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LESSONS FOR SUNDAYS AND HOLY DAYS.

QUINQUAGESIMA.

Morning—Gen. 9, 1-20; St. Matthew, 24, 1-29.

Evening—Gen. 12, or 13; Acts 27, 1-18.

Appropriate Hymns for Quinquagesima Sunday, and First Sunday in Lent, 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.

QUINQUAGESIMA SUNDAY.

Holy Communion: 259, 307, 317, 323.

Processional: 4, 179, 202, 215, 217.

Offertory: 36, 175, 196, 210.

Children's Hymns: 233, 336, 337, 341.

General Hymns: 22, 34, 177, 186.

FIRST SUNDAY IN LENT.

Holy Communion: 304, 318, 319, 321.

Processional: 263, 270, 291, 302.

Offertory: 85, 87, 259, 491.

Children's Hymns: 92, 332, 338, 342.

General Hymns: 84, 91, 94, 249.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

First Sunday in Lent.

Gen. xix., 17, "Escape for thy life. . . . consumed."

Judgment and mercy in all the doings of God. In the midst of wrath mercy. Judgment truly an act of love, a necessity in the Divine government. Yet this His strange work. Delighteth in mercy. Seen in the Flood. Noah—Sodom and Gomorrah—Lot.

i. The danger pointed out. Loss of life.
1. Sodom and Gomorrah to go up in fire.
The whole valley burning. Lot could save

himself only by leaving the place of danger. Life the dearest possession of man.

2. A higher application to men in the world. (1) This world to be destroyed and all in it. To choose the world is to choose death. (2) Hence the warning. The true life of man can be preserved only by his being separated from the world. (3) What shall it profit if we could gain all that the world gives, and then perish with the world?

ii. The warning and counsel: "Escape etc."

1. Escape while there is time. An interval between the announcement of the doom on Sodom and the fulfilment. During that time a possibility of escape. Counsel of immediate flight. So in the higher sphere. A day of grace. An accepted time. Men may then escape.

2. Look not behind. (1) A very natural act. They were leaving home, possessions, friends. Seemed heartless to rush forth and care for selves. (2) Yet a serious danger. (a) Might have been led to return from a false sympathy. (b) Might have been overtaken by the shower of fire. Lot's wife actually lost her life in this manner. Tarried. Separated. Wrapt in the fiery sheet. Lost. (3) Applicable in every point to the sinner fleeing from sin and the world. Lingering dangerous. Delays ruinous. "How often. . . and ye would not."

3. Neither stay in all the plain. (1) No safety near the ruined cities. That plain now covered by a lake, the Dead Sea. To stay in the plain was to be destroyed. (2) So in the spiritual sphere. We must not linger near the place of danger. Let him that thinketh he standeth take heed. Danger not merely in contact with evil, but in proximity. Old habits may reassert themselves. Temptation ever around us. Not to be trifled with. To be kept at a distance.

4. Escape to the mountain. Not merely get away from the city, but get to a level where no danger of the spreading fire. (2) A meaning in the spiritual life. Get away from old associations. Surround self with higher and more ennobling influences. Books. Men. God. By such means the higher life strengthened, deepened, purified, made meet for fellowship with the heavenly.

Serious lesson for this blessed Season of Lent. Now is the accepted time—now is the day of Salvation.

THE MONTREAL SYNOD.

The recent meeting of the Synod of Montreal was one of great interest in many ways; and must have been specially gratifying to the venerable Bishop, who has for many years been regarded by his diocese as a model of his order. Harmony prevailed. The work of the diocese seemed to be going forward successfully. But one subject came up for consideration and was discussed with some warmth, to which it may be well to

direct attention. It was the subject of smoking. It is not quite easy to write on such a subject in a manner that shall be at once rational, moderate, and acceptable. But, whatever may be our own personal opinions on such a subject, at least we have to take account of the general sentiment. Now, it is well known that this paper has always set itself against the fanaticism that would prohibit the legitimate enjoyment of those things which God has made the earth to bring forth. And certainly the last thing we should think of would be the creation of new sins by denouncing the use of things which are in their own nature indifferent. To say that a Clergyman ought not to smoke would be to establish an intolerable tyranny. All this is to us as plain as possible. But yet there is another side to the question, and although we cannot go with the extremists at the Montreal Synod, much was said by moderate and thoughtful men like Dean Carmichael, on the effect of some of these lawful luxuries, which the clergy would do well to lay to heart. All things may be lawful, but all things are certainly not expedient. The late Canon Liddon was once asked what he thought of clergymen dancing. He paused a moment, and then said—well, of course, there is no actual wrong in it. But just picture to yourself a clergyman swinging around the room in a tail-coat, and then imagine the same clergyman standing at the altar next morning. We clergymen, he was accustomed to say, have great privileges, even great social privileges: it is not unreasonable that we should submit to some restraints. If we are not willing to pay that price for our privileges, we may be in danger of losing them. Was not this, in meaning, very much what Dean Carmichael said at Montreal. He did not think that any external law should be made to put down clerical smoking, but he thought that, when a clergyman came to consider the influence which he ought to exert, he would probably see the advisableness of giving up such a habit. We are not going to advocate any such course. Much as we should admire anyone who submitted to any course of self-denial for the kingdom of heaven's sake, we should hesitate very much to lay it down as a law that a clergyman should abstain from smoking. But we are bound to add that we have reason to believe—in fact, we know—that a good many clergymen are losing influence by the habit of smoking morning, noon and night. Without for a moment pronouncing the habit of smoking to border upon the sinful, it certainly belongs to the sensuous; and although a certain amount of sensuous enjoyment may be lawful and even necessary, an excessive amount must be regarded as degrading. And such is the view of a large number, perhaps a large proportion of serious Canadian people in the present day. We have not a thought of lecturing the clergy, or even of advising