

chief subject; the picture becomes the commemoration of his deeds, and all else are but accessories to him.

"Now the Bible, like a picture, is designed to produce a certain effect; and so long as each subject maintains its proper relative position, and the same measure of light and shadow be made to fall upon it, however often it may be copied, it is virtually the same picture still.

This subject derives additional importance from the fact, that it will be found upon investigation, that sects, divisions, heterodox opinions, and all the grievous errors with which the Church of Christ abounds, arise for the most part, not out of error, but out of truth mis placed."

We are fallen upon days in which almost every man hath a doctrine—bath an interpretation" (1 Cor. xiv. 26) to which he is inclined to give undue prominence; so that instead of teaching the Bible, he is merely inculcating his own thoughts about it. Labour to understand Scripture comprehensively.

2. *Aptness to teach, so as to be able to impart instruction.*—In order to this, you should strive to think of things as children think, and power of illustration should be cultivated. Children love to learn by pictures and parables, as our Lord taught.

3 *Attractiveness of manner, so as first to win attention, and then to keep it.* There should be liveliness and sustained interest in the style of teaching, or the child's attention will flag. But avoid appealing too often or too much to the feelings, they will either become dull and worn through unhealthy excitement, or they will usurp the place of judgment and understanding; the child is injured by either result. Be careful not to make the lessons or hours of instruction too long, children are often wearied, but length of lesson does not necessarily insure edification, and we ought to remember that the demand made on Sunday school children, who attend Church after the school is very, very great.

4 *Discrimination of character and temper, and qualities of mind, and wisdom in treating them.*—All will not bear the same mode of instruction. It is impossible to lay down rules in these respects, because the differences and shades of difference are so various. But this wisdom, this discrimination, is amongst the "all things" which the believer in the Son of God is privileged to expect, in answer to prayer, as he lays the case of each child, and its peculiarities of mind and disposition, before the Lord.

5 *Judgment in encouraging or reproofing:* how to notice, excuse, or punish faults, and when to pass them over. "The spirit of power and love, and a sound mind" are of inestimable value here. Immense mischief is sometimes done by approbation or reproof, private or public, but especially the latter. In either case the child may quite deserve it, but he may not be able to bear it. I once knew a case of a boy, singled out for public approval before the whole school: he could not bear it; from that day his course was downhill, and he was at last expelled from the school. This, like the last, must be a special matter of prayer and heavenly guidance.

These are some few points of importance as qualifications for teachers. You must always bear in mind that they are all to be enriched and sanctified by earnest simple "looking unto Jesus," by prayer and study of God's Word, by self-cultivation and preparation out of school, that in school there may be no hesitation as to what to do or say, and by a loving spirit which makes the school felt to be a place where good things are taught both by precept and example.

Be not discouraged if you do not possess all these qualifications; be thankful for one; use it diligently and pray for the rest, pleading, "Whosoever hath to him shall be given, and he shall have more abundance," (Matt. xiii. 12.)

"Consider what I say, and the Lord give you understanding in all things," (2 Tim. ii. 7).

VESTED CHOIRS.

'How shall boy choristers be trained and disciplined?' Since it is exceedingly desirable that choirmasters and the reverend clergy should share in the deliberations, the prevailing methods, if they may be thus specified, are on the face of it, for the most part, worse than failures. Discord, irreverence, insubordination, slovenliness, priggishness, and not infrequently demoralization, may be found in unexpected places, and far too frequently. The result, which is the fatal element, is too often found in the development of the boy chorister into hardened impiety, not only indifferent to the Church and churchly living, but drifted far beyond her reach. Here, the boy choristers are held to be a lot of young reprobates and inchoate rogues, to be cuffed, berated, and outrageously abused, at the least delinquency; there, the irate choirmaster expresses himself in coarse or profane objurgations, flings a book at the head of an offender, leads him out of the choir-room by the ear, and flings him into the street with dangerous violence. Elsewhere, he is put upon a severely mercenary basis, as in most 'paid' choirs, and the neophyte is taught to place himself under a pecuniary tariff, in his dealings with the Lord's House, even in his early childhood.

Under all of these methods the spiritual good of the chorister is ignored and imperilled, and that which should prove a nursery and training school, during the germinal and critical years of these young souls, is turned into an occasion of falling and failure at the last. In too many parishes the clergy know and care little about the spiritual and temporal welfare of the vested lads who surround them in chancel and choir. This is deplorably true, incredible as it may seem. Such 'lambs' find sour and indigestible pasturage, and such shepherds will some day find themselves confronted with a fearful accounting.

