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A WEEKLY NEWSPAPER, PUBLISHED
IN THE INTERESTS OF THE
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ABOUT FUNERALS.

SCHEM (do) we find the subject of this article discussed in the Canadian Church press, although in England frequent reference is made to some features of it, and, as will be seen from the following extract, it is being dealt with in the papers of our Sister Church in the United States. We are thankful to say that every year sees an improvement in the Maritime Provinces in the matter of burials, but there is much yet which calls for severe condemnation. We are speaking now principally of the country, although in several particulars the article below applies with equal force to town and country.

We ask our readers to read carefully the following, which is from the *Living Church*, and wherein they have been guilty of transgressing, let them by the light of this article resolve to amend. It exactly expresses our own feelings, and it points out certain prominent evils easily recognized as too common among us. It is a subject of the very gravest and greatest importance, and we trust Churchpeople will resolve to assist in reforming what is wrong in the present customs in their several localities.

It will not be out of place in this connection to call attention, in order to condemn it, to the custom in some parts of the country of gathering in large numbers at the house of the sick, partly from morbid curiosity, partly out of respect to the family, and gaze and watch for hours the last struggles with death, thus contaminating the air of the sick room, which in any case is very difficult to keep pure, and adding immensely to the sufferings of the dying one. Many a life has been shortened, and what would have been a painless death often made a very trying one, by this objectionable practice. We have frequently known cases where the Doctors have assured us lives have been placed in great jeopardy by this foolish overcrowding of the sick chamber. Above everything else pure air is the most valuable assistant the medical man can have. Let us bear this in mind when we are reforming the other evil customs spoken of below:

"Most clergymen have cause to regret customs that prevail more or less in regard to the burial of the dead. Church people should not fall in with the use in their community, simply because it is the use. The customs are often unreasonable, foolish, and unseemly.

"Save in the case of contagious diseases, such as scarlet-fever and small-pox, funerals should be from the parish Church. For many and manifest reasons, a house is not a fit place for the Burial Service. Save in case of urgent necessity, funerals should not be appointed on the Lord's Day. For the clergyman it is a most inconvenient and inopportune time, very likely to interfere with his order and appointments for the day, in various ways. It also interferes with the habits of other Christian people, and lessens the attendance of the people at the appointed worship of the Lord's House. Save in very exceptional cases, funeral sermons and addresses are uncalled for and untimely.

"At country funerals, a vicious custom is practised of uncovering the coffin, and asking people to 'view the corpse.' It is a repulsive thing, and in every way objectionable. An

abundant custom sometimes obtains of removing the coffin plate before the committal. In not a few houses may be seen, framed and hung on the walls, these ghastly memorials of the departed. It is a foolish custom for the clergyman to announce hymns or songs which are not in the Hymnal. They are often quite unsuitable, and generally sentimental songs from Mr. Moody's collection. The clergyman does not like to refuse to announce them, but it is not the less a disagreeable thing to do.

"Funerals should not be from the house. But when they are, Churchmen should be careful to take their Prayer Book and join promptly and audibly in the Service. If the Anthem be not sung, it should be read responsively. An awkward and embarrassing pause often comes from the negligence of the people in responding.

"Before the appointments for the burial of the dead are made, the clergyman should be consulted, and his conveniences and wishes should not be disregarded. Even affliction is no excuse for lack of consideration for other people. The burial of the dead should be as the Church has appointed, and in every way unobtrusive, decorous, quiet, solemn and unobtrusive.

THE COLLEGIATE SCHOOL.

THE affairs of King's College have arrived at a crisis, but why have not the collectors of the forty thousand dollars, which we hope and believe the friends of the institution are waiting to be asked for, already set out on their tour? Another and very necessary way of supporting the College is by supporting the school. So discouraged has become the present efficient and accomplished head master by the dwindling number of his scholars that an offer from the States, but for an accident, would have induced him to leave us. The Governors have not spared expense in providing Mr. Willets with a suitable building; he has himself sunk money in improvements; his pupils are always in a majority, and very often hold the highest place in the list of matriculants. These are reasons why the Collegiate School ought to succeed. At a juncture like this it may be necessary to affirm that Mr. Willets is a scholar and a gentleman, that he has the full confidence of the University authorities, and the local clergy. We put it down to nothing more than a caprice of popular judgment that there should be any danger of the school not supporting itself. We call upon Churchmen to support the accredited Church School of the Province, and we hope we may hear no more of our best men being driven away from us by the failure of reasonable expectations here, and from disappointment in the express inducements by which Churchmen obtained their services amongst us.

MR. HODGSON'S CONFIRMATION NOTES.

It will be a subject of regret with many that Mr. Hodgson's admirable "Notes for Confirmation Classes" have come to an end. We have heard many most eulogistic references made to them from Clergy and Laity, and the wish is expressed on every side that they should be put in pamphlet form so as to be made of permanent value to the Church.

