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LESSONS FOR SUNDAYS AND HOLY DAYS.  
SEPTUAGESIMA.

Morning—Gen. 1, and 2: 1-4; Rev. 21: 1-9.  
Evening—Gen. 2: 4, or Job 38; Rev. 21: 9 to 22: 6.

Appropriate Hymns for Septuagesima and Sexagesima Sunday, 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.

SEPTUAGESIMA SUNDAY.  
Holy Communion: 172, 313, 528, 558.  
Processional: 83, 446, 447, 489, 527.  
Children's Hymns: 333, 565, 566, 568, 569.  
Offertory: 210, 221, 222, 533, 631.  
General Hymns: 162, 168, 262, 470.

SEXAGESIMA SUNDAY.  
Holy Communion: 192, 314, 316, 321, 323.  
Processional: 233, 236, 242, 274, 298.  
Children's Hymns: 238, 337, 340, 342.  
Offertory: 229, 239, 240, 244, 353.  
General Hymns: 165, 234, 245, 288.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

SEXAGESIMA SUNDAY.  
Genesis vi., 3. "My Spirit shall not always strive with man."  
To know the progressive dealings of God with man is to know the history of the race. For God speaks to man as man can receive. One aspect of the work of God here presented, the work of the Spirit. How diverse! In Creation—brooding. Sustaining. Giving Light, Skill. Convincing. Converting. Grafting, Perfecting. Not here.

i. There are times when God acts in special manners, and times when He refuses to act. True of nations and individuals. To all a day of visitation. Jerusalem. Jewish people. Unclean Spirit. "Last State." Destruction. So the great ancient Empires.

ii. Consider more particularly the work of the Holy Ghost in individuals.

The original meaning of the text refers to the sustaining of life in man. But we mightily extend it.

1. The work of the Spirit an internal work. Influencing the whole inner man. Illuminating intelligence. Moving heart and will. (1) Not independent of outward instruction and influence. By teachings, circumstances, etc., He speaks. (2) Yet these insufficient without His grace.

2. Note some parts and aspects of this work. (1) Reveals our need. (2) And the glory and power of Christ. (3) Produces faith. (4) Grafts into His Body. (5) Carries on work of sanctification. Thus the work of Holy Ghost universal. (6) And we are conscious of this work. Approval and disapproval within.

iii. Man may co-operate with the Spirit or resist Him.

1. His influence not irresistible. "Quench not the Spirit." "They vexed the Holy One."

2. We know this truth in ourselves and others. (1) We know it in our spiritual conflicts. (2) At the hearing of rebukes from teachers, etc. Heard or rejected. A voice troublesome, silenced or heeded.

iv. A time when the Spirit ceases to move.  
1. Seems cruel and arbitrary.  
2. But is simply the fulfilment of a law.  
3. Look at the case of Pharaoh. Three expressions. (1) Pharaoh hardened his heart. (2) Pharaoh's heart was hardened. (3) The Lord hardened Pharaoh's heart. Examine.  
4. The greatest sin. A quenching of the inner light. Nothing left to appeal to. "Ephraim is joined, etc."

Mark the awful lesson.  
Sin a quenching of the Holy Ghost.  
Every conscious sin helping towards it.  
Every sinful habit deadening moral nature.  
We must choose God or He will reject us.

THE CLERGY AND THE NEWSPAPER PRESS.

Quite a stir has been made by the remarks of the Rev. R. Ker, of St. Catharines, on the newspaper press of —, we were going to say the country, but Mr. Ker said, he did not mean this country. Mr. Ker is a clever and a witty man, and he was apparently determined not to lose his joke, so he took more pains to point his criticisms than to indicate their application. He does not indeed seem quite willing to let off the press of this country, and he makes one excellent point against some of the papers. At any rate, he virtually remarks, "if I had spoken sharply or harshly

of the newspapers of the country, I have said nothing harder than what they say of each other." This is exceedingly good, and may well be laid to heart by the managers of our papers. Why can they not argue the questions between them with calmness and fairness, instead of descending to something approaching personal abuse? We believe that such a method would be more efficacious. People will listen to arguments. At least the best people will, and those who have most influence on others. To abuse or anything approaching abuse such persons pay no regard. When they come to a passage in an editorial in which the editor of the opposition paper is treated as a fool, or a passage in the other in which it is suggested that the rival is a knave, the reader skims the next few sentences and resumes his reading, when he comes to matter which is relevant. It would be well, perhaps, if our own excellent newspaper press would consider this a little more. It is almost its only fault. For our newspapers are excellent in regard of moral principle, well-bred tone, and nearly all those things which constitute good journalism. Besides, as we have said before—and this is a matter we should all lay to heart—the newspapers are what we make them. Their managers give us what we want and what we are willing to pay for—good or bad—and they cannot provide anything else, for they cannot live, if the world will not buy their papers. The outcome of the reading of Mr. Ker's paper was the appointment of a committee which should keep the press informed of Church matters. This very innocent proposal has been strangely misunderstood, and has led to all kinds of unfavourable criticism. It has been supposed to imply a desire for something like a censorship of the press by the clergy. This, of course, is absurd. Yet perhaps there is a lesson here for the clergy. The absurd notion here referred to has been quite widely circulated, and is calculated to be injurious to the clergy and the Church. From which we may learn how the simplest things, if done clumsily or unwisely, may work a good deal of mischief. For example, among other things, it has been pretty freely suggested that the clergy would be better employed attending to their parishes than mixing themselves up with secular affairs. Such remarks if applied to the clergy at large, would be alike ungenerous and unjust; but it is freely said that, in a great many cases, the ill success of the Church of England in Canada is a consequence of the neglect of pastoral visitation. This is a very delicate subject, and we do not venture to pronounce an opinion upon it. Yet it is well that the clergy should be made aware that there is a widespread opinion to this effect; and their true friends will make them aware of it. For ourselves, we owe so much to the support of the clergy at large that it would be difficult for us to believe that any considerable pro-