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A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND.

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THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE

Almanacks and Pocket Books FOR 1881,

Can now be procured at the Depository, Messrs. McMillan, Saint John.

All recent Publications are kept in stock. THEODORE E. DOWLING, Secretary.

December 7, 1880.

A MERRY CHRISTMAS!

Our young readers are in the midst of the ever-greens, with radiant faces working "to beautify the place of God's Sanctuary," and to express by outward symbols the inward joy which all true Christians should feel at the recurrence of the day on which we commemorate the Incarnation. The best skill at our command should be given to array the House of God in festive robes, to announce the coming of the "Babe of Bethlehem."

"Libanus and Sharon Shall not greenen but Than our holy Chancel On Christ's Nativity."

We wish all our readers, young and old, a very Merry Christmas. May we couple with this a few words of caution. What real good has the holy season of Christmas ever brought to the worldly, covetous, selfish heart? It is only a change from worldly care to worldly pleasure; from excess of anxiety to excess of eating and drinking;—it is only a day of more than ordinary festivity. It has no hope of future glory; its joy does not proceed from the fact that to such a heart a Saviour has been born, and the soul feels joy for pardoned sin and hope of glory. If there be any one who slight the Incarnation of the Son of God, and passes through this holy day and season untouched, unmoved by thoughts of the Virgin born—alas! that soul is dead! May the loving Jesus show each one of our readers the meaning and object of this great day; may the Holy Ghost write upon the heart that Jesus Christ was born into the world; that they might be born in heaven. May the Ascended Son of God take the film from our eyes that we may see Him. Let this be our Christmas Prayer. In this spirit go forward to the Christmas Feast of the Holy Eucharist, with thanksgiving on your lips and in your heart. "Ye that do truly and earnestly repent you of your sins." If you do not, "Repent ye, for the Kingdom of Heaven is at hand." "Ye that are in love and charity with your neighbors." If you are not, how can you bear unforgiving thoughts in your hearts this holy tide. "Agree with thine adversary quickly." Ye "that intend to lead a new life," "Draw near with Faith, and take this holy Sacrament to your comfort."

Who amongst us will be on earth next year we know not. But this we know, that death is dear to him who loves the Virgin born.

It is not necessary to meet the cavils of those who deny that the twenty-fifth of December marks the true anniversary of our Saviour's Birth. Enough for us that the Church has declared it to be the very time, and that all Christendom keeps the day in commemoration of that Great Event. It is not the time but the FACT itself in which we are all deeply interested. Thank God for His Church, to which, under Him, we are indebted for this Observance, which has accomplished so much in keeping fresh in the world's memory the Birthday of its Deliverer.

The attention of the Clergy is directed to the advertisement of CHURCH WORK in another column. The addition of Lesson Papers on the Church Catechism will add materially to its usefulness as a Parish Magazine. It is admitted on all sides to be the most useful publication the Church in Canada possesses, and being so it should be very generally circulated.

THE REVISION OF THE PRAYER BOOK.

So many false notions prevail with regard to the early history of our Prayer Book that we think the *Guardian's* summary of a recent lecture in Ely Cathedral will prove both interesting and instructive to our readers:—

In accordance with a suggestion of the Bishop made at his Primary Visitation of the Cathedral in 1877, two courses of Lectures upon Ecclesiastical History were delivered in the south transept of Ely Cathedral in the years 1878-79. The third series of lectures commenced on Wednesday last, when the south transept was filled with an attentive audience, consisting of the Bishop, Dean, and Canons; the students of the Ely Theological College, and many clergy and other inhabitants of the city and neighbourhood.

