

The Church Guardian

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CALENDAR FOR APRIL.

APRIL 1st—EASTER DAY.

" 2nd—Monday in Easter Week.

" 3rd Tuesday in Easter Week.

" 8th—1st Sunday after Easter.

" 15th—2nd Sunday after Easter.

" 22nd—3rd Sunday after Easter.

" 25th—St. Mark, Evangelist and Martyr.

" 29th—4th Sunday after Easter.—(Notice
of St. Philip and St. James).

CHRIST'S GARDEN.

'This day my Saviour rose:—

Christ hath took in this piece of ground,
And made a Garden there for those
Who want herbs for their wound.'

So, following George Herbert's graceful conceit, we may call the Christian Sabbath Christ's piece of Garden-ground, enclosed, for rest and healing, from the toil-acres of the days of the week. And again: 'The Pearl of Days.' This also came from George Herbert's Poem *Sunday*. And another Poet, dear Bishop Wordsworth, has delighted to dress 'the Lord's Day' with tender epithet and graceful illustrations.

And it is this Day which, our Fathers in God warn us, is threatened by the selfish secularity of the Age. The warning-note was not sounded a day too soon.

Certainly the quotations read by the Bishop of Exeter from a Journal of the Darkness, aptly named *The Bat*,—this quotation, if descriptive of a state of things actually existing—ought to fill our hearts with anxious solicitude for the safety of that Day, whose value they who rightly use it know. Is it indeed true that 'Christ's piece of ground'—so sweet and dear a resting place, and garden of delight, for the toiling body and harassed mind is—being trampled into common clay by the crowding feet of the selfish lords of unbounded leisure? True, that the Day of Rest is becoming more and more a day of frivolous and worldly mirth and gaiety? A day for coaching excursions, which rob—not only the careless excursionists themselves, but also the hotel-keepers, waiters, ostlers, &c., of the London suburbs,—of the refreshment and help of the Day of Days? A day on which the river presents rather the appearance of a Regatta, than of a repose when quiet of Heaven should be mirrored upon the calm waters; and the boatman and mixed multitude attendant on the river-work of the week should have no lure put in their way for Sunday desecration, and should have at least the opportunity of Sunday rest? A day on which 'some of the most pleasant hops of the season take place;' and on which you can get the refining recreation of 'boxing' at the 'Pelican,' and end your improving day at the Gaiety Theatre?

If all this is true, then it reveals a danger to the English speaking people, 'which let their wiseness fear.'

For the due observance of the Lord's Day is one of the true jewels in Britannia's crown. It is a National recognition of God; at any rate an external National recognition: an acknow-

ledgment of God in the quiet of the hushed city; an acknowledgment of Him, wherever the British flag flies on the deep seas.

And its observance, however imperfect, is, with many, the one link that binds them, at all, to recognition of God. There is, even among the careless and thoughtless of our poor, a deep reverence for Sunday. Your servants disapprove of your ill use of it; and will do so, until, by your evil example, you have done away with what you call their puritanic prejudices. And will they be gainers, or losers, by this your 'education' of them?—Perhaps they will answer you this question best, if you ask it of them upon their death-bed.

One only plea is there for the non observance of one special day in the seven for God. It is that of St. Paul—that every day is, under the Christian dispensation, to be devoted to Him. Can the luxurious leisured class say that this is their plea?

It is idle to pretend that all the sayings of God, concerning the blessings attendant on the observance of His Sabbath—i. e., His one day of Rest and Devotion out of seven—are anticipated now, and that they applied only to the Jews. Can we seriously think that one work of Christ was to utterly secularise the whole life of man here below?

Human nature and human needs are still the same. And God's Law is exactly adapted to human nature and human needs. 'The Sabbath was made for man.' Nor can man rob God without robbing himself. What can it matter to God, with His Angels and Archangels around Him, whether His creature, man, ignores or acknowledges Him, on His day? But, to man, it matters a great deal. And God, out of His love, does deign, where it is withheld to 'miss His little human praise.'

