

Parish and Home.

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CALENDAR FOR MAY.

LESSONS.

- 1—*St. Ph. & St. Jas., A. & M. Morning*—Isai 61; John 1, v. 43. *Evening*—Zech. 4; Colos. 3, to v. 18.
- 7—*5th Sunday after Easter. Morning*—Deut. 6; Luke 23, v. 50 to 24, v. 13. *Evening*—Deut. 9 or 10; 1 Thess. 4.
- 11—*Ascension Day. Morning*—Dan. 7, v. 9 to 15; Luke 24, v. 44. *Evening*—Kings 2, 13 v. 16; Heb. 4.
- 14—*Sunday after Ascension. Morning*—Deut. 30; John 4, to v. 31. *Evening*—Deut. 31, or Jos. 1; 1 Tim. 3.
- 21—*Whitsunday. Morning*—Deut. 16, to v. 18; Rom. 8, to v. 18. *Evening*—Isai. 11, or Ezek. 36, v. 25; Gal. 5, v. 16, or Acts 18, v. 24 to 19, v. 21.
- 28—*Trinity Sunday. Morning*—Isai. 6, to v. 11; Rev. 1, to v. 9. *Evening*—Gen. 18, or Gen. 1 and 2, to v. 4; Eph. 4, to v. 17; or Matt. 3.

ASCENSION DAY.

May 11th.

"SIT THOU on my right hand, my Son," saith the Lord.
"SIT THOU on my right hand, my Son!"
Till in the fatal hour
Of my wrath and my power,
Thy foes shall be a footstool to Thy throne.
"Prayer shall be made to Thee, my Son," saith the Lord.
"Prayer shall be made to Thee, my Son!
From earth and air and sea,
And all that in them be,
Which Thou for Thine heritage hast won.
"Daily be Thou praised, my Son," saith the Lord.
Daily be Thou praised, my Son!
And all that live and move,
Let them bless Thy bleeding love,
And the work which Thy worthiness hath done."

—Heber.

FOR PARISH AND HOME.

Papers on Christian Practice.

IV.—INFLUENCE.

INFLUENCE depends upon character, popularity upon the power to make one's self agreeable, or the possession of the time-spirit. Influence is not gained by effort, as popularity may be; it is the result of the life's purpose and work. It is said to be one of the healthiest signs of the times that thinking people

are becoming anxious about their personal influence, both for their own sakes and for the sake of others.

What is meant by character? It is difficult to define it. Character, which is the summing up of the higher perfection of the intellectual and spiritual sides of man's nature, like the highest development of the body, is a union of strength with beauty. It combines force with gentleness, power with tenderness, energy with mildness. It is the duty of the Christian to build up, by God's help, a character which will exert a wide and lasting influence in the world.

It is a mistake to suppose that the highest type of character can be developed apart from the power that Jesus Christ brings into the life. In our day education is thought to be the one moulder of men, as well as the panacea for all the ills in the body politic. Education, it is fondly claimed, will change the face of our world, and produce the highest type of character. But it can be shown that the disturbers of society, the men who want to tear down what it has taken long and weary years to build up, the men who are ready to seize all capital, drown in a sea of blood all who oppose their wishes, and let loose the spirit of anarchy, are in most cases educated men. M. Reclus, the anarchist leader, is a distinguished geographer; Mr. Hyndman, who preaches the doctrine "seize all capital and make all men equal," is a graduate of London University. Germany, the land of knowledge and enlightenment, has over half a million socialists. Education and knowledge bring power, but it may be only an evil power that education unleavened by Christian principles develops.

Influence should be looked upon as a talent which God has placed within our power and which can be used for good or ill. I am using the word talent in its scriptural sense. It has come to mean now mental endowments of a superior kind, possessed by those who have marked ability. But the word as used by Christ referred to any-

thing by which we are enabled to glorify God. We are but stewards of God's good gifts. Our mental acquirements, our means, our strength, our position in life, our gifts of every kind, our influence, are all talents. They are to be used to the glory of God and the good of men. Influence is one of the greatest talents entrusted to us. It may be made a mighty power for good, in the moulding of sound public opinion, in advancing the cause of right and truth, in the uplifting of all with whom we have to do. It is a talent given in some measure to all. All have influence. There is no one so obscure as to be without it. For just as no particle of matter, even the smallest, can be destroyed, just as no force is lost, but leaves its impress upon the earth, so no one can pass on his way through life without leaving his mark upon the world.

"The smallest effort is not lost;
Each wavelet on the ocean tost
Aids in the ebb-tide or the flow;
Each raindrop makes some flowerlet blow;
Each struggle lessens human woe."

It may be but the effort of a single individual in the great world of sin and evil, but the smallest effort for God is never in vain.

"Each separate star
Seems nothing, but a myriad stars
Break up the night and make it beautiful."

Like the world we know nothing of the greatest workers, they labour on often without public recognition, regardless of men's poor praise or blame, only anxious to fulfil the purpose of their being, to perform the mission on which they were sent. How true it is that

"The healing of the world
Is in its nameless saints,"

and that the best work, and the most lasting, is often accomplished by those whose names are never noised abroad in the world.

On the other hand, failure in life can often be traced to the morbid desire to do great things, to discontent with the lot in which we are placed, and dissatisfaction with the work that lies at hand. One secret of greatness of