

5. Come to the altar-rail as promptly as possible, immediately after the celebrant has shown that he is ready to communicate the people, bringing nothing in your hands.

6. Receive the bread always in the open palm of the right hand, never with the fingers. Be careful not to allow any crumbs to fall upon the floor. Always unglove both hands, and women should remember to raise their veils before coming to the altar.

7. In receiving the wine, take hold of the base of the cup firmly with both hands, and so guide it to your lips.

8. Unless there is some physical reason why you cannot do so, remain kneeling in your pews while others are communicating. In any case, you should occupy the time in prayer or some other devotional exercise. Lack of occupation at such times furnishes a fruitful opportunity for the intrusion of wandering thoughts.

"Let all things be done decently and in order." I. Cor. xiv. 40.

WALK CIRCUMSPECTLY.

We need to walk circumspectly both in belief and in practice. We have nothing to lose, but everything to gain, by more search, more light, more intelligence, surer ground. Every new discovery, every new good argument, will serve, not damage, Christ and His work. Here, then, let us walk circumspectly, not as fools, but as wise. Lament not, stand not aloof from the questioning, searching spirit of the age; but take it and use it for good. In practice also we need many a circumspect walking as to both the good and the bad habits and influences around us. There are better things in life than being rich, than being powerful, than being notable. Measure thyself, not by thy wishes, but by thy graces; not by thine ambition, but by thy capacities. Strive to do what thou canst do well, and to serve when thou canst serve with a pure conscience; but aim not at duties which thou canst never thoroughly perform, and at offices which thou canst not satisfactorily fill. If we are walking circumspectly, can we avoid hearing such voices as these sounding about us? If we are not fools, but wise, shall we not admit them to a place in our counsels and in the formation of our plans in life?

DID YOU EVER THINK?

That a kind word put out at interest brings back an enormous percentage of love and appreciation?

That though a loving thought may not seem to be appreciated, it has yet made you better and braver because of it?

That the little acts of kindness and thoughtfulness day by day are really greater than one immense act of goodness once a year?

That to be always polite to the people at home is not only more ladylike, but more refined than having "company manners?"

That to judge by his personal appearance stamps you as not only ignorant, but vulgar?

That to talk, and talk, and talk, about yourself and your belongings is very tiresome for the people who listen?

THANKFULNESS.

Gratitude makes worship, especially public worship, real, serious, reverent. Praise is the very soul of the Church's worship, and praise is the voice of thankfulness. The first object, we are told twice every day, which makes us Christians assemble and meet together, is that they may render thanks for the great benefits which they have received at the hands of God. And these thanks are expressed in the greater number of the Psalms, in the hymns, in the canticles, in the Te Deum (who but the thankful can possibly under-

stand such a psalm as that?), above all, in the Holy Sacrament, on that very account named by the first Christians the Eucharist, wherein, to use the words of our Prayer Book, "we entirely desire God's fatherly goodness mercifully to accept this, our sacrifice of praise and thanksgiving." It has been said that our public worship would be much less unworthy of Him to whom it is addressed if before beginning, each Christian would think exactly what he most needs to obtain by prayer at the hands of God. It may be said, with at least equal truth, that this improvement, so much to be desired, would be secured if we all of us had more of the spirit of the one leper in the Gospel, and less of the spirit of the nine; if each act of worship could be a conscious turning back on the road of life, to fall at the Redeemer's feet and give Him thanks for the incalculable blessings of pardon and of grace which those who know anything about Him—anything about themselves—know that He, and He alone, has won for them.—Canon Liddon.

WALK TRUSTINGLY.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our dear ones. Present joys, present blessings slip by, and we miss half their sweet flavour, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? We, who are so mutable, so faulty, so irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving. Why cannot we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace, and home?

THE OLD WAYS.

People who are accustomed to a noisy worship will find ours tame; and those who have no idea of worship at all will wonder why we are so long getting ready for the sermon, which, in their view, is the principal thing.

