

Parish and Home.

VOL. I.

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No. 8.

CALENDAR FOR JULY.

LESSONS.

- 5.—6th Sunday after Trinity. *Morning*—2 Sam. 1; Acts 12. *Evening*—Sam. 12, to v. 24, or 18; Jude.
- 12.—7th Sunday after Trinity. *Morning*—1 Chron. 21; Acts 17, to v. 16. *Evening*—1 Chron. 22, or 28, to v. 21; Matt. 5, v. 33.
- 19.—8th Sunday after Trinity. *Morning*—1 Chron. 29, v. 9 to 29; Acts 21, to v. 17. *Evening*—2 Chron. 1, or 1 Kings 3; Matt. 9, v. 18.
- 25.—St. James, A & M. *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.
- 26.—9th Sunday after Trinity. *Morning*—1 Kings 10, to v. 25; Acts 25. *Evening*—1 Kings 11, to v. 15, or 17, v. 26; Matt. 13, v. 24 to v. 53.

SCHOOL LIFE.

I SAT in the school of sorrow;
The Master was teaching there;
But my eyes were dim with weeping,
And my heart was full of care.

Instead of looking upwards,
An I seeking the face divine,
So full of tenderest sympathy
For weary hearts like mine.

I only thought of the burden,
The cross that before me lay,
So hard and heavy to carry,
That it darkened the light of day.

So I could not learn my lesson,
And say, "Thy will be done;"
And the Master came not near me
As the weary hours went on.

At last, in my heavy sorrow,
I looked from the cross above,
And I saw the Master watching,
With a tender glance of love.

He turned to the cross before me,
And I thought I heard Him say,
"My child, thou must bear thy burden,
And learn thy task to-day.

"I may not tell the reason,
'Tis enough for thee to know
That I the Master am teaching,
And give this cup of woe."

So I stooped to that weary sorrow;
One look in that face divine
Has given me power to trust Him
And say, "Thy will, not mine."

And then I learnt my lesson,
Taught by the Master alone,
He only knows the tears I shed.
For He has wept His own.

But from them came the brightness,
Straight from the home above,
Where the school-life will be ended,
And the cross will show the love.

—Selected.

FOR PARISH AND HOME.

Church Chats.

V.

John—"I just promised to tell you one or two more things, James, before I finished. You remember I was telling you how our Church of England is so permeated with Scripture; how the prayers themselves are often just texts of Scripture; and—if not actual texts, at least Scriptural phrases a little paraphrased, and have you ever thought James, what a great safety there is in the use of a liturgy?"

James—"Safety? What kind of safety?"

John—"Why safety against false doctrine. In an extempore prayer a man is free to give expression to what doctrine he likes, and whatever phrases he wishes to use he can. He can without let or hindrance, introduce the most extraordinary doctrinal declarations, but the use of our prayers is a safeguard against those possible aberrations of heterodoxy. But even if there is not a real practical danger, soundness of doctrine follows as a matter of fact from Scripturalness of expression, for as a modern writer says, "There is not a book in the English language so intensely dogmatic as the Book of Common Prayer." Safety too against the sweeping secularism of the age."

James—"What do you mean?"

John—"Well, I may be old-fashioned, but you know very well the Church has been invaded in these latter days by that levelling spirit of the world which wants everything to give way to it. Men everywhere are craving for brevity in the prayers, and demand that everything must give way to other attractions, such as the anthem or the sermon. Men—yes, even Christian men—want the prayers to be so short, that full and edifying and acceptable prayer is well nigh impossible. Everything must give way to the eloquent sermon, that is, in almost every church except the Church of England. The prayers must be curtailed and crowded into the briefest possible compass. Now, I regard it as

one of the most valuable features of the Church, James, that it protests against this semi-secularistic craving, by making prayer and worship and thanksgiving and adoration occupy not a small part in each service. It teaches the people that they come to church not merely to be entertained by a clever sermon from a popular preacher, but to be worshippers and suppliants at the Throne of Mercy. And even if we sometimes think it long, surely James, it is better to be long in His presence, than to rush in, and hastily pass out as if time spent in prayer were wasted. But I must stop James. But let me just make two quotations, one from an author, whose name I do not know, and the other from the Rev. Charles Simeon. Here is the first: 'If all men could pray at all times, as some men do at some times, we should have no need of a liturgy.' And this is from a sermon of Mr. Simeon, on the Liturgy: 'It is the blemishes of our Liturgy that alone are seen by multitudes, and its excellencies are forgotten; yea, moreover, frequent occasion is taken from these blemishes to persuade men to renounce their communion with the English Church, in the hopes of finding a purer worship elsewhere. With what justice such arguments are urged will best appear by a comparison between the prayers that are offered elsewhere, and those offered in the church. There are about 11,000 (this was nearly one hundred years ago) places of worship of the Church of England, and as many out of it. Now take the prayers that are offered on any Sabbath, in all the churches outside of the Church of England, have them all written down, and every expression sifted and scrutinized as ours have been; then compare them with the prayers offered in the Church of England; and see what comparison the extemporaneous effusions will bear with our pre-composed forms. Having done this for a Sabbath, proceed to do it for a year; and then compare them again; were this done (and done it ought to be to form a correct judgment