

The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man.

Address Correspondence and Communications to
the Editor, P.O. Box 504. Exchanges to P.O.
Box 1968. For Business announcements
See page 14.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly on the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

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

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR JUNE.

JUNE 7th—2nd Sunday after Trinity.

[Notice of St. Barnabas.]

" 11th—St. Barnabas. A. & M.

" 14th—3rd Sunday after Trinity.

" 21st—4th Sunday after Trinity.

[Notice of St. John Baptist]

" 24th—Nativity of St. John Baptist.

[Athanasian Creed]

" 28th—5th Sunday after Trinity.

[Notice of St. Peter.]

" 29th—St. Peter. A. & M.

HOLINESS AS A NOTE OF THE CHURCH.—III.

We touched in the previous articles on two or three ways by which a practical belief in our spiritual position, as defined by St. Paul in the Epistle to the Ephesians, helps forward the life of holiness in the Church. And from pressing lowliness and subordination, we see him passing, as though unconsciously, to his other theme, the great fact and resulting duty of Christian unity: lowliness in the individual ministers to unity in the body, just as pride is the universal parent of divisions. 'Endeavor,' writes St. Paul, 'to keep the unity of the spirit; for there is one body and one spirit.' Much might be said in connection with these words of the uniting power of the Church on social elements, but the day seems as yet too far off for the realization of this. Observe, however, the plea of the 25th verse, to speak the truth, because we are members one of another, a plea which supplies an interesting proof which might be applied to most details of spiritual life, that St. Paul intends his high doctrine of the Church to be used in daily life.

Observe one more development by the Apostle of his principles. After his noble words about unity, he goes on, as he does in an exactly similar connection in Romans xii, and in 1 Corinthians xii, to insist on the variety of functions of each part of the body. There is no dead level in the Church. 'To each one is given grace according to the measure of the gift of Christ.' This difference of grace, which applies widely to all sorts of personal distinctions, he here confines to different Orders of the ministry, but in the parallel passage he makes

a wider use of the figure. The difference of function implies great variety of working, but all within the body. We cannot go with the Bishop of Durham in what he seems to say in his 'Gospel of the Resurrection,' that multiplication of religious bodies finds a sort of justification in the fact of men being of many different minds. Not variety of Churches, but variety of work and office in the Church, is the teaching of St. Paul, and we have no right to alter his inspired teaching to suit the schisms of modern times. The truly wide, comprehensive Church life will find room for quite different works and sympathies. But the variety is to be limited by the interests of the body, which cannot be in collision with the interests of the head. There can be no real work for Christ antagonistic to work for his Body's sake. 'To each is given grace, . . . for the building up of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' Till we so come there will be good and evil in the body, but that our Lord has led us to expect, so it should not cause us to hold weakly to St. Paul's teaching.

Put this in modern phrase, and it reads thus: We should all work, not from each one's own impulse to save a soul, to exercise a gift, to do a duty, to win a crown, but that Christ's soul should be satisfied by seeing realized His glorious purpose in the fulness of time, to gather together in one all things in Himself. All for Jesus, all in Jesus. And he does this best who leads men to use with all their heart the means of grace, and to continue steadfastly in hearty union with the Church's pastors. In the end, spasmodic and unorganized efforts will be labor lost. St. Peter proclaimed first repentance from sin, and then connection with Christ's Church as the way of salvation. If we all loved our Church because we love Christ, if we laboured to see her holy; and united, and full of life, we should be serving Christ indeed. If we made up our minds that we cannot fully live for Christ, if we are indifferent to the growth and prosperity of His Body here on earth, we should no longer consider love for the Church as a fancy which we may take up or not as we please. We should see the meaning of St. Paul in the 3rd chapter, where he says, 'To God be glory in the Church, and in Christ Jesus, unto all generations.'

It is not ritualism or formalism, but true Bible teaching to insist that Church life is spiritual life. We shall be strong as we are united. And this is a union divinely framed, a union with Christ and in Christ, who is Himself the union of Humanity and Godhead. The union affected with humanity by the Incarnation is applied individually to every person who, believing and being baptized, obtains membership in the Body of Christ, and is maintained in great measure through the other Sacrament devoutly received. Thus the Sacraments have been called extensions of the Incarnation, though the phrase has some obscurity in it. And that union thus applied to each, and maintained in Holy Communion, is a union among all, 'so that we being many are one body, for we are all partakers of the one Bread.' Here then is the central meeting place of the Body of Christ, where all are united, and where all are fed. What a grace from Him, that by a rite so simple, we should receive blessings so great!

This bond of union may well suffice us. It is the only religious bond which can demonstrate a divine origin. Spiritual, devout, lowly Communion are the pledge and means of the circulation of life between the head and the members and between the various members themselves. In a less sublime and supernatural way union is maintained and advanced by visible union in all Church work, beginning at the centre—the family, where at a mother's knee are dispensed the earliest Means of grace, and pro-

ceeding outward, in Catechisings, Sun-schools, Parochial organisation, Diocesan Synods, and the great Cathedral services and Communion which introduce yearly our General Synod's work. All spiritual work should, as far as possible, fall into place under the parish and the diocese and the national Church. The illustration of a perfect piece of machinery has become trite, but it explains what we should aim at. The machine is not the power, neither does any part of it contain or control the power. The power is applied from without, through the machine, to do the work. Without the power the machine stands still; without the machine the power is dissipated and lost.

This is all we shall urge on the question of unity of work, save to utter one earnest longing for leaders, for rulers, for control, such as may make it felt through every parish in the land; that the Church is not of twenty minds, but one on all great questions, and that those who rule her under Christ are men who know how to make their influence felt in the humblest cottage in the country. In our leaders we ask union and decision. Each of us may contribute to this Church of ours, and to the glory of the Church's Head, that best offering we can give, a life of restful, resolute, complete dedication to God. The holy life, renewed and fed through the means of grace, may well be peaceful, restful, and strong. It will be vitalized by close union with our Lord in faith, and prayer, and sacraments. It will crave to extend the blessing it has received to others both near and far. The holy life will glow bright at each Christian man's own fireside, or it is not real. He will win by love and gentleness and consistency first his own brothers, as St. Andrew did, and then he will take a wider range. He will become increasingly interested in missionary work; he will feel bound to strengthen the missions of the Church, as efforts under God to extend the full blessings of Christianity to other lands.—*Irish Ecclesiastical Gazette.*

THE BIBLE.

There are few things more damaging to the Christian religion, and indeed to the acceptance of the Bible itself, than the erroneous views that are entertained as to its character, inspiration, and position in the Christian Church.

The origin of all these misunderstandings was the action of Calvin and other Continental reformers, who, having failed to preserve the continuity of the Church, put the Bible in its place. To strengthen the position of the Bible the theory of its verbal inspiration was started, then the private interpretation of the Word of God by individual members of the Church took the place of the Creeds and the teaching of the Church Catholic from the earliest times, and the Bible without note or comment is now advocated as the class-book for the religious education of our people. The Bible and nothing but the Bible was preached, as if, like the Koran, or the book of Mormon, its advocates claimed that it came direct from Heaven with every word, even of our translation, and of our perchance imperfect versions of the original, treated as if they were directly the very Word of God. From this teaching we may trace:—

1. A great deal of the continuance and increase of our many divisions.

2. The rejection of the teaching power of the Church.

3. The irreverence towards holy things, and even towards the Bible itself, because every man's own reading of the Word was accepted by him as God's Word, putting himself up as his own God.

4. Much of our present unbelief, because this exaggerated view of the inspiration of the Bible laid it open to the attacks of scientific criticism in such a manner as to shake the faith of many.