

AMENS.

Few people read their Prayer Books so carefully as to be able to tell why the "Amen" is printed sometimes in Italic and sometimes in Roman letters. It is an important thing to know, for it has a rubrical significance; it helps to determine how the services should be performed. In Italic letters, *Amen* is a response, and therefore shows that the prayer to which it is affixed is to be said by the minister alone. In Roman letters, it is a part of the body of the prayer, and shows that the whole prayer is to be said by the minister and people unitedly. Thus, the Lord's Prayer both elsewhere and at the beginning of the Communion Service, is, on Prayer Book authority, to be said by the whole congregation. So is the prayer in the Baptismal Service, beginning, "Almighty and Everlasting God, Heavenly Father." The General Thanksgiving, on the other hand, is to be said, if we follow this indication, by the minister alone, and the people responding with the *Amen*. In the General Confession the people are expressly directed to join; and accordingly the *Amen* is printed in Roman.—*Standard of the Cross.*

MISSIONARY EFFORT.

It is a common impression, that after a missionary effort has been for a certain term of time sustained in any place, it should be left to itself; and that the support of a missionary should cease from without, when he has labored long enough to establish a support in his station. In many cases this rule, operates well, inducing new parishes to

look forward to the earliest day when they become self-supporting. But, like all other rules founded in human wisdom and human experience, it is incapable of *universal* application. There are many instances in which the withdrawal of assistance operates to the nullifying or canceling of all that has been effected; and enterprises, commenced with high hopes of usefulness, languish and die, just as they reach the point of effective influence.

The question, we apprehend, when a missionary attempt is considered, is not so much whether there is money in a certain district to maintain a clergyman as whether there are souls there who need instruction. Nor are we so much to debate whether the people will *support*, as whether they *need* a preacher. For it is obvious that the very fact of refusal, or unwillingness to support the Gospel, is *prima facie* evidence of the necessity that it be preached. If men are careless, indifferent, and unwilling, so much the greater need is there that they should be awakened; and those who enjoy the ministrations of the Gospel, almost without an effort, should be willing to send the Word of truth to such as not knowing, do not prize it. How shall they hear without a preacher? And how shall the preachers preach unless they be *sent*? Mark the word which the Apostle uses. He does not say, unless they be *invited*—but unless they be *sent*. For those who most need doctrine, reproof, instruction, are often precisely the persons who are most unwilling to *hear*—to say nothing of *supporting*—a clergyman. And often, too, the faithful