

something which pertains to true musical form, called by the professionals "proper phrasing."

The music of the Sunday School needs then :

(1) A musician at the instrument. It would be economy to contract with the organist of the Church that he shall preside, or if the work be too much for him, that he shall see that the work is properly done by some proficient person under his control. Where surpliced choirs prevail this arrangement would be of special value, for, in the absence of Parish Schools, the Sunday School forms the best recruiting ground for the regular choir.

(2) The music selected should be that in use in the Church. It is almost waste time to teach anything else. Even in our present hymnal there are numerous hymns, not under the head of "Catechism," which children love to sing, such as, "Glory be to Jesus," "Holy, holy, holy, Lord God Almighty," "The Son of God goes forth to war," "Crown Him with Many Crowns," "Jerusalem the Golden," etc., etc. The Infant Class may have its little hymns, but the main school should in music as well as in Catechism be a training school for the Church. It seems uncatholic to restrict this teaching in music to Matins or Evensong. The children should be taught the *Kyrie, Creed, Sanctus, Benedictus, Agnus Dei and Gloria in Excelsis*, and the object and meaning of these portions of the service. I fear that this is not very frequently done as yet. Imagine, however, the effect of whole congregations singing simple and dignified settings of the Communion Service. All this is possible, if the work is begun in the Sunday School.

None of our present Sunday School Hymnals supply fully this need. There are some admirable selections, but for the average parish it is more economy to use the *Hymnal for Sunday School* as well as Church, and make the Sunday School a real feeder to the Congregation.

(3) The teaching of music should have a more prominent place in our Sunday Schools. It is time well spent. In this particular too many of us think the hymn or two in the ordinary session sufficient, and so we drop into a monotonous round of a few hymns. The smart boy in the class will mutter "Chestnuts" to his fellow when the old, worn-out, oft-sung number is given out again and again, Sunday after Sunday. There will not be much singing from them, and one cannot blame them under the circumstances.

Alter all this by a real practice of something new every Sunday. Have your musician at the key-board, and your teacher well up to his work. First, get your children interested in the words. Read them aloud and reverently, with just emphasis, explain hard words, try to give a common sense idea of the poetical expression, though this is dangerous ground and must be well thought out before hand, for sentiment is like the powder on a butterfly's wings, a rude touch will turn beauty to dust and ashes. At any rate, get an idea into the children's heads of what they are about to sing. Then have the children themselves read it aloud and in unison on a low pitch. Next, have the organist play it over *well*, and tell the children to sing it *silently*, in their minds, or, as I have expressed it, "away back in the tops of their heads, with their mouths shut, and their eyes following every word on the book as the organ is saying it."

The principles of chanting should also be taught, and for this purpose the Choral Service, with the *Lord's Prayer and Creed* in monotone, forms an admirable beginning.

Proper officers, thorough system, sound theology, constant definite variety of subjects taught, will make up a good Sunday School. Apply those ideas to the music of the Sunday School, and you have a most powerful adjunct to still further progress—a good musician at the instrument, a good leader to sing with the school, the music of the Church the music taught, weekly practice for a short time every

Sunday, a change of hymns and chants as the Church year rolls round. With these points aimed at, even if not reached in every instance, much advance will be made in the music of the Sunday School.

J. H. KNOWLES.

TRUE PRAYER IS MEDIATORIAL.

All true prayer is mediatorial, that is to say, if I pray earnestly for one who is sorely tempted by the devil and is led off into evil courses I enter into rapport and sympathy, not only with our Lord and Heaven, but also with that sinful soul who is led astray, and into a fierce conflict with the demon who tempts him. I bear the infirmities of the tempted; and if I am faithful and my prayer prevails, I divert to myself the attacks of the evil one, from whose power the Lord only can deliver me. So you see that prayer rises far above a mere form of good words. Good words of themselves are nothing, and may be much worse than nothing. The soul of the reader or utterer must be in them to give them life and power.

God hears not my words, He hears me. I rise to Him upon the wings of prayer, bearing with me the sins and infirmities of my brother, asking Him to cleanse and purify through the blood of Christ. I might recite good words forever; but unless my very spirit is in them, they are nothing, and I make myself a laughing stock for all the devils in hell.

