

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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CALENDAR FOR JUNE.

JUNE 3—2nd Sunday after Trinity.

" 8—Friday. Fast.

" 10—3rd Sunday after Trinity. [Notice of
St. Barnabas].

" 11—ST. BARNABAS. A. & M.

" 15—Friday. Fast.

" 17—4th Sunday after Trinity.

" 20—QUEEN'S ACCESSION, 1837.

" 22—Friday. Fast.

" 24—Nativity of St. John Baptist. Athan.
Creed.

Fifth Sunday after Trinity. [Notice
of St. Peter].

" 29—ST. PETER. A. & M. Fast.

EDITORIAL NOTES.

We frequently avail ourselves of articles—editorial and others—which appear in our esteemed exchange, *The Irish Ecclesiastical Gazette*, and in accordance with our invariable rule, give credit for such articles. We, however, find from a complaint which appears in our contemporary, under date May 25th, that an article entitled "The Higher Criticism and the Monuments," which appeared in *THE GUARDIAN* of April 11th last, was not credited either through our own error or through omission in the printing room. We will be obliged if our readers will kindly—to satisfy our contemporary—turn up the file of that date and insert at the foot of the article the words: *Irish Ecclesiastical Gazette*.

THE tide of Sunday desecration seems to be rising rapidly in the Province of Quebec, and especially in the city of Montreal, whilst the progress of Mr. Charlton's Sunday Observance Bill in the Dominion Parliament appears to be considerably impeded, if it be not ultimately defeated, by the votes largely of the Province of Quebec members. We find announcements this week, for instance, in the Montreal dailies, of Sunday excursions by both boat and rail from Montreal to Sorel; the former by the Richelieu and Ontario Navigation Co., and the latter by the new South Shore Railway. These announcements ought to be anything but pleasing to those residing in Sorel and other localities through which these excursions will pass. We can hardly conceive of any greater annoyance to those actually resident in places such as these, and desirous of observing Sunday, than an inroad of excursionists from a distant city. Those who patronize these excursions cannot entertain any respect for the Day itself or for those who observe it, and the attendant incidents are not always of an elevating character. We were under the impression that the authorities of the Roman Church, especially the Archbishop of Montreal, had expressed decided opposition to such invasions of the Sunday sanctity. Yet, here we find excursions announced by two routes from the city of Montreal, both of them leaving at about 7 o'clock in the morn-

ing, and therefore absorbing the very period of the Day which, according to Roman practice and ritual, as we understand it, should be devoted to services in the church. There has been a custom for many years in the Province of Quebec, that after the Sunday morning service (Mass) the adherents of that Church were allowed a certain amount of freedom, but it has only been of late years that such freedom has degenerated into, what appears to us, absolute license.

SUCH incidents as the above, in connection with Joint Stock Companies, evokes the inquiry as to what action Protestant shareholders, and indeed Roman Catholic shareholders in such bodies take in order to prevent the violation of God's Law. We very much fear that in both of these particular Companies there will be found a number of Protestant shareholders, and quite possibly, a number of them members of the Church of England. How can they justify themselves, in face of the teaching of their own Church and of their assumed practice individually, of observing Sunday by attendance in God's house, in allowing such action to be taken corporately by Companies in which they are concerned without an open and decided protest? We cannot but think that if shareholders (and there must be many of them) who hold strictly to the necessity of obeying this provision of the Moral Law, as well as others applicable to business transactions, were to speak out plainly and openly at Board meetings, and by protests against such action in the name of the Corporation whenever it is allowed by the directors or managers, there would be much less frequent cause of complaint, and the outrage upon public decency would not be so blushing perpetrated.

THERE remains a further question of importance for shareholders in such Companies to decide, viz., whether, if unable to prevent the violation of God's law, they are justified in retaining an interest in such corporations from mere pecuniary motives? However this may be, certainly these oft repeated aggressions upon the Lord's Day in the great centres of population in the Province of Quebec, ought to lead to increased earnestness on the part of Christian people of all religious bodies for preserving its sanctity.

SUNDAY TEACHINGS.

[By the Rev. Henry W. Little, Rector of Trinity Church, Sussex, N.B.]

