

# The Weekly Monitor

## AND Western Annapolis Sentinel

VOL. 41

BRIDGETOWN, ANNAPOLIS COUNTY, NOVA SCOTIA, FEBRUARY 18, 1914

NO 45

### For Baking Success —This Oven Test

Success on some baking days can be expected no matter what flour you use. But constant success is rarer. It can be assured in only one way. The miller must select his wheat by oven test. So from each shipment of wheat we take ten pounds as a sample. We grind this into flour. Bread is baked from the flour. If this bread is high in quality, large in quantity, we use the shipment from which it came. Otherwise we sell it. Constant baking success comes as a matter of course from flour bearing this name

**PURITY**

"More Bread and Better Bread" and  
"Better Pastry Too" 528

### THE LITERATURE OF THE BIBLE AND ITS INFLUENCE ON ENGLISH LITERATURE

A Paper read before the Lawrencetown Literary Club by  
Rev. H. G. Mellick, and published by request  
of the Club

Mr. President and Members of the Literary Club—  
When I was asked to write a paper for your Club, it was left with myself to choose the subject. Several subjects presented themselves. I have selected "The Literature of the Bible and its Influence on English Literature."

I am sure you will agree with me that this is worthy of our consideration and that it is not out of place in a literary club. The time at our command tonight will only be sufficient to take a mere glance at this wonderful collection of literary art, which Jerome called "The Divine Library," and note its influence on other literature. Even if we could give it the most complete study within our power, we would then only begin to learn how far its infinite fullness. I regret I had not time to put in more acceptable dress what I have gathered together in this paper.

Canon Liddon says:—"When we take up the Bible, we enter into a splendid temple, built not of stones and marbles but with human words." One's literary education is sadly lacking without a fair knowledge of the English Bible. Those who have special knowledge of it stand in the front ranks of our greatest educators. The history of the English Bible is interwoven with the history of the English language so closely that no one can separate them without doing violence to both.

From 1380 when Wycliffe completed the translation of the New Testament, to 1611, when what is called the authorized version was published, our language was passing through various changes. The progress and process of the development of our language in Europe in the early years of our era, were much the same as where missionaries to the heathen today make a language and literature for the people they are endeavoring to lead into the light of truth and into those conditions of life in which they can best fulfil the purpose of their existence.

Wycliffe crowned the highest achievement of the manuscript period of Bible translation. But back of this were seven centuries of the language and of Bible translation. The authorized version was drawn largely from sources, especially from Tyndall.

Tyndall gave the first printed New Testament. This was made possible by the discovery of printing. He consecrated the new art to its noblest use; yet the form in which the Bible is printed in English has obscured much of its clearness and literary beauty. We have lost much of the sweet music of its original form by translation. Yet no book stands translation like the Bible. Shakespeare in French is not considered a very great work. It loses its power in the change from English.

Richard G. Moulton says: "By universal consent the authors of the scriptures included men who, over and above qualifications of a mere sacred nature, possessed literary power of the highest order." John Richard Green says: "As a mere monument the English of the Bible remains the noblest example of the English tongue while its perpetual use made it, from the instant of its appearance, the standard of our language."

Charles A. Dana, a great printer and publisher, said in an address to students preparing for the printing profession, "There are some books that are absolutely indispensable to the kind of education that we are contemplating and to the profession that we are considering and of all these the most indispensable, the most useful, the one whose knowledge is most effective, is the Bible." There are three ways we may study the Bible. We may study it as a divinely inspired and perfect rule of faith and conduct. This is the way we need it most. It is a chart and compass for life's voyage. Following its directions we shall make a prosperous voyage on life's strange sea and shall reach the fair, haven in safety.

It may be studied as history, reflecting the circumstances in which its various books were written. This is largely how critics regard it. It may be studied as literature, but whatever way you approach it, it appears in marvellous grandeur.

From the literary point of view we may see in it a noble and impassioned interpretation of nature and life, uttered in language of beauty and sublimity, touched with the vivid colors of human personality and embodied in forms of enduring literary art. In the study of its literature,

we gain not only in character building material but in delightful and finished forms of expression.

Henry Van Dyke says: "The Psalms are like a King's gift of an unwanted cordial in a golden cup." The words of Proverbs 25:11 might be applied to the whole Bible. "A word fitly spoken is like apples of gold in baskets of silver." The vessel is good but what is in it is better. The story of creation; the beginning of the world as a habitation for human beings; the story of our first parents and the opening of the long chapter or moral conflict are told in simple and dignified language that has never since been paralleled by human intellect. It is the simplest and most natural statement of the events ever written. Milton's "Paradise Lost" is labored and crude compared with the few strokes by which the writer of the story sets it forth in Genesis. Take the story of Moses. The swiftness and perfection with which the writer moves baffles all attempts at imitation, yet its current runs unbroken and sings its charming song, man's right to life, liberty and the pursuit of happiness, that has led to the freedom of slaves the world over. The lessons we are trying to learn today are set forth there in simplest form.

