

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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CALENDAR FOR MAY.

- MAY 1—ST. PHILIP and ST. JAMES. A. & M.
“ 5—3rd Sunday after Easter.
“ 19—5th Sunday after Easter. [Notice of
Rogation Days and Ascension Day.]
“ 23—ASCENSION DAY. (Pr. Pas. M. 8, 15,
21. E. 24, 47, 108. Ath. Creed.
Prop. Pref. till 30th inclu.]
“ 26—Sunday after Ascension.

TO OUR SUBSCRIBERS AND READERS.

The present number of THE CHURCH GUARDIAN closes another volume and also marks the termination of our editorial connection therewith and ownership thereof. For a period of now eleven years we have endeavoured—without remuneration and at considerable cost to ourselves—to serve that branch of the Holy Catholic Church of which it is our inestimable privilege to be a humble and loving member, by carrying on solely and alone,—and in addition to other distinctly Church work, and amid the engagements of an active professional and professorial life,—a Church newspaper which should be loyal to the teaching, principles and rubrics of the Prayer Book, and be free from party spirit and bitterness. Our aim has been to extend the knowledge of the principles and teaching of the Church, and to give from week to week something which might be found helpful to those who, recognizing their high privilege as members of the Body of Christ, were yet conscious of their own weakness and unworthiness, and were struggling as best they could towards the higher life “hid with Christ in God.” We have, therefore, purposely refrained to a large extent from direct and personal editorial articles, preferring to give to our readers the best thoughts of nobler minds drawn from many sources, and involving a labour weekly, greater than that which would have resulted from personal composition.

We have also endeavoured to keep our readers informed, as far as possible, of the doings of the Church at home and abroad through our Home Field and Mission Field columns; whilst in our Temperance column we have striven to further the interests of the Church of England Temperance Society as the best exponent of true temperance principles. In our Family Department we have ever aimed at inserting nothing but what might not only be safely placed before the children of the Church, but might also more or less directly enforce her teaching. In short, our aim has been to strengthen and build up in the true faith.

How far we have succeeded in our efforts it is not for us to say; most welcome and encouraging testimony has come to us time and again from many quarters of our large field, and now we lay down our Editorial pen, not from any feeling of discouragement, but because we believe that the work can and will be more successfully carried on by a Company with ample means, and with the extended interest which corporate life necessarily gives. Such an organiza-

tion has been formed in the City of Toronto, under the name of “The Church of England Publishing Company (Limited),” composed of leading and able Churchmen, Clerical and Lay, and numbering amongst its members men of wide business experience; a guarantee of successful administration. This Company will take over THE CHURCH GUARDIAN as and from the first day of June now next, and will, we trust, continue it upon the same lines as in the past, but with increased vigor, greater and more successful business administration, and to the greater glory of God and the benefit of His Holy Church. We would ask the hearty support of all our present subscribers and advertisers for the new Company and the new administration. Under the agreement between us all subscriptions presently due us will be payable to the Company, and prompt remittance thereof will materially benefit us and be accepted as additional testimony of appreciation of our eleven years of Editorial work.

In closing this our Valedictory, we wish to express to the many friends who have aided us from time to time by contributions of Home Field News, Articles, etc., and by interesting themselves in increasing our subscription list, our sincere and earnest thanks.

THE ASCENSION.

Christ spoke of His Ascension as something that was expedient for His followers. While the departure of Christ from the earth by a visible translation is a logical sequel to His resurrection, the direct advantages which resulted from His leaving the Church without His sensible presence to animate it are well worthy of consideration. At first sight it might seem that if our Saviour had remained in the world as Visible Head of the Church, the triumph of Christianity would have been more rapid and more complete. Those who have any such idea must recollect that He had been in the world for thirty years, and the majority of those who knew Him best were unmoved by His example and unconvinced by His doctrine. Christ on earth would have been subject to all the oppositions, the contradictions, the misrepresentations with which envy and ambition attempt to destroy the influence of all overwhelming personalities. He would have been looked upon as a rival of earthly monarchs and an antagonist of philosophers and disputants. His Church, His Apostles, His Sacraments, would have lost all importance, and men would, like Herod, seek for nothing but to hear His voice and witness His miracles. The departure of Christ taught the world that His Church was His visible manifestation, His Body, and that the Apostles were His ambassadors and representatives. It was to be through these instrumentalities alone that Christ must be known, not in the flesh, but as dwelling by faith in human hearts.

