

The Church Guardian

— : EDITOR AND PROPRIETOR : —

L. H. DAVIDSON, Q.C., D.C.L., MONTREAL.

Address Correspondence and Communications to the
Editor, P. O. Box 504, Montreal. Exchanges to
P. O. Box 1068. For Business Announcements See page 15.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post Office—whether directed to his address or another, or whether he has subscribed or not—is responsible to the publishers for the subscription price thereof.

If any person order his paper discontinued he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether it is taken from the office or not.

3. The following conditions form part of all Subscriptions to the CHURCH GUARDIAN:—

(1) They are continued from year to year, unless notice be given to the contrary before the expiration of the current year and all arrears be paid.

(2) Discontinuance cannot be made at any moment—the subscription is annual.

CALENDAR FOR JULY.

JULY 2—5th Sunday after Trinity.

" 9—6th Sunday after Trinity.

" 16—7th Sunday after Trinity.

" 23—8th Sunday after Trinity. [Notice of St. James.]

" 25—ST. JAMES, Apostle.

" 30—9th Sunday after Trinity.

NOTES ON THE EPISTLES.

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

(Author of "Arrows for the King's Archers," etc.)

NINTH SUNDAY AFTER TRINITY.

"These things were our examples," 1 Cor. x: 6.

I.—Here, as in 2 Cor. iii., 7-18 Gal. iv., 21-31, we have a hint as to the value of the symbolical interpretation of Old Testament history in connection with Life in the Christian Church. The facts of the history of the old Israel embody the universal laws of human nature and of the Christian dispensation. The feebleness of man without God, his waywardness, folly, and natural proneness to error of thought and deed, are abundantly shown in every book of the older Scriptures. The Power, the Love, the Holiness, the Providence, the Eternal Purpose of God—these also appear most clearly in Law and Prophecy and Psalm. The incidents of the wilderness journey exactly suited the purpose of the Apostle, who strove to press home upon the hearts and minds of the Corinthian converts the need of separation, and perseverance and watchfulness. Privileges could not save, unless rightly used. How great were the blessings enjoyed by the children of the first covenant—the sons of Abraham after the flesh! How sad their fall! Shadowed by the cloud of the Divine Presence, walled in by the waters of

the Red Sea, which were to them a defence, but to their enemies destruction, fed with spiritual food—bread from heaven—nourished by the rock stricken, whose supplies never failed them—they still distrusted God, they mingled with the heathen "and learned their works," they gave way to their own hearts' lusts, and were "overthrown in the wilderness." But it was with "many," not all, that God was not pleased. God always has some faithful ones even in the worst of times.—Cf. 1 Kings, xix, 18; Acts xviii, 10; Rev. ii, 13; St. John, xix, 25.

II.—"The cloud." The majestic, protective power of Jehovah. The overshadowing wings of His Presence. A visible token of His care of those who had entered into covenant with Him. "The pillar of the cloud encompassed the camp of Israel as a wall environs a city." "Baptised unto Moses" was the mediator—an obligation to submit to the service of God under the conduct of Moses. That spiritual Rock that followed them—Ex. xvii., 6. The Hebrew tradition that the streams which overflowed (Ps. lxxviii., 20) from the rock followed the camp of Israel throughout the wilderness journey, at least to Kadesh, is used by the Apostle to emphasize the supernatural nature of the provision made for the sustenance of the pilgrim host in the barren, arid waste of wilderness through which lay the route to the Land of Promise. But, notwithstanding these privileges, there was a lamentable failure, on the part of the favoured ones, to use them well. There had not been a complete surrender of the love of sensual delights, "lusts"—the flesh pots of Egypt—old memories of past indulgences, obscured the sense of the dignity of their calling under the new covenant to liberty, holiness, peace, union with God. Esau-like, they bartered their glorious birthright, their newly gained freedom, their new birth as a nation and a Church, ratified by their passage of the Red Sea and the abiding presence of "the cloud," for mere carnal and temporary delights. Lust, i.e., evil desires, discontent with what God gave, then idolatry, a service of other gods, an indifference to the honour due to Jehovah, a ready yielding to the worst of passions—these were the stages of Israel's decline, marked by the expressions, "lusting after evil things," "idolaters," "the people sat down to eat and drink and rose up to play." First the co-mingling with the heathen on terms of friendship and good-fellowship, then the joining in the wanton dance round the idol. The force of the word in the original for "to play" is terrible in its literalness.