TALMAGE'S TABERNACLE.

A CORRESPONDENT of the *St. John Globe* has been visiting Talmage's Tabernacle in Brooklyn, and his account shows how religion is degraded by sensational preachers. If "itching ears" be a sign, these are truly the last days:—

"I went on Sunday to hear Dr. Talmage, and was almost ashamed to think that on that day I should have sought out a curiosity, almost as I would go to any other show. The whole affair is theatrical in the extreme. The church is planned like a theatre, the seats being arranged in a great semi-circle on an inclined plane; the platform with the pulpit located exactly as is the stage; the ornamented pipes of the great organ covering the entire space back of the platform from floor to ceiling, looking precisely like a drop-curtain all ready to roll up into the "flies;" and the delusion was completed by the location of the "orchestra" beneath and in front of the platform, said orchestra consisting of the organist and cornetist. The congregational singing was certainly very fine. One amusing incident occurred apropos of the singing. The hymn was read, the prelude played, and the singing began, but in such a weak, uncertain fashion as considerably surprised me, who was minus a hymn-book and couldn't understand what ailed the music anyway. One stanza was dragged through by main strength of the cornet and organ, when Dr. Talmage spoke up, and saying: 'That tune doesn't fit that metre,' gave out another hymn, read it all through, another prelude was played, and the music of many voices swelled out beautifully on the air with no more hesitation. The sermon was on political matters, being specially aimed at the sin of bribery; it was a good moral lecture; but there was little in it that could be distinctively called religion, and it was singularly inappropriate and uninteresting to probably the great mass of the congregation. Many

of the men, of course, were interested, and manifested that they were so, by rewarding all the best points which the speaker made with applause of hands and feet just as they would do in a caucus. Many humorous fits were received with open and unrestrained laughter as well as applause, and once when a particularly sweeping denunciation was hurled at these legislators who sell their votes and themselves, somebody at the back of the intensely crowded house shouted "Glory to you!" All this seemed particularly *malapropos*, following, as it did, the first portion of the day's service, which was the baptism of a large number of little babies."

RELIGION AND CULTURE.

WE commend to our readers' consideration the thoughtful discourse of Mr. Allnatt on "Culture and Religion," which will be found on page three. It will bear careful reading, sustaining as it does so admirably the position taken by those who have earnestly contended for a Collegiate training such as is given in the Denominational Colleges.

NOTES FOR CONFIRMATION CLASSES.

By G. W. Hodgson, M. A.

XIII.

After Confirmation and Before First Communion.

I will begin to-day by reading to you, without comment, the second chapter of St. John's first Epistle. I wish you would afterwards read it for yourselves and think over it. Perhaps each year, as the anniversary of your Confirmation comes round, you would read it, and try and receive the impressions of the day. Listen to it now: "My little children, these things write I unto you that ye sin not," etc., etc.

Now we come to our principal subject at this time, viz.: some practical directions about your Communion. I always like that there should be an interval of a few days between Confirmation and first Communion. Each is quite enough for one day. In preparing for Confirmation, you prepared for that which you received once for all. It is quite otherwise with Holy Communion. I am now to speak to you about that to which, I trust, you will come regularly and frequently. How often should you come? There can really be no clear principle found for any but weekly Communion, and I hope that you will gradually come to that; but it is well that, being beginners, you should have room to grow; so I advise you to *begin* with monthly Communion. *Begin*, I say, but do not stop with that. As special seasons, such as Advent or Lent, come round, you will perhaps at these times increase the frequency of your Communion, and then, having made the increase, you will not go back from it, but will make that your rule. So, gradually, you will come to Holy Communion weekly, or even more frequently. The very least that you can come is three times a year, of which *Easter must be one*. Never neglect your Easter duty.

Now with regard to preparation and thanksgiving. There are books of devotion which will assist you in that. If you wish any, I would recommend "The Treasury of Devotion," or "Resting Places"; or if a somewhat larger and fuller book is required, "The Churchman's Guide to Faith and Piety." But, after all, I believe you will find that the best books of devotion, the ones that wear best, are the Bible and Prayer Book, and in these directions will assume the use of no other books. Two or three days before your Communion use at your morning or evening prayers the prayer of humble access, "We do not presume to come to this, Thy Table," etc. The evening before make a short examination of conscience, thinking specially of the time since your last Communion, reading the resolutions then made, confessing any sins into which you have fallen; renew your resolves, ask God to give you a thankful heart (you are going to a Eucharistic or Thanksgiving Service), and be sure that there is no ill-will in your mind. Before the great festivals you will do well to make your examination more general, and to extend it over the whole period since the same festival the previous year. It is a good practice to read carefully over the Collect, Epistle, and Gospel for the Sunday on which you are going to Communicate, and from them to select some one subject (it may be either a promise, or a warning, or a command, or an article of the faith), and bear that specially in mind; or you may have some special grace which you wish to ask for, some special blessing for which you wish to return thanks, some persons for whom you would intercede. Any such particular object is called a special intention.

