

Parish and Home.

VOL. I.

TORONTO, DECEMBER, 1890.

No. 1.

CALENDAR FOR DECEMBER.

LESSONS.

- 7.—**2nd Sunday in Advent.** *Morning*—Isa. v. 1; John i. *Evening*—Isa. xl. 10 v. 11; or Isa. xxiv.
- 14.—**3rd Sunday in Advent.** *Morning*—Isa. xxv.; 2 John. *Evening*—Isa. xxvi., or xxviii. v. 5 to v. 19; John xx to v. 19.
- 21.—**4th Sunday in Advent.** *Morning*—Isa. xxx to v. 27, or Job xlii. 10 v. 7; John xx. v. 19 to 24. *Evening*—Isa. xxxii., or xxxiii. v. 2 to v. 23; John xiv. 10 v. 8.
- 25.—**Thursday, Christmas Day.** *Morning*—Isa. ix. 10 v. 8.; Luke ii to v. 15. *Evening*—Isa. vii. v. 10 to 17; Titus iii. v. 4 to 9.
- 28.—**1st Sunday after Christmas, Innocent's Day.** *Morning*—Isa. xxxv.; Rev. xvi. *Evening*—Isa. xxxviii., or xl.; Rev. xviii.

CHRISTMAS GREETING.

"A MERRY Christmas" to you,
For we serve the Lord with mirth,
And carol forth glad tidings,
Of a gracious Saviour's birth.

So we keep the olden greeting,
With its meaning deep and true,
And wish "A Merry Christmas"
And "A Bright New Year" to you.

A WORD OF GREETING.

ONLY a few prefatory words are necessary in offering the first number of PARISH AND HOME to the public. There is an increasing call for Parish magazines, and it has been thought that one, specially edited to satisfy the requirements of this country, would meet with acceptance. The aim of PARISH AND HOME will be to furnish simple and interesting spiritual teaching in an attractive form, and thus to aid the clergyman, the district visitor, and the Sunday school teacher in their work. Especial care will be taken that the paper is scriptural and evangelical in its teaching, and all controversial topics will be avoided, so that clergymen can place it in the hands of their parish workers with perfect confidence. The editor believes that the artistic appearance of the paper will commend itself to its readers, and that in this respect PARISH AND HOME will be superior to most, if not all, of the parish magazines offered at

the same price. He looks for a cordial support to this new effort to place helpful reading in the hands of church people. A prospectus will be found on page 7.

SOMETIME, SOMEWHERE.

UNANSWERED yet? the prayer your lips have pleaded

In agony of heart these many years?
Does faith begin to fail; is hope departing,
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer:
You shall have your desire, sometime, somewhere.

Unanswered yet? though when you first presented

This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known,
Tho' years have passed since then, do not despair:
The Lord will answer you, sometime, somewhere.

Unanswered yet? nay, do not say ungranted,

Perhaps your part is not yet wholly done:
The work began when first your prayer was uttered,
And God will finish what He has begun.
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered.

Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock,
She knows Omnipotence has heard her prayer
And cries "It shall be done," sometime, somewhere.

ROBERT BROWNING.

FOR PARISH AND HOME.

THE TROUBLE AT ST. JUDITH'S.

THERE was trouble at St. Judith's. It was not that anybody had quarrelled. The choir was doing well, and there was no fight with the organist. The churchwardens and the rector were on good terms. Everything had gone smoothly at the last vestry meeting. There was a small balance on the right side, and complimentary resolutions were passed in abundance. Still, there was trouble at St. Judith's. The rector did not suspect it; the churchwardens said that everything was "all right." Was not the clergyman's stipend paid regularly? The last six months' interest on the debt had been met promptly,

and some money had been paid before it was even due. The organist, for instance, was too musical to be practical, and had got into debt. He had come to Mr. Strongbow, the churchwarden, in great distress, and Mr. Strongbow had, just for this once, paid his quarter's salary in advance. There was money in hand to meet even this extra call. "What more could one want," said Mr. Strongbow, excitedly, when old Mr. Blackwell talked to him about what he called "the trouble." "If this church is not prosperous, show me one that is! Why, we let three new pews last week, and there are only four unlet pews in the church, and they are where no one can see or hear," and Mr. Strongbow poured the collection from the plates out upon the vestry table, in order to count it, with a gesture that indicated that the subject was not one open to discussion.

Old Mr. Blackwell walked out through the vestry door, past the side entrance to the church, and so out to Markdale St. and turned down it homeward. Mr. Strongbow was a very decided man, and poor Mr. Blackwell quite lost his power of speech when the churchwarden spoke in that vigorous way. "After all," thought Mr. Blackwell, "is there anything in the church to complain of? The singing is good, the Rector's sermons are said by so many to be 'capital.' Though!" sighed Mr. Blackwell, "I cannot always understand them. I suppose it is because I never studied Hebrew. Then nearly all the pews are rented"—but again Mr. Blackwell could not help thinking that they were nearly always half empty—"and I am sure," he thought at length, "we ought to be very thankful that we are so prosperous, especially with our heavy debt. Perhaps I am wrong in thinking there is 'trouble.'" and Mr. Blackwell turned into his house and sat by the fire, and read the *Illustrated Christian Comforter*, until he nodded over it.

If Mr. Blackwell did not quite know his own mind, there was a lady in the parish who knew hers. The very next day Miss Stringham was presiding at a meeting of the Women's Missionary