

solidating, vivifying, and extending this great department of Christian instruction.—*Archdeacon Sinclair.*

THE Vicar of St. John's, Kennington, the Rev. C. E. Brooke, who is a very decided if not extreme High Churchman, will have no coquetting with Rome by members of his congregation. On Sunday night he said in the course of his sermon that his attention had been drawn to the fact that members of the congregation, and even Communicants, had been seen going into and coming out of the Church of the Sacred Heart, in the Camberwell New Road, whenever there was any special attraction in the shape of music or otherwise. Now, for members of the Church of England to go to "a conventicle of the Italian Mission" was a dishonest and disloyal act, and he would ask any communicants belonging to his church who were in the habit of going to that place either to cease the practice or cease to be communicants.

From an interesting account of the Dreer collection of autographs, in the *N. Y. Evening Post*, we quote the following "Agreement" contained in a letter written by Charles Wesley in 1752:

We whose names are underwritten, being clearly & fully convinced, 1. That the success of the present Work of God does in great measure depend on the entire Union of all the Labourers employed therein; 2. That our present Call is chiefly to the members of that Church wherein we have been brought up, are absolutely determined by the Grace of God.

1. To abide in the Closest Union with each other, and never speak, do, or suffer anything which tends to weaken that Union.

2. Never to leave the Communion of the Church of E. without the consent of all whose Names are subjoined.

CHARLES WESLEY	JOHN JONES
WILLIAM SHUNT	JOHN DOWNES
JOHN WESLEY	JOHN NELSON

Wesley goes on to say: "I sh^d have broke off from the Methodists & my Bro^r at that time" (he is writing in August, 1755) "but for the above agreement, which I think every Preacher should sign or leave us."—*Living Church.*

GOOD RESOLVES FOR 1894.

I am resolved, by the grace of God, never to speak much, lest I often speak too much; and not to speak at all, rather than to no purpose.

I am resolved, by the grace of God, always to make my tongue and heart go together, so as never to speak with the one what I do not think in the other.

I am resolved, by the grace of God, to speak of other men's sins only before their faces, and of their virtues only behind their backs.—*Bishop Beveridge.*

I am resolved to be hearty and real in church. Always in my place, Sunday and weekday, when it is possible; always in time, ready to join in the humble confession of sin; heart and voice uniting in the songs of praise and in the responses.

I am resolved to offer an earnest petition when I enter and when I leave, for myself, for the minister of Christ, and for the congregation, and I will endeavor to go away, when the service is closed, in a spirit of prayer.—*The Rev. George Beveridge.*

THE Church often errs still in seeking a glory too external. It cannot compete with the world in what is distinctively the world's glory. Even Solomon's temple was far outdone by the golden house of Nero.—*Rev. Marcus Dods, D.D.*

"WHAT ARE A LAYMAN'S DUTIES IN THE PARISH?"

(*The Question of the Month in Hand and Heart.*)

I cannot help feeling that the expression "lay help" has encouraged a false view of Christian duty. It has crystallised into the impression that a layman has no duty except to aid the clergy, who alone are supposed to be responsible for the Church's work. Now, while fully admitting that the best way is for clergymen and laymen to consult and co-operate with one another in Christian work, and that it naturally belongs to the clergy in most cases to take the lead, yet we should never so construe the term "lay help" as to imply that the layman can any more abdicate his work than the clergyman can abdicate his. There are indeed special duties which belong to the clergy, and no right-minded Churchman would dream of invading them, but there is a vast field of usefulness and duty outside this border, and every Christian is pledged by his profession to take his part in cultivating it. It would be as foolish for the laity to think that the chief part of Christian work was to be done by the clergy as it would be for the soldiers of an army to suppose that the chief part of the fighting was to be done by the officers. In both cases there are duties which are common to all, and in both there are duties which belong specially to some.

Whilst acknowledging the growing spirit of earnestness in our Church, we must confess that as a whole it is not awake to its responsibilities, and that laymen as a rule do not realize their privileges or responsibilities.

First, there is the duty of prayer and praise. The clergyman may be faithful, earnest, and eloquent; but how cold and insipid the services become if the congregation omit to take its full share in the responses and the psalmody.

