

# 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.

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## ECCLIASTICAL NOTES.

THE Rev. W. H. Cooper, S. P. G. Missionary in the North West, has invented a new travelling Communion case, which will probably be extensively used among Missionaries. It is sold by a London firm, and the Bishops of Saskatchewan and Algoma have approved of the design. The case is stout cowhide, circular in shape, and not unlike a leathern collar-box. To this are attached straps, for fastening to the belt or saddle. The vessels are of electro-plate, and comprise font, chalice and paten. The chalice consists of two pieces, and all the vessels fit into each other, thus reducing the bulk to a minimum.

QUITE a jubilee is held in the Roman Church when some one joins that communion, but there is generally silence when the invariable rushing away takes place. The following is an incident of the ordinary course. The Rev. Charles Amherst Daniel Tyssen, formerly curate of High Week, Newton Abbot, writes to the *London Guardian* from 6, Mail-road, Hammersmith:—"I hear that some months ago an announcement appeared in the *Guardian* that I had joined the Church of Rome; and I should be glad, therefore, that a similar announcement should appear of my having resumed my allegiance to the Church of England."

WE miss about one-half of the right, goodness, and truth on earth, simply because we refuse to see it, unless it happen to be in our party, our denomination, county, or town or ourselves. And we call that right and good and beautiful which is just the opposite, simply because our side or set or Church happens to have done or endorsed it. Prejudice is the greatest foe truth has among men. That man is wisest and best who is most free from prejudice. There is worth and excellence even in the worst of men and institutions, and there is error and sin even in the best. To be able and willing to recognize these qualities, irrespective of anything but their own intrinsic character, is a mark of superiority and greatness of soul, as much as prejudice is always a sign of inferiority and weakness.

LATE reports bring the news that one of our prominent clergymen has been taking a leading part with the "Salvation Army" in a Canadian city, and has even gone as far as to distribute the bread at a "love feast," and to assist in the distribution of unfermented wine. Neither bread nor wine had been blessed. Where is this kind of thing to end? The vagaries of such men are doing incalculable harm to the Church. We know that mutual toleration is the only *modus vivendi* in our Church, but surely the line must be drawn somewhere. Unity cannot be gained by such irregular acts. The day is at hand when the Church will require unity among her sons, if she is to resist successfully the attacks made upon her. Every act which is calculated to disturb this unity is so far one which renders the Church weaker for defence. All exaggeration in doctrinal teaching, in ritual observance, or in pandering to sensational methods which end in destroying the plain and distinctive commands of our Church, necessarily disturbs unity. Men of opposite opinions, or of differently constituted æsthetic tastes, feel more or less resentment when their prejudices and traditions are assailed.

THE grand old Church of Dr. Tyng, with all its great possibilities, is becoming a mighty power in New York. Although strictly "Evangelical," it does not scorn to adapt itself to the needs of the times, and use every means at its disposal for the purpose of winning souls to Christ. The late changes are naturally causing much attention. Holy Communion is celebrated every Sunday at 8 a.m., besides the usual 11 o'clock celebration on the first Sunday in the month. On the third Sunday in the month there is a celebration at 8 p.m., and in addition there is a celebration every Wednesday morning at 9 o'clock. Morning and evening prayer is offered every day in the week, and the Church is always open. A surpliced choir of fifty men and boys render the music. A clergy house has been established on 17th street. The clerical staff consists of the Rector, Rev. R. L. Brydges, Rev. E. F. Miles, M. D., and the Rev. Lindsay Parker. The congregations are very large, and there is much enthusiasm manifested on all sides.

IT is stated that a gentleman in Chicago, has offered Bishop McLaren a block of ground for a college or theological seminary for the Church, with a pledge that if he associates three Bishops with him, and incorporates an institution, he will give on the 1st May next \$100,000 in cash, a part or the whole of which can be used in buildings, and that he will then begin the payment of the interest on another \$100,000 for its maintenance, the principal of which he will pay on the 1st of May, 1885.

