

necessary to this end. The violation of any one of them I deem to be wrong in principle.

1. No man should be allowed, though he be gifted with the grandest voice, to assume the garb of a "singing clerk" in God's House, unless he be a consistent and faithful member of the Church, to be tested firstly by his being a Communicant and secondly by his daily walk in life.

2. Every boy should be prepared for Communion and confirmed as early as possible.

3. Generally great care should be taken to make your choir a body of bona fide communicants. That this is practical as well as expedient, I have proved. I have refused many good voices because the men were not communicants; nevertheless I have had no difficulty in keeping my men's rank up to full standard, and have now twenty men communicant members of the choir. I have found that communicants can be depended on for regular attendance both at practice and worship, and for cultivated submission to all proper discipline. I need hardly add that the influence of such men upon the boys is of the best kind.

Again I say, impress upon the boys that the choir exists for themselves rather than for their voices. Therefore do not dismiss them when their voices "break." This occurs at a most critical period of a boy's spiritual life, a period when the wise priest can least afford to lose touch of the lads. Let them stay in the choir, sing what they can, and when the period passes, and their voices again settle, you have them on hand to gradually take their places among basses or tenors, as the case may be. I have now twenty-five members who have been in the choir for over four years and some for six years, and some of my most efficient young men singers began as trebles, and have remained constantly in the ranks.

DEVOTIONAL STUDIES FOR LENT.

V. CHRIST OUR EXAMPLE IN PRAYER. "He kneeled down and prayed."

i. *The Mystery of the Communion of the Co-eternal Word with the Eternal Father, expressed in human utterance.*

1. "Continued all night in prayer to God."
2. His Thanksgiving. "I thank thee, O Father . . . Even so, Father, for so it seemed good in Thy sight."

3. His Prayer in time of trouble. "Father, glorify Thy Name."

4. His entrance upon His Passion. "Father, . . . glorify Thy Son, that Thy Son also may glorify Thee."

5. The conclusion and accomplishment of His Work for God's Glory and Man's Redemption, in the Passion. "Father, into Thy hands."
"Let my prayer be set forth in Thy sight as the incense."

ii. *Acts of Oblation.*

1. In the Institution of the Blessed Sacrament, the true Paschal Lamb offering Himself, His Life and Death, unto the Father at the Passover Feast; and giving Himself to man as his Sacrificial Food. "My Body . . . given for you." "My Blood . . . shed for you."

2. On the Cross. "It is finished." "Christ . . . hath given Himself for us, an offering and a sacrifice to God."

"His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

iii. *Intercessions.*

1. For His Disciples.

2. For St. Peter. "I have prayed for thee that thy faith fail not."

3. For His Church in all time. "Neither pray I for these alone, but for them also which shall believe on Me through their word." (St. John xvii. 20, to end.)

4. For His enemies. "Father, forgive them for they know not what they do."

iv. *Petitions which our Lord deigns to use.*

1. "Father, save Me from this hour."

2. "If it be possible, let this cup pass." "Being in an Agony, He prayed more earnestly."

3. "My God, My God, why hast Thou forsaken Me?"

"Who in the days of His flesh . . . offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death."

"Himself prayeth in us, Who prayeth for us, and is prayed by us." (St. Augustine.)

Lessons.—Strive to imitate some of the characteristics of our Lord's prayers; reverent devotion (St. Mark xiv. 35), simplicity and perseverance (St. Matt. xxvi. 44), individuality in intercessions (St. Luke xxii. 32); seeking the glory of God in all petitions, and consecrating all work and prayer by union with the one oblation of Christ.

"Turn not from His grief away;
Learn of Jesus Christ to pray."

CONFIRMATION.

BY THE REV. REGINALD HEBER HOWE,

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"THE ORDER OF CONFIRMATION OR THE LAYING ON OF HANDS UPON THOSE WHO ARE BAPTIZED AND COME TO YEARS OF DISCRETION."

It is these words which answer your next question, What is necessary on the part of those who would receive Confirmation? They bring into prominence that important purpose and aspect of Confirmation, as it is now used, which we spoke of at first, namely, as a Rite in which we renew the promises and vows of our Baptism, ratifying and confirming the same. They take us back to those promises to see what they were; they bring us face to face with the question of our preparation in heart and mind for Confirmation. Let us consider them together, very briefly, very simply, but very earnestly.

When you say "I do," to the Bishop's question, you say it in renewal of these promises and vows: First.

"Dost thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?"

Answer. "I renounce them all; and by God's help, will endeavour not to follow, nor be led by them."

Can you say this? Can you not? Notice it is the Devil and all his works; it is the vain pomp and glory of the world, not its real and substantial pleasures; it is all covetous desires of the same, not its moderate and healthy desires; it is the sinful desires of the flesh, not those which are legitimate and natural. It is only those things which would be harmful to you, however you might regard your life, whether from the Christian standpoint or not. Are you not willing to renounce, that is, to declare yourself against these, so that you will not follow nor be led by them, so that they shall not be your master, but you theirs.

Nay, are you not willing to say, at least, that by God's help you will endeavour not to follow nor be

led by them; that that will be your earnest, honest effort and purpose, putting forth all your own power to that end and seeking all the aid, all the strength which God is so ready to give if you will ask Him, in prayer and in this very service of strengthening which you are considering, and which introduces you to the full privileges of membership in His Church. This is the question—is this your wish, your purpose, is it to be your earnest endeavour? If it is, if it is, then come, renew, ratify, confirm this first promise of your Baptism, and you have at least decided whom you will not serve.

Second.

"Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?"

Answer. "I do."

Can you say this? Can you not? Notice the brevity of the Apostles' Creed, its freedom from long and elaborate definitions, its statement for the most part of facts, and about a Person known to history, our Lord Jesus Christ; its mention of only the great fundamental truths of our faith. Acceptance of it is all in respect to belief that can be asked of you by the Church in coming into her Communion. Do you not believe that Creed? If you do, if you do, then come, renew the second promise of your Baptism and you have made your own the great truths by which you mean to live, and by which, whenever the time comes, you will want to die.

Third.

"Wilt thou be baptized in this Faith?"

Can you say this? Can you not? For why is this question added to the others? It is the saying on your part that inasmuch as you believe the articles of the Christian faith, you have no hesitation in saying so, in being understood to believe them, that you would join yourself to the great company of believers, that you would do what you can to strengthen the Christian Church, that you would cast in all the weight of your influences on its side, against sin and all the powers of darkness, that you believe in the powers of example, that you feel the need of, and wish to secure, all the helps which full membership in the Christian Church will bring you. Is not this your desire? If it is, if it is, then again I say, come, renew this promise of your Baptism and you are no longer fighting life's battle single-handed; you are one of the blessed company of God's faithful people; those that are with you are more than those that are against you.

Fourth.

"Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?"

Answer. "I will, by God's help."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

WINDSOR.—Most excellent photographs of class rooms, dormitories, corridors, drawing-rooms, &c., of the Church School for Girls have been forwarded to the Provincial Secretary of Education for exhibition at the World's Fair. Kingsmen and Windsors generally are much elated at the appointment of Prof. Roberts of King's College as one of the twelve literary arbiters of the World's Fair. He is the only Canadian on the board. Prof. Roberts is a son of the Rev. Canon Roberts, rector of the parish church, Fredericton, N.B. He is the second of King's Professors appointed to the committee of the World's Fair, Professor Kennedy (Geology) being the other.

DIGBY.—Bishop Jaygar, late of South Ohio, who has been living in this neighborhood for several years for the benefit of his health, will shortly proceed to Boston to take up the engagements of the late Bishop Brooks for the months of April and May.