Take another Genesis story and character, Joseph. The sweetness and simplicity of the story charms, while its portrayal of the kingliness of a pure life and the victory of faith in God, exalt our ideas and inspire us to live a noble life. This story awakened Hugh Miller, the literary leader of the Disruption.

Let us mention another of these stories, the story of Daniel. The music of its literary progress is like the music of the scream winding its way through narrow passages to the wide, warm ocean.

And now if you like a love story—and who does not—with peculiar and fascinating turns in its manner of courtship and its blissful consummation, read the story of Isaac and Rebecca. This was a royal courtship and the picture of it given in Genesis cannot be retouched to any advantage. The coloring is blended with perfection. It is like those fine fabrics that come from Eastern looms in the beauty of its texture.

Take another of these Bible love stories, Ruth and Boaz. For ingenuity, sweet simplicity and naturalness, it exceeds mere fiction as a real flower exceeds an artificial one. To watch that mother-in-law behind the curtain manipulating the delicate mechanism that turned the critical situations and set the shy charming young widow, in lowly circumstances of life, capturing the rich Boaz, is enough to make any modern old bachelor lose himself in admiration and in love. The vestiture in which the story is clothed was woven by a skillful hand.

For a powerful drama, setting forth the philosophy of affliction, read the book of Job. Carlyle was asked to conduct family worship while once visiting at a country home. Having begun to read the book of Job, he read it to the end. He said it was one of the grandest things ever written with a pen. Only a few passages can be quoted here. Look at the picture of the brevity of life, given in Job 14:1-3.

"Man that is born of a woman is of a few days and full of trouble. He cometh forth like the flower and withereth. He fleeth also as a shadow and continueth not."

What striking imagery. The flower fading, the shadows passing swiftly over the earth. After a vivid setting forth of God's works in nature, he acknowledges the inadequacy of his effort in this sublime verse, Job, 26:14.

"Lo! these are but the outskirts of his ways and how small a whisper do we hear of Him. But the thunder of His power who can understand."

Nature is the garment of God and this world but a whispering gallery where we hear the echoes of the

hunder of His power. For duration read chapter 30: 1. "But now they that are younger than I have me in derision whose fathers I despised to set with the dogs of my flock."

For irony that cuts to the quick see Job 12:1-4.

"Then Job answered and said, 'No doubt but ye are the people, and wisdom shall die with you.' For triumph see Job, 27:5.

"As God liveth who has taken away my right and the almighty who hath vexed my soul, for my life is yet whole in me, surely my lips shall not speak unrighteousness, neither shall my tongue utter deceit. God forbid that I should justify you. Till I die I will not put away mine integrity from me."

Listen to this expression of his faith and hope in chapter 19: 29.

"But I know that my redeemer liveth and that he shall stand up at the last upon the earth and after my skin hath been thus destroyed yet from my flesh shall I see God, whom I shall see for myself and not another."

These are only shreds from this wonderful web to show its strength and beauty as literature.

Turn now for a few minutes to the Psalms and listen to their music. They are sensitive to sorrow and acquainted with grief, but they bear us as on wings up into the sunshine of gladness. We must keep in mind that the Psalms have lost most of their metrical form by translation and have lost their native country with the dispersion of the Jews. They might be personified as taking up that lament of the captivity expressed with such pathos in Psalm 137. "By the rivers of Babylon, there we sat down, yea we wept, when we remembered Zion."

"Upon the willows in the midst thereof, we hanged our harps."

"For they that carried us away captive required of us a song; and they that wasted us required of us 'mirth, saying, Sing us one of the 'songs of Zion."

"How shall we sing the Lord's 'song in a strange land? 'If I forget thee, O Jerusalem, let 'my right hand forget her cunning. 'If I do not remember thee, let my 'tongue cleave to the roof of my 'mouth; if I prefer not Jerusalem 'above my chief joy."

Even in a strange land, with a lump in your throat half choking their voice, what can surpass that among any people for an expression of undying love and devotion to the land of their nativity and the city of their God.

Even with all they have lost, the Psalms are a marvel of melodious literature. They touch our hearts. While the Psalms require critical study to see their beauty, any one reading them carefully can feel the warm current of their flow and see much of their graceful form. Their parallelisms have been likened unto the rise and fall of a fountain, the ebb and flow of the tide, the tone and undertone of the chiming bells, the heaving and sinking of the troubled heart. This fine balancing of sentences gives them a charm that fascinates the literary mind. The Psalms are the expression of real feeling; the self revelation of the heart. The first Psalm—the two ways—compresses into a few sentences delicately wrought out, the course and ending of the ways of the good and the evil. The fifteenth Psalm is a fine description of the good citizen. The twenty-third is the Shepherd's song about his sheep. This beautiful picture of life on the uplands has charmed and cheered the hearts of untold multitudes. It inspired not only "The Song of our Syrian Guest," but the songs of thousands, dwelling on the hillside and in the valleys of the world wherever its music has come. Psalm nineteen is a comparison between the starry heavens and the moral law. "The heavens declare the glory of

(Continued on page 2.)

### Letter from Missionaries in Darkest Africa

Chisalala Mission Station,  
Kassanahi, Rhodesia, Africa,  
Dec. 5th, 1913.

Dear Friends—  
First let me remove all your fears concerning our health. We are, as the English people in this country say, "quite fit," in other words, we are abundantly kept by the power of "the unseen Hand." We are enjoying the best of health. The country and climate are not only agreeing with us, but we are having a time of our lives. Though separated far from those whom we love and who are near and dear to us by the ties both of nature and of the Spirit, yet we are not alone in any real sense. Not only have we a company of black boys about us, but we have the Master's presence and that of an unnumberable company of angels.

It is a great responsibility to undertake all the work of this station, where such notable workers as Mr. Bailey and Mr. and Mrs. Harris have been our predecessors. Let me give you a little look at our duties.

Up before the sun, see that all is well and that the kitchen boys are at their duties. Spend a "little hour" with the Book and its author. From 6.30 to 7 a.m. we blow the horn and about thirty boys emerge from their compound huts and are ready for orders. After the regular amount of palaver over who has the rightful claim of certain hoes, etc., they are off to the garden, accompanied by the missionary, who must show them what he wishes done for that day. Everyone busy, the Bwana (Mr.) returns for breakfast. Family worship concluded, it is again time to see what is going on in the garden. Perhaps some planting needs to be done. It so it must be watched, as the boys are new to planting things in a straight line. Returning from the garden we always find something needs mending or making and as none of the boys are mechanics, it falls to my lot to do the fixing. Mrs. Vernon aving, finished instructions as to the domestic work, we now settle down to study the language. It is not long before some one wants something, it may be in connection with a boy's duty, or it may be waiting on a sick one.

Walamupia, who helps us teach school, and is also our working foreman, is, I believe, the first fruits of the labors of this field. Others are coming too, but we see now as never before, that it takes time for them to grasp the whole truth. All too soon the morning has passed and it is time for service. We spend a half hour reading the Scriptures, sing a hymn, and have prayer. Thank God the words are coming and though we stumble, yet both God and the boys understand us and sympathize. Dinner is next in order and I wish you could come and dine with us. I am sure you would relish what God provides for us here. It takes us some time to finish lunch but we get through in time to have a short rest. We next fix the slates, copybooks, etc., for the school. At 2.30 we meet with about thirty-five eager boys and try to impart to them not only a knowledge of their own language, but a knowledge of our Saviour. They put Christians to shame at reading their Bible. It seems they never tire of searching its sacred pages. At about five o'clock we close school and all the boys' day's work done. Then here are letters to write and many other things for the missionaries to do.

We are not all sorry that we are missionaries. We are glad beyond words that God saw us and thought we would do as workers together with Him in reaching the heathen. We are the sole representatives of Christ in this district which covers no less than 3500 square miles. God is good and all is well. If we had a thousand lives we would give them all to uplift the poor African.

Yours in willing service,  
(Signed)

W. ROY and BLANCHE VERNON

(Mrs. Vernon was formerly Miss Blanche Moore of Bear River.)

### THE PARADISE LITERARY CLUB CONDUCTED ON THE MOST IDEAL LINES

To the Editor of Monitor-Sentinel—  
Dear Sir,—With your permission I desire to make known, through the columns of the Monitor, the creditable work of the Paradise Literary Club, in the hope that other institutions of like character in our province may be stimulated to do likewise.

The good people of Paradise for the last twenty-four years, without a single break, have continuously maintained and conducted a Literary Club on the most ideal lines and its influence has been of the greatest benefit in moulding the mental environment and culture of its people. I doubt if there is in the province a community of the same size which can show such a record.

The Club was organized twenty-four years ago this winter, and has continued its good work with unabated interest and steady zeal ever since, forming a centre of culture and refinement which has reacted on the people of the locality in the ordinary everyday life of an agricultural community. It does not confine itself to any particular literary study, but has worked along literary lines in connection with the practical everyday business and home life of the community as will be seen later on when I describe its work as it is conducted each winter. Its executive meets in November of each year and lays out a plan for the winter course. This is submitted to the Club and revised or accepted in whole or in part as the case may be. The Club then meets every two weeks through the winter until March, at the different homes of its members and study to discuss different authors and their works in fiction, poetry, history and biography, with an occasional excursion into the fascinating realms of science or a glance at the modern archaeologist who are bringing to light the wonderful philosophies of the ancient civilization of the orient. The meetings are varied by a "Farmers' Evening" with interesting speakers from outside, the ladies contributing in discussing "Women's Institutions," "Flora Culture," etc. Also a "Canadian Evening," and one on Art and Artists. The Club also arranges for two public meetings, two debates and two lectures through the winter. The last public meeting was a "Ladies' Evening," when short papers written by members of the Club on the lives of Helen Keller, Jane Adams, Lady Dufferin, Miss Pankhurst and Ida Tarbell. The next public meeting is to be "Gentlemen's Evening," the topic being "Notable Men of Nova Scotia."

Recently the Club decided to gather up, while the material was available, the history of Paradise in its different phases. To this end all the old records, letters, newspapers and the memories of the aged people of the district (among them our friend, Isarel Longley, Esq., now ninety-one years and who yet seems to be only in his prime) were ransacked for information from their recollection of the olden time. The result was the

preparation and reading to the Club of the following papers, most interesting in their character and of great historical value, which ought to be preserved in some way and available for the present and future students of the history of the life of the people of Nova Scotia.

These are the list as given to me by my informant,

"Early History of the First Settlers of Paradise," by H. D. Starratt  
"Social and Political History" by R. S. Leonard.

"History of the Temperance Movement," by H. Longley.  
"History of the Religious Life of Paradise," by Dr. Goodspeed.

"History of the Industrial Life and Manufactures," by F. W. Bishop.

(A most interesting account, telling of six vessels being launched at Paradise and that a chair and silk hat factory had been carried on in the early times.)

"Military History of Paradise," by Brigadier-Major J. E. Morse.

At Mr. Bernard Spurr's place near Paradise was the first "Aldershot Camp" in Nova Scotia. It was promoted by Colonel Starratt, one of Nova Scotia's most enthusiastic "Field Officers," and long connected with the militia of Annapolis County.

"Agricultural History of Paradise," by Mrs. J. C. Morse. By this we learn that the first apple tree nursery in the country was started by Mr. U. S. Longley and all the older orchards were supplied from this nursery.

"Old Mills at Paradise," by J. S. Longley. (Very wonderful to hear about these old mills, six of them being used grinding oats into oatmeal.)

"History of the Literary Club of Paradise," by Mr. H. A. Longley.  
"History of Paradise School," by Mrs. Minnie Starratt Pearson.

(This being an excellent history of the early educational efforts of Paradise section to establish a school, with short biographical sketches of the old time school masters. Dr. McKay, Superintendent of Education, has congratulated the writer upon the excellent work and the value of the information collected and presented in a pleasant and interesting paper, and expresses the hope that other school sections before it is too late, may preserve their early history with all their trials and difficulties.)

In addition to the work above outlined the Club subscribes for and circulates among its members twenty-two of the leading English, Canadian and American magazines, thus providing for its members the very best reading, and keeping in touch with the thought of the leading thinkers of the modern world in literature, science, art and discovery.

In conclusion permit me to join with the Superintendent of Education in the hope that other school sections may be induced to take up the work of historical research into pre-compulsory school act days and reserve all the old registers and other data in connection with the early educational life of our forefathers.

Yours,  
JOHN IRVIN.  
Bridgetown, Feb. 14, 1914.

## Royal Bank of Canada

INCORPORATED 1869.

CAPITAL - - - \$11,500,000

RESERVE FUNDS - - \$12,500,000

AGGREGATE ASSETS - \$175,000,000

70 BRANCHES IN THE MARITIME PROVINCES

### SAVINGS DEPARTMENT

Deposits of \$1.00 and upwards received and  
interest allowed at highest current rates.

A. F. LITTLE MANAGER, Bridgetown

F. G. PALFREY MANAGER, Lawrencetown

E. R. McDANIEL MANAGER, Annapolis Royal

# RED ROSE TEA "is good tea"