

The Church Guardian

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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 AUGUST.

- Aug. 5th—10th Sunday after Trinity.
 " 6th—Transfiguration of our Lord.
 " 9th—11th Sunday after Trinity.
 " 16th—12th Sunday after Trinity.
 " 23rd—13th Sunday after Trinity.
 [Notice of St. Bartholomew]
 " 24th—St. Bartholomew. Ap. & M.
 [Athanasian Creed]
 " 30th—14th Sunday after Trinity.

THE UNITY MOVEMENT.

By the Rev. W. S. Sayers, General Secretary
of the Church Unity Society.

The discussion of unity which began about the time of the organization of the Church Unity Society, in 1886, has already had marked results. It is no small thing to have placed before the distracted religious world the fair ideal of a United Church, and to have made the Historic Episcopate an object of attention and study. To gain the attention of our separated brethren is the first step; then comes the clearing away of irrelevant and secondary issues; and finally ensues the discussion of the real questions on their merits. This is the order in which the movement must proceed and which will require years for its settlement. But already cheering progress has been made on these very lines. The outcry against our 'pretensions,' the hasty rejection of our proposals, the heated rebukes of our 'arrogance,' even the calm disapproval of our 'declaration,' really count for nothing in respect of the final result. These ebullitions and antagonisms, however disappointing to our first ardor, are just what might have been expected with certainty. They are no evidence of the 'pricking of the bubble.' They are the necessary concomitants of the movement and the hopeful indications of its progress. The real strength of the movement is underneath, and as yet unseen. The transitory and superficial features soon pass away. There is now need of patient work. But just at this present phase of the matter it is necessary to take note of a few points which are of the first importance to us as having a vital bearing on our own line of action.

And first of all, it must be noted that unity can never be attained by minimizing our points

of difference with the sects, for those differences are radical; nor by fraternizing, exchanging of 'pulpits,' union services, denial of the divine origin of the Church and ministry, or the like. Logically, this course is an absurdity; morally, it is disloyalty; practically, it is a failure. Many who began in this way, moved by warmth of sentiment, are beginning to see this. It is safe to predict that this short cut towards a false unity will in no long time be entirely abandoned.

In the second place, it must be accepted as an axiom that there can be no unity without entire submission to the Church. Our separated brethren must be converted, have a change of heart, and surrender unconditionally. This may sound like begging the whole question, nevertheless, we must stand steadfast, patient, loyal and hopeful until this comes, as it surely will in God's good time. There is a close parallel between submission to Christ and submission to His Church. In each there must be complete *metanoia*. For this we must wait, work, and pray.

Thirdly, it is now becoming evident that the real, the principal, obstacle to unity is *insufficient knowledge of the Church*. The popular objections to the Church are due to an astounding yet prevalent ignorance of her doctrines, her history, and her authority. It is impossible to believe that the thousands of Christian men now in schism are willfully and consciously guilty of that sin. A wide correspondence extending over several years as secretary of the Church Unity Society, as well as an extended personal intercourse with men outside, has confirmed the writer in his conviction that the sects have no proper conception of the Church nor our reasons for being Churchmen. The prevailing ignorance is most surprising. In almost every instance where men have come into the unity of the Church, and notably in those who now form a large part of our own clergy, the testimony is unanimous to this fact, and further, that when once this ignorance was removed, the attraction of the Church was irresistible. If we believe that the Church is all glorious within, we must believe that men are outside because they cannot see that glory. The attitude of the various denominations respecting our overtures is fully explained by this fact. The replies to the Bishop's declaration could never have been written nor endorsed by men who were adequately acquainted with the history of the Church. All these considerations lead to the next step.

If *schism* is based on *ignorance*, our duty is to *remove* that ignorance. We are to place the reasons for our faith before those who are ignorant of those reasons and of that faith. We are to put the facts before our brethren, and with all gentle insistence guide them to the light. We certainly have a duty and a responsibility in this matter. God has entrusted His Church to our keeping. He will require an account of our stewardship. We have been commissioned to preach the (whole) Gospel to every creature, to heretic, schismatic, and to Romanist, as well as to pagan, to infidel, and to heathen. If our position is true as against schism and Romanism we are bound to assert, to defend, and to prove that position in the most public and convincing manner. We are not to be content merely to hold the truth, we are to make it known. Unity will not come of itself. We are to forward it. No other Christian body can or will accomplish it. It is our peculiar mission. The future of the movement rests in our hands. We need to be touched with a holy enthusiasm and a missionary zeal in thus carrying out our mission to the Christians of this land. Our brethren of the denominations are honest, they are what their training has made them. They are not likely to find the truth in their sectarian environments. If we withhold the truth from them, where shall they find it? They will follow the truth when they see it. We must reach them. The way to do

this is not by preaching sermons to our own congregations, nor by writing books for our own people, and yet which never reach those who need them most. We must adopt

MORE AGGRESSIVE, FAR-REACHING METHODS.

We are to enter upon a 'campaign of education,' and we must learn some things from the children of this world. Political parties seek to gain votes by educating the people; they use the newspapers, public meetings, printed matter in the mails, effective widespread organizations. They thus place their platforms, their doctrines, and their arguments before every voter in the land. Would that we could place the Church and her history as completely before every Christian soul in this land. To do this we must use somewhat similar methods. And this is the work that the Church Unity Society aims to do. It seeks by every legitimate means to bring the Church fairly before the people, and to give the reasons for our position. To do this the society has a widespread organization, and secretaries in nearly all the dioceses. It is patiently and persistently endeavoring to send through the mails to every sectarian minister in the land, papers on the Church, Unity, and the Episcopate, prepared by persons who stand high in the confidence of the Church. But this is only a beginning of what it hopes to accomplish.

Its future depends wholly on the support and confidence given it by the Church.

The Bishops have put forth their declaration. They can do nothing more. Their action needs now to be supplemented and seconded; their position maintained, vindicated, and, if necessary, extended and amplified. The Church Unity Society, although nearly all the Bishops are connected with it as honorary vice-presidents, is yet unofficial in its character, and can thus enter upon this work with peculiar advantages.

The times are ripe for this campaign of education. Men are thinking of unity as never before. There is a growing weariness of division, of conflict, and of contending creeds. The better part of the religious world is looking for the way of peace. Be it ours not only to proclaim the beautiful vision of a united Christendom, but also to point out to all men THE WAY to its realization, ever remembering that this is the real way to convert the world to Christ, for without unity missions will never succeed, but when the disciples are one, the world will believe.

The Church Unity Society with its aggressive yet conservative methods, its loyal spirit, and its effective organization, has a just claim to the support of those who long for the fulfilment of our Saviour's prayer, 'that they all may be one.'

THE MYSTERY OF LIFE.

The prohibition of the use of blood as human food, dating from the days of Noah, when animal food was first given to man (Gen. ix. 4), and continued under the Mosaic dispensation, and the severe penalty attached to a breach of this prohibition under the Levitical law (Lev. xvii. 10), are in such marked contrast to the declaration of our Lord as recorded by St. John (vi. 58)—'Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you'—that we can scarcely feel surprised when we read that 'from that time many of His disciples went back, and walked no more with Him.' That we may act more wisely, and see in both the prohibition—'Ye shall eat the blood of no manner of flesh,' and the injunction, 'Drink ye all of it'—a perfectly consistent regard for the highest interests of mankind, we shall not be unprofitably employed in a brief consideration of the more prominent points of the subject.

Life is the crowning mystery of creation. The more we attempt to fathom it, the more are