

Parish and Home

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No. 7

CALENDAR FOR JUNE.

- 4—1st Sunday after Trinity. *Morning*—Jos. iii. 7, iv. 13; John xv. *Evening*—Jos. v. 11, vi. 21, or Jos. xvii.; Heb. x. 19.
- 11—St. Barnabas, A. & P. *Morning*—Duet. xxxiii. to 12; Acts iv. 31. *Evening*—Nahum i.; Acts xv. 8.
- 2nd Sunday after Trinity. *Morning*—Judges v. *Evening*—Judges v. or vi. 11.
- 18—3rd Sunday after Trinity. *Morning*—1 Sam. ii. to 27; Acts. ii. 22. *Evening*—1 Sam. iii. or iv. to 19; 1 Peter iii. 8, iv. 7.
- 21—Nativity of St. John the Baptist. (Ath. Cr.) *Morning*—Mal. iii. to 7; Matt. iii. *Evening*—Mal. iv.; Matt. xiv. to 13.
- 25—4th Sunday after Trinity. *Morning*—1 Sam. xii.; Acts vii. to 35. *Evening*—1 Sam. viii. or Ruth i.; 1 John i.
- 29—St. Peter, A. & P. *Morning*—Ezek. iii 1 to 15; John xxi. 15 to 23. *Evening*—Zechariah iii.; Acts iv. 8 to 23.

IN JUNE,

The hills are far, and a purple haze
Lies on their crests like a cloud of
smoke,
The breath of the pines, these warm June
days,
Flows softly over the dusty ways
Like smell of myrrh from a chest of
oak.

The pale, pink roses, with golden eyes,
Thrust wondering faces from bush and
fence
The sweet, white Indian blossom lies
Like snow in the fields—the sea replies;
With vague, deep chants to the yearning
sense.

Grey birds with silver beneath the wing
Fly up to the blue of the boundless sky,
A red-breast robin begins to sing,
An oriole (gorgeous, flame-lit thing),
Like a bit of sunset flashes by.

In yonder meadow we catch a hint
Of colour in swaying clover red,
While yellow buttercups bend and glint,
And a silken thistle of royal tint
Is nodding its plumed and lazy head.
—James Berry Beusel.

WE are glad to know that PARISH AND HOME is really doing the work for which it was started and meeting the needs in a satisfactory way of the Church people of Canada, and indeed of the United States. Here is one word of unsolicited testimony: "Having had the privilege of reading your interesting paper, entitled PARISH AND HOME, and finding it a very suitable paper for family reading, I beg leave to be permitted to become a subscriber to your paper, for which please find

enclosed one dollar for two years' premium." This is a word of encouragement to the promoters, whose services for years have been given gratuitously to the work.

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THE maintenance of the clergy, by prayer, sympathy and financial help, is always an important question for the Church. Perhaps the manifest failure to do this satisfactorily in many parishes is largely due to ignorance of the work actually performed. We insert the following well-spoken words as an opportune item. It speaks for itself: "I maintain that the clergyman of a large town parish has very little spare time if he is a conscientious worker; for if he spends (as he is bound to do) the whole morning each day in his study "grinding at sermons and addresses, which must be ready by a certain near date, and in so doing, often pumping at a dry well, because he has so little time for reading and research; and if he spends his afternoons (as he feels constrained to do) by the bedside of the sick and dying, or in trying to reach the careless and encourage the weak—making all their troubles his own, and exhausting nervous energy in his earnest endeavours to sympathize with the sad and suffering, and to touch the hearts of the callous and indifferent; and if he spends nearly every evening (and he has no option if he wishes to make things successful) in attending services, classes, committees, religious meetings, and social gatherings, he surely finds at the close of such a day, that, with no Saturday afternoon's holiday, and no Sunday of rest to look forward to, a clergyman's life in a town parish has nothing of the "*otium cum dignitate*" about it, and that he needs no additional burden to weigh him down, or exhaust an already overstrained nervous system, in the shape of financial embarrassment in his Church work, or even the hideous dread of not being able fully to pay his way and keep all

the necessary agencies well afloat in the parish."

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The treasurer of the Free Distribution Fund desires to gratefully acknowledge the receipt of two contributions; one, \$1.25, from Mr. Maconachie, Burnt River; the other, \$1, from a friend, per Rev. C. H. Marsh, Lindsay. Free copies of the paper are now being sent to some of the hospitals in Toronto and Hamilton and to friends in Peterborough and Haliburton counties for distribution amongst the lumber camps. This work might be greatly extended. In addition to the above, which refers to the General Fund for Free Distribution, the treasurer desires to acknowledge, with many thanks, two sums of \$1 each from a friend in Toronto, with a request that one copy be sent to each of eight designated institutions. This was very willingly done, and we only hope that some of those who read this paragraph may hear the Master's voice repeating those words He uttered so long ago, "Go, and do thou likewise."

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"YE have the poor with you always, and whensoever ye will ye may do them good." These words of the Master's are as applicable to the latter part of the 19th century as to the beginning of the 1st, to the people of Canada or America as well as to Palestine, and, while the needs of the poor seem greater in the cold dreary days of winter, yet there are also summer needs.

How many a poor, sick and emaciated child might be restored to health and strength if taken away from the hot, stifling, vitiated air of the back street of a great city and sent out for a few weeks to some quiet country homestead!

For a number of years an excellent work of this kind has been done in Toronto under the direction of the Rev. H. C. Dixon, and in many other cities efforts of a like kind are carried on.