

# Parish and Home

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No. 3

## CALENDAR FOR FEBRUARY.

- 4—5th Sunday after Epiphany. *Morning*—Proverbs i.; Matt. x x. 27—xx. *Evening*—Prov. iii. or vi i.; Acts xxi. to 17.
- 11—Septuagesima. *Morning*—Gen. i. and ii. to 4; Rev. xxi. to 9. *Evening*—Gen. ii. 4, or Job xxxviii; Rev. xxi. 9—xxii. vi
- 18—Sexagesima. *Morning*—Gen. iii.; Matt. xxvi. 57. *Evening*—Gen. vi. or viii.; Rom. ii. xvii.
- 24—St. Matthias, A. and M. *Morning*—1 Sam. ii. 27 to 36; Mark i. 21. *Evening*—Isaiah xii. 15; Rom. viii. to 18.
- 25—Quinquagesima. *Morning*—Gen. ix. to 20; Mark ii. 1. 23. *Evening*—Gen. xii. or xiii.; Rom. viii. 18.
- 28—Ash Wednesday. *Morning*—Isai. lviii. to 13; Mark ii. 13 to 23. *Evening*—Jonah iii; Heb. xii. 3 to 18.

## "COME UNTO ME."

BY T. F. M. in *The Churchman*.

Oh, ye oppressed who have no comforter,  
Wherefore are ye so blind?  
Hath not the Master bidden such as ye  
To "seek, and ye shall find?"

Is there no balm in Gilead for your souls?  
No peace for which ye grieve?  
Behold, One speaketh unto such as ye,  
"Ask, and thou shalt receive."

Why will ye wander in the wind and rain,  
Upon the mountain's crest;  
While, in the valley, One is calling you,  
"Come unto Me and rest?"

Why are ye troubled? Is this world so  
wide  
Ye cannot find the way?  
The Everlasting Hills shall be your guide  
Unto the perfect day.

The Master calleth you, arise and go,  
All ye who are oppressed;  
In pastures green stay ye your weary feet,  
And by "still waters" rest.

DURING the month of January thoughts of Epiphany, or the manifestation of Christ to the Gentiles, were much in our minds, and the great need of carrying the news of the living Christ to all the nations was strongly impressed upon us by the "Epiphany appeal" and in other ways.

We trust that all our readers have been doing something to carry forward the great work of proclaiming the everlasting gospel to those who are still sitting in darkness and the shadow of death; and out of our treasures have been bringing forth things new and old, and presenting

for the work of our King gold, frankincense and myrrh, yea, rich and precious things.

While the season of Epiphany-tide is now past, the need of continual prayer, thought and effort for the extension of the kingdom never ends, and never will end, until our Lord returns and the "kingdoms of this world become the kingdoms of our Lord and His Christ."

Surely as we draw on towards the season of Lent and the thought of self-denial is impressed upon us, there is nothing that we should more delight in denying ourselves for, than that others might have at least the opportunity of knowing about the love of our Saviour and King, and finding redemption from the bondage of sin and admission into the kingdom of God's dear Son. Brethren, behold your calling, to be witnesses for Christ, in all lands and to all people!

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IN some of the dioceses, and for some branches of the work of our Church, those in authority are appealing for a fund to mark the close of the XIXth century with thanksgiving and praise, and to usher in the XXth century with debts removed, and funds in hand for a decided forward movement.

We have many of us read of the large sums that are being raised by our Presbyterian and Methodist friends, and we congratulate them on their self-denying efforts, and rejoice in any movement for the forwarding and upbuilding of Christ's Kingdom; well remembering with shame that as yet only one third of the people of the earth are even Christian in name.

Whether our efforts take the form of a determined advance, say of a larger and more liberal scale of giving, working, and praying during the coming years; or whether in addition to that we make a large, special offertory to mark the close of the century; we trust that all true followers of Christ and lovers of our Church, are decided that

there shall be no standing still, no half-hearted indifference.

May we hear God saying to us as He did to Moses, even in the face of what seemed (and to man alone would have been) insurmountable difficulties: "Speak unto the children of Israel, that they go forward,"—and may we obediently and determinedly go forward.

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THE following, clipped from the *Orillia Packet*, will be of interest to many of our readers:

In the biography of Archbishop Benson there is published for the first time a letter from His Royal Highness the Prince of Wales to the Archbishop, in which reference is made to certain charges made against the Prince as to encouraging gambling. His Royal Highness says: "I have a horror of gambling, and always do my utmost to discourage others who have an inclination for it, as I consider that gambling, like intemperance, is one of the greatest curses which the country could be afflicted with."

## BEGINNINGS.

*Creation.* In the beginning—God! Not matter, law nor force, but life, given, sustained, beautified, employed and crowned.

*Wisdom.* "The fear of the Lord is the beginning of wisdom." What is wisdom? It is the knowledge of God applied to the needs and capacities of the soul.

*Miracles.* The miracles of Jesus began at a marriage feast, a beautiful beginning; when you invite your guests don't forget to invite Jesus to put on the crown of His approval.

*Sorrows.* "All these are the beginning of sorrows," said the Master as He warned the people of the coming doom. Matt. 24 : 8

We have sorrow because we have sin. Jesus has come to tell us how to get rid of the curse, the burden, the guilt of sin.