

Parish and Home.

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CALENDAR FOR FEBRUARY.

LESSONS.

- 2—**Purification of the Blessed Virgin.** *Morning*—Ex 13 to v. 17; Matt. 18, v. 21 to 19, v. 3. *Evening*—Hag. 2 to v. 10; Acts 20 to v. 17.
- 3—**4th Sunday after Epiphany.** *Morning*—Job 27; Matt. 19, v. 3, to v. 27. *Evening*—Job 28 or 29; Acts 20, v. 17.
- 10—**Septuagesima.** *Morning*—Gen. 1 and 2 to v. 4; Rev. 21 to v. 9. *Evening*—Gen. 2 v. 4, or Job 38; Rev. 21, v. 9, to 22 v. 6.
- 17—**Sexagesima.** *Morning*—Gen. 3; Matt. 26, v. 31, to v. 57. *Evening*—Gen. 6 or 8; Rom. 2 to v. 17.
- 24—**Quinquagesima.** *Morning*—Gen. 9 to v. 20; Mark 1, v. 21. *Evening*—Gen. 12 or 13; Rom. 8 to v. 18.
- Matthias, A. & M. (Ath. Cr.).** *Morning*—1 Sam. 2, v. 27, to v. 36; Mark 1, v. 21. *Evening*—Is. 22, v. 15; Rom. 8 to v. 18.
- 27—**Ash Wednesday.** *Morning*—Is. 58 to v. 13; Mark 2, v. 13, to v. 23. *Evening*—Jonah 3; Hebrews 12, v. 3, to v. 18.

LITANY TO THE NAME OF JESUS.

THRICE-HOLY name—that sweeter sounds
Than streams which down the valley run,
And tells of more than human love,
And more than human power in one;
First o'er the manger cradle heard,
Heard since through all the choirs on high;
O child of Mary, Son of God,
Eternal, hear Thy children's cry!
While in Thy blessed name we bow,
Lord Jesus, be amongst us now!

Within our earth-dimmed souls call up
The vision of Thy human years;
The mount of the transfigured form;
The garden of the bitter tears;
The cross upreared in darkening skies;
The thorn-wreathed head; the bleeding side;
And whisper in the heart, "For you,
I left the heavens and died";

While in Thy blessed name we bow,
Lord Jesus, be amongst us now.

Ah! with faith's surest inmost eye
The riven rock-hewn bed we see,
Untreasured of its heavenly guest—
Triumphant over death in Thee!
And O! when thou our Saviour Judge
Again shall come in glory here,
With love upon Thy children look,
And bid us read our pardon clear!

While in Thy blessed name we bow,
Lord Jesus, be amongst us now!

—F. T. Palgrave.

WE call the attention of our readers to the story in this issue, "The Angel of the Beautiful." It is by the Bishop of Ripon,

and has received the highest encomiums in many quarters.

THE RIGHT TO READ THE BIBLE.—When speakers and writers in our day eloquently sum up the blessings of Protestantism, they dwell with great emphasis upon the privilege of an open Bible. Protestantism means, we learn, the right of all to read the Word of God without restriction. And certainly everything has been done to protect and to assist all classes in the enjoyment of this right. All things duly considered, the Bible is the cheapest and best circulated book in the world. Every man may have a copy for the asking. Now, there was a day when the men of England prized this right as their dearest possession. They read their Bibles, and they read very little else. They knew the contents so thoroughly that even their everyday speech was colored with its grand phraseology. To the Puritan of the seventeenth century the Bible was history, and poetry, and adventure, and practical teaching, and literature in general, as well as religious instruction. What the newspaper, the magazine, and the novel together are to us Scripture was to him. The Old Testament was as carefully read as the New—indeed, very much better, as many have pointed out.

What a change has come over the Protestant world in our time! It is not a Bible-reading world as it used to be. The right to read Scripture may be still emphasized, but great multitudes neither appreciate it nor take advantage of it. There seems to be less and less family reading of Scripture every year. In thousands of church families there is no attempt at any such thing. Even the individual members refer to the Bible very occasionally, if at all. It's not a book for everyday use. Like encyclopedias and dictionaries, it's a book of reference that every household ought to have, but, ordinarily, they get on very well without it. Newspapers and magazines are the necessary food for the day with us. The poor, fragmentary knowledge of the Bible that a great portion of church people have has been gained chiefly in childhood at Sunday-school, later

on through the reading of Scripture at church, and from the occasional references to the Bible in the literature of the day. But it is a most disappointing knowledge. It grasps nothing completely, and understands nothing thoroughly. *Shreds and fragments* is its best description. Facts, names, dates, characters, events, are often in a most hopelessly tangled mass.

INETEENTH CENTURY KNOWLEDGE OF THE SCRIPTURES.—The New York *Churchman*, a few weeks ago, gave some statistics that ought to make us take this matter of Bible reading seriously to heart. In an American college a class of thirty-four young men was examined with a view of ascertaining, not their grasp of religious truth or dogma, but their knowledge of plain Biblical history, characters, and literature. The method adopted was to take from Tennyson twenty-two poetical allusions to Holy Scripture, and ask for the facts referred to in each case. The result we quote: "Thirty-two out of the thirty-four had not heard of King Hezekiah's prayer for a lengthening out of his days, and of the turning back of the shadow on the dial in answer to his petition. Figurative allusions to 'Pharaoh's darkness,' to Jonah's gourd, to Lot's wife, to the striking of the rock, to the wrestling of Jacob with the angel, to 'Arimathea Joseph,' to the mark of Cain, and other like references, were wholly devoid of meaning to most of these young men, who were presumably graduates (shall we say?) of Sunday-schools. Twenty-seven failed utterly on the allusion to 'a whole Peter's sheet,' and twenty-four knew nothing of Jephtha's vow. The summing up of the whole examination showed that, out of a total of 748 answers, only 328 were correct."

Very probably our Canadian colleges would show no better result. We have excellent schools, and their work is most satisfactory as far as it goes. Our young men and women are being admirably trained in many branches of study. But Scripture is not one of these. We have to exclude the study of the Scriptures from the schools. And the result is that Cana-