The effects produced upon strangers who attend our more elaborate services vary greatly, some being deeply impressed, while others are bewildered or startled, if not displeased.

It is worthy of note, however, that as people grow in intelligence, and as they study the principles which lie at the basis of worship, they see the eminent propriety of those usages which we have inherited from all the past centuries of devotion.

We claim that our Church's ways are not strange. They appear so only to those who have themselves been accustomed to strange usages. We claim that it has no peculiarities. Only those things are peculiar which men have devised of late. The Church does not change its ways to suit passing whims.

GREAT THINGS AND SMALL.

How have whole systems of religion been founded upon the forgetfulness of this principle! Men have either gone out of the world or sought to render themselves or others miserable in it, just because they thought it necessary to do some great thing in order to please God. What is monastic life in all its forms and degrees, the endeavour to escape from the temptations of society, and to anticipate heaven by a life here below of uninterrupted devotion, but a neglect of God's wise and wholesome caution? (II. Kings v. 13.) And what is asceticism in all its forms and degrees—the refusal to one's self of life's simple comforts, the prohibition of marriage, and the

commanding to abstain from meats, the substitution of a system of self-torture for a spirit of temperance and of thankfulness, but a neglect of the same wise and wholesome caution that what God looks for in us is, not the doing of some great thing, but the endeavour to be pure and holy in the performance of common duties, and in the use of lawful enjoyments? And how true is it, in all these cases, that the easy thing is not always the small thing, that to some natures it is far more attractive to have a high thing, a great thing, a novel thing proposed to them than a level, an ordinary, or an old duty pressed upon them; insomuch that he who would have exalted himself to the one cannot humble himself to the other, and he who would have buried himself in a cloister, or foregone every luxury and every amusement without murmuring or complaint, cannot bring himself to be an exemplary man in life's common or natural relations, cannot set himself vigorously to that which brings with it neither applause nor self-congratulation, the fulfillment as in God's behalf, as in Christ's service, of the little everyday duties of kindness, of self-denial, and of charity, the careful walking in a trivial round, the punctual, loving performance of a common task.—Dean Vaughan.

GOOD ADVICE.

Benjamin Franklin wrote to his daughter: "Go constantly to church, whoever preaches. The act of devotion in the Common Prayer Book is your principal business there, and if properly attended to, will do more toward amending the heart than sermons generally can do. For they were composed by men of much greater piety and wisdom than our common composers of sermons can pretend to be! and therefore I wish you would never miss the prayer days; yet I do not mean you should despise sermons, even of the preachers you dislike, for the discourse is often much better than the man, as sweet and clean waters come through very dirty earth."

THE PROMISE OF FORGIVENESS.

Even from the beginning of Scripture, we read everywhere the Divine promise of forgiveness; not so much, of course, in the history which records the march of God's visible providence, or in the law which enforces His will on the outer world of human conduct. There, necessarily, it is the great law of retribution which is wrought out, alike in the ordinary laws of His dispensation as in the baring of His arm from time to time in miracle; but when we enter into the region of the soul, in the spiritual teaching of the prophet, in the spiritual experience of the psalmist, then that promise of forgiveness comes to us again and again. What can be brighter or more gracious than the message of God through him who has been called the Evangelical Prophet? "Come now, let us reason together," saith the Lord; "though your sins be scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." What can be fuller of hope, even in penitence, than the utterance of the Psalm: "Thou shalt wash me with hyssop, and I shall be clean; Thou shalt cleanse me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness, that the bones which Thou hast broken may rejoice." And all the while in the background of mystery, on which, as it were, these bright promises stand relieved, there lay the great universal rite of sacrifice, ordained by God, offered by man, in which, over and above the more obvious ideas of homage and thankoffering and self-dedication, there was implied the mysterious truth of atonement for sin, and so there was reconciliation and the law of retribution and the gospel of forgiveness.—Bishop Barry.