

Parish and Home.

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CALENDAR FOR DECEMBER.

LESSONS.

- 6—2nd Sunday in Advent.** *Morning*—Isaiah 5; 2 Peter 3. *Evening*—Isaiah 11, to v. 11, or 24; John 15.
- 13—3rd Sunday in Advent.** *Morning*—Isaiah 25; 1 John 5. *Evening*—Isaiah 26, or 28, v. 5 to 19; John 19, v. 25.
- 20—4th Sunday in Advent.** *Morning*—Isaiah 30, to v. 27; Rev. 6. *Evening*—Isaiah 32, or 33, v. 2 to 23; Rev. 7.
- 27—St. Thomas, A. & M.** *Morning*—Job 42, to v. 7; John 20, v. 19 to 24. *Evening*—Isaiah 35; John 14, to v. 8.
- 28—Christmas Day.** *Morning*—Isaiah 9, to v. 8; Luke 2, to v. 15. *Evening*—Isaiah 7, v. 10 to 17; Titus 3, v. 4 to 9.
- 29—St. Stephen, the First Mart.** *Morning*—Gen. 4, to v. 11; Acts 6. *Evening*—2 Chron. 24, v. 15 to 23; Acts 8, to v. 9.
- 30—1st Sunday after Christmas.** *Morning*—Isaiah 35. *Evening*—Isaiah 38 or 40.
- St. John, A. & E.** *Morning*—Exod. 33, v. 9; John 13, v. 23 to 36. *Evening*—Isaiah 6; Rev. 1.
- 31—Innocents' Day.** *Morning*—Jer. 37, to v. 18; Rev. 16. *Evening*—Baruch 4, v. 21 to 31; Rev. 18.

FOR THOSE WHO FAIL.

"ALL honour to him who shall win the prize,
The world has cried for a thousand years;
But to him who tries and who fails and dies
I give great honour and glory and tears.

Give glory and honour and pitiful tears
To all who fail in their deeds sublime;
Their ghosts are many in the van of years,
They were born with time in advance of time.

Oh, great is the hero who wins a name,
But greater many and many a time,
Some pale-faced fellow who dies in shame,
And lets God finish the thought sublime.

—*Joaquin Miller.*

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Notes on the Calendar.

WHEN on our guard against giving too much attention to events in the life of Christ and His Apostles, which are rather incidental than essential to the Gospel of Salvation, it is most helpful for us to have certain days to recall to our minds events, for even though some of these events may be minor, they always carry with them practical lessons which we do well to consider.

The great festival of Christmas upon

which we celebrate our Saviour's Birth, rightly occupies the chief place in the calendar for this month. The mystery of the Incarnation of the Son of God, must ever stand in the fore-front of the message of salvation. For it is through "The Man Christ Jesus," that we have received our highest revelation of God the Father. He is "the image of the invisible God." It is "The Man Christ Jesus," who is the one only mediator between God and men. The atonement was rendered possible by the Incarnation. Our union with God is rendered possible through the Incarnation and atonement of Christ Jesus our Lord.

Following close upon Christmas, however, there are three days appointed to commemorate minor events.

December 26th, St. Stephen, the first Martyr.—Here we have martyrdom of the highest kind, both in will and deed. The day of martyrdom was to St. Stephen the birthday to a higher life. He saw the Heavens opened, and the Son of Man standing on the right hand of God. May we, like Stephen, be "full of faith and the Holy Ghost."

December 27th, St. John, Apostle and Evangelist.—Here we have martyrdom in will, but not in deed. While St. Stephen soon followed our Lord to glory; St. John had to wait and serve long after the other apostles were at rest. We cannot rely entirely upon the traditions concerning St. John, but there seems little doubt that he lived on to an extreme old age, and was the last inspired writer of the New Testament. Without his writings our Gospel would indeed be incomplete. May our hearts be enlightened by the deep truths which he taught concerning the Son of God.

December 28th, Innocents' Day.—Here we have martyrdom in deed, but not in will. Probably the number of baby boys slain on this occasion has been greatly exaggerated as Bethlehem was but a small town; there is, however, something extremely touching in the thought of the suffering of these little ones, unconscious though they were of the cause. Every true mother will especially sympathize with those Jewish

mothers, whose sorrow is depicted in language of exquisite beauty:—

"A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children
And she would not be comforted
Because they are not."

A custom has arisen in many churches of setting apart Innocents' Day for the children. Coming soon after Christmas, it is a most suitable day for a children's Service, with offerings brought by the children for other children—the sick and the poor. Even children can soon learn that, "it is more blessed to give than to receive." F. H. D.

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THE TEMPLE.

As we study the Temple built by Solomon at the Lord's command we become impressed with the thought that it was intended to be to the Jews a great object lesson. It expressed in visible form great spiritual truths which at first could only be slowly learnt. It was not, however, only symbolical, it was also typical; it pointed forward to something which was yet to come. Its mission would be over when what it typified was no longer future but had actually come to pass.

Amidst a multiplicity of details, we are in danger of becoming bewildered. Let us seize upon one central idea. Of the temple, when giving instructions concerning it, the Lord said: "Thy name shall be there." Though the heaven of heavens cannot contain the Lord, He was pleased to make the temple in a special sense His dwelling place. Within the veil of the Holy of Holies the children of Israel knew was the ark of the covenant, overshadowed by the Cherubim. On the mercy seat between the Cherubim was the symbol of God's presence. At the dedication of the temple, that the priests and people might realize most vividly the presence of the Lord in the temple, we are told that "when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister by