

Parish and Home.

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WHAT IS YOUR LIFE?

By ROBERT BIRD.

What is your life? A wayside flower
That springs and blooms its crimson hour
In shade and sunshine, wind and rain,
Then drops to earth its head again.

What is your life? A cloud of white
That swims in fields of azure light,
Wind-blown, sun-kissed, till close of day,
When, sombre-hued, it fades away.

What is your life? A heavenly birth,
Seen through the vestures of the earth,
A star that whitens ere the dawn,
By Him who loves, and gave, withdrawn.
—Selected.

OUR BOOK OF COMMON PRAYER.

"Common Prayer."—That is, common to all. All are to share in it. It is not a service done for us, but by us. People and ministers unite together; rich and poor, learned and unlearned; parents and children—all take their part. Every thing is to be in the common tongue, "understood of the people." The first prayer, morning and evening—the prayer of "common" confession to God—is "to be said of the whole congregation after the minister;" and no prayer is complete till the congregation unite in the Apostolic "Amen" (1 Cor. xiv. 16). How all hearts are united in the closest bonds of Christian union, when the prayer of greeting—"The Lord be with you," prompts the hearty prayer of response—"And with Thy Spirit!" What a happy New Year's mutual salvation!
—C. B.

The Written Word.—Every one attending the Sunday services of

our Church hears, or reads, fifteen passages out of the Bible. It has been said, "If you were to take out of the Prayer Book everything that is Scriptural or a paraphrase Scripture, you would have little left but the covers."—The Rev. Dyson Hague.

The Value of a Liturgy.—A remark was once made by the Rev. Charles Simeon, to the effect, that "Until all ministers can pray at all times, as some ministers can sometimes, the advantages of a Scriptural Liturgy would lead him greatly to prefer it to what is termed (wrongly so unless absence of previous thought and preparation is implied) *exemporary* prayer." Only let us see to it that our Church prayers are "heart prayers," and we shall duly understand and feel the value of a Liturgy.

Let.—"We are sore let . . . in running the race set before us." This word was formerly used to signify hindrance and obstruction. Several instances occur in our translation in the Bible. (See Num. xxii. 16, Isa. xlii. 13; 2 Thess. ii. 7.)
—Home Words.

NEW TESTAMENT TAKES.

Matt. ii., 13. "Arise, and take the young Child and His Mother, and flee into Egypt." Bloodthirsty men will haunt and search with murderous intent. Ah weary woe! what a welcome to tender Mother and helpless Child. Are these the thanks for the coming of the day-spring? Oh the patience of God!

Matt. ii., 29. "Take My yoke." It is a badge of service, a mark of distinction, a token of honor and privilege, it puts sin in the School of Christ, classes sin in the company of the lowly who serve in lowly places.

"The bravely dumb who did and died,
And scorned to blot it with a name,
Men of the plain heroic creed,
That loved heaven's silence more than fame."

Luke viii., 18. "Take heed how ye hear." Hear with a welcome heart, with a relish and a joy. For blessed are they that hunger and thirst after righteousness. Hear with reverence, for God is holy. Hear with humility for man is sin-

ful. With the heart man believeth unto righteousness.

Mark iv., 24. "Take heed what ye hear." Many false teachers are abroad. Seek not the opinions of men, but the truth of God, look for things that accompany salvation, the needy soul wants bread, and Christ is the only true bread of life. The one and only Master says "Learn of Me."

John ii., 16. "Take these things hence, make not My Father's house a house of merchandise." The house of prayer is for the soul, and peace, and purity, and heaven. Worldly plans and purposes, and pursuits are degrading subjects of meditation in the house of God. He is a Spirit, let your soul come into his burning presence that sins may be consumed.

"Eternal Light! Eternal Light!"

How pure the soul must be
When, placed within Thy searching sight,
It thinks not, but with calm delight
Can live and look on Thee."

James v., 10. "Take My brethren, the prophets, as an example." They stoutly and stubbornly faced the foe. They dared the destroyer to the death. "You may destroy us," said a valiant one, "but you cannot injure us." You cannot lessen our value, or dry up the springs of our delight.

Rev. iii., 11. "Hold that fast which thou hast that no man take thy crown." Two things belong to the child of God in the future, his final salvation and his reward. That salvation is not secured by His obedience, however princely or precious, but by the sure promise of Christ. It is His work alone, for we are saved not by works of righteousness. When we are regenerated, we are made sons; then the Master says, "Son, go to work in My vineyard," thus our reward begins, that is our crown. He is not unrighteous to forget our work, He will be sure to reward according to results. But man and powers beset us as we climb the mountain path to spoil the beauty, lessen the value, diminish the dignity of our crown. "Hold that fast which thou hast that no man take thy crown."
T. H. MILLER.

Beamsville, Ont.