

# The Church Guardian,

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INDEPENDENT

It will be fearless and outspoken on all subjects, but its effort will  
always be to speak what it holds to be the truth in love.

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LENT.

VI.—THE NEW LIFE.

THE soul has been convicted of sin. Out of the  
gulf of despair, out of the very pit of hell, out of  
the bondage of the flesh and the world, out of the  
blackness of horror in which it lay, a cry for pardon,  
for mercy, for help has gone up to God. And the  
pardon was given: The repentance was sincere;  
the contrition was effectual; the loathing of sin  
because of its hatefulness in the sight of God was  
real. And God's pardoning grace was bestowed.  
The Saviour's precious blood was applied to the  
sin-laden soul. Its sin is gone; nailed to the  
Saviour's cross; hidden in His tomb; BLOTTED  
OUT OF GOD'S BOOK OF REMEMBRANCE FOR EVER.

What next? "Shall we continue in sin, that  
grace may abound? God forbid."

1. The first happiness is the sense of freedom.  
I was bound; I am now free. Blessed be God,  
the fear and the horror are gone. A new view of  
life has opened upon my soul. Reconciled now;  
no longer a rebel, but a loving child, what is my  
life henceforth to be? Hence arises—

2. A new form of spiritual desire. Can I  
expect to have righteousness enough to stand in the  
evil day? Can I ever become established in holi-  
ness? Since my conversion I have sinned again.  
I thought to stand, but I have once more fallen.  
Is God's arm shortened that He cannot save? Or  
am I to expect to go on sinning and repenting and  
converting till I can sin no more? What am I to  
expect from God? DOES NOT THE SAVIOUR SAVE  
FROM SIN?

Yes. A thousand times yes. That is the very  
work of salvation. Unless you are saved from SIN  
you are not saved at all. You may be, must be,  
drawn into living union with God as revealed by  
Jesus Christ. You cannot rest till you find God,  
and know Him as your everlasting Refuge and  
Strength.

This is the real hunger and thirst after righteous-  
ness. And it shall be filled. God has led you on.  
He has given you an insight into the hideousness  
and loathsomeness of sin; the desire to be free  
from its accursed domination; and now a craving  
for righteousness. The provisions for this are  
made. They are as full and glorious as they  
need to be and can be. You are heirs of these.

How shall your hunger and thirst be filled? BY  
THE BREAD OF LIFE AND THE WATER OF LIFE.  
CHRIST is the Bread of Life. Feed on Him.

The HOLY SPIRIT is the Water of Life. Drink  
and live for ever.

The righteousness of CHRIST by which you  
were freed from the penalty and guilt of sin  
was a real, not a shadowy thing. And you  
were freed, because it was given to you. It was  
*imparted*, not *imputed* to you. Christ drew your  
soul into such union with Himself that you became  
partaker of His Holiness. It is for this that you  
hungered, all unconscious of it though you were.  
Having had a little taste of it, having then tasted  
the bitterness of relapse into sin, your soul is  
roused to most intense struggle to realize this  
blessed union with Christ, and to keep it real.  
You foster this desire by the Reading of the Word  
of your God, the ever fresh message and voice of  
your FATHER to you. It ever stimulates and re-  
freshes your soul. Your desires go forth to the  
Eternal in Prayer. You know He must be able.  
Your heart tells you He is willing. You suppli-  
cate Him unremittently. What that Word tells  
you of, what that Prayer prepares you for, what the  
craving of your soul demands, He gives you in  
HIS CHURCH.

THE HOLY SACRAMENT OF THE BODY AND  
BLOOD OF CHRIST is HIS own provision for the  
continual maintenance of this union. In union  
with HIM, you are ever safe. In this ordinance,  
given by Him for this purpose, your Beloved is  
yours and you are His. Come to it in faith, noth-  
ing doubting. Here is your Spiritual Food, for  
"Whoever eateth Me shall live by Me." The  
craving of your spirit after a new Life are here  
supplied. Christ meets you, cleanses you, sustains  
you, becomes one with you, imparts ever His own  
righteousness to you. You are freed from  
the penalty, the guilt, the power, of sin. You are  
one with Him. He is one with you. Kept by this al-  
Powerful union your sin is ever forgiven. Your  
struggles after holiness are ever made effectual,  
your soul's desires ever satisfied. You are not  
deserving of so great blessings. But neither were  
you of pardon at the outset. You are not "fit."  
No, not of yourself. Your own righteousness is  
but as "filthy rags." But the rich robe of His  
righteousness enfolds you as you are. It covers up  
all your infirmities, your weakness, your haltings.  
It fills up your deficiencies.

