

The Church Guardian

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Special Notice.

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CALENDAR FOR JUNE.

- JUNE 1st— }
" 3rd— } EMBER DAYS.
" 4th— }
" 5th— Trinity Sunday.—(Athana. Creed
Pr. Pref. in Com. Notice of St.
Barnabas.)
" 11th—St. Barnabas, A. & M.
" 12th—1st Sunday after Trinity.
" 19th—2nd Sunday after Trinity. (Notice
of St. John Baptist.)
" 20th—Queen's Accession, 1837.
" 24th—Nativity of St. John Baptist. (Atha.
Creed.)
" 26th—3rd Sunday after Trinity. (Notice
of St. Peter.)
" 29th—St. Peter. A. & M.)

THE GLORY OF THE ETERNAL TRINITY.

"Holy, holy, holy, Lord God Almighty."
—Rev. iv 8.

We seem to-day to be lifted up, together
with the whole Church Militant, from the
things of earth, into the midst of the glories of
Heaven.

We are lost in the revelation of the wonder-
ful sights and sounds which St. John shows to
us and makes us hear. To each one of us the
voice "Come up hither" seems to call, and as
we attend to what the Beloved Apostle, "in
the Spirit saw, we forget all, in the thought of
the Throne on which "One sat," who was to
"look upon like a jasper and a sardine-stone,"
encircled with that mysterious rainbow, "in
sight like unto an emerald."

But what we are led to through all this?
Through the sight of the elders in their "white
raiment," crowned with golden crowns, and
across the Sea of Crystal, we are brought to
that on which to-day's teachings especially
turns, namely, the Worship of the Holy Trinity.
We read of the unceasing adoration of Heaven,
how those mysterious winged creatures in the
midst of, and round about the Throne, "rest not
day and night, saying, 'Holy, holy, holy;'" and
that when they thus worship the Three in One,
and One in Three, "the four-and-twenty elders"
catch the fire of devotion, and "fall down be-
fore Him" who sitteth on the Throne, and wor-
ship, casting down their crowns, and saying,
"Thou art worthy, O Lord, to receive glory,
and honor, and power."

Now the idea of *worship*, of which we have
already spoken, is not only the special thought
for us in this week's season, but we may con-
sider it as our great lesson, in some form or
other, for the whole teaching of Trinity, upon

which we are now entering. For we must not
think of worship only in the light of prayer
or even as adoration alone. Worship may be
considered in a much wider sense, for it is a
spirit of mind, which leads indeed to both
prayer and adoration, but stays not at these,
sanctifying the whole life with a spirit of re-
verence and self-sacrifice, so that those imbued
with this holy temper of mind show forth the
praises of their God, not only with their lips,
but in their lives, by giving themselves up to
His service, and by walking before Him in
holiness and righteousness all their days. We
shall then, in this sense, have to keep before us
all through Trinity-tide, the thought of wor-
ship, of doing God's service, of bearing fruit to
His glory.

For to what may we liken this season? Is
it not to the soul taught in the Church's ways,
as the *summer* and *autumn* of her year? The
field of our hearts has been, as it were, plough-
ed and harrowed, and prepared for the precious
seed in Advent and Lent; and further, the good
seed has been sown, and has sprung up in many
souls, an earnest, we may hope, of the harvest
to come. But now the Sun of the Church's
year is shining in full splendor, the grain, or
plant, or flower must grow into perfection, the
harvest must ripen; and this time of "perfect-
ing holiness in the fear of God" we may con-
sider the season of Trinity to be.

This is the time for bringing all our previous
teaching to "good effect,"—this is the time for
increase, for fruit-bearing. As regards, how-
ever, *this week's* special teaching, how is it with
us? Are we losing ourselves in the thought of
God; not only delighting to read and hear of
the glories of Heaven, but forgetting all things
in the one reverent, consistent purpose of our
lives,—the worship of God, both in the sanctu-
ary and in the constant offering of our daily
lives to him? Do we really worship the Father
as Holy, the Son as Holy, the Blessed Spirit as
Holy, the Three in One, as "God Blessed for-
ever," our Father, our dear Lord and Saviour,
our source of Holiness, our Comforter? If so,
we are in some degree, at least, entering into
communion with the worship of Heaven, and
into the spirit of the Collect.

