

# Parish and Home.

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## CALENDAR FOR JULY.

### LESSONS.

- 7—**4th Sunday after Trinity.** *Morning*—1 Sam. 12; Acts 13, v. 26. *Evening*—1 Sam. 13, or Ruth 1; Matt. 2.
- 14—**5th Sunday after Trinity.** *Morning*—1 Sam. 15, to v. 24; Acts 18, to v. 24. *Evening*—1 Sam. 16, or 17; Matt. 6, v. 19, to 7, v. 7.
- 21—**6th Sunday after Trinity.** *Morning*—2 Sam. 1; Acts 21, v. 37, to 22, v. 23. *Evening*—2 Sam. 12, to v. 24, or 13; Matt. 10, v. 24.
- 28—**St. James. Ap. and Mar. (Ath. Creed).** *Morning*—2 Kings 1, to v. 16; Luke 9, v. 51, to 57. *Evening*—Jer. 26, v. 8, to v. 16; Matt. 13 to v. 24.
- 28—**7th Sunday after Trinity.** *Morning*—1 Chron. 21; Acts 27. *Evening*—1 Chron. 22, or 28, to v. 21; Matt. 14, v. 13.

### "TALITHA CUMI."

Our little one was sick, and the sickness pressed her sore,  
We sat beside her bed, and we felt her hands and head,  
And in our hearts we prayed this one prayer o'er and o'er:

"Come to us, Christ the Lord; utter Thine old-time word,  
'Talitha cumi!'"

And as the night wore on, and the fever flamed more high,  
And a new look burned and grew in the eyes of tender blue,

Still louder in our hearts arose the voiceless cry:  
"O Lord of love and might, say once again to-night,  
'Talitha cumi!'"

And then, and then—He came; we saw Him not, but felt;  
And He bent above the child, and she ceased to moan, and smiled;

And, although we heard no sound, as around the bed we knelt,  
Our souls were made aware of a mandate in the air:  
'Talitha cumi!'"

And as at dawn's fair summons faded the morning star,

Holding the Lord's hand close, the child we loved arose,  
And with Him took her way to a country far away;  
And we would not call her dead, for it was His voice that said:

"Talitha cumi!"

—Susan Coolidge.

CHURCHGOING IN SUMMER. — With the hot weather of July there will be, no doubt, the usual falling off in the numbers at church. This is, of course, partly due to the rash for the country and the seaside, but not altogether. There are many who do not go out of town for the summer, and yet are seldom seen in church then. It seems to be a harmless and quite permissible thing to keep from church on a very warm Sunday. But surely this must depend upon our reasons for going to church at all. If to be in church on the Sunday is merely a privilege or luxury, which we can easily do without for a time, then there is perhaps little harm in keeping at home during the excessive heat. But if, on the contrary, church is the house of God, existing to supply a real and constant need in human life, our being there is a *duty*, and our absence is not only wrong, but deprives us of what God, in His wisdom, provides. The churches are warm, no doubt, and propriety prevents us being as coolly clad there as at home; but the Christian whose desire is to do his duty can surely master these little discomforts. Besides, the people who absent themselves from church because of the heat, are glaringly inconsistent. They commonly attend all social functions, no matter what the heat, or the time of day, or the oppressiveness of conventional clothing. People who justify carelessness or wrongdoing must at least be consistent in the application of their reasons.

BISMARCK'S PHILOSOPHY. — "Man can neither set in motion nor control the stream of time. He can only steer his boat upon it with more or less skill," said Prince Bismarck the other day to the German students who had come to greet him on his birthday. What a profound truth it is! Of course, he applied it to his own achievements in Germany during the last thirty years or more. He had simply done his best under the rigid, unalterable conditions laid down by the times. But the remark is applicable to every humble Christian life. We all work under conditions. No man is entirely free. We cannot prescribe circumstances. The times

are good to one and harsh with another, and what time brings we have to accept. Hardships and disappointments and sorrows come unsolicited and without any fault of ours, and they do not come to all alike. Fortune smiles on one, and frowns on another. Our lots are often widely sundered. God sends each man what His wisdom deems best, and there is nothing but to accept it. Yet, for all that, our lives are not so circumscribed that we are without freedom. The future is in our hands. If we fail the fault lies wholly at our door. We are like so many mechanics. Some work in wood, some in iron, some in stone, some in gold. For each his material is fixed. But in its use he has all possible latitude. The finished product, whatever the material, may be a work of art, a masterpiece of exquisite workmanship and great price, or a poor, worthless botch; and this will depend wholly upon the skill of the workman. Our duty is to take cheerfully the material time brings, and develop, by God's grace, such skill that the finished article may be perfect. Grumbling at conditions is more foolish than if the stonemason were to give up because his materials were not gold. The master always appointed for his slaves the conditions they should work in. Their duty was to work, to do their utmost under those conditions. And we are the bondservants of Jesus Christ. The stream of time and the circumstances of life are not so much our concern as His. Our duty is to acquire skill daily and use it unceasingly, whatever the material and whatever the conditions.

CONDITIONS OF HAPPINESS. — How many tired workers, who are about to seek rest and recreation away from home and the noise and confusion of city life, will have an opportunity this summer of learning the truth of Count Tolstoi's words on the conditions of happiness! In a recent article, after pointing out the tedium, the suffering, and the unhappiness of modern life, especially in cities, he points out some indispensable conditions of happiness. And, first of all, he says people must abandon their artificial ways of living, and get nearer to nature. There must be