It is a matter of pure revelation, and quite inexplicable by human reason, that the Pentecostal outpouring depended on the Ascension of Christ into heaven. The gifts of the Spirit were not to be sent down to earth excepting through the mediation of Christ in glory. It is this great truth that our version, the Western version, of the Nicene Creed emphasizes, and which gives the strongest argument why Christians should assert and adhere to the statement that the Holy Spirit proceeds from the Son as well as from the Father. The flood of Divine power which came at Pentecost was contingent upon the sending of the Father, and although Churches have been rent and theologians have wrangled for centuries over this point, nothing can contravene the Words of Christ: “If I go away I will send Him unto you.”

The departure of Christ was necessary in order that His disciples might understand Him.

Their minds were filled with visions of an earthly kingdom and a temporal monarch. Their proximity to Christ rendered them incapable of seeing Him in full and clear proportions. His going away made them reflect; brought into activity the native resources of their own minds and memories. The Evangelist says that it was not until Christ was glorified that the disciples understood what was passing before their eyes and entering into their ears. That the absence of Christ's visible Presence should have been expedient for Christ's Church may indeed seem a paradox, or something like one; yet the Ascension provided scope for faith. The descent of the Holy Ghost added courage and power to a band of desponding visionaries, as the world called them. Faith and the illuminating Spirit of God have operated in the realm of human intellect with a persistency and variety of manifestations which have transformed the literature, laws, and the manners of the world. The Ascension was expedient, and its expediency is attested by the fact that the Saviour of the world, absent from sight, has intensified His Presence and power in the heart and mind of humanity. The religion of Christ has been made by the Ascension a religion of memory, a religion of faith, a religion of hope, a religion of spiritual and intellectual potency through the Holy Spirit of God.—N.Y. Churchman.

(From the St. Andrew's Cross)

If we have no grand ideas about the world at large, we are at any rate trying to help a brother out of the ditch, to set him on his feet again with his face to the light. But do we find no cause for depression in our man-to-man work? Have we not fancied we had reason to ask, in view of broken promises made to us with every mark of sincerity, ungenerous treatment where we least expected it: “Is there any use in working for these unsatisfactory people? Is it not foolish to trust where I have been so often deceived? May I not as well give up my faith in human nature altogether?”

Or, perhaps we find more ground for discouragement in ourselves than even in others, and, we look back on the fresh beginning in our lives that have come to naught, on the ruin of well laid plans for self-improvement, on resolutions solemnly made and then thrown to the winds, we are fain to ask, “Shall I ever overcome these sins that mar and disfigure me, this faulty temper, this vindictive spirit, this envious disposition, this habit that tyrannizes over my better nature?”

Can it be that that the feast in whose radiance we are this week is meant to answer these sad interrogations, to hush the whispers of despair and scatter the clouds of doubt? Perhaps it seems as though the day had nothing to do with such homely difficulties and common place disasters. It may be the day when Jesus Christ went up into heaven, but what has that to do with us? Was not Christ's going into heaven His removal from this sphere of things, His withdrawal into “another world? We may think so if we please, and so lose the joy that might be ours and go wearily along our way. But if we will make an act of faith in the Church, if we will believe that it is not for naught that she bids us keep this feast, if we will join her in Ascension worship, we shall hear a different message, we shall learn why we are called to plead with our Lord by His “glorious Ascension.” For the witness that the day brings is this, “Your hopes for the world are not a fond delusion, your trust in humanity is not a blunder, your struggle for righteousness is not in vain. ‘Lift up your hearts’—not to any Christian Elysium of Happy Hunting Grounds, but to the center of all Reality, the seat of Truth and Right and Love—and there behold all that you dream of in the