

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.

CHURCH MUSIC.—A very interesting discussion on this subject took place at a recent meeting of the E. C. U. in London. The subject was opened by a Mr. Joscelyn Courtney, who, in a long essay, defended the use of elaborate music by the choir, even if such use involved the silencing of the congregation. As there appears to be some danger of similar errors finding favor with our choirmasters in this country, we append one or two of the forcible rejoinders to Mr. Courtney's paper:—

Mr T. Layman said that he intended to take a line diametrically opposed to that taken by the lecturer, and to take the side of that very large class of whom Mr. Courtney had said (quoting some lines of Coleridge's) that it would be well that unlike the swan, which sang before it died, they would die before they sang. He heartily enjoyed a well performed musical service, but, he asked, how often could that perfection be reached in the existing state of the Church. When it could be attained, by all means have it. But what he contended for was, *that they should not say one word to hinder that portion of the service which belonged of right to the ignorant and uneducated, from being joined in by them.* These people did enjoy a musical service, rough and uncultivated though it necessarily must be, and were greatly benefited by it. What meant the recent Mission in the East of London, if it did not mean this, that we were to be satisfied with a very low standard of musical excellence, as a general rule, among the people.

Mr. A. R. Clark said he would strongly advise those who wished well to congregational worship, to let people alone, and allow them to sing either the air, or a part, as they might please. It had come in his way to see a good deal of the Salvation Army, and he tried his best to find out what was the secret of the power, such as it was, which it exercised over its adherents. He had come to the conclusion that it was explained by the lavish provision of "hymns"—so to call them—sung to tunes which the people knew. The lesson which this seemed to teach, and which indeed we all knew before, was that song, however rude, had a great power to stir the blood, provided that people sang it themselves. Doubtless, refined and delicately executed music had also power over the heart, but as a rule it would only move those who enjoyed the advantage, if it was an advantage, of a sensitive musical temperament. Such persons were, to the great mass of Englishmen, comparatively few; and to substitute a choral service which people at large would appreciate and take part in, would be to renounce the effort which all who valued the welfare of the Church, or desired the spread of the Gospel, were making to win back the estrayed millions of our countrymen.

The *Church Times* editorially remarks on this discussion:—We, of course, agree that in music, as well as in anything else, the best we have should be devoted to the service of the sanctuary; but it may be a question whether the best music a congregation has is not the best music which it can itself produce after taking all the trouble in its power. It is a doubtful form of sacrifice to spend

a thousand a year and upwards in producing music which any connoisseur would give half-a-crown to hear, and then for the donors to go and hear it themselves.

THE NEW ARCHBISHOP OF DUBLIN.—General surprise is expressed at the heavy voting in favor of the new Archbishop of Dublin. The united Synods contain some 240 clergymen, and some 480 laymen, and nearly all were present on the occasion of the second poll. Lord Plunket received a total of 470 votes, as against 82 given for the Bishop of Ossory. Whatever feelings may have actuated the constituency which have elected the Archbishop, their resolve to put the Bishop of Meath into the chair of St. Laurence O'Toole, of King, Magee, Whately, and Trench, was marked and decisive. By an overwhelming majority which outdistanced all competition he ascends the vacant throne. No event of the same interest and importance has occurred probably since the time of the Reformation, when Archbishop Browne took the lead in the new regime. Lord Plunket is the first Archbishop of Dublin since that time who does not owe his elevation to an English Minister. He is Archbishop of Dublin by virtue of the unfettered franchise of the great majority of his Presbyters and faithful laity, who who will now look to him to be their able, conscientious, and diligent Chief Pastor, showing favor to none, but bending himself to the great task of furthering the interests of the Church of God, over which he is called to preside in these united Dioceses. His Lordship cannot overlook the fact that he is also the head of the Southern Province and Metropolitan. We believe we can say with truth that there is a large number of the Roman Catholic citizens of Dublin who are also pleased with the result of the election, Lord Plunket's name being known as that of a patriot clergyman of the Irish Church, who does not sink his interest in the political welfare of the country in mere ecclesiasticism, and who inherits a title first made famous by the eloquent advocate of Catholic Emancipation.

ROMANISTS—PROTESTANTS.—In 1800, Romanists constituted one third of the population of Great Britain and Ireland; in 1884, less than one-seventh. In the English-speaking countries of the world there are 11,000,000 Roman Catholics and 88,000,000 Protestants.

WEEK DAY SERVICES.—"What is the use of attending services on a week day?" Under certain circumstances, and to certain persons, probably none. For example, if there be no Almighty God on week days; if He have no claims on us for worship except from half-past ten until twelve on Sundays, or if our once-a-week worship be so consummate that it supplies for Sunday and overflows for all the other six; or if you have no soul to be tried or endangered during the week; or if you have no spiritual wants, no need of "Daily Bread," outside of Sunday; or if on Sunday, you store up a holy supply, a stock on hand, which can, like compressed air, be let on from

time to time during the week, in quantities sufficient to meet the immediate wants and distress.

LONDON CHURCHES AND SERVICES.—The Rev. Dr. Montgomery Schuyler, of St. Louis, in a letter from London, Eng., to the *Church News*, says:—"The churches here are full. We attended at Westminster Abbey and St. Paul's Cathedral morning and afternoon, and found large congregations, and while no doubt there were many mere curiosity seekers, yet the greater portion came with their prayer books to take part in the service. In all the churches I have attended, whether on week day or Sunday, the services have been choral, and in no case has there been a processional or recessional hymn sung. The choristers come in quietly, followed by the clergy, and take their places, all preceded by the vergers, and the service is begun after silent prayer. The singing is mostly plain music and hearty, and joined in by the mass of the congregation, while there is provision made for one elaborate anthem by the choir alone, with solos, duets, etc. It was our privilege to hear the noted Canon Liddon in St. Paul's at 3 o'clock in the afternoon. We arrived more than an hour before the time of service, and people had already begun to assemble, and they kept coming in until the time of service. Of course you could not fill St. Paul's; but every available space within the sound of the preacher's voice was filled with a quiet and reverent congregation. There was no bustling about getting up and going out. The service was sung and the lessons read intelligibly, not *muttered*, and you come prepared by the solemn dignity in the manner of conducting the service to listen to the preacher."

BISHOP RULISON.—Much interest was added to the occasion of the collation following the formal introduction of Bishop Rulison to the Diocese of Central Pennsylvania by the reading by Bishop Howe of a letter dated Lowville, N. Y., 1863. It was addressed by a lady friend, and describes the "intense excitement which prevails in this community over the defection of a young man named Rulison from the Methodists to the Episcopalians. It is the absorbing topic of conversation of the town. One good old lady exclaimed, 'Oh! oh! to think of a young man so good and so spiritual going over to the Episcopalians.'"

THE MINISTRY OF THE PRAYER BOOK.—It has caused homesick and hungry prodigals—prodigal in sensual indulgence, prodigal in intellectual self-will, prodigal in a Pharisee's pride—to arise and go in spiritual repentance to their Father. It has healed those who had no health in them, till their spiritual "flesh came again, like the flesh of a little child." It has brought into the way of spiritual truth millions of "such as had erred or were deceived." Such as we were ready to despair of because the "burden" of their sin was "intolerable" it has lifted into spiritual light, cheering them with its peaceable offices of absolution, pledging pardon, confirming and strengthening from the Father of our Lord Jesus Christ, who never desired the death of the vilest or guiltiest sinner in the world.—*Bishop Huntington.*