

Parish and Home.

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CALENDAR FOR SEPTEMBER.

LESSONS

- 3—14th Sunday after Trinity. *Morning*—2 Kings 9; 1 Cor. 12, v. 25, and 13. *Evening*—2 Kings 10, to v. 32, or 13; Mark 6, v. 41 to 30.
- 10—15th Sunday after Trinity. *Morning*—2 Kings 13; 2 Cor. 1, v. 23 to 2, v. 14. *Evening*—2 Kings 19, or 23, to v. 31; Mark 10, to v. 12.
- 17—16th Sunday after Trinity. *Morning*—2 Chron. 36; 2 Cor. 9. *Evening*—Neh. 1 and 2, to v. 9, or Neh. 8; Mark 14, to v. 27.
- 21—St. Matthew A., H. & M. Ath. Cr. *Morning*—1 Kings 19, v. 15; 2 Cor. 12, v. 14, and 13. *Evening*—1 Chron. 29, to v. 20; Mark 15, v. 42, and 16.
- 21—17th Sunday after Trinity. *Morning*—Jer. 5; Gal. 3. *Evening*—Jer. 28 or 35; Luke 1, v. 57.
- 29—St. Michael and All Angels. F. *Morning*—Gen. 32; Ac's 12, v. 5 to 13. *Evening*—Daniel 10, v. 4; Rev. 14, v. 14.

A HYMN.

FATHER, to thee I come,
Owning how weak I am,
Grant Thy sustaining arm;
Lead me, I pray

More of Thy love I'd have,
Nearer to Thee would live,
Earnest heart service give
Day after day.

In the straight, narrow path,
Thou bid'st me walk by faith,
Oh, grant the grace that hath
Guided alway.

When I shall tempted be,
Nothing but clouds can see,
Strengthen my trust in Thee,
Let me not stray.

When comes the final night,
Ere faith is changed to sight,
Be Thou the perfect light
Leading to day.

—Anon.

FOR PARISH AND HOME.

ON CHURCH PICNICS.

When I contrast the methods employed by many churches to-day, and consider the troubles and pains they take to advertise their excursions and sell their tickets; how frequently their church picnics degenerate into mere promiscuous gatherings of interested excursionists secured only for the sake of the money they pay, and the enjoyment

they get; how little the excursionists have in common, and frequently how they only who can afford to pay for them, or to buy them, can secure the necessary meals; how devoid they are of all religious character and frequently degraded by proceedings utterly inconsistent with the actions of a united assembly of professing Christians; and when I consider, in addition to all this, how frequently, notwithstanding all these attempts to recuperate the stagnant finances of the church by this ecclesiastical way of merchandise, the losses are greater than the gains, or, the expenses are so heavy that the profits are unworthy of mention—when I consider all this, I feel thankful that in one church, at least, a method of conducting the annual church picnic is adopted which is not only honorable from the standpoint of Christian consistency, but successful and satisfactory from the standpoint of the world.

"What is your method?" I have been asked again and again. So, for the sake of the honor of the dear Master's church, and in the hope that it may perhaps be a suggestion for imitation, I will briefly describe it for the readers of PARISH AND HOME.

Our ideal is this: That a Sunday-school picnic should have for its end, first, not mere enjoyment, but *profitable* enjoyment.

Second, that inasmuch as the Sunday-school represents the very body of the church *all the people* should participate in the outing, and thus an opportunity be afforded of unifying and consolidating the congregation.

Third, that inasmuch as some members of the church are rich and some poor; some able to bring baskets and some none; some able to pay and some not able to pay; and inasmuch as all are one at least in profession, there should be at these gatherings a community of good things, and all share and share alike.

Fourth, that, for the same reasons, there should be no price charged or rate levied by way of necessary or compulsory payment that would, on the one hand, make it necessary for any one to pay a given sum, or, on the other, to forego the day's pleasure through not being able to do so.

Fifth, that there should be nothing throughout the day inconsistent with the high profession and character of a Christian church.

Grace to be said at meals, and hymns sung instead of songs.

This is the ideal, and practically it has been successful to a degree that can scarcely be realized by those who have been accustomed to the disgusting mercenary methods employed by so many churches.

In the first place, the people are given to understand distinctly that there are to be *no tickets bought and sold, nor any payment price whatsoever*, all expenses to be defrayed by the voluntary contributions of the people.

But where is the money to come from? From the people, who are to give it, not grudgingly, nor of necessity, but spontaneously, and of good will.

But how is the money given to be collected?

By a small committee of men and ladies, to whom the people may hand the money on or before the time, or even by taking a collection at the time.

But what guarantee is there that enough will be collected?

The guarantee of faith and trust.

The guarantee that people are honest and true.

The guarantee that the church is not as mean as the world, or as likely to dodge its responsibilities, or shelter itself under the cover of other men's generosity.

This is the only guarantee, but it is guarantee enough. *Trust* people more. People—even bad people, mean people—love to be trusted.

Now, I speak that I do know, and testify to what I have happily experienced, and I can say from the bottom of my heart that faith in God and faith in man have never been found wanting, and that for seven or eight years I have tried this plan two or three times a year, and not only has there never been the slightest difficulty in raising the amount requisite for the expenses, but in every case the money has rolled in so freely that money far beyond the necessary expense has been obtained.

Why, one might almost say, from the fi-