

# 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 from 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 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 MAY.

- MAY 1st—St. Philip and St. James.  
 " 4th—4th Sunday after Easter.  
 " 11th—5th Sunday after Easter. [Notice of Rogation Days and Ascension.  
 " 12th—  
 " 13th— } ROGATION DAYS.  
 " 14th— }  
 " 15th—THE ASCENSION DAY. [Pr. Pss. M. 8, 15, 21; E. 24, 47, 108; Athanasian Cr. Pr. Pref. in Com. Service till 22nd inclusive.  
 " 18th—Sunday after The Ascension.  
 " 25th—Whitsun-Day. Pr. Pss. M. 48, 68. E. 104, 145. Athan. Cr. Pr. Prof. till 31st. Notice of Monday and Tuesday, and of Ember Days.  
 " 26th—Monday in Whitsun-week.  
 " 27th—Tuesday in Whitsun week.  
 " 28th—  
 " 30th— } EMBER DAYS.  
 " 31st— }

## THE POWER OF CHRIST'S RESURRECTION.

The Apostle Paul declared it to be the aim of his efforts to 'know the power of Christ's Resurrection and the fellowship of His sufferings.' In another Epistle he prays in behalf of the Church that they may know 'what is the greatness of God's power which He was working in them that believe according to the working of His mighty power when He raised Christ from the dead.' The power of God, put forth in the Resurrection of Christ, was power put forth in a new form and a new direction. It was not the same power that works in nature, whereby all things go on in harmonious order, universally the same. Christ's Resurrection did not spring out of any of the constituted laws of nature. It was in the highest sense a miracle—a distinct and direct act of Divine power. But it was the introduction into the world of a new power which was to be continuously active. It was not an isolated act. Christ rose from the dead not for Himself alone, but as He was the Head and representative of humanity so the power which was first to be seen in the Resur-

rection of all men. 'As in Adam all die, even so in Christ shall all be made alive.' But it is not only the body—the mortal body in which the power of Christ's Resurrection is to be made manifest. It is effective primarily and even now in the spirit. By nature we are dead in trespasses and sins and we need to be made alive, and it is by the communication of the Holy Ghost of the life of the Risen Christ that we are made alive with a new life. We are baptized into the death of Christ that 'like as He was raised from the dead by the glory of the Father, so we also should walk in newness of life.'

It was the power of this risen life of Christ that the Apostle desired to know—to have it so effectually realized in his own life that he might be assured of it—that what was the object of his faith might become a matter of his consciousness—that he might live in the constant assurance of Christ's presence with him and the power of Christ working in him to control all his thoughts and purposes and conform him to the image of Christ. His aim in this was that he might attain 'to the resurrection from among the dead'—the first resurrection of the resurrection of those who are Christ's at His appearing. This was the object of His desire. It was by knowing the power of Christ's Resurrection that he would be assured of this. This knowledge implies some other things—that he might know also the fellowship of Christ's sufferings. This is known by a knowledge of the exceeding sinfulness of sin and a deep sympathy with Him in His sufferings on account of it. Without this we cannot feel the power of the new life in Christ and cannot come to know what it is in its present and future effect. But the most effectual means of attaining to this knowledge is that of Faith in the reality of His Resurrection and in Him as the Risen Christ. Faith in the Risen Christ takes our thoughts out of the region of sensible things and is therefore not congenial to the mind in its natural state. The contemplation of such a subject requires an effort of thought, and is only possible under the power of spiritual convictions given by the Holy Ghost. It is life out of death in which He lives. It is not without special emphasis that in the visions of the Apostle—'He declares I am He that liveth and was dead and am alive forevermore.' In Him we see humanity immortalized—freed from all possibility of death and decay. He comes before us too as the quickening or life giving spirit. He said as the Father hath life in Himself so hath He given to the Son to have life in Himself. It is in His risen condition as one alive from the dead that this gift of life is brought into exercise. It came not into activity in the days of his mortal flesh. Now that He has become the quickening Spirit, through the Holy Ghost and by the Sacraments in His Church He imparts the new life which He has received. That life enters into the spirits of men for their regeneration, supplying a spiritual force by which the whole nature is made to undergo a spiritual change—the mind is drawn up into a spiritual faith, the passions and appetites are subdued and the regenerated man is fitted to enter the Kingdom of God. All this comes from the Resurrection.

