

# Parish and Home.

VOL. I.

TORONTO, JUNE, 1891.

No. 7.

## CALENDAR FOR JUNE.

### LESSONS.

- 7.—**2nd Sunday after Trinity.** *Morning*—Jud. iv.; John xvii. *Evening*—Judges v. or vi. v. 11; Hebrews xii.  
11.—**St. Barnabas, A & M.** *Morning*—Deut. xxxiii., to v. 12; Acts vi. v. 31. *Evening*—Nahum i.; Acts xiv. v. 8.  
14.—**3rd Sunday after Trinity.** *Morning*—1 Sam. ii., to v. 27; John xx., v. 19. *Evening*—1 Samuel iii. or iv., to v. 19; James v.  
21.—**4th Sunday after Trinity.** *Morning*—1 Samuel xii.; Acts iv., v. 32 to 5, v. 17. *Evening*—1 Samuel xiii., or Ruth i.; 2 Peter i.  
24.—**Nat. of St John the Baptist.** *Ath. Cr. Morning*—Mal. iii., to v. 7; Matthew iii. *Evening*—Mal. iv.; Matt. xiv., to v. 13.  
28.—**5th Sunday after Trinity.** *Morning*—1 Sam. xv., to v. 24; Acts viii., v. 26. *Evening*—1 Sam. xvi. or xvii.; 1 John iii., to v. 16.  
29.—**St. Peter, A & M.** *Morning*—Ezek. iii., v. 4 to 12; John xxi., v. 15 to 28. *Evening*—Zech. iii. Acts iv., v. 8 to 23.

### WISHES ABOUT DEATH.

I wish to have no wishes left  
To leave all to Thee;  
And yet I wish that Thou should'st will  
Things that I wish should be,  
And these two wills I feel within,  
When on my death I muse;  
But Lord, I have a death to die,  
And not a death to choose.  
Triumphant death I would not ask,  
Rather would deprecate;  
For dying souls deceive themselves,  
Soonest when most elate.  
All graces I would crave to have  
Calmly absorbed in one,  
A perfect sorrow for my sins,  
And duties left undone.  
I would the light of reason, Lord,  
Up to the last might shine,  
That my own hands might hold my soul  
Until it passed to Thine.  
And I would pass in silence, Lord!  
No brave words on my lips,  
Lest pride should close my soul and I  
Should die in the eclipse.  
One wish is hard to be unwished,  
That I at last might die  
Of grief for having wronged with sin,  
Thy spotless majesty.

—*Faber.*

## Church Chats.

IV.

*John.*—"As I was saying James, all prayer is partial. But in extempore prayer it always seems to us, that the circle of included subjects is so small and common-place, and apt merely to

be the reflection of the preacher's mind. If then he is dull, or meagre-minded, or heavy, or narrow, his prayers will be the same. In the liturgy we are guarded against prayers dictated by the occasional feelings of an individual, by the great and scriptural petitions framed in the words or on the model of the inspired Bible prayers."

*James.*—"But then you can't vary at all. One must always stick to the same thing."

*John.*—"To a certain extent that is true. But who would desire either to add to or to take from that incomparable form of prayer of our Lord's—the Lord's Prayer—**or** can you conceive of any form of prayer more full and comprehensive than the Litany. It is impossible for any man to cover the whole field of supplication in one prayer, just as it is impossible for a man to preach the whole Gospel in one sermon. It is better though to cover nearly all, than a mere fraction to be dictated by the occasional feelings of an individual. Nor is the Church of England so inelastic and incapable of any change. Prayers for special seasons and forms for special services are everywhere in use. Don't you remember when the mission services were being held down there at St. Paul's, how simple and bright the service used to be. Then the use of the short form of prayer, with special prayers during Lent or Advent, make a most delightful service."

*James.*—"That's true, John, and the pity is more of our clergy don't try to put life into the services and make them more attractive by every means."

*John.*—"There are just one or two more things I want to say, and then I shall have done. Have you ever thought that our Church of England Liturgy is more truly popular and congregational than any other. It is more truly *the people's* than any other form of public worship. In our Church the *people* are taking part all the time. The very Church against which the charge of sacerdotalism is most frequently made—and sometimes with good cause we

grant—is the very church that emphasises most the priesthood of the people. The people begin to pray themselves at the very commencement of the service. The people as well as the minister, say the Lord's Prayer. The people, each one, say, 'Lord have mercy upon us.' The people read the Psalms, alternately verse by verse. The people say, 'Good Lord deliver us,' and 'We beseech Thee to hear us, good Lord.' Now, in the other churches, the *tendency*—I do not say it always does, but the *tendency* of extempore prayers is to produce indifference, or a sense of exclusiveness. The minister alone offers the prayers. The people may or may not join in."

*James.*—"But the same thing may be said in our Church."

*John.*—"True. There are unworthy worshippers everywhere. But I'm speaking now of the tendency of the system where one man offers up the prayers. He does the praying; the people the listening. He is set apart to say the prayer; their part is to be still and to follow if they can. He is their vicar; that is the vicarious offerer up of their devotions. In the Church of England the minister is simply a leader of the people's prayers. They are *their* prayers. The prayers are made theirs by an inalienable right which no minister can take from them. If we only could get the people to see it, and ministers to act up to it, there is no Church on earth, which is so truly the Church of the people, and the Church for the people. She is the most congregational in the true sense, of all the churches. Then again, you know there is nothing so distracting and so destructive of the true sense of devotion, as to hear grammatical mistakes in the course of the prayers. Now, one of the great beauties of the Church of England form is that it is a guard against the vagaries and weaknesses of individualism. If the clergyman is an unlearned man, he uses a form that for richness and beauty is suitable for the highest. If he is learned and philosophical he is bound to employ a form that is unsurpassed for simplicity and purity. If he min-