

for their intercourse. Their relations are sufficiently free and natural, and society provides all proper safeguards. But below this stratum things are different. Then boys as boys, and girls as girls, are, each alike, made independent. The boy is early his own master, and the girl has no one to act as chaperon. Their drawing-room is the street, and they mingle freely without oversight or restriction. Often enough, far too often, evil results from this unfettered intercourse; still the marvel is, all things considered, that the results are not much more pernicious than they are. No doubt nature, as God has formed it, has certain safeguards of its own. There is a natural manliness in boys which prompts them to respect female purity, and there is a natural womanliness in girls which teaches them to shrink from immodest familiarities. The Church, too, does much by its teaching to emphasize the value of such natural safeguards; and by personal dealings with either sex, it puts obstacles in the way of wrong doing. But, surely, we need more than this. Safeguards against evil are not to be discredited; but the best safeguard is to provide facilities for such innocent intercourse as the circumstances may suggest. Boys and girls will come together, and each sex is bettered by association with the other. What we want is to secure for all classes that common, and reasonably well-protected ground which society provides for the wealthier classes, and where boys and girls may meet without suspicion or reproach.

And to do this ought not to be so difficult. It has been found practicable when it has been fairly attempted. In most parishes there is some available room where social evenings may be arranged for. The hire of a parlor organ or a piano does not cost much. Music and singing may be had for asking. A few tables, with some simple games, such as chess, draughts, dominoes, and the like can be provided. The whole should of course, be placed under the oversight of the clergyman or some responsible adult person.

The difficulty, it will be said, is not so much in arranging for such evenings, as in ensuring that when the evening is over, the guests will gain their homes unharmed. And this no doubt is a difficulty, but one which exists in any case. How do young girls and boys get home when they leave the churches after evening service? As it is, do what we may, they will be out together late sufficiently often. We cannot negative the possibility of mischief; the most we can hope for is to minimize the risk. We cannot alter their relation to each other; we may succeed in controlling it.

#### BAPTISM.

*"The Minister of every Parish shall often admonish the people that they defer not the Baptism of their children longer than the first or second Sunday next after their birth."*

Because the Church regards Baptism as the channel of spiritual benefit to the baptized little ones, therefore she urges you to bring them very early to receive the "washing of regeneration." But this is only one side of the matter, the instrumental side. There is another aspect of the case, a personal one.

Baptism is not a self-operating charm. It is a sign, not only of grace given, but of obligations conferred. It imposes duties upon you and yours. As the daughter of Pharaoh gave back the infant Moses to be nurtured for a time by his own mother, so the Church restores to you your little ones, that you may rear them for her. And as she puts the babe, made by her agency "A member of Christ, a child of God,

and an inheritor of the Kingdom of Heaven," once more into your arms, she says, "Teach this child, so soon as he shall be able to learn, what a solemn vow, promise, and profession, he has here made by you." Provide that he shall hear sermons, and learn all those things which a Christian ought to know and believe to his soul's health. Bring up this child to lead a godly and a Christian life, and take care that he be brought to the Bishop to be confirmed so soon as he shall be sufficiently instructed. "Sufficiently instructed." For the child is to act in this matter, and hence must act intelligently. Consequently no definite age can be specified. For one child at ten years of age may be as well instructed and prepared as some other at the age of fifteen. Here, then, is the period of childhood longer or shorter, in which you are to lay the foundation of the Christian charter of your children; rather ought I to say, to build upon the foundation already laid in Baptism.

And meantime, to assist you, the Church teaches your children to acknowledge themselves bound to believe and do as their sponsors have promised for them. So anxious is the Church that your child should have at the earliest moment the spiritual grace of which baptism is the channel, and so fully persuaded is She that in this matter She has the mind of Christ, that She seals the grace to them before they are capable of performing the accompanying conditions; but She takes care to inform them that unless they are at the pains to prepare themselves personally to meet those conditions, they will inevitably forfeit the grace of Baptism and thus, instead of remaining inheritors of the Kingdom of Heaven they will be disinherited.—*The Church Helper, Western, Michigan.*

#### CHURCH MUSIC.

Music is the language of the sentiments and passions, as are words the utterance of the thoughts and desires. To portray earthly scenes and excite human passions, is the inherent scope and sphere of all secular music. And great as may be the merit and beauty of the works of masters in all the schools of this department of song, their beauties are not sacred and their purpose is not religious. There is a time for them, but that time is not the hour of prayer. There is a place for them, but that place is not the Father's House. "Take these things hence."