It is a custom of very long standing—one of the oldest and most wide-spread Catholic traditions—that the Blessed Sacrament should be the first food taken on the day of its reception. Do not violate this custom without absolute necessity. If you attend a celebration in the earlier part of the day, you will have no difficulty about it; but even if you come later it is no killing matter to put off your breakfast for a few hours. If, however, you positively cannot, without neglect of imperative home duties, attend an early celebration, or if you have no opportunity of so doing, and if your health is very feeble and delicate, then the lesser must give way to the greater; and better a non-fasting Communion than no Communion at all. But do not excuse

yourself; be sure and speak to your clergyman about it. It is a dangerous thing to trust to our own judgment to excuse ourselves from any act of self-denial.

Be as quiet and recollected as you possibly can in the morning before your Communion. Some persons make a rule not to speak, without absolute necessity, until some little time after their Communion. As to the Service itself, you are so familiar with it, and have so frequently seen others receive, that there are scarcely any special directions I need give you about it. You will notice that the rubric directs that the Sacrament of Christ's Body is to be given into your *hands*, so you will receive it in the palm of your right hand. It is not well not to touch the chalice; it is very difficult for the one who is administering the chalice to do so carefully and reverently if the communicant does not at least guide the chalice to his own lips; and if the communicant can touch that which the chalice contains, he can touch the chalice itself. In all minor matters follow, so far as you can, the customs of the congregation with whom you are receiving.

Now, remember that you should not only make special preparation before, but also special thanksgiving after. Take your Prayer Books and look at the prayer immediately before the *Gloria in Excelsis*. Use that prayer at your private devotions for two or three days after your Communion. I have given you prayers from the Prayer Book to use before and after your Communion, as I have no doubt that you will now find such forms helpful, if not necessary; but distinctly understand that I do not mean that you ought always to use these very words, or even any form. I am pretty sure that before very long you naturally will express the ideas of humility, trust, and thanksgiving in your own words, and perhaps discontinue the use of these forms in private devotion altogether. By all means do so when you feel that you can pray better without them.

And now let me give you a most earnest warning and exhortation against discontinuing your Communion. After a while you will most certainly be tempted so to do. When the disinclination comes, at once ask yourself whence it arises; honestly face the question and get the true answer. Is it from mere indolence? Remember that sloth is a deadly sin—all the more dangerous because not a gross one, but subtle and too little guarded against. It ruins many, many souls. Remember this: shake off sloth; quit you, like men; be strong. Is it because your conscience tells you of sin indulged? In God's Name, then, give up your sin; don't give up your Communion. If you cannot quiet your own conscience, consult your pastor or some pious friend. Only, if you are disinclined to go, be sure that something is wrong, seriously wrong, and act about your soul as you would if you were made aware of some serious derangement of your bodily health. But another warning—don't allow yourself to go to Communion with unrepented sin; here the danger is, lest, having formed the good habit, you, *rightly*, are unwilling to give it up, and, *most wrongly*, are also unwilling to give up your sin. But the two must not continue together; you must make your choice and give up your sin.

And now our instructions are over. Earnestly do I hope and pray that while our lives are spared I may see or hear of you all leading godly, righteous and sober lives, and that all, not one missing, may at the last be given a place at the right hand of the Throne. "The Very God of Peace sanctify you wholly, and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."

THE END.

SOMETHING OF THE LITERARY HISTORY OF THE ENGLISH BIBLE.

No. III.—(Continued.)

Compiled by the Curate of Vermont.

Though we will be for the moment wandering from our direct subject, we will take this opportunity of referring to the monopoly, or patent right, of printing the Scriptures, which is of interest just now, because of the discussion concerning the issue of the new revision. This monopoly was, of course, granted by Parliament to certain bodies or persons for a stated time. In Scotland the case is clear enough: the last patent expired in 1839, when Parliament refused to renew it, but appointed a Bible Board for that country, with power to grant license to print the authorized version of the Scriptures. As for England: the latest edition the *Encyclopedia Britannica* says: "The monopoly of the right to print the Bible is still possessed by the Universities of Oxford and Cambridge, and Her Majesty's printer for England." (Art. *Bible Societies*.) While in the latest edition of Chambers' *Encyclopedia* (1868) in an article (Book Trade) written by Sir Wm. Chambers himself, we are told that "the last patent for England was granted by George IV., to Andrew Strahan, George Eyre and Andrew Spottiswoode, for a term of 30 years; and having commenced on 21st January, 1830, it consequently expired on 21st January, 1860." He goes on, however, a little lower down, to say, "Although the printing of the authorized version of the Bible, the New Testament and the Book of Common Prayer, with as well as without notes, seemed to be reserved by the Crown, practically no objection is taken to the printing of these works with