

THE CHURCH GUARDIAN,

—EDITOR AND PROPRIETOR—

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THE EDITOR, P. O. Box 504. EXCHANGES TO P. O.
Box 1968. FOR BUSINESS ANNOUNCEMENTS
SEE PAGE 14.

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4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR DECEMBER.

Dec. 6th—2nd Sunday in Advent.

" 13th—3rd do do (Notice of
Ember Days, Ember Coll:
daily.)

" 16th }
" 18th } Ember Days
" 19th }

" 20th—4th Sunday in Advent (Notice of
St. Thomas Christmas, and St.
Stephens.)

" 21st—St. Thomas, Ap. and Martyr.

" 25th—Christmas Day—Pr. Psalms M, 19,
45. 85 : E, 89. 110, 132 : Atha-
nas'n Creed ; Prop. Pref. in
Comm. Service till Jan. 1st :
Coll. for Christmas until New
Years Eve.

" 27th—1st Sunday after Xmas. St. John Ap.
and Evangelist. (Notice of In-
nocents' Day and the Circum-
cision.

" 28th—The Innocents' Day.

EDITORIAL NOTES.

We regret that in "making up" the matter for last number several mistakes occurred, chief amongst them being the severance of our concluding remarks on Mr. Orr's letter from the rest of the context, on page 7, and insertion thereof on page 9 as an independent editorial note. Our printers also make us use the word "reverence" in the last line, instead of 'renounce' as written. Will our readers please note?

The Special Committee of the Board of Managers of the Missionary Council of the Protestant Episcopal Church of the United States, call

upon its members to contribute \$600,000 during the fiscal year for Domestic and Foreign Missions.

THE PRAYER BOOK.—A suggestion was made by Rev. Dr. Langford in his sermon before the Missionary Council at Detroit that the General Convention should order an edition of 100,000 copies of the Revised Prayer Book of the P. E. Church to be distributed among the 100,000 ministers of the various denominations in the States "as a wise and practical contribution to the cause of Christian Unity."

There can be little doubt that the church possesses in Her inimitable Book of Common Prayer an invaluable instrument for missionary work : but one which we fear has not been fully recognized or used. The Depositories in our various dioceses should be kept fully stocked, and the Prayer book, if not distributed gratuitously, at least be sold at the slightest advance possible above cost. The S. P. C. K. has done a noble work for the church in issuing the Prayer Book in so many different styles and supplying it at rates which places it within the reach of all. One means of increasing largely its circulation and extending its influence would be to enclose in every box sent out by WOMAN'S AUXILIARY a parcel of Prayer Books for free distribution by the Missionary. Dr. Langford well says : "It is an instrument which can travel farther and stay longer, reach more people and teach them with more wisdom, than the voice of the living missionary :—an instrument which we alone possess and which places us at an immense advantage over every other missionary body in the land. The Book of Common Prayer is our peculiar inheritance which in the Providence of God we hold for the good of this people and for the distribution of which we alone are responsible. It is the talent or five, or ten talents if you please intrusted to the church. Shall we use it, or keep it wrapped up in a napkin?" We much fear that there has been a good deal of the "wrapping up" process in the past, and heartily concur in Dr. Langford's declaration : "I would sow this land with the Prayer Book as the greatest spiritual benefit that can be bestowed upon our generation. I would take it into every house, and offer it at a price, or leave it as a gift, so that no family should be without it."

Dr. Langford's eloquent commendation of the Prayer Book ought to be read and remembered. He said the Prayer Book is the one bond of unity between all Churchmen. However we may differ among ourselves, we are all Prayer Book Churchmen. We all believe in it and love, and vie with each other in the value we set upon that inestimable treasure. And the people will learn its worth. "After the Bible," said the great nonconformist, Adam Clarke, "the Book of Common Prayer is the book of my understanding and my heart." It carries the Gospel in fullness and in due proportion in the system of the Christian Year. Its festivals and feasts expound the great facts and doctrines of Divine revelation, and group the incidents and teachings of our Lord's ministry. Its creeds embody the faith of Christianity. Its anthems and canticles lift up the soul in loftiest acts of

worship. Its Psalter, in portions for daily use, sweeps the whole range of human experience. Its catechism instructs childhood in the elements of religion, and its various offices fitting into all the changes of life, carry cheer and solace to the sick, the aged, the afflicted, and sanctify the varying conditions of human existence.

"In purity of language, elevation of thought, chaste and sublime eloquence, it is a model of literary style. In reverence and humility toward God, and in respect for law and order, it is a wholesome teacher. In mercy, justice and charity, toward the lowliest it breathes the spirit of brotherhood. No other book is so worthy to become the religious book of the households of America : taking its place beside the family Bible, as a witness to the truth, a treasury of devotion and an incentive to right thinking and righteous living. * * * * *

There is a strong drift among protestant Christians toward liturgical forms of worship, and this our contribution to satisfy that desire and longing should be sent forth in winged speed in numbers sufficient to reach everybody."

THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

WE have, at various times, made reference to this Association, which we feel has not received that attention at the hands of the Clergy and Laity of the Church which it deserves, as well by reason of its being a distinctly Church organization, as from the basis upon which it is formed. As our readers probably know, the Church of England Temperance Society aims at combining together in one common effort against the evil of the excessive use of intoxicating liquors, not merely those who feel constrained to be and are *total abstainers*, but also such as recognizing their duty to God and the obligations of their Baptismal vow, although not total abstainers are ready and willing to heartily co-operate with the former. Its basis is co-operation on equal terms between abstainers and non-abstainers, clearly recognizing the liberty—the God-given liberty—of each class, the one to abstain, the other not to abstain from that which many claim is not condemned in Scripture as an evil. The Society, so far as we can learn, has made good progress in England and in other colonies.

Various efforts have been made from time to time in different dioceses of this Ecclesiastical Province to form branches and extend the Society and in some dioceses distinct endorsement has been given by Synodical action. We would respectfully urge upon the Clergy and also upon all temperance workers in the Church, the claims of this Society. More *esprit de corps* is required on the part of the Church members in supporting such organizations as belong *distinctly* to the Church, and this is specially requisite in regard to that to which we now refer. It offers an opportunity for work to the many Church women who cannot conscientiously support other organizations, which in many ways disregard Church principles and which are sometimes made the means of withdrawing members from the Church. The principles of the C. E. T. S. are so strongly scriptural that it requires only the earnest and sympathetic adherence and support of the Clergy