

# Parish and Home

VOL. IX.

AUGUST, 1899.

No. 9

## CALENDAR FOR AUGUST.

- 6—10th Sunday after Trinity. *Morning*—1 Kings xii.; Rom. vi. *Evening*—1 Kings xiii. or xvii.; Mat. xix. 27, xx. 17.
- 13—11th Sunday after Trinity. *Morning*—1 Kings xviii.; Rom. xi. to 25. *Evening*—1 Kings xix. or xli.; Mat. xxii. 13.
- 20—12th Sunday after Trinity. *Morning*—1 Kings xxii. to 41; 1 Cor. i. to 26. *Evening*—2 Kings ii. to 16, or iv. 8 to 38; Mat. xxvi. 57.
- 21—St. Bartholomew, A. & M. *Morning*—Gen. xxviii. 10 to 18; 1 Cor. iv. 18, and v. *Evening*—Deut. xviii. 15; Mat. xxii.
- 27—13th Sunday after Trinity. *Morning*—2 Kings v.; 1 Cor. vii. 25. *Evening*—2 Kings vi. to 24, or vii.; Mark ii. to 23.

## THE HARVEST OF THE HAY.

The meadows, sacred until now,  
That none might through them pass  
Destroying with their ruthless tread  
The tender growing grass,  
Now vocal made with herd and bird,  
Sweet summer sounds, so gay,  
Are free to us, for now returns  
The harvest of the hay.

How beautiful the early dawn!  
How sweet the dewy eve!  
Not famed Arabia's mountains wild  
Can lovelier odours give.  
The country smiles with fields of grain,  
But not so fragrant they  
As meadows yielding up their store—  
The harvest of the hay.

With what delight the children press  
Into the open fields!  
What infinite delight an hour  
Of recreation yields!  
Exceeding far all other sports  
Which happy children play  
Is healthful pastime, when returns  
The harvest of the hay.

How kind is heaven—the spring-time  
past—  
To yield another joy,  
And, where the fragrant meads abound,  
To give so sweet employ;  
Now through the fields, no longer barred,  
Delighted we can stray,  
Right glad to see once more returned  
The harvest of the hay.

—Albert Millane.

'Tis said that July and August are the hardest months in which to be religious or to follow God. Perhaps this is true in Canada, for they are the hottest months, and yet how much we have at this season of the year to make us realize the goodness and mercy of God. Many get away from our towns and cities for a holiday, and surely they should

thank God, who gives them the change to river, or lake, or seaside. As they enjoy the pleasures of His hand they should love and glorify the Giver. Few things seem meaner or more despicable than for a professed Christian to ignore the claims of his Master at the very time when he is enjoying rest and recuperation among the wonders of his handiwork.

Again, to the many living in village or country, the gathering in of hay and harvest bespeak the bounty and goodness of God, and a thousand things should tend to make us thankful. Let "the fool say in his heart there is no God"; let the worldly forget Him if he is determined so to do; but let every disciple say "All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."

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NAPOLEON is reported to have said that the army which remains in its trenches is already beaten. A young Christian is not always to remain on the defensive. The one who does so has almost a harder battle to fight than is expected of him, and is inviting defeat. How poor a soldier is he who merely uses his left arm and shield, and leaves his right hand and sword idle at his side. The young or the older Christian warrior must not only defend himself with patience and faith when attacked by his enemies, but must also rain blows upon those enemies with the sword of the Spirit, which is the Word of God, and take them prisoner for Him. He must in the name of God be aggressive, and not merely defensive.

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IN every parish there are what might be called positive and negative Christians. The latter class

are generally in the majority. They are of that number who can see the fault in any plan devised, can see the error in any individual's method of working, and are always ready to cry "Wolf, wolf" upon the slightest alarm. They are pessimistic, their strength is criticism, and their motto is "Don't." The positive Christians on the other hand are those who, when a difficulty arises, are ready with a plan for overcoming it, are willing to render any help they can to carrying out any plan which may be deemed advisable; they give their time and thought to promoting all the interests of their parish—they are the workers. They are hopeful, their strength is work, and their motto is "Do." Reader, which are you?

## THE WISE MAN'S EYES.

The wise man's eyes are in his head.—Ecc. ii. 14.

Where should a man's eyes be but in his head? There is no other place for them. The meaning is deeper.

In warfare a good deal depends upon the man behind the gun, so when I confront a human being I like to see a man behind the eye. This I do not always find.

1. A wise man looks upwards to God. God is a spirit and no man hath seen him at any time, yet the only begotten Son hath declared, displayed him to the delight of all who find him.

2. The wise man looks downwards to his footsteps. He ponders the path of his feet; he walks with care, for snares and enemies abound, "yet by wisdom he knoweth how to go to the city," which the foolish knoweth not.—Ecc. x. 15.

3. The wise man looketh inward. It is a sorry study, a fortress where treachery lurks, springs that are foul, thoughts that are hateful. "Out of the heart proceed evil thoughts, adulteries, and murders." "He that trusteth in his own heart is a fool."

4. The wise man looketh outward upon the world. The world of