CASES in which death results from the physical excitement consequent on mental passion are, according to the *Lancet*, not uncommon. A recent instance has again called attention to the matter. Unfortunately, those persons who are prone to sudden and overwhelming outbursts of ill-temper do not, as a rule, recognize their propensity or realize the perils to which it exposes them; while the idea that such deaths as occur in passion, and which are directly caused by it, ought to be ascribed to "the visitation of God," tends to divert attention from the common sense lesson which such deaths should teach. It is most unwise to allow the mind to excite the brain and body to such extent as to endanger life itself. We do not sufficiently appreciate the need and value of mental discipline as a corrective of bad habits and a preventative of disturbances by which happiness, and life itself, are too often jeopardized. The best time for disciplining these outbursts is in childhood. Parents, as a rule, have this matter entirely in their own hands.

THE alarming increase in the number of divorce cases in New York is attracting great attention there, and remedial laws are being loudly called for. As many decrees of divorce have been entered in the offices of the three New York courts that have jurisdiction in such cases during the last five years as in the preceding eight. In each case the number was about 1,400. Especially has the increase been startling since the summer of 1881. The total number in 1880 was 218; in 1881 it was 253; in 1882 it was 316; and the number of decrees entered up to September of the present year is 215. Inasmuch as the number of applications during the late summer vacation was extraordinarily large, and most of

these are still before referees or untried, the entire number for this year promises to be not less than 400, or about twice as many as were ever granted in any year before 1879.

## On the Management of the Voice.

THIS obviously ought to be an important subject both to parson and people, for in the public service of the Church the object of the one is to hear, and of the other to be heard. It seems to me that both so often fail in their object for the simple reason that this matter of elocution is so ignored by the clergy. The majority of men enter holy orders knowing absolutely nothing, and caring perhaps less, about proper and correct voice production. And yet it is ignorance of this, which after all is a very simple question, which makes reading and chanting in public worship so unintelligible and uninteresting.

In public speaking or reading the primary object is clearly to be heard. Many men, especially among the clergy, who in their public ministrations are indistinct and inaudible, would find they gained considerable advantage by careful attention to the following simple rules:—

1. *Exercise the voice.* To keep the voice in good order it ought to be exercised daily, either by reading aloud with full power of voice, or by singing exercises. Ten minutes' practice will suffice. The cause of rough, uneven voices, huskiness, indistinct utterance, arises in a great measure from the vocal organs being improperly and irregularly exercised. We so often hear the clergy complain of their throats, which complaint has developed into a special kind of disease termed 'clerical sore throat.' They imagine it is from overwork, whereas in nine cases out of ten it is from the vocal organs being irregularly exercised.

2. *Cultivate distinct utterance.* No matter how powerful a voice a man may have, he cannot be heard if he is not distinct. To be distinct he must open his mouth, pronounce each vowel sound clearly and directly, and read slowly. Avoid gabbling, and you prevent that smudgy sound which sentences have when the words are run into one another.

3. In public reading or preaching be careful to raise the voice at the conclusion of a sentence. It is by depressing the voice at every semicolon and full stop, which gives to reading that strange chant-like sound which is so monotonous and expressionless.

## Home Government.

In considering the matter of home government, we must remember that the children have some rights. No one principle is lodged in a boy's mind by nature more deeply than that of a strict and irrevocable justice. He wants the chance of time or opportunity to be heard, in any case of trouble; he feels that he has the inalienable right to make his righteousness appear, if it can be done. Hence the need of quiet, and reflection, and calmness in all kinds of discipline. That is what renders parental government trustworthy. "How doth the destiny of families," exclaims Æschylus, in his *Agamemnon*, "directing their ways according to justice, always produce good children. But ancient insolence is wont to generate new insolence, to the mischief of mortals some time or another, whenever the appointed day comes."