

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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ments See page 15.

CALENDAR FOR MARCH.

- MARCH 4—4th Sunday in Lent.
" 7—Wednesday (Fast).
" 9—Friday Fast.
" 11—5th Sunday in Lent. PASSION Sun-
day.
" 14—Wednesday (Fast).
" 16—Friday (Fast).
" 18—6th Sunday in Lent. (PALM Sunday)
(Notice of Holy Days).
" 19—Monday in Holy Week.
" 20—Tuesday in Holy Week.
" 21—Wednesday in Holy Week.
" 22—Thursday in Holy Week.
" 23—GOOD FRIDAY. (Pr. Pss. M. 22, 40,
54. E. 69, 88. (Fast).
" 24—Easter Eve. (Vigil).
" 25—EASTER DAY. Pr. Pss. M. 2, 57,
111. E. 113, 114, 118. Pr. Au-
them instead of *Venite*. Athan.
Cr. and Pr. Prof. in Com. Service
till April 1. Notice of Monday
and Tuesday.

ANNUNCIATION of the Blessed Virgin
Mary.

NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY
TRINITY, SUSSEX, N.B.

Author of "Arrows for the King's Archers,"

SUNDAY BEFORE EASTER.

"He humbled himself."—Phil. ii. 8.

I.—On this the first day of the "Great Week" we are led to contemplate "the mind" of Christ Jesus, in entering upon His Sacred Passion to atone for the sins of the world. We contemplate with awe and gratitude the great condescension—the deliberate choice of a life of self-abasement. The Passion was not a spasm of love. "The Lamb slain from the foundation of the world." Messiah was to be a suffering Messiah, but also divine by nature. See Is. l. iii, Ps. xxii., Ps. ii. 11., Is. ix. 6, Mal. iii. 1. This Epistle has been aptly described as the CREED OF JESUS CHRIST; first (a) describing Him in His own nature as being from the beginning "in the form," that is the nature "of God," next (b) dwelling on the Incarnation, in which "not regarding this equality with God, as a prize to be clutched at" (for such is the true rendering of the original.) He stripped Himself of glory, took on Him the nature of a servant, and even the likeness of sinful men; then (c) passing from this to the second humiliation, the acceptance for us of death, and that the death of the cross, the death of slaves and outcasts; (d) describing the exaltation of His humanity to the unapproachable glory of Heaven, so that in His Name all creation living should bow the knee. This Epistle is chosen to strengthen the faith of the Church as she looks upon the awful sacrifice of the Cross. The thought of the true Godhead must never be disconnected from the Passion of the Great Suf-

ferer. The Humiliation of Christ not imposed upon Him by any constraint from any external source, but it was purely and entirely voluntary. "He made Himself," "He took upon Himself," "He emptied Himself of His glory," "He humbled himself," as far as the death of "a fugitive slave," the ignominious and cursed death "on a tree." Deut. xxi. 23, Gal. iii. 13.

II.—The condescension and self-sacrifice of the Lord God one of *free-choice*. Only by Faith in God's Word can we rise to the mystery of the Incarnation. The Son of God had subsisted with the Father for all eternity, the glory of the Godhead was His by right, and He stooped of His own accord to bear the sins of the world in His own body. But we must not imagine that the Christ lost His Godhead for the time, or that it was confused with His manhood. No. "The Word became Flesh," but was not *changed* into, or *confused with* Flesh. The realization of His Divine Nature, "being in the Form of God." The substantial nature of His manhood. "Being made in the likeness of men, and formed in fashion as a man." The desire for man's restoration to the condition and privileges, lost by Adam's Fall, moved the Divine Son to this humiliation, the extent of which no thought can fathom, no human mind conceive, no words uttered by human lips declare. He looked with love on the fallen race, and "He saw that there was no man, and wondered that there was no intercessor; therefore His arm brought salvation unto Him, and His righteousness it sustained him." (Is. liii. 12.)

