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Lessons for Sundays and Holy Days.

July 30.—7 Sunday after Trinity.
Morning.—1 Chron. 21; Acts 28: 17.
Evening.—1 Chron. 22 or 28: 1—21; Matt. 15: 21.

August 6.—8 Sunday after Trinity.
Morning.—1 Chron. 29: 9—29; Rom. 6.
Evening.—2 Chron. 1 or 1 Kgs. 3; Matt. 19: 27—20: 17.

August 13.—9 Sunday after Trinity.
Morning.—1 Kgs. 10: 1—25; Rom. 11: 1—25.
Evening.—1 Kgs. 11: 1—15 or 11:26; Matt. 23:13

Appropriate Hymns for Seventh, Eighth and Ninth 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 the New Hymn Book, many of which may be found in other hymnals.

SEVENTH SUNDAY AFTER TRINITY

Holy Communion: 256, 258, 386, 046.
Processional: 385, 448, 653, 664.
Offertory: 396, 393, 397, 426.
Children: 433, 703, 707, 710.
General: 5, 22, 392, 404.

EIGHTH SUNDAY AFTER TRINITY

Holy Communion: 140, 257, 262, 407.
Processional: 7, 376, 397, 653.
Offertory: 343, 619, 620, 753.
Children: 392, 402, 711, 731.
General: 38, 560, 654, 752.

NINTH SUNDAY AFTER TRINITY

Holy Communion: 232, 234, 237, 243.
Processional: 7, 376, 397, 653.
Offertory: 391, 485, 492, 680.
Children: 233, 238, 241, 480.
General: 8, 35, 219, 393.

THE SEVENTH SUNDAY AFTER TRINITY

"What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death." Romans 6:21.

The chief result of accurate book-keeping and constant auditing is that men can easily determine their commercial assets and liabilities. The status determined in this way gives warning or encouragement. If progress is being made, men are encouraged to go on and develop. But if the opposite is proved no man can say that he rushed into commercial disaster unwarned. Success in business depends a great deal upon this systematic examination. How many have learned that self-examination is a necessary exercise in the building up of the spiritual life? Every conversion, every reformation, every renewed ambition is preceded by self-examination which makes us ashamed of the fruitless yearnings, ambitions and energies, which have found place or scope in our lives. St. Paul in the words upon which we presently meditate is speaking to men and women who have become servants of God. He warns them and us against any relapse into the way of sin. Consider the sinful, pointless things we have indulged in. What enduring profit accrues from them? We wandered a long time in the wilderness. What have we to show for past energies and ambitions? If a thing does not pay, the business man frankly drops it or else

**We are now taking
our Annual Holidays,
therefore the next issue
will be August 17th.**

invigorates it into a paying condition. The children of this world are wise in their generation. The result of self-examination must be that we cut off all profitless things, things that only cause us shame when we think about them. What a blessed thing self-examination is! It is a check upon retrogression, and a stimulus to greater and nobler efforts. It is not a sin to be ashamed, but it is a sinful thing to cling to those thoughts and actions which can only bring the blush of shame to the cheek. The determination to forsake the things of shame testifies to four Divine blessings.

(1) **God has grafted in our hearts the love of His Name.** To love the Name is to be devoted to everything connected with God and eternity. The Personality of God is suggested by this term. And with the recognition of Divine Personality goes the possibility of our communion with God. Hence the advice of St. Paul that we should do all in the name of the Lord Jesus (Col. 3:17).

(2) **God has increased in us true religion.** By religion we mean that which binds man to God. Love is the essential feature of true religion for "he that dwelleth in love dwelleth in God" (1 John 4:16) and love is of God.

(3) **God has nourished us in all goodness.** The Lord Jesus found the multitudes wandering in the wilderness and He fed them. Do not forget the spiritual significance of that miracle. Let the author and giver of all good things nourish you day by day with the Bread of Life.

(4) **His tender mercy has established us in all goodness, in true religion, and in the love of His Name.** The infirmity of our flesh draws out the mercy of the Lord God. And in mercy He

strengthens us, for He is the Lord of all power and might.

Let us be regular in self-examination that by the power of God we may forsake those things that bring us shame, and lead us into death.

Spiritual Success.

At the close of Archbishop Matheson's charge to his Synod he most fittingly drew his hearers' attention to the true foundation of spiritual success, and took occasion to warn them against one of the most prevalent hindrances to the attainment of that end in the following candid and faithful words: "To what is, after all, the foundation of all real success in the work of the Church—genuine spirituality. No outward success—financial, numerical, structural—can be a substitute for that. The true function of the Church and its ministry is to build up character, to win souls and to make them meet for the inheritance of the Saints in Light. Outside things are only, after all, subsidiary to the real purpose and mission of the Church, and, necessary as they are, as machinery for the carrying out of God's purposes, we must be careful not to mistake, and be satisfied with, the means without securing the end. In visiting the various parishes, while there is much that is encouraging about the work, which one sees splendid examples of fidelity among the clergy and others, one cannot help being very deeply grieved sometimes at the petty factions and divisions that are prevalent among members of the same congregations. It is true that from the first it has been so, for St. Paul had to say regretfully: 'There are divisions among you,' but when a congregation is small and calls for a pulling all together to keep things going, it is more than sad to see the little band cut asunder into two rival camps by some petty misunderstanding. It is sadder still when little differences not connected with Church affairs are imported into the Church and create discords at Church meetings. I could not refrain from remarking the other day at a certain parish where such was the case, that people in primitive times used to settle their differences in some retired spot, but in some of our Christian civilizations they bring them for settlement into their Church gatherings. These things ought not so to be. Let us, then, in all we think and say and do for the Church pray that we may have the spirit of the Master, for without His spirit we can do nothing."

A Month's Weather.

One of the old habits which we are loath to leave aside as outworn is the belief in the influence of the moon upon the weather. The "Probabilities" are all very well, but they only forecast for a day or two, whereas the new moon gave us probabilities for a month. Although our weather departments are steadily advancing in scientific forecasting, and insist that the moon can have no influence, old beliefs die hard. In France, and beyond it, there is still a great belief in Pugeaud's law. Bugeaud was one of the marshals, having fought from the early campaigns in Prussia to those in Algeria in the early nineteenth century. During the wars in Spain he got hold of a manuscript (so it is said) which set out this rule: "The weather eleven times out of twelve during one moon is the same as on the fifth day of the moon, provided the sixth day resembles the fifth, and nine times in twelve if the sixth day resembles the fourth." He believed in this, and, as he left the army's life for that of farming from 1815 to 1830, had so many opportunities of testing the rule that it came to be known by his name, and to be popularly believed in.