

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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CALENDAR FOR MAY.

- MAY 1—St. Philip and St. James—Apostles.
 “ 7—5th Sunday after Easter. (Rogation.)
(Notice of Rogation Days and Ascension.)
 “ 8—
 “ 9— } ROGATION DAYS.
 “ 10— }
 “ 11—ASCENSION DAY. (Holy Thursday.)
(Athanasian Creed.)
 “ 14—Sunday after The Ascension. (Expectation Sunday).
 “ 21—WHITSUN-DAY. (Notice of Ember Days). *Athanasian Creed.*
 “ 22—Whitsun Monday.
 “ 23—Whitsun Tuesday.
 “ 24—
 “ 25— } EMBER DAYS.
 “ 27— }
 “ 28—TRINITY SUNDAY. *(Athanasian Creed)*

THOUGHTS FOR TRINITY SUNDAY.

(From Arrows for the King's Archers, by Rev. H. W. Little.)

“A Door Opened in Heaven.—Rev. iv. 1.

I.—With awe and reverence the Apostle bids us “lift up our hearts” in this solemn passage, to contemplate the very highest mystery of our Holy Faith. No thought so great as that of the Being of God—the mystery of the Undivided and Ever-blessed Trinity. All earthly ideas and preconceived notions are to be put away in dwelling upon this subject. No mere human imaginations will assist us. We do not criticise, or examine, or seek to unravel this doctrine—we can only veil our faces and casting down all our pride of knowledge and carnal wisdom at the foot of the throne, cry, “Holy

Holy, Holy Lord God Almighty, which was and is and is to come.” We cannot by searching find out God. “If man could understand God, then God would cease to be a God to man.” Natural religion could not conjecture the doctrine of the Three in One. The Old Testament did not teach it directly.

II.—In the economy of the Divine Revelation this master truth was reserved till the idea of the unity of the Divine Nature had been sufficiently established to secure the doctrine against being used to give any support to polytheism. The *Persons* of the Holy Trinity are not three distinct individuals in the sense that Peter, James and John were three. This word Person in the Creed has special significance in this particular connection, and care is to be taken in its use. The Three Divine Persons have no divided existence, the one apart from the other. “The persons mutually contain each other, so that where one person is, the others are: they are all everywhere.” This indwelling in each other is the great mystery. No similitude can illustrate it; no language can set it forth, seeing that it is a union which transcends all other unions known or possible to man.

III.—We must believe—strengthen our faith by prayer—and study the references to this doctrine in the Sacred Scriptures. (*See Gen. i.; “Let us make man,” Gen. xviii.; Rev. iv. 1; St. John iii. 1; St. Matt. iii.; Rev. iv.*) We worship the Father who sent the Son to be the Saviour of the world. (St. John iii. 16). The Son who being made man, died for our sins and rose again for our justification. The Holy Spirit who sanctifies and instructs the Church of God in all ages, in all lands. (Rom. xv. 16; 2 Cor. iii. 6.)

IV.—The attitude of the soul must be one of perfect trust, resting in God as a babe rests in its mother's arms. Asking nothing, doubting nothing, fearing nothing, content in the light of the Divine Presence, lying down in peace at the foot of the throne “as one dead.” Here we have an opportunity for showing a perfect faith, a pure confidence; reason, intellect, wisdom of this world—all are banished, and the soul exercises the mightiest and grandest of its faculties when it adores the Three in One without any desire to know, but only to love. To accept the Truth, to be what God wills us to be, to trust Him without measure, to be happy in the felicity of resting only upon His revelation of Himself, to lose all fear and doubt in perfect reliance upon Him, this is the supreme joy, as it is the primary duty of our pilgrimage and exile here.

WHITSUN-DAY.

It is a good thing that Whitsun-Day comes once a year to remind us of the fact of the presence of the Holy Spirit in the world. While there are some people who take too much for granted, and leaving everything to the Holy Spirit, take no responsibility for their action and conduct; on the other hand probably the most of people attempt to shoulder the whole burden of life alone, and think they can manage, and that they are managing, the complica-

ted tangle of existence without any help from on high. Consequently they are in a state of perpetual worry as to how things are coming out. Instead of feeling that there is nothing human, foreign to them, they see nothing in the world except what radiates from, or bears upon, their personal egotism. And because the strands of life do not weave into the harmonious tapestry that their wise foresight had filled with glowing colors, they spend their strength in untying knots and unravelling skeins. A steady consciousness of the immediate presence of the Holy Spirit in everything would help us much to trust God in the dark, and firmly to believe that the threads which make up the warp and woof of life that lie beyond our grasp are directed by a tender Hand, and a watchful Eye that sees the whole from the beginning to the end laid out like a map. If a man honestly does the work which lies in his hands, and tries to live up to the light he has, he need have no concern or anxiety as to the outcome, for God will take care of that which is beyond him. It gives a very personal sense of the ever-present Spirit when we take to our hearts the full meaning of one of our Lord's words to His Apostles just as He was about to leave them, when speaking of the promised Comforter, “He shall take of mine, and shall show it unto you.” Whether or not we can understand all there is in this, it certainly means that it brings to the believer's side the blessed Saviour Himself to be to him just such as He was to His followers when walking in Palestine. And so, trust in the Holy Spirit means trust in a wise, loving, sympathetic and all powerful friend always present, always with us and always very close to us.—*Church News, Miss.*

ASCENSION.

It is surprising the want of prominence given to the festival of the Ascension in the modern Church. Among the religious denominations this important event in our Lord's life is almost or entirely neglected. And even among the churches that maintain the Christian Year it by no means has the position due to the “right proportion of faith.” Happily its secure place in the Catholic creed repeated at every service, and the regular yearly commemoration of Ascension-tide compel our thoughts upon this elevating theme, and prevent it from falling out of the structure of our faith. The *fact* of the Ascension—and we must remember that it is a *historical fact*, and not a theory nor a doctrine—is the completion and consummation of the Messiah's work on earth. It is the crowning seal and sanction of His mission in the world, and closes up every possible doubt as to the divine element in His birth, death and resurrection. It is not only a fact pleasant to contemplate as rounding out a complete whole which is so gratifying to our natural sense of the fitness of things, but it is a circle now united, the circumference of which lies a part on earth and a part in heaven, and standing in which the inhabitants of earth who are loyal to Christ are holding hands with the inhabitants of heaven. So, just as this wonderful event of Olivet fills out the purpose and meaning of our Lord's coming and going, and gives a completed conception of what Jesus Christ is to us, we must take the fact of the Ascension into the body of our thinking and believing in order to have a completed and rightly-proportioned faith as the coronation of our Christian life and conduct. And so it becomes a splendid inspiration of life for us, “that like as we do believe . . . our Lord Jesus Christ to have ascended into the heavens; so we may also with Him continually dwell.” Another helpful and comforting thought is that the enthroned Redeemer there at the right hand of the majesty on high “ever liveth to make intercession for us.” Though we