The great defect of the popular religion is unreality. Christ is thought of as an abstraction—a Divine existence. He is not brought into the mind as a real object—now working in us and for us—or perhaps He is thought of as Jesus in His mortal nature. But the thought of Him as the Risen One makes everything real. Of the place where He is we can form no conception, but that He exists somewhere in a glorified human form we are assured. The description of His person given in the vision of the Apocalypse as seen by the holy John—the beloved disciple of the Lord may aid our imagination to conceive of Him and thus help our faith—that it may be more vivid and effective. We never wish to forget the suffering of

Christ upon the Cross—but His present state as the object of worship is not represented to us by the crucifix but by the vision of Him in His glory. It is a wonderful mystery, this imparting to men of the life of the Risen Christ, and of its operation in our souls. This mystery is continuous in its operation. This life is imparted in baptism, but it is continually renewed and supplied to us by the impartation to us of His Body and His Blood. It is by this that we are to come to know the power of His Resurrection. He said, 'He that eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day, for my flesh is meat indeed and my blood is drink indeed.' This holy communion it is which is to prepare us to partake of the resurrection from the dead. The body as well as the soul is thus preserved unto everlasting life. The germ of immortality within us is kept alive, and when He shall appear we hope to be made like Him, because we shall see Him as He is.—*In Church Eclectic for May.*

## THE PRIESTHOOD OF THE LAITY.

The Church Eclectic, N.Y., for May contains an article written by the Rev. E. Ransford, of the Diocese of New Jersey, in answer to some statements (extraordinary in character truly), alleged to have been made by the Rev. Berdmore Compton, at a Conversazione of the English Church Union, deriding the principle of the Priesthood of the Laity, and characterizing it as "nothing but dangerous nonsense begotten of hostility to the whole priesthood of The Church."—Mr. Ransford:

It is conceivable that Mr. Compton may have simply been setting himself in opposition to that Korah-Dathan-and-Abiram spirit of the day, through which sectarian ministers look upon themselves as every whit as good priests as those on whom the Apostolic hands of the Bishop have been laid; that spirit which moves Congregationalists, Baptists, Universalists, Plymouth brethren and the like to deny the existence of any priesthood at all, save that of the believer. But if so, why make his denial of the "priesthood of the laity" so sweeping and so comprehensive? For while the Ordinal of the Angli-Saxon Church, as well as that of the Church Catholic of which she is a living and quickening branch, bears witness to the fact of there being three orders of ministers, solemnly set apart by the laying on of hands, and separated forever from the laity, in order to perform certain sacred functions, and not least to administer, or help in administering the Sacraments, the Church nowhere denies the truth so emphatically laid down in the New Testament by St. Peter (St. Peter ii. 5 and 9), as to Christians being "an holy priesthood" "a royal priesthood," or by St. John, (Apocalypse i. 6 and v. 10) as to their being made "kings and priests unto God," through the precious Blood of Christ. Nor can he affirm that, as Christ continues to be a "priest forever" after the order of Melchisedec [Hebrews vii. 17], so the redeemed and perfected Christians shall abide "priests of God and of Christ" forever and being exempt from the power of death, "shall reign with Him a thousand years" [Apocalypse xx. 6]. Nor can he assert, in the face of the belief of Catholic Christendom, that this privilege of priesthood was not promised in anticipation as well to God's people the faithful Israelites who were not of the Tribe of Levi, as to those also whom the Messiah should gather into His fold, the Gentiles who should believe. For example, in Exodus xix. 6, God's promise to his people is 'ye shall be unto me a Kingdom of priests, and an holy nation.' This promise He repeats in Isaiah [lxvi. 6], 'ye shall be named the Priests of the Lord: men shall call you the Ministers of our God.' Again [lxxvi. 21], in prophesying of the sanctified