

Parish and Home.

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CALENDAR FOR DECEMBER.

- 5—**2nd Sunday in Advent.** *Morning*—Isaiah v.; 2 Peter ii. *Evening*—Isaiah xi. to v. 11; or xxiv. 1; John xiv.
- 12—**3rd Sunday in Advent.** *Morning*—Isaiah xxv.; 1 John iv., v. 7. *Evening*—Isaiah xxvi.; or xxviii., v. 5 to 19; John xix., to v. 25.
- 19—**4th Sunday in Advent.** *Morning*—Isaiah xxx., to v. 27; Rev. 4. *Evening*—Isaiah xxxii.; or xxxiii., v. 2 to 23; Rev. v.
- 21—**St. Thomas, Apostle and Martyr.** *Morning*—Job xlii., to v. 7; John xx., v. 19 to 24. *Evening*—Isaiah xxxv.; John 14., to v. 8.
- 25—**Christmas Day.** *Morning*—Isaiah ix., to v. 8; Luke ii., to v. 15. *Evening*—Isaiah vii., v. 10 to 17; Titus iii., v. 4 to 9.
- 26—**1st Sunday after Christmas.** *Morning*—Isaiah xxxv. *Evening*—Isaiah xxxviii.; or xl.
- St. Stephen, the First Martyr.** *Morning*—Gen. iv., to v. 11; Acts. vi. *Evening*—2 Chron. xxiv., v. 15 to 23; Acts viii., to v. 9.
- 27—**St. John, Apostle and Evangelist.** *Morning*—Exod. xxxiii., v. 9; John xiii., 23 to 36. *Evening*—Isaiah vi.; Rev. 1.
- 28—**Innocents' Day.** *Morning*—Jer. xxxi., to v. 18; Rev. xvi. *Evening*—Baruch iv., v. 21 to 31; Rev. xviii.

TRUST.

Father on high, Whose watchful eye
The sparrow's fall beholds,
Teach me to know each pain and woe
Thy sovereign will controls.

Teach me, O God, Thy chastening rod,
And every grief and pain
That wrings the heart is but a part
Of Thine eternal plan.

The tempest high, that rends the sky,
Obeys Thy mighty will;
The stormy crest is lulled to rest,
When Thou sayest "Peace, be still."

All power is Thine, and love divine
Through Heaven and earth doth dwell;
And not one pain is sent in vain,
Thou doest all things well.

Then let me rest my weary breast
Where all my cares are known;
And if Thy will permits them still,
O God, Thy will be done!

L.N., in Parish Visitor.

THE Ontario Lord's Day Alliance in issuing a special appeal speaks of the present crisis, and says: "The once proudly boasted American Sabbath is now almost a thing of the past. Gradually, gradually, each step being claimed to be a harmless encroachment, it has been allowed to slip from

the grasp of the toiling masses of the United States, until now the wage-earners of that country are crying out against the tyranny of Sunday labor, and Christian citizens are banding themselves together to 'rescue the Sabbath.' Precisely what happened in the United States is now happening in Canada, but has not yet gone beyond remedy. Our part it is to awake at once to the gravity of the issue now being wrought out, and to let history teach us its lesson before it is too late. Doing so we shall surely hold fast the old-fashioned Canadian Lord's Day, and hand it down unbroken to our children, and it will continue to be our proud boast that under the protection of Ontario's laws every wage-earner in the land enjoys the one universal rest day." Let Canadians from the Atlantic to the Pacific unite in keeping the Lord's Day as a happy, holy day for rest and worship; knowing that upon the way we regard and keep God's Day and God's Word rests the stability of our land, for "righteousness exalteth a nation."

THE C.M.S. secretaries, as an instance of self-denying giving, tell us that a lady who was brought up in the highest ranks of society found her income suddenly reduced to what might well have seemed the very minimum allowance for maintenance under tolerable social conditions. She contrived, however, by dispensing with servants, and by other self-denying economies, to reduce expenditure to about one-half of the diminished income, saving £70 a year to help missions. Then by numerous means, as ingenious as laborious, she earned a further sum of £200, assisting missions to the extent of £270, nearly twice her own income. And her

life—one long act of self-denial as some would esteem it—is by her own confession "one long song of praise." Many of us are planning to give some presents or tokens of love to our friends at this season, yet how many of us, like the Father, whose great gift we are at this time reminded of, are planning and denying ourselves to give the knowledge of God's "unspeakable gift" to those people who have never heard of His love, and are still in the darkness of heathenism?

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THE season of Advent is here again; how our minds should be filled with thoughts of the coming King. Once He came in meekness and humility as a Man of Sorrows. O infinite condescension, pity and love, that the King, at whose birth angels sang, and heaven was moved to hosannas, should for our sakes empty Himself, take man's nature, and suffer and die. Well may we think long and lovingly of His first coming; and yet we are also to look forward, for He will come again, not as a babe to Bethlehem this time, but in glory and triumph and power. How soon? When? Ah, who can tell! It may be at midnight, or at cock-crowing, or in the morning—and He says unto us, "Watch and be ready, for at a time when ye think not the Son of man cometh." Let us then see to it, if we be His disciples, that we are active and prayerful in preparing and making ready a way for the coming back of our glorious Lord and King.

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ONE of the most beautiful and encouraging truths in connection with the birth of Christ is contained in the angels' announcement "Behold I bring you good tidings of great joy which shall be