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## Lessons for Sundays and Holy Days.

October 4.—Sixteenth Sunday after Trinity.  
Morning—2 Chron. 36; Eph. 4, 25-5, 22.  
Evening—Nehem. 1 & 2, to 9 or 8; Luke 6, 20.

October 11.—Seventeenth Sunday after Trinity.  
Morning—Jeremiah 5; Colos. 1, to 21.  
Evening—Jeremiah 22 or 35; Luke 9, 51-10, 17.

October 18.—Eighteenth Sunday after Trinity.  
Morning—Jeremiah 36; 1 Thess. 3.  
Evening—Ezek. 2; or 13 to 17; Luke 13, 18.

October 25.—Nineteenth Sunday after Trinity.  
Morning—Ezek. 14; 1 Tim. 1, 18 & 2.  
Evening—Ezek. 18 or 24, 15; Luke 18, to 31.

Appropriate hymns for Sixteenth and Seventeenth Sundays after Trinity, 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.

### SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 315, 320, 524.  
Processional: 390, 432, 478, 532.  
Offertory: 366, 367, 384, 388.  
Children's Hymns: 261, 280, 320, 329.  
General Hymns: 290, 477, 521, 637.

### SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 208, 213, 260, 321.  
Processional: 2, 46, 161, 381, 601.  
Offertory: 165, 217, 275, 386.  
Children's Hymns: 330, 332, 571, 573.  
General Hymns: 6, 12, 162, 379.

### THE SIXTEENTH SUNDAY AFTER TRINITY.

It is interesting to note from time to time the agreement between St. John the Divine and St. Paul as to their theology, and also their insistence upon the recognition of certain fundamental principles of Christianity. We are called upon to deal with one of those principles to-day. Writing to the Ephesians St. Paul gives an outline of his prayer to God on their behalf. And part of his prayer is "that Christ may dwell in your hearts by faith." Personal communion between Christ and the believer forms an important and necessary part of St. Paul's theology. In

his addresses and epistles we have a constant recurrence of the thought. "Christ in you, the hope of glory" (Col. 1:27). "I can do all things in Him that strengtheneth me" (Phil. 4:13). Then turn to the writings of St. John. He represents the Christ objectively to be sure when he speaks of Him as the Mediator. Then we think of the Christ as in Heaven. But St. John knows that He is close to men, and he writes accordingly, "And we know that the Son of God is come, and hath given us an understanding, that we know Him that is true, and we are in Him that is true, even in His Son Jesus Christ" (I. John 5:20). Look at the prayer of Humble Access. What does it indicate as the ideal, the object, of our attendance at the Blessed Sacrament? "That we may evermore dwell in Him, and He in us." To which we devoutly say, "Amen!" For Jesus Christ has revealed the necessity, the marvel, and the glory of this sweet communion between Himself and His disciples. The necessity: "Apart from Me ye can do nothing" (St. John 15:5 pt.). All our Christian activity is conditioned by it. For we must look upon God before we think of Him, or reflect upon His Being; we must receive from Him before we can speak for Him. Christian workers never forget that truth! What do the Apostles declare unto us? "That which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled" (I. John 1:1). The marvel: "Christ in us" is the only hope of our glory. For the Christ is omnipotent. Therefore by reason of His presence the miracles of grace occur. He raises us from death in sin and restores us to a happier life. He opens our eyes and ears, and loosens our tongues. He is the peacemaker who gives back friend to friend. The glory of the union is seen not only in the regenerated life but in the life which is a regenerating influence wherever its sphere may be. And by His help and goodness we and the whole company of saints are preserved in peace for evermore.

### A Pillar of the Church.

Widely regretted in the Canadian Church is the death of Bishop Carmichael. The late Prelate united within himself so much strength, gentleness and sympathy. His life was noble and exemplary, his intellect clear, his learning sound and his eloquence attractive and convincing. Long before Dr. Carmichael was advanced to the Bishoprick he had won for himself a foremost position amongst his brethren of the clergy, and when the deserved distinction was awarded it was greeted on all hands with general satisfaction. The passing from amongst us of the beloved Bishop has brought to thousands of Canadian homes the sense of the loss of a dear and intimate friend. The spirit of the good Bishop has been called to its well earned rest; but the remembrance of his pure and upright character and beneficent life remains as a benediction and inspiration to us all.

### Half Truths.

It is regrettable, but it seems inevitable, that many people are not only content but often provokingly insistent in maintaining and advocating half truths. Indeed most people prefer to devote their time and energy to a microscopic examination of some favourite half truth when a judicious telescopic investigation would reveal its real dimensions and its true relation to other important cognate truths. This constitutional bias is noticeable amongst students of, what are called, the exact sciences, as well as in the field of Theology. The result is deplorable in either case, but especially so in the latter.

### An Illustration.

Many and varied are the ways in which half truths are attempted to be taught. One which pleases the popular religious fancy goes under the name of "Simple Bible Teaching." On this subject the Church Times writes plainly: "It is a favourite calumny on the part of some of our opponents to say that, because we will have nothing to do with what is absurdly called 'Simple Bible Teaching,' we are opposed to Biblical instruction. It is not the Bible that we object to, but a particular way of treating it. To us it seems a travesty of Christian teaching to use the Bible as either a purely literary classic, or a collection of books on the history and geography of an Oriental people and country, or a storehouse of moral precepts not necessarily related to belief and to membership of a Divine Society. The Committee of the Lambeth Conference, which considered the subject of Religious Education, put the case, from our point of view, with admirable definiteness, when it affirmed that 'Bible teaching misses even its true educational value, when it does not definitely aim at preserving faith in God through our Lord Jesus Christ, and living fellowship with the Church of Christ.' Our children are taught that they are introduced into this fellowship in Baptism, and it follows that the rest of the teaching which is required by them must continue to be built up on this basis. Its aim must be to inculcate the belief that, for them, the highest ideal is to live the Christian life under the laws and in the society of the Catholic Church."

### The Excessive Drought.

The drought from which the greater part of this Dominion, but more especially Eastern Canada, has been suffering for the past five weeks or more, is almost unprecedented. We read day by day in our newspapers of vast areas of country devastated by forest fires, and the navigation on the Great Lakes and the St. Lawrence on some days completely tied up, and on other days most seriously handicapped on account of the thick smoke arising from these forest fires lying like a dense pall over both land and water. The River Thames in London, Ont., has barely six inches of water in it, and is lower than it has been known to be for more than fifty years past. It is sad to think of the very great destruction which has been caused by these bush fires, hundreds of acres of trees being destroyed. The general damage which has arisen in one way or another from lack of water has been incalculable. We hear of several cities suffering from a water famine, of the destruction of root crops, of the total inability of the farmers to do any ploughing owing to the extreme hardness of the ground which is now in some places more like the rocks that we meet with in Muskoka than the ordinary everyday soft earth which we are accustomed to see as a usual thing around us day by day. In many of the churches throughout the country on the past two or three Sundays, prayers have been offered that it may please God to send us rain which is now so urgently needed, the coming of which will alone put an end to the unprecedented state of things which has existed for such a comparatively long period of time in this part of the world.

### The Hedjaz Railway.

The "Times" publishes a telegram from its correspondent in Medina, who went thither to see the inauguration of the Hedjaz Railway from Damascus. The first message from Medina to a Christian paper, telegraphed in English and without delay, seems a startling proof of change in Turkish ways. The ceremonies began before daybreak, the act of inauguration being performed by the Grand Mufti of Damascus with the most solemn acts of devotion. Thanks and