

# The Church Guardian

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## CALENDAR FOR JULY.

JULY 4th—2nd Sunday after Trinity.  
" 11th—3rd Sunday after Trinity.  
" 18th—4th Sunday after Trinity.  
" 25th—5th Sunday after Trinity,  
" 25th—St. JAMES, A. & M.

## PRESERVATION OF HEALTH.

The preservation of health is a favorite theme of discussion, especially at this season of the year. Newspapers publish editorials, doctors issue warnings, and in sanitary associations speeches are made. There is one aspect of the case, however, which we seldom see presented. There is one sanitary measure to which duty, no less than comfort, demands our observance. It has the sanction not only of worldly prudence, but also of the Divine promise.

The great means of preserving health—one which receives less attention than any other—is obedience to the Divine injunction, "Remember that thou keep holy the Sabbath Day." The point which we would emphasize is the sanctifying or keeping holy and separate for the purpose of a Sabbath or rest one day in seven. The hygienic principle which is here propounded under the Divine sanction is, that rest during one-seventh of our waking hours is necessary to the health of body, mind and soul. And this is in addition to the third of every twenty-four hours, the average time which we give to sleep. The rest in sleep is in the healthy person an unconscious rest. The rest of our waking hours adds conscious enjoyment to the sanitary process. The great repose of Sunday is in the escape from the monotony of our working-day lives, and in that true repose which is found in spiritual confidence and reliance upon Him who bids us come to Him for rest. Our religious duties, special to the Lord's Day, are the reward in this life given to those whose religion, in daily life, imposes upon them the performance, as the servants of God, of their duties to themselves, their families, and their fellow-men. The services of the Church and the devotional exercises of the family, the reading and thinking of sacred themes, the exchange of loving words among kinsfolk and friends, give refreshment to body and spirit. The body is relieved from labor and the mind from harassing thoughts, and the spirit calmly

waits upon the kind Father who relieves man on one day of the week from the condition of human existence: "By the sweat of Thy brow shalt thou eat bread."

Such is the Christian ideal of the "Sabbath." It is true that many honest Christian men and women, with the very best intentions, divert the day from its great purpose. Many make it a day of toil—religious toil certainly, but still labor so excessive, in speaking, or hearing, or teaching, that on the morrow they are rather wearied than rested. Sunday is not rest to them, but excitement. This difficulty might be avoided by including religious work in the comprehensive phrase which assigns to the six days "all that thou hast to do." There are duties proper to Sunday which give rest, but Sunday should not be a day of toil. Yet there are not a few good people who seem to think that religious work is as improper for a week day as secular work is for Sunday. This wrong impression must be given up; and whether to "hear sermons" be a thing of duty or one of choice, so much public worship should not be crowded into Sunday as to leave the mind at night burdened with undigested food.

It is, however, the secularizing of Sunday which is especially detrimental to health of body and of mind. It is the disregard of the great hygienic principle that one-seventh of our waking hours must be taken out of the world's hurly-burly if we would maintain a healthy existence. Secular amusements do not furnish this necessary repose, for even when they are not positively vicious they still keep up the strain and excitement upon mind and body. Unfortunately, the temptations to a disregard of the Lord's Day lead too often to indulgences and pleasures which are injurious upon any day. There are many persons by whom the obligations of religion and of health are disregarded, in order that they may pursue without intermission their worldly employment. Their ledgers and day-books seem never absent from their thoughts, and cases are not infrequent where busy men attend to their correspondence and even "post their books" on Sunday. Many more who do not thus openly disregard the proprieties as well as the duties of life, fall readily into whatever innovation promises to make the observance of the one day in seven but a tradition of the past.

Men cannot safely pursue this restless and unremitted activity. It is contrary to their interests as well as to their duty; detrimental to body as to mind. The more solemn and important consequences which follow this studied neglect of our higher spiritual duties and blessings need not be enlarged upon. We would now speak simply of the Sunday rest in relation to this world, and suggest the "Communion of Saints" as the best possible "Health Association."

## MODES OF CELEBRATING THE SERVICE OF THE CHURCH.

Jebb, in his interesting and valuable work on "The Choral Service of the United Church of England and Ireland," calls attention to "three modes of celebrating the services of the Church of England, each sanctioned by authority and prescription." The first of these is that known as the parochial, with its few and simple acces-

sories of divine service, its single clergyman, and its adoption of the alternative permitted by the rubrics of the English service-book, "of reciting all parts of the liturgy in the speaking tone of the voice, unaccompanied by music. The small portions of the singing customarily introduced have indeed the tacit license of the Church, and the express sanction of individual ordinaries, but are justified by no rubrical direction. According to this mode, no chant, or canticle, or anthem, properly so called, is employed; but metrical 'versions' of the Psalms, as they are termed, are sung at certain intervals between, or during, the various offices."

"This mode," continues Jebb, "though now by far the most usual in parish churches, is not ancient. The use of metrical Psalms in churches dates no higher than the reign of Elizabeth, and was a custom of foreign growth, then introduced by those Protestants who had been exiled in the Low Countries and Geneva during Queen Mary's time. The compilation of the metrical Psalms, by Sternhold and Hopkins, was not originally intended for use during church service, as their very title shows.\* In ancient times, before the Reformation, as far as can be collected from the very vague documents of local history, that mode of service called choral was adopted very generally in parish churches."†

A second mode of the performance of divine service was a partial adoption of the cathedral mode, though in few cases where this eclectic method obtained were the essential features of the cathedral service—the chanting of prayers, responses, litanies, and creeds—preserved.

"The highest, most perfect, and most ancient mode," says Jebb, "is that which is properly called choral or cathedral service. . . . It is called cathedral because it is the genuine characteristic of the mother Church in each diocese to which the principal clergy are attached, and where the Bishop has his cathedral or throne (and hence the designation), and which ought, therefore, to be preeminent in affording to God every circumstantial heightening of external homage. And as these churches excel, for the most part, in a more sublime architecture, in richness of outward decoration, and in a numerous attendance of ministers, so are they also designed to excel in a greater frequency of religious offices performed with the fullest accompaniment where with the most devout and expressive music can clothe the lauds, and litanies, and eucharistic services of the Church militant."

It is in view of these requirements for song and service that in each cathedral the voice of praise and prayer is heard, like the gifts bestowed by God, which call forth our adoring gratitude and love, fresh at each return of morn and new at every eventide. These noble structures of the mother-land, in which the human voice, unless in musical intonation, could not be heard, and where the performance of the fashionable quartette would lose its effect as if it were rendered out-of-doors, the choral song, the chanted Psalms, the intoned prayers, bear on high the praises of multitudes.

Certainly in some such manner as this the worship of Heaven must be rendered. Here on earth the ambitious efforts of the quartette and the selections from the opera may be preferred, but such melodies enter not within the gates of bliss. There the singing is with one consenting voice. There the "Holy, holy, holy," comes from the whole body of the redeemed.—*Ext.*

\* They were "set forth and allowed to be sung in all churches both before and after Morning and Evening Prayer," just as choirs often practice anthems as a religious pastime after the service is over, "and also before and after sermon," the sermon being often preached at a separate hour from the liturgy. *Vide Jebb, in loco.*  
† Bishop Burnet, in his "History of the Reformation," informs us that "till 1549, parish churches had used the plain chant, as well as cathedrals."