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Canadian Churchman.

TORONTO, THURSDAY, DEC. 22, 1898.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

December 25—CHRISTMAS DAY.
Morning—Isaiah 9, to 8. Luke 2, to 15.
Evening—Isaiah 7, 10 to 17. Titus 3, 4 to 9.

Appropriate Hymns for Christmas Day and New Year's Day, 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:

CHRISTMAS DAY.

Holy Communion: 179, 180, 316, 324.
Processional: 56, 58, 59, 482.
Offertory: 62, 483, 484.
Children's Hymns: 62, 329, 330, 341.
General Hymns: 55, 57, 61, 464.

NEW YEAR'S DAY.

Holy Communion: 55, 192, 197, 298, 321.
Processional: 58, 60, 73, 297, 485.
Children's Hymns: 60, 331, 333, 335, 342.
Offertory: 179, 482, 512, 540.
General Hymns: 56, 62, 72, 478, 483.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE
Circumcision.

Gen. xvii., 10. "This is My Covenant." Every man-child among you shall be circumcised."

Circumcision the act of initiation in the Hebrew Church. A sign of the gentleness of the Gospel that Baptism substituted. The same general meaning, but going deeper.

- i. The significance of Circumcision.
Consisted in removing part of the flesh.
- 1. Something radically wrong with mankind. A fact, however we may explain it.
(1) Whether or not we accept the literal

meaning of the story of the Fall. Not impossible that such a probation actually appointed. What do we know of the origin of the first man, that we should so confidently deny the historical character. (2) Even if treated as allegorical, it gives a true representation of man's spiritual history. "All have sinned;" and the forms of sin, as there the lust of the flesh, the lust of the eye, and the pride of life. At least man a fallen creature, a fallen race.

2. Necessity of a radical change—signified by the removal of a portion of the body. The old man to be put away. Teaching incomplete, as was inevitable, yet true as far as it went.

3. Such a change involved sacrifice. Everywhere implied. Go back to the beginning. Trace man's relation to God throughout the ages. (1) Adam required to sacrifice his will. "Thou shalt not." Obedience means sacrifice. (2) So Abraham required to sacrifice love of home, ease, etc. He went out not knowing whither he went. (3) So the greatest of all, a sacrifice: Christ pleased not self: Came down not to do His own will, etc. (4) And every follower of Jesus. "Crucified with Christ."

4. Christian Baptism enlarges the idea. Circumcision represents the parting with the evil. Baptism the cleansing and renewing of the Nature.

ii. Some lessons.
1. Jesus Christ submitted to circumcision, although not included in the fallen mass of humanity. And for two reasons: (1) To fulfil all righteousness. (2) To identify Himself with sinful man. "He made Him to be sin for us who knew no sin."

2. Let us learn lessons of obedience. (1) In the observance of Divine ordinances. Now simplified, not abolished. Baptism and Holy Communion obligatory—Commanded by Christ. (2) In self-discipline. We need the removal of the old man and the development of the new. The law of love is the law of sacrifice: Separation from the world—Consecration to God.

THE CANADIAN CHURCH.

The Canadian Church has always been a subject of great interest to the members of the Church in the Old Country. England has sent us men and money very copiously at different times. Perhaps it might have been better for us if she had left us a little more to our own resources. We say, perhaps, for this is a doubtful question. It would appear, however, that there is an interest of a different kind arising in England with regard both to Canada and the Canadian Church. Instead of being regarded as a feeble child, we are thought of more as a younger sister. And the interest increases. When we turn to the English Church papers, almost every week we find some-

thing on Canada; and in the latest number of the Guardian that we have received (for November 30th), there are no fewer than two letters on our Church affairs, both of them well written, and one of them of considerable length. Now, both of these letters are written from this country, and are intended to make English people acquainted with our history, our circumstances, and our character. It is for this reason that we wish to draw special attention to one of them, since it contains information about the Canadian Church, which will be accepted as authentic in the Old Country, and which will contribute towards the making of our character among English people—for the Guardian is read by probably a third or more of the English clergy, by a large number of the Upper Class Laity, and in all parts of the world where the English language is known. The greater part of the communication to which we refer is historical; but it also deals with the question at present so much discussed—"the needs of the Church," and the "plans devised to supply them." There can be "little doubt," says the writer, "in the mind of any attentive observer of Church life in Canada, that the one great outstanding need here is a higher level of spiritual life among the clergy, a deeper and truer realization of what it means to be a priest in the Church of God. Such a raising of tone, if it could be brought about, would lead necessarily to greater self-denial, which would show itself in two ways especially. In the first place, there would be more willingness, than in many quarters there appears at present, to accept a stipend merely sufficient for a single man; much of the unwillingness at present observable is probably at bottom due to the really lamentable practice of entering upon the responsibilities of married life either during the diaconate or immediately after ordination to the priesthood, a practice which, it is not too much to say, has been disastrous to the Church in many parts." Now, we have no present intention of commenting upon this statement. It is plainly and distinctly made by an anonymous writer indeed, but by one who speaks with a certain recognizable tone of authority, and who certainly would not be given so large a portion of the columns of the Guardian, unless he had some special claims to that distinction. Here is a subject which invites discussion; and we hope it will not be neglected. Let us, however, go on. The writer proceeds as follows: "Secondly, there would be greater readiness to go into neglected country districts; there are many missions in which two or even three men might be working where now there is only one, who, because he has a wife and family, is hindered with pecuniary anxieties at home and often in consequence is disheartened for his single-handed work. Canada ought to