Canon Lubbock, the Principal of the Theological College, is the lecturer of the present year, and has chosen as the subject of his four lectures "Epochs of Worship in the Church of England":—

1. The Anglican Reform.
2. The Puritan Innovation.
3. The Elizabethan Reaction.
4. The Caroline Settlement.

In opening the subject, the Canon remarked that "three things in particular contributed to call for a revision of the service-books about the middle of the sixteenth century:—1. The dissolution of the monasteries made a complete reconstruction of the Breviary an imperative necessity. In religious houses where it was of the very essence of their constitution that the worship of God should enter largely into the routine of daily life, it was an easy matter to subordinate all other occupations to that which was held to be of primary importance; and eight times during the twenty-four hours the bell of the monastery summoned its inmates to assemble in the chapel for divine service. With the abolition of the religious orders the offering of frequent worship became wholly impracticable. Up to the time of the dissolution the daily service had not attracted the bulk of the people; they were satisfied with the consciousness that prayer and praise were offered day by day to the Creator, though they themselves were precluded by their occupations from participating therein. But now that the representative intercessors, the quasi-priests of the nation, had been swept away, men realized that if the homage of the creature was to continue to be paid, such changes were called for as should make their payment compatible with their secular duties.

"2. A second demand for revision arose out of the revival of learning. The close of the fifteenth century witnessed the beginning of what was designated 'the New Learning.' The Universities claimed the honor of its birthplace. Erasmus, of whom it has been said that he was the first man of letters who had appeared in Europe since the fall of the Roman Empire, worked a complete revolution in the education of

the country. . . . That for which we are most deeply indebted to him is the impulse which he gave to the study of the New Testament in the original language. The ever-memorable Dean Colet, foremost among his friends, substituted lectures on Scripture at Oxford for the customary disquisitions on Scotus and Aquinas; while at the sister University George Stafford discarded the glosses of the schoolmen altogether, and taught his classes to study the text; and not a few of the Reformers sat at his feet. One of the most immediate results of this reaction, which rapidly affected the community at large, was to make them dissatisfied with the part they had hitherto been contented to take in public worship. Men awoke to the realization of the privileges which attached to the priesthood of the laity, and they determined to claim a portion in that intelligent and rational service which the clerics had monopolized all too long.

"The first step towards the attainment of this was the introduction of the vernacular in place of a dead, unspoken tongue in the public forms, the supersession of Latin by the language of the country.

"3. The third, and by many considered to be the chief, call for revision came from the pressing necessity for purifying the service-books from error, and clearing away the accretions of superstitious usage which had accumulated upon them in mediæval times."

The lecturer then proceeded to examine the authority by which the revision was undertaken and carried out, with a view to estimating how far the work is entitled to the confidence of the Church. "There are few greater mistakes," he said, "than to accept as correct the loose statement so frequently made, that the Committee of Revision was appointed by the Crown. Long before it ever entered into the head of Henry VIII. to touch our services, a reformed edition of the Sarum Breviary had been issued. This, again, was succeeded a few years later by a somewhat similar revision of the Sarum Missal. On the contrary, the King was at this time most unwilling to meddle with Church reform of any kind, as unwilling as Convocation was the reverse. When, at length, the King was persuaded to interest himself in liturgical improvement, his first step was to commission the Archbishop to acquaint the Houses of Convocation that it was his pleasure that the Service-books should be revised, and Convocation ordered that the work be intrusted to the Bishops of Sarum and Ely, with three Assessors each from the Lower House." Their labors resulted in the "publication of a new and uniform Order, chiefly in English, for administering Communion in both kinds, according to the rules of Scripture and the use of the Primitive Church. This received the unanimous sanction of Convocation, and was, in due course, ratified by Parliament."

(To be continued.)

The Bishop of Winchester on the 23rd Nov., consecrated the new church of All Saints, for a district which has been formed out of the parish of Hambleton, with a small portion of Catherington. The building, which is in the Early English style, and which will accommodate 220 persons, has cost about 1,500*l.* At the luncheon Bishop Harold Browne, in the course of some observations which he made in returning thanks for a toast, said that a certain number of the clergy unhappily took strong views; but he regretted that they should be incarcerated for their habits and practices, although he did not agree with them. If such persons, however, had their extreme opinions he was very well satisfied that the great majority of the clergy throughout the country were more intent upon their work and the salvation of souls than upon small differences of theological opinion. If the laity could see, as a Bishop could see, what passed all round they would see that their was a great deal more unanimity than generally appeared; and he thought that some of the extreme opinions they have read of late would have died away if they could have been let alone. Nevertheless he did not think that people should break the law of the Church as laid down by authority. Yet nothing was gained by what looked like persecution, and he regretted what had been going on lately, as he thought it was more likely to give an impetus to discord, and difference of opinion, and extreme practices than any thing else.—*Gua dian.*

CHURCH WORK.

