

COMMUNICANTS
MANUAL



BRICK CHURCH
ROCHESTER N.Y.

This is to
Certify

Mrs
that *Jessie Isabella McFarlane Smith*
was received.....

By Letter

..... into full membership in the

Brick **P**resbyterian **C**hurch
Rochester, N. Y.

on the *1st* day of *April*
1906

William R Taylor

G. B. F. Hallock

Pastors

Archibald Leithorn

Clerk of Session


Communicant's Manual

Brick
Presbyterian
Church

Rochester, : : New York

PREFACE



 HIS little book is issued by the Session of the Brick Church in the hope that it may prove useful to the members of the Church in a variety of ways.

It is intended primarily for our new members. Its aim is not only to acquaint them with the various meetings, organizations and other arrangements about which it is important for them to know, but also, and much more, to set forth as plainly, and with as much inspirational power as possible, the true nature of the Christian life,—its secret, its faith, its experiences, its duties in every relationship, its blessed privileges and hopes.

But these are things to which every truly Christian heart is constantly returning, so that the Manual ought to be quite as serviceable to older as to younger members.

It is the Session's hope that this Manual will be what its name implies, a book for the hand, a book constantly at hand, often in the hand. To every member who receives a copy of it your

Pastors and Elders would say, Keep it in some safe and convenient place, beside your Bible and other devotional books. Read it over frequently, especially as a preparation for Communion. Let it be a reminder to you of your obligations as a follower of Christ and a member of His Church, a spiritual tie between Him, your fellow-members and yourself.

"Therefore be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

"And may the peace of God, which passeth all understanding, keep your hearts and minds, through Christ Jesus."

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PART I



Public Services, Etc.

On Sunday, Divine Service at 10:30 A. M. and 7:30 P. M. Sunday School at close of Morning Service, 12 M.

On Wednesday Evening, at 7:45 o'clock, the general Church Prayer Meeting. Preparatory Service, the Wednesday evening before each Communion.

On Second Friday Afternoon of each month, from October to May, inclusive, meeting of the Ladies' Missionary Society at 3 o'clock, in the Institute.

Pastors' Office Hours. Dr. Taylor is in the Church Office on Wednesdays, from 4 until 5:30 o'clock. Dr. Hallock on Saturday evenings from 7:30 until 9 o'clock.

Regular Offerings. The offerings at the Sunday Morning Services are for the Missionary, Educational and Benevolent work of the Presbyterian Church; the Sunday Evening offerings are for the Brick Church.

Special Offerings. Easter Morning, Home Missions; Christmas Sunday Morning,

Foreign Missions; Early Fall, Annual Offering for the Brick Church Institute; Spring, Annual Offering for the support of the Brick Church Sunday School.

Sacraments of Baptism (Adult) and the Lord's

Supper. On the first Sunday of February, April, June, August, October and December.

Infant Baptism, on the Sundays next succeeding, and on Children's Day.

Organizations and Institutions

Only the more prominent and stable organizations are treated of here. Information as to others, which are liable to change, can be obtained from the Pastors.

THE SUNDAY SCHOOL.

THE Sunday School meets at twelve o'clock, at the close of the morning service, and is dismissed promptly at one o'clock. This enables parents to bring their children with them to church, to become themselves members of adult classes in the Sunday School, and to accompany their children home.

There are five departments: the Kindergarten, which meets in the Institute; the Primary, the Intermediate, the Senior and the Home. Very young children will be welcomed in the Kindergarten. Those who are timid will soon become accustomed to their surroundings, and be willing to remain alone if their mothers will sit with them a few Sundays.

The Home Department is for the benefit of persons who cannot attend the regular sessions of the School, and who yet desire to be connected with it, and to pursue a systematic course of Bible Study. Any member of the church or congregation who will agree to give at least half an hour a week to the study of

the lesson will be enrolled as a member of the Home Department, and of the Brick Church Sunday School. A lesson book will be furnished free of cost; also an attendance card, on which study or failure to study can be marked, just as presence or absence would be marked upon the class books of the other departments; also, if desired, an envelope for contributions, to go with the offerings of the rest of the school. At the end of each quarter a visitor will call for the card and envelope, and new ones will be left for the ensuing quarter. The agreement to study will be regarded as no more binding, and no less, than the implied agreement to attend regularly by any one who joins a class in another department. For membership apply to the superintendent of the Home Department, or to either of the Pastors.

Special attention is called to our classes for young men and young women, and our mixed classes for adults. Many of them have large class rooms, separate, but opening into the main room. They are "organized," and very active and social.

The school has a new and well-chosen Library of 2000 volumes, free to members of all departments. It is especially strong in books for boys.

All the twenty rooms, large and small, used by the school, are models of convenience, comfort and attractiveness.

THE DORCAS SOCIETY

This society has for its object the clothing of the children of the poor of our Church and Sabbath School. It meets once a fortnight, in the afternoon.

THE LADIES' MISSIONARY SOCIETY

Is an auxiliary of the Woman's Board of Foreign Missions, and the Woman's Executive Committee for Domestic Missions, of the Presbyterian Church. Its object is the awakening of missionary enthusiasm, the diffusion of information, and the raising of money for the support of our missions. Boxes of clothing and other supplies are sent each year to needy missionaries in the home field. This society also has charge of the general social gatherings of the congregation, as stated below.

THE YOUNG WOMAN'S MISSIONARY SOCIETY

Is doing excellent service as an auxiliary of the Ladies' Missionary Society. The membership is large and the meetings are well attended. All the young ladies of the church are invited to become members.

SOCIAL GATHERINGS

Under the auspices of the Ladies' Missionary Society five or six general Church Socials are given each year. Supper is served from six to eight o'clock, at a nominal charge, the proceeds going into the society's treasury. The supper is followed by a short musical or literary entertainment, and conversation. All the members of the church and congregation and their friends are cordially welcome. Due notice is given from the pulpit.

Do not hesitate to come, even if you are totally unacquainted. Tell the first person you meet that you would like to see one of the pastors. We will see that you are soon made to feel at home among us.

THE MID-WEEK PRAYER MEETING

We wish to call special attention to this family gathering of the Church, and urge upon all who can possibly do so the duty of attending. In uniting with the Church you covenant to "wait diligently on its ordinances." The weekly prayer meeting is one of these ordinances you can least afford to neglect. It is one of the most valued means of grace. You need its influence, and your brethren and sisters in Christ who gather in it desire and need the help and cheer of your presence. It is most

important to individual Christian growth and to the Church's efficiency that when the evening for social prayer comes around we should strive to be "all with one accord in one place." If you have company, invite them to come with you. Bring the older children. Persuade others to come. Let nothing short of some reason you can conscientiously offer to God prevent your being present every Wednesday evening. Reserve this evening in every week as a standing engagement with your brethren and the dear Lord himself.

