

# Parish and Home

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No. 9

## CALENDAR FOR SEPTEMBER.

- 2—**Twelfth Sunday after Trinity.** *Morning*—1 Kings xxii. to 41; 1 Cor. xii. to 28. *Evening*—2 Kings ii. to 16 or iv. 5 to 38; Mark vi. to 14.
- 9—**Thirteenth Sunday after Trinity.** *Morning*—2 Kings v.; 2 Cor. i. to 23. *Evening*—2 Kings vi. to 24; Mark ix., 30.
- 16—**Fourteenth Sunday after Trinity.** *Morning*—2 Kings ix.; 2 Cor. viii. *Evening*—2 Kings x. to 32, or xiii.; Mark xiii., 14.
- 21—**St. Matthew, A., E. and M.** *Morning*—1 Kings xix., 15; 2 Cor. xi., 14, and xiii. *Evening*—1 Chron., xxix. to 20; Mark xv., 42, and xvi.
- 22—**Fifteenth Sunday after Trinity.** *Morning*—2 Kings xviii.; Galatians ii. *Evening*—2 Kings xix., or xxiii. to 81; Luke i., 26 to 57.
- 29—**St. Michael and All Angels.** *Morning*—Gen. xxxii.; Acts x. i., 5 to 18. *Evening*—Daniel x., 4; Rev. xiv., 14.
- 30—**Sixteenth Sunday after Trinity.** *Morning*—2 Chron. xxxvi.; Ephesians i. *Evening*—Neh. i. and ii. to 9, or viii.; Luke iv., 16.

## SEPTEMBER.

BY JANE MARSH PARKER.

Purple asters here at last!

And thistle-seed a-blowing!

And what is this in the blackbird's song—

The locusts pipe it shrill and long,

Over and over: "Past—past—past—

The summer days are going!"

Stay, chattering squirrel! Why this fret

For hoard you're sure to gather?

And zunning spinner, why so soon

A shroud to weave—a last cocoon?

The bitter frost is far off yet,

Though summer days are going.

Perhaps (who knows?) to grass and fern

Comes bitter pang in turning

From youth to age. Perhaps the wood

Rebels against a faded hood,

And would escape it if it could;

And that with wrath the sumachs burn,

When the summer days are going!

—*The Outlook.*

"BLESSED are they which do hunger and thirst after righteousness," saith the all-wise Christ, "for they shall be filled."

Yet we find men hungering and thirsting after wealth, pleasure, position, power, and such like things, though none of them satisfy. How seldom you hear of a rich man thinking he has wealth enough, or a seeker after pleasure satisfied with the amusements he has secured, or an Alexander who does not desire other worlds to conquer.

Yet righteousness is what this world needs, right living, upright

dealing, right thinking, speaking, teaching, doing.

The righteousness of Christ laid hold of by faith, and the righteousness of Christ being more and more received into our lives, is that which alone can and does satisfy the infinite yearnings of the sons and daughters of men.

On September 21 we are especially reminded of St. Matthew, the apostle and evangelist. As we know, he was a despised publican or tax collector, and was also named Levi. One day as he sat at the receipt of customs the Lord Jesus passed by and said to him, "Follow me," and he arose and followed Him, and afterwards made a feast at his house and invited many to meet and hear his new-found Master.

Christ's dealings with the publicans are very remarkable, being in such marked contrast with the Rabbis of His day. 'Twas while eating and drinking with them, and amid the murmurings of the Scribes and Pharisees, that He tells the wonderful parables of (St. Luke 15) the lost sheep, the lost piece of silver, and the lost son.

We remember how He contrasted the prayer of the Pharisee and the publican, and again how on His last journey to Jerusalem, as He passed through Jericho, He saw the wealthy publican who had climbed up into the sycamore tree, and said to him "Zacchæus, make haste and come down; for to-day I must abide at thy house," and he made haste and came down and received Him joyfully; and was so touched by His love and power that he said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation I return him fourfold."

Comparatively little is known of the after life of the apostle, but as long as the world lasts he will be loved and honoured by countless numbers of the followers of the

Lord Jesus as they read the wonderful story of the Divine life recorded in the gospel which he was moved and led of the Holy Spirit to write for our learning. May many of our readers be as ready to hear and obey the call of the Master: "Follow me."

## "THERE WAS NO MORE SEA."

Rev. xxi i.

By the REV. W. J. ARMITAGE, of St. Paul's Church, Halifax, N.S.

The apostle in graphic language thus sets before our eyes as a present reality and an accomplished fact that which is yet to take place in the blessed consummation of a new heaven and a new earth. It may be a strange thought to some of us to whom the sea is peculiarly attractive and who find a beauty in its waves and storms and a charm which is all its own by its shores. Thus Byron thought:

"And I have loved thee, ocean! and my joy,  
Of youthful sports was on thy breast to be."

The poets have ever seen in the ocean a symbol of truth. Byron thought that it was the image of eternity and that as a mirror it reflects the almighty form of God. Whittier speaks of the ceaseless worshipping of the waves and as the surf beats upon the shore, it seems to kneel as bends the human knee, and there is to his mind a priesthood of the sea.

"They kneel upon the sloping sand,  
As bends the human knee,  
A beautiful and tireless band,  
The priesthood of the sea."

Others again have heard the song which the wild waves are ever saying and they tell us that it is an anthem of praise and that "evermore the waters worship God." And the inspired Psalmist teaches, "The sea is His and He made it."

The most practical of minds realize that the ocean plays an important part in the economy of the world. It is the secret of the earth's