

them for Me, and have Me to choose their inheritance. . . . And then . . . you shall have "every hoof of them." I have given every hoof of mine for God and this glorious work. . . . I do not mean to say that I have had no temptations; for although we were poor ourselves, we had wealthy friends all over the land, who would have helped us to do anything we liked with our children. . . . We could have made our son anything we chose; but we preferred to make him nothing but a man of God and a 'blood and fire soldier.' *And we have got what we chose.*"—Selected.

FOR PARISH AND HOME.

ANSWERS TO PRAYER.

WHAT the world needs to-day is stronger faith in the power of prayer. Most people readily admit that it is a duty to pray, and out of a sense of duty to God their prayers are said. But if anything is likely to rob our prayers of fervor and reality and true joy, it is to see in them only or chiefly a religious duty. To this may be traced the thousands of cold, heartless, mechanical prayers that are said daily, and which utterly fail to bring true peace and happiness to those who make them. Nor are our prayers to be confined merely to the worship of God, the acknowledgment of His goodness, the confession of sin, and the supplication of strength from on high to do better. The scope of prayer is unlimited. When we pray, we pray to Him whose mighty hand moves the universe, and whose power nothing limits. And, further, we pray, not to an awful being whose presence none dare approach, and who is too far removed from the affairs of earth to be troubled with the littleness of human life, but to a heavenly Father, whose all-seeing eye and compassionate heart no detail of our lives, however trifling, escapes. All matters and interests of life ought to be laid before Him, as the one to whose keeping they most properly belong.

But more important yet is the spirit of prayer. No child should look to parents with more trust or go to them in its troubles more confident of help than we to our heavenly Father. It ought to be our highest privilege and our greatest joy that above these very kind but poor, impotent friends of earth there is the Father in heaven whose power nothing can exhaust, and whose love far exceeds that of any earthly friend. What a world this would be if every man and woman looked to God day by day as the one great power that alone was adequate for all emergencies, and ever at their disposal! And yet that

is the simple fact! Every day in our midst there are the most wonderful answers to prayer. Because little is heard of them, let no one doubt them. God may not work miracles among us visibly as in olden times, but yet He hears and answers the prayers of His faithful people just as regularly as ever, and sometimes in a most striking way. Faithless people are apt to hear with suspicion stories of remarkable answers to prayer as happening too far away to be verified, but if they only knew it, in their own country, their own town or city, yes, in their own immediate neighborhood, answers as wonderful as any they ever read are being sent hourly. A clergyman in Western Ontario, for instance, relates these two really amazing answers to his prayers. Now, let the readers of PARISH AND HOME remember it was not in Europe or in the United States, but in Canada, in Western Ontario. And it was not long, long ago; it was in the year 1895. Indeed, for some of them it is their own minister who tells it, and the story is told in reference to at least one reader of PARISH AND HOME. On two occasions at morning service, immediately after the prayer for the church militant, he prayed that a man of his congregation should be led to remain for the Holy Communion. They were the only two occasions that he ever mentioned by name any individual in such a petition. The first time it was for a man advanced in years, the second time for a young man. Neither had ever been in the habit of receiving the Holy Communion, nor had ever partaken since the coming of the clergyman in question to the parish—and that was a considerable length of time. There had been no prior conversation with either on the subject of the Holy Communion, and no personal influence brought to bear on them. There had been noticed in each a growing interest in spiritual matters—that is all. The minister buried his head in prayer while those of the congregation not intending to remain passed out. When all had gone he arose, and, on looking down the church, saw his man on each occasion sitting in his seat, intending that day to be present at the Lord's table. The fact of their remaining surprised many; no one knew of the prayer offered to God on their behalf. But to that minister of God the power of prayer came home as it never had before. It was a lesson he cannot forget. It was for him a grand illustration of Christ's indestructible words, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

BY THE WAVES.

CRISP and curling, soft unfurling
Caps of silvery foam,
Haste the breakers, frolic-makers,
Chasing playmates home.
Tripping, skipping, slipping, dripping,
Fast the children fly
Up the shingle, toes a tingle—
So the day goes by.

Wavelets creaming, sunshine gleaming;
In the shining sands,
Gay and merry, bold and cheery,
Delve the small brown hands.
Drifting, lifting, rifling, sifting,
Neath the smiling sky;
On the shingle pleasures mingle,
And the day goes by.

Great clouds glowing, wild winds blowing,
Night draws on apace;
Eyes deep yearning see the burning
Lamps in starry space.
Flying, sighing, low replaying,
Thoughts salute the sky;
Home we gather, O our Father!
And the day goes by.

—Mary Ruth Rogers.

WHY BE A CHRISTIAN?

IN the first place, you should be a Christian in order to be reasonable. Man has been defined as a rational animal, and whether or not that is a complete definition this much is certain—that God has given us reason, and that He expects us to use it. Reasonableness and righteousness are the same thing. A man must be a moral idiot who does not see that a man is unreasonable when he is wrong, and that no one can be thoroughly reasonable except as he is thoroughly righteous. But I believe more than that; I do not think that a man can be righteous except as he is godly. Reasonableness and righteousness and godliness are all the same thing.

The second reason why you should be a Christian is in order to be manly. No one even knows what a man is intended to be except as God has told him. You might better stand over a sculptor and instruct him how to perform his work—to make this line longer, to shorten this curve and extend the other one, when you did not know what was in his mind, and then expect him from his endeavor to produce a symmetrical whole—than for a man to interfere in the slightest degree with the thought or will of God concerning him, and then think that he could become a man.

The third reason why you should be a Christian is because God's work needs you. Christ did not go about calling for men to selfishly come and be saved, but He called for disciples to come and be saviors. The whole spirit of His teach-