

Parish and Home.

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CALENDAR FOR AUGUST.

LESSONS

- 6—10th Sunday after Trinity. *Morning*—
1 Kings 12; Rom. 6. *Evening*—1 Kings
13 or 17; Matt. 19, v. 27 to 29, v. 17.
- 13—11th Sunday after Trinity. *Morning*—1
Kings 13; Rom. 11, to v. 25. *Evening*—
1 Kings 19 or 21; Matt. 23, v. 13.
- 20—12th Sunday after Trinity. *Morning*—1
Kings 22 to v. 41; 1 Cor. 1, to v. 26.
Evening—2 Kings 2, to v. 16, or 4, v. 8
to v. 33; Matt. 26, v. 57.
- 24—St. Bartholomew A. & M. Ath. Cr.
Morning—Gen. 23, v. 10 to 13; 1 Cor. 4,
v. 18 and 5. *Evening*—Deut. 18, v. 15;
Matt. 28.
- 27—13th Sunday after Trinity. *Morning*—2
Kings 5; 1 Cor. 7, v. 25. *Evening*—2
Kings 6, to v. 24, or 7; Mark 2, to v. 23.

GOD'S WILL.

Thou sweet, beloved will of God,
My anchor ground, my fortress hill,
My spirit's silent, fair abode,
In thee I hide me, and am still.

Thy beautiful, sweet will, my God,
Holds fast in its sublime embrace
My captive will, a glad some bird
Pinioned in such a realm of grace.

Within this place of certain good
Love evermore expands her wings,
Or nestling in thy perfect choice
Abides content with what it brings.

O sweetest burden, lightest yoke,
It lifts, it bears my happy soul,
It giveth wings to this poor heart,
My freedom is thy grand content.

Upon God's will I lay me down,
As child upon its mother's breast,
No silken couch, nor softest bed,
Could ever give me such sweet rest.

—Selected.

For PARISH AND HOME.

THE FRUIT OF THE SPIRIT.

THE only way to progress in the spiritual life is to try to understand as much of God's ways of working as He has chosen to reveal to us. We know what wonderful progress has been made in science simply by the earnest and patient study of the common things about us. The study of the effect heat has upon water gave us all the marvels of steam power. The close study of plants and minerals has given us remedies

for diseases that our forefathers thought to be hopelessly incurable. All human life has been made happier, more refined, more varied, by the patient study of the wonderful visible world which lies all around us.

The same law applies to the study of another world, containing truths that only patient labor can grasp. The Bible is a deep mine in which there is much gold to be had for digging. And if God has placed this treasure within our reach, He surely requires of us whatever effort is necessary to make it ours. There is in nature much that does harm, as well as much that does good. She has her poisons as well as her nourishing foods. For most of her poisons there is an antidote, but one does not always lie beside the other. Patient search will find an antidote for probably every poison, but the search is necessary. And human beings, sick and dying of the poison of sin, have an antidote, a cure, within their reach. The only condition of its use is the necessary labor in finding it.

We say so much in general, but we wish to apply it especially to the teaching of Scripture in regard to the work of the Holy Spirit. In a vast number of Christian lives, the work of the Spirit is simply ignored. God is known as the Father, and Jesus Christ as Redeemer. The Spirit is believed in nominally, but He has, in fact, no place in the life. His ministrations are never sought in prayer, and no attempt is made to grasp the teaching of Scripture in regard to his relations to the believer, on the one hand, and the Saviour, on the other. While this is true, there must always be a halting, stumbling Christian life. The soul is only half fed; the antidote to the poison of sin only half discovered. We recite Sunday after Sunday our belief in the Spirit as the "Giver of life." Can there be bounding spiritual health if the Giver of life is ignored? strength, if the Fountain of strength is untasted?

The Spirit is not the life. Jesus Himself repeatedly claims that place for Himself. He is the life, and in Him alone is life. Yet the work of the Spirit has a direct relation to the life. The Spirit is the life-giver. It is He who brings

the fainting human heart to the strong life that revives it. On the one hand, He makes men willing to receive the life; on the other, the Spirit pours deep draughts of the life into the heart that He has made ready to receive it. It will thus be seen that to ignore the work of the Spirit is to forfeit the secret of all strength, for it is He who brings the sinner and the Saviour together. "At that day," said Jesus, speaking of the promised coming of the Spirit, "ye shall know that I am in my Father, and ye in me and I in you." It was to be the work of the Spirit to reveal and make certain the truths needed for the soul's strength.

There is an especially beautiful application of the work of the Spirit in St. Paul's Epistle to the Galatians. "The fruit of the Spirit," says St. Paul, "is love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, self-control." The Spirit brings forth fruit; as sunlight and rain and mother earth unite silently in producing the fruit of the tree, so does the Holy Spirit develop human lives. If the heart breathe the atmosphere of the Spirit, all His influences will develop harmoniously, often unconsciously, in our lives. Daily, as we seek the Spirit's guidance, we are providing sunlight and moisture for the blessed growth of the fruit of the Spirit.

Let the singular number be noted. The fruit of the Spirit is many-sided, but it is one. Color, form, fragrance, taste unite in the perfection of the apple ripening upon the tree, and one cannot be separated from the other. So St. Paul gives here five characteristics of the Spirit's fruit that should be developed in each believer. Is there love? Then there should be joy, too. Is their faithfulness? Then there should also be gentleness. All these varied characteristics unite and blend in a single fruit. Yet is it not too sadly true that many who are nobly faithful forget to be gentle and long-suffering; that some who are very active in works of love are not joyous and peaceful? Surely the love which is without peace and joy is marred love; and faithfulness to a meek and lowly Master must be as gentle as He was. And thus we see again that the fruit of the