

Parish and Home

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CALENDAR FOR AUGUST

- 5—**Eighth Sunday after Trinity.** *Morning*—1 Chron. xxix., 9 to 29; Rom. x. *Evening*—2 Chron. i., or I. Kings iii.; Mat. xix., 3 to 27.
- 12—**Ninth Sunday after Trinity.** *Morning*—1 Kings x. 15 to 25; Rom. x. *Evening*—1 Kings xl. to 15, or xl., 26; Mat. xxii., 41, xxiii., 13
- 19—**Tenth Sunday after Trinity.** *Morning*—1 Kings xii.; Rom. xvi. *Evening*—1 Kings xiii. or xvii.; Mat. xxvi., 31 to 57.
- 21—**St. Bartholomew, A. & M.** *Morning*—Gen. xxviii., 10 to 18; 1 Cor. iv., 18, and v. *Evening*—Deut. xviii., 15; Mat. xxviii.
- 26—**Eleventh Sunday after Trinity.** *Morning*—1 Kings xviii.; 1 Cor. vii. to 25. *Evening*—1 Kings xix., or xxi.; Mark i., 21.

A MORNING PRAYER.

Lord, through the day of life, be ever near,
That in Thy grace we may no evil fear;

Bend from the holy hills of endless love
Thine ear, and lift our sin-stained souls
above;

Roll back the foaming clouds of care and
strife;
Reveal Thy joys of everlasting life;

Give thought aflame with Christlike purity
Where erstwhile lurked false thoughts of
Thine and Thee;

Anguish and pain with heavenly beams
suffuse,
As drooping flowers refreshed by glistening
dews;

Till, in the fullness of that light, we see
Our God and Guide through all eternity.

—G. R. Bolton, in the Record.

WHILE rejoicing in the service of our beautiful liturgy, we might well consider the words of men like Dean Burgon, who says: "The Prayer Book exhibits the accumulated wisdom not of a single age, or country, but of all the ages. It is not a legacy bequeathed to us by our forefathers alone; but a casket of the wisest controversy, in which piety has gathered up and enshrined the gems of the holiest utterance wherever syllabled, careful only to conceal the blessed speaker's name. In all its essential outlines it has been the consolation of God's people, of our fathers, and of our fathers' fathers, for more than a thousand years." Or of Professor

Handley Moule, D.D., who writes: "There are, I fear, a large number of communicants, educated people in most respects, who are scarcely aware that the Articles of their Church are printed with the Prayer Book, and who have never read them over, wherever printed. And far graver still is the ground for fear that numbers of adult church-goers, numbers even of regular communicants, practically do not know their Bibles at all in any first-hand sense; rarely read them in private, not often hear them read in the worship of the family, and listen all too perfunctorily to the rich provision of Scripture provided for us in every service. And this, although they are members of a Church which bids them pray the Collect for the Second Sunday in Advent, and has framed the Sixth Article, and has solemnly endorsed the first Homily."

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CHRISTIAN citizens cannot be too careful in their preservation of the Lord's Day. Perhaps few of us realize what efforts are being made to take away the day for rest and worship, and so make many of our people virtually slaves. The Rev. J. G. Shearer, field secretary of the Lord's Day Alliance, has stated that in Ontario there are now Sunday morning butcher shops, Sunday ice-cream parlours and soda-water fountains, Sunday barber shops, Sunday photograph galleries, Sunday dental offices, a Canadian Sunday newspaper printed on Saturday but distributed on the Lord's Day in various parts of the province, while American Sunday newspapers are distributed all along the trunk lines. Under the pretence of necessity, paper mills, oil works, glucose factories and other establishments are run on Sunday, and hundreds of men are employed in Sunday labour by the Dominion Government at the Cornwall canal. He might also have added that there are hundreds of railway men compelled to labour, or else lose

their positions, in carrying freight that is anything but perishable. We need to take a decided stand and do our utmost by word, pen and deed to prevent unnecessary Sunday labour, and to preserve to our people the rich heritage of Sunday rest which most of them still enjoy.

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"HONOUR the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses burst out with new wine." And yet how many of those gathering in the harvest this year (rich, indeed, in some parts) will honour God by giving to His work a definite proportion of their substance, and by putting by the "first fruits" for His cause? If one-half the professed followers of our Lord throughout this fair land of ours were to put by even one-tenth of their earnings or increase, what a mighty impetus would be given to His work at home and abroad. And yet God promises even temporal blessings, as a rule, to them that honour Him with their substance; for sure are His words, "Them that honour me I will honour." Let us prove the Lord now herewith, and see if He will not send us a blessing far greater than we ever dreamed of or expected.

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We are now in one of the busy harvest months; thousands of men in many parts of our broad land will be gathering in the grain and fruitage of another year. We would consider it a national calamity if any large area were allowed to go to loss for the want of reapers. And yet, says the owner of a much richer heritage, "Lift up your eyes and look upon the fields, for they are white already to harvest," and then, "Pray ye the Lord of the harvest that he would thrust forth labourers into his harvest." Wide and vast is the spiritual harvest ready for the reaping; multitudes of men waiting for the gospel; and how few really pray; how few go