True church music, like church architecture, so accords with its purpose in its essential characteristics, that it cannot be mistaken for anything else. Conceived in reverent thoughts of the majesty and power of God, and the nothingness of his dependent and sinful creatures, wormed to a glow of devout thankfulness in recounting the love of Him who gave His life a ransom for many, and borne upwards to the sublimest heights which human genius can ever reach in contemplation of the triumphs of the Cross, the consummation of the world's redemption and the exceeding and eternal weight of glory which awaits His faithful children at the FATHER'S right hand—it differs from all which is secular, in the sentiments it conveys, and the feelings it calls forth, as do the awful themes which inspire its measures differ from the trifles and frivolities of our every day life. The serious and thoughtful progression of its modulations and cadences, the simplicity, severity, and strength of its harmonies, are in the broadest possible contrast to the rollicking vocal flights, the frivolous trills, the showy cadenzas, and the effeminate sentimentality which too often characterize the music by which the worship of God is profaned in our Churches.

These compositions, which, though sung to sacred words, are, nevertheless, thoroughly secular and sensuous in their essential characteristics, serve to delight the ears of unthinking

dilettanti, but are obnoxious to all who are sufficiently educated in its fundamental principles to enable them to discriminate between the true and the false in art. They are available for the exhibition of the vocal powers of the performers, but not for the reverent and becoming worship of God. They render the service of song in the House of the Lord an opera-like entertainment, but hinder rather than aid the devout offering of prayer and praise. Therefore, we repeat "TAKE THESE THINGS HENCE."—*Bishop Young, in "Church and Home," Florida.*

#### 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.]

#### ALTAR OR NO ALTAR.

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—Looking through your issue of the 6th January, I observe the word "altar" used in several items of news which describe Christmas decorations. It is not long since I read something on the subject in another Church paper. If I remember rightly, it was said that there is no part of an English Church described in the Prayer Book as an "altar," and that the word should not be used.

I would like to know the truth of this matter. If any of the writers of your communications will be so kind as to enlighten me on the subject, I shall be obliged. Or if any reader of the GUARDIAN will do so, he will, perhaps, earn the thanks of others as well as of

INQUIRER.

DEAR SIR,—In your issue of January 6th, your Nova Scotia correspondent, in reference to the Christmas decorations at St. Paul's Church, Halifax, says:—

"One point and change was noticeable this year, and that was that the proper place, the sanctuary, had the prominent decorations, and the pulpit had not received the principal share."

As one who enjoyed the privilege of serving during four years as Dr. Hill's curate, I beg leave to say emphatically that the insinuation that under his rectorship the pulpit was decorated at the expense of "the sanctuary" is as false as it is contemptible.

Now that Dr. Hill's voice is no longer heard in "old St. Paul's," it is easy and safe for an anonymous writer to sneer at his fidelity to Evangelical principles; but I am much mistaken if true men in any school of Churchmanship will endorse this ungenerous assault upon the administration of an absent man.

G. OSBORNE TROOP,

Rector of St. James' Church, St. John, N.B.  
January 8th, 1885.

DEAR SIR,—Will you allow me, the first subscriber to your valuable journal, to suggest the addition to it of a column similar to that in the English Church Times. Such a column would be invaluable, both to clergy and laity, but especially to the former. Many of us live in out-of-the-way places, and are separated from our brethren by long distances. Our stock of books is in some cases very scanty, and we do not always know the best books to get with our money, if we have any to spare. As stated by your correspondent "A.P.U.C." it would be of great assistance to have the advice of our clerical brethren elsewhere upon various parochial matters respecting which we cannot rely upon our own judgment. Many a scheme for the benefit of the parish or mission is delayed or abandoned for want of a little information or advice such as could be furnished in a "Correspondence Column." I, for one, would much rather pay the full amount of my subscription and have the privilege of such a column, than pay less and continue to be without it. I am, dear Sir, yours truly,

R. D.