

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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THE PEACE OF LENT.

Travellers in Italy not many years ago saw a strange transformation in the great cities between the eve and the morning of Ash Wednesday. They saw at nightfall and on to midnight streets thronged with gay revelers—grotesque masks mingling in merry crowds, prince and peasant, rich and poor, elbowing each other in a wild chase for pleasure—the tide of merriment rising higher and higher until at the sudden stroke of a bell on the midnight air the whole pageant vanished on the instant; gay revelers rushed homeward, flowers and decorations disappeared from windows and overhanging balconies, and the dawn of the Lenten season found the street deserted and sombre.

In most lives there are transitions as swift and as striking; to-day there are soft skies, clusters of roses in fragrant bloom, troops of gay friends, a fair outlook into the coming years; to-morrow there will be the silence of deserted rooms, the petals of dead flowers carelessly trodden under foot, the solitude of sorrow, the anxious straining of eyes that look into a darkened future. Lent comes to all, whether they will or not; comes to the inner life not less certainly than the procession of the months brings it to the thought and sight of the Church. The experience of solitude, self-denial and struggle which it recalls in the career of One who bore our sorrows and carried our grief is repeated in every personal history. There comes an hour when all the familiar paths of pleasure and of business are empty, when all masks are torn off, and the soul faces its God and its destiny in silence and solitude.

The life that was crowded with ambitions, activities, hopes, pleasures, works, is suddenly deserted and the soul is alone with its griefs or its sins. That is a supreme hour in any career: to come out of that desert place as Christ came from the Judea solitude is to face the world with a serene faith, a peace past finding out; to come out of it beaten by temptation is to sink lower and lower in the scale of life, to part one by one with the heavenly gifts of opportunity which every day holds out, to drift and sink at last in the overmastering current of evil. Blessed, indeed, are the Lenten days, which empty life of its pleasures that the voice of conscience may be heard once more, that love and faith and the consciousness of one's own possibilities of goodness and greatness may come trooping back and take their places as dear companions.

There is no peace for the seeker after pleasure so sweet as that which succeeds the bitterness of the moment when he discovers how frail and hollow all of his possessions are, and reaches out after higher things; no peace so deep as that of the sinful one whose sins have found him out and revealed at once their corruption and his degradation, and who, casting aside all thought of self, opens his soul to the touch of the Healer. It is profoundly true, as has been said, that the only way to flee from God is to flee unto him. No man can sell himself so entirely that the voice of his inner life will not sometimes pierce him to the heart and make all his pursuits and gains a mockery. No one can gather such treasures of pleasant things with which to shut out care and sorrow that a sudden blast of trouble may not scatter them to the winds. And there is no way in which the Heavenly Father shows his love more tenderly than in these hard and bitter experiences. He will not suffer the son to become a servant to any master, without bringing to his memory his

birthright of freedom, recollections of youthful aspirations, old hopes and aims; visions of a higher life mingle with and embitter the life that is mean or sordid or slothful.

The Lenten season makes room for holy thoughts and earnest questions; it invites to solitude and prayer, that the soul may find itself once more amid the pleasures, the sins or the cares of life; and, having found itself, find also the God whom it was made to serve, and in whose service alone it finds rest and peace.

ENGLAND.

FIRST AND SECOND PRAYER BOOKS OF EDWARD VI.

The following communication appears in the *London Guardian*, of December 20, 1882.

SIR,—Neither in the Derby Church Congress, nor in the correspondence which has followed, so far as I have noticed, has any one drawn attention to an important point in the history of our Prayer Book. The point is this—that the framers and enactors of the Second Prayer Book (1552) have left on record their deliberate judgment upon the First Prayer Book (1549), and their estimate of the value of the objections which led to the revision, and consequent changes made therein. The following extracts from the Act of Uniformity (5 and 6 Edward VI., c. 1), which enforced the use of the Second Book, will be felt to be very significant:

"Where there hath been a very godly order set forth by auctoritie of Parliament, for common praier and administracion of the Sacramentes, to be used in the mother tongue within this Church of England, agreeable to the worde of God, and the Primative Church, very comfortable to all good people desyring to lyve in Christen conversacion, and most profytable to the state of this Realme; upon the whiche the mercy favor and blessing of almighty God, is in no wyse so readily and plentifully powred as by common prayers, due using of the Sacramentes, and often preaching of the Gospel, with the devocion of the hearers," etc.