So you see it is a terrible, as well as a blessed, thing, to pray. It is a burden bearing of the hardest kind; and were it not that God Himself stoops to help us, the evil ones would destroy us. But it is true, and O, how much we have to thank God for this divine truth :

"The devil trembles when he sees  
The weakest saint upon his knees."

The weakest saint upon his knees is stronger than all the forces of the evil ones combined. As Paul expresses it: "We can do all things through Christ which strengthens us." Without Him, nothing. So you see that prayer is combat as well as burden-bearing.—*Selected.*

CHURCH JOURNALISM.

Whatever people may think, the sermon will never be out of date; nothing can be substituted for it. The Sunday newspaper tries to make itself a substitute by printing its column of so-called religious intelligence. But this intelligence is often rather irreligious than otherwise liable. The sermons and homiletical extracts given make in this age of various winds of doctrine a very pretty mixture, and one after another the doctrines of the Church are ventilated, reconstructed or denied. The newspaper is an established institution. The Church cannot cry down journalism, so she has nothing to do but cry up her own kind of journalism. Every religious body but our own is thoroughly satisfied of this and possesses ably edited, thoroughly circulated and cheap weekly papers. Their Clergy understand the great importance of these papers and see to it personally that every one takes them. Every religious paper is a missionary. It preaches the Gospel, it winds the readers ideas of the Church, it makes truth and work more personal to him. If the subscriber is miles away from the nearest Church, and has but occasional religious privileges, the weekly paper comes like a letter from the editor, telling him that at least one institution in the Church has not forgotten him, and will seek him out all the year round for a welcome and the cost of a night's lodging.

When the length and breadth of the Church is gradually unfolded the reader begins to feel that, however depressing the circumstance of

his local Church, he nevertheless belongs to a glorious Church, holding "the faith once delivered to the saints." Support the journals of The Church and you do as much to help her work as in any possible way. Every pastor knows that his sermons cannot possibly tell the half of what is to be told, that his people seem illiberal, not from a mean spirit, but because the great needs of Christ's work are not clear to them. Why, then, such half heartedness in calling these valuable allies to your aid? Help the cheap paper, because everyone can take it; help the plain popular paper for the sake of those who ask for easy reading. Send in your name and the names of every one you can think of. Circulation helps the advertising, and advertising pays for the paper, and with the paper paid for the editor's good humor will be so enlarged that he will always say pleasant things of everybody, and thus keep and promote the peace.—*Church Times.*

COMMITTING TO MEMORY.

The second Council of Nicæa decreed that no one should be made a bishop until he knew the entire Psalter by heart. If that were the rule now——! But while this rule has gone into forgetfulness, whether for bishops or priests or deacons, whether for clerical or lay members of the Christian Church, the importance of re-remembering consecutive parts of Scripture is "the sword of the Spirit." Shall we be able to wield it only when we have the Bible in hand? We need to resist temptation all the day, need truth all the day, need comfort and help all the day. But how are these to be ours unless we have the truth, not in our hand only, but in our memory as well? A chapter committed to memory once a week, or a psalm, or a parable—we should have learned much during the year, if we only reviewed what we had learned during the next year. Apollon was mighty in the Scriptures. He not only read and studied them, but they were in his memory, to be used as occasion needed.—*Southern Churchman.*

WHY?

Easy to ask but not always so easy to answer. Some people, mind,—we are not referring to this parish, but to parishes in general,—some people are a little too ready to go about asking, "Why does the rector do this, Why does he not do that?" The tone of voice in which the question is asked generally carries an assurance that the Rector is certainly to blame for not doing something which is very obvious.

But strange as it may appear, Rectors often have very good reasons for what they do, and for what they leave undone. Their experience often tells them that what seems so clearly advisable to a partial observer, who knows little or nothing about the management of a parish, is really open to grave objections.

The indiscriminate "Why?" may often most unfairly shake a rector's reputation and influence in his parish.

For the Church's sake, then, keep the inquisitive little word within due bounds. If you have a valuable suggestion to make and feel that your "why?" is really to the point, go and ask your rector himself.—*Church Record.*

There is a peculiar and appropriate reward for every act, only remember that the reward is not given for the merit of the act, but follows on it as inevitably in the spiritual kingdom, as wheat springs from the grain, and barley from its grain in the natural world.—*Robertson.*

The absence of any kind of anxiety for the spread of the truth, implies spiritual paralysis, if it does not imply actual spiritual death.