

son for staying away from the worship of God's house, then it is a good excuse for almost every man in the Parish to stay away. We suppose it is as easy for you as for other people to get out to church on Sunday evenings. If to attend Sunday school in the afternoon requires self-denial, we imagine it is as much self-denial for A, B or C as it is for you. Their hours are almost the same as yours. Their labor is probably as hard; their need of rest as great. If work is to be done, why should not the labor and sacrifice of doing it fall on you as well as upon anyone else. We say this not as a remonstrance, but as a safeguard. Certain things ought to be done; if they are not done, you would feel as badly as any one. God has given you the opportunity of doing your part in the work; why should you expect others to do your work in the Body of Christ which is the Church? Why should you not rejoice to bear the Cross for Him, to endure hardness as a good soldier? Why should you not say, It is as well that I should do this as any one else?—*The Epiphany.*

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#### GOOD ADVICE.

*Whispering, &c.* This is vulgar in the pew; and a scandal, if in the chancel. Forethought can prevent all necessity for it in the latter place; and in the former, no necessity for it is likely to occur. It disfigures the face of public worship worse than the pits of small pox do "the human face Divine." Every canon of gentility is violated by whispering, staring, turning around, &c.

*Strangers.* These should be quietly, yet cordially, welcomed.

Let ushers be at the door;—if the vestry will serve, in turns, so much the better. Let those already seated make room for others—especially if they be strangers—gladly; let the home-folks get up, if need be, offer them seats, and if need be, prayer books—and quietly find room for themselves as near by as may be. This course helps to preach the gospel, by helping to build the congregation up; the opposite course of indifference to visitors helps the devil and his angels by aiding mightily in running your congregation down.

*Children.* These should always not only sit with their parents, but come to service, enter the Church, and go to the pew with them. The last and worst place for them is at the door. If children, over twelve, cannot attend both Sunday School, and Church service, let them be taken to the latter.

*Inclement weather.* Most likely the minister will be at Church—why can't you, unless an invalid? Have a damp-Sunday suit, if your Church clothes would be injured by the weather. I'll venture to say the prudent house-wife has a rainy market day suit. Is not public worship, also, entitled to a rainy day one?

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#### THE SIGN OF OUR REDEMPTION.

True, you will say, but then the Cross is Popish.—And who is it dares to make such an assertion? Who will be content to surrender that blessed symbol to the Papists, as if because they use it reverentially (and often perhaps use it superstitiously), we were to abandon the comfort to be derived. Why, at