

# The Church Guardian

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## CALENDAR FOR MAY.

- MAY 1—*St. Philip and St. James*—A. & M.  
 “ 6—5th Sunday after Easter. (*Notice of Rogation Days and Ascension Day.*)  
 “ 7—  
 “ 8— } ROGATION DAYS.  
 “ 9— }  
 “ 10—Ascension Day. (Pr. Pss. M., 8, 15, 21; Even. 24, 47, 108; Pr. Pref. till 17th inclusive.  
 “ 13—Sunday after Ascension,  
 “ 20—Whitsun-Day. (Pr. Pss. M. 48, 68; Even. 104, 145; Athan. Cr., Pr. Pref. till 26th. Ember Collect daily. (*Notice of Ember Days.*)  
 “ 21—Monday in Whitsun-week.  
 “ 22—Tuesday in Whitsun-week.  
 “ 23—  
 “ 25— } EMBER DAYS.  
 “ 26— }  
 “ 27—Trinity Sunday.—Athanasian Cr., Pr. Pref.

## SPECIAL.

We are obliged to ask our Subscribers to be forbearing for a few weeks and accept a “half” instead of a whole paper. We have thought it better to diminish our labours rather than suspend publication entirely, in the hope that we may so far regain strength as to be able to carry on the work as usual, or if not that some one else may be found to take our place.

## TRINITY SUNDAY.

Trinity Sunday is a festival of rather late institution. This Sunday was anciently the Octave of Pentecost, or Whitsun-Day, and as such was observed from a very early age of the Church. The keeping of this day as a separate festival, in honor of the Blessed Trinity, was first enjoined by the Synod of Arles, A.D. 1260, and became generally observed about the fourteenth century; but all Catholic Churches, excepting England and Germany, have the Sundays named from Pentecost.—*Church Kalendar.*

## SYMBOLS OF THE HOLY TRINITY.

Two human Figures and a Dove, or one with lamb and dove, were anciently used to symbolize the Trinity. The Hand, Lamb and Dove have the same meaning. The Equilateral Triangle is very ancient, and is the one now chiefly used. The Triangle is sometimes surrounded by a glory. The Trefoil, or Clover leaf, is a beautiful and natural emblem of the Three in One. Three circles entwined have also the same significance, the circle being the emblem of eternal existence.

## THE PREACHING OFFICE.

*Audi alteram partem.* May there be room in your columns for an “Old Foggy,” one who instead of making haste, wants to “stand in the way and ask for the old paths?”

“Break down the barriers,” is the popular cry. If the barriers be merely human, yes! But if some of them be from God’s hand perhaps His voice may ask, “Why have ye broken down her hedges, so that all they that go by spoil her strongholds?” It is time for some one to speak in defence of the reality of Holy Orders, and of the need for a divine authority in the work of the ministry.

The stronghold of Apostolic order which the Church has so faithfully defended for 1,800 years is in danger, and in danger from the hands of her own sons. The popular assertion lately was that there is no need of ordination before one may baptize; that a layman’s baptism is as good as any one else’s. And the next assertion is that there is no need of ordination before preaching; that any one may preach; that our pulpits should be thrown open to all Christian bodies, to all Christian teachers, to laymen.

What becomes, then, of all the safeguards which the Church under divine guidance has maintained for protecting her people from the preachers of error? Why has she so guarded the approach to the work of the ministry? What use of such long study, of such careful training, of such strict examinations? What need of ordaining deacons? If a layman can baptize and preach, in what respect does a deacon differ from him?

I remember reading some years ago, in the *Independent*, a strong article, I think from the pen of the Congregational divine, the Rev. Dr. Bacon, upon this very subject of “An Open Pulpit.” He defended the Protestant Episcopal Church, and approved what some call its exclusiveness, while he thought it holy carefulness. And he expressed his thankfulness that in these days when exactness of doctrine is so little valued and loose and careless teachers so abundant, there was one Church, which “while it had an altar practically open to every penitent sinner on earth, guarded its pulpit with a sacred jealousy for Christ’s truth,” and after most careful security for the soundness of its own ministers, did not nullify that carefulness by counting a white neckcloth, or a “reverend” before the name, a sufficient passport to its place of official teaching. He honoured the Church for putting fidelity to the truth of the Gospel above the popular cry of liberality.

The word “preaching” is used in two senses. The loose or unofficial sense in which any earnest man or woman may be sent to preach, whenever they speak earnestly by word or life in defence or explanation of the Gospel. And upon such preaching the Church lays no restrictions. And there is a more careful and official sense, in which preaching is the proclamation of the Gospel—or its authorized teaching, in the place of holy worship, or at time of holy worship, or as part of it—with the solemnities of place and time of solemn service. And about this the Church taught of God, throws her careful defences.

Holy Scriptures and the Church have spoken plainly in this matter. The words are familiar, but in times of excitement or haste, even thoughtful persons sometimes need to be reminded of very familiar things. Consider then:

1. “How shall they preach except they be sent?”—Rom. x. 15.

2. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined and known to have such qualities as are requisite for the same; and

also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he be called, tried, examined and admitted thereunto, according to the Form hereafter following, or hath had Episcopal Consecration or Ordination.—*Prayer Book.*

(And that we may have it clearly stated just what are meant by “the said functions.”)

3. ¶ Then shall the Bishop deliver to every one of them the New Testament, saying, Take thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.—*Ordination of Deacons.*

4. ¶ Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,

Take thou Authority to preach the Word of God, and to Minister the Holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.—*Ordination of Priests.*

And from the XXXIX articles:

5. ART XXIII—OF MINISTERING IN THE CONGREGATION.

It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord’s vineyard.

It will be seen that here is something more than a “canon,” that stands in the way.

Has the Church been so fearfully mistaken these 1,800 years?—*Bishop Paret, in the Churchman.*

## THE TRUE PURPOSE OF LIFE.

The great question about a man’s work, is not so much what he does, as how, and why, and in what spirit he does it. And the great need of most persons is not to have some new tasks, but to bring their present tasks into right and helpful relations to their lives. The commonest need we feel is the need of an inspiration in doing the things which come to us almost the same on every day. How the burdens of toil and care which men are wearily carrying would lighten if they could see any reason or purpose in bearing them! How the light of hope and joy would shine into many a weary life, if existence only meant something worth living for! If a man and his work are not in happy relations, the adjustment must proceed from the man. The burden will press down remorselessly and ever heavier, unless the man gain some new power which shall make it seem easier to bear. This new strength must come from the possession of a worthy purpose of life and action, which shall beget new motives and hopes in doing one’s work, and fill it with new meaning, thus forming it from slavery into freedom.

Here we see the possible religiousness of all life. We can carry our daily work as high as we carry the aims and spirit of our lives, and no higher. Our work will take on its truest dignity only when it is held in relation and subordination to the highest ends of human life as interpreted to us in the gospel and character Jesus Christ. The peculiarity of the Christian type of life is not so much that it requires the doing of peculiar and specific things, as that it requires the doing of all things in a spirit of obedience, service and helpfulness. The Christian is not to withdraw from the world’s activ-