

er lesson in all sorrow is the softening and enriching of the life in order to greater personal helpfulness. Christ suffered in all points that He might be fitted for His work of helping and saving men. God teaches us in our pain what He would have us tell others in their time of trial.

Beyond these two wide, general lessons of all sorrow, it is not usually wise to press our question, "Why is it?" It is better for us so to relate ourselves to God in every time of trial that we may not hinder the coming to us of any blessing He may send: but on the other hand, may receive with quiet, sweet welcome whatever teaching, or correction, or revealings, or purifying, or quickening, God would give us. Surely this is better far than that we should anxiously inquire why God afflicts us? Why He sent the sorrow to us? Just what He wants it to do for us, or in us? We must trust God to work out in us what He wants the grief to do for us. We need not trouble ourselves to know what He is doing. Mercifully our old duties come again after sorrow just as before, and we must take these all up, only putting into them more heart, more reverence toward God, more gentleness and love toward man. As we go on we shall know what God meant the grief to do for us; or if not in this world, we shall know in that home of light, where all mystery shall be explained, and where we shall see love's lesson plain and clear in all life's strange writing.

CHRISTIAN COURTESY.

BY ROBERT J. BURDETTE.

The origin of the following paper was in this wise. An "Inquirer" sent a letter to the Editor of the *Sunday School Times* asking for a few points on Church etiquette. The Editor passed the letter over to "Bob" Burdette, the "funny man" who always has his "fun" for a high moral end, and the following is his reply as given in the *Times*.—ED.

"Inquirer" knocked at the right door for instruction. The *Sunday School Times* Bureau of Information is the fountain-head for encyclopedical knowledge. The Editor answers all the hard questions himself, and the easy ones are turned over to the wanderer who happens along just as the question box is opened and the birds begin to sing.

How shall we behave ourselves in church? Oh, well! it depends somewhat on the church we attend. Each has his own rules, carefully codified, for the guidance of the members in their attitude toward each other and toward strangers who may seek to wor-

ship with them. These rules are hung up in the pews, on the walls of the church, on the front of the pulpit, over the choir, everywhere, in plain sight. They are not printed on cardboard, but are made "plain upon tables, that he may run that readeth it;" and that is just what he wants to do sometimes. The regular occupants of the pews, by manner, by expression of countenance, by significant gesture and action, translate these unwritten rules so clearly that every man may hear them speak in his own language, and "the wayfaring men, though fools need not err therein."

The next time your journey leaves you stranded in the great and delightful city of New Chiorcadelpbia on the Sabbath day, if you should go to the Church of Saint Indolence,—I can recommend it as having the slowest singing and the softest pew cushions, with a preacher to watch, in the city,—you will see the following "Suggestions to Worshippers":

"Fall or slide into the end of the pew nearest the aisle.

"Stay there.

"Do not sit erect, but lean. Rest one elbow on the arm of your pew, and support the side of the face with the outspread hand. If the cheek can be pushed up in folds and wrinkles, so as to wholly or partially close one eye, all intelligent expression will be destroyed, and the attitude of utter and disrespectful laziness will be heightened by the charm of acquired imbecility or natural stupidity.

"Do not rise during the singing of the hymns. The fact that you played tennis or base-ball all Saturday afternoon, or walked four or five miles around a billiard-table Saturday night, entitles you to a little rest Sunday morning. This is the day of rest, and you are no Sabbath-breaker.

"Take advantage of the long prayer, when other people should have their eyes closed and their heads bowed, to adjust yourself into a position of limp and lounging listlessness that you can endure comfortably through the sermon.

"Extend your legs as far under the pew in front of you as you can make them reach without sliding off your seat.

"Gracefully and politely cover your mouth with your hand while yawning during the sermon. If the minister is looking at you, cover the mouth with both hands, and, at the close of the yawn, bring your jaws together with a cheerful snap.

"It is a mark of the highest culture and best breeding in refined society, to look at your watch frequently during the service. After looking at your watch, always turn your head and gaze longingly and earnestly toward the door.