

themselves or arriving late at rehearsals or services, shall be subject to misconduct marks, or fines, at the discretion of the choir-master.

Prayer.—That all rehearsals in the church shall be opened and closed with prayer.

Librarian.—That a librarian be appointed, whose duty shall be to look after, catalogue and keep in order the books and music in use.

Resignations.—That members shall be required to give, and shall also receive a month's notice before leaving the choir.

Signing Rules.—That a copy of these rules shall be given to each member, who shall sign them in token of his assent to the same.

Choir Collect.—It is suggested that each member say daily the choir collect: Prevent us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help, that in all our works begun, continued and ended in Thee, we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

Forms of Prayer for Use Before and After Practice and Before and After Service.

Before Practice.—O Saviour of the world, now that we are assembled together for practice in order to make ourselves familiar with sacred words of prayer and praise, grant that this familiarity may not be hurtful to us, but that we may love Thee ever more and more: and show forth Thy praise not only with our lips, but in our lives: Who livest and reigneth with the Father in the unity of the Holy Ghost, one God world without end. Amen.

After Practice.—Grant, O Lord, that what we have sung with our lips we may believe in our hearts, and what we believe in our hearts we may show forth in pure lives; through Jesus Christ our Lord. Amen.

Before Service.—O God, the Holy Ghost, enlighten, we pray Thee, our minds, and pour Thy grace into our hearts to make us fitter for Thy service. And mercifully grant that we may so perfect ourselves by singing Thy praises upon earth that hereafter we may be counted worthy to sing with the holy angels. Thy praises in Heaven above. Through Jesus Christ our Lord. Amen.

After Service.—Grant, O Lord, that what we have sung with our lips we may believe in our hearts, and what we believe in our hearts we may show forth in pure lives; through Jesus Christ our Lord. Amen.

The Spiritual, Moral, Musical and Physical Benefits Accruing to Choristers of the Church.

Spiritual.—The regular attendance of the choristers at the Sunday and other Services must, undoubtedly, impress them in some measure with the transcendent importance of the spiritual side of life. The weekly singing of the canticles, hymns, responses, etc., the recital of psalter, creed, etc.; the attentive listening to, and silent participation in those masterpieces of devotion contained in the prayers and collects, all at a time of life when the mind is most impressible, leaves little room to doubt the spiritual benefit accruing to a boy chorister of our Church.

Moral.—The necessity for good behaviour on the part of the boys; of discipline enforced at rehearsals and services; the kind and thoughtful interest taken in them by all interested in the Church, are, each and all, bound to have a very beneficial effect upon the moral character of every chorister.

Musical.—The musical benefit to choristers is so self-apparent that the bare mention of a few facts will suffice. Each boy is taught to read music, thereby conferring upon him a life long blessing. The music of our Church is of a very high class. The ears of the boys are, therefore, cultivated, at the most important time in their lives, in all that is best in music; and being so cultivated, their future musical growth is sure to be onward and upward. They

are, moreover, taught to sing with taste and expression, by which means they are led, thus early in life, to appreciate the latent beauties in both music and poetry.

Physical.—One remark will suffice on the physical benefit, viz: on respiration. Every competent choir-master knows the utmost importance of the correct use of the organs of respiration, and will, if he be wise, insist in the strict attention of the choristers to this matter. Good singing implies full, deep breathing, and as a result, our choristers will have better health than the average boy.—A. F.

THE SECRET OF SUCCESS IN PARISH ACTIVITIES.

The Christian is known not only by the faith which he professes to believe, but by the work which that faith leads him to perform. The pattern on which he moulds his life is the life of One who not only held correct opinions and received a true creed, but of One who went about doing good. For a Christian to aim at doing less than the same, is to forfeit the blessing of Christian discipleship. Indeed, we may fearlessly assert that a Christian who thinks only of self—of saving his own soul—and forgets that he is to be an instrument in the salvation of others, that he is signed with the sign of the cross, that he has been redeemed in order that henceforth he may not live unto himself, will on to the very end find his faith weak and his life unsatisfactory. There will always be a consciousness of something in Christ's words and promises which has not been realized, and his trust will be rather of the intellect than of the heart.

