

# The Church Guardian

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## CALENDAR FOR MAY.

- MAY 1—St. Philip and St. James—Apostles.  
" 7—5th Sunday after Easter. (Rogation.)  
(Notice of Rogation Days and Ascension.)  
" 8—  
" 9— } ROGATION DAYS.  
" 10— }  
" 11—ASCENSION DAY. (Holy Thursday.)  
(Athanasian Creed).  
" 14—Sunday after The Ascension. (Expectation Sunday).  
" 21—WHITSUN-DAY. (Notice of Ember Days). Athanasian Creed.  
" 22—Whitsun Monday.  
" 23—Whitsun Tuesday.  
" 24—  
" 25— } EMBER DAYS.  
" 26— }  
" 27— }  
" 28—TRINITY SUNDAY. (Athanasian Creed).

## MAY FESTIVALS.

The month of May brings us two great festivals of the Church, Ascension Day and Whitsun-Day. Our Lord led the Apostles out of the city of Jerusalem as far as Bethany, and after renewing to them the promise of the Holy Spirit, we read that He was taken up and a cloud received Him out of their sight. But they were not left to mourn the departure of their Master as men without hope. "While they looked steadfastly towards heaven as He went up, two men stood by them in white apparel which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall return in like manner as ye have seen Him go into heaven." Thus we see that Ascension Day has two aspects. It commemorates our Lord's

departure from this earth, and keeps before our mind the promise of His return. The writer was early taught to associate every beautiful display of cloud scenery with our Lord's second coming, and to look forward to that event with hope and joy, instead of terror. There is in my mind no promise in all the Bible more precious than this, "He shall come again."

Whitsun-Day, as we all know, commemorates the first descent of the Holy Spirit in a visible form. From the day of the Lord's Ascension we learn that not the Apostles alone, but the whole body of disciples, both men and women, were occupied in the earnest prayers. (It is noteworthy that the last mention of the Virgin Mary occurs in connection with these prayer-meetings.) And their faith was rewarded. On the Day of Pentecost as the disciples were still assembled together, the Holy Ghost was sent down from heaven in a visible form upon men and women alike, according to the prophecy of God quoted by St. Peter (Acts ii. 17, 18).

The Holy Spirit no longer comes in visible tongues of fire, nor with the noise of a rushing, mighty wind; but it is now, as then, the heritage of God's Church and of His children. Every member of Christ has a right to this great and marvellous privilege, the conscious indwelling of the Holy Spirit. To every one of us is given this "well of water, springing up into everlasting life," as our Lord calls it (St. John vii. 38). Let us see to it that none of us allow this well to be choked with the sand and mud of worldliness or neglect. The more freely we drink of it, the freer will be the flow of the waters, and the more grateful will they be to our thirst; till we come to the River of Life, which flows from the throne of God and of the Lamb.—*Parish Visitor, N. Y.*

## THE ORIGINAL ASCENSION DAY.

Daniel vii. 13, 14; St. Mark xvi. 19; St. Luke xxiv. 50, 51; Acts i. 6-11.

Our Saviour in the weeks previous to His Ascension had manifested His resuscitated person in the district of country called Galilee; once on the side of its well-known lake, and again on one of its mountains. On the fortieth day from that of His resurrection He was in Jerusalem once more. He led His disciples therefrom to the neighboring mount Olivet. They put to Him the question, Dost Thou at this time restore the kingdom to Israel? The form of the inquiry shows that the kingdom of which they spoke was something of which they had been dispossessed. It was no doubt that independent monarchy which they had in former ages enjoyed, a monarchy exercised by a native Israelite, the place of which had been usurped successfully by men of Babylon, Persia, Greece and Rome. The disciples had in their question taken it for granted that the Messiah could not but intend to restore the supremacy over their race to the dynasty of David; and they asked in relation to time only.

The thing which they had taken for granted our Lord neither affirmed nor denied. As for the chronology of the future, this was not for them to know. The knowledge of times and seasons the Father reserved to His own domain. Nevertheless, a power would come to the eleven inquirers, however it might be with their nation. Not many days after the date of the inquiry and answer, a supernatural energy would be communicated to their minds, such in its effect that they would testify with success to the life, teaching, death and resurrection of their Master. "Ye shall have power when the Holy Ghost shall have come upon you, and ye shall be witnesses to Me unto the uttermost part of the earth." The power, when it came, would make manifest of what sort it was.

When the Lord had thus spoken, while He was in the act of blessing the eleven, His removal from the earth took place. He was taken up. A cloud received Him from their sight. He entered heaven and sat down on the right of the Majesty on high, from henceforth expecting till His enemies should be made His footstool. The event had not been foreseen by the disciples who witnessed it, at least not in the hour or day when it took place. But it had been seen by inspired eyes, ages before; by the prophet who wrote, "I saw in the night visions; and behold, there came with the clouds of heaven one like unto a Son of Man. He came unto the Ancient of Days, and they brought Him near before Him. And there was given Him a kingdom, that all the peoples, nations and languages should serve Him; His dominion, an everlasting dominion; His kingdom, that which shall not be destroyed." Christ's ascension to the Father in heaven, the fulfilment of this prophetic vision, was followed by an appearance of angels. These delivered to the wondering disciples the message: "This Jesus which is taken up from you into heaven, shall so come, even as ye have seen Him go into heaven."

The message designated the altogether unique Person of whom it spoke by a name which belonged to Him in His secondary nature only, the name Jesus. And in this respect the message corresponded entirely with the declaration made by our Lord Himself when adjured by the High Priest to say whether He was the Christ, the Son of God. After affirming that He was such, He proceeded: "Hereafter ye shall see the Son of Man sitting at the right hand of the Power and coming upon the clouds of heaven." Why, when asked whether he was the Son of God, did He in His answer designate Himself the Son of Man? He did thus because this designation was descriptive of the truth that He had undertaken sonship additional to His sonship to God, and because it was important to desponding penitents to know that nothing proper to man was foreign to His feeling. If understood to be of an origin partly human, He could more readily be confided in as humane.

Moreover, and not least, our Saviour before the high priest described Himself as the Son of Man, for the same reason that He made mention of the clouds of heaven, viz.: for the purpose of identifying Himself with the similitude which had been seen in a vision of the prophet Daniel—the similitude of a Son of Man who came with the clouds of heaven towards the Ancient of Days, was brought near before Him, and received from the Ancient of Days a kingdom, in order that all peoples and languages should serve Him. It was owing to the same facts that the Saviour described the system of which He is the head as the kingdom of the Son of Man, and could sometimes describe His Gospel by the brief phrase the "Gospel of the Kingdom." A distinguished scientist is said to have made the remark that Christianity was founded on the book of Daniel. In this remark there was an approach to the truth; that is to say, the truth that our Lord sanctioned by many of His phrases, the inspired imagery of the book of the Prophet Daniel.—*Standard of the Cross. G. Emlen, D.D., LL.D.*

## EDITORIAL NOTES.

We are glad to note the appointment of the Rev. Mr. Tucker, as Secretary for the CHURCH HOUSE in London, Eng. A great deal has been written in our English exchanges in regard to this important centre of Church life and Church work and we are glad to note from the appointment of local secretaries, that it is intended to have an influence far beyond the Kingdom. We trust that it may become the centre for information as to the work of the whole Anglican