THE BRICK CHURCH INSTITUTE

The Institute is managed by a Board of Directors elected by the Joint Boards of the Church. It is a center for social and educational work. The smaller meetings and socials are held in its rooms. Classes in sewing, garment making, millinery, embroidery, singing, carpentry, basketry, etc., are maintained. They are open to all, at nominal cost. Information may be obtained from the Assistant Superintendent any afternoon. The largest feature of the Institute Work is that for boys. The rooms are open four nights a week from October to June. The beginnings of a gymnasium, basket-ball, games, books, periodicals, singing, classes in carpentry and basketry,

and a Penny Provident Fund are among the features. The enrollment runs from 600 to 700 each year. Much help, with larger quarters and better equipment are greatly needed. Visitors are always welcome.


THE MEN'S CLUB

Is a social organization, meeting on the second Monday evening of each month, excepting July and August, in the Institute. Social intercourse, games, business, an address or a lecture on some theme of public interest, and a lunch are the usual features. All men are welcome.

BRICK CHURCH LIFE

An illustrated monthly magazine, devoted to the interests of the Brick Church, and published under the auspices of the Official Boards of the Church. Subscription price, fifty cents a year. It is sent by mail to every household, and every member living apart from his family, whether paid for or not, *but it is important that every member who can afford to do so should pay the small subscription price.*

Historical Sketch

 THE BRICK CHURCH was organized November 18th, 1825, as the Second Presbyterian Church. The population of Rochester was then about 5000. The first place of worship was a frame building on State Street, where the American Express Company's building now stands. Fifteen months later the present location was bought and a brick edifice erected. For a few years the congregation had a struggle for existence. In 1831 the property was sold under foreclosure of mortgage, but was afterward bought back.

Organiza-
tion

The rapid growth of the city and the powerful revivals soon gave it strength. In 1860-1 the old building was torn down and the present one, which has seen so many changes, was built. In 1892-3 it underwent extensive remodeling and enlargement at a cost of about \$70,000. On June 11th, 1903, it was destroyed by fire, only the walls remaining standing.

Building
and
Re-building

The rebuilt chapel was taken possession of Easter, 1904. The church was re-dedicated, free of debt, November 27th, 1904. During the seventeen months of rebuilding services were held in the National Theatre, with great congregations. In 1898 the property used by the Brick Church Institute was purchased.

Pastors The Brick Church has had five pastors: Rev. William James, 1826 to 1830; Rev. William Wisner, D. D., 1831 to 1835; Rev. George Beecher, 1838 to 1840; Rev. James Boylan Shaw, D. D., 1840 to 1888 (Pastor-Emeritus, 1888 to 1890); Rev. William Rivers Taylor, D. D., the present pastor, who began his labors February 19th, 1888. On the first Sunday in January, 1890, the present assistant pastor, Rev. G. B. F. Hallock, D. D., entered upon his service.

A Few Figures The communicant membership is over 2000, making the Brick Church one of the largest Presbyterian Churches in the United States. The Sunday School enrollment is about 1400. At the Eightieth Anniversary, in 1905, the grand total of the church's recorded gifts was \$1,391,523.12.

"Lord, Thou hast been our dwelling-place in all generations. Thy Kingdom come, Thy will be done on earth as it is in heaven."

The Covenants

TO PERSONS UNITING WITH THE CHURCH ON CONFESSION OF THEIR FAITH IN CHRIST

(Those uniting on Confession of Faith
will please come forward as their names
are called, and stand before the pulpit.)

YOU do now humbly avouch the Lord
Jehovah to be your God; the Lord
Jesus to be your Redeemer; and the
Holy Spirit to be your Sanctifier; and before
God and His Holy Angels you hereby solemnly,
unconditionally and forever devote yourself
to the Lord.

On
Confession
of Faith

Relying on divine aid, you covenant with
this Triune God to come out from the world,
and be separate from sinners; to obey His
commandments; follow His counsels; seek His
glory, and denying ungodliness and every
worldly lust, live soberly, righteously and
godly in this present world.

Sincerely desiring to cast in your lot with
the people of God, you do now connect your-
self with the visible Church, and solemnly
engage to submit to its discipline, wait dili-
gently on its ordinances, seek its edification,
promote its peace and prosperity, and walk
with its members in the fear of the Lord; and
this you do with a heartfelt sense of your own

weakness, and an humble reliance on the grace that is in Christ Jesus.

TO PERSONS UNITING WITH THE CHURCH ON CERTIFICATE FROM OTHER CHURCHES

(Those uniting on Certificate will please come forward as their names are called, and stand before the pulpit.)

By Letter

Having heretofore made public confession of your faith, you do now voluntarily transfer to this Church your covenant relation of membership. You solemnly promise to study its peace and edification, the spiritual welfare of all its members, and to yield becoming submission to its government and discipline; — is this your engagement?

COVENANT OF THE CHURCH

Our Welcome to New Members

We, the members of this Church, do now cordially receive you to our Communion. We welcome you to this fellowship with us in the labors and blessings, the trials and rewards of the Gospel. In the presence of the heart-searching God, we covenant to watch over you; to bear your burthens; to share your sorrows; to remember you at the throne of the Heavenly Grace; to seek your good and help you in the great endeavor to glorify God in your bodies, and in your spirits, which are His. The Lord

bleſs you and keep you; the Lord make His face to ſhine upon you, and be gracious unto you; the Lord lift up His countenance upon you, and give you peace; and may the Great Head of the Church ſo enrich us all with every heavenly grace, that we ſhall be faithful unto death, and at laſt receive the crown of life. Bleſſed are they which are called unto the Marriage Supper of the Lamb.

PART II



The Soul

RELIGION is primarily a matter between the soul and God. It is reverence, obedience, trust, love and fellowship in the soul of man toward God. It is, as an active principle, the opposite of sin.

What Religion Is

We know sin, in our own lives and in the world, as a terrible power. If we are not to fall beneath it, it must be met by a power that is greater. The Gospel is that power. It is "the power of God unto Salvation."

And what is "the Gospel?" It is the declaration of God's forgiving love toward us, especially as it has been manifested in the life and death of our Savior. It is "the heart of God laid upon the heart of man." In it the Father not only offers pardon to those who are penitent, but He does it in such a way as to touch their hearts, win their love and inspire them with a sure hope of victory.

What the Gospel Is

This is the Christian Secret. To hear this Divine Voice of love speaking to us in Christ and to respond to it with all one's heart—this is what makes a person a Christian; not "attending church," not "joining the church," nor

The Christian Secret

"saying our prayers," nor "doing the best I can." All these are but outward, and "the Lord looketh upon the heart." To be a Christian is to live in the love of God in Christ.