Again, it is not only a duty to forget self, to deny self, in doing good as a christian, it is a privilege as well. Our Lord has gone from sight into Heaven. But He has left us His servants to do His work. He is far away. No longer He stops on the highway to say words of consolation, no longer in bodily presence does He give the cup of cold water; no longer does He labour as He once did, for the glory of the Father; but your lips are His lips now; by your hands He ministers, by you He carries on the work of the world's salvation. Upon the faith, the self-denial, the energy of Christian people, does the coming of the Kingdom of Heaven depend. To all, and at the same time, to each particular member, is given a share in our Lord's work, and to look upon Christ as our Saviour, yet to shirk His work, is a ruinous inconsistency—to draw back from doing good when the way of good is shown, is to give up that which is man's best labor, his grandest prerogative.

Now The Church, in one point of view, is the organized means of doing Christ's work. The individual as an individual is weak, but there is strength in combination. The individual is at a loss where to take hold and what to do. The Church points out the work, gives him a place, and tells him how he is to do his duty. Of course, we forget not the wide field left to the individual conscience and effort: but when we pass from the individual relations of men to the question how the Christian is to act upon society and those with whom he is not brought in contact in social life, then the Church must often guide his efforts and give him his work; otherwise, he will not find it at all.

It is true that the organized work of the Church does not always seem so successful as we could wish; but very often this want of success springs, from lack of active, enthusiastic co-operation on the part of those who ought to devote themselves to the work. One man cannot do what two men cannot do; each one must, in his or her place, push on the work to make even the best organization effective.

The application of all this is plain enough.

Let us take hold of what is to be done with resolution. Difficulties will vanish if we have a will to do the work. The work can be done from high motives; it can, by God's blessing, be successfully done.—*The Church Year.*

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

"THE CHURCH AND HER WAYS."

To the Editor of the Church Guardian:

SIR,—I have long seen your advertisement of a tract called "The Church and Her Ways," published by the Board of Missions of the Protestant Episcopal Church of the Diocese of Minnesota, and on these grounds I indulged the hope that I would find the same such as I would be able to use in my parish without having any misgiving as to the teaching to be drawn from it. Quite lately the first copy came into my hands, sent from the book store of C. C. Morton & Co., of Halifax, N.S., and I gladly read it, hoping I would find it fully teaching "the Church and Her ways" in no uncertain way, though perhaps in a simple way. However, I fear I must take exception to one particular passage, which, if not expressly opposed, as I conceive, to the teaching of the Church, is certainly open to a serious misunderstanding. I refer to a passage on page 12, under the section, "What is the relation of the Church to other religious bodies." After shewing why the ministers of other religious bodies are not invited to preach in our churches, the tract says, "At the same time she generously administers the Holy Communion to all baptized persons who are religious and devoutly disposed, coming in the proper way." At first sight this seems to be utterly opposed to the Rubric at the end of the Confirmation service, both in the Anglican Prayer Book and in the Prayer Book of the P. E. Church. That Rubric reads thus: "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." But it is quite possible that the expression, "coming in the proper way" may be intended to qualify the above mention of "all baptized persons, and leave room to restrict the generous administration only to those who come in the proper way, either after being confirmed, or being "ready and desirous to be confirmed." Still, if this be a possible understanding of the expression "in the proper way," it is not certainly the meaning most likely to be gathered from it. I am very certain most persons will apply the expression to the preparation of mind and heart—to the subjective preparation, and not to any objective preparation, and then if they are baptized persons, being also communicants in the several religious bodies, they will see in this no hindrance in the way of their receiving the Holy Communion in the Church. I would wish that some advice might prevail to obtain some slight change of the above passage, and let it more expressly teach what is so plainly stated in the Rubric at the end of "the Order of Confirmation." Yours truly,

JOHN LOCKWARD.

Port Medway, N.S., Feb. 20th, 1889.

Another Offer.

"THE ATLANTIC MONTHLY" and the "CHURCH GUARDIAN" for one year for FOUR DOLLARS,—the subscription price of the former alone.

NOTE THIS.—We will send the CHURCH GUARDIAN free for one year to any Clergyman who sends us Three Dollars with the names of three parishioners as new subscribers.