

The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."---Eph. vi., 24.
"Earnestly contend for the faith which was once delivered unto the saints."---Jude: 3.

VOL. V.]
No. 29.]

HALIFAX. WEDNESDAY, NOVEMBER 14, 1883. WINNIPEG.

[\$1.50
PER YEAR.]

ECCLIASTICAL NOTES.

THANKSGIVING DAY services were both hearty and general, and the observance of the day stood in marked contrast to the partial observance of the feast of All Saints. The gradual effect of affliction in the household, the realization of the full force of the article, of the creed, "I believe in the Communion of Saints," and the great increase of piety and of love towards the blessed plan of our Church's Holy Days, will ere long make "All Saints Day" a prominent one for due observance in every parish.

WE urge the Clergy to think seriously about this matter. The people are looking and longing for a suitable recognition of this Festival. One letter received at our office says:—"We had no service on All Saints' Day in our parish. We are sorry because the Day is one of peculiar comfort to us now, since our hope is that our loved one has now joined the company of the redeemed." Certainly, on such a Festival, we begin to realize in their fulness the exceeding solemnity of our Church's words:—"Therefore *with* Angels and Archangels and *with* all the company of heaven, we laud and magnify Thy glorious name, evermore praising Thee and saying, Holy, Holy, Holy." We, poor sinners of earth joining in the heavenly song *with* them! Surely that is a blessed unity, a blessed Communion!

THE American Church Press speak in warm terms of the presence as one of the officiating clergymen of the Rev. Dr. Potter, Assistant Bishop of New York, at the obsequies of Dr. Ewer, and consider it a gratifying, though not unexpected proof, of the fitness of Dr. Potter for the high office to which he has been called. They think that in this act he shows that he intends to follow closely in the footsteps of his illustrious uncle by manifesting a large hearted and truly Christian sympathy with all those who love God and the Church, no matter what may be their party name.

FROM a return just made up of the new churches built or rebuilt and consecrated during the last ten years in all the dioceses of England and Wales, the number 86 is the largest in the diocese of Manchester, Winchester coming next with 75, London with 71, Durham with 70, York and Chester each with 39. Of district chapelries there have been formed in Manchester diocese 31, 35 in London, 47 in Ripon, 21 in York, and 17 in Durham. Of consolidated chapelries there have been assigned 23 in Manchester, 28 in London, 21 in Lichfield, 15 in York, and 14 in Ripon. Of districts constituted under the Parish of Manchester Division Act, 1850, there have been 25. Of districts formed under the New Parish Act there have been 11 such districts in Manchester, 32 in Durham, 18 in London, 14 in Rochester, 6 in Ripon, 5 in York. The number of churches restored during the same period was 106 in Manchester, 101 in York, 98 in Durham, 84 in Carlisle, 60 in Ripon, and 28 in Chester. These are the figures from a few of the most important dioceses where the increase has been largest, but the others all show very remarkable life and growth.

An evil is growing up among us, bidding fair

to rival drink in its baneful influences. Honest members of the medical fraternity are calling attention to the reckless use of narcotics and drugs by sufferers. In the use of these, relief and sleep are produced with the utmost readiness, but in many cases the shock to the system is severe and sometimes serious. That which was given for the alleviation of excruciating pain becomes a habit which destroys the mental, bodily, and spiritual powers. The risk to both body and soul is a terrible one. Far better is it for the strong, brave sufferer to cast his or her eyes to the suffering Saviour on the Cross, and see Him there refusing the *Posca*, the deadening drug offered in mercy to Him, preferring to drink the Father's cup to the dregs, and to keep His faculties unclouded to the end.

Thoughtful pastors will read this hint from the *Chicago Advance*:

"Your Church organization ought never to be considered as complete till there is a committee whose business it is to see that every family in the parish is supplied with your Church Paper. It will help the pastor every day in the year. It will strengthen all in a better life. It is the quickest way to aid at once all the interests of the Church. It will bind your members together, and open the way for all good work. No other single agency can equal it. You can render no better service to the Master or your neighbour than by putting a religious paper into a family."