So much for the estimate of the First Book as given by the framers of the Second Book. Now we may note what they allege to be the moving causes for making a change:

"IV. And because there hath arisen in the use and exercise of the foresayde common service in the Church, heretofore set forth, divers doubtles for the fasshion and maner of the ministracion of the same, rather by the curiositie of the minister and mistakers, than of any other worthe cause; therefore as wel for the more playne and manifest explanacion hereof, as for the more perfeccion of the said ordre of common service, in some places," etc.

If we take these words in their plain meaning it would seem (1) that the theologians of those days did not perceive any difference of Doctrine between the two Books; (2) neither did they conceive that the retention or the disuse of vestments was essential to the expression of the Doctrine; (3) that it was only in some places, not in all, that change was desired; (4) that the Second Book was a more plain and manifest explanation of the First.

If this be so, we may well be content to retain our present Book; and we need not suspect of un-

faithfulness every one who prefers the Book of 1549.

THE POPE'S TEMPORAL POWER.

The *English Churchman*, in an Editorial remarks as follows:

We see that the Romish press is exulting over the resuming of diplomatic relations between England and the Vatican.

Of this kind is a notion still prevalent in Papal circles in Rome that in some way or other the temporal authority of the Pope will be extended over what were formerly the States of the Church. The hopes of the advocates of Papal Temporal Power at present center on M. de Giers. The Roman correspondent of the *Morning Post* recently stated their views tersely and clearly. M. de Giers, they say, "will succeed, no doubt, in convoking a Conference. If Russia and France will support the Papal claims, Russia will triumph over Austria in the Balkan Provinces. France will triumph in Tonquin, in Madagascar, and in Egypt. The Missionaries of the Church will be converted into as many agents for assuring Russian and French preponderance East and West. The question of Signor Martinucci is made an affair of State, and if a Conference to discuss Egyptian affairs is to meet, precedence must be given to this all-important event: "Is a Roman tribunal to be allowed to decide a question of money between the Majordomo and an architect of the Vatican?"

Really this kind of talk has been common so long in Rome, in pro-Papal circles, that it ought by this time to be exhausted, but it seemingly continues unabated. It produces this kind of mischief—it induces Roman Catholic Priests to aid in reactionary movements. Under the later years of the second Empire in France the Priests plotted against the moderate and tolerant Frenchmen, a practice they continued under the Republic in its earlier stages; and this largely accounts for the severe laws passed against the Religious Orders and Roman Catholic Schools in France. At no European Conference has the Pope's claims to the former States of the Church been recognized in any shape or fashion, and in none is it likely to be. The Italian kingdom is part of the European system, and the sooner Roman Catholics and the Pope accept and frankly recognize existing facts the better for themselves and their neighbors.

What is called the Roman Question is, in a territorial sense, practically settled, and to attempt to galvanize it into action is a waste of force that might be better employed. Leo XIII. has many difficulties to contend against, but these will not be lessened, or his power increased by efforts, wherever or whenever made, to extend his temporal authority.

Suppose we should stop talking so much about "giving," and talk payment for a few years. Suppose we only paid one-tenth of our income. The result would be that instead of giving less than one million dollars as now, to the grand causes of home and foreign missions, we should pay into the Lord's treasury for these objects nearly, or quite, ten millions annually.

Is it not worth the trial, and especially in view of the fact that God has always claimed the seventh of our time and the tenth of our income as his own—in a peculiar sense, and has promised spiritual and temporal blessings as the reward of our obedience?