Second, there is the duty of giving. To this there are two essentials. The one is, that we must fix, each one for himself, upon some definite proportion of our means, and set it scrupulously apart for God. The tenth, which would be too much for some to give, might be altogether too little for others to bestow. The other is that we must not compound for our charity by money payments. We give, it may be, so much to the hospital, an orphanage, or a mission; but do we visit the fatherless and widow in their affliction? Do we pass by some sick or bed-ridden neighbor to whom a kindly visit would be more than all our gold? Do we leave the words of light and life unsaid when God has put the opportunity in our way?

And this is not all. We want every Christian man, woman and child to feel that they must be living organizations themselves; active and energetic workers for Christ; standing as the true consecrated priests of Christ beside the altars of his love, and in daily life and daily duty fulfilling the blessed ministry to which they have been called.

As we must not substitute money for personal service, so neither must we allow societies or organizations, however valuable, to blind our eyes to our individual responsibility. If each would only do the work that lies beside him, the work that by its very nearness seems to invite him, organizations would be relieved, some of them rendered unnecessary, and the rest enabled to do their work more efficiently.—*The Bishop of Ossory.*

Too many churchgoers appear to suppose that when they have gone to church on Sunday, and have received the Lord's Supper, they have done their duty, and are not under the slightest obligation to warn, to teach, to rebuke, to edify others, to promote works of charity, to assist evangelization, or to raise a finger in checking sin and advancing Christ's cause in the world.

Their only idea is to be perpetually receiving, but never doing anything at all.—*The Bishop of Liverpool.*

A Christian young man lately went out to Australia. He was invited shortly afterwards to take the superintendence of a Sunday school of 340 lads and thirty teachers. In writing home he says: "I never saw till I came out here how much the Church at home loses by not calling out young men to work."—*The Rev. George Eccard.*

CHURCH ETIQUETTE.

Etiquette and politeness are not infrequently mistaken for one another. There is a relation between them but they are not the same. Politeness is a matter of the heart and good will, while etiquette is a matter of form. Of course we know that the word polite has its root in the Latin of Polis, a city, and that politeness originally meant city manners, and that courteous meant court manners; but the generally accepted, present, meaning of this word now includes the notion of kindly consideration and benevolent desire to please others.

That little Indian girl who was piloting a governor of Massachusetts through the woods, and, when he was thirsty, offered him water in a cup made of her two brown hands held close together, was truly polite, and perhaps was not very far from the etiquette of the occasion, if etiquette had anything to do with it all.

Now in speaking of church etiquette, it would seem that the first remark to be made is that a person should first learn or acquire church politeness, that is, have a good will toward Zion. If one had this he would come to the church just as often as possible, and would take delight in the services, and if he did not exactly fulfil the etiquette of the church it would not be the result of carelessness or contempt. To such a person it would be necessary only to make known the rule of the Church's customs and usages to secure compliance with them.

If it were true that church etiquette is to be taught only to lovers of the Church this article would be entirely unnecessary and would not have been written.

The fact is, however, that piety and churchmanship produce each other. True piety seeks expression in good churchmanship, and truly good churchmanship increases real piety. Hence it is a good course to teach both piety and churchmanship to both the religious and the indifferent, that both may worship God more fervently in sincerity and truth.

He that is faithful in a few things and in small things shall be made ruler over many things. As has been intimated, church etiquette is the body of rules written and unwritten, which should guide a member of the Holy Catholic Church in the performance of his duty to that most blessed institution.

We may consider these rules in departments. First, there would be the etiquette of church attendance. And the very first rule is to attend as often as possible; and the reason for the rule is that every Christian is supposed to love the Lord his God supremely, and to desire nothing so much as to be with Him, especially in that place where those who love God assemble themselves to worship Him. If you remain away from services when you are not prevented by unavoidable circumstances, you simply show to God that there are things which you like better than His service and His communion, and the glorious working of His salvation. In this connection we should remember that the Lord our God "is a jealous God." The second rule of church attendance is, Go Early; because if you do not you slight God by an appearance of remaining away as long as possible; you are apt to arrive in a hurried state of mind