'The Sabbath was made for man.' How great a gift, indeed, is this Day, made for man; this Day of Rest, to an overwrought and harassed world! Rest, to tired brain, and weary body; Rest, from world's work; Rest, it is intended, from world's care and care. A lull from world's news; its monotonous serving up daily courses of stocks and shares; of markets and exchanges; of wars and rumours of wars; of slanders and impertinent gossip; of excitements, and fears, and alarms. Rest from this world—this obtrusive, exigent, importunate world, that would cheat us of leisure to consider the prospects of our Hereafter. Rest from the calls of Society, from its incessant and deteriorating routine of emptiness and vanity. Rest, in the only way possible for man's whole nature—Rest, in the Lord.

A tender hush over the Day of Rest; the glare of other days quieted, but no gloom. Rest, a very atmosphere of it about us, in Britain—thank God—on the Day. Rest upon the toiling cities, rest over the fields; a Sabbath in the land. The stag may sleep undisturbed in his lair; the game need not keep close in the stubble; the fish, unmolested, may dimple the stream; the steed leans over the hedgerow, the beast of burden blinks in the sunshine—they look contented and peaceful:

'As though they knew 'twas commanded
That this day their labour should cease.'

Rest for the weary world. Rest for the disquieted spirit of man. A Day of Rest.

Contrast with this picture the glare and confusion, the unrest, of a Continental Sunday, and pause, O unthinking, fashionable idlers, before, dissolving in the cup of your selfishness, you let it go from yourselves, and take it from your poorer and hard-worked fellow-citizens, never to be recovered, the

'PEARL OF DAYS!'

I. R. V. in *Church Bells*.

THE POWER OF THE RESURRECTION

"That I may know Him, and the power of His Resurrection."—Phil. iii, 10.

EASTER speaks not only of a past fact and a

future hope, but tells also of a present power, a power which was not known unto man until the Lord Jesus rose from the dead and became the second Adam—the Head of the new creation. Hence the words of St. Paul to the Corinthians—"If any man be in Christ, he is a new creature (or creation) . . . all things are become new." And this is the peculiar standing in the Church of Christ, of all those who are baptized into Him, and thus made members of His mystical Body: we are "dead, indeed unto sin, but alive unto God in Jesus Christ our Lord." But this new life in Christ is as seed, a germ—it is not yet manifested in all its power and glory; as the Apostle himself says, "Not as though I had already attained or were already perfect; but I follow after." Here comes in present work, present strivings; but not in the power of the flesh—of the old nature which is crucified with Christ—but in the power of the new life, of that resurrection life which we have in and from Him Who is "the Resurrection and the Life." Thoughts such as these may fitly occupy our minds as we still celebrate the joyful season of Easter, and they should inspire us with renewed energy and determination to follow in the example of St. Paul, who counted all things but loss that he might win Christ and be found in Him. He was not satisfied with any present attainment, neither did he consider such attainment a guarantee of his being "found in Christ" at the end. And so with ourselves: our safety consists in progress and in growth; there must be no halting, no slumbering, or the enemy will assuredly come and sow tares in our hearts, and thus impede the growth of the good seed. The power of the Resurrection is, as we have said, as yet a germ or seed, and we have been regenerated in our spirit, but the whole man, body, soul, and spirit, must at length partake of the same power, and thus be made perfect before God. And the seed groweth, secretly watered by the Spirit of God, shielded from harm by the ordinances of God's house. Realizing this, each one of us can go on patiently and trustfully in the ways of God, seeking to fill up faithfully that place in the Body of Christ which God has assigned to us. And as we do this, we shall know more and more of "the power of the Resurrection," and our hearts will be stirred up to pray more earnestly for the full manifestation of that power, when our mortal bodies shall be quickened by the Spirit of Christ, Who dwelleth in us, and shall be made like unto the glorious Body of our risen Head. This will be to "attain unto the Resurrection from the dead."—A. B. C. in *Family Churchman*.

ELECTING AND MAKING.

Church Life, Cleveland, Ohio, in anticipation of the late Special Convention held in that Diocese for the election of an Assistant Bishop, had the following Leader which we think will not be without interest and benefit to the Church at large; and we therefore reproduce it in full:—

This Council naturally suggests the difference between *electing* and *making* a Bishop. A priest becomes a bishop not by virtue of his election but by consecration. That which takes place on Thursday next will not make the man a bishop. Not even when the election is ratified by a majority of the dioceses throughout the land will he have any more right than before to confirm and ordain. The functions of the apostolic office, as of the priesthood, are not the gift of the people. It does not rest with any congregation to give what they have never received. The question is not one of theory, but of impossibility. Notwithstanding this there will many go up to convention full