

The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude : 3.

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EVERY CHRISTIAN HAS A VOCATION.

Will you please to consider what I have ventured to put before you to-night, and ask yourself the question, "Is there really need to do God's work in the world?" And then when you have come to the conclusion to which you must arrive, that there is need for that work, the next thing that you want is the consciousness of call, or vocation.

"Do you think in your heart that you are called by the Holy Ghost to take upon you this office and ministry, to serve God for the benefit of His Church and the edification of His people?" is the question that is asked of us when we kneel before the Bishop to be ordained as ministers in Christ's Church; and we say, "I think so." And some people say, "How can you dare to say it?" It is not how can we dare to say it, but the question is how could we dare not to say it? "Necessity is laid upon me," said the Apostle to the Gentiles; yea, woe is unto me if I preach not the Gospel."

Only what you want, my brother, is to be able to say the same thing of the work that you have to do in the world—that, whether you are a banker, or a lawyer, or a merchant, or keep a store, or whether you drive a horse and cart, or whether you do this, that, or the other, or whether you are a woman or a wife or a mother, or attending to a family at home, or doing work as a schoolmistress, or in any way whatsoever—it is your vocation, and God has as truly called you to it as he has called us to the sacred office of the ministry. "Let every man wherein he is called therein abide with God."

That is what the Apostle says. We want to know and feel, each one of you as a layman or a laywoman wants to know and feel, what is the work which God has called you to do, and if you don't know what it is, ask God to-night to show it to you, and He will show it to you for certain, as surely as I stand here and you sit there. Just as that poor man, dazed and dumbfounded, and not knowing what he said almost by reason of the glory of the light that shone upon him as he lay in the dust of the road to Damascus, blurted out, "Lord, what wilt thou have me to do?" so say you to-night, and as you say it the word will come back to you, "It shall be told thee what thou must do."

Only put your prayer up in earnest, and God will show you the work, the call that is to be given to you as to the work that you are to do.—*Rev. Dr. Courtney.*

THE HOLY CATHOLIC CHURCH.

This country needs just now, a Church that knows no distinction of persons; that upholds the eternal righteousness of God equally to rich and poor; that rebukes vice and wrong with the voice of God; that panders to no fashionable sin or villainy; that testifies against a wicked world with power; that speaks out God's threatenings fearlessly to an evil and adulterous world; that gathers fustian jacket and broadcloth coat, hard fist and kid glove, equally before God's altar, and tells both the same uncompromising story; that with God's sternness has also God's great pity, and shields in loving arms, and gathers to a loving heart, all the wretched and all the sorrowful; that feeds the hungry and clothes the naked, and does her Master's work somewhat as He did it when here incarnate.

This country, we say, needs that sort of a Church.

It will accept it as the Catholic Church, whatever be its notions about justification by faith alone. It will accept it be its clothing what it may—scarlet chasuble, or black coat. Who can blame it? The reality is the main thing. The practical world judges practically, and it is at least right in this, since when the Catholic Church was overturning Roman paganism, and converting a heathen world, it got on very well with profound silence on several matters which, we are sorry to say, are just now taking up the time and energy of very good people among us, as if they were important matters indeed.

Catholicity is not Calvinism. Catholicity is not dresses and genuflections. It is doing Christ's business in the word faithfully; and when once we get at that as a Church, with both hands, we will have no time for either the one matter or the other. That either subject is of any interest or importance now, is so far a bad sign. May it soon be mended, and "I believe in the Catholic Church" become a reality and not a phrase.—*Rev. Dr. Thompson.*

THE CHURCH AND CHRIST.

