new interpretation it was no longer possible for the high-priest to obtain forgiveness by sacrificial blood, incense or scapegoat. The only means by which the sinner obtained forgiveness was by repentance of his own accord and by his own resolution to return from the error of his ways and come again to God. As in the days of old the high-priest of the Temple confessed his sins with contrite heart, so now every son of the

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W. C. T. U. MEETING.

At a meeting of the W. C. T. U. held yesterday Mrs. H. P. Newcombe and Mrs. Dickinson addressed the members, telling of work which is being carried on in social welfare. Mrs. Newcombe told of the efforts to abolish liquor warehouses in New Brunswick, and also referred feelingly to the death of Mrs. Deborah Knox Livingston, who had been one of the W. C. T. U. leaders. Mrs. Dickinson spoke of the annual meeting of the New Brunswick Social Service Council and concerning a proposed juvenile court and a child welfare programme.

He who goes straight doesn't find life tangled.—Forbes Magazine (N. Y.)

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