

Parish and Home

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CALENDAR FOR MAY.

- 1.—**St. Ph & St. Jas., A. & P.** *Morning*—Isai. lxi.; John i., 43. *Evening*—Zech. iv.; Col. iii., to 18.
- 6.—**3rd Sunday after Easter.** *Morning*—Num. xxi.; Luke xxiii., 26 to 39. *Evening*—Num. xxiii. to xxiv.; 1 Thess. iii.
- 13.—**4th Sunday after Easter.** *Morning*—Deut. iv., to 23; John iii., 22. *Evening*—Deut. iv., 23 to 41 or v.; 1 Tim. i., 18, & ii.
- 20.—**5th Sunday after Easter.** *Morning*—Deut. vi.; John vi., 11. *Evening*—Deut. ix. or x.; 2 Tim. iii.
- 24.—**Ascension Day.** *Morning*—Dan. vii., 9 to 15; Luke xxiv. 41. *Evening*—2 Kings ii., to 16; Heb. iv.
- 27.—**Sunday after Ascension.** *Morning*—Deut. xxx.; John x., 22. *Evening*—Deut. xxxiv., or Jos. i.; Heb. ii. & iii., to 7.

THE COMPASS CRADLE SONG.

My gimbal cradle is a throne of power,
I lit my sceptre o'er the bounding sea,
Alike when seas are calm, or storm clouds
lower,
My willing subjects pay their homage free.

In silent might I guide them all day long,
O'er rolling seas to destined havens fair,
Glad hearts responsive to my cradle song,
Give thanks for secret, undivided care.

Such marvels gather round my gentle bed,
My finger's mystic hush is pointing still,
Such restful work from secret sources fed,
Call forth their wonder and their spirits fill.

The tremor of my song is fresh and free,
My primal energies no slackness know,
My kindly cradle rocks me o'er the sea,
My song will end, when breezes cease to blow.

O gentle magnet! draw us to the clime,
O Pilot Spirit, bring the port in sight,
Where tideless sleep the stormy seas of
time,
Soft by the city of the saints in light.
Beamsville, Ont. H. T. MILLER.

EDITORIAL NOTES.

The Ascension—Forty days have elapsed since the crucifixion of our Lord Jesus. He had appeared to the disciples some nine times since His resurrection, showing that He was a living, real Christ, yet His body was not subject to the limitations of the merely human, he came and went, was in the midst of them "when the doors were shut," or as unexpectedly "vanished out of their sight," showing them that, though unseen he might be often near.

At the end of the forty days we have the tenth recorded visit. The disciples were assembled and Jesus with them when he commanded them not to depart from Jerusalem but to wait for the promise of the Father, and said, "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth."

Then He led them out over the old familiar way to the little village of Bethany which had seen so many manifestations of His love and power, and He lifted up His hands and blessed them, and as He blessed them He was taken up, up until a cloud received Him out of their sight.

The cloud still rolls between us and our ascended Lord, but we know that this same Jesus who has gone into heaven shall so come in like manner as He has gone.

Let us watch for His return, be about His business, witnessing faithfully for Him, that when He cometh we may receive Him with joy and gladness and ascend with Him to His glory.

TAKING it as a whole, the family life of Canada will probably bear comparison with that of any other country. We would not be the vigorous and thriving people we are if such were not the case. And yet, of course, like other peoples, we have our faults, and one of those faults—a very serious one—is that we are not giving to that *Divine book*, which is the very corner stone of our family life and of our national life, that honoured place which it ought to occupy. Whatever men may say, our children do not know their Bibles as many of us older ones were taught to know them. Question any class of the older children in our school

about the Word of God, and what will you find? That in most cases they are sadly ignorant of their Bibles. And whose fault is it? I answer, in most cases the fault of the home. Parents are anxious to have their children educated, anxious that they shall have the learning which fits them for business or for society; but of that learning which maketh wise unto salvation they are too often careless and neglectful. I tell you, said a speaker not long ago, that as I look out into the future I feel oppressed by this question, If our children of the present generation know so little about the Word of God, how will it be with their children? And yet the Word of God and the knowledge of it are the very foundation of our national life. One trouble is that far too much is expected in this direction from the Church and the Sunday-school, and we parents are far too ready to delegate to them the duty which God has laid upon us as guardians and instructors of the young. Nothing, however, can clear us of our responsibility, nothing can alter the fact that to us God will look, and that of us He will require an account. And then another thing that is seriously affecting our home life as a people is a laxity, amounting in many cases to an entire neglect of family worship. Those who live in well-ordered Christian homes—homes where the omission of family worship would be as great an exception as the omission of a meal, are apt to imagine that nearly all Christian homes are similarly favored. And yet a closer knowledge of the facts would materially alter such an opinion. We should probably be as much surprised by carelessness where we least expected it, as we should be by the reverse in cases where we hardly looked for it. How many cases there are where really Christian people and workers for Christ have allowed their business or their domestic arrangements to crowd out family prayers. And yet when one speaks to such persons about it