FIFTH SUNDAY AFTER TRINITY.

THE *Collect* keeps in view the guiding power of God's Providence as exercised for the sake of the Church, that it may have: i. Scope for its work in the world; ii. Peace in service—the world being kept from hindering its usefulness, or destroying its unity. The *Collect* was suggested, like several of the same age, by the disasters of the dying Western Empire. It should always be remembered that the primary use of the *Collect* is to give a distinctive tone to the Eucharistic service, striking the key-note of prayer for the particular day. The 'peace of Jerusalem' is the theme of this particular Sunday and the week which follows. To pray for the Church—her peace, her prosperity, advancement, purity, faithfulness a sign of true religion, and this duty faithfully discharged carries with it a peculiar blessing, "They shall prosper that love Thee." Ps. cxxii. 6-9; Is. xxxii. 17, 18; 1 Pet. iii. 12, 13, etc.

The *Epistle* suggests those tempers of mind

and rules of conduct which most conduce to secure the peace of the Church, viz.: Unity of Spirit among members, showing itself in love and courtesy to brethren, and in returning good for evil, blessing for railing. The exhortation being enforced by a quotation from Ps. xxxiv. 12, 16, enjoining, as the condition of receiving God's blessing, the love of righteousness and peace. Even when the world rages, the Church may have an inner peace with God.

THE *Gospel* brings out the work of the Church in the world, and is directly connected in its leading ideas with the *Collect*. The special prayer for the day is that, He whose presence was the wealth and safety of the fishermen, will so order the waves of this troublesome world that the Ark of the Church may ever ride over them in peace, and serve Him by gathering in souls into her nets with all Godly quietness through the blessing of the Saviour's presence. Peter, the writer of the *Epistle* for the day, was one of the witnesses of the miracle—the owner of the vessel in fact, and the author of the confession—he well knew that if Jesus be at the helm of His Church no waves or storms could overwhelm her.

In the *First Morning Lesson* (1 Sam. xv. to v. 24) we see the Lord Jehovah protecting His 'Church in the wilderness,' Acts vii. 38, from the Amalekites, typical of the world, in their fierceness and carnal might. We see also the danger of the Church in an imperfect service and devotion on the part of her members in the incident of Saul's sinful reservation of part of the spoil in opposition to the direct command of Jehovah that everything should be destroyed. The Church in every age needs well to hear the message of Samuel to the disobedient king "To obey is better than sacrifice, and to hearken than the fat of rams."

THE *Second Morning Lesson*, St. Matt. iii., portrays two examples of faithful service, in the persons of the Christ and of the Baptist. How perfect is the obedience of John to the call which Jehovah had laid upon him. To serve God "in all godly quietness" is the prayer of the day. In habits such as those of the Great Herald of the new era, e.g., abstinence in food, raiment, society, sincerity in speech, Humility, Faith—He that cometh after me." The submission of Christ, "It becometh us to fulfil all righteousness," a pattern to Christian men in any age of that ready obedience to the by rule and will of the Church, the individual, which so abundantly advances peace and joy and righteousness. This spirit of obedience recognized by the voice from Heaven, "My beloved Son, in whom I am well pleased."

THE *First Evening Lesson*, 1 Sam. xvi., suggests Samuel himself as an example of ready will, in the face of human discouragement, to discharge the responsibilities of life in dependence widely on the Divine will, (Lev. v. 1). The onward march of Israel's life not turned aside by the failure of Saul. David to fill the place in time to be vacated by Saul. So the course of the world was ordered by Divine government, that Israel was still to have a head and leader, to enable the nation to serve Jehovah, without fear of the hostile nations on their borders.

THE *Second Evening Lesson*, St. Matt. xiv. to v. 13, continues the reference to the History of "The Faithful One," John the Baptist, as showing the true strength of the Church in all time of need or pressure from the world. There will be "offences" on account of the Cross. The malice of the world and worldly minded people will ever find pleasure in persecuting "the children of light." But faithfulness to duty on the part of each of us is the best security against any real danger from the enemies of our most Holy Faith. The "quietness" at any cost, but "godly quietness" that is peace in, with, and from God. To gain "quietness" by surrender of Faith, or compromise with the spirit of the