With reason, therefore, the Apostle admonishes us, "Keep yourselves in the love of God." Your soul needs the sense of God's love as the flower needs warmth and sunlight. Therefore, "Keep yourselves in the love of God." How? By reading the Bible, where the treasures of God's love are uncovered to us as they are nowhere else; by prayer, the converse of the soul with God; by joining in common worship; by the devout use of the sacraments and all the available means of grace; by strict obedience to God's requirements in our daily walk; by a sacrificial life.

On going to sleep remind yourself of the love of God. On awaking remind yourself of the love of God. And, "Remember Jesus Christ." Do this faithfully, and there is a sense in which you "cannot sin."

God's love, shown in Christ, and particularly in His death, passing over into your soul, breaking down your self-will, making you ashamed of sin, drawing you irresistibly toward Himself, is the only power upon which you can depend to redeem you. Therefore, once again, Keep yourself in the love of God.

"Keep yourselves in the love of God"

The Family

BUT while religion is primarily a private affair between the soul and God, it will, if real, control all our human relationships. First among these is the Family.

The Family

With what sacredness, tenderness, nobleness and beauty the Bible has invested this relationship!

For the love of husband and wife the love which exists between Christ and the Church is not considered too lofty a comparison. (Eph. 5.25.) The soul into which the love of God has really gained an entrance sees the marriage relation wonderfully purified and ennobled.

Husband
and Wife

"I do promise and covenant before God and these witnesses, to be thy loving and faithful husband — thy loving and faithful wife — in plenty and in want, in joy and in sorrow, in sickness and in health, as long as we both shall live."

So reads the beautiful marriage service in the Presbyterian "Book of Common Worship." Whatever "Form" is used, that is the substance of the marriage vow. The Christian should be, of all, the most faithful in keeping it.

"Say never, ye loved once!
. . . . The eternities avenge
Affections light of range."

Human parenthood, in the Bible, is ever the symbol and reflection of the Divine Fatherhood, which is Motherhood as well.

God is "our Father." Where do we gather our ideas as to what that means? From what we know of human fathers and mothers, especially our own. What a reproach to any parent to misrepresent to his own children the divine ideal of Fatherhood! "You talk to me," said a young man to his pastor, "of God as my Father. That means nothing to me. I have no father." He had a father living who was a disgrace to the name.

Your fatherhood, or motherhood, is one of your most sacred and solemn responsibilities. You are to be to your children, up to the limit of your capacity, what God is to you, providing for them and training them with wise and tender love. Their bodies and minds, their social interests and material welfare, will be your constant concern, but chiefest of all will be their moral and spiritual life. Whatever others may do or not do for them in this respect, you must be their teacher and helper. *You* must teach them the things of God from the Bible. *You* must pray with them and for them. *You* must establish them in Christian habits and ways of thinking. The religious neglect of their children by Christian parents

Fatherhood
and
Motherhood

Your
Children

is one of the greatest scandals and perils of our time. In many a so-called Christian household there is no religious teaching whatever. "Behold, I and the children which God hath given me." Shall you be able to say that at the Last Day? "*Where are thy children?*" What a sharp sword would pierce through many a parent's soul were this question to be asked—a sword forged and sharpened by their own unfaithfulness and selfish neglect!

You cannot do your child a greater injury or injustice than to allow him to grow up selfish, undisciplined, irreligious. A warm, tender religious life in the home, gives the only atmosphere in which a child can be properly matured. Not to have daily family worship is to deprive yourself and your children of one of the sweetest and most effective helps to Christian living. To sit down at table without returning thanks is to neglect one more means for resisting the flood of thoughtlessness and irreligion that sweeps so swift and strong against us.

In the Presbyterian "Book of Common Worship" is a collection of short prayers prepared especially for Family Worship, besides many others equally suitable. There are also forms for "Grace Before Meat." The singing of hymns was a feature which greatly beautified

Injuring
Your Child

Family
Religion

and sweetened family life in past years. Is it not worth reviving? The committing of Scripture and hymns to memory is invaluable.

**The
Christian
Child**

The Christian child will count it one of his first duties to show love and obedience to his parents, to be affectionate, unselfish and helpful to all in the home and to do all in his power to make the family life cheerful and pleasant. This is one of the best ways in which a boy or girl who has become a Christian can begin to serve Christ. It is a joy that there are so many boys and girls in the membership of the Brick Church. May the Savior keep them! May they be true to their Savior!

**Live at
Home
and Move
Together**

As much as possible live at home. Spend your evenings at home. Do things together. Enjoy things together. Preserve the family unity. A family is not a family whose individual members separate, each going his own way.

The progress of the Savior's Kingdom and the redemption of the nation and the world, depend chiefly upon the consecration of family life through the Spirit of Christ.

God bless our fathers and mothers! God bless our children! God bless our homes!

The Church

OUR Lord prescribed no form of organization for His Church. He gave no explicit command for its establishment. He assumed it. He spoke of "my Church." His disciples being charged with a world-wide task it was necessary, in the nature of the case, that they should band themselves together to accomplish it. "Christ loved the Church and gave Himself for it." It is His representative in the world. It has the responsibility of bringing in His Kingdom. It is the living body of His followers, of which He is the Head.

Christ's
Church

We are not to think of it, therefore, as we do of other organizations which are purely voluntary and human in their origin. The Church is in a class by itself. It is the Lord's own. Every one who really loves Christ will love His Church and, while not blind to its faults, will be a devoted member of it.

Any one who receives Christ as His Savior and Lord is eligible as a member of the Presbyterian Church. Acceptance of the distinctive doctrines of Presbyterian theology is not required. The Church is Christ's. It belongs not to any body of men. Therefore no body

Qualifica-
tions for
Membership

of men has a right to set up tests of membership which would exclude any sincere follower of Christ. "A credible profession of faith in the Lord Jesus Christ," is the only qualification asked.

The necessary steps for joining a Presbyterian Church are simple. The Pastor and the Elders, constituting the Session, admit members. At a meeting appointed and announced, usually just before a Communion season, those desiring to become members should appear and make their application. There is no "examination" in the Bible, the Catechism or the doctrines of the Church. In an entirely *informal conversation* they are given an opportunity to confess their personal faith in Christ and their purpose to follow Him. Unless there is something to make the confession seem not "credible" the candidate is received by vote of the Session, and the public reception follows, usually at the Communion Service according to the form in use in the particular church.

Membership in the Church should be regarded as a sacred thing, involving obligations of a high sort. The obligations are not merely to its human officers, or its members, but to Christ, as the great Head of the Church. Removal from the city or the neighborhood, therefore, does not dissolve the obligation.

How to Join
the Church

Church
Membership
a Sacred
Thing

You are still a member of the Church of Christ. If you take up your residence in another place, be sure to recognize and to honor your obligation to your Lord, by asking for your letter of transfer and uniting with the Church of your choice.

