

# Parish and Home.

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## CALENDAR FOR SEPTEMBER.

### LESSONS.

- 1—**12th Sunday after Trinity.** *Morning*—1 Kings 22 to v. 41; 1 Cor. 11, v. 17. *Evening*—2 Kings 2 to v. 16, or 4, v. 8, to v. 38; Mark 5, v. 21.
- 8—**13th Sunday after Trinity.** *Morning*—2 Kings 5; 1 Cor. 16. *Evening*—2 Kings 6 to v. 24, or 7; Mark 9, v. 2 to 30.
- 15—**14th Sunday after Trinity.** *Morning*—2 Kings 9; 2 Cor. 7, v. 2. *Evening*—2 Kings 20 to v. 32, or 13; Mark 12, v. 35, to 13, v. 14.
- 21—**St. Matthew, A., E. & M.** *Morning*—1 Kings 19, v. 15; 2 Cor. 12, v. 14 and 15. *Evening*—1 Chron. 29 to v. 20; Mark 15, v. 42, and 16.
- 22—**15th Sunday after Trinity.** *Morning*—2 Kings 18; Gal. 1. *Evening*—2 Kings 19 or 23, to v. 31; Luke 1, to v. 26.
- 29—**St. Mich. and All Angels. 16th Sunday after Trinity.** *Morning*—Gen. 32; Chron. 36; Acts 12, v. 5, to v. 18. *Evening*—Dan. 10, v. 4, Nehem. 1 and 2, to v. a, or 8; Rev. 14, v. 14.

### ANGELS.

In olden days God sent His angels oft  
To men in threshing floors, to women pressed  
With daily tasks: they came to tent andcroft,  
And whispered words of blessing and of rest.

Not mine to guess what shape those angels wore,  
Nor tell what voice they spoke, nor with what  
grace;

They brought the dear love down that evermore  
Makes lowliest souls its best abiding place.

But in these days I know my angels well;  
They brush my garments on the common way,  
They take my hand, and very softly tell  
Some bit of comfort in the waning day.

And tho' their angel names I do not ken,  
Tho' in their faces human want I read,  
They are God-given to this world of men,  
God-sent to bless it in its hours of need.

Child, mother, dearest wife, brave hearts that  
take

The rough and bitter cross, and help us bear  
Its heavy weight when strength is like to break,  
God bless you each, our angels unaware.

—Margaret E. Sangster.

### FOR PARISH AND HOME.

**THE INIMITABLE CHARACTER OF THE BIBLE.**—Heinrich Heine, the German poet and satirist, once used these words in speaking of the Bible: "It is, indeed, God's Word, while other books evince only human skill. In the Bible is not a vestige of art. It is impossible to criticize

its style." Does not this express most truly the secret of the wonderful style of the Bible? To the educated and the un-schooled, the great and the lowly alike, it is a beautiful book, and not only for its message, but also for its style. There is an ease of diction, a directness, a simplicity and a melody, in its words that the most unlettered can appreciate, and the most learned can never grow weary of. And yet who can say how this style is produced? There are no rules that will procure it, nor do any literary canons seem to have been followed by its writers. Nay, it rather proceeds in violation of many of the recognized rules of literary composition. The New Testament, in particular, has been assailed for its barbarous Greek and its total disregard of Attic style. The writers are drawn from all ranks of life, from the shepherd Amos and the fisherman Peter to the cultured Isaiah and the learned Paul. As they were, so they wrote, without imitation, or attempt to conceal their identity. The style varies. With each it is unique, but always beautiful, however rude the hand that wrote it. And perhaps a still more remarkable fact is that no atmosphere and no dress can strip the Bible of its charm. Translate it into the barbarous tongues of Asia and Africa, and the result is still a book of exquisite beauty for all its readers. The Bible, as Heine says, is not art, unless, as has also been said, the highest art is the exclusion of all art.

**CHRISTIAN CHARACTER, LIKE THE BIBLE, INIMITABLE.**—Now, as with the Bible, so shall we find it with Christian character. It, likewise, is without art, and, in itself, above criticism. There is nothing so beautiful in all the world. In many who are without Christ we find very high types of character. We may admire them, and even love them, they are pitched so high above the common, low level. But we can also criticize and dissect them. We discover their component parts and the manner in which they are brought together, or developed, and the underlying principles. They are human productions, the outcome of human philos-

ophy, the teaching of the day, popular taste and the social atmosphere, and many similar influences. On the contrary, Christian character eludes all examination. You can't discover its secret. It will not be analyzed. It exists in spite of atmosphere, and cannot be explained by surrounding influences, natural motives, or the wisdom of the day, or current philosophy, or anything of the sort. But, wherever it exists, it is beautiful. It is not always completely identical. It expresses itself somewhat differently in peasant and in king, in scholar and in day laborer, just as the words of Peter are not the words of Paul, and the style of Amos differs from that of Isaiah. But in essence it is the same. And, transfer it where we will, it never loses its beauty. If it were a human product it might be local, and lose its meaning and its beauty in being transplanted, for the ways of one nation differ from those of another. But there is no rude tribe in Asia or Africa that cannot understand and appreciate Christian character, if an opportunity is given for its real display. The Christian heart of David Livingstone, the rugged Scotchman, left an indelible impression on the natives of Southern Africa. Without preparation, they caught its beauty. But, of Bible and Christian character alike, there is this to be remembered: One Author is responsible for both. The Holy Spirit wrote the Bible, and the Holy Spirit creates the Christian character from the human heart.

**MUST WE DENY CHILDREN FAIRY TALES?**—In another column appears an article on proper reading for children that it would be well for all parents, and especially mothers, to read. Many will not agree with all its suggestions; indeed, there is one that will probably provoke general dissent. The reading of fairy tales and all such impossible story is condemned on the ground that it is storing the minds of children with untruth, the discovery of which a little later on is likely to give their hearts a wrench and shatter their faith in parents and the world. The point is supported by an anecdote relating the sorrow of a child who had believed in