

# The Church Guardian

— EDITOR AND PROPRIETOR: —

L. H. DAVIDSON, D.C.L., MONTREAL.

— ASSOCIATE EDITORS: —

REV. H. W. NYE, M.A., Rector and Rural Dean, Bedford, P.Q.; REV. EDWYN S. W. PENTREATH, Winnipeg, Manitoba.

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1950. For Business announcements See page 14.

## SPECIAL NOTICE.

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## CALENDAR FOR FEBRUARY.

- FEBRUARY 2nd—Purification of St. Mary the Virgin.  
 “ 7th—Fifth Sunday after the Epiphany.  
 “ 14th—Sixth Sunday after Epiphany.  
 “ 21st—Septuagesima.  
 “ 24th—St. Matthias, Ap. & M.  
 “ 28th—Sexagesima.

## TO SUBSCRIBERS IN NEW BRUNSWICK, NOVA SCOTIA AND ONTARIO.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

MR. JOHN BURNHAM, of Cobourg, has been appointed General Travelling Agent for Ontario for the CHURCH GUARDIAN; and we bespeak for him the kindly assistance of Clergy and Laity in the several Parishes and Dioceses.

## “SERVICES OF SONG.”

Our esteemed correspondent “Churchman” returns to the charge, as will be seen by his letter published in another column. As we have already intimated, we do not intend to be drawn into a discussion or controversy as to the Musical Services, under this or other name, held in England; were we writing for readers in England, we would be quite ready to discuss such services as rendered there. Nor do we think that our correspondent is particularly complimentary to Montreal congregations in comparing them in 1886, as to reverence of demeanour, with “similar gatherings in England twenty years ago.” But *that* is not the question at issue, and has little bearing upon it.

We do not dispute the fact that listening to sacred music may, under certain circumstances, place the mind in “a devotional attitude,” and that therefore it has been largely used in England in the great Mission Services which have been held in London and elsewhere. But there music was only used to draw the outcast poor into the churches, not then merely to “listen to fine rendering of select parts of the Church’s Liturgy,” but chiefly to hear the glad tidings of a Saviour’s love and a Saviour’s work of redemption. In other words, the end aimed at

was not to cultivate the *taste*, but to *save the soul*; not to listen to fine music, but to *worship* in prayer and praise joined in by all present. And it is just here that we think the Cathedral exhibitions, and that at St. James’, too, are wanting. The primary object does *not* appear to be to draw in the large and crowded congregations (as at the Mission Services) *to worship and to listen to an earnest, practical and loving address*, but simply to hear fine music in which they have little or no part. We are quite sure that such is not the course pursued at the Mission Services referred to by our correspondent; nor do we believe that one word in the Charge of the Archbishop of Canterbury, read with the context, and in full, will support any such theory. As we read even the extracts given by our correspondent, they refer entirely to the legitimate use of a better class of music in the service proper of the Church; and to the duty devolving upon the cathedrals, as quasi-parochial churches for the diocese, of setting an example in this respect. But we fail to find any authorization for a so-called service in which the chief actors are amateur soloists, and in which the whole “service” consists of a hymn or two, a prayer perhaps—a warning as to remembering that the place of assembly is God’s House—and the Benediction pronounced as the people are leaving, not counting this a part of the “listening” duty they had come to perform. No; we consider that in this respect the Cathedral is setting an example which is not wholesome,—nay, which is decidedly harmful—and which must operate to lessen that sense of reverence for our churches which has been peculiarly characteristic of the Church of England. And it is no argument to say that isolated cases of somewhat similar performances may be adduced, as our correspondent suggests. Two wrongs do not make right.

We unhesitatingly take issue with our correspondent on the inference which he apparently wishes our readers to draw—that either the present beloved Bishop of Montreal is, or his eminent and saintly predecessors were, in favour of these services.

Another correspondent refers to a Service of Song which certainly appears to have been more reverent and somewhat less objectionable; but we cannot assent to it either. Music we love; much of it we would have in the services as the Church by her rubrics has permitted; but to listen to it should never be made the chief purpose for assembling the people in God’s House. It is an *adjunct* to worship, to be used in connection with it, not to supplant it. We sometimes doubt whether, after all, too much is not being made of it; in forgetfulness of the great truth that the drawing power lies in this, “I, if I be lifted up, will draw all men unto Me.”

We would again earnestly express the hope that those in authority in the Cathedral and other churches where these so-called services have been held would reconsider the position, and abandon a practice which causes pain and dissatisfaction to many, and whose effect can be judged of in the manner in which the “services,” and even the House of God itself, are spoken of by those—especially the young—who attend them.

## WORK FOR THE MASTER.

In that state of life unto which it hath pleased God to call us, we may each find work to do in making ready a people prepared for the Lord; and in no branch of work can we look for such large and far-reaching results as in the training of the young. While we must continue to hope and pray and labor that the wicked may be turned and softened, the careless and indifferent aroused, the fallen recovered, and the heathen converted, yet the fruit seen in older lives and hardened hearts will seem but a scanty harvest. But parents, godparents and Sunday-school teachers can, if they will, do much to mould the young hearts within their influence to purity of life and earnestness of purpose so that they will never stray from the paths of the righteous, but go on unto perfection, adding “to faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.”

If teachers in the Sunday-school will give their hearts to the work, they will find, as time goes by, that their interest will grow as their prayers and labors abound. It is not a little thing to stamp one’s influence on the life of a class of boys or girls for two or three years—ofttimes the most impressible years of life: to teach them those things which Christians ought to know and believe to their souls’ health; to lead them to Confirmation and the Holy Communion; to have them look upon us in future years as the friends and teachers who led them on to heavenly crowns of joy. We may not see much of the fruits of our labors; we must be content to patiently sow the seed, watering it with our prayers, and remembering that it will be reward enough to have the King say from the throne of His glory: “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.” “They that turn many to righteousness shall shine as the stars for ever and ever.”

## EDITORIAL NOTES.

We are much pleased to notice on our table a number of new exchanges, amongst them “The Diocese of Arkansas,” the official organ of the ecclesiastical authority of that diocese; “The Afr-American Churchman,” published at Petersburg, Va., in the interest of the work amongst the coloured people of the South; “The Young Layman,” New York, intended to be the voice of the young people; “The Church News,” of Eden, Bucks Co., Pa.; “The Friendly Messenger,” Toronto, the organ of the Girls’ Friendly Society; “The Chronicle of the Diocese of Fredericton,” published as a purely diocesan organ, and containing a large amount of local news.

WHAT IS SCHISM?—Our Toronto contemporary, the *Evangelical Churchman*, devoted two columns of its space lately to furnish apparently its idea of schism. But what strikes us as strange is the *manner* and the *matter* of the definition, and the necessity for it. Why the prayer in our Litany for deliverance from the sin of schism? What it is must have been known and defined long before this date.