

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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ECCLESIASTICAL NOTES.

DR. MACLAGAN, Bishop of Lichfield, makes a most fervent appeal to the clergy of his Diocese to aspire to the high standard of ministerial life set before them in the Word of God, and mourns over the cold listlessness with which so many clerical duties are performed. "Here and there," he says, "we see in one and another of our brethren, lives which command our admiration while they silently condemn us for our own unworthiness; and those saintly lives, which we regard with a holy envy, have they not been formed and developed by a power which might be ours, that power of the Holy Ghost which we too have received?"

WHAT a wonderful work could be done for God if some of our wealthy people would erect and endow some small mission chapels in outlying districts! Will not some Churchman sow the seeds of God's Word and of His Church in this way? No more fitting memorial could be erected to the memory of some departed friend, and no monument so enduring to the memory of the benefactor. Here is a pattern to follow:—A prosperous mission has been organized during the summer at Northeast Harbor, a quiet, little hamlet of Mt. Desert, Me., a chapel having been erected there by Edward N. Perkins, Esq., of Boston, Mass., in memory of his wife; he is a relative of Bishop Doane, of Albany, whose daughter also is buried there. A memorial brass is placed there to her memory, and a few weeks ago Bishop Doane baptized ten of the principal inhabitants of the place.

THE great question of the day to Churchmen is the marriage question. While the bonds are being loosed in all directions it becomes the duty of all to encourage everything which can possibly tend to solemnize matrimony, and to associate it with the Church. We plead especially for a revival of the healthy custom of publishing banns, and also of having the marriage ceremony performed always in the Church, instead of in the house.

MARGERY DEANE, in the *Boston Transcript*, says: "This is true, told me by a clergyman, or I could not believe it: A circular has been sent to very many clergymen, by a New York wine firm, setting forth the merits of its liquors and wines with prices by the case, etc. At the end of the circular it reads: "N. B.—To avoid suspicion, every case sent you will be marked "Canned Peaches." Things have come to a pretty pass, when such a circular can be sent in an unblushing way over the land.

THE Bishop of Argyll and the Isles, gives his view of the best age for confirmation in the following words:—So far as my experience goes (and I have had a great many candidates to prepare during the last sixteen years), I am persuaded that from ten to twelve, rather than from fourteen to eighteen, is the best time for confirmation, and, above all, for first Communion. Both should, I feel sure, be received, if possible, while children are yet under the influence of Sunday School, or corresponding home training. It is then that their hearts are tender and most easily led and impressed. A year or two later, the world, the flesh, and the devil, have far more power in almost all cases—and certainly among the labouring classes; boys who at fourteen go out to work for themselves

have a comparatively poor chance of preparing for confirmation and first Communion. I am sure thousands and tens of thousands die without ever having received the Blessed Sacrament, because they were not confirmed in childhood—i. e. before the age of twelve.

Do we want our Blessed Church to be the Church of the people, the Church of Canada? Assuredly, yes. Then we must be up and doing. The numbers whom the Church ought to feed, are rapidly increasing, and our clergy do not increase in the same ratio. We need all the help from auxiliary forces possible, and special subscriptions for carrying on an aggressive war against sin. We must no longer "sit at home at ease," rent our pews, subscribe to parochial institutions, and then think all is done. There must be hard, active fighting all along the line, and all our reserves must be called out. The sects are increasing rapidly in Canada, let the Church make a grand effort.

DR. BIGG and a powerful minority of the Free Church of Scotland, are very much incensed over the resolution of the General Assembly, giving a certain degree of sanction to the introduction of instrumental worship in Churches. A manifesto has been issued by the Dr. and his clique condemning instrumental music as unscriptural, popish, and irreligious. In the present day, such proceedings seem eminently foolish; and the Dr. must certainly stretch a point when he considers music "unscriptural." Visions of "trumpets," "lutes" and "harps," flit before the eyes of every Sunday School tyro when he scans the doctor's words.

It has been suggested that the Church Congress in England should take up the important subject of the unemployed clergy. The Archdeacon of Buckingham stated in a sermon at Oxford that there were 4,000 of them. And this, too, in spite of the cry for more helpers in the Lord's Vineyard. The saddest thing about the whole affair is that most of these clergy are over 40 years age; men who have given the flower of their youth to the Church, and are now obliged to stand on one side while younger blood fill up the ranks. Some of the surplus revenues of episcopal and capitular estates should be used for pensioning these men. It is a disgrace to the Church that her hard working, broken-down sons should go begging their bread.

CANON WILBERFORCE is still dealing hard blows at the Ecclesiastical Commissioners for holding public house property. It is surely time that such property was either given up or given away. Every man knows that twenty-four beer shops will work more harm in twenty-four hours, than the clergy of a whole diocese will do good in a year. A vast proportion of the crime, pauperism, and lunacy of a country is directly traceable to drink, and the sooner Ecclesiastical Commissioners and professing Christians wash their hands from complicity with this crying curse, the better for both the Church and the world.

IN a liturgical Church like ours, there should be no need to call upon Church people to put more heart and voice into the responses. The weakness and feebleness so often heard in some of our churches begets a deadness which takes away all

life and interest from the Service. Full, clear, and hearty responding, has a bright and beautiful effect on all present. Members of the congregation should remember that there is a priesthood of the people who are called to co-operate with the ministers in the sacred offices of the Church. Our versicles and responses shew it plainly. The priest says: "Endue thy ministers with righteousness." The people respond, "And make thy chosen people joyful." "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." Let then your voice be as full, as strong, and as fervent as the voices of those who lead the services.

Singers in Surplices.

TRINITY CHURCH, in New York, is justly celebrated for the splendor of its choral services. No choir on this continent approaches it in perfection of performance, and very few, if any, of the English Cathedrals and Churches surpass it. In the Life of his father, General John A. Dix, Dr. Morgan Dix, the Rector of Trinity, gives the following account telling how it happened that the Trinity singers were first put in surplices:

For a long while the singers—men and boys—transferred from the organ-gallery over the front door, had occupied benches in the chancel; but we could not obtain the rector's consent to put them into the proper Cathedral dress. It was a motley band of spirits, black, blue, and gray, with garments of divers patterns and variegated neckties, that the congregation beheld, Sunday after Sunday, between themselves and the altar. A generous layman had presented us with a full set of vestments, to be used when the good time should come, but these were locked up in the cupboard, salted down and carefully preserved, biding some halcyon moment. At length it came, ushered in by no less a personage than Albert Edward, Prince of Wales, who arrived in New York on Thursday, October 11, 1860, and presently signified his intention to go to Trinity Church on the Sunday following. The announcement led to great results. We knew that the choral service would be fairly sung, but we also knew that it would never do to parade our Falstaffian company in their secular costumes before his Royal Highness. So, seizing the opportunity, General Dix and another of the vestry waited on the venerable Dr. Berrian, then rector, and obtained his consent that the choir should, for that occasion only, be permitted to wear the surplices, in case of the Prince's being disturbed by the sight of their incongruous and varied toilets. It is hardly necessary to add that the surplices once on, were on for good and all. The congregation could never endure the sight of the secular dress again in the holy place, and thus, somewhat notably, it came about that, as we owe our endowments to the crown of England, so we are indebted to the royal family for another good turn, in getting our singers "decently habited," sometime before it was deemed possible. To do justice to the good old rector, no one was more delighted than he; at heart he was in favor of all that we now have and enjoy; but he was advanced in years, and timid, and lived under the bondage which has daunted so many in their time—the dread of criticism and the fear of bigots.

LET no one flatter himself that he is innocent if he loves to meditate upon anything which he would blush to avow before man or to unveil before God.