

Parish and Home

VOL. IX.

OCTOBER, 1899.

No. 11

CALENDAR FOR OCTOBER.

- 1—18th Sunday after Trinity. *Morning*—Jeremiah xxxvi.; Ephesians ii. *Evening*—Ezek. ii., or xiii. to 17; Luke v. to 17.
 8—19th Sunday after Trinity. *Morning*—Ezek. xiv.; Philipians ii. *Evening*—Ezek. xviii., or xxiv. 15; Luke vi. 1 to 26.
 15—20th Sunday after Trinity. *Morning*—Ezek. xxiv.; Colos. iii. 18 and iv. *Evening*—Ezek. xxvii. or Dan. i.; Luke xii. to 35.
 18—St. Luke, Evangelist. *Morning*—Isaiah lv.; 1 Thess. iii. *Evening*—Eccles. xxxviii. to 15; Luke xiii. 18.
 22—21st Sunday after Trinity. *Morning*—Dan. iii.; 2 Thess. ii. *Evening*—Dan. iw or v.; Luke xvi.
 28—St. Simon and St. Jude, A. & M. *Morning*—Isaiah xxviii. 9 to 17; 1 Tim. v. *Evening*—Jer. iii. 12 to 19; Luke xix. 28.
 29—22nd Sunday after Trinity. *Morning*—Dan. vi. 1 Tim. vi. *Evening*—Dan. vii. 9, or xii.; Luke xx. to 27.

THE OLD AND THE NEW.

Last night I lay a-sleeping,
 There came a dream so fair:
 I stood in old Jerusalem
 Beside the Temple there;
 I heard the children singing,
 And ever as they sang,
 Methought the voice of angels
 From Heaven in answer rang—
 Jerusalem, Jerusalem,
 Lift up your gates and sing
 Hosanna in the highest.
 Hosanna to your King.

And then methought my dream was changed.

The streets no longer rang.
 Hushed were the loud Hosannas
 The little children sang;
 The sun grew dark with mystery,
 The moon was cold and chill,
 As the shadow of a cross arose
 Upon a lonely hill.
 Jerusalem, Jerusalem,
 Hark how the angels sing,
 Hosanna in the highest.
 Hosanna to your King.

And once again the scene was changed,
 New earth there seemed to be;

I saw the holy city
 Beside the tideless sea.
 The light of God was on its streets,
 The gates were opened wide;
 And all who would might enter,
 And no one was denied.
 No need of moon or stars by night,
 No sun to shine by day:
 It was the new Jerusalem,
 That would not pass away.
 Jerusalem, Jerusalem,
 Sing, for the night is o'er,
 Hosanna in the highest,
 Hosanna evermore.

—Selected.

By the first of October all the activities of parish work should be in full swing.

We hope all our readers are preparing to take their part in helping along God's cause. So many are pressed with their own duties, or have such a round of social and other engagements that they think they have no time for anything higher. While we should do our own home work faithfully and well, as in God's sight, yet we all can find some time to help along our church's work, and in looking after the poor or needy, or helping some discouraged one, or visiting the sick or otherwise doing the Master's work, we will find we were doing it to Christ Himself.

* * *

ONE often hears a mother say, "I would sooner do it myself than have the bother of making John or Mary do it." But is that fair to the child, much less to the mother? Has a mother or a father the right to save herself or himself the bother of making a child obedient, of making a child industrious, of saving a child from the misfortune of being self-willed? It is in the home often that the child learns to be a law to himself, and so in later life to disregard the advice of those older and more experienced than himself, and so become a prey to his own folly—rather, we should say, to the unkindness of his parents.

* * *

HE who made the soul made the body also. If the spirit is immortal there is also to be a resurrection of the body. He who loves our souls loves our bodies also. It is necessary for us to take care of the body as it is of the soul. Recognizing this, our school authorities have established hygiene as one of the subjects of study, but how many are there who make the hygiene they learn at school practical by being guided by the conclusions of eminent specialists who have studied the subject for years? How many parents attend to the ventilation of sleeping rooms, insist on proper times for eating, and

proper, systematic exercise? Were this more attended to there would be less consumption in our country.

* * *

ZEAL in promoting the spiritual does not excuse from observing natural law. He who breaks natural law in doing church or philanthropic work must suffer just as much as the one who breaks those laws to the same extent in advancing selfish interests. A man may break down from overwork in the religious sphere just as easily as from overwork in the mental or physical. In fact, the labour of the truly pious person, who has the burden of souls on his or her heart, is more wearing than any other. The young man who incessantly keeps late hours or exposes himself to all kinds of inclement weather in visiting the sick or pleading with the impenitent will have to pay for it in body just as much as the one who does not take care of himself but goes out to places of amusement and with wicked companions. In this, as in all other cases, "the end does not justify the means."

* * *

OF course, the approval of the spirit which leads a man to overwork for a good cause is just equal to the condemnation of the self-indulgent spirit which leads others to wear out their bodies to gratify their own pleasures and desires, but the result is the same in both cases. Some people are by temperament always bound to work and need wise guidance or restraint. Such, for example, was Henry Martyn, whose body was not miraculously strengthened because of the righteousness and grandeur of the work in which he was engaged. But whether it be noble work or selfish pleasure the body will assert its right to be cared for.

THE Right Rev. Dr. Welldon, the new Bishop of Calcutta, in his parting charge before leaving for India, said: