

Parish and Home.

VOL. III.

JULY, 1893.

No. 32.

CALENDAR FOR JULY.

LESSONS

- 2—5th Sunday After Trinity. *Morning*—1 Sam. 15, to v. 24; Acts 10, to v. 24. *Evening*—1 Sam. 16 or 17; 1 John 5.
- 9—6th Sunday After Trinity. *Morning*—2 Sam. 1; Acts 15, to v. 30. *Evening*—2 Sam. 12 to 24, or 18; Matt. 4, to v. 23.
- 16—7th Sunday After Trinity. *Morning*—1 Chron. 21; Acts 19, v. 21. *Evening*—1 Chron. 22, or 28, to v. 21; Matt. 8, to v. 18.
- 23—8th Sunday After Trinity. *Morning*—1 Chron. 29, v. 9 to 29; Acts 23, v. 12. *Evening*—2 Chron. 1, or 1 Kings 3; Matt. 12, to v. 22.
- 25—St. James, A. & M. Ath. Cr. *Morning*—2 Kings 1, to v. 16; Luke 9, v. 51 to 57. *Evening*—Jer. 26, v. 8 to 16; Matt. 13, to v. 24.
- 30—9th Sunday After Trinity. *Morning*—1 Kings 10, to v. 25; Acts 28, v. 17. *Evening*—1 Kings 11, to v. 15, or 11, v. 26; Matt. 15, v. 21.

PEACE.

"In me ye have peace."—JOHN xvi. 33.

THE shadow, Father, is our own,
That sends across our path a stain,
The discord is in us alone,
That makes the echoing earth complain.

O God, how beautiful is life,
Since Thou its soul and sweetness art!
How dies its childish fret and strife
On Thy all-harmonizing heart!

Leaving behind me dust and clay,
From selfish hindrances set free,
I find at last my broadening way
Unto my ocean rest in Thee.

—Lucy Larcom.

For PARISH AND HOME.

OUR PRAYER BOOK AND SCRIPTURE.

III.

THE glory of our Prayer Book is that it is so thoroughly scriptural. And this must needs be from the character of our church. For the Church of England directs the children to the pure fount of the Word of God, in the words of the Sixth Article, which declares "Holy Scripture containeth all things necessary to salvation." The men who compiled the Prayer Book were great scholars, as the Archbishop of Canterbury has recently pointed out; and their minds were satur-

ated with the sacred scriptures. Cranmer possessed a marvellous memory, and knew almost the whole Bible by heart. Ridley committed St. Paul's epistles to memory while taking his daily walk in his garden. Latimer's sermons mark him out as the great scriptural preacher of the Reformation. The Reformers were men who knew and loved the Bible. It would almost seem that in preserving the prayers of the saints of old and in the new compositions, the master minds to whom we owe our Prayer Book kept ever in view the petitions of God's saints, as found in Scripture, and that the Bible itself is the true liturgy of the spiritual life. And so they framed our prayers so that they contain either the words, or the sense, or the teaching of Holy Scripture. Their object was to make English churchmen, Bible churchmen. "They so ordered the matter that all the whole Bible . . . should be read over once every year, intending thereby that the clergy . . . should be stirred up to godliness themselves . . . and . . . that the people . . . might continually profit more and more in the knowledge of God."

We can trace the same spirit in the literature of the age. In book-making the great authors that were a product of the Reformation used the Bible to illustrate some of their noblest thought; it supplied material for their studies, and was a veritable well-spring of inspiration to their minds. Spenser made a special study of the prophecies before he wrote the "Faerie Queen." Bacon has more than seventy allusions to the Bible in twenty-four of his essays. Shakespeare, as a study of his writings will show, was a profound student of the scriptures; his mind was imbued with their sublimity and divine origin as "the Book of Life," the revelation of the All-Father, who

"To believing souls
Gives light in darkness, comfort in despair."

The direct extracts from Holy Scripture in the Prayer Book are legion. They are more or less familiar to all who use it. But the indirect references are not so apparent at the first glance. They are woven into the warp and woof of every page. There is a very useful book which

churchmen should possess, by the Rev. Henry Ives Bailey, published by the Society for the Promotion of Christian Knowledge. In it the marvellous parallelism between the Bible and Prayer Book can be profitably studied. It is called "The Liturgy compared with the Bible." It illustrates by quotations from Scripture such parts of the Prayer Book as are not direct extracts from the Holy Scriptures. I have taken the liberty of making a few extracts, which, I trust, will be of interest to the readers of PARISH AND HOME. There is only space for two of the prayers, the General Confession, and the Absolution.

THE GENERAL CONFESSION.

Almighty and most merciful Father—
"Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee," Ps. lxxxvi. 5.
"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort," II. Cor. i. 3.

We have erred and strayed from thy ways like lost sheep. "All we like sheep have gone astray; we have turned every one to his own way," Isa. liii. 6.

We have followed too much the devices and desires of our own hearts. "They said, We will walk after our own devices, and we will every one do the imagination of his evil heart," Jer. xviii. 12.

We have offended against thy holy laws. "The law is holy, and the commandment holy, and just, and good," Rom. vii. 12.
"We have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us," Dan. ix. 9, 10.

We have left undone those things which we ought to have done. "Ye have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone," Matt. xxiii. 23. "We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst," Neh. i. 7.

And we have done those things which we ought not to have done. "All have sinned, and come short of the glory of God," Rom. iii. 23.