Occasionally members, who, for one reason or another, desire to join another church, will do so without asking for their certificates or even sending notice to the Clerk of the Session. This, though thoughtlessly done in the great majority of cases, is a breach of courtesy and Church order. If the Church you desire to join will receive you on your certificate, ask for it. If not, notify the Clerk of Session of your action, that your record may be right on our rolls. Better yet, come and consult one of your pastors before taking so important a step.

Among the more important obligations of Church Membership are:—

1. Attendance upon the Services.

The benefit received at any one service may seem small, and the loss sustained by absence inconsiderable. But the cumulative effect of either attendance, or absence, when continued for years, is a very weighty matter. To attend regularly and devoutly for a lifetime upon a well-ordered service and a thoughtful ministry

Changing
Membership
from one
Church to
Another

SOME
OBLIGA-
TIONS
OF
CHURCH
MEMBERS

1. Attend-
ance

is to receive a liberal education in religion. Not to attend is, for the average person, to drop out of one's life one of the most positive and pervasive of religious influences. To attend irregularly is to weaken the efficiency of the ordinances, just as a child's irregularity at school results in a defective education.

But even if we did not need the services for our own religious benefit, which is hardly conceivable, the question of our duty to Him whom we call Master and Lord would still confront us. If we are sincere and loyal in our profession of devotion to Him, will we not throw ourselves with all the ardor we are capable of into His service? And can we do this if, in disobedience to the teaching of His word, we "forsake the assembling of ourselves together as the manner of some is?" Is it not through the faithfulness of the individual members attending the appointed assemblies that the spirit and power of the Church are maintained and her activities effectively directed?

The Sunday School, the prayer-meetings, the social gatherings and the special occasions also have their claims. A church whose meetings are poorly attended makes a weak impression. A church whose meetings are largely attended makes a powerful impression. To stay away from meetings which we could and

should attend is to break the force of the church and its work by just so much.

2. Financial Support.

Every member of a church should contribute according to his ability toward its support. The Brick Church depends for its support upon the money received from the rental of its pews.

2. Financial Support

It is expected, therefore, as far as circumstances permit, that every member will rent at least one sitting. Single sittings can be had for as little as \$1.50 a year.

But inasmuch as our membership is now larger than the seating capacity of our church, it is impossible for each member to have an assigned sitting. The supply of cheaper sittings, moreover, is not equal to the demand. There are also adults with resources of their own occupying sittings in family pews for which the head of the family pays.

To meet these conditions pledge cards for weekly or quarterly subscriptions are furnished by the Trustees, with envelopes to correspond, so that those who are not renters may yet be regular supporters of the church. Several hundred of our members are now contributing by this method.

Some have the impression that if they rent no sitting they are under no obligation to give

to the support of the church. But it requires only a little thought to see how mistaken this is. Self-respect, to speak of no higher motive, should lead every member to assume regularly and cheerfully his or her share of the financial burden of maintaining the church.

In these days of constant travel and long and frequent absence, members should not forget that all the expenses of the church's work go on just the same when they are not present. The church treasury, the Session's Benevolent Fund and the different organizations should therefore be remembered by our people during their prolonged absences.

It seems to be an accepted tradition that the pew-rents should support the church, that expenditures should be limited to the amount received from the pews, that whatever cannot be paid for from that source should not be had or done.

Is it not time that this tradition should be held up for examination with some others that have been discovered to be worn out? Do we expect colleges, universities or seminaries to live on the tuition fees of their pupils? Hospitals on the receipts from their patients? Libraries on the dues from their patrons?

The large ideas which have come to prevail

among us of the possibilities of these institutions have led to the giving of munificent sums for their endowment. As a result, we have seen the possibilities become actualities. What insignificant, inefficient institutions these would be, depending upon the current receipts from those who benefit by them!

Larger Ideas

Is not a corresponding enlargement of our ideas of the possibilities and responsibilities of the Church now due, and overdue? Has not the time passed when a church's activities should be limited by the income from its pews?

The limit of the income-producing power of pews in the Brick Church has about been reached. That means that the limit of her service has been reached, unless her resources can be increased in other ways. The spirit of her people will hardly tolerate that long.

A church needs endowments and large special gifts of buildings, equipments, etc., from individuals, just as colleges, libraries, technical schools and hospitals do. It needs regular contributions from persons of means, over and above what they pay in pew rent.

Endowments
and Special
Gifts

If God has prospered you will you not take this into consideration?

In your Last Will and Testament, remember your church with a legacy. One need not be rich to do this. Small bequests, of \$100 or

Your Last
Will and
Testament

even less, will be gratefully received. At the back of this Manual a "Form of Bequest" will be found.

3. Service.

3. Service

Every member of a church should assist actively in the work of the church as he may be able. It is not sufficient to attend the meetings and to contribute money. Personal service is needed.

It is not uncommon to hear a member of the Brick Church say: "I have made up my mind to do whatever I am asked to do, if it is a possible thing." That is the spirit that has made the Brick Church. It is the true Christian spirit.

Our different organizations afford a wide choice. They offer opportunities of usefulness to persons of every order of talents. Make your choice of one or more and put your heart into your work.

One of the evils of the multiplicity of organizations is that it tends to make our work mechanical instead of vital and spontaneous. We wait for societies and committees to act. We wait for some one to assign us a task. We spend our time and energy on meetings.

What the Master wishes and the Church needs is disciples who will act on their own

initiative, who will not wait to be told by other disciples what to do and where to go, who will in every place and at all times be using their influence to do what they see should be done to help on the Kingdom.

4. *Christian Fellowship.*

One of the chief sources of power in the early Church was the spiritual fellowship among its members. It was deep, affectionate, unselfish. Their faith brought them into a real "communion," a community of spiritual possessions. As the deepest, most precious thing in their life, it was the thing they talked about when they were together. It was *the* tie between them.

Are we as conscious of this tie between us and our fellow believers as we should be? Do we converse about it as much as we ought? Have we the same "brotherhood" feeling, the same share of comradeship toward a Christian, because he is a Christian, that the members of fraternal organizations have toward one another?

"In the presence of the heart-searching God we covenant to watch over you; to bear your burthens; to share your sorrows; to remember you at the throne of the Heavenly Grace; to seek your good and help you in the great

4. Christian
Fellow-
ship

Our
Solemn
Promise

endeavor to glorify God in your bodies, and in your spirits, which are His." So we promise in taking new members into our fellowship. Let us try and keep the promise. Let every member of the Brick Church be as a brother or sister in Christ to every other member.

And let us not restrict our fellowship to our fellow-members, but extend it to all His disciples.