"The Glory of the Eternal Trinity," there
spoken of reminds us of the beautiful hymn
which we sing at the end of the Office for Holy
Communion, when the Church, after giving
glory to God, turns, as it were, yet more in-
tensely to *Himself*, saying, "We praise Thee,
we bless Thee, we worship Thee, we glorify
Thee, we give thanks to Thee for Thy great
glory." Here is a very *abandonment* of praise!
Yet, well indeed for us is it, that we should at
times remember and dwell upon, the exceeding
Greatness and Glory of our God. For, "Who
is so great a God as our God?" "Who is a
rock save our God?" "For I know that the
Lord is Great, and that our Lord is above all
gods."

What a shelter is the thought of the Power
of God to be faithful, even "as the shadow of a
great rock" in the "weary land" of this world!
How wonderful is the thought that "It is the
glorious God that maketh the thunder," and
that "ruleth the sea," who is *our God, our
Father!* So let us take refuge in the strength
of His Majesty, His Power and Love, and there
safe sheltered, adore Him unceasingly in our
hearts and lives, worshipping Him with "holy
worship."

In the Gospel for the week we have the
Three Persons of the Blessed Trinity brought
before us in a special manner. Nicodemus
comes to Jesus by night; he owns that he is a
teacher come from God. Then our Blessed
Lord reveals Himself in this character, and de-
clares that we must "be born of the water and
of the spirit." Thus we have God the Father
sending the Son, and God the Son pointing us
to the quickening power of God the Spirit.
Well may we pray, as in the Collect, that we
may be kept "steadfast in this Faith," and look

to our God the Father, Son and Holy Ghost, as
our Buckler, our Shield and Defence against
"all adversities;" for "Who is God but the
Lord, or who hath any strength except our
God?"

Glory be to the Father, etc.—From "*Plain
Church Teaching*." (Edinburgh: St. Giles'
Printing Co.)

JESUS OF NAZARETH: IS THE HIS- TORY TRUE?

The more I study "Nature," the more I
feel her mystery and wonder. Her simplest
processes are inscrutable. The mutual attrac-
tion and repulsion of particles of matter; light,
heat, and electricity; the phenomena of chem-
ical affinity alike on earth and in distant stars;
life, growth, reproduction—what wonders are
implied in them all? When we have observed
what we call the laws of their action and des-
cribed some of them under scientific formulæ,
have we come nearer the mystery of their
being? "Who knoweth the way of the spirit,"
says the wise man of old, "or how the bones
do grow in the womb of her that is with child?"
Can we answer as to that "how" at all more
distinctly to-day? There are a few scarcely
distinguishable particles of "protoplasm;"
one, by the mystic force of *natura naturans*,
develops into a limpet clinging to the rock,
another into a soaring eagle, another into a
war-horse, "whose neck is clothed with thun-
der," "the glory of whose nostrils is terrible."
Can any science explain the inscrutable pro-
cess? Our study of evolution may show us
interesting steps in Nature's working, but does
it bring us any nearer to the secrets of her
heart? And when we think of our own selves,
our consciousness, will, reason, moral sense,
hopes, longings, aspirations, whether we con-
sider these results to be only produced by the
movements in the molecules of brain-matter,
or believe there is a "something" within us,
above and beyond matter, that uses the matter
of brain and nerve and muscle as its instru-
ment, equally we feel that we are "fearlessly
and wonderfully made," and that every blush
upon the cheek, every tear dimming the eye,
every heart-throb of hope or fear or grief, has
its source in depths that our understanding can-
not fathom. We cannot help feeling from time
to time as we ponder all this

"A sense sublime

Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man,
A motion and a spirit that impels
And thinking things all objects of all thought,
And rolls through all things;"

and conscious of this marvel and mystery in
ourselves and all around us, the word "super-
natural" ceases to be a bugbear to us. The
story of Jesus Christ is wonderful and beauti-
ful; whether we are to call it "supernatural"
is only a question of words. It is certainly
different from anything that has come within
the range of human experience before or since.
It is unique; if it were not so, it would have
lost its glorious significance, and would not be
worth contending about. But it would be
strange philosophy to suppose that what is
unique within the narrow limits of our expe-
rience is therefore impossible. And, taken in
connection with mental and moral phenomena,
the miracles and resurrection of Jesus may
well be reducible under some wide and holy
law. They are unique, but neither isolated nor
monstrous. They are in harmony with the
highest ideas of mind and soul and spirit;
they are in harmony with the ethical welfare
of the human race. This is evident from ex-
perience; for where they have been most