DEFINITE Church teaching is often opposed by some who say, "You preach up the Church instead of preaching Christ. It is not the Church that will save you but Christ." "Believe on the Lord Jesus Christ and thou shalt be saved." But there can be no opposition between Christ and the Church; no lessening and depreciating the one at the expense of the other. The Church is Christ—she is His Body, and to think of the Church, without thinking and speaking of Christ, is impossible. If only this is understood—if only the teaching and instruction of the Catechism are understood, there can be no controversy upon this subject. We are only made members of Christ in our Baptism by being made members of His Church; and we can only receive spiritual blessings in Baptism by being made thereby members of Christ. It is a spirit of unbelief which ignores the connection between Christ and His Church, and it robs Christianity of much of its reality when we think of one apart from the other. What can represent a more intimate and complete connection than the language of God's Word applied to this relationship. St. Paul says, "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church" (Ephesians v., 29). "For we are members of His Body, of His Flesh, and of His Bones." "He (Christ) is the Head of the Body, the Church" (Colossians i., 18). And again, "And gave Him (Christ) to be the Head over all things to the Church which is His Body" (Ephesians i., 22, 23).

Let us then ever think of the Church as the Body of Christ, and each baptized member of the Church as a member in particular of Christ's Body.—*Church Work.*

"HAVE YOU BEEN SAVED?"

There is a flippant way among certain so-called revivalists of approaching people with such a question as the above. We believe it is a favorite mode of expression addressed to Church people by Plymouth Brethren. Now, while the doctrine of "assurance" may well be more generally brought to the notice of our people than it has been, and every effort made to bring the Christian to accept the free and full salvation through the precious

atonement of the Lord Jesus Christ, and to feel that "the Blood of Jesus Christ cleaveth from all sin," yet if it is meant to convey the notion that we are safe, do what we may, that it is impossible to be cast out after once having sought and found pardon, we may well object to it as a dangerous and false doctrine. Better, far better, to adopt the Church's teaching upon this subject, which gives confidence and yet produces humility and watchfulness.

Baptism brings us into a state of salvation—makes us "members of Christ, children of God, and inheritors of the kingdom of Heaven"—places us in a state wherein we may be, and most assuredly will be, saved if we hold fast to God and continue to have faith in Christ. The Sacrament of the Lord's Supper is the spiritual food which Christ gives to strengthen and refresh our souls, and to keep us strong to serve God acceptably. If we then come to Him day by day and use the means of grace, no power in earth or hell can pluck us out of His Father's hands; and we may well hope on to the end. But let us not neglect our duties and arrogantly pride ourselves on being among the elect. "Let us be not high-minded, but fear." "Let him that thinketh he standeth take heed lest he fall."—*Church Work.*

GREEK LOVE OF LEARNING.

THE Greeks have ever manifested great enthusiasm in promoting knowledge. The first library that is known was collected by Pisistratus, who lived at Athens. King Attalus had a library that contained 200,000 books on rolls. The celebrated library of Alexander was founded by Ptolemy Philadelphus; it is said to have numbered 700,000 volumes. It was destroyed in 642 A. D. The first private library is supposed to be the one founded by P. Emilius, 167 B. C. The first public library was founded by Asinius Pallio, in the hall of the Temple of Liberty on Mount Aventine. Augustus founded the celebrated library in the Temple of Apollo on Mount Palatine. The Romans had several large private libraries. Tyrannio, a native of Pontus, who was taken prisoner by Lucullus and brought to Rome as a slave, and, receiving his freedom, taught grammar and rhetoric, invested much of his earnings in buying books, and is said to have collected a library of 30,000 volumes. Constantius established a public library at Constantinople. Its contents increased from time to time to 120,000 volumes. It was destroyed by fire in A. D. 477.—*Ex.*

THE STRENGTH OF THE CHURCH.

The strength of the Church in its human element does not lie in the number of mere passengers carried—whose weight is often a hindrance rather than a help—but in the living, working force, both clerical and lay, of those who are not content to be carried, but must give their strength to add propelling force to her movements. The value of a hive of bees is not in their number, which may include many drones who produce nothing, and only enjoy the sweets that others have gathered, but in the honey-producing capacity of the bees per capita. Many a drone in the Church's hive to-day is enjoying the benefit of others' pious labors, and keeping his soul alive (as far as it lives at all) on the spiritual food gathered into her stores by other hands and hearts, while he contributes nothing.—*Sci.*