Especially should we show Christian courtesy and hospitality toward strangers visiting our church. "Young man," said a pew-holder in a Rochester church to an usher who had seated some strangers in his pew, "I want you to understand that I pay to have my pew kept empty." "Young man," said another pew-holder in the same church, standing by and hearing what had been said, "I want you to understand that I pay to have my pew kept full. Put any body in there you wish." Which was the Christian gentleman?

When we entertain guests in our homes nothing is too good for them. We do all in our power to make them feel that they are welcome, that we are glad and honored to have them under our roof. Let us show the same fine courtesy to every visitor to our church. Let us make it a point to speak to strangers and bid them welcome.

Courtesy to
Strangers

When you come to Church come to worship God in Christ's name, to contemplate His glory, to dwell upon His goodness and love, to hold fellowship with Him. Be happy, cheerful, hearty; but be also reverent and quiet.

WORSHIP

Remember that *worship is an act of the soul*, not a passive state. Many fail to receive the due benefit from their attendance upon divine service because they do not understand this. They wait to be stirred. There is no activity in their own spirits. They do nothing for themselves. But we cannot worship God by proxy. Others can not do it for us. The services can only help, guide, inspire. The worship must be our own act, the going out of our own soul toward God in adoration, gratitude, love, desire.

**An Act of
the Soul**

To get the best and the most out of common worship requires previous preparation of our hearts. Rise early enough on the morning of the Lord's Day to make time for this. Avoid secular reading, secular thoughts, distracting conversation, and all but the most necessary work. Read your Bible, your hymn book or any other book that will best help to put you in fellowship with God. Pray. Think. Converse about spiritual things. Get an appetite for God, for they that hunger and thirst after Him shall be filled. Attendance upon the regular

**Preparation
Needed**

services of the church is one of your most important duties as a member. Sacrifice other meetings to them if there must be such a sacrifice; do not sacrifice the Sunday services for other meetings or other church duties.

**Entering
the House
of God**

Start for church early enough to be in your place a few moments before the service begins, so that you may be calm, peaceful, ready. On taking your seat bow in prayer for a moment, asking God's blessing upon yourself, your fellow-worshippers, the ministers and those who lead you in the ministry of song. In a large congregation some will be unavoidably or at least excusably tardy. But most of the late-coming to God's house is unnecessary. It is only a miserable habit. It is due to the feeling that it "does not matter." But it does matter. It detracts seriously from the order, decency and impressiveness of the service. It is an irreverence toward God and a want of consideration toward our fellow-worshippers. Let us make it a rule of life to be on time at church.

Tardiness

**Taking
Part in the
Service**

Participate earnestly and devoutly in the entire service. In a well-considered service, such as ours, there is no part which is superfluous. From first to last there is a reason for everything, a value in everything. There is no feature in which a failure to participate

"with the spirit and with the understanding also" does not involve a loss in the impression of the service as a whole.

When the prayers are offered, follow them carefully. Pray with the Minister. Make his petitions yours. Be careful to bow or kneel during every prayer. To sit up straight, even though you close your eyes, is to cause discomfort to the person back of you. To sit bolt upright during a prayer, with open eyes and inattentive mind, is both irreverence and bad manners.

When the Scriptures are read, pay the closest attention possible.

When the hymns are sung, the psalm is read, the Creed is repeated, join heartily, letting your voice be plainly heard. After the Benediction remain a moment in silent prayer.

Never forget that when the Choir sings an anthem they are not singing to entertain you, but for the worship of God. They are your ministers in spiritual things as truly as are your pastors. Their singing is an act of worship as truly as the offering of a prayer.

Listen to their singing, therefore, as worship and not as a musical performance. Follow the words they sing. Try and catch their full meaning and the spirit of the music to which they are set. Let your soul float away on the

Reverence
and Good
Manners

THE
WORSHIP
OF GOD
IN MUSIC

tide of worshipful song to the very foot of God's throne.

**An
Example**

We make so much of our music in the Brick Church, there is such a wealth of spiritual joy and uplift available in it and there are so many who fail to profit by it for lack of thought that we can well afford to take time and space for an example even at a seeming sacrifice of proportion in the treatment of our several topics.

**The
Te Deum**

Of all Christian hymns the ancient *Te Deum* is without doubt the grandest. It is at least fifteen hundred years old, and probably more. It is in our Hymnal, No. 3 among the "Ancient Hymns and Canticles," after the "Brick Church Supplement."

**Course of
Thought**

Notice the course of thought. It begins with an expression of praise from those uniting in the service. But instantly the group of worshippers realize that they are but an infinitesimal fraction of a world, a universe, uniting in praise of the same God. All the earth, the heavens and their powers, all angels, cherubim and seraphim, apostles, martyrs, prophets, the Holy Church throughout all the world, acknowledge Him to be the Lord, the Father Everlasting. (Verses 1-10.)

After the mention of each Person of the Trinity as Divine, it leads forth into a statement of the redemptive work of Christ, com-

passing it in a few comprehensive sentences, the deep and tender feeling of which fifteen centuries of repetition have not concealed or destroyed. (Verses 11-19.)

So it passes to its last stage, a prayer for help, for mercy, for salvation, not in behalf of those present only, but of all the Lord's people. The desire is evident to close the hymn on the same high plane of praise as that on which it began. But the ever present sense of danger and need is too strong and it falls back into the oft-repeated cry for mercy, with which cry it ends. (Verses 20-29.)

Now see how the music interprets and enforces it. In the following description Buck's "Festival Te Deum in E^b" is in mind. But all the settings answer to it more or less closely.

With a loud, jubilant, triumphant strain, befitting the first words, the music catches us up and bears us away on its impetuous tide through earth and heaven, until we come to the song of the cherubim and seraphim, where we are made to hear something very like the tones of golden harps and angel voices. After this momentary interruption, the music resumes its more robust character, a veritable storm of praise sweeping through earth and sky. We hear in succession the voices of apostles, prophets and martyrs. The words "The Holy

Musical
Interpreta-
tion

Ghost, the Comforter," are spoken almost in whisper, in recognition of the gentle character of His work.

As the song takes up the present glory of Christ, and His finished work of redemption, it swings into a loftier, more heavenly, more varied strain. What triumph in the tone as it shouts, "Thou art the King of Glory, O Christ!" What infinite human tenderness, reproducing in a few notes the whole story of the incarnation and birth of our Lord, as it sings, "When Thou tookest upon Thee to deliver man, Thou didst humble Thyself to be born of a Virgin!" How vividly "the sharpness of death"—Christ's death upon the Cross, our death, all death—is depicted in the strange harmonies with which these words are sung! Immediately afterwards, with a transition that is startling in its suddenness, we are made to see the doors of the Kingdom of Heaven swinging open to all believers.

Once more a triumphant peal discloses Christ sitting at the right hand of God; but the triumph quickly shades off into awe of Him and fear of self as we are made to realize that He sits there as Judge.