The clergy should recognize and accept the responsibility of jurisdiction with the vested choir, and it cannot easily be ignored or declined. The choirmaster is the deputy of the clergy, and is in immediate supervision. He must, therefore, be not only a conscientious, blameless, and masterful person, but he should be practically and heartily religious. The drill-master is not enough. That there must be perfect order and propriety of behavior is a truism. The spiritualities involved demand conscientious and capable stewardship. These lads are in the wax, impressionable and ductile, as they never will be again. The opportunity lost or sacrificed is irreparable. In the true Church choir the lads 'grow up' in supernatural grace, and becomes Christian men. We know choirs, where gray-headed basses and tenors began their work in childish treble; where choristers grew up into great organists, reverent composers, beloved and valuable priests. Why not? Why should any other general result be possible?

Begin with the right lads. Then take loving, intelligent, sincerely religious care of them, and whether 'paid' or 'volunteer,' such a choir will not go astray. A child's heart is susceptible, and loving, easily warmed and gladdened, easily chilled and embittered; and woe to that system, or steward, under which the child's heart suffers loss and wrong. How Dr. Muhlenberg's 'boys' loved and revered him! How they continued his 'boys' all their lives long, even as scholars, statesmen, commercial magnates, and great ecclesiastics! Is the Church soil so poor and sterile that a Muhlenberg should stand well nigh alone among the boys, as a fountain of light and refreshment for chorister life? Dr. James De Koven was another in this high succession. Here and there

stands another. But why not in every parish having a vested choir? That priest who cannot 'feed the lambs' of his flock, who does not know how, or does not care to, should go back to the rudiments, and with St. Peter, sit at the feet of Christ until the three fold lesson is well learned.—*The Living Church.*

THE MINISTRATION OF THE SPIRIT.

"Come from the four winds, O Breath, and breathe upon these slain that they may live."
—Ezek. xxxvii. 9.

St. Paul, when writing to the Corinthians, constantly impresses upon them the special mark of the Christian dispensation in the gift and operations of the Spirit of God, as the Spirit of Christ. "By one Spirit are ye all baptized into one body." "If the ministration of death . . . was glorious . . . how shall not the ministration of the Spirit exceed in glory?" And, on another occasion, he warns them against confounding the natural and the spiritual: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." Thus the Jews, though God's chosen people, and the Greeks, though versed in this world's wisdom, stumbled at the Cross of Christ, which stands at the entrance of the new kingdom, into which, as our blessed Lord himself said, "Except a man be born of water and of the Spirit," he cannot enter.

The Church of Christ is no mere human institution, but is 'from above,' and was brought into being by the operation of the Holy Ghost on the Day of Pentecost. Everything pertaining to her life, progress, and perfection, is to be found in that great gift then bestowed, and it is the forgetfulness of this truth which has caused her many divisions and the loss of that unity which in the beginning was her essential mark. What Ezekiel saw concerning Israel is true in measure concerning the Church. Thank God, she is not dead, but her members lack power and the full manifestation of life, because of their separation one from the other, because of the schism in the one body. Various remedies have been suggested and applied, and in them all, the peculiar character and standing of The Church, as the election out of mankind, seems overlooked, and her heavenly origin lost sight of. Hence it comes to pass that some persons imagine that all that is required, is to bring her doctrines and formularies into harmony with 19th century thought and taste, and that then men of intelligence will be found seeking admission to the ministry, and the scientific world will not be ashamed to sit and listen in the pews. It is almost impossible to imagine anything more opposed to the teaching of the New Testament than such an idea as this. What the Church really needs is to be recalled to a sense of her true spiritual standing in the sight of God, to be reminded of *Her Heavenly calling*, and to be led to see that her growth and perfection is not an intellectual matter, but an operation of the Spirit of Christ, working according to His own will in the different members, and by diverse ministries, in the body of Christ. It was so in the beginning, and we have no reason to think it will or can be otherwise as the time of the end draws near. The words of Ezekiel quoted above are full of glorious promise to the Church of Christ, and read with those in the book of the Prophet Joel (ii. 28) we have a clear indication of that reformation and restoration which can alone prepare the Church for her Lord's return. 'Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.' This is the direction to which the eyes of those must be turned 'who sigh and cry for all the abominations that be done in the midst' of the baptized—God's covenanted people. We must not and dare not