

# Parish and Home.

VOL. I.

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No. 6.

## CALENDAR FOR MAY.

### LESSONS.

- 1—**St. Phillip and St. James, A & M.** *Morning*—Isa. lxi.; John i., v. 43. *Evening*—Zech. iv., Col. iii. to v. 18.
- 3—**5th Sunday after Easter.** *Morning*—Deut. vi.; Luke xxii., v. 31 to 54. *Evening*—Deut. ix. or x.; Col. iv., v. 7.
- 7—**Ascension Day.** *Pr. Pss.* M. 8, 15, 21; E. 24, 47, 108. *Ath. Cr. Morning*—Dan. vii., v. 9 to 15; Luke xxiv., v. 44. *Evening*—II Kings ii. to v. 16; Heb. iv.
- 10—**Sunday after Ascension.** *Morning*—Deut. xxx.; John i., v. 29. *Evening*—Deut. xxxiv., or Jos. i.; II. Thes. ii.
- 17—**Whitsunday.** *Pr. Pss.* M. 48, 68; E. 104, 145. *Ath. Cr. Morning*—Deut. xvi. to v. 18; Rom. viii. to v. 18. *Evening*—Isa. xi., or Ezek. xxxvi., v. 25; Gal. v., v. 16, or Acts xviii., v. 24 to xix., v. 21.
- 18—**Monday in Whitsunday Week.** *Morning*—Gen. xi. to v. 10; I. Cor. xii. to v. 14. *Evening*—Num. xi., v. 10 to 31; I. Cor. xii., v. 27 and xiii.
- 19—**Tuesday in Whitsunday Week.** *Morning*—Joel ii., v. 21; I. Thes. v., 12 to 24. *Evening*—Micah iv. to v. 8; I. John iv. to v. 14.
- 20—**Ember Day. (F.)** *Morning*—I. Kings xi., v. 26; John vi., v. 41. *Evening*—I. Kings xii. to v. 25; II. Tim. iii.
- 21—**Ember Day. (F.)** *Morning*—I. Kings xiv., to v. 21; John vii., v. 25. *Evening*—I. Kings xv., v. 25; Titus i.
- 23—**Ember Day. (F.)** *Morning*—I. Kings xvi., v. 8; John viii., to v. 31. *Evening*—I. Kings xvii.; Titus ii.
- 24—**Trinity Sunday.** *Morning*—Isa. vi. to v. 11; Rev. i. to v. 9. *Evening*—Gen. xviii., or Gen. i. and ii. to v. 4; Eph. iv. to v. 17, or Matt. iii.
- 31—**1st Sunday after Trinity.** *Morning*—Jos. iii., v. 7 to iv., v. 15; John xii., v. 20. *Evening*—Jos. v., v. 13 to vi., v. 21, or Jos. xxiv.; Heb. vii.

## FORGIVENESS.

My heart was heavy for its trust had been  
Abused, its kindness answered with foul  
wrong;  
So, turning gloomily from my fellow men,  
One summer Sabbath day I strolled among  
The green mounds of the village burial place;  
Where, pondering how all human love and hate  
Find one sad level; and how, soon or late,  
Wronged and wrongdoer, each with meek-  
ened face,  
And cold hands folded over a still heart,  
Pass the green threshold of our common grave,  
Whither all foot steps tend, whence none depart,  
Awed for myself and pitying my race,  
Our common sorrow, like a mighty wave,  
Swept all my pride away, and trembling I  
forgave!

—Whittier.

FOR PARISH AND HOME.

## Church Chats.

III.

John—"You see, James, the very same defects that are so often charged against the Church of England can be urged against extempore prayer; but,

on the other hand, the merits of our form of public worship cannot be claimed by those who use the other. If you will listen I will try and show you this."

James—"But you haven't yet answered the objection about the liturgy being formal and incomplete in its range."

John—"Well, I'll do that first. A liturgy is not necessarily formal. It may become so, but it is not necessarily so. As much life and fervour may be thrown into it as into any extempore prayer; far more, indeed, for the people know what is coming, and can join in with intelligence, whereas in extempore prayer they can only follow the leader with effort. No kind of prayer can escape the danger of formality. It depends altogether on the spirit of the minister and the people. Extempore prayer becomes, after a time, just as formal as the most barren of all mechanically-uttered prayer forms. Only there is this difference, the extempore prayer may not be only formal as to matter, it may be barren and bald as to matter; whereas as in our liturgy, no matter how formal the utterance, there is always the fulness of sound scriptural teaching."

James—"There is truth in what you say, John, to be sure."

John—"As to the objection that our prayers are incomplete in the topics they cover. Why that's the thing we find fault with in theirs. Their way is cramped and one-sided. The liturgy is a perfect marvel of comprehensiveness. I was reading not long ago the forms suggested by Richard Baxter and those prescribed in the Presbyterian Book of Common Order, a directory for the public worship of God. They are wearisome in length, and have no redeeming simplicity, beauty and adaptation to the wants of all sorts and conditions of men. On the other hand, our prayers are so comprehensive, orderly, and scriptural. We have confession of sin, ascriptions of praise, humiliation before God, thanksgivings, supplication for daily, and personal, and nation-

al needs, for kings and all in authority, the sick, the poor, the sailors, travellers, and prisoners, etc., etc. All comes in due and edifying order. The more one uses it the more is one struck with its beauty. Poor and rich, ignorant and educated alike, feel it meets their needs. As an old woman once said, 'I do so like going to the English Church, for they always prays for my boy at sea.' Her prayer, poor soul, when the minister asked blessing for those at sea, always rose up specially for her son, and not only she, but the whole congregation, prayed for him in words at any rate. I heard, too, not long ago how, in a mining town, the clergyman was told by one of his parishioners who had loved ones working down in the darkness and danger of the mine, how dear those prayers were that we say morning and evening. 'Grant that this day we fall into no sin, neither run into any kind of danger,' and 'Lighten our darkness, we beseech Thee, O Lord, and by Thy great mercy defend us from all perils and dangers of this night.' Yes; that is the reason we love our church and the prayers. They suit us all.

James—"You put it all in a new light to me, John. Certainly I never thought in this way before. Still it seems to me there are a great many things we ought to pray for that we don't. We pray for the Prince of Wales, for instance, but not for foreign missions."

John—"Oh, James, you surely are mistaken, not pray for foreign missions!"

"To say nothing of those glorious petitions in the liturgy—"That it may please Thee to bring into the way of truth all such as have erred," (Romanists, members of the Eastern Churches—see Art 19), and *are deceived*," that is all Mohammedans and heathens

"That it may please Thee to have

\*A fact. In the mines at Springhill, which I lately visited, holding a mission there, it is the custom for a large number of men to work nearly all night, beginning at eight o'clock in the evening. The suitability of this prayer is at once seen when this is understood.