

Parish and Home.

VOL. I.

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No. 10.

CALENDAR FOR SEPTEMBER.

LESSONS.

- 6—15th Sunday after Trinity. *Morning*—2 Kings 18; 1 Cor. 15, to v. 35. *Evening*—2 Kings 19, or 23, to v. 34; Mark 7, v. 24 to 8, v. 10.
- 13—16th Sunday after Trinity. *Morning*—2 Chron. 36; 2 Cor. 5. *Evening*—Neh. 1 and 2, to v. 9, or Neh. 8; Mark 11, v. 27 to 12, v. 13.
- 16—Ember Day. *Morning*—Daniel 4, v. 19; 2 Cor. 8. *Evening*—Daniel 5, to v. 17; Mark 13, v. 14.
- 18—Ember Day. *Morning*—Daniel 7, to v. 15; 2 Cor. 10. *Evening*—Daniel 7, v. 15; Mark 14, v. 27 to 53.
- 19—Ember Day. *Morning*—Daniel 9, to v. 20; 2 Cor. 11, to v. 40. *Evening*—Daniel 9, v. 20; Mark 14, v. 53.
- 20—17th Sunday after Trinity. *Morning*—Jeremiah 5; 2 Cor. 11, v. 30 to 12, v. 14. *Evening*—Jer. 22 or 35; Mark 15, to v. 42.
- 21—St. Mat. A., E. & M. *Morning*—1 Kings 19, v. 15; 2 Cor. 12, v. 14 and 13. *Evening*—1 Chr. 29, to v. 20; Mark 15, v. 42 and 16.
- 27—18th Sunday after Trinity. *Morning*—Jeremiah 36; Gal. 5, v. 13. *Evening*—Ezek. 2, or 13 to v. 17; Luke 3 to v. 23.
- 29—St. Michael and All Angels. *Morning*—Gen. 32; Acts 12, v. 5 to 18. *Evening*—Daniel 10, v. 4; Rev. 14, v. 14.

"WHOM SHALL I SEND."

"Whom shall I send?" He saith:
"What servant shall it be?"
His faith's strong voice that prayeth,
"My Master, O send me!"
Send me to tell Thy story,
Abroad or here at home,
Send me, O Lord, before Thee
Where Thou Thyself wilt come.

Send me, for I have known Thee,
I would Thy witness be;
To speak Thy message only,
My Master, O send me,
Send me to speak of Jesus,
Of what my Lord hath done—
His finished work most precious
Of this and this alone.

To bring the lost and sinning,
To Thee the Sinless One,
To speak sweet words and winning,
Of Christ, the Father's Son.

Send me to darkest places,
To many a shadowed home,
Where with Thy shining graces,
Lord Jesus, Thou wilt come.

Send me to work appointed,
But, Master, let me be
By thine own power anointed,
Then, Master, O send me!
Not unto us the glory,
When lost ones find their home!
We only go before Thee
Where Thou Thyself wilt come!

—Mrs. Merrill E. Gates.

For PARISH AND HOME.

Notes on the Calendar.

St. Matthew, September 21st.

We are so accustomed to think of St. Matthew as the Evangelist, that we are apt to overlook him as an Apostle, as one of the twelve. He and John alone of the evangelists shared that honour, and they alone wrote as personal eye-witnesses of the events of Christ's life. We know little about him except that he was a publican, a tax-gatherer, one of those who were almost universally hated and despised by the Jews, owing to their work for the Roman conqueror and to the extortion they generally practised in forcing the tribute money from the subject people.

Matthew, who was also called Levi, was the son of Alphaeus, and lived in Capernaum. He was apparently a man of means, having probably amassed wealth in the profitable situation which he still occupied.

But the turning point of his life came, Jesus passing by when he was at the receipt of custom, said unto him, "Follow Me," and he arose and followed Him, leaving all, wealth position and everything behind him, as Luke tells us. Before departing from Capernaum, the new apostle gathered together to a feast to see Jesus and no doubt to hear Him, his old companions, a great company of publicans and of others, "publicans and sinners" as the Pharisees scornfully called them.

Faithfully did he follow Jesus all through His ministry, and faithfully did he write of Him for his fellow Jews, after the time when Jesus was taken up. In addition to this scanty history there is one well marked feature of St. Matthew's charactershewn in the Scriptures, his modesty and humility. The other writers of the New Testament, in telling the names of the apostles, always write "Matthew and Thomas," while he himself writes "Thomas and Matthew," and he alone describes himself by that despised name, which one might think he would soonest wish to forget, and calls himself in all humility Matthew the Publican.

Two sterling Christian virtues does St. Matthew show, virtues none of us can too closely follow, humbleness of mind, and readiness to follow Jesus at once, whatever the cost, leaving all behind for love of Him. H.

CHINESE POVERTY.

A PAPER read before the Shanghai Missionary Conference, by Mrs. A. H. Smith, on "Domestic Life in China," published in the *Advance*, drew some striking pictures of Chinese poverty and the hardships imposed on women:

The second obstacle to woman's education we find in the pinch of poverty. As the Chinese proverb says, "Even a child may not eat ten idle years of food." The mother must work to keep the wolf from the door, but why may we not have the little, useless children to train? "Because," the mother replies sadly, "I cannot afford to have the children study. The boy, though small, can rake fuel for the fire and manure for the field. My wee girl can already spin, mind the baby, and wait upon me." If little hands drop their small work, older ones must take it up; and so sharp and cruel is the haste with which in this poor family consumption treads upon the heels of production, that little jaws must cease to grind, and stomachs to crave, if little hands cease to labour. "Well, we will feed your children while they study." "That is very kind of you," she says, "but they have no decent clothes. Every one will make fun of them if they go in such tatters to school."

Some of the poorest of our Christian widows hire themselves out to work for rich families by the season. They dare not miss one day from the harvest, or from the cottonfield, for their coveted meeting and lesson, lest their places be filled by others, and they lose the chance of gleaning at the end of the season. We know of doors where the only weapon to keep the wolf at bay is the little shining needle of the mother. She must have her stint done to-night. You speak to her,