

if they were spelt "holay" "mightay" they would have their proper musical pronunciation. The word "presence" is often wrongly pronounced "presunce" "gladness" as if it were "gladnuss." The word "Lord," too, is often pronounced as if it were spelt "Lo-o-r-r-d." Other mispronunciations are frequently to be heard; but these need not here be mentioned in detail. If "the" should be sung as if it were "they"—"Saviour" as "*Saveyour*"—"generation" as "*generashon*," there would be a marked improvement in this respect.

Now as to the management of a choir. Who is the proper person to superintend the whole musical arrangement? Everyone will say, the clergyman. And so it should be. But most of the clergy in New Brunswick (though, perhaps, through no fault of their own) are incompetent to personally direct their choirs. In such a case the organist, or one of the choir, or both of them, should be appointed to direct the music, and should be considered as acting for the clergyman. At least one practice, each week, should be held, and the choristers should see to it that their meeting together should be for *work*, and that their behaviour at these practisings should be in keeping with the holy place in which they are assembled. Their behaviour during the hours of service should always be reverent; and, when they stand to sing, let them do so in the utmost order, being careful not to turn towards the congregation, (for this savours of display), but to remain in the position in which they rise. Then with hearts as well as voices attuned to the high and holy strains in which they are privileged to join, let them strive to feel and know into Whose Presence they have come "with a song," that may be enabled truly to "sing, rejoice, and give thanks."

"WHY DO YOU TURN TO THE EAST AT THE CREED?"

THE CHURCH OF ENGLAND CHILD'S ANSWER.

And the glory of the Lord came into the House by the way of the Gate, whose prospect is towards the East.—Ezekiel XLIII, 4.

I turn to the East, when I say the Creed,
And this for reasons three;
First—Holy Church hath practised it,
And she's the guide for me.

I turn to the East, when I say the Creed.
For thence the rising sun
Through thousand circling months and years
His ceaseless course hath run.

I turn to the East, when I say the Creed,
And my Redeemer bless,
Who rose on our benighted earth
"The Sun of Righteousness."

I turn to the East, when I say the Creed,
And look for my final doom;
For thence, the Scriptures seem to speak,
The righteous Judge shall come.

I turn to the East, when I say the Creed;
My reasons I have given:—
But not *my eye alone—my heart*
Must turn itself towards Heaven.

So I turn to the East, when I say the Creed;
And tell me now, I pray,
Why any HUMBLE Christian need
To turn another way?

[The foregoing lines are printed in defence of an edifying, an ancient, and, it may be, an Apostolic custom. Certainly it is no returning, as some vain and ignorant talkers have styled it, "to mere types and shadows." Taken, like the invariable custom of the Burial of the Dead, eastward and westward, it is a solemn witness to us all, that we "look forward to the Resurrection of the Dead," and "the life of the world to come."]

Horspath Parsonage,
Sherburne, England.

J. M. K.

THE BREAD IN THE HOLY COMMUNION.—Outwardly the Bread remaineth as it was before—the same shape is evident, the same colour is seen, the same taste is tasted, but within is a thing much more precious, much more excellent, that is to say, the Body of Christ shewed which, not with the senses of the flesh, but with the eyes of a faithful mind, is either seen received, or taken.—From the "*Book of Bertram*," approved by Ridley and Cranmer.