IT would be an improvement to some fault-finders of sermons in our church pews if they would consider carefully Hunt's definition of real criticism when he says that it is the "judgment of a work by its qualities, not by its faults." All the qualities should be considered, and not the defects merely. If all tried to take the lessons of the sermons to themselves, and were not so anxious to see how those lessons were suitable for others, there would be very little time left for captious criticisms of sermons.

NOTWITHSTANDING the extraordinary claims of the Cardinal Archbishop of New York concerning the great growth of the Roman communion in the States, there is ample proof that the Roman Catholic population has not kept growth with the natural growth of the population of the country. In 1834 there were 5,760,000 Romanists in the States, in 1882, 6,880,000, an increase of about twenty per cent.; while the increase of population had been thirty per cent. Immigration furnishes about twenty per cent. of the increase, and as a large proportion of immigrants are of the papal obedience it is evident that this body is not, on the whole, holding its own.

THE Church growth in the States for the past fifty years is of special interest. Between 1832 and 1882 the dioceses had increased from 18 to 48; the missionary jurisdictions, from none to 15; the communicants, from 30,939 to nearly 400,000, and the clergy from 592 to 2,571, an excess, it will be noted, of 635 over the parishes of all sorts, and a still larger excess over the number of self-supporting parishes. In finance the increase is as marked. In 1866 the revenue of the Church was \$6,471,669, while the returns of the current year are \$23,217,765.

Dignity in Divine Worship.

THE Rev. Berdmore Compton thinks that all should insist on the primary importance of dignity in the Church's worship, and presses his points in the following forcible way:—

Worship is to please God, not to please man. The popularity of a system of worship is therefore wholly beside the mark. If anything it is a bad symptom. The Church is at enmity with the world, and is never popular unless unworthily conformed to the world.

If our worship is to be dignified, it must not be vulgar. No doubt vulgar people must be provided for, but they ought not to be accommodated and gratified by concession to their vulgarity. On the contrary, they should be raised out of it, in their worship.

Let us aim at dignity in our music. We properly like "hearty" singing in our congregational services; but services are often too hearty, while many a choir would be greatly improved by expurgating half its members, whose harsh voices, even if they sing in tune, spoil the effect of the rest. Especially let me plead for dignity in the music of our choral celebrations. Get the music of our best masters without having recourse to certain recent compositions, which contain passages more proper as accompaniments to the "alarms and excursions" of Shakespeare's stage directions than to the exalted mysteries of Eucharistic truth.

Let us have dignity in sermons. There is a rage for anecdotes in the pulpit, which are very difficult to tell with proper pulpit dignity. No doubt sermons should be refreshing as well as deep; but the necessary refreshment may be obtained in a better way than by anecdote, viz., by so handling the subject as to make you see plainly a foot lower down than you ever saw before. I may venture to quote, as a signal example of this excellent refreshing preaching, the sermons of the present Dean of St. Paul's.

Let our reading the Lessons be dignified. Not exhibiting, as an orator, much less as an actor, but narrating at secondhand. In reading, for example, St. Paul's speech at Antioch it should be remembered that we are not taking St. Paul's words into our mouths, but St. Luke's. The words are the same, but we are giving our people not our own report of them but St. Luke's, and this involves a very different treatment of voice.

Above all, let our praying be dignified, in its unfeigned humility. If it is to be dignified it must be real and deep. Too often reality is lost by mannerism, such as the affectation of a voice broken with emotion, or whispered so as to sink almost into a continuous hissing. And depth is as certainly lost when the sentences are gabbled at railroad speed, unfailingly suggesting a superficial perfunctoriness, which is not respectful to our Master, and most undignified in his servant. One often wonders, when hearing very good men praying aloud in this manner in leading our services, what amount of attention they are giving to individual ideas, so rapidly despatched.

If the churches are to be used for these services, as I heartily hope, we must have dignity in special children's services, dignity in guild or confraternity services, in Mission services, in prayer-meetings, in missionary services (for which our present Prayer Book gives us absolutely no help), in services of intercession for weather or in time of sickness.