

Parish and Home.

VOL. III.

NOVEMBER, 1893.

No. 36.

CALENDAR FOR NOVEMBER.

LESSONS.

- 1—**All Saints' Day.** *Morning*—Wisd. 3, 10 v. 10; Heb. 11, v. 33 to 12, v. 7. *Evening*—Wisd. 3, 10 v. 17; Rev. 19, 10 v. 17.
- 2—**23rd Sunday after Trinity.** *Morning*—Hosea 14; Titus 2. *Evening*—Joel 2, v. 21; or 3, v. 9; Luke 23, 10 v. 26.
- 12—**24th Sunday after Trinity.** *Morning*—Amos 3; Heb. 6. *Evening*—Amos 5 or 9; John 3, 10 v. 22.
- 19—**25th Sunday after Trinity.** Collect, Epistle, and Gospel for one of those Sundays that were omitted after Epiphany. *Morning*—Micah 4 and 5, 10 v. 8; Heb. 11, v. 17. *Evening*—Micah 6 or 7; John 5, v. 22 to 41.
- 26—**26th Sunday after Trinity.** Collect, Epistle, and Gospel for 25th Sunday after Trinity. *Morning*—Eccles. 11 and 12; James 5. *Evening*—Haggai 2, 10 v. 10, or Mal. 3 and 4; John 9, v. 39 to 10, v. 22.
- 30—**St. Andrew, A. and M.** Athanasian Creed. *Morning*—Isaiah 54; John 1, v. 35 to 43. *Evening*—Isaiah 65, 10 v. 17; John 12, v. 20 to 40.

OUR DAILY RECKONING.

If you sit down at set of sun
And count the acts that you have done,
And, counting, find
One self-denying act; one word
That eased the breast of him who heard;
One glance most kind,
That fell like sunshine where it went,
Then you may count that day well spent

But if throughout the livelong day
You've cheered no heart by "yea" or "nay"
If through it all
You've nothing done that you can trace
That brought the sunshine to one face
In act most small,
That helped one soul and nothing cost,
Then count that day as worse than lost.

—Selected.

FOR PARISH AND HOME.

OUR PRAYER BOOK.

VII.

THE HOLY COMMUNION AND EXCUSES FOR NON-ATTENDANCE.

The exhortations in the morning and evening services and in the communion office are fruits of the Reformation. They were introduced to correct the prevailing ignorance of the time as to the meaning of

worship, the requirements in coming to the Holy Communion, and the benefits to be derived therefrom. It is our familiarity with them which prevents us from seeing how wonderfully succinct and scriptural they are throughout.

The first exhortation is always to be said by the minister upon the Sunday "preceding the celebration of the Holy Communion." The most comfortable sacrament of the body and blood of Jesus Christ, it declares, is to be received in remembrance of Christ's meritorious cross and passion. The duty of thanksgiving is clearly set forth to Almighty God for the gift of His dear Son, for His death as our Saviour, and for the scriptural food which He Himself provides for our souls. It pleads for proper self-examination in approaching that sacred feast. It calls upon the communicant to confess his sins to Almighty God, to repent truly for his past sins and to determine, with God's grace, to lead a new and better life. It requires him to be in charity or brotherly love with all men, and, if he has wronged any, to make restitution for the same. It is a solemn warning to all to come only in deep humility, with a true penitent heart, and loving faith in Christ.

The second exhortation is to be read by the minister when he sees "the people negligent to come to the Holy Communion." It speaks of the deep love of God, who so lovingly calls and bids us to His feast. It is the voice of wonder that any should neglect so earnest an invitation—"Come."

"Why are its bounties all in vain
Before unwilling hearts displayed?"

It looks upon the neglect or refusal as an insult to the heavenly Host, who has sent out His invitations, has prepared His feast, and made for all rich provision, but who finds a cold refusal from ungrateful and unwilling hearts.

This exhortation deals with excuses which are heard everywhere from all sorts of people. They are well worth examining, and the answers to the excuses may be helpful to some souls.

One excuse is, "I will not communicate because I am otherwise hindered with worldly business." The answer is that

"such excuses are not so easily accepted and allowed before God." And it is true. Surely the concerns of the soul and the life to come are of far greater importance than what concerns merely time and sense or the business of this present life? It is the Christian's duty to attend to his Master's business, not to be over-anxious about the things of the present world, to recollect that godliness with contentment is great gain, that we "brought nothing into the world" and "can carry nothing out." This need not prevent him from living in his earthly calling with the precept well in view, "Whatsoever thy hand findeth to do, do it with all thy might." He should remember that there is a time for all things. The duty of the true Christian is plain. The Saviour's dying wish, if not, indeed, command, is "Do this in remembrance of me." It has been said that this duty is as binding as any of the ten commandments. It has all the sanction of a command of Christ. But oh! it is so tender and so full of love as a last appeal and wish that it has nothing of the coldness the mind sometimes associates with a command. It is a loving, tender entreaty, like a father's last words of affectionate appeal to a son; like the latest breath of a mother instinct with pleading love. I remember the words of a dear parishioner of mine, now at rest, who while in health and strength failed to realize this duty, but who upon a bed of suffering and pain said that her one regret was that she had neglected the Saviour's dying wish, "Do this in remembrance of me." In this connection Bishop Willberforce's words may well be recalled: "It is as much a sin to break one of God's commandments as another."

Another common excuse, "I am a grievous sinner, and therefore am afraid to come," is well met by the sound advice, "Wherefore, then, do ye not repent and amend?" If it is the excuse of the careless and godless, there is need that in hearty repentance and true faith the Saviour should be sought. Such a statement, if rightly made, is, after all, perhaps a sure sign that the Holy Spirit has convicted the soul of sin. Well is it if the path of re-