With an eloquence far greater than words, with a depth of pathos and a pleading intensity which no spoken language can express,

the music takes up the prayer for mercy, for help, for protection, for salvation, and with a last, loud, appealing cry, "O Lord, in Thee have I trusted; let me never be confounded," it dies away into silence.

It is no small matter to enter into the treasures of a thing like this. When the *Te Deum*, or any other anthem is sung, follow the words and the thought as attentively as you can and let the music be, like the preacher's art and earnestness, a medium through which the mighty truths of the Christian faith are brought to bear upon your soul.

"O come, let us worship and bow down; let us kneel before the Lord our Maker: For He is our God; and we are the people of His pasture and the sheep of His hand."

"O worship the Lord in the beauty of holiness!"

The two Sacraments, Baptism and the Lord's Supper, are solemn, though joyful ceremonies, intended like the rites observed at weddings, funerals, inaugurations into high public offices and other important occasions, to impress the participants with certain great truths and responsibilities. They are both "signs" to signify or illustrate those truths and responsibilities; and "seals," or pledges, both on the part of

How to
Listen

THE
SACRA-
MENTS

God as their giver and on the part of His people as their recipients.

1. Baptism

Baptism is *the rite of initiation into the Christian Church*. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." It signifies "the washing away of our sins and our ingrafting into Christ." It is administered to the infant children of believers, as well as to adults, because we are told that "the promise is unto you and to your children," and that "the children of the faithful are to be numbered among the holy people of God;" because, under the Old Testament, they were received into the spiritual body by a corresponding rite, and because our Savior also, in the Gospel, calls the children unto Him and blesses them, saying: "Suffer the little children to come unto Me, and forbid them not; for of such is the Kingdom of Heaven."

2. The Lord's Supper, or Holy Communion

The Lord's Supper is, primarily, *a memorial of Christ*. "This do in remembrance of Me." The bread represents His broken Body; the wine His Blood, shed for us. They remind us in a touching and powerful way of what He suffered for us, and so tend to renew our love and devotion to Him. Our eating and drink-

ing of them is a very striking symbol of our taking Him as our Sacrificial Savior, of His entrance into our souls and of our living spiritual union with Him and with all believers. The Sacrament as a whole has the character of a solemn compact, or covenant, between Him and ourselves. Like the Passover, which it displaced, it is a memorial of a great deliverance, and therefore not a mournful fast but a joyous feast.

It is intended for those for whom Christ died and who accept Him as their Savior and Lord; for sinners saved by grace.

The Apostle's warning, in I Corinthians 11:27, to those who "eat and drink unworthily," as the reading of the whole passage will show, has reference to certain abuses which had crept into the observance of the Lord's Supper in the Church at Corinth, and not to the sins and infirmities against which every Christian has to do battle as long as he lives. All who truly repent of their sins, who look to God for pardon through Christ, and who in Christ's strength sincerely and earnestly try to overcome, may count upon being "received of God in mercy and counted as worthy partakers of this heavenly meat and drink."

We should always try to prepare our hearts by meditation and prayer for participation in

the Lord's Supper, so that we may really enter into the fellowship of His sufferings and feel the power of His resurrection in our renewed lives.

THE PRESBYTE- RIAN CHURCH

Beyond the Brick Church is the "Presbyterian Church in the United States of America" to which we owe allegiance.

The average church member in these days is apt to think little about his "denominational" relations. The connection between the local church and the Denomination may seem relatively unimportant.

Importance of Denomi- national Connection

But this is a very grave error. *Independent churches do not thrive.* There are deep, hidden streams of denominational life from which the roots of every local church draw. If the Brick Church should sever its connection with the Presbyterian body and try to stand alone, it would wither, root and branch, like some great tree suddenly deprived of a necessary portion of its nourishment.

Every individual member, therefore, sustains a vital relation to his Denomination, and should be loyal to it.

Form of Government

The Presbyterian Church is so called because its government is by "presbyters," or Elders, some appointed to rule only, and called "Ruling Elders," and some appointed both to rule and

to teach. The latter are the Pastors. In all church courts Pastors and Ruling Elders have an equal voice. The Presbyterian form of government is thus distinguished, on the one side, from Episcopacy, or government by Diocesan Bishops, and Papacy, or government by a Pope, and, on the other side, from Congregationalism, or government by the congregation acting as a whole.

The form of government is democratic, or representative. In it all the members have an equal voice.

The spiritual government of each Presbyterian Church is entrusted to the Session, consisting of the pastor or pastors, and the Elders. The property interests and financial management are committed to the Trustees.

The Elders are the representatives of the people and are chosen by them. They are elected at a meeting of the congregation called by the Session. Notice must be given on two successive Sundays previous to the meeting. "The Session may nominate candidates, but this must not interfere with liberty of choice." "It is most consonant with our Form of Government that communicants only should vote for Ruling Elders."

Trustees are elected in the same way as the Elders with the exception that not alone

The
Session

The
Trustees

ELECTION
—of Elders

—of Trustees

communicants but "all who have been stated attendants on divine worship in such church and have regularly contributed to the financial support thereof during the year next preceding such meeting shall be qualified voters."

**—of Deacon-
esses**

Our Deaconesses are elected by the Elders, after being nominated by the Committee of the Session on Deaconesses.

**Calling a
Pastor**

The choice of a Pastor is conducted in a manner similar to that of the election of Elders and after similar notice. A member of the Presbytery to which the church belongs is asked to preside. All communicants can vote, as also non-communicants who contribute to the necessary expenses of the church. The request of a Pastor for release from his pastorate is acted upon in the same way. In both cases the consent of the Presbytery is necessary.

**The
Presbytery**

Above the Session is the Presbytery, consisting of all the ministers and an appointed Elder from each of the churches within the Presbytery's bounds. The bounds of the Presbytery are so laid out as to include the churches which naturally form a small local group. For instance, the Presbytery of Rochester includes all the Presbyterian churches in the counties of Monroe and Livingston.

Above the Presbytery is the Synod, having

authority over a group of neighboring Presbyteries. In the more thickly settled portions of the country a Synod usually covers a single State. Members of the Synods are elected by the Presbyteries.

The Synod

Above the Synod is the General Assembly, which has authority over the entire Church. The members of this body also, which meets annually, are elected by the Presbyteries.

The General Assembly

Since the union with the Cumberland Church, in 1906, the Presbyterian Church has been a National Church, having congregations in nearly every State and Territory in the Union. It numbers over 8000 congregations, nearly 8000 ministers and more than a million members. It raises each year for congregational purposes about \$13,500,000; for Missionary, Educational and other benevolent work, about \$6,500,000.

A National Church

Its general work is carried on through eight Boards, whose operations have grown to vast proportions.