Intense longing and desire beget great struggling  
and earnest prayer. These are responded to, they  
must be, by fresh supplies of the Spirit. At times  
the special blessing is found. The soul seems to  
be filled to overflowing. It seems to have received  
ALL that was possible. It finds itself swallowed up  
and lost in the great depths and richness of such a  
blessing. The Water of Life is given in abundance.  
The soul drinks of its living fountains, and in  
the strength of that meat, the Bread of Life, and  
that drink, the Water of Life, goes on to Horeb, the  
mount of God.

The Easter Communion draws on apace. Are  
our souls ready to receive it? Have they been led  
on a weary way through the wilderness, till they  
have fallen faint and feeble on the arid sand, till  
they have told themselves they were lost, till the  
Aid came from above, till they were bathed in the  
fountains of salvation, till they hunger and thirst  
after righteousness? Then draw nigh and be filled.  
Clothed with Christ's righteousness, you are released  
from your sins. As dear children coming to a  
Father's Board, as brothers and sisters long absent  
flying to a Brother's embrace, as thirsty travellers  
laving the precious Waters, come to your Easter  
Communion. Casting aside the tattered raiment to

which you have clung so long, letting your rags  
drop to the ground, receive the Wedding Garment,  
come holy and clean to that Heavenly Feast,

"AND YE SHALL FIND REST UNTO YOUR SOULS."

PAPERS ON MUSIC, AS APPLIED TO THE  
SERVICE OF THE CHURCH.

PAPER I.—ON TIME.

Every public liturgy with which we are acquainted  
is framed upon the theory that the worship which is  
to be presented through its instrumentality is to be  
"common prayer—prayer, i. e., common to the  
people, no less than to the priest. No one ques-  
tions the fact that the service of the Church of  
England is based upon this idea, and that by her  
express and constantly repeated law she requires  
*all* her people to join, not with "one mind" only,  
but with "one mouth" in the prayers and praises  
which she offers unto God. And yet as a matter of  
fact this law is very little attended to, for in the  
vast majority of Churches we hear little but a faint  
and indistinct murmur made by a few members of  
the congregation, while the greater number fail to  
open their lips at all. And this continues to be  
the case even in those instances where the clergy-  
man frequently admonishes his flock upon the duty  
of "making the responses," and expresses his won-  
der that in a matter apparently so easy and  
simple his admonitions should have such an imper-  
ceptible effect. The secret of that want of success  
which universally marks such exhortations is to be  
found in the fact that the clergyman does not know  
that he is asking his flock to do what is a practical  
impossibility—viz., to violate that principle im-  
planted in our nature which teaches us to love  
smooth and *regulated* sound, and to shrink with  
extreme dislike from that which is confused and  
discordant. If any one doubts this statement, and  
who having any ear for measured utterance has  
ever the evil lot to get into the midst of a congre-  
gation of clergymen and others who regard it as a  
duty to respond, he will soon discover, amid such a  
confused and intolerable babel as that by which he  
will in such a case be surrounded, a very good and  
sufficient reason why people should shrink from  
adding the jar of even one additional voice to the  
confusion worse confounded of a mass of voices  
raised upon no principle of time, tune, or any other  
kind of agreement. No man ever has heard, and no  
man ever will hear, the responses made by a whole  
congregation while the attempt is made to do so in  
violation of a principle so deeply implanted in our  
nature. Yet so easily are the minds of people set  
against anything to which they have not been  
accustomed, that even when the clergyman recog-  
nizes this principle of nature, and tries to lead his  
congregation to *unisonous* response as the only  
possible way of obtaining a *general* response, it has  
nearly always happened that he has been cried out  
against as an *innovator* and an *introducer of  
Romanism*: we shall have something to say on  
both these points further on.

The ordinary method of responding in the Church  
Service is not only a violation of the principles  
alluded to, but is, moreover, against the law of the  
Church herself. When she required us to take  
our part in her public offices, she also set forth  
upon the very title page of her Prayer Book the  
*mode* in which this is to be done. It is said to be  
"the Book of *Common* Prayer, together with the  
Psalter or Psalms of David, *pointed* as they are to  
be *said* or sung in Churches"—pointed, it will be  
seen, as they are to be said just as much as when  
they are to be sung in Churches.