III.—The privileges of the older Church were similar to those of Christians, but less full and glorious. We by Baptism, as Israel in the Red Sea, have passed from death to life, from bondage to liberty, from the service of Satan to the service of God. Our's too is the unshadowing cloud of the Holy Spirit, given in Baptism, with its mysterious ever abiding presence—protecting, guiding, cheering, witnessing. Again, in the sacramental provision of our Lord for the sustenance of His wayfaring ones we are partakers of the same spiritual meat: the bread from heaven: and the same spiritual drink, the precious blood from the stricken rock—the pierced heart of the crucified once for all smitten. "Those sacrificial and sacramental streams which were then poured forth by the smiting of the Rock of Ages, are to be educed henceforth by words (Num. xx. 8) not by any more blows." Christ having died once: dieth no more.—Rom. vi. 9. By "the word" of the Church the living stream flows forth in Baptism, absolution, the sacrament of love, and all the sacramental ordinances of the newer Israel. The "word" is addressed to the Rock: The ministry is not a source, only a channel. It is not for them to say "shall we fetch water out of the rock?" The gifts they dispense are

of Christ the Rock, not of themselves. But the manna and the water from the rock were more than mere types to the faithful recipient under the old dispensation. Even then Christ was not only foreshadowed but discerned in them. "Both in the Old and New Testament everlasting life is offered to mankind by Christ; . . . wherefore they are not to be heard who feign that the old practices did look only for transitory promises. (Article vii.)

IV.—The sum of this remarkable passage is this: Privilege must be supported by practice. 1. The danger of trusting in privilege—in the fact that we have been admitted to covenant with God—in resolutions, vows, virtuous habits, present fidelity—all these failed the Israel of God in the hour of temptation. 2. The peril of complying with the lawful customs of sinful men, the danger of co-mingling with habitual despisers of God's providence and law. Evil men as a rule, do evil, the atmosphere of their lives is evil. To be one with them in any enterprise of pleasure is to be in peril of losing that horror of sin in any form which is a sure mark of the elect. 3. Temptation is no excuse for complacency. Temptation is to be overcome. With every trial there is provision made for its triumphant defeat. God is powerful and faithful. He will enable us in all times of struggle to overcome. He is faithful to his promise to help us effectually, whenever we cry to Him for His help. 4. For every sin of our past there was, we know, a way of escape provided, if we had cared to avail ourselves of it. A more earnest use of the means of grace would have armed us for certain victory in every assault of the evil one. Let every "trial" be met without fear, because God gives us power to escape it, or to go through it without stain or loss. (Dan. iii. 27.)

EDITORIAL NOTES.

A GREAT OPPORTUNITY is before the Anglican Branch of the true Church Catholic in Canada, which we do not feel sure that her members—clerical and lay—fully recognize. At the present moment the position, as is generally known, is that, though one in doctrine, origin and practice, and extending from the Atlantic to the Pacific, she is nevertheless divided into two Ecclesiastical Provinces embracing sixteen dioceses and three independent and separate dioceses. Between these several portions—larger or smaller—of the Church of England in Canada, there has been in the past no direct or substantial communication or common action; little, if any more, than might have been had they been portions of the Church Catholic in distinct and independent States or nationalities. True there has been interchange of courtesies between the Synods of the two Ecclesiastical Provinces, and there may have been private and personal consultation between divers members of the Episcopal Bench; but common and united action as a true branch of the Catholic Church in the one civil jurisdiction or State, there has been, and could be from the nature of things, none. The result has been, we believe, prejudicial not alone to the Church itself, but to the Dominion. Her influence in moulding and directing the educational, moral and religious character of the people has been far less than that of the religious bodies which surround her and than it should have been, regard being had to her Divine origin, her Scriptural liturgy, and her actual position originally in the colony as England's Church. She has been slow to learn