

Parish and Home.

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CALENDAR FOR JUNE.

LESSONS.

- Whitsunday.** Pr. Pss. *Morning*—48, 68. *Evening*—104, 145. Ath. Cr. *Morning*—Deut. 16 to v. 18; Rom. 8, to v. 18. *Evening*—Is. 11 or Ezek. 36, v. 25; Gal. 5, v. 16, or Acts 18, v. 24 to 19, v. 21.
- Monday in Whitsun Week.** *Morning*—Gen. 11 to v. 10; 1 Cor. 12 to v. 14. *Evening*—Num. 11, v. 16 to 31; 1 Cor. 12, v. 27 and 13.
- Tuesday in Whitsun Week.** *Morning*—Joel 2, v. 21; 1 Thess. 5, v. 12 to 24. *Evening*—Micah 4 to v. 8; 1 John 4 to v. 14.
- Trinity Sunday (Ath. Cr.).** *Morning*—Is. 6 to v. 11; Rev. 1 to v. 9. *Evening*—Gen. 18 or 1 and 2 to v. 4; Eph. 4 to v. 17 or Matt. 3.
- St. Barnabas, A. & M.** *Morning*—Deut. 33 to v. 12; Acts 4, v. 31. *Evening*—Nahum 1; Acts 14, v. 8.
- 1st Sunday after Trinity.** *Morning*—Josh. 3, v. 7 to 4, v. 15; Acts 1. *Evening*—Josh. 5, v. 13 to 6, v. 21 or 24; 1 Pet. 1, v. 22 to 2 v. 11.
- 2nd Sunday after Trinity.** *Morning*—Judges 4; Acts 6. *Evening*—Judges 5 or 6, v. 11; 2 Peter 3.
- Nativity of St. John, Baptist.** *Morning*—Mal. 3 to v. 7; Matt. 3. *Evening*—Mal. 4; Matt. 14 to v. 13.
- St. Peter, A. & M.** *Morning*—Ezek. 3, v. 4 to v. 15; John 21, v. 15 to v. 23. *Evening*—Zechariah 3; Acts 4, v. 8 to 23.
- 3rd Sunday after Trinity.** *Morning*—1 Sam. 2 to v. 27; Acts 9 to v. 23. *Evening*—1 Sam. 3 or 4 to v. 19; 1 John 3, v. 16 to 4, v. 7.

THE SAINT OF THE GUILD.

Here is the noblest womanhood of all;
I miss her presence in the glittering hall
Where sensuous beauty revels in the grace
Of jewelled breast and rosy-radiant face;
But in the home of lowly poverty,
As Christ once went, there will such woman be.

She glides on these sweet missions like a dream,
As light that falls upon the oak-fringed stream,
Not bold nor dazzling, but of gentlest kind,
Strict with herself, to others' weakness blind.

She lacks not grace nor glowing womanhood.
Ah, me! far sweeter than my garden rose
The tint that blooms upon her cheek—fain would
Less saintly man the depths of such a soul
Explore, and turn the mirror of such life
Upon his own in contrast—as a goal
The love she too might bear as loyal wife
To seek with rapt conviction of its worth;
But hers are starry aims, and his low earth.

Perhaps in other years, all aged and bent,
He, wandering 'mid the weeping willows' maze,
Shall catch dim script upon some monument
Some mournful echoes of his olden praise;
And with the saint who in her beauteous youth
He loved and lost hold converse through the sod;
But hers was life apart from earthly gyves;
'Twas hid in Christ, and now is hid in God.

—William B. Chisholm.

CHRISTIAN UNITY.—The Archbishop of Canterbury has asked that prayer be made throughout the church in England on Whitsunday for the reunion of Christendom, and there ought to be a very fervent response to his request. For there must be millions of hearts longing for reunion. No doubt our present long-continued divisions are all serving some grand purpose of God, but God often brings great good out of evil, and surely no one can be blind to the evil spirit that leads to divisions. The one sad feature of our Protestantism—that which so painfully cripples its power—is our endless divisions. We want a strong, vigorous, united Protestant church, in which there is no waste and no loss of energy, and we ought to pray earnestly to God and without ceasing for it as a first step in the Christward direction. In these days, when the church is reaching out in so many directions, and philanthropic work at home and missionary work abroad have so much to accomplish, we feel very keenly the cost of our discords. There is a shameful waste of power and wealth in the maintenance of mere machinery, and, still worse, too little of that mighty enthusiasm that comes from a close union of millions of hearts. The Germany of to-day illustrates what unity can do. Contrast her with the powerless Germany of a hundred years ago, split up into dozens of petty little states. Even so the many sects of Protestantism once united, there would rise such a church as would shake the world, and become, possibly, the harbingers of still greater unity.

What can we do at present to help the cause of reunion? *First*, we can pray daily with all fervor for its speedy consummation. For the Christendom that prays anxiously for union, the way will soon be opened up. *Secondly*, we can in-

sist upon the positive sin of schism, unless the cause of God cannot be served without it. The world calls separation in religion unfortunate, but fails to realize as it should what a terrible transgression of Christ's words it is. There is missionary work for us to do here. *Thirdly*, we can work to stamp out the schismatical separating spirit in our own congregation. It is not a thing of bygone days alone. In many a church quarrel of our day over some petty trifle, there are the seeds of many possible divisions. When self-will and personal considerations come before the true welfare of the church, then schism is ready to break out. When vanity leads us to hold to personal opinions in the face of all authority, and we are ready to carry them to their conclusions, schism has practically begun. The same spirit that has founded many a modern sect lurks in many an ordinary church row. They who work for peace even at the expense of the individual are working for unity. Schism is far, far less the result of the search for truth than it is the wilful assertion of self.

CHRISTIAN GIVING.—A prominent member of a church in one of our large towns remarked the other day that though they always made an excellent financial showing at Easter, yet, in truth, nearly all the giving was done by about twelve families, though there were some two hundred in the parish. There are very few parishes perhaps where the same thing does not occur. And these few families, while not poor, are generally not among the wealthiest. This is really a serious matter. What sort of Christianity is that which is neither interested in, nor conversant with, the financial work of the church? What right has any family to put the financial burden on the shoulders of a few, and even forget that it is resting there? The church is not merely the place to which we are to look for benefits to ourselves. It is God's own instrument for good in the world, and it has a right to look to each one of us for liberal support in all its undertakings. We have serious duties to render to it, as well as benefits to draw from it. The duty of