

THE CHURCH GUARDIAN,

—EDITOR AND PROPRIETOR:—

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SEE PAGE 14.

DECISIONS REGARDING NEWSPAPERS.

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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' 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.

CONSOLIDATION OF THE CHURCH.—We notice from the address of the Metropolitan of Rupert's Land (reproduced on another page) that his Lordship agrees with us in regarding the retention of the Provincial system as settled at the Conference in Winnipeg, and as forming a condition precedent to the creation of a general assembly. This principle he evidently considers is removed from discussion at the proposed meeting in 1893.

THE OFFERTORY.—The Church teaches her people to regard the offerings made at the service on Sunday morning at least (and we appre-

hend the same principle applies to Evening service) as something higher than mere *collections*. We do not find that expression used in the Rubric. The church wardens, "or other fit person appointed for the purpose" are not to *collect* but "receive the *alms* for the poor and other *devotions* of the people." (See Rubric in Communion Service.) But more than this the priest is directed to return to the Lord's Table after the sermon and, (mark the words) "begin the *Offertory* saying one or more of these Sentences"—during which the wardens, and fit person, as above, receive the same.

But further the Wardens are in express terms directed—*not* to retain these offerings; they do not belong to them and they have no power over them so far as the service is concerned except,—to receive the same "in a decent basin to be provided by the parish for that purpose; and reverently bring it to the priest, who shall humbly PRESENT and place it upon the Holy Table." The words are worthy of note. *Reverence* is due from the wardens; they are bearing the gifts of the people to be offered to God in His house, by the God-appointed "Priest;" to be by the latter *humbly*, in behalf of the people, presented—not surely to the Holy Table, but—to God himself: and placed "upon the Holy Table." Surely the very terms in which these Rubrics are couched express beyond cavil the mind of the Church as to the character of the offerings and the reverential conduct which should mark congregation, wardens and priest in dealing therewith. We much fear, however, that in some places that we might name not only are the Rubrics themselves disregarded but the principle of *offerings* to God, and reverence in action is wholly denied, to the dishonour of God, and the grave injury of His Church.

On this subject a writer in the *Church Cyclo-pedia* says: "Taking the word offertory in its common use the privilege of giving in the Church was confined anciently only to the communicants, none else were permitted to offer then and there, and any one under censure was not permitted to offer any gift. The privilege of giving is a very sacred one, and is indeed a grace which we should most highly value, for it is a consecration of a part of our goods which we hold in trust as Stewards. *It is a very important part of our worship*, and our gifts are humbly presented and placed upon the Lord's Table as our acknowledgment of His Lordship, and of our holding only at His will and long suffering. It is a part of our sacrifice of self and all that we have. Notice that we offer the sacrifice of reverence of our bodies, the offering of prayer and praise; and then with our oblations the sacrifice of our goods. So that no part of our whole self is left not represented in some way." It is doubtless the more full and general recognition of these and like principles which is bringing the practice of delivering the offerings to God' minister at the entrance of the choir and of standing of the Congregation whilst he "humbly presents—places" the same 'on the Holy Table' into more general use. To attempt, to affix to it any party significance is wholly unwarranted. The apostolic precept is 'Let all things be done decently and in order.'

ADVENT.—Wheatley says that the precise time of the institution of this season is not easily de-

termined; though it certainly had its beginning before the year 450 A.D. He also notes the more strict and religious observance of the season in earlier days "by courses of sermons" preached in the Cathedrals on Wednesdays and Fridays. The revival of special Advent Services in these days is worthy of note, and well accords with the end and design of the season.

It is worth observing that it is the peculiar computation of the Church to begin her year, and to renew the annual course of her service at this time of ADVENT therein differing from all other accounts of time whatsoever. The reason of which is, because she does not number her days or measure her seasons so much by the motion of the sun, as by the course of our Saviour; beginning and counting on her year with Him who being the true *Sun of Righteousness* begun now to rise upon the world, and as the *Day Star on high* to enlighten them that sat in spiritual darkness."—Wheatley.

A LIVE CHURCH.—To see what wonderful activity and earnestness prevails in the old Mother Church of England one has only to take up that admirable compilation "The Year Book" which is now regularly issued year by year, and note the thousand and one agencies, diocesan and general through which she works. To speak, as some have done, of her, as wanting in attention to the "Masses" in the great centres of population is wholly erroneous. We have already referred to THE CHURCH ARMY; but besides the particulars already given we find these further in the Year Book for 1891. It works in all parts of England, Wales, Scotland, Ireland and in India and China. Its agents hold *forty-four thousand* out-door, and *fifty-five thousand* in-door meetings annually; with an aggregate of *seven millions seven hundred thousand* attending them. It is continually bringing men and women as well as children to baptism: *thousands* of adults—mostly gathered at the gin-palace doors—have been confirmed; and at the time of compiling the book 1100 were waiting for that holy Rite. In addition these there were, at the same time, through its agency 13,200 regular communicant members and probationers,—all humble speakers in the cause of Christ—many of whom were formerly drunkards, wife beaters, gamblers, blasphemers, and thieves.

Another branch of its work is colportage, done by C. A. lieutenants who are usually younger than the Evangelists, but still men of promise and spiritual power; competent to take simple mission services and to do open air work and visiting. *Two millions three hundred thousand* C. A. Gazettes ($\frac{1}{2}$ d papers) are sold annually.

This association is not merely in *relationship* to the Church, but is by its Constitution *part and parcel* of it. It seeks not to become another sect or so-called Church: administer marriage and keep registers, &c., as do others: it ignores not the Sacraments, nor seeks to withdraw from Church allegiance; it deserves the united and hearty support of Church people everywhere; and we cannot but think that their offerings will do most good if applied to the furtherance of such work rather than that of organizations not only independent of, but antagonistic to the Church.