Important Announcement!!

About twelve months ago, Church Work, then in its 4th year, was offered to Rectors of Parishes, WITH COVERS FREE OF CHARGE, so that each Parish might have its own Parish Magazine. It has since been introduced in that form into many of the Parishes of Canada, and has met with the warmest commendations from those of the Clergy who have adopted it. Being anxious to enlarge its circulation, as well as to

EXTEND ITS FIELD OF USEFULNESS, the publishers are bringing the scheme more prominently before the Church. The plan, which is simple and attended with VERY LITTLE TROUBLE AND NO EXTRA EXPENSE, is as follows: The back or 4th page of the Covers is filled with Advertisements, which are easily obtainable from the

Business Men of the Parish, say 10 at \$2 each. This amount, \$20 in all, Will pay for the printing of the local matter each month, and leave a surplus. For example:—

DR.	50 Papers and Blank Covers, 1 year.....	\$15.00	
	Printing Local Matter.....	10.00	
		CR. \$25.00	
	50 Subscribers at 30c.....	\$15.00	
	10 Advertisements at \$2.....	20.00	
		CR. \$35.00	
	Surplus.....	\$10.00	
OR—	DR.	100 Papers and Blank Covers, 1 year.....	\$30.00
		Printing Local Matter, do.....	12.00
		CR. \$42.00	
	100 Subscribers at 30c.....	\$30.00	
	10 Advertisements at \$2.....	20.00	
		CR. \$50.00	
	Surplus.....	\$8.00	

Which surplus may be applied to supplying the paper to those of the congregation too poor to subscribe for it or for any other purpose.

Or, as in some cases at present, all four pages may be changed monthly, at a cost to subscribers of about 40 cents a year.

The value of such a Publication has been recognized, and it has been

ENDORSED BY MOST OF THE BISHOPS AND CLERGY OF CANADA AND NEWFOUNDLAND.

The addition of Covers makes it a still more valuable assistant to a Rector, and an important means for reaching people whom he would not otherwise be able to address.

Church Work has been made the Diocesan Paper of the Diocese of Quebec, and is largely circulated in the Provinces of New Brunswick, Nova Scotia, and Newfoundland. It has also a considerable circulation in the United States. All who have localized the Paper speak in the highest terms of the success which has attended its introduction, and of the benefits which they feel their Parish has derived from its circulation.

A special feature in CHURCH WORK for the coming year will be the publication of a

SERIES OF SUNDAY SCHOOL LESSON LEAVES on the Church Catechism. They will be prepared by the Rev. W. C. BRADSHAW, of PETERBORO', ONTARIO, Secretary of the Church of England Sunday School Institute for the Diocese of Toronto, and a member of the Toronto Diocesan Sunday School Committee. Four weeks' papers will be published each month. In order that Rectors may form some idea of the scope of the Lessons, we give an extract from the author's note to the Editors. He says:

"For some time past I have been greatly dissatisfied with what I consider the inefficient and careless habits of Sunday School teachers in training their scholars in the Church Catechism. Whether it is that they do not themselves know that excellent little manual of theology, or whether they deem their duty accomplished by merely teaching the words by rote, certain it is that our young people grow up with very vague and indefinite ideas of what, as Church people, they are supposed to believe. The Bible Lesson seems to absorb the most of the hour, and the few minutes devoted to the Catechism are almost misspent."

As we have shown, there is really little trouble attending the paper's publication as a Parish Magazine, as the printing and mailing are done at our office, Rectors have but to send on the advertisements, and once a month copy for Covers.

Every Parish in the land ought to have, and in this way can very easily have its OWN PARISH MAGAZINE.

We shall be glad to mail a sample cover on application, and to afford every information. Address,

REV. JOHN D. H. BROWNE,
Lock Drawer 29, Halifax, Nova Scotia.