The Boards

I. THE BOARD OF HOME MISSIONS

Covers the United States and all its territorial possessions. It aids weak churches, sends missionaries into destitute regions and among our foreign populations, maintains schools and has a special work well started in the interests of workingmen.

2. THE BOARD OF FOREIGN MISSIONS

Has a vast and varied work in non-Christian countries. It sends out preachers, teachers and physicians from this country and has a great educational system for training native converts. It has over 50,000 communicants in the churches and an equal number of pupils in its Sabbath Schools. *It maintains more than one hundred hospitals and dispensaries which care for hundreds of thousands of patients every year.*

3. THE BOARD OF PUBLICATION AND SABBATH SCHOOL WORK

Sends missionaries and colporteurs into destitute regions with a special view to establishing Sunday Schools, which later prepare the way for churches. It also publishes Christian literature, such as lesson helps, tracts, books and periodicals.

4. THE BOARD OF EDUCATION

Gives oversight and partial support to students for the ministry.

5. THE BOARD OF CHURCH ERECTION

Aids weak congregations to build churches and manses. Loans are made, never exceeding one-third of the property value, at low interest or without interest.

6. THE BOARD OF MINISTERIAL RELIEF

Aids disabled ministers and the families of deceased ministers when needy.

7. THE BOARD OF MISSIONS FOR FREEDMEN

Works among the eight or nine millions of negroes in the South, maintaining missionaries, teachers, churches, schools, etc.

8. THE COLLEGE BOARD

Helps by financial aid and moral stimulus in the founding of academies and colleges in new and growing communities, principally the West, where the work is of incalculable importance.

The Presbyterian Church is a World-wide Church. The heraldic emblems with which the front of the galleries in the Brick Church is decorated, represent the Presbyterian Churches in the different countries of Europe and North America. But besides these there are the strong and growing missionary churches on the other continents, Asia, Africa and South America.

**A
World-wide
Church**

The Presbyterian Church, in its modern form, is a product of the great Protestant Reformation of the Sixteenth Century. But its principles and practice date back to Apostolic times and are drawn from Apostolic sources.

Its Origin

**What It
Stands For**

It stands for an open Bible, and the right of private judgment; for a free Church, governed by the people: for simplicity, purity and dignity in worship; for a learned ministry and an educated membership; for the evangelization of the world and for what is known as "The Reformed Theology," proclaiming salvation through Christ as the Divine Savior of Mankind, "the unspeakable gift" of the Father's redeeming love.

**Its
Glorious
History**

The Presbyterian Church has had a glorious history. In power of intellect, in culture, in courage, in fidelity to the truth, in devotion to Christ, in the substantial qualities of her people, she has not been surpassed by any Church. Her highways of progress and her fields of labor have been drenched with the blood of her martyrs. Broad in her Christian charity, she is on terms of cordial fellowship with all who love the Lord Jesus Christ in sincerity and truth, and foremost in the support of all the great Inter-Denominational organizations and movements. Anywhere in the world a Presbyterian may be proud to acknowledge his Mother Church. She is worthy of the life-long love and loyalty of every one of her sons and daughters.

The Kingdom

THE "Kingdom of God," or "of Heaven," of which our Master had so much to say, is the rule of God in the hearts of men. That rule has regard not to a part of man's life but the whole. It knows nothing of the distinction often made between the "sacred," or the "religious," and the "secular." It does not divide the life of man and say, "This part I claim; the rest I care not about." It claims the whole life, body and soul and every interest.

**THE
KINGDOM**

It has regard not only to man as an individual but to society. The Commonwealth, Society, is to be redeemed, no less than the individual soul. The influence of the Gospel is to extend until God's will is "done on earth as it is in Heaven." It is for that we pray when we say, "Thy Kingdom come."

The duty of the Christian, therefore, is not to withdraw or to stand aloof from the various interests of men, but to mix in. Christ said His followers were to be "the salt of the earth." How can the salt preserve the flesh, unless it be applied? He said that His Kingdom was to leaven the human mass. But how can the leaven work unless it be mixed with the dough?

**The
Christian
Must
Mix In**

Bad commercial, political and social conditions not only result in injustice and hardship. They corrupt character, destroy souls, put obstacles in the progress of Christ's Kingdom.

**The Model
Business
Man and
Employee**

The Christian, therefore, should be the model business man, the model employer, the model employe. He should be honest and fair. More than this he should be kind, considerate and helpful, doing unto others as he would that they should do unto him.

**The Model
Citizen**

The Christian should be the model citizen taking as intelligent, active and self-sacrificing a part in public affairs as he can, and doing all in his power to right every social wrong.

Unless a man is converted to a deep and genuine interest in the welfare of his fellow-men, material, spiritual and social, he is not wholly converted.

Christ's call is not a call merely to a life of moral respectability, judged according to human standards. It is not a call to a personal salvation to be selfishly enjoyed. It is a call to associate ourselves with Him in His divine enterprise of saving the world. This is overlooked by multitudes of professing Christians. Do *you* take it in?

**Consecra-
tion of
Possessions**

Along with the consecration of self and personal service must go the consecration of our possessions. The question of the evange-

lization of the world and the triumph of Christ's Kingdom is very largely a question of money. Not that money, in and of itself, can do anything. But it is needed to give physical support to the work of men and women who have first given their own selves to the Lord.

In this connection two things are greatly needed. The first is *an enlargement of our ideas*—our ideas of the work that should be done and of the sacrifices we should make in getting it done. The work is a vast work, a world-work, and the greater part of the wealth of Christendom to-day is in the hands of those who call Christ Master and Lord.

Enlarged
Ideas

The second thing needed is *system*. The great majority of Christians have no system in their giving. Their gifts bear no fixed proportion to their income. Many do not know how much they give, and imagine they are giving more than they are. Their gifts are often not wisely apportioned among the various causes.

System in
Giving

The giving of a tenth of one's income is not enjoined upon Christians in the New Testament. But should not a New Testament Christian give at least as much as an Old Testament Jew? Should not many of us give a good deal more?

At Least a
Tenth?

Set aside one tenth, or some other fixed pro-

portion, of your income as a fund for religious and benevolent use, and from this make appropriations for the various causes to which you are asked to give. You will then have something for every good purpose and a greater pleasure in giving than you have ever known before.

**The
Weekly
Pledge**

All our Sunday morning offerings, unless otherwise announced, are for the general missionary, educational and benevolent work of the Presbyterian Church. The weekly pledge system has been introduced with gratifying results. *It is expected that every member will fall in with the plan.* Pledge cards, and envelopes dated for the successive Sundays of the year, can be obtained at any time in the church office.

PART III



Notes

WE affectionately exhort all our members to remember their holy calling, to set a good example, and make their lives fruitful in the world, and to bear our dear Church and its interests ever on their heart. What could we not achieve for our Master if *every one* were spiritual and faithful.

