

Parish and Home.

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No. 21.

CALENDAR FOR AUGUST.

LESSONS.

- 7-8th Sunday after Trinity. *Morning*.—1 Chron. 29, v. 9 to 29; Rom. 7. *Evening*.—2 Chron. 1, or 1 Kings 3; Mat. 20, v. 17.
- 14-9th Sunday after Trinity. *Morning*.—1 Kings 10, to v. 25; Rom. 11, v. 25. *Evening*.—1 Kings 11, to v. 15, or 11, v. 26; Mat. 24, to v. 29.
- 21-10th Sunday after Trinity. *Morning*.—1 Kings 12; 1 Cor. 1, v. 26 and 2. *Evening*.—1 Kings 13 or 17; Mat. 27, to v. 27.
- 21—St. Bartholomew, A. & M. *Morning*.—Gen. 28, v. 10 to 18; 1 Cor. 4, v. 18 and 5. *Evening*.—Deut. 18, v. 15; Mat. 28.
- 28-11th Sunday after Trinity. *Morning*.—1 Kings 18; 1 Cor. 8. *Evening*.—1 Kings 19 or 21; Mark 2, v. 23 to 3, v. 13.

THE TRANSFIGURATION.

AUGUST 6TH.

O MASTER, it is good to be
High on the mountain here with Thee;
Where stand revealed to mortal gaze
Those glorious saints of other days
Who once received on Horeb's height
The eternal laws of truth and right;
Or caught the still small whisper, higher
Than storm, than earthquake, or than fire.

O Master, it is good to be
With Thee and with Thy faithful three,
Here where the apostle's heart of rock
Is nerved against temptation's stock;
Here where the son of thunder learns
The thought that breathes and word that
burns;
Here where on eagle's wings we move
With Him whose last, best creed is love.

O Master, it is good to be
Entranced, enwrapped, alone with Thee;
And watch Thy glistening raiment glow
Whiter than Hermon's whitest snow;
The human lineaments that shine
Irradiant with a light Divine;
Till we, too, change from grace to grace,
Gazing on that transfigured face.

O Master, it is good to be
Here on the holy mount with Thee;
When darkling in the depths of night,
When dazzled with excess of light,
We bow before the heavenly Voice
That bids bewildered souls rejoice
Though love wax cold and faith be dim—
"This is My Son, O hear ye Him."
—Dean Stanley.

For PARISH AND HOME.

FARMING AND FARMERS.

Why is it that so many young men despise farming? Why is it that farmers' sons are flocking from the country

into the cities? That this is the case the recent census clearly shows. The larger a city becomes the more attractive power it possesses. Union is strength. A large community compressed into a small compass must carry out more systematically the principle of division of labour, hence there is more variety of work. This in itself is attractive to young men. There being so many different kinds of work there seems to be more chance of getting on. Then again this variety in work causes variety in the social life. Different kinds of people seek their pleasure in different ways. A city young man has presented to him a vast variety of social attractions, lawful and unlawful. Thus he looks down upon those who live in the country. All this has its effect upon the young men of the country. They turn their eyes wistfully from the old farm towards the distant city, so dazzlingly bright, waiting their chance to go. Some no doubt get on well in the city, but the proportion of those who fail is far greater in the city than in the country. And so we find young men who might be living a healthy, manly life on the farm, free from anxious care, contented and happy—we find such, who have forsaken the country for the city, where?

Some we find keeping a little shop, vainly endeavouring to compete with hundreds of others, hoping to win custom by giving long credit, getting more and more hopelessly entangled in debt.

Some we find in a factory, where all day long they form a bit of human flesh between two pieces of machinery. Some we find in the furnace-room, where their whole duty is to shovel in coal, sweltering with the heat and begrimed with the dust. Some we find digging in the drains of our city, while others we find begging their bread with the pitiable cry, "I'm out of work." Let the young farmer think well before he abandons his farming for city life.

Farmers form the backbone of a country. Farm products are the necessities of life. The price of food regulates the price of everything else.

Farmers from their occupation of land are more closely bound to a country than any other class. A mechanic can pass readily from one country to another. A merchant has the world to trade with, and where he trades his business may lead him to more. It has always been found in any great crisis that a country falls back upon the farmers. They, after all, are the most necessary, they are the most patriotic.

Then, again, without any reflection upon the commercial and industrial classes, the occupation of the agricultural class is such as to create a tendency not only towards a conservative spirit, which has its good features as well as its bad, but also a tendency towards religion—not that we can say that farmers are more religious than others, but they are less sceptically inclined. As a class they are more manifestly dependent upon nature, and so upon the God of nature, than any other. When the mechanic ceases to work he ceases to produce. When the merchant ceases to sell he ceases to gain. When the farmer, after his day's toil, lies down to rest, his grain is growing, watered by the dew of heaven.

But to come back to the economic point of view. Every man must make a living. The cry goes up from our Dominion that various trades and occupations are over-crowded. For example, numbers of small shop-keepers find it impossible to compete with larger establishments. What is to be done! Undoubtedly the prosperity of our country calls loudly for this, a renewed interest, an awakened zeal in agricultural matters.

In our country Sunday-schools, when the boys repeat the words of the Catechism, "To do my duty in that state of life unto which it shall please God to call me," it might not be amiss to point out to them that one of the healthiest, most useful, and most honourable callings to which it is possible for them to be called is that of tilling the soil and becoming a co-worker with God—an intelligent Christian farmer.

In seeking the cause why so many