III.—The exaltation of Human Nature in the person of Christ into Heaven, the reward of that Humiliation. "Wherefore God hath highly exalted Him and given him the name—not a name—which is above every name, viz.: The Lord: Jehovah: Rev. xix. 12, 13, 16; Rev. xxiii. 6: "This is the NAME by which he shall be called, The Lord (Jehovah) our righteousness." The name given to Jesus as man was no other than the incommunicable Name of Jehovah. The name that is above every name in meaning, honour, sanctity. The Jews never dared to write it even, but always used a substitute. "In the Name of Jesus every one shall bow"; v. 10, All mankind worship in the Name of the Christ, all creation acknowledges His authority, confessing that the Christ is JEHOVAH, our "Lord and God," as well as our Redeemer and elder brother in the flesh. Of things or beings "under the earth," Death, the Grave, and Satan and the powers of Darkness, Rev. xx. 10. The spirits of the departed, see Rev. v. 13. "Every tongue shall confess that Christ Jesus is LORD, JEHOVAH"; The confession of the Godhead of the Son is the glorification of the Father: therefore to deny the Godhead of the Son is to do dishonour to the Father. Honour is to be paid to Christ as to God, because he is God.

IV.—Christ's voluntary humiliation to be an example to all who profess faith in him. "The servant is not above his master." Selfishness to be subdued and mortified. True love looks on "the things of others," their troubles, needs, perils. To lay aside our supposed superiority, to empty self of glory, to shrink from no service for the race that involves sacrifice of money, time, inclination, or dignity, is to have "the mind of Christ." Humility freely chosen, self-sacrifice, are the marks of the Christ-like mind. In following the story of the Passion in the services of the Church during the week, let each one remember, i. *Who* it was that suffered—was the central figure of all those sad and humiliating scenes. ii. *How* he suffered, "the mind" with which all was undertaken. iii. *Why* he suffered. To restore the unity between the soul and God, broken by the Fall. Let us hear the voice of the Beloved as He goes from step to step of Passion, and at length embraces the

Tree—"Look unto Me and be ye saved, all the ends of the earth: for I am God, and there is none else."—Is. xlv. 22.

EDITORIAL NOTES.

TESTIMONY as to the value of the Church's year and the Church's system from members of religious bodies outside of her pale has frequently been adduced in our columns. When we read these decided expressions of approval, and of the estimation entertained by others of the provision made by the Church in her special seasons for deepening the spiritual life of her members, we are struck with amazement at the indifference manifested by a large proportion of Churchmen and Churchwomen, and even by the clergy themselves.

We quote in another part of this issue the latest expressions of approval and estimation from a sectarian source which have come under our notice. They are taken from the *Outlook*, a paper published in New York, and of which, if we mistake not, the Rev. Lyman Abbott, pastor of Beecher's Plymouth Church, Brooklyn, N.Y., is in whole or in part the Editor: the *Outlook* itself being the successor, as we believe, of the paper formerly known under the name of *The Christian Union*. The articles are entitled "The Lenten Season" and "A Congregational Retreat." We would commend them to the careful perusal and attention of such of the clergy of the Church of England in Canada who so disregard the spirit of the Church as to the Lenten Season as to continue during Lent socials, bazaars, and other entertainments of like kind.

Such commendations as the foregoing put to the blush the mockery of Lent on the part of some, and indicate that the Church's system commends itself to all who have the life of Christ through its adaptation to the soul's real wants, and to human experience.

Our esteemed contemporary, the *Irish Ecclesiastical Gazette* in a late number advocated the issuing of Lenten pastorals by the Bishops of the Church in Ireland. This is done by a number of the English and American prelates, and we think by several of the Canadian Bishops; and the extension of the practice would doubtless be a benefit to the Church. But why should there be only a Lenten pastoral? why not also one on the great Festival of Easter? if not from every Bishop, at least from the Metropolitan of the Ecclesiastical province, to the whole province? What is sadly needed in those days is to feel, and have the laity and clergy feel, the corporate character of the Church. There is too much it appears to us of diocesanism and of parochialism in the working of the Church. It is well enough to have the diocese, well enough to have parishes, but they are all simply individual parts of the great Corporate Whole, the Anglican Branch of the one Holy Catholic Church to which it is our privilege to belong. Lenten or Easter Pastorals from the Bishop of the Diocese to the whole flock of which he is the spiritual Father, would tend, it seems to us, to reduce *parochialism*. Pastorals from the head of the Province or Dominion would tend to reduce *diocesanism*.

The *Irish Ecclesiastical Gazette* says that the issuing of such addresses would give to our Fathers in God a very valuable opportunity of annually speaking to the Laity as well as to the Clergy of their respective dioceses.