Parents and heads of households are reminded of the vital importance of maintaining family religion. Every home that calls itself Christian, should have a family altar; and the good and loving Providence of God should be acknowledged by "grace before meat."

Our various church organizations afford scope for almost any kind of Christian service you may choose. Every member of the Church ought to belong to at least one of them. Your pastors will be glad to advise you in your choice if you desire it.

If you are sick or in trouble, and desire the counsel and sympathy of either of your ministers, notify him, or come to see him during his office hours at the Church. Remember, also, that the Elder or Deaconess in your dis-

trict will be most happy to call upon you and to be of all possible service.

The annual renting of pews and sittings takes place about the middle of March, but seats remaining vacant can be secured at any time. Application should be made to the Assistant Treasurer, at the Church Office in the Board Room.

As all the collections taken at the Sunday morning services are for Missionary and Benevolent purposes, and constitute no part of the revenue of the Church for current expenses, it is needless to say that *every member* should contribute something toward the support of the Church by renting a sitting; or if not, then by a weekly or quarterly pledge.

N. B.—Whenever you change your residence, notify the Pastor, or the Assistant Pastor, *at once*, giving your old address as well as your new one, and do not add the needless burden of looking you up, to the already immense pastoral labor your ministers have to perform.

Women changing their names by marriage are also requested to give notice of the change.

Between yourself and your Lord fix upon some definite proportion of your income as *the least* you will give for religious and benevolent purposes, and from this make your dis-

tribution. If the Old Testament Jew could give a tenth, can the New Testament Christian give less? Get a weekly pledge card, fill it out, send it in and secure a package of envelopes.


In case of a death in your family, please consult your Pastor before fixing the hour of the funeral.

When funerals are held in the church it is proper for the congregation to rise as the procession begins to move down the aisle, and to remain standing until the minister is seated; also as the procession, at the close of the service, moves toward the door.

At weddings in the church it is proper for the people to rise at the entrance of the Minister and to *remain standing throughout the ceremony* and until the bridal procession has left the church, except during the prayers, when they should bow or kneel.

Rules for Holy Living

(These "Rules for Holy Living" and the counsels for "Self-Examination" were prepared by Rev. James B. Shaw, D. D., for nearly fifty years Pastor of the Brick Church.)

 THE following rules are affectionately commended to the members of this Church, with the prayer and hope that they may grow up into Him, in all things, which is the head, even Christ.

1. Search the Scriptures daily; not read them merely, but *search* them.
2. Whatever the temptation, let nothing interfere with private devotion. Bar your closet against every intruder.
3. Never voluntarily put yourself in any place from which you would not be willing, if called, to go into the presence of your Maker.
4. Maintain a devotional frame of mind. Let your desires ascend to God continually in silent supplication.
5. In all things let God have the pre-eminence. Devote the best hours of the day to His service and worship.
6. Watch the beginnings of evil.
7. Be conscientious in the choice of your companions. Never make the wicked your associates, nor choose your bosom friends from among worldly minded professors.

8. Review at night, and every night, the transactions of the day.

9. Make love to Christ your great principle of action. Do all for His glory. Let every act be a religious duty.

10. Have special seasons of devotion, days of private fasting and prayer.

11. Bear in mind that your character and influence are the property of Christ, and guard them with the greatest vigilance.


12. Draw up a covenant of entire consecration to the Savior, and formally and frequently renew it.

13. Remember that God chose you to bring forth fruit; be diligent therefore, in the discharge of your duties, and systematic in your charities.

14. Proceed every day on the assumption that it may be your last.

15. Conscious of your weakness and poverty, trust in Christ to keep you and to enrich you with every heavenly grace. *And He died for all, that they which live should not henceforth live unto themselves, but unto Him, which died for them and rose again.*

Self-Examination

HE following questions are also affectionately commended to the prayerful attention of each member of the Church:

Are you living in the commission of any known sin, or in the neglect of any known duty to your fellow-men?

Do you make it a matter of conscience faithfully to attend the public worship of God, on the Sabbath, and also the stated meetings of the Church for social prayer and instruction?

Do you sincerely desire and pray for the salvation of the young, and are you doing all that you can in Sabbath Schools, and by Christian influence, for this object?

Are your children consecrated to God in Baptism, and brought up in the admonition of the Lord? Do you see that they are taught in the Sunday School, and *especially at home*, by Catechetical and Biblical instruction? Do you pray with, and for them, and teach them to pray; and in the family, and at all times, seriously and earnestly strive, both by precept and example, to train them up for God's service and for heaven?

Do you sacredly cherish the spirit of Christian love and fellowship toward all the disciples

of Christ and especially do you, as far as possible, visit and keep yourself acquainted with the members of your own Church?

Do you cultivate the spirit of Christian charity and tenderness toward the imperfections and failings of every member of the Church—being as tender of their reputations as of your own, keeping your tongue from speaking and your heart from thinking evil of them; and, if of any one you hear cause for offense, do you at once follow the gospel rule and go and tell it to himself alone?

Do you always make it a matter of conscience, not to visit, nor allow your children to visit, any place of amusement, or social pleasure, nor to engage in any plan or business on which you cannot, in all sincerity, ask the blessing of God?


Do you daily and constantly remember that by solemn covenant you have given yourself, and all that you have and are, to God, and that you have solemnly vowed to keep yourself unspotted from the world, making Christ your example, and the upbuilding of His Kingdom your supreme object? And in the spirit of the engagement are you, yourself, daily growing in grace, and by your property, your influence, your prayers, and your active efforts, are you doing all that you can for the interests

of the Church, for the souls around you, and for the salvation of a world lying in wickedness?

Do you constantly live in a state of preparation for death—keeping your house and your heart in order so that when your last hour shall come, it may find you with your earthly work done, and ready to enter into the joy of your Lord?

Examine yourselves, whether ye be in the Faith; prove your own selves.

Form of Bequest

 HIS form of bequest is submitted as a form deemed wise by the Board of Trustees, but is not intended in any way to limit testators in their desires or plans. The Pastor, the Chairman of the Board of Trustees, or any other member of the official boards will be happy to consult with any of our members who may have special objects in view in this connection.

I give and bequeath to Security Trust Company of Rochester, N. Y., and its successors in this trust,dollars, in trust, to hold and invest the same in such securities as Savings Banks are or may be authorized to invest in, as and for a permanent Endowment Fund for the use and benefit of the religious corporation known as "The Trustees of the Brick Church in Rochester," and to pay over to it, or its successors, the income of said fund semi-annually for the maintenance of religious work and worship in that Church and its successors.

NOTE.—Testators intending to remember the Brick Church in their wills will please observe that the corporate title of the Church is "The Trustees of the Brick Church in Rochester." It is important that this title be used exactly, and no other.

